The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 949. BOSTON, WEDNESDAY, JANUARY 7, 1874. VOL. XXXVIII.---NO. 14.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The *Crisis* is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"COME, LORD JESUS."

Tarry not, Lord, any more, we pray,
Come for us, Savior, in glory;
Hasten the long-looked-for break of day,
Finish the night's dark story!
CHO.—Oh come and take us home,
Raising thy saints that are sleeping;
Come, Lord, and take us home
Ending forever our weeping!

Weary are we of our sin, dear Lord,
Weary of grieving thy Spirit;
Panting for purity, light and peace,
Yearning the rest to inherit.

Hopeless we gaze on the chaos round,
With its sin and its strife never ending;
Vainly we wait for the promised sound
Of thy shout when from heaven descending

Help us to cling to the promise, Lord,
Patient, with faith all unshaken;
Help us to strive for the bright reward—
Help, till from earth we are taken!
—*Selected.*

ONE MORE YEAR.

Dr. Bonar very truthfully says:—"The restlessness of christian mind and christian thought amongst us is alarming. Some new thing in doctrine is demanded, we might say, week by week, to feed the excitement which everywhere prevails. The eager way in which many, of whom greater steadfastness might have been expected, snatch at each new speculation that is broached, shows how many 'unstable souls" we have; how many "itching ears;" how many "stony-ground" hearers; how many "seducing spirits;" how many venders of "profane and old wives' fables;" how many "men of corrupt minds and destitute of the truth;" how many who do not "shun profane and vain babblings;" how many "creepers into houses, leading captive silly women;" how many who "will not endure sound doctrine;" how many "carried about with divers and strange doctrines." They run from man to man, from doctrine to doctrine, from creed to creed, from church to church, in quest of novelty, perverting Scripture in support of their opinions, and parading some one text or set of texts as proof, in one-sided neglect of other passages which are needful for the adjustment of the truth. The church, no less than the world, is in a state of fermentation, and nothing now satisfies save a constant relay of new teachers and new speculations. Theological sensationalism—yes, and prophetical sensationalism, are in demand at the present day. Sober-minded and wholesome literature is at a discount; but a sensational pamphlet, fixing some date, or depicting some personage, or foretelling some portentous change, circulates by thousands. 'Evil men and seducers wax worse and worse, deceiving and being deceived.' " . . . .

He also speaks of the decline in prophetic studies, and a growing indifference to them, some of the causes of which he points out. And what he says of Great Britian is likewise true of the United States: "Many things have tended to hinder prophetic study, and to create prejudice against it. Forty years ago Irvingism stood in the way, so that, times without number, we were warned against millenarianism by the certainty of lapsing into Irvingism. That has, in part, at least, passed away. But we have now a more extensive obstruction to face, in the rapid spread of 'broad-church theology,' or 'broad views,' or 'liberal opinions,' in all the Protestant churches. This theological infidelity, or infidel theology, has first of all set itself to the denial of inspiration and the dissolution of Scripture. The Bible does not contain the *words* of God, and as to whether it contains even his *thoughts*, every one must judge for himself, and discover by 'intuition, or the verifying faculty,' which are, and which are not, the thoughts of God; the human intellect being supposed to be quite capable of pronouncing upon what is divine and what is not!

"This untrammelled theology ignores prophecy, as being that department of inspiration which is specially supernatural. No Broad Churchman would think it worth his while to study Daniel or the Apocalypse except as he would study the Koran.

"Secretly this theology has done extensive and deadly work, undermining faith in God's future entirely; and thousands who still call themselves evangelical are (perhaps unconsciously) leavened with these principles, so that prophetic truth has lost all value to them, as well as all its interest. They have ceased to study the prophets as such. This state of things is far more extensive than most suppose; and operating in conjunction with the hatred of millenarianism, which exists among so many who have no sympathy with Broad Churchism, it has hindered the study of the prophetic word; nay, has made that study a byword and a scorn.

The heresies of Darbyism, or Plymouth-Brethrenism, are also referred to, as having been specially influential in mischief to the truth.

Then the extreme minuteness of detail into which some literalists have gone as to future events, and especially as to their relative allocation, has, by the puzzles and perplexities thus introduced, repelled not a few. The unproved assertions, (and they are legion) made by dogmatical writers and speakers, under the boasted presidency of the Holy Ghost, has made many ask, in wonder and despair, if anything can be proved at all. Unproved assertions may not seem very offensive or injurious things, yet they are so. '*Prove* all things' is the apostolic statute, which some in our day seem to understand as meaning 'assert all things.'"

To these and such-like causes the editor of the *Journal* traces an extensive turning away from the study of the prophecies of God, and from sympathy with journalism devoted to it. It is a great pity—a thousand pities—that so important a part of the divine oracles, now so near their sublime fulfillment, should be made to suffer, and be consigned to suspicion and neglect, by reason of the wild and heretical doings and teachings of men more confident than wise, more zealous than orthodox, and more carried away with vain conceit than influenced by christian prudence, knowledge, and truth. But so it is; and we feel it the same as Dr. Bonar.

Many who once supported the *Prophetic Times* have turned away from it, because it has not gone into the heretical sensationalisms of the day, which Satan has set on foot to obscure, pervert, and destroy the truth; and many others are disposed to drop the whole subject, because of the varied and mischievous extravagancies and heresies of some who have been putting themselves forward as the specially called exponents of the Bible and its teachings on this great subject. We have been disgusted beyond measure with the demonstrations which some men in their folly have made in this connection, in the name of students of prophecy.

Our faith and convictions, as we have endeavored to put them forth, have been in no wise shaken. The errors, heresies, and extravagancies of men in dealing with God's word, by no means disturb our confidence and persuasions concerning the truth and clearness of that word. But they show us more fully than ever, how weak, silly, fallen, perverted, and depraved is the human heart, and how fearful is the subtlety of Satan, and his hold upon men who think themselves freest from his deceptions.

With Dr. Bonar we would say: "Let us not turn away from the prophetic word, though thus disfigured. It is a light shining in a dark place, until the day dawn and the day-star arise. Let us walk in the light, and all the more because the ruler of the darkness of this world seeks to quench or hide it from our view. Let his ministers be faithful in proclaiming his advent boldly. The Master may be nearer than we think. It will be well for us, when he comes, to be found, not only waiting for his appearing, but searching his Word."—*Prophetic Times.*

THE RACE.

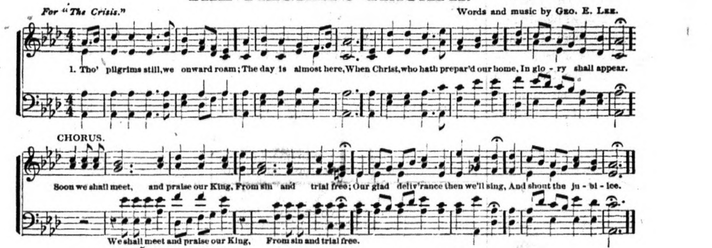
HENRY PRATT.

I remember, when a lad, of seeing ten men enter a race-course to run for a one thousand dollar prize. The distance to be run was ten miles,—ten times round a course of one mile in circumference. Some seemed full of hope, others of anxiety. The long-wished-for moment came at last. The sponge goes up, and off they go. That thick-set, muscular Englishman soon leads the field. Down goes the money—two to one—ten to one, on the Johnny. The second mile is accomplished. In the minds of many the prize is his. But alas! his reddened face grows pale, he reels and falls, to rise no more. Another and another leave the ranks, and when eight rounds have been made there are but two left. The prize is for one or the other,—the white man or the Indian must have it. How my heart beat and my throat choked as I watch them side by side for those two long, weary, and anxious miles. With pants secured by a girdle or belt, with shirts loosed from the neck, sweat pouring like rain, they run. No sound can turn their heads, no cheering turn their eyes. Every step, every act, and every look said, "*This one thing I do.*"

"Now they do it to obtain a corruptible crown; but we an incorruptible." Paul would not have us think that he was running a foot race for a prize, but would have us to understand that the christian life requires effort, self-denial, conflict, like that of a soldier or racer. No one can enter the race course, as a racer, without complying with the rules of the course. Jesus says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "I am the *way*," saith the Blessed One; and whoever gets into this *way* must be "*a new creature.*" The "*old man*," with covetousness, and hatred, and variance, and emulation, or strife, or contention, cannot enter this track. He must be temperate; "for every one that striveth for the mastery is temperate in all things." We may not measure ourselves among ourselves, or by our present attainments, but simply by obedience to the Master of the course. We may not learn the most effective methods of winning by apeing the acts or ways of others, but learn of Him who was meek and lowly, and the grace (help) will come. "Ye shall find grace to your souls." We may not appear so spry and nimble as our neighbor, but let us remember, in this race the prize is not to the swift, or the battle to the strong. Running produces weariness, and weariness begets impatience; therefore the caution,—"Run with patience the race that is set before us, looking unto Jesus."

THE PILGRIM'S TRIUMPH.

For "The Crisis." Words and music by GEO. E. LEE.



2 Oh then with patience let us wait,
He will not tarry long;
We soon shall enter Zion's gate,
And join the victor's song.—*Chorus.*

3 Our toils and sorrows will be o'er
When we his voice shall hear;
We then shall live forevermore,
And never know a fear.—*Chorus.*

4 We long our Savior now to greet,
And with him ever reign;
Soon, all the ransomed we shall meet,
And never part again.—*Chorus.*

5 There we shall meet the angel throng,
In Eden's blissful land;
And we shall join them in the song
Of Moses and the Lamb.—*Chorus.*

See him thronged by the multitude pressing themselves or others to his notice for relief. Weary and faint, he bears their importunities. Fain would he seek rest, but they press him sore. Saith one, My daughter is grievously tormented; another, Mine is sick of the palsy; others are forced before him by breaking up the roof and so thrusting the afflicted ones into his presence; still another comes to the multitude, and kneeling down says, Lord, have mercy upon my son; he is lunatic; he falls into the fire and into the water, and I brought him to thy disciples and they could not cure him. Almost faint with weariness, he exclaims, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" But does he faint, or get discouraged, and impatiently say, Away from me, and let me rest? No; for the joy set before him, he endures, and calmly turning to the imploring penitent, says, "*Bring him hither to me.*"

Says Paul, "I so run, not as uncertainly." Here is confidence. Yes, conflict, weariness and confidence. "I keep my body under"; and so may you. Tried, tempted, sorrowful and lonely one, the crown is for you if you "run with patience the race set before you." Your path may be as rugged as was Paul's, and as wearisome as was Jesus'; yet if you endure unto the end the prize is yours. Only one obtains the prize (says Paul) here; but in *that contest* for everlasting life, the weakest and most feeble lamb of the flock, that has hardly found a green clover blossom in all its life, by "looking unto Jesus" and *enduring*, will be crowned with *everlasting* joy at last.

HOLINESS.

(*From Witness of the Times*)

(*Concluded.*)

II.—ITS NECESSITY.

1. It is indispensably necessary to qualify us for heaven. We cannot get there without it. None ever did, and none ever will. Heb. 12: 14,—Follow peace with all men, and holiness, without which no man shall see the Lord." "To see God," is to be in his presence; to enjoy the bliss he alone can impart. So that "without holiness" no one, no matter what his church or his creed, can stand before the throne of God. Rev. 7: 14,—"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." But "white robes" are the emblem of purity. (Rev. 19: 8.) Psa. 24: 3, 4,—"Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." God's holy place is heaven. But only the pure in heart shall dwell there.

2. Holiness is indispensable to present happiness. The unholy person cannot be happy. He may enjoy pleasure, but pleasure is not happiness. People seek after pleasure because they are unhappy. The pleasures of the world are short-lived and unsatisfactory. But he who is holy has a never-failing spring of enjoyment within. 1 Pet. 1: 8,—"In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." Psalm 118: 15,—"The voice of rejoicing and salvation is in the tabernacles of the righteous."

3. Holiness is essential to usefulness. Unholy men may spread Christianity, but they pervert it as they spread it. Their "riches are corrupted," and they corrupt Christianity when employed for its support. Perhaps no one man ever devoted so much wealth for the spread of the gospel as Constantine; and no one ever did so much to corrupt it. An impure channel will foul the purest water. Colored glass imparts its own hue to the light that passes through it. A holy soul alone is qualified to lead others into holiness. Psa. 51: 10-12,—"Create within me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." One may, without a clean heart, or the joy of salvation, convert people to the church, but it is to be feared that few of them will be found to be converted to the Lord.

Acts 2: 4, 41,—"And they were all filled with the Holy Ghost, and began to speak with other tongues." "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Holiness is power. He that possesses it can do good. "For the kingdom of God is not in word, but in power."—1 Cor. 14: 20.

III.—ITS ATTAINABLENESS.

1. *God commands it.* Lev. 21: 12,—"Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." I Pet. 1: 16,—"But as he which hath called you is holy, so be ye holy in all manner of conversation." God never commands that which is impossible. To affirm that he does, is blasphemous. It would make him out a tyrant.

2. *To sanctify the soul, or make it holy, is God's work.* If this can be proved, then it follows that holiness is possible. Whatever God undertakes, he can accomplish. With him things are easy that are impossible for men. Ezek. 36: 25-27,—"Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh. And I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Here God says he will do the work, and do it thoroughly. (1). He will cleanse—not from some,—but from all idols, and from all filthiness. (2). He will give a new heart and a new spirit. (3). He will cause us to walk in his statutes and judgments, He will impart the spirit of obedience, and with it the power to obey.

John 17: 17,—"Sanctify them through thy truth: thy word is truth." 1 Thess. 5: 23,—"And the very God of peace sanctify you wholly." These passages plainly imply that it is God's work to make believers holy.

3. *Some have attained to holiness.* (1). Enoch walked with God three hundred and sixty-five years. Gen. 5: 21, 22. (2). "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6: 9.

(3). Job was perfect and upright, and one that feared God and eschewed evil. Job 1: 1.

(4). In the New Testament, the disciples of Jesus are called Christians but twice, never Methodists, Baptists or Presbyterians. Sixty times are they called saints, or the holy ones.

IV.—HOW IT MAY BE ATTAINED.

If it is by the power of God that we are sanctified, then why are not all, and especially all professing christians holy? Because they do not meet the conditions. These are:

1. *Entire consecration.* All of time, talent, property, reputation, influence, yea, life itself, must be forever consecrated to God. Rom. 12: 1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." The body includes all. A living sacrifice, is a constant, perpetual one.

Lev. 11: 44,—"For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy: for I am holy." That is, set yourselves apart for God's service, and he will make you holy.

Luke 11: 44,—"For whosoever will save his life shall lose it; but whosever will lose his life for my sake shall save it."

2. *Confession of inbred sins.* 1 John 1: 9,—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we confess our actual sins," he is faithful and just to forgive us: "If we confess our inbred sins, he is faithful and just to cleanse us from all unrighteousness."

3. *Faith in Christ as our sanctifier.* Acts 15: 9.—God put no difference between us and them, purifying their hearts by faith.' Acts 26: 18,—That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

But beware that your so-called faith is not presumption. Otherwise you may become a self-conceited pharisee instead of a humble, meek, holy follower of Jesus. "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only."—John 5: 44.

In both these passages faith is spoken of as the medium through which sanctification is received.

Reader, what do you think of these passages of Scripture that we have brought before you? Do they not show you the necessity and the attainability of holiness? Do you live in this state of grace? If so, thank God, and press forward. If not, make no delay to obtain it. You have too much at stake to live without it a single day. Resolve firmly that you will be holy. Ask God to search you! If, in the light of the Spirit, you see, as is often the case, that you are not justified, have the moral courage and honesty to confess your condition. If in a backslidden state, you seek for holiness, you will, in all probability, take up with something short of the reality. Be thorough! Confess as fully as the word and the Spirit of God directs. Give yourself up, without the least reserve to obey the Lord in every thing.

Look to Jesus as your present Savior from all sin. Plead his promises. Rely upon his grace to save you to the uttermost. Thus you shall soon feel the sanctifying power of the Spirit of God all through soul and body. You will then, in your daily life, have your fruit unto holiness; and the witness of the Spirit will be given, to assure you of your present gracious state, and to give you a pledge of untold glories to be enjoyed in the world to come.

Now we have received the Spirit which is of God, that we might know the things that are freely given to us of God.

W. H. SPENCER.

NOT A BIRTH.

"Can a man be born unless he be first begotten? Is not a resurrection to life, a birth? How then can a man be resurrected to life, unless he be first begotten of God?" Such are the queryings, and such the logic by which some are led to abandon the Pauline hope of "a resurrection both of the just and unjust." But is this logic sound?

A man cannot be born except first begotten; so much is self-evidently true. So far, all agree. Now is a resurrection to mortal life ever called a birth, in the Bible? Does not the Bible deny to such a resurrection such a title? Christ is called the "*first* born from the dead;" but was he the first *raised to life* from the dead? By no means. Then those, raised to life before Christ was, were not "born from the dead," else Christ would not be the *first*. If those raised to life before Christ were *not* born, then a resurrection to mortal life is *not a birth;* and one need not be begotten to *know* such a resurrection. If a resurrection to life constitutes a *birth*, then the son of the widow of Zarephath was the *first* born from the dead. But although numbers had been raised to mortal life, the Bible declares that none had been "born from the dead," till Christ was raised, since it calls him the "*first.*" Therefore a resurrection to life merely, is *not a birth*, and one needs no begetting to be thus raised, as is evidenced by the children raised to life by Elijah and Elisha, and the man buried in Elisha's sepulchre, who revived.

Since so many have been raised to mortal life, and raised to suffer and die again, how can we say that a mortal resurrection is an absurdity?

Christ is called "the first born from the dead," because the first changed from mortal to immortality, from corruption to incorruption. That glorious change at the resurrection of the just is called a "*birth*"; and to know that change into the gloriousness of Jesus, we must be "begotten of God." But to be raised from the dead without this change needs no begetting, because *not a birth.*

Let us "receive with meekness the engrafted word," "prove all things," "hold fast that which is good." H. F. C.

MODERN CHRISTIANITY.

The longer I live, the more enlarged my experience becomes; so, in proportion, does the conviction force itself upon me that revealed religion is on its trial before the world; not for some trifling blemishes which a little mild correction may mend, but for its very life. What with a multiplicity of *divisions*, party strife, inconsistency, and lukewarmness, the sceptical partisan has ample room for effective retort. The standard which Christ laid down is, with unconscionable impertinence frequently reversed, so flatly do numerous professors give the lie to every precept of their Master. Christ says, "Renounce the world," come out of it; have nothing to do with it, it is utterly opposed to me; and if you would be my disciple, you must take care that it be utterly opposed to you. How frequently does the *modern* christian say, I shall do nothing of the kind. On the contrary, I conceive it to be my special business to remain in the world, to do very much as other people do, and to show all men how possible it is to serve God, and conform to the usages of society as well. Christ says, "Strip yourself of your wealth," or at least, if it be not the snare to you it is to others, give up some portion of it for the use of the deserving poor around you.

Frequently, thank God—very frequently—do many thoroughly consistent christian men give liberally of their substance to those in need, starting afresh in life many whose paths have been signalized by misfortune, or severe reverses; while on the other hand, *is it not a fact*, that certain of the wealthiest in the land, whose commercial status is vastly strengthened by their association with christian effort, remain satisfied by offering the most paltry contributions? What is the reason? Simply this: Christian work, such as teaching in ragged schools, the delivery of sensational religious addresses (a crying evil in these days), coupled with Sunday-school teaching and other forms of effort more or less familiar—are, too frequently, used as a means to obtain extended commercial patronage. Far—very far—be it from me to draw a one-sided or exaggerated picture.

Had I time or space, it would not be difficult to furnish some of the most glaring examples of deliberate inconsistency which I have ever known or heard of, and although every effort was made to cover the deed, exposure was of course the inevitable result. "Be sure your sin will find you out" is the language of Holy Scripture. How marvellously, too, does this come to pass, generally, (*a*) in the light of exposure (*b*) in the light of punishment.

Christ, "came to seek and to save that which was lost." Those who preach and teach, are bound to remember and enforce this great truth. But many of the modern christians of the year A. D. 1873, prefer to console themselves with the conviction that they are "safe for glory" (a most distasteful expression as frequently used), and to wrangle about minor differences, which none, save God, can explain.

It would appear as if Christ were frequently forgotten; he does not ask for the maxims of political economy, nor the intricacies of commercial business. He wants the *heart*, he wants fidelity, consistency, and *steady* perseverance in well doing. This is just what modern christians do not understand. They are serving God and mammon every day. Not by reason of inconsistencies, which would be pardonable enough, but as a matter of deliberate purpose.

If we are to give evidence to an unbelieving world of the *reality* of Christianity, there must be downright sincerity, self-denial, boldness, and less of the shallow mockery which has unhappily been too characteristic of this miserable modern Christianity. It is a solemn thought: all these years we have been preaching the Gospel of unreality to the world, and the world seems as far from conversion as ever. Is it not rational to suppose that our efforts to make people good and happy might be more successful if we lived visibly before society as men to whom this earth is absolutely nothing, and the day of judgment is the only matter worth a moment's thought; or else admitted honestly that our standard has hitherto been too high, that we have exaggerated our knowledge of the hereafter, that Christ is but the idol of a popular superstition, and that it is enough for men to live soberly, and peaceably in this present world?—*H. G. Gill, in Rainbow.*

ISRAEL'S AND JUDAH'S NEW-COVENANT.

G. W. ESS.

Whatever there may or may not be in the future for Israel and Judah, as the "natural branches of the good olive tree," one thing is settled for ever, beyond any possibility of change, and that is, *no other covenant* can be made with them, or any body else, than the "new covenant" of the gospel now existing. I am conscious of having put that in very positive terms, but the facts in the case and the apostolic teaching warrant the emphatic declaration.

In Gal. 3: 15, Paul says—"When a covenant is *confirmed*, it cannot be disannulled, nor can anything be added to it"; and in v. 17 of Gal., and v. 17 of Heb. 6, he says that God confirmed his promise—relating to this covenant in Christ—by an oath. Then after quoting and restating the terms of the covenant (Heb. 8: 6-12), as given in Jer. 31: 31-34, he proceeds to say in Heb. 9: 17 that a testament (*covenant*) is not in force during the life of the testator; but it does come into force after the testator's death.

Now I do aver that the death of our Lord Jesus, the Anointed, not only brings into operation the covenant specified in Jer. 31: 31-34, quoted in Heb. 8: 10-12, applied to Christ in c. 6: 6, c, 9: 15-17, and c. 10: 14-18; but the testator's death also utterly precludes any more covenants,—any subsequent testaments; for the covenants are like the "comings" of Christ, of which there are *two*, and only two: the first and second,—the first and last,—the old and new. The "new covenant" is "*the last will and testament*" of our Lord and Savior Jesus Christ; "for in that he died, he died unto sin *once;* but in that he liveth, he liveth unto God. Death hath no more dominion over him"; which renders null and void any future testament. Let Israel and Judah come forward and "acknowledge the validity of the WILL"; and among us let there be an "end of all strife."

Edinboro, Pa.

THE MIDNIGHT CRY.

S. H. WITHINGTON.

In the *Crisis* of Dec. 10th, in an editorial, the following question is asked: "Is the midnight cry referred to in the parable of the ten virgins in the past?"

I answer, no; but now in course of fulfillment. William Miller commenced the proclamation "Behold the Bridegroom cometh," about the year 1828, giving his reasons from the Bible touching the signs of his coming, and the prophetic periods, and why he thought they would all terminate about 1843. God greatly blessed that message, and raised up good men from all the different denominations in the christian church to assist in calling out a waiting people, who went out confidently expecting to meet the Lord on the 10th day of the 7 month 1844, but were disappointed. From that date commenced the true tarrying of the Bridegroom.

The giving of that message I understand to have been the cause of the church, represented by the ten virgins taking the Bible ("Thy word is a lamp to my feet aud a light to my path"—Ps. 119: 105), and going forth to meet the Bridegroom in 1843-4. It took *time* to get that message before the church, which culminated in the tarrying of the Bridegroom. So, I apprehend, it takes time to give the true midnight cry. This cry I regard as a message given to the *waiting* virgins (called out by the first message which resulted in disappointment), by some faithful person or persons, whom the Lord raises up to give it.

When the cry or message is proclaimed and finished, it will result in waking all the virgins, and thus causing them to trim their lamps, and they that are ready to enter in, and the door will be shut; after which a part of the virgins, having been foolish, will ask for admittance and be refused. And then, and not until then, will the parable have had its complete fulfillment.

JOB 27: 8.

J. P. MARQUAND.

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"

The subject in this verse alludes to *hope;* and according to its quality or nature, so is the result. It is highly important that we know whereof we speak, and what we believe. The Bible gives a definition of two kinds of hope. One is the hope of the gospel; the other the hope of the hypocrite. The hope of the gospel is to know Jesus Christ, and that our sins are blotted out; to be in fellowship with him and with the truth, waiting in patience for his personal revelation from heaven. It is to believe in the fulfillment of all his promises, especially in his final subjugation of this earth, and the establishment of his eternal kingdom thereupon. To believe in the permanent destruction of evil, and the restoration of good throughout the wide universe. This is the gospel hope.

Now we come to describe the other hope, called the "*hope of the hypocrite.*" This differs essentially from the other, in that self and selfishness are the basis or foundation. It originates in self, is bounded by this world, and dies in corruption. The Bible says the "hypocrite's hope is like the spider's web, and like the giving up of the ghost."

The elements of this hope are distrust, hatred, and disobedience. Its foundation earthly, sensual, and devilish. Its superstructure pride and vain glory. Its topmost stone egotism and self-conceit. Its end destruction and perdition.

The christian's hope refines, purifies, and elevates to angelic dignity, and prepares the soul for a glorious communion, and a home with God and his Son Jesus Christ. The hypocrite's hope degrades, debases and demoralizes, even unto the earthly, or beastly nature, and prepares the way for judicial punishment.

Whoever may read these lines, on your choice, whether you will accept or reject the christian's hope, will depend your eternal destiny. Before you there is set life and death. Which will you choose? Heaven, or hell? The society of God and angels, or the fellowship of wicked men and devils? The home of the blessed and pure ones, or the companionship of the base and vile? Come, poor traveler to eternity, give thy heart, thy life, to Jesus Christ to-day, and by-and-by you may enjoy the fruition of that hope, which is even as an anchor to the soul in this present life.

NO REST HERE.

Now, for what have I said all this? Just to prepare you for the text: "Arise ye, and depart; for this is not your rest." I am going to make you a grand offer. Some of you remember that when gold was discovered in California, large companies were made up and started off to get their fortune. To-day I want to make up a party for the land of gold. I hold in my hand a deed from the proprietor of the estate, in which he offers to all who will join the company ten thousand shares of infinite value, in a city whose harps are gold, whose crowns are gold. You have read of the Crusaders—how that many thousands of them went off to conquer the holy sepulchre. I ask you to join a grander crusade—not for the purpose of conquering the sepulchre of a dead Christ, but for the purpose of reaching the throne of a living Jesus.

When an army is to be made up, the recruiting officer examines the volunteers; he tests their eyesight; he sounds their lungs; he measures their stature; they must be just right, or they are rejected. But there shall be no partiality in making up this army of Christ. Whatever your moral or physical stature, whatever your dissipations, whatever your crimes, whatever your weaknesses, I have a commission from the Lord Almighty to make up this regiment of redeemed souls, and I cry, "Arise ye, and depart; for this is not your rest." Many of you have lately joined this company, and my desire is that you may all join it. Why not? You know in your own heart's experience that what I have said about this world is true—that it is no place to rest in.

There are hundreds here weary—oh, how weary—weary with sin; weary with trouble, weary with bereavement. Some of you have been pierced through and through. You carry the scars of a thousand conflicts, in which you have bled at every pore; and you sigh, "Oh! that I had the wings of a dove, that I might fly away and be at rest!" You have taken the cup of this world's pleasure and drunk it to the dregs, and still the thirst claws at your tongue, and the fever strikes to your brain. You have chased pleasure through every valley, by every stream, amid every brightness, and under every shadow; but just at the moment when you were all ready to put your hand upon the rosy, laughing sylph of the wood, she turned upon you with the glare of a fiend and the eye of a satyr, her locks adders, and her breath the chill damp of a grave. Out of Jesus Christ no rest. No voice to silence the storm. No light to kindle the darkness. No dry dock to repair the split bulwark.—*T. De Witt Talmage*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 7, 1874.

Take Notice!

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of **$2.00** a year, payable IN ADVANCE.

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THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

A NEW DRESS.

We print the CRISIS this week in new type, which, we trust, will please our subscribers; and we hope our friends will do what they can to extend its circulation by obtaining new subscribers, or, as a number have, by sending the names of persons to whom they wish the paper sent, with money to pay for the same. G. T. A.

NEW YEAR.

Again, we wish to say to all our readers: We wish them a HAPPY NEW YEAR. Let us each be determined to live just as the Lord directs, and make no provision to do wrong in word, thought or deed, during the coming year. We are rapidly approaching the great day of the Lord, and should not live a moment unprepared to meet Christ. Every year affords events which give additional evidence that the present dispensation is about completed, and it may be reasonably expected that the events of the coming year will furnish further proof that we are living amidst the winding up scenes of the last days.

Among the signs, we may expect a rapid increase of wickedness, and terrible upheavings of the laboring classes in opposition to the capitalists; larger waves of distress and perplexity among the nations, and in society generally, with an increase of infidelity and bold scoffing against God and the Bible, Christ and Christianity, and all things sacred to the friends of Jesus. We may also look for an increased interest in the subject of *holiness* among all the true followers of the Lord, and a greater separation from the world, its fashions, follies, amusements, spirit, manners, and all unholy things, in order to be ready to meet the great King when he comes in glory. May those who read this stand in the front ranks among "the saints of the Most High."

Our position in the history of the world is a sublime one. Could we have chosen our place to live between the creation of man and the second coming of Christ, we would have selected the very time in which we are now living; when we are daily cheered with the blessed hope of being alive when the glorious Deliverer shall appear in the clouds of heaven, accompanied by the holy angels. This may be the last full year before the great event. We do not know this, but our heart says "Come, Lord Jesus," and "come quickly." It is certainly time to "watch and pray," that we "enter not into temptation." Let every weight be thrown aside for ever. Lay all upon the altar, and there let it remain at the disposal of Jesus. Live where it may be daily and truthfully said: "Thy will be done."

Let no sharp words be spoken in the family, in the church, or society. Put away all evil speaking, joking, backbiting, faultfinding, hatred, variance, emulation, envy, and every other evil habit, the use of which will grieve the Holy Spirit, and unfit us for the coming of our Savior. Let these unholy things have no place in the coming year, if we expect to live *in* Christ, and have him live *in* us. We are instructed to "abstain from all appearance of evil." The past cannot be altered. If we have done wrong, the best that can be done is to ask forgiveness, and secure pardon. The future is not ours. The *present* is the only time we can use for good or evil. The best way is to live by the *moment*; then we save the borrowed burdens of the future, and those in the past.

Many make crooked paths because they look back. The pilot, or the traveler who does this, must not expect to go forward in a straight line. When he casts his eye backward, he may expect to find a crook in his pathway; so in the christian's journey; it is perilous to keep the eyes on the past. That is not the place to look for Jesus. Looking back is only to look at our shadow, and bring ourselves into darkness. When Paul was describing his manner of living, he says: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." This is a very important rule for those who wish to grow in grace. Individually, we have received great benefit by adopting this apostolic rule, and commend it to all the disciples of Christ. As we are now apparently very near his coming, let us lift up our heads and rejoice, and live right all the time that remains for us before his appearing. Let no "root of bitterness" have any place in the heart. Let Jesus have the sole control from the present moment till he comes to gather his saints. In short, let us consecrate all to him for ever and ever. May this year be the best the reader ever enjoyed. M. G.

"TIME NO LONGER."

Time is that which measures duration. A period of continuance. It is that which determines the length of a period occupied by specific events. God gave to men day and night and the seasons of the year, as the means by which the relative length of periods occupied by earthly events should be measured. Therefore the standard of time God has given us is the length of day and night, changes of the moon, and the four seasons of the year, or the revolution of the earth around the sun. As these periods are measured and definitely fixed by the revolution of the planets, and as their motions are regulated by God's unchanging time in heaven, we get the same standard of time on earth that is used in heaven. Then to imagine that God has a clock in heaven by which the periods of the revolution of the planets are measured, and that man has a clock on earth which will correctly measure the same periods commencing at the same point in the revolution, when God's clock tolls the end of a day, man's, repeats it. When God strikes the end of a lunation or month, man responds to the sound. When God announces the end of a year, man replies, It is ended.

Time, therefore, measures the distance between the boundaries of events. Our year is bounded by the beginning of Jan. 1st and the close of Dec. 31st. The distance between the two States is the *time*, that is, measurement of a year. If a day should come which could not be measured by any revolutions or periods, so that God's clock could never toll its end, then it is measureless; consequently, timeless.

we understand that time, as used in the text, belongs to periods that can be measured. Periods during which events will transpire that are limited,—that must end.

God has taught us in his Word that in the world to come all events will be endless; therefore, measureless; so that time cannot be applied to them. Our measuring line of time will be lost when we leave this world; for in that world there will be no day and night, or summer and winter, by which the length of duration can be determined. In that glorious world there will be one unending day. It will never be succeeded by night. In that heavenly state the year of the redeemed will know no waning moon, or shading twilight; no closing scene, when the lingering thought will come, "It is past, it is forever gone."

Reader, stop a moment, we pray you, and seriously reflect that you are on the car of time, swiftly speeding to measure the period of your mortal life. Your feet are now pressing the soil over which the millions of this generation are tramping in their solemn march to the unmeasured scenes of the coming world. In a few brief days the wheels of this ever moving train will bring the countless hosts of our race face to face with the Judge of quick and dead.

The year of our Lord, 1873, is now past. Its record is added to the long roll of earth's shaded scenes of woe and death. A new year has opened its portal to us. We have passed its threshold, and find ourselves still in the land of the dying; still harvesting the fruits of the curse. We cast our eye upon the measuring line of time, running it back to the bright morning, where stood the royal representative of manhood with his queenly helpmeet, as the unbroken melodies of earth's first coronation sounded mid the unsullied glories of his new-made kingdom. Every tree and shrub, every beast, fish, and fowl stood as the representatives of their Creator's infinite skill and wisdom. Earth's fadeless carpet, revolving chandelier, and all inspiring music told of the Infinite, and answered to the call of perfection.

But the necessity commenced there, just there, to bring out the measuring reed, and tell how long that glory and perfection continued; for the brightness of the morning suddenly ended in a dark and fearful night. Time commenced with the measurement of earth's primeval glory; for it could be measured because it had an end; and will continue until earth's scenes shall know no ending; then the restored glories and endless blessedness of perfection shall be eternally established.

This dark night of the curse has been filled with events so short and transient, that their duration has been measured by time's periods of days, months, years, and generations.

When Adam sinned, the measuring line was laid on his life; and when the number of his days were counted, the thread was cut, and he fell into the silence of the grave. So, have the generations of his children mounted the stage of life, and battled with the enemy, death, but when the sands have all fallen, no position or condition could remove the bounds; God's decrees must be executed, and so the generations have been cut down at the end of their seasons like the grass.

The great kingdoms have waved their banners over the loyal millions, and defied heaven and earth to break their colossal powers; but when their appointed periods ended, their sceptres fell, and their crowns were trampled in the dust, according to the purpose of him who had determined their times. Cities have strengthened their fortifications in defiance of threatened changes, saying, My days shall not be counted; the period of my continuance shall have no end. But the changes of the ages demolished their walls and laid their palaces in heaps of ruins.

Time has unrolled its line of periods stretching over the varying scenes of this world, for about six thousand years. It told the duration of the old world, and the present world;—the antediluvian generations, the Patriarchal, Mosaic, and Christian ages. It set the bounds for the flood, and counted the years to the exode from Egypt. It numbered the anniversaries of the wilderness journey, and set up the mile stones through the bright and dark shades of Canaan's history. It appropriated stated weeks to Messiah's advent, and a score and a half of years to his anointing. It appointed the day for his tragical death, and also for his glorious reliving. It shaded the place of Jerusalem's overthrow, and the dispersion of its ancient people. It exhibited bloody footprints through the terrible reign of Rome's haughty persecutor, and tells of the mingled wrath and bitter mouring of the Apocalyptic widow, at the loss of her last husband. It locates the "ten kings" of her household who shall assassinate the guilty mistress of the nations, thinking to perpetually occupy the seven hilled city. Then shall the clock of time toll the end of these beginnings and endings. Then shall come the transition from measured, to unmeasured scenes,—from mortal, to immortality. Then shall the earthly administration change from satanic to Messianac,—from woe to bliss,—from death to everlasting life.

O, then, christian friends tarry not too long in gazing at the dark picture of earth's reminisences, for the shadows are passing away. Weep not too long at the head-stones of departed loved ones, for the time of separation is ending. The time of joyous greetings and eternal meetings is at hand. Stop not a moment to witness the vain parade, or childish toys of this transient world, for the train of time is already rushing through the days of the new-born year, leaving behind it the smoke and dust of war and bloodshed; the dark stains of terrible crime; the anguish of blighted hopes and buried love. To the heart of faith these hours are filled with unparalleled solemnity and suspense;—waiting to hear the angel proclaim, "There shall be time no longer."

May the abounding grace of Jesus Christ be with you all, subduing your hearts *fully* to him, regulating your lives by the gospel, preparing you completely for the kingdom of God, so that you may enjoy, "A Happy New Year" in anticipation of the perfect state beyond the measured periods is the prayer of your brother in Christ. J. C.

DEFILED TEMPLES.

Everybody is either defiled or undefiled, pure or impure, clean or unclean, a saint or a sinner. In which condition is the reader? Stop and think it over, and give a true answer before reading any further.

What is the response? Remember the Scripture says: "There shall in no wise enter into it [the holy city] any thing that defileth, neither whatsoever worketh abomination or maketh a *lie*. Rev. 21: 27. Again, "If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 17. If no defiled temple will be allowed in the holy city and the coming kingdom, it is a matter of first class importance to know what will defile, and avoid it. The Savior says:

"That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7: 20–23.

Let each reader look in his heart, and see if any of these evil things are there. Let the examination be thorough and critical. If they are found, their presence affords positive proof that the temple is not holy; hence not filled with the Spirit. Those evil things must be removed from the hearts of all who enter the holy city—the New Jerusalem. No one can be ready to meet Christ so long as these things remain in the heart. The Lord does not propose to live in such a nest of unclean things. The only way to get rid of them is to give up the heart entirely, unreservedly, to Christ, and let him take full possession by the Holy Spirit. Thus we may become "partakers of the divine nature," and get rid of the controlling power of the human, evil nature. We are not able in our own strength to keep the heart clean. The natural man, the Adamic nature, is impure, and must be subdued, renewed, purified, by the indwelling power of the Holy Spirit. So long as we are filled with that, the heart is clean, the thoughts pure, and the conversation holy. Love, joy, and peace abound, and we can sing, "All is well;" but when the Spirit is grieved away, then the "old man" is alive again, and the heart is again filled with evil, defiling things.

Those who have never given up fully to Christ, and been filled with his Spirit, may think it is impossible to be free from "evil thoughts," "deceit," "pride," "covetousness," "laciviousness," and the like. Then it is impossible to have a pure heart; but without a pure heart, we have no promise of salvation. We cannot get where we are not liable to be tempted by Satan, who may make evil suggestions to us; but the pure heart resists them at once; hence they do not lodge there to defile the man. No one is to blame for having a vile being knock at his door, desiring to come in and defile the family, but if he is resisted, and not allowed to enter to do his wicked work, the family is unharmed; so when Satan knocks at the door of our heart, asking the privilege of presenting for our consideration some evil thought, desire, or feeling, if we resist him, and refuse to let him in, we remain undefiled. So long as the *will* stands firmly opposed to the admission of the evil, Satan is obliged to stay outside. "Resist the devil, and he will flee from you." He must get the consent of the *will* before he come in to defile the heart, after it has once been made clean by the presence of the Holy Spirit.

When Jesus is allowed to keep the key of the heart, he allows the enemy no place. Our blessed Master delights in keeping his children in "perfect peace," so that "nothing shall offend them." When we try to keep ourselves, and to war with Satan in our own strength, we may expect to be defeated; but through Christ strengthening us, the enemy is easily overcome, because then he who is in us is greater than he that is in the world. The blessed Jesus can bind Satan, spoil his goods, and cast him out, so that there is not even a heart-closet, left for him to occupy, but Christ is all and in all. Let every thing that hath breath give him praise. M. G.

ENCOURAGING.—We have just received a letter from a minister in Georgia, in which he says:—

"Will you please state to me fully the principles upon which an earnest and candid person may become associated with those called the '*Advent Christians*'? for I feel in a subordinate sense greatly indebted to those who are styled the 'Second Adventists,' for the great help afforded in the study of the Word of God, though I owe to God, only wise, all the honor in my deliverance.

Doubtless, there are those who will look upon the writer as one of those fickle, unstable sort; but he is enured, to some extent, to reproaches; for he has been reproached as a mad fellow, cracked-brained, heretic, infidel, Universalist, etc., etc., all coming upon him for no other reason assigned, but for an unyielding devotion to God's truth.

For believing and teaching the plain, unmistakable doctrines of the Bible, the writer has been summarily tried, and excluded from the church of his childhood, after having lived in the community of the Methodist Episcopal Church as member, for about twenty-seven years, and as a minister for about eighteen years. He has been brought, through the good providence of God, to view the Bible as a revelation, and not a mystery. He has been rejected for believing and teaching that the Bible in its plain literal interpretation teaches that God only possesses immortality, and that immortality is offered to man as a boon or estate, and not as an innate or inherent element of man's being or nature; and further, that life is life, and death is death, as well in a Bible sense as any other sense; that death is something more than merely a separation of soul and body; that it is rather a dissolution of being than otherwise, etc., etc. I am anxious to associate myself with those enlightened in the Scriptures. I am not at all restless upon the subject of rites and ceremonies, creeds and conferences.

There is a great field of labor here, which perhaps, if properly attended to, will yield an abundant harvest, under divine favor. I feel inclined to sow beside all waters. God bless the great reformation cause. Now is the time to press the question, and to keep it before the people. We need help in the way of literature. We are very poor, and cannot at present command much of anything financially. In this, I do not wish to be regarded as begging. I am only stating facts."

This Bro. expresses a desire for tracts. We hope to be able to send a supply.

He should have encouragement. For certain good reasons we withhold his name for the present. We trust he will have strength to stand up boldly for our Divine Master, and help spread the light and truth received. Pray for him. M. G.

BUCHANAN.—The Lord is bestowing special blessings on the Buchanan (Mich.) church. From seventy-five to eighty have requested prayers the last three evenings, many have been much quickened, and some eight or ten converted. The interest is rapidly increasing. We are expecting glorious results.

Monday, Dec. 29. The Lord is still blessing us richly in the meetings. Nine young converts were baptized yesterday by Bro. Mathewson, and others will improve the next opportunity. The church is daily advancing in divine life. The Spirit of the Lord is searching many hearts very thoroughly, because they desire it, and when they consecrate themselves fully to Christ, they are filled with the abundance of peace so freely promised in the word of the Lord.

We purpose to have a watch-meeting to close up the year, when we expect a precious season of refreshing from the Most High. The importance of holy living receives prominent attention in the meetings in connection with the evidences of Christ's speedy coming. We are more and more convinced that the time has come when all who expect to be ready to meet the Savior should give special attention to the subject of holiness. Let it have a warm place in the affections of every follower of the blessed Jesus. M. G.

INQUIRIES.

What is the generally accepted form of church covenant among Adventists? What officers are necessary in a scripturally organized church? What are the respective duties of the different church officers? A. DEWEY.

The following is

OUR COVENANT.

We, whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a church of Christ; faithfully maintaining its ordinances, taking the BIBLE as our *only* rule of faith and practice, church order and discipline; making CHRISTIAN CHARACTER the *only test* of fellowship and communion.

We further agree, with christian fidelity and meekness, to exercise mutual watch-care, to counsel, admonish, or reprove, as duty may require, and to receive the same from each other as becometh the household of faith.

The officers in a church are usually Elders and deacons, one of whom may be a Secretary, and another a Treasurer. The Elders take the general oversight of the spiritual interests; and the deacons look after the welfare of the poor, and the financial interests. In small churches, only one, two or three Elders may be needed, who will take charge of all these things. They are chosen as a matter of convenience, to act as agents for the church. Instruction for the choice of these official men may be found in 1 Tim. 3. They should be prudent men, gentle, long-suffering, who are not hasty, and who have had much experience in the service of Christ; men who are not selfish or covetous. It is not well to choose persons who are anxious to have the office, and who will feel stirred up because they are not appointed. Such men think too highly of themselves to be fit for the place. They usually cause trouble. M. G.

OUR PAPER.

All connected with the *Crisis* we think, especially proof readers, compositors, and dim-eyed readers, will congratulate themselves in having received from our Business Agent new type for its new year's issue. It will give the paper a better mechanical appearance, and we trust will help commend it to some as worthy of perusal and patronage.

The society will do all it can to make the *Crisis* a sanctified medium of communicating to the people of this generation the great and important truths necessary for its salvation. We have no fears, if the paper is such an instrumentality, from which every thing is expunged detrimental to truth, and all is added that God approves, of mechanism, literature, and spirituality, that it will not be sustained. God has the means and power to sustain and make efficient all instrumentalities used in his cause, but he has committed much of that means and power into the hands of men as his stewards, and they will be accountable for its proper use.

We do earnestly desire and pray that our Weekly Paper may be sustained by the good will of God, the prayers of the holy, the contributions of the well instructed, the funds of the wealthy, and the unity and persistent efforts of its christian friends. Let nothing be done through strife or vain glory, but all for Christ and the salvation of those for whom he died. J. C.

HARD TIMES.

The winter prospect is dark for many thousand poor people in this country. The daily papers have been saying from time to time that the effects of the panic are about past; but it is quite evident that its worst influence is yet to be felt by the masses. It is true that some of the rich bankers may have become comparatively quiet in their reduced situation since their smash-up a few weeks since, but the financial wave of distress is now dashing upon the common business people, and the poor laboring classes, causing fearful forebodings as to the near future. As the result of this feeling, we give the following from the Chicago *Inter-Ocean*, Dec. 23d:—

AN APPEAL TO THE WORKINGMEN OF CHICAGO.

Fellow Workmen:—Since the general financial and commercial crisis has made such an irresistible sway all over the civilized countries and has baffled the most desperate efforts of the ruling class of the day (Bourgoise) in administering all kinds of quack remedies in aid of the rotten condition of the social situation, in order to stop or at least mitigate the crisis—the consequences of this crisis fall in quick succession, with full weight upon the laboring class. You know that the whole daily press is in the service of that arch enemy of society—capital—and merely tries to deceive public opinion on the subject of the crisis, asserting "that the worst was over." But such is not the case—the crisis has hardly commenced, and no one knows yet where and when it will end. Hundreds of thousands of men will be thrown out of work and will be rendered homeless and penniless, and thousands of business men of all classes will be reduced to ruin or bankruptcy. The crisis was predicted twenty-five years ago by men well acquainted in the science of social economy, who, by statistical figures on hand, pronounced its sure advent as a necessary consequence of our present corrupted social institutions, and as a matter of overproduction, and they also declared that the series of crises will henceforth repeat in more and more shorter intervals.

There is but one remedy to oppose with success the damaging consequences of this fearful crisis—it consists in the energetic union and concentration of the workingmen into one solid organization. Already are the workingmen of the Old World, as well as those in New York, Boston, Philadelphia, and in other places, busily engaged in this direction. Should we of Chicago stand back? Is there not as great a compulsory necessity upon us here as anywhere else? Or is it that the workingmen men of Chicago are inspired with less feeling of duty? Or are they possessed of less moral courage to protect themselves and their families against the worst, and to vindicate their fundamental rights? We hope they will not. For this purpose let us join, one and all, into one solid organization. No one stay away! Let him who fails be branded a traitor to himself, his family, and society! For by united action the evil will soon be removed, and then it will be hardly possible that while we have overfilled magazines with the staff of life and empty tenements—that the masses should starve, freeze to death, or wander without shelter.

A number of workingmen's societies of this city have inaugurated the first steps for a general organization, who have appointed committees for this purpose and designated 139 West Polk street, and 68 and 70 West Lake street as free meeting places, where committees of every nationality will be daily in session from two o'clock P. M. to eight o'clock in the evening, where applications will be received of all men out of employment, whose names and residences will be registered into a book for that purpose. As soon as practicable thereafter the various committees select a committee which will be instructed to present and urge the Common Council with the following demands:

1. Work for all who have no work and are able to work, with sufficient wages.
2. Aid in money or provisions for the suffering people, out of the treasury.
3. All disbursements to be made by a committee appointed by workingmen, for the purpose of fair dispensation.
4. In case of insufficient cash in the treasury, the credit of the city shall be resorted to.

The City Council cannot refuse this just demand of aiding in the most necessary means for upholding the life necessities of the majority of its inhabitants, so much the less as this same city voted and assumed a debt of $13,500,000 for park purposes in the interest of a few capitalists, landholders and professional politicians. We only ask for the necessities of life. Workingmen! rally! Join in the phalanx! Let your number and a strong organization be your and your family's safety! For we have nothing to lose and everything to gain.

THE WORKINGMEN'S COMMITTEE.

The condition of things in Chicago is about the same as in other cities of the same size. The outlook is a gloomy one. Till Jesus comes, we may expect the state of society will grow "worse and worse." Many *human* remedies are sought to relieve mankind of the alarming social evils that are now so prevalent; but they all prove to be only failures. In all the reformatory schemes invented by men, Christ is omitted; but without him no permanent improvement can be expected. M. G.

☞ THE cheap edition of "Whitmore's Immortality" is out of print. Do not know when they will be published.

THE TRACT FUND.

THE *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$246.37
A. S. Hinds	1.75
M. E. Stone	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$36.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$2,566 42
A. C. Scranton (pledge paid)	25 00
W. S. Moulton (on pledge)	10 00
P. S. Ward	2.75

PLEDGED for the "MISSION TENT."

Bro. H.	$50 00
Sr. H.	50 00

LETTER FROM J. C. & S. E. SMITH.

To all the Readers of the Crisis, Greeting: Since our last correspondence we have again visited Attumwa, Coffee Co. Our meetings at the first were blessed; and on our return, being with them two Sundays more, the interest increased to the last. The blessings of divine truth rested upon us with weight, and the Lord gave utterance to speak the riches of his grace, night after night. Fifteen united with us in "covenant," taking the Bible as their only rule of faith and practice; and many more would unite, we think, could there be more labor put forth. The demand is for more laborers—those that can preach the Word. O that some whole-hearted man of God may come here and help in this great harvest field. Last Thursday, Dec. 18th, we went to Key West, where we have held meetings a number of times in the past, and commenced meetings, and held them till Tuesday the 23d. A deep feeling was stirred up all through the settlement, and many are reading for themselves, to see whether the things spoken are so.

Before returning to Arvonia, Tuesday, four went forward in baptism, and came out of the water rejoicing in the Lord. A mother of fifty-seven years, and her two daughters, also a brother who had been sprinkled but had never felt satisfied that he had obeyed the command. Two or three little boys of a preaching Bro. went and broke the ice in the morning. This Bro. I hope will embrace the truth, and be a help in this great work. After speaking one evening, a Methodist minister said the kingdom of God was set up in his heart. We asked him if the New Jerusalem, Christ the King, the territory, the saints of the Most High, were all there? all set up in his heart? This was too much for him, and I trust the plain, scriptural teaching of a real literal kingdom will open his eyes to the truth.

The Lord's day we had a blessed season. Six came from Attumwa of the little company there, and others would have come, could they have been provided with conveyance. A Bro. and Sr. Klock, both intelligent and noble-hearted, who have long been engaged in teaching public schools, and belonged to the Christian Church, are now rejoicing in the blessed hope of immortality when Jesus comes. They are well satisfied with the goodness of God in leading them to repentance, and into the marvelous light of his truth. Also a Dr. and wife have embraced the "blessed hope," with many others. A goodly number of families have erected the family altar, and a weekly prayer meeting is being held. We trust the work will continue till Jesus comes, and many be found ready to meet him with joy.

At Key West a Congregationalist preacher adopted the covenant with six others, and they will hold a Thursday night prayer-meeting. The people complain because we leave them with no one to care for them,—no one to minister unto them spiritual things. Here and there a little company is raised up, and then we have to go into other fields, among the poor and needy, where cries come for help, and thus leave the children to go without an earthly shepherd. This is hard, and our hearts are made sad when we think what might be done and what ought to be done for the cause of our Master. I am well aware that there are many at the East that are far better able, both mentally and physically, than we are to come and labor in this destitute field. Brethren, will you not sacrifice a little ease, and come where you can have bread and sorghum, a plenty to satisfy your hunger, and the work of the Lord to fill your souls with praise and thanksgiving? Every church at the East has some one that might be spared, and that could labor in destitute fields to the glory of God. Why is it that some will not obey the Master in this direction? If we were to judge by past experience of laborers at the East, we should say that many ought to be sent forth now. All of these Western States ought to be canvassed with the living Word of truth, and by men that have the Spirit and power of God to prompt them to activity; and not look merely at their own particular ease and wants. O that a hundred whole-hearted men and women would take "the sword of the Spirit," and go into the field and work for Jesus regardless of pay, and then we would see truth advance, and many rejoicing in hope of eternal life. Is it not time to work in this western field? Is it not time to leave the old paths that have been trodden so long, and help publish "this gospel" in new places? And those that have means, let them help those that have none. And may funds be sent to aid the Publishing Society, that they may have publications to send into this field, where there is great demand for them. Pray for us, that we faint not. From your Bro. and Sister in the Kansas Mission work.

STAY LONGER.—We are fully satisfied that if preachers would stay two or three weeks in a place, instead of one or two nights, and labor for the conversion of sinners, and the sanctification of believers, they would accomplish much more good in a year, at a much less expense. Pitch a battle, and stay till the enemy is overcome. It usually takes about a week to get the fire hot enough to melt sinners and backsliders. M. G.

An excellent suggestion, Bro. Grant, and I wish it could be adopted and carried out. But under existing circumstances how can it?

Suppose the people where the preacher goes do not want any extra meetings,—cannot afford the time to attend them. Suppose two or three sermons on Sunday are all they wish for, and when Monday morning comes it is expected the minister will leave, greatly to the relief of the family that has kept him, and there is no other family that will keep preachers. Suppose he proposes to remain and visit around among the people, but finds no one to favor the suggestion. Suppose the church want a new minister every Sunday, and request the one they have to give out an appointment for another preacher the next Sabbath. Suppose he sees in the *Crisis* the appointments of other preachers for this place, reaching on for successive weeks to come. How can he under these circumstances "stay longer"?

And, suppose again, that the preacher has gone into a "new place," and at his own expense held a few meetings, and then none are found disposed to assist him, and he without funds to hire a Hall or pay his board. How can he in this case stay longer?

These are not all unsupposable cases, but have been and are actual ones. I wish with you that preachers were wanted to stay longer, and could do so. I. I. LESLIE.

NEW YORK CONFERENCE.

The N. Y. Eastern Conference met as per notice with the church at Aurelius, Dec. 19th, 1873. Although the weather was not what might be desired, yet the attendance was very fair, and the interest of the meeting kept increasing until the close.

We heartily believe that whatever prejudice might have existed with this people, it was greatly removed. The Spirit of God pervaded our conference sessions, and all could say, both saint and sinner, that "it was good to be there."

Preachers present were A. P. Moore, M. R. Miles, E. F. Sergisson, S. C. Gove, B. P. Stevens, A. H. Dunbar, and N. McCulloch. The following churches were represented: Pineville, North Victory, Martville, Alton, and Rochester.

The President being absent, Bro. M. R. Miles was chosen President *pro tem.* —— Secretary. The devotional committee appointed by the Chair were Brn. Ira Pinckney and S. C. Gove. After a short prayer and conference meeting, Bro. A. H. Dunbar gave a stirring, practical discourse from Matt. 11: 28.

Saturday A. M., met for business. There being no business, the time was spent in conference. At 1.30, preaching by Bro. A. P. Moore, from Mark 11: 22. In the evening by E. F. Sergisson. Subject, "Hope." Sabbath morning met in love-feast, which was largely attended, with good results. Preaching at 11.30 by B. P. Stevens, from Luke 10: 28. At 1.30, preaching again by our worthy Bro. N. McCulloch of Rochester, from John 21: 22; after which he was followed in short but impressive remarks from Bro. S. C. Gove, in which a hearty welcome was extended to our Bro. as a co-worker with us in the gospel. Preaching again in the evening by Bro. M. R. Miles, from John 3: 1–3; after which we gathered around the table of the Lord, and sixty-five partook of the emblems of Christ's broken body and spilt blood. The parting hand was then given, and each went his way, hoping soon to meet in God's everlasting kingdom.

NOTE.—The church of Aurelius wish a special Conference to be called to meet with them again soon. Notice of a special meeting will be in *Crisis*. Look for it. For the brethren, J. C. GOVE, *Church Clerk.*

Correspondence.

From Sr. L. B. Weaver.

Dear ones in Jesus:—How goes the battle? Are your hearts beating high for glory? and is "holiness to the Lord" inscribed upon your garments? Is the way bright and prosperous? Well, home is near. How it cheers us as we come in sight of the dear old home, even here in this world; and how much more it ought to cheer us as we come in sight of the home of the saints. I'll meet you all there, by grace divine, all free from sin, sorrow, sickness and death. Srs. Chloe, Emily, Millie, Jennie, Sarah, and a host of others that now are in a like situation with my poor weary self. There all will rest. Do not get discouraged. Jesus will help us through. Sr. Cynthia, God bless you. Look up, and live. In Jesus is rest and peace. Write me again. And now, dear pilgrims, pray for your unworthy sister, who is weary *in* the way, but never *of* the way. God bless you all. Jesus has blest me in letting me have visits from some of his dear ones, among which was a precious one from Bro. Grant. I would that more would come and see me; but we will meet by-and-by.

God bless the dear one who has been under deep conviction for a long time, but has not had the light desired. God bless you, and lead you out into the liberty of the gospel. Keep low at the feet of Jesus.

Extracts from Letters.

SR. J. A. GOODRICH writes:—"For a long time I have thought that I would pen a few lines for our paper. How my heart rejoices while reading the dealings of God with the dear saints that are scattered over the land. It is a blessing to know what others are doing for Jesus, while many are shut up and cannot meet with the dear saints to worship our Master. But I bless the Lord that he does not confine himself to one place. How many precious gems there are shut out from the world, waiting for the Master's return, who are rich in faith and heirs of the kingdom. Jesus says, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' While thinking of the dealings of the Lord with me in the past, my heart was led to praise his holy name for the many blessings which he has bestowed upon me when I was

so unworthy. I am led to weep for joy because he is so good to me. How many times have I been led to say,—

'Other refuge have I none,
Hangs my helpless soul on thee.'

What a precious Savior we have to come and give his life for poor mortals like us. O that all the world might come and see how good the Lord is. I bless the Lord for a full and free salvation, which is offered every one without money and without price.

While reading the promises of God, I am led to rejoice with joy unspeakable. Never did the plan of salvation look so precious as to-day. My peace runs like a river. This often comes to my mind,—'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'

As I read of the many blessings that are bestowed on the destitute, my heart is led to praise the Lord. He ever stands ready to provide for all his waiting ones. Not one will he turn empty away. There is enough for all, and enough forevermore. Cheer up, ye afflicted ones. Jesus is soon coming to redeem all his people. Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sighing and sorrow shall flee away. Let us, dear brethren and sisters, strive to be living christians, ready to follow in the footsteps of our Master. May our Father in heaven bless those who are laboring in his cause, and give them strength sufficient for their day. O may the kingdom soon come, is the prayer of your sister in Christ."

Bro. W. F. Fahnestock writes:—"Often have I desired to write a few words of encouragement for the *Crisis*, but my depressed feelings and constant excrutiating pain would not permit me to collect my thoughts sufficiently to write a half page. I was so weak at one time that my physician forbade any person to read a word to me, and told me, if possible, I should *not think*; yet, thanks be to Him who doeth all things well, within the past week my improvement has been wonderful. I almost fear to believe. Last night was the first night in two years that I have rested quietly in my bed. I sincerely hope the turn things have taken may be permanent, and that I may yet be of some use in the Master's cause: for I am not my own. I am bought with a price, even the precious blood of Jesus.

"Lord, I am thine, entirely thine,
Purchased and bought by blood divine;
Thine will I live, thine will I die,
Be thine through all eternity."

Yes, yes, I am *dead* to the world and all its follies, and although a sick, feeble mortal, feel *alive* to Christ and the interest of this blessed hope, which has carried me, the past thirty years, safely through the trials and persecutions which have caused me bitter anguish of heart, yet I have never yielded one jot or one tittle.

We see the glorious triumph, not far off, [i]t *just at the door*. A few fleeting months [illegible]y. Have we not reason for joy and re[joic]ing, even in tribulation and anguish? [Ble]ssed be his holy name who has begotten [us] to this living hope through our Lord [Jesu]s Christ."

Bro. J. J. Smith writes:—"The Lord has planted his footsteps in our midst. On the 17th of November a hurricane of unusual violence passed over Tenn., Ga., and Ala., from south-west to north-east. Before twelve o'clock the same night we had another from north-west to south-east. In many places [lar]ge forests were prostrated, fences and houses blown to pieces. On the 3d inst., in the night, we had one of still greater violence, from the south-west, which in many places prostrated whole forests, unroofing and blowing away newly and strongly built houses, killing and wounding many persons. The violence of these storms was widespread, but interspersed with currents here and there of much greater violence. One of these currents passed south-east of me, within forty rods of my residence. Another going north-east, passed about half a mile south-east of my house. Old logs in the forest were blown from their beds.

It is said that Coal City, recently reared up in a forest of heavy timbers, was in part blown away and crushed under the falling timbers. It is remarkable that some of these currents ran in a zig-zag course from north-east to north-west, and back again."

Bro. W. C. Oakes writes:—"I acknowledge the receipt of a package of tracts, which I have tried to distribute to the glory of God. I also received a pamphlet from some one, written by S. Hall. Many thanks to the giver. I am trying to be an overcomer through the blood of the Lamb and the word of my testimony. I am looking for the establishment of the everlasting kingdom under the whole heaven.

"Pilgrim, cheer thee! land is nearing."

A few more waves, a few more surges of time's mighty ocean, and we'll be piloted into port by the great Captain of our salvation. What a shout will go up from that great company that no man can number. Saved, saved forever. My heart says, Amen. Even so, come, Lord Jesus.

'Christian, cheer! the land is nearing;
Still be hopeful, nothing fearing;
Soon in majesty appearing,
You'll behold the Lamb once slain.
O how joyful then to hear him,
While all nations shall revere him,
Saying to his flock who fear him,
'I have come on earth to reign.'"

Bro. P. H. Lawrence writes:—"For long years I have loved the blessed hope of the return of Christ in his promised glory. It has been as the shadow of a great rock in this weary land. Blessed be God, it never seemed more precious than it does this 16th day of Dec., 1873. I know, dear ones, as well as a thing can be known by prophecy and history, that the *true church* is now standing upon the position bordering hard upon millennial glory. Earth's groan will soon cease, and Eden once more glow from the rising to the setting sun. Immortality shall soon be ours through the love and gift of *Him* who brought it to light through the gospel. Amen. Even so, come, Lord Jesus."

MINUTES

Of the Quarterly Session of the Advent Christian Conference.

Held at Wallace Station, Steuben Co, N. Y., Dec. 6th, 1873.

The ministers present at this meeting were Elders E. C. Cowles, J. T. Ongley, A. H. Briggs, J. W. Taylor, and A. C. Newell. Unordained, James H. Sawyer.

The meeting commenced per appointment Friday evening. Preaching by Eld. J. T. Ongley. Saturday P. M., preachnig by Eld. J. W. Taylor, followed by a business session. Conference received a letter from Eld. C. F. Sweet, with a request to join the Conference, which was granted by a unanimous vote. Bro. James H. Sawyer was also received into Conference as an unordained minister.

As a whole, it was truly a good meeting. The spirit of love and unity seemed to fill each heart; and the prayers and exhortations in the love-feast and conference meetings were of a soul-cheering character. The preaching was all good, and well adapted to the occasion.

We hope to meet ere long in a world redeemed by a Savior's blood, where partings will be unknown.

J. W. Taylor, *Secretary*.

Correction.—In the article "False Theology," by "W. C. O.", Dec. 31st, the last sentence should read—"O the blessing that is upon those who are found giving the household (church) meat (truth adapted to this generation) in due season."

TRUTH AND INFIDELITY.

No observer can fail to see that society is rapidly dividing itself into two parties—Christians and infidels. The less important lines are being obliterated. The more trivial distinctions are being wiped out. The friends of the incarnate God on one side, holding up the crimson banner of the atonement, and unbelievers in God's Word and God's Son on the other, shouting, "Abolish the Sabbath, down with the church, bury the Bible." These are the great divisions into which all the elements of society are resolving themselves. The process of division is working in the church, and out of it.

The elements are mustering for the terrible conflict of modern times, between truth and infidelity. On one side, God; on the other side, Atheism. The Atheist may disavow the name, and refuse to wear the old garb in which it walked in the past, but it is the same thing, and tends to the same result. Our fight is with Atheism, whether preached by Mr. Frothingham in New York, promulgated by Tyndall on the platform, or sent out from the press by the authors of our age. The conflict is not with Unitarianism. That died long ago, and has gone to seed. Atheism, its hell-born child, is taking its place. The contest is not with Catholicism. That has been struck with death in Rome. Henceforth, its effort will be to live. It is with Atheism that the gospel has to contend—Atheism that oozes out of Romanism, out of Rationalism, out of Spiritualism, the most debauched and stupid of all heresies.

And grand must be the faith that shall contend with this foe. Sublime the courage that is needed to meet such an enemy. It is a faith that is only born of God, in sweet union with Christ. It is courage which is based on the divine assurances of the eternal Word of God.—*Christian Era*.

Married.

RIGGS—COLE. In Lockport, N.Y., Jan. 1st, 1874 by Eld. R. H. Bateman, Mr. Aaron Riggs, of Lockport, N. Y., and Mrs. Mary Ann Cole, of Newark, N. Y.

EDMUNDS—KEEN. In Greenland, N. H., Sept. 17th, by Eld. J. W. White, Mr. Crosby R Edmunds, of Greenland, and Mrs. Maggie A. Keen, of Kittery, Me.

FURBUSH—JACKSON. In Portsmouth, N. H., Dec. 24 h, by Eld. J. W. White, Mr. Edmund F. Furbush and Miss Arabella D. Jackson, both of Portsmouth.

FOREIGN NEWS.

London, Dec. 26. At 5 o'clock, this morning, the steamer Gipsey Queen struck the wreck of a sunken lighter in the river Tyne, and sunk in five minntes. There were between fifty and sixty workmen on board. Twenty were rescued. The remainder, thirty or forty men, were drowned.

The steamship Elbe, from London for Hamburg, has been lost at sea, and thirty-two people perished.

The political situation in Madrid is very serious. It is expected that, in the reconstruction of the Cortes, the Castelar Government will be defeated by about ten votes, and that Serrano will most likely assume the executive.

A military movement in favor of President Castelar's policy is imminent. Detachments of Government troops, to the number of 24,000, are now collected in the city, and great excitement prevails.

The Government has captured fort Calvario at Cartagena, at the point of the bayonet. Their loss was trifling.

DOMESTIC NEWS.

A Most Astounding Record.—John Rogers, superintendent of the city prison (better known as the Tombs), has politely furnished us for publication his statistical record of crime in the city of Boston, as gathered from the records of his office. It is a most remarkable exhibit, presenting as it does a record of most heinous offences, such as was never known before in the history of the city. From other sources we have record evidence that during the year 1873 more fraud and corruption in high places were discovered than were ever unveiled before during any one year of the century; and the figures embraced in this report of the superintendent of our city prison clearly indicate that the current of abominations and wickedness among the people of Boston is as strong and rapid as in any other city of the Union.—*Boston Herald*.

San Francisco, Dec. 28. Fourteen of the notorious Vasquez's gang, all armed, entered Kingston, Fresno County, last night, captured and bound about forty citizens, and then robbed them and the stores in which they were, getting about $1000 in money and a large quantity of jewelry and ribbons. Other citizens opened fire on the robbers, who returned it, but were obliged to retreat. Vasquez himself had four revolvers on his person. Pursuit was given and one of the desperadoes captured. A large force is in pursuit of the others.

Pork Packing.—Since Nov. 1st, St. Louis has packed almost 360,000 hogs, and Chicago over 990,000. Chicago increases almost a half from last year. Cincinnati has slain 460,000.

Will God bless under the gospel what he cursed under the law? J. C.

The Bishops of France have a curious notion of their mission as the ministers of the Prince of Peace. Their recent pastorals have, in several instances, been so bitterly hostile to Germany, that Government has made complaint to France. Much of the blind hatred of Germany, which led to the war of 1870, was planted and nourished by the clergy, and this was shown especially in the aristocratic classes. Yet the aristocracy, though ready to fight was not willing to learn to fight. "It were better," it was said, according to a letter of Merimee, in 1867, "to leave such vulgar methods to the Prussians." The two chief products of the clerical teaching were insolent pride and stubborn ignorance.—*N. Y. Times*.

The Year Abroad.—Within the space of twelve months, events now occur so rapidly that formerly they would have formed the record of a generation. It is less easy to enumerate them than to note their effects. Some, however, have been of such moment as to demand special mention, if only to mark the magnitude of the changes that the world has witnessed, and to recall how much may be done in one year in altering the political aspect of the nations.

Chicago, Dec. 31. Two brothers named Hopper quarreled with Solomon Silkwood and William Husan Christmas day at Carolton. On Monday night the Hoppers visited Silkwood and Husan at their home in Walkerville, and finding the two men in the road, shot at them, killing Husan and dangerously wounding Silkwood. The desperadoes were arrested.

Jersey City, Jan. 2. A man employed at Wheelson's sugar house, here, became entangled in the machinery, at noon. His body was drawn in, and his arm and leg torn from their sockets.

In Brief.

— A dispatch from Richmond, Va., says that Col. G. A. Spaulding, a well-known member of the bar, was found dead in the County Court room, having been struck on the back of his head by some blunt instrument. There was no evidence of any struggle having taken place.

— Earl Russell conceives that the time has come when the Roman Catholic church disclaims equality, and will be satisfied with nothing but ascendancy.

— Scarlet fever of a very malignant type is prevalent in Biddeford, Maine. There are said to be two hundred cases. Two of the largest city primary schools numbered but twenty-four pupils on Saturday.

— The public debt of France is about $4,819,810,000 in American gold—or twice as much as ours.

— It is said that the people who went down in the Ville du Havre were worth twenty millions of dollars.

— The resignation of Gen. Sickles, the United States Minister, has been officially accepted.

— William B. Astor's health is reported very feeble. He is nearly eighty, and cannot long survive. His will disposes of property worth over sixty millions. Poor man!

— A boy named John Williams broke through the ice while skating on the Merrimack river above Pawtucket bridge, Lowell, yesterday and was drowned.

— A mob, composed partly of women in men's clothing, poured kerosene oil on the house of Mrs. Stamper of Mount Sterling, Ky., recently, and set it on fire, and when she came out they shot her dead.

Notices.

Another Impostor.

A young man recently called on Bro. Field, Jeffersonville, Ind., representing himself as the nephew of Bro. H. Munger, and soliciting aid to pay traveling expenses. He represented himself as a book agent, and as preparing for the ministry. He requested Bro. F to refer him to some Brn. in Cincinnati. He did so, and the young man went to those Brn. and obtained money of them under false pretences, contradicting his first statement to Bro. F. Bro. Munger says he knows nothing about him. Has no such nephew.

We have recently had a number of such cases. In these times of lying and robbery, such traveling strangers, who ask for money without an equivalent, should not be trusted a moment, for it is indirectly encouraging deception and fraud. Brethren, beware of them. J. C.

Protracted Meeting.—A protracted meeting will commence in Chelsea, Mass., Tuesday evening, Jan. 13th, and continue evenings as long as the interest may seem to demand. Bro. E. A. Stockman is expected to be present. J. Couch.

Hoosick Valley Conference.—A quarterly session of the Hoosick Valley Conference will be held in Hebron, N. Y., commencing Jan. 22nd, and hold over the following Sunday. We hope to see a large gathering of the friends of Jesus at this meeting. Let there be delegates sent from the churches and localities within the bounds of this conference. In the meantime, let much prayer go up to God that his work may be revived in Hebron. There will be teams at the R. R. station at Rupert in the afternoon to take all who come to the meeting to place of the Conference, free of charge.
A. W. Sibley, President.
A. P. Bump, Secretary.

Feeling it duty to feed the scattered flock, and warn men to prepare for coming judgment, we have decided to travel and labor as the door may open, and brethren may desire. Our first meeting will be at Franklin, N. H., evening, Jan. 26th. So any wishing to have protracted or evening meetings can address us at that place to that date. From F. we have thought to go into the upper part of this State, and Vermont; but we will calculate to go where the door is open, and the good Lord leads, and stop as long as duty seems to require.
J. G. Smith.
John Parsons.

Acknowledgments.—For Sr. L. B. Weaver, from a Friend, $1 50.
For the Poor.—From Mrs. M. L. R., $2.00. Flora S Davis, $5 00.
For Eld. Geo. Thomson, from "R.," $10.00.
For Mary I. Herron, from "C.," $2.50.
Geo. T. Adams.

Connecticut Conference.—The next Quarterly Session of the Conn. A. C. Conference will be held at Yalesville, commencing Wednesday evening, Jan. 21st, and continue over the following Sunday. It is hoped that there will be a full attendance of preachers and delegates at this meeting. It is proposed to attend to the business matters of the Conf. on Thursday, so that the rest of the time may be given to devotional exercises.
G. L. White, Sec.

The third Quarterly Meeting of the Eastern District of Wisconsin will be held with the church at Cassell Prairie, commencing Friday evening, Feb. 13th, 1874, and continue over Lord's day. We hope to see a large gathering of the saints at this meeting. Let us come with hearts full of the love of God. We expect there will be several of the preaching brethren present to assist in preaching the Word. E. P. Graves.

There will be a meeting of days in Garland, Me., commencing Thursday evening, Jan 22nd, and continue as long as thought best. A general invitation is given to ministers and lay members to attend this meeting, to unite in the work of God for the salvation of souls. Brn. and Srs. will call on Abner Millet. Provision will be made for all. Per order of the church, H. B. Sevey.
☞ Free return passes will be given.

Having studied my duty, in the light of the "blessed Word" and past providences, I feel to place myself in the channel of God's opportunities to be moved in any direction, by his revealed will, through his children. Any church that would like to have me visit them, will please address as soon as convenient, Eld. Franklin Douglas, 347 W. 36th St., New York City.

Protracted Meeting.—A protracted meeting will be held in "Union Hall," Portland, Me., commencing Thursday evening, Jan. 15th, and continue as long as the interest may seem to demand. Bro. H. C. Smith, of New York, and others, are expected to be present.
For the church, H. C. Freeman.

The third Q. M. for the Southern District of Wisconsin will be held at Fenimore, commencing Friday evening, Jan. 16th, 1874, and holding over Lord's day. A general attendance of preachers and brethren is expected. Let all come praying, and we may be sure of a blessing.
N. A. Hitchcock.
George Howard.

Protracted Meeting.—A series of meetings will commence at Chester, Vt., in Cheese Factory Hall, on Saturday evening, Jan. 17th, and continue as long as duty may require. Friends of truth from abroad are invited to come and help Bro. Boutell of Chelsea, Mass., and others, are expected to preach the word. H. F. Carpenter.

Rockbridge, O.—I expect to visit the church in Rockbridge, Ohio, on Wednesday, Jan. 28th, and remain one week, and preach Jesus and the resurrection. I expect also, if the Lord will, in the future to visit them once in eight weeks, and minister to them in spiritual things.
Frank Burr, Pastor.

To the Christian and Advent Christian Conferences of Iowa, Greeting.—At the annual meeting of the Christian Conference, held at New Hartford, Iowa, in June last, a proposition was presented to the conference; and a delegation was appointed to present said proposition to the Advent Christian Conference, for the purpose of harmonizing all believers in the coming kingdom, and also to effect an organization of a General Union State Conference. The above named proposition was presented at the annual conference of the A. C. Conference, and the following minutes will show with what result:—

"The committee of the Christian and the Advent Christian Conference of Iowa, in convention assembled, do agree to carry out the spirit of the proposition of the Christian Conference with the amendment of the A. C. Conference. And to carry forward this work, we chose C. C. Ramsay, J. Ridley, and E. W. Huson, to notify the brethren in the south part of the State of our intention, and invite them to meet us in convention, at Bell Plain, for the purpose of organizing a General Union State Conference, of the Christian and Advent Christian Conferences of Iowa, and to locate the bounds of the sub conferences, the time of the meeting to be decided by the above committee."
J. Ridley.

Pursuant to the above, the committee make the following call. There will be a meeting of delegates from the Christian and Advent Christian Conferences of the State of Iowa, for the purpose of organizing a General Union State Conference, and for the transaction of such business as may come before the meeting; to be holden at Bell Plain, Benton Co., Iowa, commencing Jan. 8th, 1874, and holding over the following Lord's day. It is the earnest desire of many that this meeting be represented by every conference in the State. Let there be a general rally, and come with hearts full of love and unity, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. C. C. Ramsay, per order of Com.

Rise of Price.

"History of the Advent Message." $3.00 *sold by subscription*. Our proposition to get out a "history of the Second Advent Message—doctrine and people" was an experiment to learn what interest there is in the body for such a work; and by that to determine duty about getting it out. We put the price for the *first* thousand at $2.50, after that $3.00. Thus inducing subscriptions at the bare cost, or perhaps less, that it might finally prove a success. The call has met with a hearty response, with many words of encouragement from our chief ministers also.

Many have urged us to add portraits of such of our "pioneers" as can be obtained. After much thought and some counsel, we have concluded to add some fifteen or twenty portraits, and to make other additions to the work beyond what we had intended, at a considerable expense, which will make it a work to well compare with four dollar books.

All who shall have subscribed before Jan. 10th, 1874, will be supplied at $2.50. After that we begin for a thousand more; or, all who subscribe before July 10th, shall have them at $3.00 each. We are now preparing the work, and hope to have it ready to deliver in July next. *No money called for until the book is ready.*
Yarmouth, Me. I. C. Wellcome.

Appointments

Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook....Sunday, Jan. 11th
S. Julia Buswell....Sunday, Jan. 18th

Boston (Hampshire Hall) 538 Washington St.)
Geo. W. Brown (of South Elliott)....Sunday, Jan. 11th
H. Pratt....Sunday, Jan. 18th
Subject P. M.—"Come out of her, my people."
D. M. Leavitt....Sunday, Jan. 25th
M. Batchelor....Sunday, Feb. 1st

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
S. S. Brewer....Sunday, Jan. 11th
F. H. Burbank....Sundays, Jan. 18th and 25th and Feb. 1st.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
J. Couch....Sunday, Jan. 11th
E. A. Stockman....Sunday, Jan. 18th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. S. White....Sunday, Jan. 11th
I. C. Wellcome....Sunday, Jan. 18th
C. E. Barnes....Sunday, Jan. 25th
C Goodrich....Sunday, Feb. 8th

Concord, N. H. (Phœnix Hall) Tuesday evening, Jan. 13th.
New Haven, Ct., Thursday and Friday evenings, Jan. 15th and 16th. (Baptism.)
Philadelphia, Pa. (Sunny Side Hall, 17th and Coates Streets) Sunday, Jan. 18th.
From thence to San Francisco, Cal.
John G. Hook.

Boston (North End Mission)....evening, Jan. 8th
Athol, Mass....Sunday, Jan. 18th
Clinton, Mass....Sunday, Jan. 25th
C. Goodrich.

Wakefield, Mass....Sunday, Jan. 11th
C. E. Barnes.

Plymouth, Mass....Sunday, Jan. 25th
J. S. White.

Mattapoisett....Sunday, Jan. 11th
Fairhaven, Mass....Sunday, Jan. 18th
M. Batchelor.

Bridgewater, Vt....Sunday, Jan. 11th
Chester, Vt....Jan. 17th to 25th
Providence, R. I....Sunday, Feb. 8th
H. F. Carpenter.

Marblehead, Mass....Sunday, Jan. 11th
I. C. Wellcome.

Warehousepoint, Ct....Sunday, Jan. 18th
H. Munger.

Cambridgeport, Mass. (Washington Hall, Main St.) Sabbath, Jan. 18th. T. M. Preble.

Bangor, Me....Sunday, Jan. 11th
Israel Damman.

Willand's Pond, N. H....Sunday, Jan. 11th
Mrs. A. Marston.

Alton Corner, N. H....Sunday, Jan. 11th
Wm. Bodge.

Warner, N. H., Thursday evening, Jan. 8th, and over the Sabbath, Jan. 11th.
East Concord....evening, Jan. 13th
Loudon Ridge....evenings, Jan. 14th and 15th
New Durham Ridge....evening, Jan. 16th
Farmington....Sunday, Jan. 18th
Melvin Village....evenings, Jan. 19th, 20th, and 21st
Moultonboro (where Brn. Hodsdon and Ladd may appoint) evenings, Jan. 22d and 23d.
Sandwich, N. H. (Vitum school-house) Sun., Jan. 25th
Hebron (McClure school-house)....evening, Jan. 26th
G. H. Wallace.

Hartford, Saturday evening, Jan. 10th, over Sunday, and longer if thought best. J. T. Jordan.

Willand's Pond, N. H....Sunday, Jan. 11th
South Rochester, N. H....Sunday, Jan. 18th
Great Works, Me....Sunday, Jan. 25th
Nottingham, N. H....Sunday, Feb. 1st
If these conflict with previous appointments, please write me at Dover, N. H. H. S. Pinkham.

Wentworth, N. H....evening, Jan. 9th
Meredith, N. H. (Dolloff Hall) Saturday evening, Jan. 10th, and over Sunday, Jan. 11th. J. G. Smith
D. F. Leavitt.

Scitico, Ct....Sunday, Jan. 11th
Plainville....Sunday, Jan. 18th
G. L. White.

Lee, N. H....Sunday, Jan. 11th
Nottingham....Monday evening, Jan. 12th
South Rochester....Tuesday evening, Jan. 13th
East Rochester....Wednesday evening, Jan. 14th
Strafford (Robert's school-house) evening, Jan. 15th, also the 16th, 17th, and over Sunday.
Alton Corner....Monday evening, Jan. 19th
West Alton (Flander's school-house) Tuesday evening, Jan. 20th.
Belmont....Wednesday evening, Jan. 21st
Lake Village (North Church) Thursday eve., Jan. 22d
West Alton....Friday evening, Jan. 23d
Rye....Sunday, Jan. 25th
G. F. Haines.

Strafford, N. H. (Robert's school house) evening, Jan. 10th, and over Sunday.
Holderness, N. H. (Brick school-house) Sun., Jan. 18th
Dorchester, N. H....Sunday, Jan. 25th and onward as the Lord directs.
W. W. Sutherland.

Lake Village, N. H. (North Church)....Sun., Feb. 1st
D. W. Davis.

Lake Village, N. H. (North Church) Sunday, Feb. 8th
J. T. Libby.

Moultonboro, N. H....Sunday, Jan. 11th
N. Glidden.

Springfield, Mass. (Bethel)....Sunday, Jan. 25th
E. Owen.

Quarterly Meeting at Monomonee, Dunn Co., Jan. 16th
Eld. Adams will be with us to assist in preaching the word of life. Geo. W. Turner.

Bonny Eagle, Me....Sunday, Jan. 18th
E. S. Moulton.

Keene, N. H....Sunday, Jan. 11th
North Rutland, Mass....Sunday, Jan. 25th
Geo. A. Streeter.

Cambridgeport, Mass., every second Lord's day in the month. Z. Boodey.

Branch Mills, Me....Sunday, Jan. 11th
Pittsfield, Me....Sunday, Jan. 18th
Corrinna, Me....Sunday, Jan. 25th
Dexter Me....Sunday, Feb. 1st
Levant, Me....Sunday, Feb. 8th
West Levant, Me....Sunday, Feb. 15th
Hermon, Me....Sunday, Feb. 22nd
Bangor, Me....Sunday, March 1st
Holden, Me....Sunday, March 8th
E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays in each month
F. M. Drake.

New Castle, N. H....Sunday, Jan. 11th
Salem, Mass....Sunday, Jan. 18th
East Rochester, N. H....Sunday, Jan. 25th
J. F. Chamberlin.

Wilbraham, Mass....Sundays, Jan. 11th and Feb. 8th
Rufus Baker.

Canterbury, N. H. (Emery school-house) Sab., Jan. 11th
East Canaan, N. H....Sabbath, Jan. 18th
Will some Bro. meet me at the depot Saturday, the 17th, noon train?
Nashua, N. H....Wednesday evening, Jan. 28th
Simeon Roby.

Lee, N. H....Sunday, Jan. 18th
West Deerfield, N. H., Sundays, Jan. 11th and Feb. 1st
C. R. Parsons.

South Windham, Me. (Union Chapel) Sun., Jan. 11th
Buxton, Me. (Duck Pond)....Sunday, Jan. 18th
Bonny Eagle, Me....Sunday, Jan. 25th
Steep Falls, Me....Sunday, Feb. 1st
C. H. Sweet.

Loudon Village, N. H....evening, Jan. 17th and Sunday, Jan 18th.
Loudon, N. H. (Yellow school-house) evening, Jan. 31st, and Sunday, Feb. 1st. N. B. McMurphy.

Athol, Mass....Sunday, Jan. 11th
Turner's Falls, Mass....Sunday, Jan. 18th
M. A. Potter.

Rochester, H. H....Sunday, Jan. 18th
Northwood Narrows, N. H....Sunday, Jan. 25th
C. S. Emerson.

North Chesterville, Keith's Mills (in the Union house) Sunday, Jan. 11th.
Dexter, Me....Sunday, Jan. 18th
Thomas Rines.

Lovely Street, Ct....Sunday, Jan. 11th
Campville, Ct....Sunday, Jan. 18th
Barkhampsted, Ct....Sunday, Jan. 25th
S. Woodruff.

Monmouth (Town Hall) Thursday evening, Jan. 15th and over Sunday. H. B. Sevey.

Kensington, N. H....Sunday, Jan. 18th
Greenland, N. H. (where Bro. Barton may appoint) Monday evening, Jan. 19th. S. S. Mooney.

Kennebunk Depot....Sabbath, March 29th
J. R. Tripp.

Alton, N. H. (Plaser school-house) Sunday, Jan. 18th
West Parsonsfield, Me. (Broad Turn school-house) Sunday, Jan. 25th. J. L. Chute.

Guilford....Sunday, Jan. 11th
O. D. Woodruff.

Dexter, Me....Sunday, Jan. 18th
Garland, Me....Thursday evening, Jan. 22d and over Sunday. Wm. H. Doughty.

Hoosick, N. Y....Sunday, Jan. 18th
Also three following evenings. H. K. Flagg.

Steep Falls, Me....Sunday, Jan. 25th
Porter, Me....Sundays, Feb. 2d, 9th, and 16th
Newcastle, N. H....Sunday, Feb. 23d
E. S. Moulton.

South Creek, Bradford Co., Pa....Jan. 8th—12th
Canton, " " "....Jan. 14th
Segurs school-house, Tioga Co., Pa....Jan. 15th—19th
Fremont, Steuben Co., N. Y....Jan. 20th—21st
Brockport, Monroe " "....Jan. 23d
Buffalo, N. Y., 528 Eagle St....Jan. 25th
John T. Ongley.

Warren Summit, N. H....Friday evening, Jan. 9th
North Haverhill....Saturday evening, Jan. 10th and over Sunday, the 11th.
Groton, Vt. (where Bro. Plummer may appoint) Jan. 12th.
Wheelock....Tuesday evening, Jan. 13th
Newport (where Bro. Burgoyne may appoint) Wednesday evening, Jan. 14th.
Caswell Borrough, P. Q., Thursday evening, Jan. 15th
Way's Mills....Friday evening, Jan. 16th
South Barford (where Bro. U. G. Ladd may appoint) Saturday evening, Jan. 17th, and over Sunday.
J. H. Evans. D. Eastman.

Natick, Mass....Sunday, Jan. 11th
D. M. Leavitt.

Plymouth, Mass....Sunday, Jan. 11th
B. Woolside.

Holderness, N. H. (True school-house) Wednesday evening, Jan. 28th.
Tamworth, N. H. (Birch Intervale)....eve., Jan. 29th
Freedom, N. H. (or where Bro. Philbrick may appoint) Sunday, Feb. 1st.
Albany, N. H....evening, Feb. 5th
Holderness, N. H. (True school-house) Saturday evening, Feb. 7th, and over Sunday, the 8th.
Levi Allen.

Agawam, Mass....Sunday, Jan. 11th
H. Pratt.

East Concord, N. H. (Varney school-house) Sunday, Jan. 11th. O. W. Kimball.

Morris, Ct....Sunday, Jan. 18th
Please meet me at Wolcottville. Wm. J. Ripley.

New Durham Ridge....Sunday, Jan. 18th
J. G. Smith.

East Rochecter, N. H....Sunday, Jan. 18th
Mrs. L. E. Saulpaugh.

West Deerfield....Sabbath, Feb. 1st
East Concord....Sabbath, Feb. 8th
Please direct letters a few days ahead of the appointments. Roland D. Grant.

Canaan, N. H. (at Bro. Ballard's)....evening, Jan. 9th
Warren Summit....evening, Jan. 10th
Haverhill (Large school-house)....Sunday, Jan. 11th
Benton (at Bro. John Flanders')....evening, Jan. 12th
Geo. E. Brown.
J. B. S. Pillsbury.

New Haven, Ct. (if desired) evenings, Jan. 13th and 14th. A. Simpson.

Putnam, Ct....Sunday, Jan. 11th
Woodstock Valley, Ct....Sunday, Jan. 18th
Putnam, Ct....Sunday, Jan. 25th
Wilbraham, Mass....Sunday, Feb. 1st
P. S. Butler.

Piermont Village, N. H....evening, Jan. 17th
Piermont, N. H. (Indian Pond)....Sunday, Jan. 18th
Wentworth, N. H....evening, Jan. 24th and over Sunday, Jan. 25th. Sr. J. Davis.

Lake Village, N. H....Sabbath, Jan. 11th
Moultonboro Neck, N. H. (Lower school-house) Sabbath, Jan. 18th.
Meredith Neck, N. H....Tuesday evening, Jan. 20th
Campton, N. H. (Bump school-house)..Sab., Jan. 25th
Stephen Dinsmore.

Lawrence, Mass.
J. Couch....Sunday, Jan. 18th

Lowell, Mass.
C. Cunningham....Sunday, Jan. 11th
D. M. Leavitt....Sunday, Jan. 18th

Tremont, Mass.
John Dixon....Sunday, Jan. 11th
J. S. White....Sunday, Jan. 18th
Benj. Woodside....Sunday, Jan. 25th

Springfield, Mass. (Bethel Church.)
J. W. Brittan....Sunday, Jan. 18th
E. Owen....Sunday, Jan. 25th

Stoneham, Mass.
Roland D. Grant....Sundays, Jan. 11th and 18th
S. Julia Buswell....Sunday, Jan. 25th

Haverhill, Mass. (Advent Hall.)
C. Goodrich....Sunday, Jan. 11th
C. S. Shattuck....Sunday, Jan. 18th
Geo. W. Brown (of Elliot, Me....Sunday, Jan. 25th
D. M. Leavitt....Sunday, Feb 1st
E. A. Stockman....Sunday, Feb. 8th
John Couch....Sunday, Feb. 15th
Albion Ross....Sunday, Feb. 22d
D. M. Leavitt....Sunday, March 1st

Chicopee Falls, Mass.
E. Phelps....Sunday, Jan. 18th
R. Baker....Sunday, Jan. 25th

Concord, N. H. (Centre St. Church.)
Wm. H. Mitchell....Sunday, Jan. 11th
Geo. W. Brown (of Elliot, Me.)....Sunday, Jan. 18th
D. M. Leavitt....Sunday, Jan. 25th

Concord, N. H. (Bethel, Green Street.)
E. A. Stockman....Sunday, Jan. 11th
D. M. Leavitt....Sunday, Jan. 18th
J. G. Smith....Sunday, Jan. 25th
E. A. Stockman....Sunday, Feb. 15th
J. Albert Libby....Sundays, Feb. 22d and March 1st

East Concord, N. H. (Ward House.)
Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill....Sunday, Feb. 1st
Also the first Sunday in each month.
John Parsons....Sunday, Jan. 25th

Hampton, N. H.
J. L. Chute....Sunday, Jan. 11th
T. L. Churchill....Sunday, Jan. 18th
Enoch Morrill....Sunday, Jan. 25th
John Parsons....Sunday, Feb. 1st

Portsmouth, N. H.
C. S. Shattuck....Sunday, Jan. 11th
N. Glidden....Sundays, Jan. 18th and 25th

Great Falls, N. H. (Franklin Hall.)
T. L. Churchill....Sunday, Jan. 11th
S. S. Brewer....Sunday, Jan. 18th
C. S. Shattuck....Sunday, Jan. 25th

West Deerfield, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.
Enoch Morrill....evening, Jan. 9th
John Parsons....Sunday, Jan. 18th

Seabrook, N. H.
L. E. Saulpaugh....Sunday, Jan. 11th
E. Owen....Sunday, Jan 18th
J. W. White....Sunday, Jan. 25th
T. W. Piper....Sunday, Feb. 15th

Exeter, N. H.
C. S. Emerson....Sunday, Jan. 11th
Roland D. Grant....Sunday, Jan. 25th
E. Owen....Sunday, Feb. 8th
E. Morrill....Sunday, Feb. 22d
J. Harvey....Sunday, March 8th
J. G. Smith....Sunday, April 5th

Dover, N. H.
Enoch Morrill....Sunday, Jan. 11th
S. S. Brewer....Sundays, Jan. 25th and Feb. 1st
C. S. Emerson....Sunday, Feb. 8th

Rye, N. H.
E. B. Wells....Sunday, Jan. 11th
T. W. Piper....Sunday, Jan. 18th

Steep Falls, Me.
E. B. Wells....Sunday, Jan. 18th
E. S. Moulton....Sunday, Jan 25th
C. H. Sweet....Sunday, Feb. 1st
B. S. Emery....Sunday, Feb. 15th

South Elliot, Me.
T. W. Piper....Sunday, Jan. 11th
A. A. Robinson....Sunday, Jan. 18th

South Berwick, Me. (Great Works.)
J. W. White....Sunday, Jan. 11th

Portland, Me. (Union Hall.)
E. Owen....Sunday, Jan. 11th
S. K. Partridge....Sunday, Jan. 18th
E. B. Wells....Sunday, Jan. 25th

Bowdoin, Me. (Dennett school-house.)
C. Goud....Sunday, Jan. 18th

Bridgeport, Ct.
Mrs. E. A. Warren....Sunday, Jan. 11th and through the winter every other Sunday.

Bristol, Ct.
H. K. Flagg....Sunday, Jan. 11th
A. Simpson....Sunday, Jan. 18th

Newark, N. J. (Pythian Temple.)
A. Simpson....Sunday, Jan. 11th
W. N. Pile....Sunday, Jan. 18th

Worcester, Mass. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend. G. E. M., Com.

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. Cox, 273 W. 22nd street.
At Temple Hall, No. 229 Bowery, three and a half blocks above Grand street, preaching every Sunday, at 10½ A. M., 3 P. M., and 7½ P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Meetings in Saratoga Springs, N. Y. (Second Advent Church), every Sunday, at 10½ A. M. and seven P. M., in lower Town Hall, corner of Broadway and Lake Avenue. Sunday School and Bible Class directly after the morning service. Prayer meeting every Thursday evening at the residence of the pastors, *Van Dam Street, first house east of Broadway*.
Wm. A. & M. L. Durand, Pastors.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

Winsted, Ct.—Meetings are held at the Good Templar's Hall every Sunday, at 10½ A. M., and Wednesday evening at 7½ o'clock. F. D. Fyler, Sec.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Biddeford, Me. (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. Wm. C. Stewart, Pastor.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Buffalo, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. Ongley.

Providence, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

There will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. Burroughs.

Advent meetings have been started in North Easton, Mass, in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. Geo. Waugh.

Gospel meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. Mabey, Pastor.

Elida, Ill.—Preaching the second and fourth Sabbaths of each month, by Eld. C. C. Marston.

To Preaching Brethren.

Those wishing to preach at Lawrence, Mass., please correspond with Joseph Churchill, Woodbury Churchill, or John T. Merrill, Com.

Those wishing to preach in Lewiston, Me., are requested to call upon James Tracy, corner of Whitney and Turner Streets, Auburn.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach at Hoosick Falls, N. Y., will please correspond with R. L. Harrison.

The Fitchburg Advent Christian Church hold its meetings at Belding & Dickenson's Hall, Main Street. Correspond with J. D. Merriam.

Brethren wishing to preach in Rochester Village, N. H., will please correspond with either of the following committee: Edwin B. Wells, Winthrop M. Lane, Nath'l. Dorman.

Brethren wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at Franklin, N. H., must correspond with Bro. B. C. Stevens, or Bro. Moses Burbank.

Preachers desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Chas. Fletcher, or Frye Potter, East Concord.

Those wishing to preach in Bristol, Conn., will please correspond with H. A. Way, H. P. Bradley, or B. Hitchcock.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, John Shannon, John Downing.

Those wishing to preach in Canterbury, N. H., must first correspond with Riley E. Pillsbury or C. Peverly, Committee.

Those wishing to preach in Bath, Me., must first correspond with James Ham or Wm. Blaisdell, committee.

Those wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

Those wishing to preach in Lyman, Me., can correspond with Bro. J. R. Tripp, Alfred, Me.

Those wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

Brethren wishing to preach in Canterbury, N. H., will please correspond with Thos. S. Tucker.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. WM. KELLAWAY'S address is 78 Newgate Steet, London, England.
☞ I. K. LOMBARD'S address is Burke, Vt.
☞ ELD. JESSE GAY'S address is now Saco, Me.
☞ N. H. REED'S address is Shag Harbor, N. S.
☞ P. W. HOUGH'S address is Fairbank, Buchanan Co., Iowa.

List of Persons sending Money for Others.—L Laskey, Mrs L B Flanders, A C Locke, I I Leslie, S Guthrie, P S Squier, J P Bristol, A H Clark, H Gardner, J M Tozier, A M Smith, Eld S A Chaplin, D Eastman, F G Edgerly, C N Crawford, Geo. A Streeter, T J Stephens, A Andrews, A L Hinds.

Cash Received for Books and Tracts.—F P Barrows $1.50, R. H. Bateman 10c, A. C. Johnson 10c, C Green 60c, A E Woodruff $2.00, D W Provost 50c, L E Schuyler 25c, W Erwin $1.16, H B Eaton $6 00, J Mieth 80c, J P Bristol 25c, N A Angell $8 75, W Plummer 25c, S Barker 25c, Mrs A E Waugh 10c, J M Tozier $4.50, L Bedell 10c, H F Thomas 35c, Mrs. W B Lawton $1.12, M E Stone $2 00, J J Wallace 30c, C N Crawford $1 00, J McKeene 15c, J P Marquand $2 00, A L Hinds $1.75.

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By Express—J P Marquand, A C Palmer.

Articles Received.—A A Sargent, E S Willard, H B Sevey, B Knepper, G A Streeter, L Boutell, S H Kinsey, L B Weaver, J R Smith, Mrs J Foster, G E Mitchell, H Pratt, C M Collins.

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OUR LOVED ONE IS GONE!

GEO. B. LEE.

O death! so cruel! thou hast laid
Our fond and cherished, low
Beneath the deep and dark'ning shade,
Beneath cold winter's snow.
No more upon that form we gaze,
No more that voice we hear;
Those songs of melody and praise
No more our hearts will cheer.

O thou, our Father, be our Shield,
Our comfort, and our all;
Help us to thee our wills to yield,
And in submission fall.
In thee our only hope depends
For strength to bear our woes;
We look to thee for grace that lends
In sorrow, sweet repose.

We deeply feel our earthly loss
Of this, our darling child;
Help us to meekly bear the cross,
And thus be reconciled.
We know we've bade the last farewell
To her we loved so dear;
But may we meet, and with thee dwell,
Where none shall shed a tear.

Our precious Savior comfort sends
To those who mourn and weep;
In him all future life depends
For loved ones now asleep;
"My peace," he saith, "I leave with you,
My comfort freely give;
And all the faithful, just, and true,
With me shall ever live."

Springfield, Mass., Dec. 16th, 1873.

A WORD OF ENCOURAGEMENT TO THE UNDER SHEPHERDS.

W. KELLAWAY.

Dear under shepherds, bishops of the flock of God, leaders of the saints into righteousness, what a charge is committed to you! What a dignity of service is yours! You are called by the great, the good, the Chief Shepherd, to bless, and edify, and comfort his body the church. O great exaltation for frail, faulty man! High honor, indeed, for a son of Adam! And yet this deputyship is yours. You are the chosen, the select of Heaven for this distinguished privilege. Rejoice for such a calling; and be humble, that you lose not the gift of His grace.

It has been in my heart to write you words of cheer to hearten you in the conflict of this evil age and world. May my poor words, meant for your strengthening, be a tonic blessing to you.

The condition of the flock to-day is one that oftentimes perplexes thee, dear faithful pastor. You see one falling out of the ranks here, and another there, indisposed by the heat of the day, wanting in the hour of trial. You see others who should be satisfied to feed in the green pastures of God's Word, and who should find its sweet tender grass palatable and wholesome, going away after this and that rank herb which the world offers, instead of the provision of God. And you know of others who have left the narrow way of self-denial,—the sheep-path of the church,—to wander into side paths, only to be torn by the wolf, and left bleeding and dying. Ah, what sights you have seen! What sad experiences are thine! Enough, my brother in labor, to wring tears of pain from thy manly, christian heart. O, the folly of some of the sheep! their silliness! their simplicity! The enemy has had easy work with them. In an hour of temptation all thy labor has been destroyed, all thy care thwarted. And thou, poor broken-hearted laborer, hast wept floods of grief. Alas, for the discouragement! How sharp the blow! How prostrating the experience! This is the sad, dark part of thy life of labor.

But let us consider the other side. There are, whom thou knowest, who were once vile and vicious, who are now virtuous and exemplary. They were ungodly wretches; they are now godly in Christ Jesus. They were scoffers; now they are worshipers. They were dark and benighted; now they are light in the Lord. They were lost in wretchedness; now they rejoice in the joy of restoration and divine favor. They were without faith; but now they have faith standing in God. They were without God in the world; but now they know God, and know him as their Savior. They had no hope beyond this troubled life; but now they have hope of the life immortal. Happy souls! under cover of the name of Jesus! joined in one Spirit to the Lord! full of faith! filled with comfort! exceeding joyful! kept by the peace of God in heavenly serenity! loving all the brethren! and praying day and night for the dear church! laboring also for the recovery of the brutish! And all this alteration, this renewal, has been brought about by your instrumentality. A single word spoken in season, a simple tear from thy loving eyes, a rebuke uttered meekly in the fear of God, led the sinner to ponder the path of his feet and confess and forsake his sins. And now that miserable reprobate is thy dear, dear brother,—heir with thee of the grace of life! Ah! with thee shall he meet in the glory. With you, before the throne, to your exceeding joy, shall he stand and sing the new song of the conqueror. In the day of Christ he shall be your crown of rejoicing. You shall look upon his then beautiful face, lit with such glory as covered your Savior's face on Tabor; you shall hear his gushes of rapturous delight as he joins in the universal song; and you shall reflect with infinite delight, "*I* led that wanderer to acquaintance with God. *I* brought him to Jesus."

Toil on, then, worn brother, doubling thy diligence. Fight on, good leader, be bravest of the brave. Pray on, thou Elijah; be mighty in faith and importunity. Be a pattern, an example, a model, for all committed to thy charge. The inclusive exhortation is, *Live Christ*. Say with Paul, and truly, "For me to live is Christ." And what is it to live Christ? It is to obey the Father—to have his commendation—to enjoy the testimony of a good conscience. It is to love those who do the will of God,—to minister to them. It is to labor hard in every good word and work to reconcile men to God. It is to be self-denying, self-abasing, self-sacrificing. It is to be most serene when most assaulted,—it is to be, like Jesus, a good shepherd.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This is your encouragement: to have the honor that cometh from God,—to be applauded by Him whose applause is neither flattery nor vanity. Ah, beloved, you know the day of reward. You understand what you are to receive. You are to be brought before the Chief Shepherd, who will then be a King upon his throne. Your children, begotten in faith and hope and righteousness, are to accompany you. Together you are to be presented before the presence of his glory. The King will smile. His voice will speak comfortably unto you. His love and approbation and plaudits shall go to your poor heart, and cause thrill after thrill of joy; but words cannot tell the bliss. And there, before the throne, too glad to sing, crying for very joy,—for though there will be no tears of sorrow in the kingdom, I firmly believe there will be many tears of joy, you shall bless the Great Shepherd of the sheep for giving you such a charge, so productive of joy to the laborer. And you will then and there lay down your charge and deliver up the result to your dear Lord. And think you eternity shall ever efface the memory of thy Lord's greeting? Never; but it shall be reproduced as a source of constant joy. Amen.

O, blessed be God for a pastor's crook and staff! O, strive to bring in a goodly number of sheep, my brother elder, for the pastures of the land flowing with milk and honey.

But, O ye lazy, fat, beastial pastors, with the name of shepherds, but no love for the shepherd or the sheep,—with concern only for the wool of the flock,—you shall hear that terrible denouncement, "Wicked and slothful servant!" and—but who can tell the mingled shame and condemnation and despair of that hour! Repent, and lose no time; for the Chief Shepherd is at hand!

And ye faithful and beloved, I, your least and least-worthy of brethren, will strive by grace to joy with you in the day of crown giving and crown receiving. And now, I pray, the blessing of our Father be upon you. The blessing of the Son abide with you. The blessing of the Holy Spirit dispose and strengthen you to all goodness. The blessing of the fellowship of saints encourage you. The blessing of life everlasting in the kingdom of God with eternal glory be your final portion. So prays in prayer your brother in Jesus.

78 Newgate St., London, Eng.

Correspondence.

From Bro. J. Stockwell.

To the dear saints scattered abroad, greeting: Dear brethren and sisters,—I thought I would write you a few lines through the *Crisis*, to let you know how I am, and where I am. I am still a pilgrim and stranger, looking for and loving the appearing of our Savior. I am seventy-five years old. My wife and four children are in the grave, asleep in Jesus. I have yet one son, who loves Jesus, but is far away in Kansas, and not able to help me at present. Sixteen years ago I was burned out, and had nothing left but one suit of clothes and my Bible. Since then I have not tried to lay up any treasure on earth. Whatever I have earned more than my necessary expenses I have put into the treasury of the Lord.

A year ago last July I was at work for a brother at haying in Whitefield, N. H., and fell from a load of hay and broke my right hip. I have not been able to walk a step without crutches since, and as I had nothing to fall back upon, I had soon to call on the town for help, and they sent me to the Coos county Poor Farm, in N. H., where I have been since a year ago the 7th of Nov. last. Six weeks ago last Friday I met with another accident. A crazy man pushed me down a long flight of stairs, and broke my left arm at the elbow, and cracked the bone above and below the elbow, and otherwise severely injured me. I have had a doctor eight times to dress my wounds. They are doing well now. I am beginning to use my hand a little, but cannot dress, undress, or get on or off the bed alone. I have been taken good care of since I was hurt.

I have not seen but one brother or sister since I have been here. I have none of like precious faith to associate with; but I have the *Crisis* and *Bible Banner* to comfort me, which come free. So I have nothing to complain of. Tribulation is a part of our legacy. I think it will pay well, for it is written, "Our light afflictions . . . work out for us a far more exceeding and eternal weight of glory." I have been learning what the Psalmist meant when he spake of passing through the valley of Baca and making it a well.

I should be glad to receive a few lines from any brother or sister who may read this, and should like to have any brother or sister call on me who may pass this way. Please remember me in your prayers.

From Bro. E. C. Pride.

I will write a few lines for publication in your most excellent paper, in relation to the work of the Lord with us. The Holy Spirit is our Comforter while alone here as pilgrims and strangers. God's Word has been a lamp to our feet, and a light to our pathway. We have been struggling along for some five years past, without any pastor to guide our feet; but thanks be to God, we have had his holy Word, which is able to make us wise unto salvation if we only believe and obey it. I have been led many times to acknowledge his special blessings in many ways; one of which is the object of this letter. Our little daughter was taken suddenly and dangerously ill last spring; so ill that our family doctor on his arrival pronounced her case hopeless.

O the anguish of that moment! To think that our darling must be snatched from us and laid in the cold grave was heart-rending indeed. Having a little faith, my companion and myself besought the Lord that he would spare her to us, and, if in accordance with his holy will, that he would bless the means used for her recovery. And after days and nights of weary watching, our prayer was answered. Thanks be to God's holy name! Our child is yet alive, and a blessing and comfort to us.

This, and other circumstances similar, have tended greatly to strengthen my faith. I firmly believe that all things work together for the good of those who love and serve God. I have written these lines hoping that the name of God may be glorified thereby, and that some poor soul may be comforted and strengthened in the Lord. His ways are wonderful. Glory to his name forevermore. Asking that all God's people will pray for me and mine, I remain sincerely your brother in Christ, with love to you all, and in hope of the soon coming kingdom.

Augusta, Wis.

From Bro. E. Daggett.

I noticed in the *Crisis* of Dec. 3d a statement of the failure of crops and the wants of the farming community of this region, which is very true. I have not heard of any dying from want, although it may be the case. There has been an appeal made by the citizens of Sibley for aid for the destitute of this county. If what has been and what probably will be sent is properly distributed, I think there need not be much suffering. But a very little of the third and fourth grades of clothing is dealt out; and that very sparingly, and the provision in like manner. I could not believe it if I had not seen it myself. I heard that a woman who had five children, came there four or five miles to get flour, and they agreed to let her have twenty-five pounds, when they had two or three wagon loads on hand.

We came to this county in July, 1872, too late to raise anything; and this year had almost a total failure of crops; so we have neither bread nor seed. I am over fifty-four years old. I left Wisconsin to get away from a Catholic society. I lived there about twenty-three years. I have taken the *Crisis* over twelve years. I hardly know how to do without it; but I am in debt for it since last July, and I do not expect to be able to pay any more until next fall. I believe the Lord will provide some way for us. There are over twenty-five tons of coal in Sibley now donated, and I have been there three times to get some, but cannot get any. I expect to be compelled to draw wood thirty miles without feed for my team, there being no houses on the road for twenty miles. Rather hard for old crippled folks.

I am twelve miles from Sibley, and would go twenty miles to hear a good Bible sermon; but I do not know as I ever shall hear another, till our Deliverer comes.

It don't seem to me that we shall starve to death in Iowa, but at present I don't know where our support is coming from. I must bid you all farewell for this time. Remember us in your happy seasons.

Sibley, Oseola Co., Ia.

From Bro. E. A. Stockman.

It may help to quicken the courage of the scattered soldiery of Christ, in the broad and fiercely contested field, to know that God giveth the victory to the struggling band in Manchester, N. H. A revival spirit has pervaded our meetings for several weeks. Nearly a score have turned to the Lord. At nearly every assembling some present themselves for prayers. So many of the church as are willing to leave the world and follow Christ are greatly blessed.

O that Adventists would rise above worldly blandishments, pleasures and gains, and, losing sight of collateral dogmas, apply themselves in all the forces and agencies which our glorious faith supplies, to immediate, personal, entire preparation to receive and crown the coming King, and to gather to his standard as many of the perishing as possible, before the coronation-day dawns. How the social, political and moral atmosphere thickens with evidences of Christ at the doors. Amen, even so, come quickly.

DRAWING A CONGREGATION.

A. DAMON.

The days in which we live are indeed fraught with perils The gospel minister in these times, who attempts to adapt himself to the wants and full demands of the people, will find that he has assumed a position that will indeed prove difficult to fill. No two churches, nor scarcely two persons, want the same kind of preachers; and I doubt much if an angel from heaven could satisfy the cravings of men in this direction. There is such an unrest, such a thirst for a variety, and an itching for something new; and such an unsettled condition of mind, like drift wood tossed upon the waves of the ocean, that firmness of character, and deep-toned piety in the heart, have in a great measure disappeared.

But what is the cause of this? Is it not in part owing to the way our churches have been brought up? To-day Bro. A. will preach; next Sunday Bro. B., Tuesday evening Bro. C., and so on week after week, night after night; and the first inquiry is, Is he *smart?* is he systematic? can he make his points, and defend them? is he eloquent? Can he draw a large congregation? Can he interest the intelligent classes? We have some very nice people in our place, and we want a man that can interest them. If we can get some smart man, Mr. A. and B. say they will pay something for the support of our meeting. May not this be seeking first the money, and the honor, and the ears? Why don't people ask if these men are good? Why don't they inquire if they are filled with the Holy Spirit? and if they think they are not, let the church pray that they may be, and not go and tell how dry they are, and stay at home because they don't carry every thing by storm the first time they go into a place. It is enough to make any preacher feel blue to go into these religious icebergs where there is no life, nor love for one another, and but little if any, for the truth. They are like the man that is drunk, and thinks everybody else is too.

Who knows but what that preacher has had to work with his hands six days in the week, and has traveled on foot some five or ten miles to his appointment? Who is to blame for all this? Who considers the poor and needy? Who in their sympathy put themselves in other men's circumstances, and do as they would be done by. Let there be a gospel reformation in the churches; let the peace of God rule in every heart by the Holy Spirit; let there be a thorough cleansing out of this carnal disposition, and Bible sanctification take its place; then this fault-finding and dyspeptic state of the church will disappear.

A minister once went to the meeting-house to preach, and took his seat as usual in the desk, but could not preach, and sat and wept. He was asked why he did not preach? "Because," said he, "I have lost my prayer book." Said one to another, "I did not know that he had one." "Ah," says he, "You are my prayer book." The church had ceased praying for their preacher. Is not this the case with many nowadays? But this church went to praying for the preacher, and the result was, a mighty work of God broke out, and the preacher had something to preach, and the Spirit to help him.

Now a preacher that goes into a place to hold meetings has to spend a week or more in laboring to get the church into working order, and by that time, he has to go home, and go to work to get bread for his family. All he gets for his labor, from men, is the complaint, "He had no business to have gone away so soon, he ought to have more faith." I have heard some people talk faith, but when their faith was tested, they found that they had not got so much as they supposed. Others have been very forward in telling how good it was to trust in God; but when the potato crop was small, and corn did not grow, and their cattle died, and some defaulter ran off with their money they had in the bank, they began to talk about coming to want, and their faith seemed to stop at once. When such persons are brought where they do not know where the next meal is coming from, and go and cry in the ears of the Most High, and he feeds them, then they can tell you a true story of trust.

But, says one, The preachers are to blame for this transient way of labor. Indeed, where is the gospel minister who would be so immodest as to force himself upon a church, and say, You must have me for your pastor, and you must let me preach to you all the time? Says another, We have always wanted a pastor, but can't get one. Well, first, whom do you want? Well, we want Bro. —— for he is smart and very refined in his manners, and he is careful not to say anything about the sins of the age, and he is very smooth in his words, and is sure not to offend any. And he goes in for concerts, and picnics, and plays croquet, and approves of social entertainments. Others say, We want the best there is. One that can preach a great deal of prophecy, and is educated in Greek and Hebrew; and more than this, if we can't have this kind we won't have any.

Others say, We will accept of such as are more common, for we are not able to have the best. Does it take more to support these, than it does the common class? Why? will some one answer?

Second. How do you want them? If we have a pastor, we expect he will attend all the prayer-meetings through the week, and visit the church often, preach twice or three times Sunday; and, if he has a trade, why, of course we expect he will work at that, and earn most of his living; but he must preach smart and be active, or else we will not keep him. He must not live as well as the church, of course; and if his wife should happen to have a washing machine, or a carpet, or hire her washing done, and uses a pound of butter a week, why how extravagant she is; and if she should happen to call to one house more than another, then what? Those that know what may answer.

There are preachers and pastors that are able men, and zealous too. Why don't they come to our place more then? says one. How do you use them when they do come? Do you give them a "God bless you," and a "Come again when you can make it convenient?" Perhaps it may be more convenient for them to stay at home and work awhile, or go where they can get something to pay their fare home, and have something for their family to eat after they get there. Then that church wonders why the preacher don't come there now.

The most of our preachers are laboring men, and nearly all are mechanics. You ask, Why do so many live in such and such places? Because in those places they can get employment; but in every place they cannot. If preachers must work a part or all of the time, I think it is reasonable that they should live where they can get their kind of work to do. No doubt many of these preachers would abandon their work, and devote their whole time to the ministry, if the church would do their duty. Is this not so brethren? I think that many will answer in the affirmative. A church committee once said to a preacher, If you will come and preach for us, we will give you a paint brush, and you shall have all the work you can do. Is not that quite inviting for a painter? They have got a man now that has no trade, and how he fares, God knows. I don't. And that church may represent some $50,000.

Dear brethren in Christ, I am writing out my thoughts on this subject. I have no hostile feelings in my heart toward any who may be guilty of these things, but rather pity. If ever I have felt divinely impressed to write for "our paper," it is now. Do we believe that Jesus is coming soon? If so, Heaven help us to show it by our works. The time has come when every man should be at his post. No time to lose, and if any have not done their duty in the past, it is now that you have an opportunity to redeem the time, for the days are evil.

In addition to what I have written, I have the following sensible remarks, taken from the *Advance*:

DRAWING CONGREGATIONS.

A very unreasonable notion prevails to some extent in the churches, which calls for a word of animadversion. It is this—that the chief business of a minister of the gospel is *to draw a congregation*. No matter what his surroundings may be, whether or not there are plenty of other churches in the town, whether or not the people are generally inclined to church-going, nor whether the members are carefully drawing with him, or scattering abroad; the one essential, indispensable requisite and qualification in him is, that he draws a congregation. If he fails to do this, it is evident that he is not fit for the place; it is even preposterous to think of employing him, however well furnished he may be intellectually and religiously to instruct and edify the people.

Of course, a minister must do his part in gathering and holding a congregation. But not one in a hundred, or five hundred, has such a measure of eloquence and personal magnetism as to be able to draw and maintain a congregation, when the church itself or a conspicuous part of it, fails to co-operate with him.

According to Conybeare and Howsen, "in every church established by St. Paul, there sprang up a schismatic party, opposed to his teaching, and hostile to his person." That was no fault of his, surely; any more than it was of the Master, that "many of his disciples went back, and walked no more with him.

And it may be no fault of the minister, now, that he incurs the opposition and hostility of some portion of his people.

In her "Recollections of Mary Lyon," Miss Fisk testifies that "she often said to us: 'Young Ladies, when I speak to you, I depend much more upon the inspiration of your countenances than on my preparation.' It is added by Miss F., as I fear it could not be by some ministers, "That inspiration was fully given her, in those exercises."

The duties of pastor and people, and their influence upon each other, are reciprocal; and no minister can succeed who does not receive the sympathy and co-operation of his members, in the great work of building up the kingdom of God. If the place or the work is a difficult one, so much the more need of all standing together, and bearing one another's burdens, instead of casting it all upon one, because he happens to be the leader, and to stand in the most conspicuous place. The very men who complain most loudly of ministers—the business men of a community—often find it difficult to draw all the customers and business they would like. I can see some of them every day, waiting and looking, almost impatiently, for people to come and buy their excellent goods, of which they have an abundant supply on hand. Not, of course, because they are not smart men, and capable of doing a great deal more business than they do, but because the circumstances are against them. There are many competitors, and people very strangely, perversely, perhaps, choose to trade somewhere else, and with somebody else, rather than with them. So they find it uphill work to draw customers, against the natural and popular current, and the strong competition.

A little Christian common sense would show men the unreasonableness of many of their demands upon ministers, and of their complaints against them. But, somehow or other, it often happens that men of great shrewdness and tact in business seem to have skill, in religious matters, only to baffle and hinder all true success. Instead of considering your minister to provoke him to discouragement and despair, why not try the other method occasionally, recommended by the Apostle, and consider him "to provoke unto love and good works."

WHAT THOU WILT.

Lord, *what* thou wilt! Let that still overtake me,
'Tis always best;
Should all things earthly vanish or forsake me,
Hope fills my breast.
What thou hast kindly been thus far bestowing,
It was a loan;
Within thy hand at once I lay it, knowing
It is thine own.
Lord, what thou wilt!

Lord, *as* thou wilt! So may it still befall me,
For I am thine.
Take all away, from my possessions call me,
Be thou but mine!
It is not hard; the vain things from me drifting
Waken no grief,
When thou the load so helpfully art lifting,
To bring relief.
Lord, as thou wilt.

Long as thou wilt. Patient the lot sustaining
Thou dost ordain;
Thou'lt neither hear me asking nor complaining,
Whate'er the pain.
I know by thee I ne'er shall be forsaken;
I'll still hold on!
From him thy Father's arm will not be taken,
Whose all is gone.
Long as thou wilt.

Lord, *since* thou wilt! with me can bide no sorrow,
I bring it thee;
Weighed down to-day, upon some bright to-morrow
From earth I'm free;
I give thee all, by dear ones here surrounded;
Shield thou thy gift!
My house on thee, the Rock of Ages founded,
No storm shall drift.
Lord, since thou wilt!

Lord, *when* thou wilt! Let me in grace be growing
Then call thou me;
Where I have erred, thy pardon free bestowing,
My sins I see.

—*Selected by S. A. Ingham.*

THE EUROPEAN OUTLOOK.

The following is translated from a letter dated August 3, written by one who occupies a very high station in the political, literary and religious sphere of Europe—a man of long experience, extensive knowledge, and sound observation:

"In England, ritualism threatens the Established Church. Should a schism take place, which is most likely, a great part of the Episcopalians would soon after be thrown into the arms of the Roman Church. The fear of such a revolution, paralyzes the hands of statesmen, who dare not oppose a dam to the encroachment of the inner foe, and who leave the matter to laymen and the parishes. Bismarck is waging with the Roman clergy a war by far more dangerous than that against France. The strongest power in Europe is wrestling hand in hand with the Roman Church, which commands her battalions and manœuvers them as one man. Much doubt must be entertained as to whether the people of Bavaria, the Rhenish provinces, Westphalia and Silesia will ever be detached from their clergy, and should I be mistaken, would it be beneficial to the Gospel? Bismarck encroaches on the rights of the church, by closing the seminaries, which, he maintains, is necessary, on the ground that any government is impossible with the Syllabus.

This proceeding gives an immense power to the governments in Switzerland. These have united with the view of destroying the church, which is to be broken up in each canton into a multitude of parishes, which, isolated as they will be and are, will have no resisting power. The struggle towards that direction has begun in every canton. In France, Henry V. will ascend the throne; the Ultramontane fanaticism will elevate him in order to persecute, every way and every where, both Protestants and free thinkers. The fanatic party has lost all control over itself. It multiplies false miracles and solemn processions; by means of an hypocritical piety it galvanizes the masses, both ignorant and superstitious. It will be successful. But the Internationals will soon after throw down Henry V., whose reign will then be very short, and then will commence the days of HORROR, when the blood of the Ultramontanes will flow in torrents. Italy is marching on pretty well. The only trouble with her is her enormous taxation. As to the pope's ever recovering his temporal power, this is out of the question. Spain presents a spectacle never witnessed before, viz., that of a society in such a state of complete dissolution that no one thinks about stopping or conquering her."—*N. Y. Witness.*

QUARTERLY CONFERENCE REPORT.

The Western District N. Y. State Conference met with the church at E. Shelby, Friday evening Nov. 28th, to 30th, 1873. Good full meetings. Many met there for the first time. Preachers present—W. J. Hobbs, D. Cogswell, W. Vreeland, A. C. Newell, C. F. Sweet, R. H Bateman, A. P. Moore, J. H. Whitmore, B. P. Stevens, M R. Miles, and Sr. E S Jennings from the Eastern District. Good social meeting for an hour the first evening, after which, Bro Stevens preached a good pointed sermon from Rev. 22: 12.

Saturday 9½ A. M., met for business. Business Committee, B. C. Simonds, D. Cogswell, S. H. Withington. Devotional Committee, F. Carpenter, L. Grinnell, A. P. Moore. All visiting Brn., invited to take part in our deliberations. Delegates from Darien, Linden, Leroy, Dansville, Springwater, Lockport, E. Shelby. Quarterly collections. Darien $8.00, Linden $5.00, Dansville $10 00, Lockport $1.52 cts, Springwater $2 58 cts, E. Shelby $4. 15 cts. The forenoon was devoted entirely to reports from delegates and preachers. The pressing of the definite time question is making much trouble and division in many places. Lockport, E. Shelby and Linden reported united, and doing well. 2 P. M., sermon by C. F. Sweet, from 1 Tim. 6: 12. 3½ P. M., spirited business meeting, when the following resolutions were passed. *Whereas*, The dogmatic and persistent pressing of the definite time interpretations of the prophecies has caused, and is calculated to cause divisions and alienations among brethren who believe that the personal Second Advent of the Savior is an event near at hand; and *Whereas* the good of our beloved cause requires a union of heart and mind of all who believe in the great doctrines held by us as a people; Therefore,

Resolved, That while we are cordially and heartily in favor of free speech and liberty of interpretation, we are decidedly opposed to the agitation of the definite time question, or any other question, in a spirit and in a manner calculated to cause division, or that past experience has proved detrimental to the best interests of the cause we so much love.

Resolved, That the Quarterly collection brought in at this meeting, together with what has been sent to the State Treasurer, be paid to M. R. Miles, to help pay the Tent deficiency. As this will leave a balance of $33.60 to be raised, the following resolution was passed:

Resolved, That each member, in each church, be taxed ten cents, and the pastor shall pay for those who refuse, and send the amount received to the State Treasurer.

6½, good social meeting, after which M. R Miles preached from Eph. 4: 4–6. Sunday 9½ A. M., blessed love feast. Preaching at 11 by Sr. E S Jennings from Gal. 4: 18. P M., by W. J. Hobbs from Rom. 10: 10, and in the evening, after one of the best social meetings many ever enjoyed, preaching by J. H. Whitmore from John 10: 16. Notwithstanding the spirited discussions in our business meetings, the good Spirit overruled, and we earnestly hope some of our good brethren will learn *wisdom* by the experience of the past year.

A. P MOORE, *Sec.*

Home & Health.

"TAKE THE OTHER HAND."

We cannot too much admire the beauty and truth of that philosophy which determines to make the best of it, however difficult and tiresome duty may be. Such a spirit in children is attractive indeed, and a powerful lesson to many who are older.

On a lovely day in the commencement of spring, a young lady who had been anxiously watching for some weeks by the bedside of her mother, went out to take a little exercise and enjoy the fresh air, for her heart was full of anxiety and sorrow. After strolling some distance she came to a rope-walk, and, being familiar with the place, she entered. At the end of the building she saw a little boy turning a large wheel. Thinking this too laborious employment for such a mere child, she said to him as she approached, "Who sent you to this place?"

"Nobody, ma'am; I came myself."

"Do you get pay for your labor?"

"Indeed I do; I get ninepence a day."

"What do you do with the money?"

"O, mother gets it all!"

"You give nothing to father, then?"

"I have no father, ma'am."

"Do you like this kind of work?"

"O, well enough; but if I did not like it, I should still do it, that I might get the money for mother."

"How long do you work in a day?"

"From nine to twelve in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Do you get tired of turning this wheel?"

"Yes, sometimes, ma'am."

"And what do you do then?"

"Why, I take the other hand."

The lady gave him a piece of money.

"Is this for mother?" said the well-pleased urchin.

"No, no; it is for yourself, because you are a good little boy."

"Thank you kindly, ma'am," returned he, smiling, "mother will be glad."

The young lady departed and returned home, strengthened in her devotion to duty, and instructed in true practical philosophy by the words and example of a mere child.

"The next time duty seems hard to me," she said to herself, "I will imitate this little boy, and take the other hand."

DOES IT PAY?

Some time since a young man of a very unprepossessing appearance entered the rooms of the Young Men's Christian Association of Portland, and disclosed a very sad story of dissipation. He had squandered his money in sin, and had become so reduced as to be obliged to deposit his watch with the pawnbroker. In these circumstances, friendless and alone, he was brought to a realizing sense of his condition, which was truly pitiable. He was led to think, however, that there was yet hope for him. He was young. Life was before him. Friends were ready to receive him, if his course was changed. The resolve was made. Confessing all, he applied for assistance, which was cheerfully granted. With many promises, and a firm resolve to lead a new life, he again went forth to engage in life's contests.

After many weary months of toil upon the ocean, he returns; but how changed! The marks of dissipation and the signs of poverty which before were so prominent, have disappeared. Instead, you now see a fine appearing young man—robust, frank and tidy. He calls for his watch, which is redeemed; and he has $100,00 left in the bank for future years. These are some of the results of his new course in life, but not all. Peace and happiness has been his lot besides. Does it not pay to do right? If any of the readers of this article are doing otherwise, let them try it, and they will doubtless have abundant occasion to say that it does.—*The Helping Hand.*

SOLVING A DIFFICULTY.

A grandson of the Governor of Virginia, a child of four or five summers, was on a visit to his maternal grandfather, who is a wealthy land owner in Ohio.

One day, after making his first visit to a Sabbath school, and being duly impressed with the religious lessons taught there, his grandfather took him down on the farm to show and gather the fruit of a large walnut tree, which was ripe and ready for the harvest. On the way, the little fellow, with the philosophy which "reads sermons in stones," said,

"Grandpa, who do all these fields and woods belong to?"

"Why," said the matter-of-fact gentleman, "to me."

"No, sir," emphatically responded the child; "they belong to God."

The grandfather said nothing till they reached the rich-laden tree, when he said:

"Well, my boy, whom does this tree belong to?"

This was a poser, and for a moment the boy hesitated; but casting a longing look upon the nuts, he replied:

"Well, grandfather, the tree belongs to God, but the walnuts are *ours*."—*Wayside.*

THE THREE SIEVES.

"Oh, mamma," cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—" "My dear," interrupted Mrs. Philpott, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, is it true?"

"I suppose so; I got it from Miss White, and she is a friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, mamma, but I am afraid it was. I should not like Edith to speak of me as I have spoken of her."

"And is it necessary?"

"No, of course, mamma; there was no need for me to mention it at all."

FOOD FOR THE SICK.

It is no easy matter to restrain the sick, or some of them, from practical suicide by eating without an appetite, while the task of restraining friends (?) and officious neighbors, is but little less than herculean. In the acute forms of disease—fevers and inflammations—the appetite is wisely and mercifully taken away, indicating that the stomach has no gastric juice, and therefore cannot digest food, which, if taken, must either be vomited or remain as an irritant, fermenting and rotting, necessarily aggravating the disease, if not producing other and worse forms of sickness.

If the sick could be allowed to follow their inclinations in this respect, controlled by the appetite, which is really the measure of the wants of the body, indicating more food in cold weather and when over-exercised, and less in hot weather, and when the body is unnaturally heated, there would be but little trouble; especially if we would but follow the example of sick brutes, all of which, even the hog, knows too much to eat without an appetite. Instead of a desire for food in the acute forms of disease, there is generally a thirst, a desire, and a positive demand for something to cool the body, and not for food to warm the already overheated system. And in the first forms of disease, especially, we may trust the indications of the appetite, always exercising reason and judgment to prevent excess. We drink water simply to slake a thirst, and we should take food to repair the waste of the system and regulate the animal heat as indicated by the appetite, never disregarding the known demands of the appetite or forcing the stomach to receive food when a loss of it, or a nausea, clamor for abstinence.

But some of the sick take food from principle—though not conscientious in any other respect—supposing that they must do so as a means of gaining strength or of "keeping the wind out of the stomach," an idea too ridiculous and false to deserve a moment's consideration, too absurd to be entertained in an enlightened age, since the outer air does not reach the stomach, and would do no special harm if admitted. If "wind" is in the stomach, it is evolved by the rotting of in the undigested food forced into the stomach, the product of fermentation, as seen in the over-raised dough. To keep the stomach free from "wind," fast when food is loathed, remembering that if the popular idea is correct, that food must be taken to keep the air out of the stomach, constant eating is required, filling it as fast as it is emptied. Again, the sick will gain strength by fasting, more rapidly than by eating without a relish and an appetite, since forcing always tends to retard the return of the appetite. Indeed, most of the popular ideas, especially among the ignorant, are "highly preposterous and totally absurd."

It is safe, therefore, in the first or acute forms of disease, to abstain from food, drink freely of water, at least in the absence of an appetite, and when thirsty, and use only the simplest kinds of food which are easy of digestion, while improving, taking the more substantial kinds after being able to labor, and all at regular periods.—*Dr. J. H. Hanaford*, in *Christian Monitor.*

WHAT IS IN THE BED-ROOM.—If two persons are to occupy a bed-room during the night, let them step on a weighing scale as they retire, and then again in the morning, and they will find that their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bed-clothes.

If a single ounce of wood-cotton be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can only be one ounce of foreign matter in the air. If an ounce of cotton be burned every half an hour during the night, the air will be kept continually saturated with smoke, unless there be an open window or door for it to escape. Now, the sixteen ounces of smoke thus formed is far less poisonous than the sixteen of exhalations from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for, while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bed-rooms well ventilated, and of thoroughly airing the sheets, coverlids, and mattresses in the morning, before packing them up in the form of a neatly-made bed?—*Science of Health.*

CHAPPED HANDS.—Take common starch, and grind it with a knife until it is reduced to the smoothest powder, put it in a clean tin box, so as to have it continually at hand for use. Then, every time that the hands are taken from the suds or dish-water, rinse them thoroughly in clear water, wipe them, and while they are yet damp, rub a pinch of the starch thoroughly over them, covering the whole surface. The effect is magical. The rough, smarting skin is cooled, soothed and healed, bringing and insuring the greatest degree of comfort and freedom from this, by no means insignificant annoyance.—*Science of Health.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO 950. BOSTON, WEDNESDAY, JANUARY 14, 1874. VOL. XXXVIII.---NO. 15.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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COMING AGAIN.

MRS. A. A. SARGENT.

O christian, faint not, but your work still pursue!
The trumpet is sounding, our home is in view;
Then oh hasten! Make ready! Let nothing detain,
For the King in his beauty is coming again.

From the north and the south, from the east and the west
Shall be gathered together the righteous and blest;
All nations shall praise him, and join in the strain
To Jesus our Savior, who is coming again.

Yes, coming again, for you and for me,
The bands shall be broken, the prisoners made free.
No more shall we suffer in sickness or pain,
But be ready to meet him when coming again.

Cheer up then, ye faint ones; be patient, yet strong;
The right is far spent, we shall not wait long;
The promised reward we then shall obtain,
For Jesus will bring it. He is coming again.

When weary and worn in the way we have trod,
How sweet is the thought, we can trust in our God;
For has he not told us not one word should fail?
But all be fulfilled in his coming again.

HOLINESS.

H. WILLETT.

I like the sound of the word. It seems to convey the idea of the *wholeness* of anything: wholly the Lord's, for instance. The Savior is called the Holy One. And Paul says, "holy brethren." Holiness, then, should be the profession of every true disciple of Christ; for Christ is holy, and the Apostle and High Priest of our profession. We sometimes sing, "More like Jesus." If we mean what we say, it is good; for it is in harmony with what Paul advises the Ephesian brethren to be. He beseeches them to walk worthy of the profession wherewith they were called; and gives them sundry admonitions how thus to walk, among which are these words: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on [or be clothed with—*Diaglott*] the new man, which after God is created in . . . true holiness."

True holiness is what all should desire. Paul discourses about this matter of holiness as if it were attainable by all; and indeed advises the Ephesian brethren to clothe themselves with this new man. As if one should advise another to take off a ragged, worn-out suit of clothes, and put on a new and good suit. "Well," says one, "do you mean to say that Paul advised clothing one's-self with good works? Is it not dangerous thus to teach? for the Bible says that our righteousness is but filthy rags." True; that is my idea about self-righteousness; and what I believe enters into the make-up of the "old man," and which we perhaps have been all along clothing ourselves with. But now Paul says, put off the "old man," or old suit, and put on the new; because it is after God (or in the likeness of God).

It should also be noticed that this putting on the "new man" comes after the renewing in the spirit of the mind. By reading the fourth, fifth, and part of the sixth chapters of Ephesians, we can certainly discover what Paul meant by putting off the old, and putting on the new man, or true holiness; viz., ceasing from former sins, and practising the virtues he names. But some may say, Are we not saved by grace, through faith, and that not of ourselves, it is the gift of God? We are, and that is also Paul's idea. And I have said nothing about being saved by good works so far, but have been talking about holiness, or being in a saved condition; the result of having learned of Christ, and having exercised faith in him as our Savior.

I would now call attention to the declaration of James that "faith without works is dead." He adds, "A man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." As much as to say, I think that the latter way would be the only way to prove that he had faith,—the true faith. He speaks of the devils who believe and tremble. But what good works do they show? They are not in a saved condition, because they are not clothed with the "new man," and do not bring forth fruit unto holiness. I understand from this that there is a dead faith, as James conveys the idea,—a counterfeit of the true faith. The true faith is that which works by love; and "perfect love casteth out fear," says John. Not so with the demons. They believe, fear, and tremble.

We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. 7:1. By reading the previous language, we find the exhortation is in view of the precious promises made by God, that he would dwell in them, and walk in them, and would be to them a God, and they should be to him a people. Now, says Paul, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Now what fear does Paul mean here? I believe he meant a fear to grieve our heavenly Father. In view of his tender mercy and willingness to enter into the new covenant relation, Paul exhorts the brethren to perfect holiness by fearing to offend or grieve him any more.

The Savior said, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." If we wish to be holy, I understand we must cleanse ourselves from all filthiness of the flesh and spirit, which is to get rid of all the contaminating effects, either in mind or person, of the evil we have done, so far as in us lies. If we have slandered or lied about our neighbor, to his injury, is it not plain that we should make amends so far as we can, and do good for the evil we have done as we have opportunity; and by this way, if possible, live peaceably with all men?

Consider the case of Zaccheus, who was willing to give the half of his goods to the poor; and, said he, "If I have taken anything from any man by false accusation, I restore him fourfold." A pretty good interest for the use. And Jesus said unto him, "This day is salvation come to this house; forasmuch as he also is a son of Abraham." Well, says one, are we to go back over our lives, and correct all the mistakes and evils we are conscious of having committed, in order to be holy? I would answer, No; for that in all probability would be impossible. I understand from the Scriptures that God forgives us all our sins in the past for Christ's sake, when we exercise faith; but present living now concerns us in order to perfect holiness; or, in other words, to live in that way that is well pleasing to our heavenly Father. Paul says, "Put on the new man"; that is, live as new men, for you are new creatures in Christ Jesus by faith; therefore, be such by practice. If not, why are so many admonitions given as to what we should do?

We should search the Scriptures to find out all his will concerning us; for we can find in them a precept or an example to teach us our duty in every circumstance of life; and by thus learning the divine will, and obeying it, we grow in grace and in the knowledge of the truth, and thus become sanctified by the same.

I am aware that a great deal has been said about holiness, sanctification, or the higher life, as being entirely the result of faith. It is no doubt the result of faith producing good works. But to profess to believe, when no christian fruits follow, James says is a dead faith. Let us, therefore, carefully examine what the Lord requires of us as his followers, and obey him, that we may be led in the way of holiness. I believe the Spirit and the Word are in perfect harmony, and if we grieve not or quench not the Spirit, we shall be able to do all the Word requires of us, which we were not able to do while in the flesh. The apostle says, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." He then speaks of the fruit of the Spirit in contrast with the works of the flesh,—the fruit of the Spirit being love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Now is it not plainly taught that none of these virtues can be properly practised without the Spirit's aid? Men and women may be constitutionally agreeable; may be temperate, peaceable, etc., but unless these characteristics are the result of the Spirit's work, or because of being "new creatures in Christ Jesus," and having put on the "new man," the individual is still the "old man" and in the flesh.

"Now if any man have not the Spirit of Christ he is none of his." This declaration certainly cuts off all the self-righteous, and all the benefits that may be supposed to result from good works uninfluenced by the Holy Spirit. Let us, then, yield ourselves to the Spirit's influence, the Holy Comforter, that the Savior promised to send in his name, that we may be led in the way of true holiness; and since it is our privilege to walk in the Spirit, under its constant influence, let us pray for its abiding gift; for the Son assures us that the Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good things to their children. This being the case, what doth hinder to have the mind of Christ, but unwillingness on our part, or want of faith to receive the promise? Let us pray God to sanctify us wholly, our whole spirit, soul and body, that "his laws may be put into our minds, and written in our hearts." Heb. 8:10. Without holiness, no man shall see the Lord.

Toulon, Stark Co., Ill., Dec. 25th, 1873.

SACRIFICE.

E. S. WILLARD.

"But I will sacrifice unto thee with the voice of thanksgiving."—Jonah 2:9.

How sweet these words come—even something within *my* reach to offer unto the Lord—sacrifice unto thee with the voice of thanksgiving! O how precious to the waiting heart, the loving soul, whose only aim is to please and serve God! Sacrifice unto the Lord with the voice of thanksgiving!—just let the love that fills thy soul run over with the voice of thanksgiving. David says, "Publish with the voice of thanksgiving"; "Offer unto God thanksgiving"; "I will magnify him with thanksgiving"; "Let us come before his face with thanksgiving"; "Enter into his gates with thanksgiving"; "Let them sacrifice the sacrifices of thanksgiving"; "Offer thee sacrifices of thanksgiving"; "Sing to the Lord with thanksgiving."

How much cause I have for thanksgiving; years lengthened out until "a crown of glory" is an every-day adornment,—family yet spared,—a few precious friends of yore yet live, and some of them come hundreds of miles to see us,—the stream of precious letters from loving hearts, and the privilege to reply to them,—the precious little errands for Jesus,—the loving home he gives, and the loving hearts and willing hands with which he supplies it; and the loving friends he sends to enjoy it with us; and what has seemed quite remarkable, always one or more impressible heart, that knows not the Lord, belonging to the household. Thus our sympathies are kept alive, and the gospel net is daily spread. Then the blessed Bible, the secret chamber, the family altar, the communion with God night and day, the breaking of bread in the church in our own house, the communion of saints, the hopes of glory, and, above all, the *peace of God* that passeth all understanding, that keeps our heart and mind through Christ Jesus. Amen and amen.

Thus, in God's great mercy, the new year 1874 finds us, in which we extend to the dear saints scattered abroad the "Happy New Year,"—"remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God." Pray for us.

Haddonfield, N. J., Jan. 1st, 1874.

THE BLESSED HOPE.

CYRUS MENDENHALL.

"Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." Titus 2:13.

Hope is an attribute which enters more or less largely into the disposition of all mankind. To live in expectation of some desired good is natural; nevertheless in temporal affairs we cannot always *positively* expect that which we desire or hope for. In order to bring about a realization of our hopes, we may devise means to provide for real or imaginary obstacles, and yet be disappointed, although the object desired may have been strictly legitimate; because all things connected with this changeful state of the earth, are subject to contingent circumstances.

Again, a man's hopes may be based upon incorrect promises. He may hope for pardon, without confession; for salvation, without faith in Jesus; or for a blissful home in some far off misty *nowhere*, designated as [illegible] Scripture makes no such promises. Thus we see that hope, though one of the greatest blessings planted in the bosom of mortals, may be much abused or misplaced; but the mind need not be driven about, for Paul tells us of a hope, sure and certain as God's own existence.—"For this we say unto you by the *word of the Lord*." . . . The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." . . . Wherefore comfort one another with these words." 1 Thess. 4. "Now this witness is true"; therefore we have in this hope something real, that will eventually end in a grand consummation of more than the human mind can anticipate. No disappointment can possibly ensue, because God is able and willing to do all that he has promised. With wisdom infallible, and power infinite, he can scan the future, and govern events in accordance with his desires. He being the highest power, the ruler of the universe, nothing can intervene; as the inspired writer tersely remarks "If God be for us who can be against us."

Do we all possess this blessed hope? Or are our hopes built upon things of this world which may be swept from us, resulting in bitter disappointment? Who are the real possessors? 1. Not the wicked, because the coming of Jesus will to them bring terror, crushing out their sinful desires, and their lives, because they clung to their iniquities and their false hopes. 2. Not the moralist, because he builds on other foundation than Jesus; therefore cannot be looking and longing with that joyous heartfelt desire which is termed in Scripture language "hastening unto" the coming of the Lord. 3. Not the popular wordly professor, because he is so engrossed in schemes of this world, in vain endeavors to convert all mankind into trying to gain reward,

"By being carried to the skies
On flowery beds of ease,"

that the near approach of Jesus proclaimed by the abounding signs, the necessity for that coming, and certainty of it are lost to view,—choked out by the weeds and thorns of excitement, "fairs," "charitable cheating," and poorly directed efforts to add to the church. 4. Not the proud haughty one who for fear of contamination, would not go into the slums and dens, the highways and hedges, to warn men of approaching danger; but it is the humble, earnest believer in the Lord Jesus Christ. No matter what his name denominationally,—let him be Baptist, Methodist, Adventist—only be a true follower of Him who was meek and lowly in heart—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Then with Paul he may know that he shall obtain a crown of righteousness, which remaineth for *all them that love his appearing.*

Acknowledging the fact that Jesus Christ is a second time to visit the earth, or even to be so well versed in prophetical lore as to compute closely to that time is not all that is required. We must be ever on the alert lest the event overtake us as as a thief. It must be realized in the heart, thus prompting us to exhort others to watch and prepare for the great day of God Almighty. "And what I say unto you, I say unto all, Watch."

We find that this hope consists in an earnest desire, and expectation of the *speedy, literal, personal* coming of Jesus Christ. Upon his coming, depends all that the christian holds dear;—the resurrection, the banishment of all evil, destruction of evil doers, our reward, and promised inheritance, yea, even our future existence depends upon him who is our Life giver. "Beloved, it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is." "When Christ who is our life shall appear, then shall ye also appear with him in glory." "I will come again and receive you unto myself, that where I am there ye may be also." "Behold I come quickly and my reward is with me." What a string of golden promises; not spiritual, figurative, but literal. Sinner is this hope yours? are you a just claimant on these future blessings?

Metaphorically this hope is likened 1. unto an anchor. What an anchor is to the ship, this hope is to man, who on the sea of life is tempest tossed and beset with dangers, liable to be driven upon the shoals or rock bound coast of these perilous times. But when connected by faith and obedience to the blessed hope—"Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail"—we can rest in peace though dwelling in the midst of strife,—in safety while surrounded by danger,—in comfort and joy while suffering outward trouble and sorrow.

2. It is compared to an helmet, a head-dress and protection for soldiers. We are soldiers doing battle against error in theory and practice. We are assailed in consequence, and need protection. Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." An helmet is conspicuous; so will God's gracious rewards be when he gives them to those who do good in secret, with pure motives. He says, I will "reward them openly." The time of reward will be when Jesus comes. In view of all these facts, can we say that this is an unimportant subject? Have we any right to deny that Jesus Christ will again come in the flesh? Oh, let us then cherish this hope in our hearts, and endeavor to arouse our fellow men to a sense of this great truth, which is so often brought forth in the word of God.

With Paul we should "rejoice in hope of the glory of God." These dark days, troublous times, and many things vexatious and trying should inspire a deeper, stronger hope of future joyous light in a peaceful eternity, free from cares and annoyances.

This hope should actuate us to enter into a deeper and more practical form of piety. It should urge us on to every good work, that when Jesus comes we may receive the reward of the good and faithful servant. Such will be the effect of this hope if received in a proper manner. "And every man that hath this hope in him purifieth himself, even as he is pure." By hope connected with faith, we have the assurance of being an heir of God and a joint heir with Christ; to an inheritance incorruptible—the new earth. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." A promise is valued because we have a hope of its fulfillment. The promises of God are sure and must be verified. What a blessed hope! no uncertainty connected with it. Sinner, are your hopes thus sure? If not, search the Scriptures.—learn the way to life eternal, and with us join in "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."

Wilmington Del.

ON THE SPIRITUALITY OF GOD.

"God (is) *Spirit*; and it behoves those worshiping him, to be worshiping in *spirit* and truth."—JOHN 4:24. (Rotherham's translation.)

In this passage is brought out a very great and very important doctrine; a doctrine taught by the most authoritative Teacher that ever instructed men in the things that pertain to God, and to the relation that subsists, or may subsist between men and God, even the Son of God sojourning among men, having become in fashion as a man.

The lesson that the Lord imparted to the woman at the well bore upon the fact of the "spirituality" of God. God is *Spirit*." The *single personality* of God had been impressively taught to the people of Israel through a long period, and by means of an experience of a most remarkable and strikingly interesting character. But now "the Son of God was come" farther to reveal "Him that is true," and to make more clearly known than in previous times that though "God's throne" is "heaven" which must therefore be taken to be the seat and scene of his personal presence, yet he is present in *Spirit*, at all times and *everywhere*. This fact was indeed known to Old Testament saints, as David says, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" But our Lord Jesus brings it more fully out, more emphatically declares it, and that in relation to its most important practical bearing upon us. "God is Spirit; and it behoves those worshiping him, to be worshiping in spirit and truth." "There is a spirit in man," says Elihu in in the book of Job 32:8: and with his *spirit*, because only so can he worship acceptably, for only so can he worship truly, must he worship the living and true God. Man's spirit must be brought into contact, and communion with the divine Spirit. This is rendered possible on the divine side by the omnipresence of the divine Spirit; whilst on man's side exists all that there is of limitation.

Man does not naturally possess a spirit that can rise to fellowship with God's Spirit. To be rendered capable of this, he "must be born anew." This birth must be the product of the action on his soul of the Spirit of God. Then, as the same Elihu before referred to, says, "The inspiration of the Almighty giveth him understanding;" the Spirit of God reveals Christ to the renewed spirit of man; Christ his light, his life, his Redeemer, his justifying Advocate, his sanctifying Savior. The Spirit instilling faith, makes known the privilege of adoption in Christ, giving authority to become the sons of God to those who, by the grace of God, believe in Christ, and receive him as the Son of God, their Savior, the Spirit "shedding abroad in their hearts" of such "the love of God," prompts the cry of trustful, filial faith, "Abba Father;" bearing witness with the spirits of these, that they are the children of God; who, also as sons, yield the affectionate obedience of sons. These are they that constitute the true worshipers, who "in God's Spirit are doing divine service," (Phil. 3:3), who render a real living worship to the true and living God. Such worshipers the Father seeks to worship him; in such only, can he take delight. Other worship than this is but dead service, and must of necessity be rather an abhorrence to him, than an acceptable devotion; "God is Spirit!" His true worshipers then must likewise be spirit too, or they could not have fellowship with him.

But men's living and acting as spiritual beings, and in a spiritual capacity, does not render them impersonal. Their individuality remains, and their several substantive existence. So neither should God's spirituality of being be taken to depersonalize him. He is still the Father of our Lord Jesus Christ, and the Father of an adopted family in Christ. His throne is in heaven, his presence doubtless manifested there, whilst in spirit he is present in all parts throughout his entire universe. And because his spiritual presence is now, as shown by its effects, whensoever he is pleased to produce those effects, equally anywhere and everywhere exhibited amongst men, therefore many men, in whatsoever place they be, whose hearts are touched by his Spirit, worship him freely without any local restriction, such as existed aforetime. In Jerusalem was the place where men ought to worship; now God wills "that men be praying in every place." Oh! to appreciate as we should the high, the exceeding privilege! Glory to God with heartiest thanksgiving; through Jesus Christ our Lord, his own dear Son. Amen.—*The Rainbow.*

AT EASE IN ZION.

If there is any truth in the Scriptures, it is certain that all who are habitually at ease in Zion know nothing of true religion. They are either careless sinners or self-deluded hypocrites. The pious man, the true christian, is described by the inspired writers as one who mourns for sin; who is engaged in a spiritual warfare; who is fighting the good fight of faith; who crucifies the flesh with its affections and lusts; who is running the christian race; who is engaged in subduing and mortifying his sinful propensities; who denies himself, takes up his cross daily and follows Christ: who, as a pilgrim, a stranger, a traveller, is seeking another and better country; one who works out his own salvation with fear and trembling.

Now is it possible that a man who is doing all this can be at ease, in the sense of our text? A soldier on the field of battle at ease! a man running a race at ease! a traveler, toiling up a steep ascent, bearing the cross, at ease! a man crucifying sinful propensities, dear as a right hand or right eye, at ease! a man working out his salvation with fear and trembling at ease! a man who hates and mourns for sin, loves God, and feels concerned for his perishing fellow-creatures, at ease in a world lying in wickedness, where God is dishonored, where Christ is neglected, where immortal souls are perishing by millions; where there is so much to be done, so much to be suffered, so much to be guarded against and resisted; where death stands at the door ready every moment to summon him to his great account.

My friends, it is impossible. No christian can be habitually easy, careless, and indolent in such a situation as this. He may, perhaps, slumber for a moment, but even then he is not at ease.—*Mementoes of Edward Payson.*

"THE DEVIL'S TRINITY."

J. W. BURROUGHS.

Under the above caption a correspondent of the *Inter-Ocean*, depicts the real character of Spiritualism. The writer had just been hearing Victoria C. Woodhull deliver one of her "naked truth" scandals, and therefore was able to portray the matter in a true light. He says:—

"Speaking of 'naked' truths,' there are some which people seem to lose sight of in discussing the doctrines advocated by Victoria C. Woodhull, and men and women of that like. If any doubt this, let them read thoroughly a single number of the *Universe*, (a spiritualist paper) the avowed object of which is to 'place the knife at the throat of the present marriage system,' which it characterizes as a 'gigantic infernalism that ought to be utterly abolished.' Thirty years ago, what is known as 'modern spiritualism' was an utter stranger. Fast following it came woman's rights and free love, and since then divorces have multiplied tenfold. This is the moral, and it is a truth so naked that Woodhull, or Fox, or Lewis, dare not attempt to controvert. Spiritualism leaves in its wake nothing but broken firesides, ruined homes, domestic turmoil, sorrowing hearts, where, before it entered, dwelt together love, and peace, and happiness. Before its infernal doctrines were promulgated, women were contented with the rights they enjoyed, and considered it a sin to love more than one man, so that all good people were shocked at the granting of divorces. This is no idle fancy, but an honest conviction, firmly rooted in the experience of twenty years, and every word can be proven. Spiritualism, free love, and woman's rights, are spawn of hell, the devil's trinity. These are 'naked truths,' worthy at least of consideration by those who are inclined to sympathize with Mrs. Woodhull, for her doctrines are solely dependent upon this 'devil's trinity.'"

The above is in harmony with the signs of the "latter times" as given by Paul, in 1st Tim. 4:1–3. Let us take warning and "from such withdraw ourselves."

"PRESENT; YET OVERCOME."

The writer of "Thoughts on the Christian Life," has this passage: "Sin within—sin of thought and motive, self-will, self-indulgence, pride, temper, uncharitableness—still these are present with us; present—yet overcome." We find much to commend in the article from which the above is taken, but think the passage itself is calculated to mislead. We do not object to the statement that sin is overcome, but to the teaching that sin, though overcome, is still present. Sin, in the sense of depravity, may be present; but the author quoted, uses sin in the active sense; teaches that "sin of thought and motive, self-will," etc., may be present, and yet overcome. Now, certainly, sins of "thought, motive, self-will, temper, and uncharitableness," are actions, and if these actions are present, in what sense can they be said to be overcome? Suppose I say of a liar and robber, "the sins of lying and robbing are present with him, and yet overcome." Would it not be nonsense? It would be equivalent to saying that the man is at present engaged in lying and robbing, and yet his sins are overcome. Would such a statement give one a very high ideal of the man's virtue. While he is actively lying and stealing, does it regenerate his character that some superior power overcomes the results of his mischievous actions? Just so, it seems to us, a very dangerous teaching that one can be regenerate,—a child of God, having in his soul the presence of the overcoming Christ,—and yet continue to sin in "thought and motive, self-will, self-indulgence, pride, temper and uncharitableness." While I act in a given direction, my actions must and do have their own full force; if that force is checked or overcome by a superior, opposite force, this does not change the character of my action.

While I sin in thought and deed, these thoughts and deeds have their full force, and whatever the restraining influence from another, these thoughts and acts are, in themselves, sinful all the way through. We may as well speak the truth in regard to these subjects. No advantage can come to the cause of Christianity by teaching that a man can be a saint, while he continues to sin,—that he can be sinning in thought, motive and deed, and, at the same time be a saint. The presence of Christ is promised, not to make men saints while they are sinning; but to save them from sinning. "He shall be called Jesus because he shall save his people from their sins."

All talk about a christian experience which "saves and overcomes," while it leaves the sinner reveling in sins of thought, motive, self-will, self-indulgence, pride, etc., is, it seems to us, but "darkening counsel by words without knowledge." It is degrading the christian experience, deceiving the uninstructed, and really, though unintentionally, giving counsel to indulgence.

But the writer criticized would not admit, in a high state of christian experience, "conscious transgressions." But are not sins of thought, motive, self-will, etc., conscious transgressions?" Furthermore, are not all actual transgressions "conscious transgressions?" There may be unconscious depravity, and unconscious tendency to sin, but sin must be voluntary if it is mine. What I do unconsciously cannot be transgression to me in a moral sense. Actions performed unconsciously or involuntarily, are no more sinful than the swinging of the branches of a tree before the wind, or the running of water down hill.

Only those acts which I perform voluntarily and consciously are transgressions to me, for only such acts are my acts in any proper sense.

Who would think of holding a man morally responsible for acts performed while asleep or while in a state of stupor from an anæsthetic? We should clearly distinguish between actions which have moral character and those which have not. Much confusion arises in writing on religion, oftentimes, because this is not done.

We should keep before us, at least, these three thoughts: 1. Unconscious and involuntary acts have no moral character. 2. Sins, subjectively considered, are always voluntary, conscious acts. 3. While any one is consciously sinning in thought and in deed, he has no part nor lot in christian experience. He is in the "gall of bitterness and the bond of iniquity."

What? Does a christian then never sin? We would not say just that. A man may be a christian and yet be betrayed into sin, but he is not sinning unless he is sinning knowingly and voluntarily, and if he is voluntarily and consciously sinning, he is not, for the time being, a christian. He descends from the christian's experience to take up the transgressor's experience, and, while thus doing, how can he be a christian? He may retain a great many of a christian's purposes, and a christian's views, but can he be a christian practically? While he voluntarily sins in one point is he not guilty of all? While a man is voluntarily telling a falsehood, can he be a truthful man? Does the holding of certain views or the making of certain professions, or standing in certain church relations constitute a man a christian? He only that doeth righteousness is righteous. He only who voluntarily obeys the will of God, and, by the divine help, turns himself now against everything which he sees to be "contrary to the mind of God," only he can justly claim to be, this day, a christian.—*Ex.*

NO ROOM FOR HIM.

A distinguished minister of the established church of England is said, in his memoirs, to have expressed doubt whether St. Paul, if he were to revisit the earth and go to London, would be permitted to preach in St. Paul's church. And a greater than Rowland Hill says of a greater than St. Paul, "He came unto his own and his own received him not.

There is something inexpressibly touching in this declaration and that kindred one, "There was no room for him in the inn." Here was the advent of One who had been the light and joy of heaven, and who came to be the light and joy of earth. Angels heralded his coming with joyous strains. The guiding star of God's appointment lingered over the favored spot that gave him his first home in this world. Should not all earth be jubilant, and men vie with each other in regard to the welcome that he has reason to expect? The Father, in the perfect consciousness of his claims upon men on behalf of Christ, had said, "They will reverence my Son!" But alas for the heart of fallen man! there was "no room" for this illustrious visitor!

In Jerusalem, six miles distant, his advent is no sooner reported than an order is issued for the murder of every child in the region, under two years of age, for the single purpose of making sure work in taking the life of one innocent stranger in Bethlehem of Judea. In Bethlehem, he is excluded even from the ordinary refuge of the wayfarer, and crowded contemptuously by some, carelessly by others, and really by nearly all, among the animals of the basement stall. And so, throughout his earthly sojourn, he "had not where to lay his head." In death he was the victim of conspiracy, and after death he slept in a borrowed grave.

Doubtless, if Jesus had come as the representative of earthly glory and glitter, as the patron of human follies, as an agent for whatever ministers to the interests and gratifies the tastes merely of this world, every door would have been open, every house and heart would have found "room for him."

And this exclusion of Christ even from the traveler's home in Bethlehem, and the statement that there was no room for him there, do but reflect, to a large extent, his subsequent history on earth down to the present time. We have our Christmas days, [illegible] ry bells; but what, after all, have these things to do with Christ, who gave to the day its name? Hearts and homes alike are, all the while, barred and bolted against him. They have room for everything else, but none for him.

Look at the devotees of earthly honor and fame. How can they find room for Christ in hearts already occupied with what more than fills them? Can the "great bubble" safely give place to him? No, no; in the cabinets, and courts, and senates of this world, we generally look in vain for any room reserved for the welcome occupancy of the King of kings.

Look at the devotees of earthly pleasure. Go to the palaces of thoughtless ease and luxury, and amid the dazzle of fashion and the din of pleasure's fascinations, you may search in vain for a spot where the Savior could find room to stand, and equally in vain for a person who would gladly invite or welcome him there. You may see blazing crosses of gold and pearl; you may see splendid pictures of an imaginary Christ, which are highly prized as specimens of art and representatives of fashion, but "no room" for Him of whom the crosses and pictures, and Bibles bound in scarlet and gold, are said to be memorials. Perhaps in the "basement" or the "stable" of some such temples of fashion you may find Christ in the person of one of his obscure disciples, occupied with the beasts of the stall; but there is no room for him amid the glitter and frivolities of the temple. Neither pleasure nor honor can work miracles; and if their "inns" are pre-occupied with guests whom they value more and love better than they value and love the Redeemer,—guests, too, with whom they will not part for the sake of admitting him,—how can they find room for him?

And the marts of Mammon are equally crowded, with the temples of fame and the halls of Pleasure. Such an idea as that of Christ never enters the thoughts of the busy throng who are in the breathless and idolatrous pursuit of gold.

And to say of any man, either in the temple of fame, or fashion, or pleasure, or business, or any other department of social existence or private life, that he has no room in his heart or home for the only Redeemer of the soul from sin and death, is to say a thing which, if true, can hardly be exceeded in its sadness. Room for other objects; ample room for earthly cares and occupations, for earthly friendships and guests, for earthly vanities and frivolities, but none for the Lord of life and glory! There is room for him in heaven. He occupies there the middle throne. There will be room for him on earth in every heart that loves him and trusts him as a Savior. And for those who find "no room" for him here, he will find no room hereafter. As he has not been their guest in time, they will not be his guests in eternity. They may knock and say, "Open unto us," but the "door" will be "shut." There will be "no room."—*L. T., in the Tract Journal.*

THE way of error and sin is always down hill; and once in motion, who can tell when and where he will stop! You trifle with the Sabbath to-day, to-morrow you profane it. To-day you take a glass to gratify a friend, to-morrow you may take one to gratify yourself. You now endure bad company, you will soon choose it; so true is it, "they proceed from evil to evil."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 14, 1874.

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AGENT.

"RICH MEN."

The vexed question of harmonizing the interests of the capitalists and laborers is assuming threatening proportions. There is no social subject of this age which has more generally diffused itself through all civilized society, and which has marched with a more firm and onward step to a radical revolution, than has this subject of capital and labor The subject has always given more or less trouble to rulers and leaders in society, and caused some local revolutions; but it never before openly commenced the organization of two great hostile political parties among the nations generally; each grasping the sword openly with the professed purpose of subduing and controlling the opposite party. All human governments defend the rich, for the rulers belong to the rich class, and will naturally sustain that party in the struggle for supremacy. In organizing for a sanguinary conflict, the capitalists already have their combinations in the governments, and their chartered corporations; while the working class is under the necessity of privately, and in some places secretly organizing to produce a harmony of action, and thus overpower the opposite party.

The final issue must come therefore, between the governments the monied corporations they are pledged to sustain, and private combinations of the various laboring classes. Every step taken by the parties pally by financial changes and education. Every advanced step in educating the laboring class is a step towards their demanding equality of profit and honor with the capitalists. Ignorance produces submission in the masses to oppression by the few. Therefore when education is extended to the lower classes, they will see that they were born with inalienable rights to equality with all men, and will in the name of equity and justice demand their rights. As education has rapidly advanced among the laboring classes in many countries for the last fifty years, so has this question advanced in the same countries towards a bloody revolution.

Every time there is a financial expansion, the employer advances his income and business, and feels that he can never recede from that advanced position, and the laborers wages being increased, his expenses are generally increased more in proportion, so that both parties feel that they cannot have their income diminished. When a business depression comes, and the employers income is diminished ten thousand dollars, he feels that he cannot bear the loss, and so he deducts ten thousand from the wages of a thousand employees; thinking that ten dollars from each will be but a little, and they can bear it; but the laborers have been *educated*, and know that the employer has laid up a hundred thousand dollars a year from their hard labor, and they feel that it is monopolizing the advantages of their toil, and therefore remonstrate against a reduction of wages. These frequent revulsions are constantly increasing the antagonism between the parties, and now threaten an early sanguinary contest.

Nearly all legislation is now tending to make the rich richer, and the poor poorer. The masses of the laboring classes are nearly without a representative in the legislative halls, as but few go there who are not able to purchase the position, or are not sent there by the influence of wealth. If a poor laborer should find a seat there, he would be immediately bought by some speculating ring, if it were possible to buy him. The laboring class, who represent a great majority of the bone and muscle of the world, and would be much the stronger in war, have no control of the political governments, and are therefore organizing governments of their own, which are considered by all the existing States as antagonistic to them. These combinations take different names,—Communists, Internationals, etc., but are all working men combined against capitalists. A few statements of facts will put this subject in its true light we think. At a mass meeting of the Internationals in New York, a Mr. De Carsie as reported in the N. Y. *Times*, said matters were approaching a critical point.

"He warned the Federal Council that a revolution was approaching. Men could not go without bread. They would he said, compel the city to provide work for them. It was time that the working masses should arise in their might and make a statement to the public, and if nothing were done within a certain time, the working men knew what they would do. It was not necessary that men should starve, when surrounded with luxury within their reach. Mr. Frey said that the French and German sections of the International had determined to hold mass meetings, but would in all probability co-operate with the English speaking sections. There would be a special meeting of the French working classes in the Casino, on Thursday next, to consider what action should be taken to procure employment."

A manifesto was then drawn up which closed as follows:—

"More than 200,000 working men are residing in New York, and the same proportions are existing in almost every city and State of this country. Would it not be an easy thing for this vast majority of the adult citizens to put a stop to the vile practices of capital, to the greediness and pillaging habits of our modern highwaymen? Could or would any authorities, legislative or executive, be bold enough to resist our demands, if sustained by the undivided front of the laboring masses?"

In a meeting of the same class in Cincinnati, Dec. 14th, "Mr. Haller stirred up the passions of the crowd by telling them with bitter emphasis that the rich would not help them, but expected them to toil on until old age, when they would be left to die in the poor-house. "Look," said he, "how it is in the world to-day. Men who work live in hovels; men who do nothing live in palaces. The rich tell you that it is the beer you drink that causes your poverty, and call you extravagant for drinking the simple glass that sustains you in your daily toil, while you grovel in luxury, and indulge in expensive wines and oyster suppers. The time has come when you should take hold of this matter and comprehend what measures it is necessary to adopt to gain your rights."

"A young man next took up the cry and said that everybody present had suffered from the oppression of capital. The monopolists had grown rich from the sweat of the poor man's brow, but they did n't intend to stand it any longer. They were not going to die of starvation. There was an alternative (the only one left), and that was to take up arms unless their demands were acceded to by the rich corporations. Better die with arms in their hands than to die of starvation.

These incendiary sentiments were received with roaring thunders of applause."

Every advancing step taken by the governments and financiers is increasing this difficulty. Taxation is a grievous burden to society, and when it is made heavy and unequal, the class most oppressed by it will remonstrate. Debts produce the most irritating burdens of communities; and when unequally borne tend most strongly to revolution. The debts of the people of the U. S., according to the *National Republican*, is, including the indebtedness of the General Government, State governments, corporations, and individuals, $12,000,000,000;—the interest upon which, at seven per cent, is $840,000,000, which is three per cent of the official valuation of the total amount of property in the U. S. Every dollar of that interest must be produced by labor, or be deducted from the wealth of the nation. Not a cent of it can be paid by speculation in stocks or produce, for every time an ar- of labor.

This debt is rapidly increasing by the blind and wicked legislation and foolish financial operations of the rich, contrary to the expressed wish of the tax-paying masses. Over two billions of the wealth of this nation is by law made untaxable; and this is held by the rich, so that they are thus relieved of a burden which is thrown on the poor. A man may possess a million dollars of thsi property, and his poor townsmen be under the necessity of educating his children, and grading and lighting the streets he travels, and he hold the sword to compel them to submit to his legislation.

These social principles of inequality are increasing every year, not only in this country but in Europe; and it is perfectly evident that the oppressed classes will not bear this terrible burden but a very little longer. We would not, by any means, counsel the laborers to rise against the governments, for it would produce such a scene of butchery and destruction as this world has never seen. But notwithstanding our desire to be law-abiding, and submissive to the powers that be, yet we feel compelled to warn men that the Word of God teaches that such a scene is just before us, and that the present circumstances clearly prove the truthfulness of the Word. Let all the people of God watch the progress of these events; for as the hostility of these parties increase, so will the day of the Lord approach. We repeat it, the Scriptures clearly teach that a terrible financial war will exist in connection with the coming of Christ.
J. C.

GROWTH IN GRACE.

The Scriptures teach us most plainly to live so that we may continually grow in grace. We read: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3: 18. Some have advanced the thought that the doctrine of "Christian perfection" is opposed to growth in grace. This idea is a very erroneous one, as the opposite is true. Sin is what prevents any one from growing in grace. Sin is like weeds in the garden. The vegetables grow fastest when the weeds are all out; so the professor of religion is not prepared to grow up into Christ till he stops sinning. We cannot stand still in religion. We must either advance or go back. If sin is allowed to remain in the heart, the growth must be very small. One might grow in knowledge, while he had an impure heart, but not in grace. He who enjoys "perfect love" must go forward to keep the grace he already enjoys. To have a perfect man physically requires a perfect child to grow up to manhood. If the child is diseased, and continues so, he cannot grow to be a perfectly healthy man. The child in Christ should be as free from sin as the oldest saint; then he may grow up to be a perfect man in Christ Jesus.

Growth in grace does not mean growing out of sin; because it is impossible. The only way to get out of sin is by pardon. Sin never becomes outlawed. No matter how long since it was committed, it will never grow less by age. It will ever be as large as when first committed, till it is wiped out by pardon. So long as a single sin remains unforgiven, so long the individual is in a state of condemnation. He is sick spiritually and can never be a well man till that sin is removed by faith in the all-cleansing power of the blood of Jesus. When free from sin, he may then grow in grace, because the obstacles to growth are removed, when cleansed from all sin. Then he may grow as to the *quantity* of holiness, but not in *quality*. There may also be an *increase* of knowledge, love, and the other christian graces, as he goes forward in his pilgrim journey to the holy land of promise. It is his privilege to so walk in the narrow way as not to be burdened with sin and condemnation. He may be "free indeed," because he *abides* in Christ. Says the word of the Lord: "*Whosoever abideth in him, sinneth not.*"
M. G.

DARK PICTURE.

That there is a very deplorable condition of things in the majority of churches, at the present day, cannot be doubted by any careful observer. Pride and amusement, covetousness and carnality, fashion and folly, are the leading powers that are moving the popular religious bodies at the present day. The dark picture does not seem to become any brighter, hence the necessity of a special movement on the subject of holiness to arouse all who can be reached. Those who will not leave their lukewarm condition, and consecrate themselves to Christ must not expect to be ready to meet him in peace at his coming. This is a serious matter, and demands immediate attention from all such churches, lest it be too late if there is further delay.

The following from a writer in a Newburyport (Mass.) paper gives an idea of what we mean. He says:

"There is a bitter sarcasm in the story told of a minister on our seaboard, which, though very likely to be hypothetical, has a terrible under-current of truth. It is said that in the afternoon service he found but a handful of hearers, the rest having gone on a steamer excursion for pleasure. He entered the pulpit and said thus, as the story goes: 'My hearers, I have brought a sermon, but it is useless to preach it. I find my duties as a minister are very much simplified; the times have changed; there is but one virtue to be recommended, and that is money; but one sin to be rebuked, and that is poverty; so you see my occupation is gone, the ministry is played out, and I must go to farming. Receive the benediction.'"

The minister who expects the blessing of God on his labors must "preach the word," if it cuts off his best supporters and warmest friends. Let him hew to the line, if the chips fly in his own face; and then own up, and depart from all iniquity. The Lord's directions are perfect, and there can be no departure from them without imperfection. Why not come up to them cheerfully, and be blest?
M. G.

SAUL AND SAMUEL.

Please explain 1 Sam. 28: 9–16. Did the woman raise Samuel? E. P. KEELER.

The Scripture reads as follows:—

"And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

In verse three it is said: "Now Samuel was *dead*, and all Israel had lamented him, and *buried* him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards out of the land."

As it is positively asserted that "Samuel was dead," it is equally certain that he could not make any communication till he was raised to life. It should be observed that there is not a word about Samuel's *spirit* in the whole account. It was *Samuel* that died and was "buried." After Samuel's death, Saul was anxious to get some information in relation to the future; but "the Lord answered him not, neither by dreams, nor by urim, nor by prophets." He then sought a woman that had "a familiar spirit."

"So he disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

Why go to a woman that had a familiar spirit?" Because the "familiar spirit" would be a prominent actor in the performance. The woman was a medium for the familiar spirit, the same as in Spiritualism at the present day. As in mesmerism, so the "familiar spirit," or demon, forms a mental picture of the person which he designs to present, and that mental picture appears to the medium as a real object. In this way the "familiar spirit" caused Samuel to appear to the woman who acted as a medium. Saul might have put his hand through what appeared as Samuel to the woman, and not felt either mantle or the wearer, because neither were actually present; but they were realities, and described as such. Samuel was no more present than the objects seen in dreams, in which we shake hands with friends, talk, eat and walk with them; while at the same time we are lying quietly in bed. The demon, or familiar spirit, talked through the woman, pretending to be Samuel, while at the same time the real prophet was dead and buried in Ramah, and knew nothing of what was going on that night at Endor. It is absurd to suppose that the woman could raise the dead.
M. G.

BUCHANAN.—Up to Jan. 5th, the meetings in Buchanan continue to increase in interest and power. The Lord is doing a great work for the church and people. Yesterday, Bro. Mathewson, the pastor, baptized two fine young men, one of whom is a teacher of languages, and has appointed to speak next Sabbath to the Germans in their own tongue, on the subject of prophecy. He was an infidel at the beginning of the meetings. We have great reason to praise the Lord for what he is doing in this place. Some seventy-five or eighty went forward for prayers last evening, who are seeking pardon or purity of heart.
M. G.

CORRECTION.—In the article, "Time no Longer," Jan. 7th, second paragraph, for distance "between the two *states*," read—"between the two *points*."
J. C.

ADVENTISM.—Rev. Mr. Stockman was at Thompson's Hall two nights last week expounding Adventism. He was till recently a leading clergyman in the Free Baptist denomination, and gave the able discourse two years ago at the dedication of the Free Baptist church in this village. He is a speaker of commanding power, and at the bar would have stood in the front rank as an advocate. We have very rarely listened to a better framed and fortified argument from any pulpit than he made on Wednesday evening. His aim was to show that modern adventism is not only the true doctrine of the Bible, but, for the first four hundred years of Christianity, the doctrine also of the whole christian church, and universally the doctrine of Protestantism till the end of the sixteenth century. The specific ideas which he urged were the literal advent of the Lord Jesus Christ, the literal destruction of the present order of things upon the earth, the literal resurrection of the dead, and the literal reign for a thousand years of the Lord Jesus in the new empire reconstructed upon the ruins of the old order. His argument against the idea of a spiritual millennium was very powerful.—*Merrimack Journal.*

SPIRITUAL THEOLOGY.

The following is a letter from a Free Methodist preacher to Bro. J. R. Smith, of New Bedford, Mass., with his reply.

DEAR BRO. SMITH:—Your kind and scriptural good wishes, doctrine, exhortations and rejoicings came to hand. And of course I read it aloud to Bro. Town and wife, and made remarks as my mind was impressed as I perused the contents. Well, Bro. J. R. Smith, if you do not grow in grace, it will not be from a lack of knowledge of the Holy Bible. And yet I fear you will become *warped*, if you are not very *prayerful*. God bless you, and make you a *symmetrical* man of God. I pray God that your faith may be increased until you can pierce the veil and see the spirit world, and talk with the inhabitants of that "sun-bright clime." One great source of happiness to me is to talk with those who are gone before. Glory be to God forever. "My soul now sits and sings, and practices her wings," and contemplates the hour when the Master shall say, "Come, quit this house of clay." Glory, victory over death, hell, and the grave.

Well, I am growing. I see and hear more daily. My health is very poor. I am unable to get around with this poor body, but while that is confined, my soul travels to the regions beyond. Kind love to your dear wife. The pilgrims here send kind love. With christian love I remain your brother,
HARRY MATTHEWS.

BRO. SMITH'S REPLY.

Dear Bro. Matthews:—Your kind letter, with your prayers that my faith may be increased until I "can pierce the vail" and hold converse with the inhabitants of the spirit world, has been received; but as I am a total unbeliever in Spiritualism, your prayers can be of no avail; for unless some mighty change takes place, they can never be answered. I formerly believed in the transmigration of souls; but when my spiritual understanding became enlightened by the glorious gospel of Jesus Christ, and I found what I had been taught to believe was a dogma of the dark ages, I gave up tradition and believed the living word of God, which teaches "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." To-day I am a free man in Christ Jesus. And having been made free by the Son of God, "am free indeed." I have been "sanctified through the belief of the truth," and the truth is what makes me free. Hallelujah to God and the Lamb for ever! I have peace with God. I am kept by his Almighty power, and expect to be "preserved blameless unto the coming of Christ," "whom having not seen I love; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable, and full of glory." Have you got anything better than that, Bro. Matthews? I "rejoice in hope of the glory of God," which is to be revealed unto us at the revelation of Jesus Christ. I am so glad to know that this Jesus, whom I worship, is not a spirit Jesus; for if he was no more than a spirit, I could not love him as I now do.

"I am set for the defense of the gospel"; and while God gives me breath, I expect to advocate his blessed truth. "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets"; and "that there shall be a resurrection of the dead." I would say again, I do not believe in Spiritualism, but I do believe God's blessed truth, which teaches a resurrection from the dead. I do not wonder there are so many Spiritualists flooding the land, when the Scriptures are so wrested, and God's truth held in unrighteousness. Says the inspired apostle, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not: for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." So we perceive the argument that will invalidate the future LITERAL resurrection of the sleeping saints will militate with equal force against the literal resurrection of Christ; and the argument which will overthrow the teaching of God's blessed truth will overthrow and obliterate the christian's hope. To deny a literal resurrection of the saints in the future, is to deny the literal resurrection of Christ in the past. The resurrection is an indispensable necessity to future consciousness; for "in death there is no remembrance of thee." Death obliterates the memory. Even "his thoughts perish." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The process of thought comes directly to an end when death strikes his fatal blow.

How vast the difference between the popular theology of the present day, and God's own living Word. While popular theology informs us that the dead know more than the living, God's Word informs us that "the dead know not anything." Then let us be careful, my Bro., how we "add to," or "take from," the word of God. When the dead saints are resurrected consciousness will again be restored; consequently the resurrection is indispensably necessary to a future life. Death destroys life in man as really as it does in the beast. "As the one dieth, so dieth the other; yea, they have all one breath; so that a man [in death] hath no pre-eminence above a beast. . . . All go to one place; all are of the dust, and all turn to dust again."

Death extinguishes the principle of life in man, more fully even than the life of a tree is extinguished by cutting it down. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

Spiritualism informs us that the man is in heaven; but the inspired Word says, "As the waters fail from the sea, and as the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." So you perceive that God's holy Word teaches that when a man dies, he is dead. Death robs men of life, and the resurrection will restore life. The Bible contains many clear statements concerning a future life, by virtue of a release from the bondage of death; and these statements are not meaningless. If the sleeping saints are in "the spirit world," as you claim, then what necessity for a resurrection, as the Bible teaches? Either your theory is false, or God's Word is not true. O, my brother, be careful how you wrest the Scriptures, and trifle with God's holy Word! Inspiration clearly unfolds the glorious truth of a *literal* release from *literal* death; and this "blessed hope" has made glad the hearts of the saints of all ages. It has dried the fountain of tears, and illuminated the hearts of millions with the bright prospect of meeting their loved ones again. Unlike others "who have no hope," they have laid away the dear ones to sleep for awhile, with the blessed assurance of meeting them again in the morning of the resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." When the Life-giver shall come "to judge the quick and dead, at his appearing and his kingdom," the almighty power of Jesus will electrify the sleeping saints, when they "shall awake" and "come forth" with bodies "like Christ's glorious body." Praise God! the time is soon coming when death, the last enemy, shall be destroyed, with him who has the power of death, which is the devil.

While suffering the infirmities of these frail mortal bodies, how it rejoices my poor heart when by the eye of faith I can look a little beyond this, and obtain a view of that healthy country, where "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." O how sweet it will be, Bro. Matthews, when we shall at last stand upon that glorified shore, freed from all sorrow and pain. In the new earth death can make no more ravages. In that realm of glory death shall never enter, for "the former things shall have passed away." At the appointed day Jesus will unlock the tombs, and the sleeping captives shall go free. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I never expect to praise God in death, knowing it is written that "the dead praise not the Lord, neither any that go down into silence." Yet if I should fall asleep in Jesus, I expect in the morning of the resurrection that with the ransomed hosts I shall join the chorus—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And then shall we be made kings and priests unto God, and we shall reign ON THE EARTH. Then the *whole earth* shall be filled with the glory of God, as the waters cover the sea.

God bless you, Bro. Matthews; may you grow in grace, and IN THE KNOWLEDGE OF THE TRUTH; and live to be a flaming herald of the blessed gospel of Jesus Christ, preaching that "the dead know not anything," and the promise of Jesus that if he went away he would come again. Yours in the faith and hope of the gospel, J. R. SMITH.

New Bedford, Mass.

The fourth page of this paper should be paged 60 instead of 70.

DESPISE NOT THE WEAK.—Have you thought how many weak things there are in the world? Look at the natural kingdom. How few are the oaks and many are the rushes! There is a rose with a stem so fragile as almost to break under the burden of its own fragrant bloom; yet God is the God of the reed and the rose. There is not a spire of grass bruised by trampling feet, nor a leaf fluttering from a twig, not a bird that flies, nor a worm that crawls, no, nor any order of life so weak as to be beneath his care.—*Wayside.*

FREQUENT communion gives us freedom of access to God, and enables us to pour out our hearts to him with fulness and confidence, as to our friends.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$248.37
James Masoli	2.00
L. M. Parker	2.00
J. M. Hobart	1.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments $36.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$2,604.17
John Couch (pledge paid)	150.00

LETTER FROM D. D. & M. S. REED.

To the saints scattered abroad, Greeting:—Our last letter closed our labors in Oregon. We took stage in the evening at Ashland, and rode till nearly morning over the mountains, at a fearful rate. But we were happy, calmly trusting in Jesus, and about our Father's work. We stopped at Yreka, an old mining town of considerable importance in early days, but now very much run down, and apparently wholly given up to sin and the Devil. We made an effort to get a place there and hold some meetings, but the way was all hedged up before us, so we took stage the next night and rode ninety-six miles farther, wife not eating a mouthful of anything, to avoid sickness on the stage.

We reached Soda Springs Saturday noon, where we stopped, being well tired out, and not wanting to travel on the Lord's day. Soda Springs has but one house, and that a hotel, situated right in a canyon of the mountains,—one of the most secluded, wildest, and yet loveliest spots I have yet visited. The mountains towered to the very sky, covered with the richest foliage. At its foot rolled the Sacramento river over its rocky bed, clear as crystal,—quite a noble stream, though not many miles from its head waters. Here we passed the Lord's day in quiet rest, eating our cold bread, cheese and apples under the noble forest trees of the mountain, with the murmuring water making music at our feet. We had close talk with the lady of the house, and found her a woman of no ordinary mind and talent, notwithstanding she had lived in that secluded spot for eighteen years. She was brought in on mule-back, before there was even a beaten trail through. Her tables and shelves were loaded with all the literature of the day; so she had kept her mind well stored. She thought to surprise us, when pressed closely in conversation, when she said "I do not believe the Bible." We told her we were not surprised, for this admission was only too common now-a-days. Said she believed all the human family would be ultimately saved. Her mind was settled, and would not be moved with reading matter or conversation. We stopped till Monday noon (two days), and her husband charged us $5.00 for our room, which was very small and plainly furnished, we eating our cold bread, which we brought with us, in our cold room. We thought they wanted money," if they did live so far from civilization. We paid them $4.00, he dropping $1.00.

From there we rode seventy miles,—the end of the stage road, without stopping. Such perfectly enchanting mountain scenery I have never witnessed. High peaks running up to the sky, covered with the richest green of the fir-tree, the variegated hues of the oak, maple, and other wood, in their beautiful fall colors,—it was indeed lovely. Old Mt. Shasta, at whose base we passed, was towering its lofty head in its stately grandeur. Its sides and head were barren and bleak, with streaks of snow. We rode a whole day in sight of it. Its height is fourteen thousand two hundred and forty-eight feet. We wound up and down and round the mountains with six horses at full trot, turning curves so short that it made the stage and our heads both reel. We followed the winding Sacramento for hours, then crossed it by ferry, and left it, and soon came upon Pitt river, a wild, roaring, foaming, angry stream, which made us shiver to look into and think what it would be in the winter. The night was clear, with full moon, and so light we could see the scenery distinctly. We rode till nearly three in the morning, and the last few hours seemed long and tedious. The stage had been robbed at this place some two weeks previous, and $5,000 taken from the passengers and express box. It was a dreary, gloomy place, just suited for such work. But we were sweetly resting in Christ, knowing that all we had and were was his, and he would certainly take care of his own. We went through in safety, truly thankful to our heavenly Father for his good providence and watchcare that had been over us during our long and dangerous mountain ride of three hundred miles.

We stopped at Redding, Red Bluffs, and Chico, but the way seemed to be hedged up, so we found no entering in, or place to preach the Word. We run down to Marysville, where we stopped over Lord's day, and spoke twice in the colored church. It was Court week, else we should have had the Court house and given a course of lectures. But being much worn with constant journeyings and labors, and the climate not agreeing with us there, we took cars for Sacramento, where we stopped one night only, and then went to Suisson Valley, where we staid over Sunday, and spoke once to a good house. Then to Vallejo, where we spent a week, visiting the church, and attended two most blessed prayer-meetings. Found the church alive and growing, rejoicing in present, full salvation. Our hearts were greatly cheered whilst seeing their steadfastness and earnestness in serving the Lord. We however sadly missed the warm, motherly greeting of our dear old Sister Snow,—a true mother in Israel, who had just fallen asleep in Christ, with a bright and glorious prospect of a resurrection to life eternal, when the Life-giver comes. For many years she had given herself almost wholly to prayer, and lived to see many of them answered,—the Advent truth preached on this coast, churches raised up, and nearly her whole family converted to God and the truth.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

Pleasant is thy memory, dear saint of God!—She was the second real Advent christian to bid us welcome to this coast, four years ago.

We are now at home, resting and recruiting for another campaign, when the Lord gives marching orders. O how blessed to have one Captain, and that Jesus. He is soon coming. Praise his name! Let us all be ready to hail him king of all the earth. Yours looking for the kingdom.

Santa Clara, Cal., Dec. 29th, 1873.

Correspondence.

From H. B. Sevey.

Dear Brn. of the Crisis:—In looking over the past year I find the Lord has been very kind to me, unworthy as I am, and blest me with his Holy Spirit, and enabled me to spread his truth in many places, and so present it before the people that quite a number have been led to confess and forsake their sins, and are now rejoicing in Jesus as their Savior, and looking for his return. It is blessed to find hearts that are open to receive this glorious light. A few years ago I expected Jesus would come before this time, and evidences are still showing that we are very near the dawn of a better day. I am satisfied that we have but a few more months to toil in this mortal state. This has been one of the best years of my life. Without doubt I have made mistakes; but Jesus is ready to forgive, and it is blessed to know we have an advocate with the Father—one that is touched with the feeling of our infirmities, and whose blood cleanseth from all sin.

Since I last wrote to the *Crisis*, the Lord has been blessing the people in Rome. Twelve have followed their Savior in baptism and received rich blessings in obedience to the command. Others have come out on the Lord's side since. All praise to Jesus!

Calls are urgent to come and help. The harvest truly is great and laborers few. I thank God some have decided to leave all, and preach Jesus to a dying world. Young preachers need the help of the church. They need fathers and mothers to stay up their hands. Give such help by prayer and words of encouragement. A young man (now in the field), said to me when he had severe trials and was nearly discouraged, that it took more courage to go this way, than it did for Grant to take Richmond. We need men of courage, filled with the grace of God to be of service to the cause. I am astonished to see Brn. settle down in one or two places, when so few around have heard of the blessed hope. Is it doing as we would be done by? Is it letting our light shine? Is it imparting that light to others that we hold so dear? Is it living out our faith? Let us strive this year to do more, if possible, than in the past, if the Lord does not come before its close. May it be said unto us at last, "Well done" is my prayer for Jesus sake. Amen.

Mt. Vernon, Jan. 1st, 1873.

From C. M. & A. Collins.

Readers of the Crisis:—Our house is one of the few in this western land that is cheered from week to week by the *Crisis*, with its precious freight of comfort and consolation. Its utterances of earnest christian experience, and evidences of the near approach of that great day when the blessed Master shall return to earth to redeem his people from the power of death and the grave, and to cleanse it from sin and oppression and clothe it in its Eden beauty, are sweet indeed Glorious hope! Is it possible that we are so near the consummation of all things?

This is certainly the teaching of the unalterable word of God. Then, brethren, in view of these things let us throw aside every weight, and the sin that doth so easily beset us, that we may run with patience the race that is set before us. Let us remember that we may know for ourselves if we are heirs to the promise. Paul says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all *them also that love his appearing*." Do we love the appearing of our Lord and Savior? If so, all is well; if not, let us obtain the fulness of his Spirit: then the glad tidings, Behold he cometh, will be joyous news to our waiting souls.

We have not heard an Advent sermon since Sister Clark was here in May. Bro. Bliss was here in April and held a few meetings with us, and it was through him, as an instrument in the hands of God, that we obtained the light as to the teachings of God's word on those great and important points. If this should reach the eye of some of our Advent preaching brethren that could conveniently come to Brantford and hold a series of meetings, we say, Come. There has been good seed sown here, and by a little effort much good could be done. May God put it in the hearts of some of his servants to visit us. We long for the fellowship and sweet converse with some of like precious faith. Yours in christian love. Pray for us.

Brantford, Kansas.

From Bro. G. A. Streeter.

Dear Brn. and Srs., greeting:—I have just returned home to my dear family after an absence of six weeks. I have visited New Boston, Winchendon, Fitzwilliam, Keene, No. Plymouth, Bridgewater, Rutland, and Addison Vt. Found some good living children in every place. In some places they were somewhat divided by contentions about various doctrinal ideas; thus causing a declension in spirituality. Why will men go around and scatter seeds of discord? Why will they have an eye to selfish ends, and not for the general good of the cause at large? Jesus said, "He that gathereth not with me, scattereth abroad." In some places the preacher has not lived as he ought, thereby losing the confidence of the people. O the importance of living a christian life, as well as talking.

In Addison there is a small church of old veterans, of the cause of 1844. I stopped with them three Sundays. God blessed the Word. Saints were revived. Bible doctrines were held forth, such as the coming of

our Lord, and the events connected with it, also a preparation necessary for it, viz., holiness, and Bible sanctification. A man must be just right in order to be saved. He must be entire, wanting nothing. I thank God that I can testify to the living principle of christianity. It is sweet living, to feel that you are wholly the Lord's; his forevermore. Glory to his dear name! Dear ones in Christ, I wish you a "Happy New Year" in the Lord. Strive to be wholly given up to him. Live so high above the trifling things of this world, as not to be moved by them. God bless you all. Amen. Your Bro living for Jesus.

From Sr. A. A. Sargent.

Soon the dark scenes of this earth will pass away, and Christ will set up a kingdom which shall stand forever. The saints of all ages will be gathered, and the song of redemption will be heard throughout the glorious city. Angels will leave their starry home, and come with sweet music to welcome the myriad throng onward to their final place of eternal rest. The books will be opened, the sentence passed upon each, and then will be known whom we have served. It will be a terrible day to those who have gone in the way of sin, but a day of joy unspeakable; and full of glory for the saints. They will receive their promised reward,—a crown of life which shall never fade away.

Sinner will you live on regardless of God? or will you heed the voice which often reproveth you of sin and yet be saved from the ruin of that great day? "Choose ye this day whom ye will serve." Will you be at enmity with God? or will you seek a home made pure from sin, and by so doing receive peace of mind which is far beyond the pleasures of earth?

West Randolph, Vt.

From Sr. J. Foster.

Truly I can say with the Psalmist, I am small and despised, "yet do I not forget thy precepts." Many years in the past I have been in the habit of saying, on receiving small acts of kindness from my fellow creatures, "Thank you." But recently I saw my unthankfulness as never before, in some times taking a meal, and not thanking my Parent Divine once, for the same; while he was continually showering his blessings upon me. And from that period, I have kept a firm resolution that I will ever be thankful to God for his acts of kindness to me. Since that time I have enjoyed more than I ever have before, and am joyful in the hope of soon witnessing the glorious scene of his return. He will come, not a babe in a manger, but King and Ruler. Though I have looked for him at times more than forty years yet I am still expecting him, and willing to wait his time. If I look to soon I think he will forgive me. But let that be as it may, his service is very delightful and profitable in this present state; and I would that all might know that it is the sweetness of all sweets to be devoted to Christ.

From Bro. C. H. Sweet.

Friends are inquiring why I do not devote more time to gospel labor, as so many fields all around me are white for harvest. My reply is, that I have received so little pecuniary aid since I have been located in this region, that I am now under the necessity of laboring through the week to support my family, and pay the debts I contracted while devoting the larger portion of my time to preaching. When relieved of my present pecuniary embarassments, I will gladly comply with as many of the urgent invitations already received, as my time and strength will permit. Join with me in asking the Lord to direct and aid.

Steep Falls Me.

Extracts from Letters.

T. E. Arnold, Fiskdale, Mass., writes:—"A little more than thirty years ago, I gave my entire self to the Lord, to walk in his testimonies; and received in return peace and joy, and a hope of immortality. I can read my title clear to the heavenly inheritance. O what will it be to enjoy that inheritance! The unbounded prospect lies before us, and Christ is at the door to introduce us to those amazing realities. Seeing, then, that a few months at the most will fix us in that world where the business of this life will no longer engage our attention, nor its amusements have power to charm us, let us see to it that we strive earnestly to make our calling and election sure."

E. N. Bliss writes:—"Ever grateful to my heavenly Father for the many blessings that he bestows upon me, I wish to express my thanks to him and to the Eastern Association for the *Crisis* which has been sent to me free. Dear brethren, I am trying to labor for the Lord. Since I came to this State my health has been very poor. This old body is full of pain caused by hard work in part, and also by foolish habits before my conversion. I have been a slave to tobacco and intoxicating drinks, until now I am a poor broken down man. But thank God, who has given me the victory through Jesus."

Obituaries.

Marden. Fell asleep in Epsom, N. H., Dec. 10th, 1873, Sarah J., wife of Mark Marden, aged forty-eight years.

This is the third time death has visited this family within a short time. Our sister was a great sufferer, but she bore it with christian patience. We mourn for her, but not as those who have no hope; for we have the blessed assurance that she will come forth in the morning of the resurrection, clothed with immortality and having eternal life. She leaves a lonely husband and one daughter to mourn. Words of comfort were spoken on the occasion by E. A. Stockman, assisted by Brn. Baker and Glidden. M. A. G.

Ames. In Bingham, Me., Dec. 28th, 1873, Eliakim Ames, aged about fifty-one years.

He received an injury while at work in the woods, which caused death in three days. He leaves a wife and two children, and a large circle of friends to mourn his loss. Words of comfort were spoken at the funeral by Elder Deval (Free Will Baptist) from 1 Cor. 15: 22. Samuel W. Ames.

Randall. In Bolton, P. Q., Dec. 12th, 1873, Sister Delia Randall, widow of Bro Joseph Randall, aged forty-four years.

Sister R. embraced the Advent faith about twenty years since, and has ever lived it out. In her death the church has sustained a loss; but we are looking forward a little when He, who is our life shall appear, and then we expect to meet our sister and mother blooming with immortality and eternal life. She leaves four children and many kind friends to mourn. May the living lay it to heart, and be ready to meet their God in peace. Sermon by the writer. John Chapman.

Wilson. Fell asleep in Kittery, Me., June 20th, 1873, of consumption, Bro. Augustus Wilson, aged sixty-one years.

He leaves a wife and five children to mourn his loss. Truly a good man has fallen. His loss will be deeply felt, not only by his family, but by the neighborhood and the church. We shall miss his faithful admonitions. His delight was in the service of God, and he loved the assembly of saints. He died in the full faith of Jesus' soon coming. May we be ready to meet our dear father in the kingdom. Funeral services by H. L. Hastings.

Marsh. In Bristol, Conn., George William, only son of George and Josie Marsh, aged twenty-one days.

Eaton. In Canterbury, N. H., Nov. 3d, 1873. Mr. Abiel Eaton, very suddenly, of heart disease, aged seventy years.

We trust he sleeps in Jesus. L. A. E.

Married.

REED—BOYNTON. In Chelsea, Jan. 1st, 1874, by Eld. J. Couch, Samuel M. Reed and Julia A. Boynton, both of Chelsea.

JORDAN—SMALL. Also by the same, Jan. 5th, Woodbury T. Jordan, of Chelsea, and Lucinda E. Small, of Portland, Me.

BRAGNELL—BURROUGH. On Monday evening, Jan. 2nd, 1873, by Eld H. T. Taylor, at his residence in Philadelphia, Mr. Hyram Bragnell, of Birmingham, England, to Miss Rebecca Burrough, of Camden, N. J.

SINKINSON—TAYLOR. On Sunday evening, Aug. 3d, 1873, at the residence of the bride's parents, by Eld. H. T. Taylor, Mr. Charles Sinkinson to Miss Rachel A. Taylor, both of Philadelphia.

PAYNE—PEIRCE. On Sunday evening, Sept. 14th, 1873, by Eld. H. T. Taylor, at his residence, Mr. George Payne, late of England, to Miss Jennie Peirce, of Philadelphia.

WATERSON—DAW. On Wednesday evening, Oct. 7th, 1873, by Eld H. T. Taylor, Mr. Alexander Waterson, late of Canada, to Mrs. Hannah Gaw, formerly of New Jersey.

GROOM—PAYNE. On Wednesday evening, Dec. 31st, 1873, by Eld. H. T. Taylor, at his residence, Mr. Charles H. Groom to Miss Maggie T. Payne, both of Philadelphia.

WIGHT—CLOUGH. In New Haven. Conn., Dec. 24th, by Eld. A. H. Steele, Mr. Frank Wight, of Chicopee Falls, Mass., to Miss Melissa Clough, of New Haven.

NOYES—DAVIS. In Yarmouth, Me., Jan. 3d, by R. R. York, Mr. Amos F. Noyes and Miss Elmira Davis, both of Freeport.

DURGIN—SIEGARS. In Pittsfield, N. H., Dec. 13th, by Rev. J. M. Coburn, Mr. Frank G. Durgin, of Pittsfield, and Miss Mary E. Siegars, of Bowdoinham, Me.

BRAGDON—ELDEN. In Buxton, Me., at the residence of Bro. Wm. Elden, Dec 25th, 1873, by Eld. Jesse Gay, Mr. Pesley S. Bragdon, of Hollis, and Miss Lurana W. Elden, of Buxton, Me.

FOREIGN NEWS.

London, Jan. 4. A despatch from La Palma, says:—"The assault upon Cartagena has begun, the commander-in-chief advancing upon Sananton, a suburb 1,500 yards from the city.

A desperate engagement is in progress, the issue of which is doubtful. The bombardment has made no visible impression on the rebel forts and batteries, which keep up a vigorous firing."

The Duke of Edinburgh has arrived at St. Petersburg.

A famine prevails in five districts of the Russian province of Sayrara, on the left bank of the Volga.

London, Jan. 7. A special dispatch from Berlin to the *Times* says the imprisonment of Archbishop Lodochowski is threatened. All his furniture has been distrained, and he still refuses to pay the fines imposed by the courts.

Madrid, Jan. 1. On Tuesday night a shell from the besieging batteries set fire to the insurgent iron-clad Tetuan, in the Harbor of Cartagena. After burning for three hours, the fire reached the magazine, which exploded with tremendous force, damaging the vessel seriously.

Another extensive fire, accompanied by a terrible explosion, has occurred at Cartagena.

The Deputies to the Cortes are endeavoring to reconcile the differences between Salmeron and President Castelar.

Marshal Serrano is endeavoring to secure the removal of Gen. Moriones from the command of the Republican forces.

DOMESTIC NEWS.

Indian Murders in Texas.—Capt. Charles C. Hood of the 24th Infantry, stationed at Fort McIntosh, Texas, reports to the headquarters of the army that on the night of November 2d a party of forty Comanche Indians attacked Mendiolas's sheep camp and wounded Mendiolas so badly that he was not expected to live.

On the 30th of November the same party were at San Diego, seventy-five miles from Corpus Christi, where they commenced operations by hanging seven sheep herders and left twenty-two persons dead in the vicinity of the ranche. Among them were some of the best and most respectable rancheros in the section. Proceeding due west the savages threw two men into a well at Boryas Ranche. One had his neck broken by the fall. On Salado Ranche they killed a shepherd and wounded another man.

A company of citizens started from Lavedo in pursuit of the Indians and gave them hot chase. The Indians wounded a young man named Bell and a Mexican at Cochina ranch, and at Ben Neal's ranche they stole eighty head of horses. As there was no cavalry at the post, no force was sent out to assist the citizens.

First Lieut. Hudson of the 4th Cavalry, stationed at Fort Clark, reports that he left that post with a company of forty men and six Seminole scouts, Dec. 4th, in obedience to orders, and December 10th found the Indians on South Slano river, and a fight ensued. The Indians stood about ten minutes, when they ran and were pursued through the rocks, which were very slippery owing to the rain. Nine Indians were seen dead on the field and others are known to have been wounded, but got away.

A Severe Storm.—Western Representatives who arrived this morning state that the most severe storm known for many years has prevailed in the West for the last two days. Bridges are swept away and telegraphic communication interrupted.

In Brief.

— The remains of Emperor Napoleon III. were transferred yesterday to the sarcophagus presented to Eugenie by Queen Victoria.

— There is a rumor that there is to be an opposing military movement to seize the Spanish Government.

— There is an idea suggested that it may be necessary to send Chief Justice Cushing to Spain, even while he holds that high office, to avert a war. The case of Mr. Jay is mentioned as a precedent.

— A sister of Jefferson Day, a Mrs. Stamps, died in Mississippi, last week, leaving him the sole survivor of his father's family.

— Miss Abby Lamson of Beverly fell in a fit while carrying a lighted lamp from one room to another, and was so severely burned that death ensued.

— Nathaniel French, Deputy Provincial Grand Master of Masons in the Bermudas and representative Grand Master of the Grand Lodge of England, arrived here in July last from Havana, since which time he has been missing. It is now ascertained that soon after his arrival he was brutally beaten, subsequently died and was buried in the Potters' Field. The discovered and identified remains are to be removed to another place of interment.

Taming a Mad Man.—One of our city pastors is a most excellent singer. He has a sympathetic voice. He frequently supplements his sermon with a song, and the music is quite as efficient as the appeal. He visited a madhouse the other day, and was shown a cell in which a madman was confined. He was one of the most furious sort. He had to be chained to the floor to keep him from dashing his brains against the sides of his cell. It was as much as one's life was worth to approach him. He tore his clothes into ribbons, and his bed was a mass of rags. As the minister looked through the grating the prisoner made for him, and with such violence as to jerk himself back on to the floor. He rose foaming with rage. "I'll kill you!" "I'll beat your brains out!" "Clear out!" Instead of moving, the preacher began to sing. The hymn he selected was "Our Home in Heaven." First the madman listened; then he stretched himself out to the full length of his chain. First one arm relaxed and then the other. Tears moistened his eyes. Then he coiled up on his bed of rags as quiet as a child. And when the hymn was ended, he looked up, saying, "More, more." The preacher sang till his strength gave way, and when he left, the madman seemed hushed in slumber. The keeper said he had no doubt but it would have been perfectly safe for the minister to have gone and sat down by his side in the cell. It was the old case of Saul and David.—*Ex.*

— All the acts of Samson are for wonder, not for imitation.

Notices.

Another Impostor.

A young man recently called on Bro. Field, Jeffersonville, Ind., representing himself as the nephew of Bro. H. Munger, and soliciting aid to pay traveling expenses. He represented himself as a book agent, and as preparing for the ministry. He requested Bro. F to refer him to some Brn. in Cincinnati. He did so, and the young man went to those Brn. and obtained money of them under false pretences, contradicting his first statement to Bro. F. Bro. Munger says he knows nothing about him. Has no such nephew.

We have recently had a number of such cases. In these times of lying and robbery, such traveling strangers, who ask for money without an equivalent, should not be trusted a moment, for it is indirectly encouraging deception and fraud. Brethren, beware of them. J. C.

Protracted Meeting.—A protracted meeting will commence in Chelsea, Mass., Tuesday evening, Jan. 13th, and continue evenings as long as the interest may seem to demand. Bro. E. A. Stockman is expected to be present. J. Couch.

Hoosick Valley Conference.—A quarterly session of the Hoosick Valley Conference will be held in Hebron, N. Y., commencing Jan. 22nd, and hold over the following Sunday. We hope to see a large gathering of the friends of Jesus at this meeting. Let there be delegates sent from the churches and localities within the bounds of this conference. In the meantime, let much prayer go up to God that his work may be revived in Hebron. There will be teams at the R. R. station at Rupert in the afternoon to take all who come to the meeting to place of the Conference, free of charge. A. W. Sibley, President. A. P. Bump, Secretary.

Feeling it duty to feed the scattered flock, and warn men to prepare for coming judgment, we have decided to travel and labor as the door may open, and brethren may desire. Our first meeting will be at Franklin, N. H., evening, Jan. 26th. So any wishing to have protracted or evening meetings can address us at that place to that date. From F. we have thought to go into the upper part of this State, and Vermont; but we will calculate to go where the door is open, and the good Lord leads, and stop as long as duty seems to require. J. G. Smith. John Parsons.

Protracted Meeting.—The Lord willing, there will be a protracted meeting at Nottingham, N. H., as Bro. Geo. W. Randall may arrange, commencing Friday evening, Jan. 16th, and continue four days. Brethren and sisters in that vicinity are requested to make an effort to come out to this meeting and labor for the perishing. Pray earnestly that God may bless and gather a few more from that vicinity before Jesus comes. Enoch Morrill.

Quarterly Conference.—A quarterly session of the Mass. A. C. Conference will be holden in New Bedford, Mass., to commence Tuesday evening, Jan. 27th, and continue over the following Sunday. Meetings afternoons and evenings, when preaching may be expected. We hope our brethren in all that region will make an earnest effort to come, especially the preaching brethren. Our business at this meeting is to make an effort to save the perishing. C. E. Barnes, Secretary.

Acknowledgments.—For Sr. L. B. Weaver.—Bro. Patterson, 50 cts. J. Witherell, 50 cts. Sr. Witherell, 50 cts. Sr. Nancy Hall, $1.00,—$2.50. Geo. T. Adams.

Quarterly Meeting.—The A. C. Church of Norwalk, Ohio, will hold their first quarterly meeting for A. D. 1874, in their chapel, on Saturday and Sunday, Jan. 24th and 25th. A cordial invitation to this meeting is extended to all. Frank Burr, Pastor.

Sickness has prevented me from filling my appointments, and my left hand is still in a very bad condition. I do not expect to use it for some weeks, but hope to be able to fill my appointments hereafter, if the Lord will, and go out as the way may open. Brethren, pray for me that I may bear the afflictions of life patiently, and be an humble instrument in the hand of God of doing good. N. B. McMurphy.

Conference.—The second session of the Maine Westerly Quarterly Conference will be held at the Reed meeting-house in Richmond, on Thursday evening, Jan. 29th, and continue over Sunday. Come, brethren and sisters, with hearts full of love and union, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. We hope our preaching brethren will not forget this meeting. H. D. Reed, President. H. S. Mitchell, Secretary.

Connecticut Conference.—The next Quarterly Session of the Conn. A. C. Conference will be held at Yalesville, commencing Wednesday evening, Jan. 21st, and continue over the following Sunday. It is hoped that there will be a full attendance of preachers and delegates at this meeting. It is proposed to attend to the business matters of the Conf. on Thursday, so that the rest of the time may be given to devotional exercises. G. L. White, Sec.

The third Quarterly Meeting of the Eastern District of Wisconsin will be held with the church at Cassell Prairie, commencing Friday evening, Feb. 13th, 1874, and continue over Lord's day. We hope to see a large gathering of the saints at this meeting. Let us come with hearts full of the love of God. We expect there will be several of the preaching brethren present to assist in preaching the Word. E. P. Graves.

There will be a meeting of days in Garland, Me., commencing Thursday evening, Jan. 22nd, and continue as long as thought best. A general invitation is given to ministers and lay members to attend this meeting, to unite in the work of God for the salvation of souls. Brn. and Srs. will call on Abner Millet. Provision will be made for all. Per order of the church, H. B. Sevey.

☞ Free return passes will be given.

Protracted Meeting.—A protracted meeting will be held in "Union Hall," Portland, Me., commencing Thursday evening, Jan. 15th, and continue as long as the interest may seem to demand. Bro. H. C. Smith, of New York, and others, are expected to be present.
For the church, H. C. Freeman.

The third Q. M. for the Southern District of Wisconsin will be held at Fenimore, commencing Friday evening, Jan. 16th, 1874, and holding over Lord's day. A general attendance of preachers and brethren is expected. Let all come praying, and we may be sure of a blessing. N. A. Hitchcock. George Howard.

Protracted Meeting.—A series of meetings will commence at Chester, Vt., in Cheese Factory Hall, on Saturday evening, Jan. 17th, and continue as long as duty may require. Friends of truth from abroad are invited to come and help. Bro. Boutell of Chelsea, Mass., and others, are expected to preach the word. H. F. Carpenter.

Rockbridge, O.—I expect to visit the church in Rockbridge, Ohio, on Wednesday, Jan. 28th, and remain one week, and preach Jesus and the resurrection. I expect also, if the Lord will, in the future to visit them once in eight weeks, and minister to them in spiritual things. Frank Burr, Pastor.

Rise of Price.

"History of the Advent Message." $3.00 *sold by subscription*. Our proposition to get out a "history of the Second Advent Message—doctrine and people" has met with a hearty response, with many words of encouragement from our chief ministers also.

Many have urged us to add portraits of such of our "pioneers" as can be obtained. We have concluded to add some fifteen or twenty portraits, and to make other additions to the work beyond what we had intended, at a considerable expense, which will make it a work to well compare with four dollar books.

All who subscribe before July 10th, shall have them at $3.00 each. We are now preparing the work, and hope to have it ready to deliver in July next. *No money called for until the book is ready.*
Yarmouth, Me. I. C. Wellcome.

A New Work.—Papal Rome.—Prophetic Utterances and Historic Sketches concerning its Glory, its Gloom, and Destiny. By Eld. S. S. Brewer. This is the most thrillingly interesting work on Rome and its present dying condition we have ever seen. It contains much historic matter in a condensed form, which every Protestant minister and teacher should have at hand. We have just published the above pamphlet, and shall furnish it at $10 per 100 copies, by express or by mail. Postage extra. Postpaid, 15 cts. single. For sale at the *Crisis* Office. Price 15 cts. I. C. Wellcome.

Brethren wishing to preach in Canterbury, N. H., will please correspond with Thos. S. Tucker.

Appointments.

Appointments must be received as early as TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
S. Julia Buswell.........Sunday, Jan. 18th
T. M. Preble.........Sabbath, Jan. 25th
Geo. W. Sederquest.........Sunday, Feb. 1st
T. M. Preble.........Sabbath, Feb. 8th

Boston (Hampshire Hall) 538 Washington St.)
H. Pratt.........Sunday, Jan. 18th

Charlestown (*Hall No. 70 Main Street*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank.........Sundays, Jan. 18th and 25th and Feb. 1st.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
E. A. Stockman.........Sunday, Jan. 18th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
I. C. Wellcome.........Sunday, Jan. 18th
C. E. Barnes.........Sunday, Jan. 25th
B. Woodside.........Sunday, Feb. 1st
C Goodrich.........Sunday, Feb. 8th
J. Couch.........Sunday, Feb. 22nd
C. Goodrich.........Sunday, March 1st
L. Boutell.........Sunday, March 8th

New Haven, Ct., Thursday and Friday evenings, Jan. 15th and 16th. (Baptism.)
Philadelphia, Pa. (Sunny Side Hall, 17th and Coates Streets) Sunday, Jan. 18th.
From thence to San Francisco, Cal. John G. Hook.

Athol, Mass.........Sunday, Jan. 18th
Clinton, Mass.........Sunday, Jan. 25th
C. Goodrich.

Plymouth, Mass.........Sunday, Jan. 25th
Tremont, Mass.........Sunday, Feb. 1st
Anthony, R. I.........Friday evening, Feb. 6th
Coventry Centre.........Sunday, Feb. 8th
J. S. White.

Tremont, Mass.........Sunday, Feb. 8th
L. Boutell.

Fairhaven, Mass.........Sunday, Jan. 18th
Mattapoisett.........Sunday, Jan. 25th
M. Batchelor.

Chester, Vt.........Jan. 17th to 25th
Providence, R. I.........Sunday, Feb. 8th
H. F. Carpenter.

Warehousepoint, Ct.........Sabbath, Jan. 18th
Enfield, Ct., King Street, Sabbath evening Jan. 18th
New Haven, Ct.........Sabbath, Jan. 25th
H. Munger.

Plainfield, Vt.........Thursday, Jan. 15th and over the Sabbath.
Bristol, Vt.........Sabbath, Jan. 25th
Addison, Vt.........Sabbath, Feb. 1st
Athol, Mass.........Sabbath, Feb. 8th
New Durham, N. H.........Sabbath, Feb. 15th
A. Ross.

Tremont, Mass.........Sundays, Feb. 15th and 22d
John T. Dixon.

Cambridgeport, Mass. (Washington Hall, Main St.) Sabbath, Jan. 18th. T. M. Preble.

New Durham Ridge.........evening, Jan. 16th
Farmington.........Sunday, Jan. 18th
Melvin Village.....evenings, Jan. 19th, 20th, and 21st
Moultonboro (where Brn. Hodsdon and Ladd may appoint) evenings, Jan. 22d and 23d.
Sandwich, N. H. (Vitum school-house) Sun., Jan. 25th
Hebron (McClure school-house).........evening, Jan. 26th
G. H. Wallace.

South Rochester, N. H.........Sunday, Jan. 18th
Great Works, Me.........Sunday, Jan. 25th
Nottingham, N. H.........Sunday, Feb. 1st
If these conflict with previous appointments, please write me at Dover, N. H. H. S. Pinkham.

Plainville.........Sunday, Jan. 18th
G. L. White.

Strafford (Robert's school-house) evening, Jan. 15th, also the 16th, 17th, and over Sunday.
Alton Corner.........Monday evening, Jan. 19th
West Alton (Flander's school-house) Tuesday evening, Jan. 20th.
Belmont.........Wednesday evening, Jan. 21st
Lake Village (North Church) Thursday eve., Jan. 22
West Alton.........Friday evening, Jan. 23
Rye.........Sunday, Jan. 25th
G. F. Haines.

Holderness, N. H. (Brick school-house) Sun., Jan. 18th
Dorchester, N. H.........Sunday, Jan. 25th and onward as the Lord directs.
W. W. Sutherland.

Bradford, N. H. (Bush meeting-house) Sun., Jan. 18th
Lake Village, N. H. (North Church).........Sun. Feb. 1st

Lake Village, N. H. (North Church) Sunday, Feb. 8th
J. F. Libby.

Springfield, Mass. (Bethel).........Sunday, Jan. 25th
E. Owen.

Quarterly Meeting at Monomonee, Dunn Co., Jan. 16th. Eld. Adams will be with us to assist in preaching the word of life. Geo. W. Turner.

Bonny Eagle, Me.........Sunday, Jan. 18th
E. S. Moulton.

Enfield, Mass (Keith school-house) Sunday, Jan. 18th
North Rutland, Mass.........Sunday, Jan. 25th
Geo. A. Streeter.

Natick, Mass.........Sunday, Jan. 18th
Cambridgeport, Mass., every second Lord's day in the month. Z. Boodey.

Pittsfield, Me.........Sunday, Jan. 18th
Corriuna, Me.........Sunday, Jan. 25th
Dexter Me.........Sunday, Feb. 1st
Levant, Me.........Sunday, Feb. 8th
West Levant, Me.........Sunday, Feb 15th
Hermon, Me.........Sunday, Feb. 22nd
Bangor, Me.........Sunday, March 1st
Holden, Me.........Sunday, March 8th
E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays in each month
F. M. Drake.

Salem, Mass.........Sunday, Jan. 18th
East Rochester, N. H.........Sunday, Jan. 25th
J. F. Chamberlin.

Wilbraham, Mass.........Sunday, Feb. 8th
Rufus Baker.

East Canaan, N. H.........Sabbath, Jan. 18th
Will some Bro. meet me at the depot Saturday, the 17th, noon train?
Nashua, N. H.........Wednesday evening, Jan. 28th
Simeon Roby.

Lee, N. H.........Sunday, Jan. 18th
West Deerfield, N. H., Sundays, Jan. 11th and Feb. 1st
C. R. Parsons.

Buxton, Me. (Duck Pond).........Sunday, Jan. 18th
Steep Falls, Me.........Sunday, Feb. 1st
Standish, Me. (Four Corners) Thursday evening, Jan. 22nd.
Rochester, N. H.........Sunday, Jan. 25th
South Windham, Me. (Union Hall).........Sunday, Feb. 8th
C. H. Sweet.

Loudon Village, N. H.........evening, Jan. 17th and Sunday, Jan 18th.
London, N. H. (Yellow school-house) evening, Jan. 31st, and Sunday, Feb. 1st. N. B. McMurphy.

Turner's Falls, Mass.........Sunday, Jan. 18th
M. A. Potter.

Rochester, H. H.........Sunday, Jan. 18th
Northwood Narrows, N. H.........Sunday, Jan. 25th
C. S. Emerson.

Dexter, Me.........Sunday, Jan. 18th
Thomas Rines.

Campville, Ct.........Sunday, Jan. 18th
Barkhampsted, Ct.........Sunday, Jan. 25th
S. Woodruff.

Monmouth (Town Hall) Thursday evening, Jan. 15th and over Sunday. H. B. Sevey.

Kensington, N. H.........Sunday, Jan. 18th
Greenland, N. H. (where Bro. Barton may appoint) Monday evening, Jan. 19th. S. S. Mooney.

Rochester, N. H.........Sunday, Feb. 8th
Kennebunk Depot.........Sabbath, March 29th
J. R. Tripp.

Alton, N. H. (Plaser school-house) Sunday, Jan. 18th
West Scarboro, Me. (Broad Turn school-house) Sunday, Jan. 25th. J. L. Chute.

Dexter, Me.........Sunday, Jan. 18th
Garland, Me.........Thursday evening, Jan. 22d and over Sunday. Wm. H. Doughty.

Hoosick, N. Y.........Sunday, Jan. 18th
Also three following evenings. H. K. Flagg.

Steep Falls, Me.........Sunday, Jan. 25th
Porter, Me.........Sundays, Feb. 2d, 9th, and 16th
Newcastle, N. H.........Sunday, Feb. 23d
E. S. Moulton.

East Concord, N. H. (Varney school-house) Sunday, Feb. 1st. O. W. Kimball.

Southbridge, Mass.........Sunday, Jan. 25th
A. Morse.

Allenstown (school-house near Bro. Haines') Saturday evening, Jan. 17th.
Suncook, N. H.........Sunday, Jan. 18th
J. M. Quimby.

Albany, N. H. (where Bro. Ham may appoint) evening, Jan. 16th.
Bartlett, N. H. (where Bro. Wm. Stanton may appoint) Sunday, Jan. 18th, and onward through the week as the Lord may direct.
Holderness, N. H. (Page school-house) Sun., Feb. 1st
Holderness, N. H. (Prescott school-house) Sunday, Feb. 15th. J. G. Moulton.

Alton Corner.........Sunday, Jan. 25th
New Durham.........Sunday, Feb. 1st
Melvin Village.........Sunday, Feb. 8th
T. W. Piper.

South Windham.........Sunday, Jan. 25th
South Harrison (Methodist meeting-house) Sunday, Feb. 1st. J. Albert Libby.

Alton, N. H.........Sunday, Feb. 1st
T. L. Churchill.

Fremont, Steuben Co., N. Y.........Jan. 20th—21st
Brockport, Monroe ".........Jan. 23d
Buffalo, N. Y., 528 Eagle St.........Jan. 25th
John T. Ongley.

Way's Mills.........Friday evening, Jan. 16th
South Barford (where Bro. U. G. Ladd may appoint) Saturday evening, Jan. 17th, and over Sunday.
J. H. Evans. D. Eastman.

Holderness, N. H. (True school-house) Wednesday evening, Jan. 28th.
Tamworth, N. H. (Birch Intervale).....eve., Jan. 29th
Freedom, N. H. (or where Bro. Philbrick may appoint) Sunday, Feb. 1st.
Albany, N. H.........evening, Feb. 5th
Holderness, N. H. (True school-house) Saturday evening, Feb. 7th, and over Sunday, the 8th.
Levi Allen.

Morris, Ct.........Sunday, Jan. 18th
Please meet me at Wolcottville. Wm. J. Ripley.

New Durham Ridge.........Sunday, Jan. 18th
J. G. Smith.

East Rochester, N. H.........Sunday, Jan. 18th
Canterbury, N. H. (Emery school-house) Sun., Jan. 25th
Mrs. L. E. Saulpaugh.

West Deerfield.........Sabbath, Feb. 1st
East Concord.........Sabbath, Feb. 8th
Please direct letters a few days ahead of the appointments. Roland D. Grant.

Woodstock Valley, Ct.........Sunday, Jan. 18th
Putnam, Ct.........Sunday, Jan. 25th
Wilbraham, Mass.........Sunday, Feb. 1st
P. S. Butler.

Piermont Village, N. H.........evening, Jan. 17th
Piermont, N. H. (Indian Pond).........Sunday, Jan. 18th
Wentworth, N. H.........evening, Jan. 24th and over Sunday, Jan. 25th. Sr. J. Davis.

Moultonboro Neck, N. H. (Lower school-house) Sabbath, Jan. 18th.
Meredith Neck, N. H.........Tuesday evening, Jan. 20th
Campton, N. H. (Bump school-house).........Sab., Jan. 25th
Stephen Dinsmore.

Westfield, Mass.........Wednesday evening, Jan. 21st
Scitico, Ct.........Sunday, Jan. 25th
W. O. Higley.

Chichester (Pine Ground) Saturday evening, Jan. 24th and over Sunday, the 25th. S. Varney.

Augusta, Me.........Sunday, Jan. 18th
Hampden, Me.........evening, Jan. 20th
Holden, Me.........evening, Jan. 23d
North Hermon, Me.........Sunday, Jan. 25th
Bangor.........evenings, Jan. 27th and 28th
West Levant.........evenings, Jan. 29th and 30th
Corinna, Me. (Chapel).........Sunday, Feb. 1st
W. S. Campbell.

Canterbury, N. H. (Emery school-house) Sun., Jan. 18th
T. E. Lang.

Stowe, Mass. (Osgood Hall).........Sunday, Feb. 1st
S. Julia Buswell.

Poultney, Vt.........Sunday, Feb. 1st
W. L. Himes.

Castleton, Vt.........Sunday, Feb. 1st
R. Mosher.

Northwood Narrows, N. H.........Sunday, Jan. 25th
C. R. Parsons.

Bonny Eagle, Me.........Sunday, Jan. 25th
B. S. Emery.

Danbury, N. H.........Sunday, Jan. 18th
Bow, N. H.........Sunday, Jan. 25th
F. S. Ransom.
J. B. Brown.

Brighton Hill, Hebron, Me., Friday evening, Jan. 16th
Hartford, Me. (Union meeting-house) Saturday evening, Jan 17th, over Sunday, and longer as the Lord directs.
South Livermore, Me.........Sunday, Jan. 25th
J. T. Jordan.

Savannah, N. Y.........Tuesday evening, Jan. 20th and over the following Sunday.
Pineville, N. Y.........evenings, Jan 27th and 28th
Auburn, N. Y.........evenings, Jan. 29th and 30th
Geneva, N. Y.........Sunday, Feb. 1st
and continue as long as it seems duty.
Others in Western New York wishing for my services, will please write me at Geneva, N. Y.
C. H. Williams.

Lawrence, Mass.
J. Couch.........Sunday, Jan. 18th

Lowell, Mass.
D. M. Leavitt.........Sunday, Jan. 18th

Tremont, Mass.
J. S. White.........Sunday, Jan. 18th
Benj. Woodside.........Sunday, Jan. 25th

Springfield, Mass. (Bethel Church.)
J W Brittan.........Sunday, Jan. 18th
E. Owen.........Sunday, Jan. 25th

Springfield, Mass. (Franklin Hall).
H. Pratt.........Sunday, Jan. 25th

Stoneham, Mass.
Roland D. Grant.........Sunday, Jan. 18th
S. Julia Buswell.........Sunday, Jan. 25th

Haverhill, Mass. (Advent Hall.)
C. S. Shattuck.........Sunday, Jan. 18th
Geo. W. Brown (of Elliot, Me.).........Sunday, Jan. 25th
D. M. Leavitt.........Sunday, Feb 1st
[illegible].........Sunday, Feb. 8th
Albion Ross.........Sunday, Feb. 22d
D. M. Leavitt.........Sunday, March 1st

Chicopee Falls, Mass.
E. Phelps.........Sunday, Jan. 18th
R. Baker.........Sunday, Jan. 25th

Cambridgeport, Mass., Washington Hall, Main St.
A. Simpson.........Sabbath, Feb. 1st
S. S. Brewer.........Sabbath, March 8th

Concord, N. H. (Centre St. Church.)
Geo. W. Brown (of Elliot, Me.).........Sunday, Jan. 18th
D. M. Leavitt.........Sunday, Jan. 25th
H. Pratt.........Sunday, Feb. 8th

Concord, N. H. (Bethel, Green Street.)
D. F. Leavitt.........Sunday, Jan. 18th
J. G. Smith.........Sunday, Jan. 25th
E. A. Stockman.........Sunday, Feb. 15th
J. Albert Libby.....Sundays, Feb. 22d and March 1st

East Concord, N. H. (Ward House.)
Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill.........Sunday, Feb. 1st
Also the first Sunday in each month.
John Parsons.........Sunday, Jan. 25th

Hampton, N. H.
T. L. Churchill.........Sunday, Jan. 18th
Enoch Morrill.........Sunday, Jan. 25th
John Parsons.........Sunday, Feb. 1st

Manchester, N. H. (corner of Elm and Lowell Sts.)
Wm. H. Mitchell.........Sunday, Jan. 18th
E. A. Stockman.........Sunday, Jan. 25th
E. A. Stockman.........Sunday, Feb. 1st
C. H. Fletcher.........Sunday, Feb. 8th
E. A. Stockman.........Sunday, Feb. 22d

Portsmouth, N. H.
N. Glidden.........Sundays, Jan. 18th and 25th

Great Falls, N. H. (Franklin Hall.)
S. S. Brewer.........Sunday, Jan. 18th
C. S. Shattuck.........Sunday, Jan. 25th
O. W. Kimball.........Sunday, Feb. 8th

West Deerfield, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.
John Parsons.........Sunday, Jan. 18th

Seabrook, N. H.
E. Owen.........Sunday, Jan. 18th
J. W. White.........Sunday, Jan. 25th
T. W. Piper.........Sunday, Feb. 15th

Exeter, N. H.
Roland D. Grant.........Sunday, Jan. 25th
E. Owen.........Sunday, Feb. 8th
E. Morrill.........Sunday, Feb. 22d
J. Harvey.........Sunday, March 8th
J. G. Smith.........Sunday, April 5th

Dover, N. H.
O. W. Kimball.........Sunday, Jan. 18th
S. S. Brewer.........Sundays, Jan. 25th and Feb. 1st
C. S. Emerson.........Sunday, Feb. 8th

Rye, N. H.
T. W. Piper.........Sunday, Jan. 18th
G. F. Hains.........Sunday, Jan. 25th
J. W. White.........Sunday, Feb 1st
E. Morrill.........evening, Feb. 7th and Sunday, Feb. 8th.
S. Julia Buswell, Sunday, Feb. 15th, through the week as the Lord may direct, and over Sun., Feb. 22nd.
J. W. White.........Sunday, March 1st
F. M. Drake.........Sunday, March 29th

New York City (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
O. D Woodruff.........Sunday, Feb. 1st
B. Hitchcock.........Sunday, March 29th

Steep Falls, Me.
E B. Wells.........Sunday, Jan. 18th
E. S. Moulton.........Sunday, Jan 25th
C. H. Sweet.........Sunday, Feb. 1st
B. S. Emery.........Sunday, Feb. 15th

South Elliot, Me.
A. A. Robinson.........Sunday, Jan. 18th

South Berwick, Me. (Great Works.)
J. W. White.........Sunday, Feb. 8th
Geo. W. Brown.........Sunday, Feb. 22d
J. W. White.........Sunday, March 8th
C. Goodrich.........Sunday, March 22d

Portland, Me. (Union Hall.)
S. K. Partridge.........Sunday, Jan. 18th
E. B. Wells.........Sunday, Jan. 25th

Bowdoin, Me. (Dennett school-house.)
C. Goud.........Sunday, Jan. 18th

Bridgeport, Ct.
Mrs. E. A. Warren.........Sunday, Jan. 25th and through the winter every other Sunday.

Bristol, Ct.
A. Simpson.........Sunday, Jan. 18th

Newark, N. J. (Pythian Temple.)
W. N. Pile.........Sunday, Jan. 18th

Winsted, Ct.—Meetings are held at the Good Templar's Hall every Sunday, at 10½ A. M., and Wednesday evening at 7½ o'clock. F. D. Fyler, Sec.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Biddeford, Me (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. Wm. C. Stewart, Pastor.

Worcester, Mass. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend. G. E. M., Com.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Buffalo, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M. J. T. Ongley.

Providence, R. I.. Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Preaching in Quincy Hall, 127 Leacock Street, Allighany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

There will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. Burroughs.

Advent meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. Geo. Waugh.

Gospel meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening. S. B. Mabey, Pastor.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Elida, Ill.—Preaching the second and fourth Sabbaths of each month, by Eld. C. C. Marston.

To Preaching Brethren.

Those wishing to preach at Lawrence, Mass., please correspond with Joseph Churchill, Woodbury Churchill, or John T. Merrill, Com.

Those wishing to preach in Lewiston, Me., are requested to call upon James Tracy, corner of Whitney and Turner Streets, Auburn.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach at Hoosick Falls, N. Y., will please correspond with R. L. Harrison.

The Fitchburg Advent Christian Church hold its meetings at Belding & Dickenson's Hall, Main Street. Correspond with J. D. Merriam.

Those wishing to preach in Woodford, Vt., will please correspond with Bro. Geo. F. Townsend, Bennington, Vt.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Those wishing to preach in East Rochester, N. H., please correspond with one of the Elders of the church, James Quinby, or John C. Shorey.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at Franklin, N. H., must correspond with Bro. B. C. Stevens, or Bro. Moses Burbank.

Preachers desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Chas. Fletcher, or Frye Potter, East Concord.

Those wishing to preach in Bristol, Conn., will please correspond with H. A. Way, H. P. Bradley, or B. Hitchcock.

Business.

Notes to Correspondents.

[illegible] you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. WM. KELLAWAY'S address is 78 Newgate Steet London, England.
☞ I. K. LOMBARD'S address is Burke, Vt.
☞ ELD. JESSE GAY'S address is now Saco, Me.
☞ N. H. REED'S address is Shag Harbor, N. S.
☞ P. W. HOUGH'S address is Fairbank, Buchanan Co., Iowa.

List of Persons sending Money for Others.—Geo A Brown, A Cairns, M Rogers, F S Bradford, M B Lyon, Jane Hitchcock, Levi Tuttle, Wm Craft, R N Stetson, S E Pike, John Stevens, S B Mabey, B Larkin, James H Tite, S Thayer, T W Brooks, A P Hyde, W Sheldon, W J Hobbs, S F Waite, J M Quimby, L Roundsville, B Knepper, Mrs B Burlin, S M Parsons, C W Sargent, Nancy Hall.

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Where all are immortal, 'neath heaven's bright portal,
And voices of melody cease nevermore.

CHORUS.

O glorious choir whom God shall inspire!
While anthems of glory gush forth from each soul,
Till valleys and hills, and streamlets and rills
Re-echo the joy, and the praise as it rolls.

O glory eternal! in groves ever vernal,
The warblers of paradise chant in thy trees;
While angels are singing, and melody ringing
Is wafted in concert afar on the breeze.

O city transcendent with glory resplendent!
Thy gates and thy walls are all sparkling with gems;
And holy of ages are shouting God's praises,
While waving their palms and their bright diadems.

Old time, hasten swiftly! Lord Jesus, come quickly!
Come, ransom thy jewels from death's dark domain;
Translate them to glory, immortal before thee,
Come, King in thy beauty, eternally reign.

LETTER FROM ENGLAND.

(From our Special Correspondent.)

DR. KENEALY'S OPINION OF THE TIMES WE LIVE IN.

One of the greatest trials ever known is being summed up. It is the trial of a gentleman who has put himself forward as Sir Roger Tichborne, and on the ground of his being a descendant, claiming the estates of the Tichborne family. He has been arrested by the country, and is being tried as an impostor. Already the court have sat to hear evidence for one hundred and forty-three days. They have heard prolix speeches of advocates and testimony of witnesses, from the grave to the merry, and now Dr. Kenealy, Q. C., councillor for the defense, is drawing the matter to an end. The justice of this case has been to many an insult to that noble word. Nearly every objection offered by the defense to the undue pressure of witnesses has been overruled against the arrested; while nearly every objection of the prosecution has been favorably entertained and conceded. Surely there never was a much worse case, as the learned advocate for the defense is pointing out. Hear some of his sentences and remarks:—

"I don't hesitate to say, after the most full and ample consideration of the entire of this prosecution, that it is the worst, the wickedest, and the most profligate public prosecution that has ever disgraced this country since the days of the Stuarts; and I hope to establish that proposition with such perfect clearness that every one of you —and every one who reads the records of this trial—will be convinced of its perfect and absolute venality. We who contemplate the trials in the days of old, look back with wonder and astonishment at some of the most dreadful judicial mistakes which, I am sorry to say, have ever disgraced the annals of England. We see traced on those imperishable records how some of the noblest men in the country were put down by wicked judges, and unprincipled witnesses; we can see how from the first this animus of the wicked judges was brought to bear. Few of us can understand how it was that wickedness of that kind could prevail. Looking at these things in the present light, we are filled with amazement that a man like Coke should get up and call one of the greatest men, Sir Walter Raleigh, a spirit of hell. We see counsel for the Crown of the present day resorting to artifices. We see witness after witness getting up and giving evidence which we in subsequent times have no doubt was perjury, and things have occurred here which in future ages will appear the same. Of course, the fairness and impartiality of English tribunals is the wonder and admiration of the world. In ordinary trials between man and man, between Tomkins and Smith, or between Brown and Robinson, all the decisions are given with perfect fairness. The jury come into the box without knowing anything of either party, and caring nothing except for the interests of justice. And the verdict which is pronounced satisfies all except the losing party; nay, in the long run, even the losing party regards the verdict as right. Even the worst judges who ever existed—the notorious Jeffreys and Scroggs, who have disgraced their country —no doubt in ordinary trials acted with perfect honesty and impartiality. But it is great trials which test what our tribunals are. In great trials, such as this, there are influences which do not exist in ordinary trials. There are influences of politics which sometimes prevail—there are influences of fashion, which oftentimes prevail. So it is that when we read the records of these trials of the past, we can easily understand for ourselves why so many outrages upon all laws and upon all the principles of justice took place. I hope to be able to satisfy you that the way in which this prosecution has been conducted is as bad and as black as any of the worst prosecutions of former times. . . .

This is the first and I hope it will be the last trial of the kind. If it succeeds in its unholy ends it may be but the beginning of evils; but if you crush the serpent in the egg, we shall be saved for the rest of our lives from witnessing again what we have lately witnessed in this court. One of the greatest rules of the Temple of Justice in this country has been systematically set aside by this prosecution. It is a maxim of our law that the innocence of a man is to be assumed until his guilt is proved. The maxim of the prosecution appears to have been just the reverse. From the beginning to the close, that has seemed to be the secret undercurrent which has directed every act of the prosecution. I believe it will fail, and I call on you to make it fail. So jealous are our ancestors of the rights and privileges of jurymen that we find Lord Hale saying:

'If there be eleven agreed, and but one dissenting, who says he will rather die in prison, yet the verdict shall not be taken by eleven; no, nor yet the refuser fined or imprisoned; and therefore where such a verdict was taken by eleven, and the twelfth fined and imprisoned, it was upon great advice ruled the verdict was void, and the twelfth man delivered, and a new *venire* awarded (41, assiz. 11), for men are not to be forced to give their verdict against their judgment (2 Hales, P. C. 297); and in page 309 the Chief Justice adds: 'It may be the twelfth was in the right, yet, howsoever his conscience is not in this manner to be forced; and therefore former precedents of this kind have been disallowed.'

I did not think that in this nineteenth century such an outrage could have been perpetrated as the way in which my witnesses were treated. I was willing to believe that the prosecution was better than I had imagined. These persons may have been misled by my forbearance, and I think some hesitation should have been shown before such robust boldness was displayed towards my witnesses. I regard it as a libel on the adminstration of all justice. I should have thought reflection on their own conduct would have led to a different result. I should have thought that men who relied on forgery and perjury, who relied on documents which did not simply constitute forgery, but forgery supported by perjury—I should have thought that with such a blot on their escutcheon, they would have exhibited some sense of decency and shame. If I had been placed in such circumstances I should have followed a different course from Mr. Hawkins. Bribery has been added to the list of their enormities, because giving Captain Oates 2£ 2s. a day in a situation under the Admiralty I call bribery, as I do giving Charles Orton 75£. a year."

The talented pleader further adds: "Counsel have treated the whole or the greater part of my evidence as a species of systematic imposture." Thus is justice administered in our land. But when our Jesus comes he will hold the balances evenly, and wealth and fashion and fame shall in vain conspire to make him deviate from righteousness. Dr. Kenealy rightly says of this time: "Gentlemen, we live in a troublous era. We pride ourselves upon living in an age of superior thought to that which existed in former ages. We live in an age of revolutions. We see before us thrones toppling, tribunals falling, and the Triple Crown itself is in the dust." Only when the crown is on the right and royal brow will the trouble come to a perpetual end; and the sooner this is accomplished, the better.

WHAT ENGLAND PAYS FOR ROYALTY.

Royalty is a thing that Americans do without. Doubtless it is an expensive institution. But it has its advantages as well as its disadvantages. The "little bill" for last year is tacked on to this letter. It amounts to about $2,585,000. The following are the items:—

"The official account recently issued of the public expenditures in the financial year 1872–3 gives the usual statement of the year's issue of £385,000 from the Exchequer for the payment of the 'Civil List,' fixed by Parliament at Her Majesty's accession to the throne:—£60,000 for Her Majesty's privy purse; £131,260 for salaries of the Household; £172,500 for expenses of the Household; £13,200 for Royal bounty, alms, and special services; and £8,040 unappropriated. Technically, there is added £21,910, the present amount of the pensions granted for merit, limited to £1,200 a year; but substantially the amount of the Civil List is £385,000, and the nett income derived from the Crown lands in the year was £375,000, which last sum was paid into the Exchequer for the public service. The annuities paid to the Royal Family in the year were twelve:—£40,000 to the Prince of Wales; £10,000 to the Princess of Wales; £15,000 to the Duke of Edinburgh; £15000 to Prince Arthur; £8,000 to the Princess Royal, now Crown Princess of Prussia; £6,000 to the Princess Alice, now Princess Louis of Hesse; £6,000 to the Princess Helena, now Princess Christian; £6,000 to the Princess Louise (Marchioness of Lorne); £6,000 to the Duchess of Cambridge; £12,000 to the Duke of Cambridge; £3,000 to Princess Augusta, Duchess of Mecklenburg Strelitz; and £5,000 to the Princess Mary, Princess of Teck. These annuities amount in all to £132,000, a sum larger than in the preceding year, owing to the annuities to Prince Arthur and the Princess Louise having now for the first time come into payment for the entire year." W. K.

THAT FUNERAL SERMON.

HENRY PRATT.

Christmas was not all festive, though the *Republican* said, in view of the programme for the day, that "the social and human aspects entirely overshadowed the religious and divine." One family, at least, had sorrow instead of joy, and we sympathized with those mourners, and attended the funeral.

The speaker misrepresented things terribly. He said that it had been announced to the inhabitants of Springfield that such a man* "was dead." He said, "He is not dead." It was also announced "that he would be buried to-day." He said: "He is not buried to-day; he has gone into the spirit land. The form before us served its purpose for the spirit while it could be of use to it; then, like the chicken, it threw off its shell that had entangled, and to some extent imprisoned it, and was ushered into a higher life and liberty. The land to which he had gone was not a myth, and unreal, but the walks were as substantial as the walks of this city; its mountains as real, its lakes as beautiful, and its green, grassy carpet more lovely than earth ever knew.

"Once," said he, "I was on an island, and death came with its dark oarsmen, and muffled oars, and bore off my friends, one by one, to the misty fogs out of sight, and left me to mourn. But I left that island, and now to me death comes like a kind friend in beauteous form, to waft my friends to the spirit land. Not out of sight, and in the fog, but in sight, and amid beautiful fields, and lovely groves, and on mountain tops, I see them still. To you who know not these things, it is strange; but to me, who have clasped their friendly hands, and listened to their sweet voices, it is real. Do not sorrow as those that have no hope. Mr. —— was a temperate man, and that means more than the disuse of ardent spirits; it means the laying aside that other poison, tobacco. He was honest, charitable, and upright. And it was said he was a singular man. He dared to believe and speak his belief, though he stood alone. He once was an orthodox man, and worshipped with them; and when he changed his belief he did not play the hypocrite, but avowed it. He no longer depended upon a Christ for pardon, or his trumpet, or a thousand trumpets for life, or upon the Jewish Jehovah, but upon the eternal principles of the immortality of the soul. Not a life merely for the bigot that bows to his selfish creeds, but to the lowest of the human race. They may not attain to so high a plane at first, but they will be in a condition of development; otherwise that God who had their destiny in his hands would be barbarous, and unworthy of recognition by the vilest creature on earth. To the companion of our friend let me say, your husband has not gone. He will ever be with you to minister not only in the things of this life, but will elevate you more and more to the higher life to which he has attained. Children, your father has not gone, but will ever watch over you and care for your wants until your conflicts shall be through in this physical form, and then you will greet him again in that spirit land, where ages on ages you may joy and rejoice together."†

He said "Job was a singular man, and accepted as a good man by all; yet Job never attended a christian service or a Jewish ritual." *Strange*, thought I; "when these services were instituted hundreds of years after Job died." There is one thing the Devil never tries to improve upon, and that is the inheritance of the saints. He either makes it all a *mystery*, or it is real mountains and beautiful fields and rocks. Why spirits like to sit on rocks to view that beautiful scenery I cannot tell. We may know hereafter.

* I have thought best to suppress the name.
† I quote from memory.

I HAVE known a great many people to be very sorry for harsh words spoken and unkind acts done; but I have yet to see the first person who regrets that he spoke too gently or acted too kindly. "A soft answer turneth away wrath."

REFORMATION.

L. BOUTELL.

I have wanted to endorse Bro. Stewart's reform practice among our churches and ministry. For weeks I had been trying to write on the subject, but for want of time did not. I was pleased to have it come out, and I heartily endorse the principle of action suggested. It will be found, when carried out, beneficial to the cause of truth.

In the first place the preacher could concentrate his labors in a given field, and among a given people. He then would be more interested in their needs, and could do much more and better for them than he could under other circumstances. It is not supposable that a preacher could go to a place and stay one Sabbath, or one evening, and understand the needs of the people as he ought, in order to build them up, or create an interest among them. He must know their wants, to feel that responsibility and solicitude that will make him efficient to labor for their welfare. It would save one-third of the expense for preaching, and that third under the present arrangement comes out of the preacher.

For example: since the first week in Nov. I have labored where I have been sent for to preach, and have received as compensation forty-five dollars, and have paid for car and stage fare twenty-three dollars. This shows its workings. It taxes the preacher wrongfully. But how can he help it? You write him to come and preach. He hears the call; asks no questions about money; says, "I'll be there if the Lord will,"—supposing he is going among a people that have learned the *golden rule*. He has a free time. All are interested and benefitted. The people urge him to come again in four weeks; he says "Yes." They give him a roll of scrip; he counts it when he gets home; finds three or four dollars for his labor, with wants pressing, and high prices for all he needs to sustain himself and his family.

The church should understand that any acceptable preacher whom they send for to come among them is worth to them (or his services) as much as the *hod carrier* or the *wood chopper*. And if he leaves with less, he makes sacrifice of so much for the cause he loves. All see the difficulty, and the minister feels it deeply. But how can it be remedied? The churches can do it if they will take the matter into consideration, and act accordingly. It will take time to bring it about. But where the people can secure a consistent, judicious preacher to be with them, all or a part of the time permanently, and look after their interests and the cause in that vicinity, they will be wise to secure him.

I hope all those with whom we labor, looking for and loving the coming of the Lord, will remember this scripture:—"All things whatsoever ye would that men should do to you, do ye even so to them." "Bring all your tithes into the storehouse"; and this does not mean words simply, but put a part of your *possessions*, or available means, into the Lord's treasury. This will please God, and insure the blessing. For "whatsoever a man soweth, that shall he also reap."

But you say, The preacher must have faith in God, and trust him for support; and I say, Yea, verily, for this seems to be his only dependence when the laborer is not considered worthy of his hire. I never have made merchandise of preaching the good news, and I never want merchandise made of it. Where the cry is made, we will go and do our best; and we hope you will remember the preacher, and do as the Lord wills and the cause demands.

"THE SMELL OF POWDER."

TO YOUNG PREACHERS.

R. OWEN.

Some time since I was saddened while hearing a venerable brother in the ministry, who had been more than thirty years in the service, state publicly in the hearing of thousands, "The people say they want men to fight these battles who have *smelled powder*." I have no idea he meant to convey the impression that we who have never been thus favored (if "smelling powder" consists in being in time movements of the past, which, I suppose, was the true import), were therefore of no service, and had better engage in some other pursuit; though some of us had such thoughts.

I am aware that oftentimes a very trifling utterance is much magnified by our "common enemy." When young preachers are partially unsettled respecting their calling, and the popular demand for their labor, and many are driven to other pursuits, and some to labor among other denominations, from the fact, there is so little sympathy extended them from the older brethren in the ministry —who I sometimes think forget themselves were ever weak, and small,—and also from the membership who pass the worthy young preachers by, no matter what their character and life may be, for the simple reason they have never "smelled powder."

Now I understand the "battle is not ours, but the Lord's;" and he selects such men to fight his battles as he sees are possessed of requisite qualities for the service. I am well aware, both from observation and revelation, "Not many wise men after the flesh, not many mighty, not many noble are called;" and while I would not for a moment detract from the respect and consideration which the fathers are entitled to, both on account of their superior wisdom, and also from their labors of love, yet I must believe others have been "called," as well as they; and should they be despised because they have not "smelled powder?"

Every well ordered army is constantly maintained in effective service by a system of recruiting; and the veterans are supposed to feel an interest in the drill, uniform, and efficiency of the recruits; and the people are constantly called upon to furnish them. So in the army of the Lord. The veterans formerly had feeling for those who came to their side to engage in the contest for victory against the hosts of Satan, and of sin. And the church used to pray, "Send forth more laborers into the harvest." But not much of late.

"My brethren, these things ought not so to be." The young preacher of to-day, upon whom God has laid the burden of labor for souls, must "run a gauntlet," and if "smart" enough to win for himself "golden opinions everywhere," he is sought after, and provided for, even though he have not "smelled powder." But the young man of ordinary ability, humble, unassuming, and without special gifts, must feel deeply God has called him to endure what he must endure in the work to which he devotes his service. To all such I would say, "Go forward." There may be battles for you to fight yet. "Powder for you to smell." Do not fly the ranks. You are needed. Live where you can obtain orders for yourselves directly from the "Captain," and when victory is won you may wear the crown.

WE WANT A PASTOR.

R. OWEN.

We need a Pastor. He who comes
And preaches for us now and then,
Who seldom sees us in our homes,
Perhaps comes once, and not again,
Fails to take hold of all our need;
He does not, cannot know our case;
He may preach well, and sow good seed,
And we feel glad to see his face;

But he is not a Pastor. No.
He does not feel a *special* care;
And has appointments published, so
He cannot tarry anywhere.
We need a Pastor; one to love,
To feel a special interest in;
Some one to stay, and not remove
When confidence shall well begin.

He needs be a peculiar man,
Or we shall not unite on him;
Our people every preacher scan,
And are possessed of many a whim.
He must not be too young, of course;
Nor should he be advanced in years;
Must be familiar with the source
Of all our people's hopes and fears.

A man of faith he ought to be,
And live a life above reproach.
To practice strict economy,
Nor on his credit e'er encroach.
His family must needs be small,
Content to live on humble fare;
And he, not subject to a "call,"
Nor free to labor *everywhere*.

Must never murmur at his lot,
Be really free from all complaint;
When duty calls be on the spot,
Always to pray and never faint.
And if he preaches as he ought,
We'll make him up a *little* purse;
Expense for travel will be nought,
He might go farther and fare worse (?)

Portsmouth, N. H.

STABILITY OF TRUTH.

F. H. CHAMBERLAIN.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. . . .The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 6, 8.

Many years ago, the Rev. B. W. was the pastor of a church in one of our New England towns, and he was widely known and highly esteemed. But especially by his own church and people was this faithful man of God regarded as one of the wise, who are "set for the defense of the gospel," and who shall eventually "shine as the brightness of the firmament, and as the stars forever and ever." For more than half a century Bro. W. labored for the good of the church, and saw many turned from darkness to light, and from the power of Satan unto the way of righteousness, through God's blessing upon his labors.

But a new generation coming upon the stage, with new views, and with worldly wisdom, pride, fashion, love of applause, and that "carnal mind . . . which is not subject to the law of God," brought into the church so much of a "new element," that the pastor and some of the older members protested against it, but without avail, only so far as to cause a separation of the popular and fashionable part of the church, who withdrew and built a church edifice of their own, and employed one of those modern teachers who have "itching ears."

Thus matters stood for awhile. The old meeting house, and the old minister, and the old religion were all going down together.

So said some of the members of the fashionable new church.

So far as the old meeting house was concerned, that was going down surely; but there was enterprise, and life, and ability enough left to build a new house for the remnant of the old church. And when that house was ready for dedication the old minister was there. Venerable not only from age, but from all that can exalt and ennoble one of God's chosen servants, he arose in the pulpit. He was about to perform his last work; he was then ready to lay down his armor, and rest, "till the end should be." He spoke of the separation, and of the changes that had occurred, and expressed his thankfulness for the privilege of living to see the new house finished, and also for being enabled to preach the first sermon therein.

Said he, "Some have said that the old meeting house, and the old minister, and the old religion would all go down together." Then with a spirit and power that were irresistible, he proceeded. "Yes, the old meeting house, and the old minister were made to perish; *but the old religion will stand forever*." "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

PEARLS GATHERED AT OCEAN GROVE.

We are indebted to Mrs. Mary D. James for the following string of "pearls" quaint, characteristic, and attended with that peculiar unction which those who heard her, will remember as belonging to the testimony of

AMANDA SMITH.

She said: "I used to ask God to give me a great blessing a wonderful amount of grace, and I expected to get in a large quantity all at once, so that I should have stock laid in for the future. I asked for patience, and I expected to get it just like a great big lump of gold so that it would last me for a long while; but I was wonderfully disappointed. The Lord didn't give it to me that way at all; but he gave it to me just as I needed it. When the trials came, there came the grace required to meet them. When the duties came, then the strength was given to do them, and so day by day I have proved the truth of the promise, 'As thy days so shall thy strength be.'"

GIVING UP ALL TO WORK FOR JESUS.

Speaking of being called to evangelistic labors, she said: "I hadn't much to give up, that's true, only two wash-tubs, a washboard, and four smoothing irons; but that was as much for me to give as a good many thousands of dollars' worth for some folks—because it was *my all*. It was what I had to depend on for a living. I lived by washing and ironing. But the Lord said go, and do my work, and I'll take care of you; and so he has taken care of me—blessed be his name! I've never wanted anything but what it has been given me. He supplies all my need through his dear children; and I don't have to ask them for it either.

Soon after I started out, a good christian lady said to me, Now I think you had better have a paper and go round and ask for assistance as you are going to spend your time in working for the good cause. I know a good many who would be glad to help you. So the lady wrote something on a paper and told me where to go. I kind o' felt that it wasn't the best way to do, but I went to a good lady that I knew and handed the paper to her. She looked at it and said, "Yes. I'll give thee something, Amanda; but does thee think this is the best way for thee to do?" I said, *No*, I don't; and I didn't much want to do it. Now I won't ask another one—I'll just trust in God. From that time I've never asked for anything, and all my need has been supplied."

WHAT PERFECT LOVE HAD SAVED HER FROM.

After having spoken of several things which she had been saved from by the power of perfect love—she said it had saved her from the *desire to be white*. It used to cause her great trouble that her skin was black. She thought she might be somebody in the world if she was only *white*—but she must be looked down upon and be nobody, and she grieved and fretted about it, until her heart was washed from all impurity, and made white by the blood of the Lamb; and then she was perfectly satisfied to be black outside, because she was *white inside*, and Jesus could look into her heart and see his image there. That was enough. She had never since felt a sad thought about her color or her situation in life. It was all right; she wouldn't have it different if she could, and all her thought and care was how she could please God and do the work he had given her to do."

[A young lady listening to this recital said to one sitting beside her, "Oh, I wish I could enjoy what that woman does! I would be willing to be as black as she is if I could only be as good." Her friend replied—"You can be just as good as she is, and be what you are."]

KEEPING STILL.

At another time, Sr. Smith said: "When I was asking the Lord to write his law in my heart, he showed me that I must keep right still before him, if I would have his law written there. You know if you were going to write on a piece of paper, or anything else, you could not write if it was being moved about all the time; it must be kept still and not be moving. Just so I found I must be perfectly quiet if the Lord would write on my heart. The cares of life, and the opinions of the world, its smiles or its frowns, its joys or sorrows, must not move me. I must have one object in view—think of nothing else—care for nothing besides—be steady and quiet before God; then he wrote his law on my heart, and it is fixed; yes, my heart is fixed to do his will."

From her own heart-felt experience she could say, "Great peace have they that love thy law, and nothing shall offend them." That passage of God's word had a deeper meaning to her ever since she had a severe trial when the grace of meekness was tested to the uttermost.

Traveling on a railroad she was TREATED ROUGHLY BY THE CONDUCTOR, who required her to go into the smoking car. She had shown him her ticket, which entitled her to a seat in a first-class car. She said, "After leaving me, he sent a man to tell me I must go out of that car; and I said to him, 'I will wait until the conductor shall tell me to leave; he has seen my ticket, and I will stay here until he comes.' The report was given to the conductor, and immediately he came and seized me with great rudeness, and undertook to force me to leave the car. I told him that was unnecessary, I would go without force, and at once went into the smoking car. I thought it was very hard and cruel treatment; it hurt my feelings very much; but right away I began praying for the man, and kindest feeling toward him took possession of my heart; nothing like resentment was there; but pity and compassion for the poor sinner, and earnest desire for his salvation. The peace of God did indeed keep my heart and mind in Christ Jesus. I felt calm and happy.

Gems.

— It is good in a fair morning to think of that storm that may rise ere night, and to enjoy both good and evil with religious fear.

— As Christ was both a lamb and a lion, so is every christian; a lamb, for patience in suffering and innocency of life; a lion, for boldness in his innocence.

— Covetous men need neither clock nor bell to awaken them; their desires make them restless. O that we could with as much eagerness seek the true riches, which only can make us happy.

— It has ever been seen, that the false worshippers of God have made more pompous show, and fairer flourishes of their piety and religion, than the true.

— The hopes of the wicked fail them when they are at the highest; whereas the children of God find those comforts in extremity, which they had not dared even to expect.

— When the mouth prays, man hears; when the heart, God hears. Every good prayer knocks at heaven for a blessing; but an importunate prayer pierces it, and makes way for itself into the ears of the Almighty.

— He was never a good man that amends not; for, if he were good, he must needs desire to be better.

— Wicked men never see fairer prospects, than when they are upon the threshhold of destruction.

— The man that will be lifting up himself, in the pride of his heart, from under the foot of God, is justly trodden in the dust.

— In this troublesome wilderness, we are all stung by that fiery and old serpent; to the Savior we must look to be healed.

— Who can marvel to see the best virtues counterfeited by wicked men, when he sees the devil emulating the miraculous power of God?

— There is no true life, but the life of faith.

— Forwardness argues insufficiency.

WORSE THAN THAT.

G. W. STETSON.

Bad as the theory of the "visions" may be, that a "*knowledge* of the high priest's change of place from the holy into the holiest on the tenth day of the seventh month in 1844, is necessary, (according to the *Review*), in order to be benefitted by his ministrations," that is not the worst of it; for *the law* required the high priest to "bring the blood of the sin offering for the people within the vail, and sprinkle it with his finger *upon* the mercy seat, . . . and *before* the mercy seat, . . . seven times, "Lev. 16: 14–16, without which there is no atonement made, no covenant *mediated*, no advocacy (*intercession*) "for the saints," and no saints to intercede for. Now Paul shows, in Heb. 9: 3–5, that the "mercy seat" was *within* the *second* vail, or *in* the "holiest of all." Consequently, if Christ did *not* enter *there* until 1844, as that lame, weak, blind *theory* claims, then nobody was saved until 1844 years after Christ's death, resurrection, and ascension; and very few since; *for not many* have had "a knowledge of the change," and never will; for no such change transpired, or ever will. Is it not strange that sensible people will be so duped by Satan's wiles?

Edenboro, Pa.

Home & Health.

ALLEGORY.

Two boys were required to take a journey. A certain king had sent for them to his palace. The journey was very long, and required years to perform it. The way was one they had never travelled, though they had heard much about it. It was a very dangerous road; there were pits into which the traveller might fall, and precipices over which he might be dashed to pieces. There were also traps and snares near the wayside, laid there by the wicked people who lived in the country through which the way passed. Robbers lurked in their hiding places near the road. The travellers were safe while they kept in the way, for it was the "King's Highway," and was well protected; but as soon as a traveller left the highway he was exposed to all these dangers.

These dangers were made greater by being hidden. The careless traveller, wandering from the right path, would not know that the trap or snare was near him until he was caught in it. Each pit was so carefully covered over that he would not know of it until he broke through and fell into it. The edges of the precipices were concealed by high plants and bushes, on which grew gaudy flowers, and the thoughtless traveller, allured by their beauty, would not know of his peril, until, some tuft of grass giving way beneath his feet, he was precipitated to ruin. Besides these there were many other dangers.

This was a perilous journey for two little boys; but the king knew its dangers and sent an angel (for angels were the ministers and servants of this great king,) to convey them safely to his palace.

The little boys started on their journey. The morning was very bright; the sun was shining, the birds were singing, and the flowers everywhere were blooming by the wayside. For sometime the little pilgrims saw none of the dangers of which they heard so much, and it seemed that the counsel and protection of their guide was not necessary; but she smiled upon them so sweetly, and was such pleasant company, that they were glad of her presence.

The angel seemed to know the children's thoughts, and when they secretly desired to leave the path, and pluck the flowers and fruits that grew in the fields and orchards on either side, she would read their wishes, and warn them of the deadly poison those fruits contained, and the sharp thorns that grew among the flowers, and the snares and pitfalls into which they were meant to allure them; and also how they would grieve the king by going out of the way. Thus she would keep them from going astray.

As these little boys pursued their journey, and became more used to these things, they thought they could get some of the flowers, without being hurt by the thorns, or falling into snares; and one more bold than the other, determined he would try. Their guide was not allowed to restrain them by force, but she remonstrated so strongly, and looked so angry that at first he was afraid to go. But at length he left the path, went and plucked one of the beautiful flowers, and in high glee, was just starting back with his prize, when he found his feet were fast in a trap.

The little boy now wished he had obeyed the angels voice, and not gone astray; but after much suffering and many tears, he succeeded, happily, in getting at liberty, and returned, promising the angel never to disobey her again. He soon forgot the sad lesson, however, and went astray again and again, and though he often suffered from the snares into which he fell, and as often promised to be better, he constantly grew worse. The angel grew weary of warning him, and at length, when he disobeyed, she would simply stand, look sad, and weep.

What became of this disobedient boy was never fully known, except that he never arrived at the king's palace. Probably he wandered so far away that he could never return to the king's highway, or fell over some precipice or into some pit, or else was taken by the robbers of the country and destroyed.

The other little pilgrim, having learned from the sad fate of his disobedient companion, kept close by the angel's side. He found more fragrant and beautiful flowers, and sweeter fruits in the way than the other had ever found out of it, and escaped all those perils from which he had suffered so much.

By and by, after a delightful journey, the traveller and his angel guide reached the city of the king. They were freely admitted through the gate of shining gold, led to the Royal palace, and into the presence of the king, who smiled upon the little boy and said, "Well done." And forthwith a crown of gold was placed upon his head, as one of the king's obedient and happy children. Did you know either of these little children? Have you heard of this great king, the city in which he dwells, and the way that leads thereto? And can you tell me the angel's name?—*Wayside.*

HE COULD BE TRUSTED.

Alfred was missing one night about sunset. Mother was getting anxious, for she always wished him to be home early. A neighbor, coming in, said a number of boys had gone to the river to swim, and he thought it likely Alfred was with them.

"No," said the mother, "he promised me he would never go there without my leave, and he always keeps his word."

But seven o'clock came, then eight, and mother was still listening for Alfred's step; but it was half past eight before his shout and whistle were heard when he ran in at the gate.

"Confess now," said the neighbor, "that you have been to the river with the other boys, and so kept away till late."

How the boy's eyes flashed, and the crimson mounted to his cheeks!

"No, sir? I promised my mother that I would never go there without her leave, and do you think I would tell a falsehood? I helped James to find the cows that had strayed in the wood, and didn't think I should be so late."

James coming up the street just then, came in to say he was afraid they had been alarmed; he and Alfred had been so far in the wood it made them late in getting home.

"I think," said the neighbor, turning to the mother as he took his hat to go home, "there is a comfort in store for you, by him. Such a boy as that will make a noble man." —*Ex.*

IF you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, singing merrily all day and all night, and giving a cup of cold water to every weary thirsty one who passes by.

"I AM glad I went to Sabbath school; for there I learned the sweetest verse in the Bible," said a poor little orphan. "It was this: 'When my father and my mother forsake me, then the Lord will take me up.' And I *know* it's true," she said.—*Well Spring.*

HOW TO EAT.

After twenty-five years of special observation and much experimenting, we are most fully persuded that a very large amount of physical and mental suffering might be easily avoided if the people would eat and drink to the glory of God; that is, eat what is healthful, at proper times, in a proper manner, and in proper quantities. When we consider how people abuse their stomachs, it is no wonder that we can very seldom find a perfectly healthy person.

We have not taken up our pen now to say must on the subject, but to give simply one important rule to be observed by those who wish to receive the greatest benefit from their food; and that is, eat SLOWLY. Masticate the food till it is a complete pulp, and moisten it entirely with saliva, instead of drinks of any kind. Doing so, one is less likely to overeat. The best way is to let the judgment decide before a mouthful is taken how much food is needed, and then eat it as slowly as possible. If we eat properly, we shall feel no inconvenience, or load in the stomach, after the meal is taken; but a cheerful stimulus, producing a love for work, mental or physical. M. G.

PHYSICAL EDUCATION.

Perhaps not the least advantage which is derived from muscular, active exercise, as opposed to passive exercise—by which we refer to a ride in a carriage, or a sail in a vessel, in which latter case the abdominal muscles are the only ones actively exercised—is cleanliness. We mention this as it has been little insisted on by the advocates of gymnastic training. It belongs rather, perhaps, to a treatise on medicinal than on athletic gymnasties; but the two are at the present day, as we have said, happily incorporated. A microscope will show the millions of drains with which the skin is perforated, for the sake of voiding effete matter. This effete matter can only be thrown off by perspiration, produced by exercise. If it is not thrown off, it is absorbed into the system, and diseases, particularly consumption, and premature death are the result. The result is produced by the canals of the skin becoming clogged, which not only prevents the refuse matter from coming out, but also prevents oxygen, which is essential to life, from coming in. We do not breathe with the lungs only, consuming carbon and other matter, and renewing the blood with oygen as it passes through them. The skin also is a respiratory organ; some animals have no lungs, and breathe entirely with the skin; others, with a portion of the skin modified into gills, or rudimentary lungs.

In animals of a higher grade, though the lungs are the instruments principally devoted to this function, the skin retains it still to such an extent that to interfere with its pores is highly dangerous; but to arrest their operation, fatal. The breathing of the skin may be easily proved by the simple experiment of placing the hand in a basin of cold water, when it will be soon covered by minute bubbles of carbonic acid. But a more complete and scientific proof is afforded by inserting it in a vessel of oxygen, when the gas will, after a short interval of time, be replaced by carbonic acid. "We all know," says Dr. Brereton, "from daily experience, the intimate sympathy which exists between the skin and lungs, and when we are walking fast, how much more easily we get along after having broken out into a perspiration; if we are riding, our horse freshens up under the same condition." In these homely words, he is indirectly proving the chief sanitary characteristic of medicinal gymnastics.

We have most of us heard of the story of the unfortunate child who, to add solemnity and symbolic happiness to the inauguration of Leo X. as Pope of Rome, was gilded over at Florence, to represent the Golden Age. The career of that child so conditioned was brilliant, but brief. It, of course, died in a few hours. One of the reasons of the greater danger of extensive burns or scalds compared with others smaller, though deeper, is the fact that the former exclude a greater surface of skin from the oxygen of the air. M. Fourcault, a distingushed French physiologist, whose admiration of science appears to have led him to care little for the infliction of torture on other animals than himself, sacrificed a great number of Guinea pigs, rabbits, and cats, by varnishing over the whole of their skin, contemplating with satisfaction the invariable result—death—as a demonstrative proof that the skin breathes. One word more.

It has been imagined that gymnastic exercise is exclusively profitable to the young.

It is not so; it is of advantage, of great advantage likewise to the old. Young persons—we include, of course, women, and wish that calisthenics, which we suppose to be a species of female gymnastics, were more systematized and popular—need little exhortation to exercise, since, by nature, motion is their chief desire; but they stand in need of advice and moderation, since, as they do everything immoderately, so they are accustomed to take too much exercise, and of an improper character, a course of proceeding not without danger. On the contrary, with older men, the increasing weight of the body, and the loss of the so called "animal spirits," induces the desire of repose, and they need an increase of exercise beyond that which inclination enjoins on them. Thus they are brought within the province of the gymnastic code.—*Cornhill Magazine.*

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AND
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO 951. BOSTON, WEDNESDAY, JANUARY 21, 1874. VOL. XXXVIII.---NO. 16.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, } Editors.
MILES GRANT, }

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TO THE PREACHERS OF "THE WORD."

MRS. S. L. REED.

Preach the Word! the harvest ripens!
Time is fleeting fast away;
Quickly buckle on the armor,
Ready for the battle fray.
Rough the road, and crosses many
In the path thy feet must tread;
Fearless, onward, christian soldiers,
Christ within and God o'erhead.

Preach the Word! 'tis thine to succor,
Thine to rescue from distress;
Thine to bring the heavenly message
By which all the earth are blest.
'Tis a great, a heavenly calling,
Hallowed by the Son of God;
Drinking from the self-same fountain,
Walking in the path he trod.

Preach the Word! 'tis sharp and mighty,
Powerful to undo the wrong;
Undermining Satan's stronghold.
Which has triumphed loud and long.
Men's traditions stand confounded,
Demons tremble at the sound,
Mighty Word! 'twill wake creation
To the earth's remotest bound.

Preach the Word! and so divide it
That the precious truth may shine;
Let the word of life eternal
Round the human heart entwine.
Then "well done, thou faithful servant!"
We shall hear his voice proclaim;
Thine the kingdom, his the glory,
Filling all the earth's domain.

Providence, Jan. 6th, 1774.

REV. C. H. SPURGEON AN ADVENTIST.

The following is part of a sermon preached by Rev. C. H. Spurgeon, of London, and published in the *Christian Era*, dated Boston, Sept. 4th, 1873.

(*Selected by T. M. Preble.*)

THE WORLD ON FIRE.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Peter 3: 10, 11.

Men have frequently inferred liberty to sin from the apparent absence of God from the world. Because the Lord, in his infinite long-suffering, has suffered transgression to go for awhile unpunished, therefore they have wickedly said, "How doth God know? The Almighty doth not regard us. He will neither interfere to punish men nor to reward them, whether they break or keep his commandments." When for a long time no great changes have occurred in the world, no remarkable judgments, no visitations of famine, pestilence, or war, men are very apt to grow carnally secure, and to take license to sin from the merciful respite which ought to have led them to gratitude, and through gratitude to obedience. At certain periods it has seemed to the Most High to be imperatively necessary to send great calamities upon mankind lest pride, oppression, and profanity should cause society utterly to rot. The fall of dynasties, the overthrow of empires, devastating wars, and dire famines have been necessities of God's moral government, bits in men's mouths, bridles for their arrogance, checks to their licentiousness.

The Lord is slow to smite the wicked, for his tender mercy is great, and he delights not in the sufferings of men, and therefore he keeps his arrows in his quiver, and hangs up his bow; but, alas, men take advantage of his love to grow grossly sinful, and to blaspheme his name. Against this spirit the apostle is arguing in this chapter. The profanely secure had said, "Since the fathers fell asleep all things continue as they were; where then is the evidence of God's existence? The world goes on like a clock, needing no hand to move its wheels or guide its action. "There is no God," say they, "to interfere, and we may live as we list." "Nay," says the apostle, "but God has interfered;" and though he might have quoted a thousand lesser instances which I have already hinted at, he preferred to forego them for the present, and to put his finger upon the great event of the flood, and say, "Here at least God did interfere." He could no longer bear the transgressions of mankind, and therefore he pulled up the sluices of the great deep, and opened the floodgates of heaven. He bade the angry floods leap forth from their lairs, and they swallowed up the earth right speedily. Thus it is plain that all things have not continued in one course, there have been interpositions of divine justice. The apostle then tells the scoffer that there will be another interposition ere long; instead of water, fire shall be the instrument of destruction. God's mill grinds slowly, but it grinds to powder. Justice loiters to commune with mercy, but it speedily makes up for its lingering. Long is the blow withheld, but when it falls it cuts to the soul. God's wrath is long in kindling, but in the end it shall burn as an oven.

Let us turn our thoughts to THE LAST GENERAL CONFLAGRATION. . . .

In this epistle of Peter there is one truth very plainly taught, namely, that this present world is to be consumed by fire. We learn also that this conflagration will take place in connection with the judgment, for "the heavens and the earth which now are, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." The former destruction of the world by water was in consequence of sin, and was a declaration of God's wrath against it; it did not happen as an accident, or occur without design. Man sinned, was warned, and sinned again, until God saw that the wickedness of man was great in the earth. The amalgamation of the people of God with the world was the crowning offence of all, for "the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose;" thus were church and State set up, and the church and the world were blended, till the Lord's spirit was grieved, and would no longer strive with man. Floods of sin called for floods of destruction. So will it be with the last fire; it will not happen as an inevitable result of physical causes, but because God intends to purge this material world from all traces of sin. It has been defiled, and if ever he makes it into a new heaven and a new earth, he will cleanse it as by fire. . . .

Pliny was wont to say that it was a miracle that the world escaped burning for a single day, and I do not wonder at the remark, considering the character of the district in which he spent much of his time. In visiting the country around Naples, the same thought constantly occurred to me. Yonder is Vesuvius ready at any moment to vomit fire, and continually sending up clouds of smoke. Ascend the mountain side, clambering over ashes and masses of lava; all beneath you is glowing; thrust in your staff and it is charred. Then go across to the Solfatara on the other side of Naples, stand at the vent of that ancient volcano and listen to the terrible rumblings which attend the rush of steam and sulphur; then stamp your foot or dash a stone upon the ground, and hear how the earth resounds; it is evident that you are standing over a vast cavern. Look around you and remark how the earth steams with sulphureous exhalations. Observe also how the earth in some places has arisen and fallen, again and again. Down there at Puteoli in the Temple of Serapis there are pillars which have sunk below the tide mark, and then have risen above it several times, as you can see for yourself by the mark of the sea-worms. In a single night vast hills have risen in one place like bubbles upon the baker's dough, while in other localities there have been equally sudden subsidings of the surface. Yet this volcanic region around Naples is but one of the many ventholes of the great fires which are in the bowels of the earth; *three hundred* or *more* burning mountains have already vomited flame.

According to the belief of many geologists, the whole centre of the earth is a mass of molten matter, and we live upon a thin crust which has cooled down, and is probably not so much as one hundred miles thick. When the miner descends no further than forty-five feet, he finds that the heat has increased one degree of Fahrenheit, so that it is easy to see how small a distance down the solid shell extends. There is no known rock which would not be entirely liquified by the heat produced at sixty miles depth. The probabilities are that the whole internal mass is in a liquid, and perhaps in a gaseous state. . . . Faraday said that there was enough latent electricity in a single drop of water for an ordinary flash of lightning. What reserves of destructive force there must be in and around the globe! God's dreadful armies lie in ambush everywhere; what if I say God's bodyguard is sleeping in his guard chamber? He has but to speak the word, and the servants of his omnipotence will rise, terrible in their destructive power. He spake to his ancients of the sea, and they marched in gigantic might till they had covered the mountain tops, and laid the race of men dead at their feet; let him speak to his ministers of flaming fire and they will at once *subdue the globe by quenchless burnings.* Earth *is as a pile of wood*, and the torch bearers stand ready to kindle it at any moment. There has always been a cry of fire among men, and the cry grows louder every century, for the burning is near.

But if there were no such arrangements as these, we should still be bound to believe what God has said; and it is his solemn declaration that the day shall come when the Lord Jesus Christ shall appear as a thief in the night, and the heavens, that is the atmosphere, shall pass away with a great noise; while the elements, or rudimentary substances of the globe, shall melt with fervent heat. The earth also, and the works that are therein, or thereon, shall be burned up.

We gather from our text that this will happen at a time when it will be very little expected. The dread hour will come as a thief in the night. It was not expected in Noah's day that the world would be destroyed. That was not for any want of warning, but because men could not conceive it possible. They argued against Noah, that all things had continued as they were from the days of their first father, Adam, and that so they would be. They thought Noah a fool for going up and down the world proclaiming an absurdity, and frightening people with a bugbear. Thus speak they now, when God's word declares that the whole world will be dissolved by fire. They reject the testimony, and continue in sin, in worldliness, and in rebellion against God; and so will they do up to the very moment when the shrill sound of the trump shall convince them that the Lord has come, and that the day of judgment and perdition of ungodly men has arrived. No preaching will of itself avail to make ungodly men expect the coming of Christ, however clear, bold, consistent, and long continued it may be. The world is mad upon its idols, its ear is too dull to hear the truth; charm we never so wisely, this adder will never listen to warning. Men's eyes are blinded, they will not see, and so they hurry on to their doom, and then "when they shall say, 'Peace and safety,' sudden destruction shall come upon them, as pain upon a woman with child, and they shall not escape.

Although we read of the world being dissolved with fire, we are not told that it will be annihilated thereby. We know that nothing has been annihilated yet. No fire has yet been able to destroy a single atom of matter. There is upon the face of the earth at this moment just as much matter as when God created it; fire changes form, but does not obliterate substance. This world so far as we know, will not cease to be; *it will pass through the purifying flame*, and then it may be the soft and gentle breath of Almighty love will blow upon it and cool it rapidly, and the divine hand will shape it as it cools into a paradise more fair than that which bloomed upon the banks of Hiddekel.

We believe from various things which are hinted at in Scripture, though we would not dogmatize, that this world will be refitted and renovated; and in that sense we expect new heavens and a new earth, wherein dwelleth righteousness. Luther used to say that the world is now in its working clothes, and that by-and-by it will be arrayed in its Easter garments of joy. One likes to think that the trail of the old serpent will not always remain upon the globe, and it is a cheering thought that where sin has abounded God's glory should yet more abound. *I cannot believe in that world being annihilated upon which Jesus was born and lived and died.* Surely an earth with a Calvary upon it must last on. Will not the blood of Jesus immortalize it? It has groaned and travailed with mankind, being made subject to vanity for our sake; surely it is to have its joyful redemption, and keep its Sabbaths after the fire has burned out every trace of sin and sorrow. . . .

The apostle has drawn PRACTICAL INFERENCES. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" What does he mean by this? What connection can there be between the burning of the globe and holy conversation and godliness? The first connection is this. Our position as christians is at this moment like that of Noah before the destruction of the world by water. What manner of person ought Noah to have been? He said to himself, "This fair and beautiful world in which I dwell will soon be covered with the ooze and slime of a tremendous deluge."

He looked upon his fellow-men, and he thought and said of them, "Except these men fly to the ark, and are sheltered with me; they will every one of them be drowned." He saw them marrying and given in marriage, feasting and trifling at the very hour when the flood came, and he felt that if they would believe as he did they would find something other to do than to be engrossed in carnal pleasures. When he saw them heaping up money he would almost laugh, yet weep to think that they should hoard up gold to be submerged with themselves in the general flood. When men added to their estates acre after acre I have no doubt the patriarch said to himself, "The flood will sweep away all these landmarks, and as it carries away the owner so will it destroy all vestige of his barn and his farm and his fields." I should suppose such a man, daily expecting the rain to descend and the flood to burst up from beneath, would lead a life very free from worldliness, a life the very reverse of the rest of his fellow-men. They would reckon him to be very eccentric; they would be unable to understand him; and indeed his conduct would be such that no one could understand it except upon the theory that he believed in the destruction of all around him.

Now our life ought to be like that of Noah. Look around on the beauties of nature, and when you enjoy them say to yourself, "All these are to be dissolved, and to melt with fervent heat." Look up into the clear blue and think that yonder sky itself shall shrivel like a scroll, and be rolled up like a garment that has seen its better days and must be put aside. Look on your fellow-men, your own children, and your household, and those you pass in the street or meet with in transacting business, and say, "Alas, alas, unless these men, women, and children fly to Jesus and are saved in him, they will be destroyed with the earth on which they dwell, for the day of the Lord is surely coming, and judgment awaits the ungodly." This should make us act in a spirit the opposite of those who now say, "Go to, let us buy and sell and get gain; let us heap together treasure; let us live for this world; let us eat and drink, and be merry." They are of the earth, therefore is their conduct and conversation earthy. Therefore set loose by all things below the moon, and clutch as with the grasp of a dying man the things immortal and eternal which your God has revealed to you. Such conduct will separate you from your fellow-men. As there is down deep in your heart an object different from theirs, and as you set a different estimate on all things, your conduct will be wide apart from theirs; being swayed by different motives, your life will diverge from theirs, and they will misunderstand you, and while trying to find motives for you, as they do not know the true motive, they will impute ill motives to you. But so it must be. You must come out from among them, be separate and touch not the unclean thing; and the fact that all these things are to be dissolved should make it easy for you to do so, nay, natural for you to do so, as it must have made it both easy and natural to the patriarch Noah.

I will not, however, dwell longer upon that thought, but remark further that the nearness of the Lord as suggested by the fact that the world is to be destroyed, according to his Word, suggests holiness. The sinner finds a reason for sin when he says, "God is not here; everything goes on in the ordinary way; God does not care what men do." "No," says the apostle, "he is away, he is here, holding back the fire forces; he is reserving this world a little while, and by-and-by he will let the fires loose and the world will be destroyed. He is not far off; he is *even at the door.*" If I give the Greek rendering. it should be, "All these things are dissolving;" they are even now beginning to dissolve; they are in the process of dissolution. God is close upon us, can you not hear his footfall?

Christ is returning; he is on his journey now; faith hears the tramp of his steeds as they hurry on the chariot of his vengeance. "Behold, I come quickly," is the word which rings over the mountains of division. The King is coming; he is coming to his throne and to his judgment. Now a man does not go up to a king's door, and there talk treason; and men do not sit in a king's audience chamber when they expect him every moment to enter, and there speak ill of him. The King is on his way, and almost here; you are at his door; he is at yours. What manner of people ought ye to be? How can ye sin against One who is so close at hand? How can ye rebel against One whose eyes of fire behold, and whose hand of vengeance is uplifted to smite the sinner? The words of the text are very forcible. The apostle says, "What manner of persons ought ye to be?" Remember he was talking to saints, and he teaches us that even saints ought to be more saintly than they are. He is not saying to the ungodly, "What manner of persons ought ye to be!" He might have so spoken; but with how much greater force does he address those who profess to be loved with the everlasting love of God, to have been bought with the precious blood of Jesus, to be affianced unto Christ in eternal wedlock, to be members of his body, part of himself. "What manner of persons ought ye to be?" He implies that they are not what they should be, and I am afraid there is no man of God but what will grant the truth of the implication in his own case.

We have not attained to what we ought to be, and I may say to the best child of God here this morning, "Dear brother, there is a yet beyond." Ay, brethren, and the text is so broad in its expression that it plainly teaches the limitless nature of christian holiness. "What manner of persons ought ye to be!" as if holiness had in it no *Ultima Thule*, no pillars of Hercules, beyond which the adventurous mariner might not go. There is a yet beyond for us all. If we are to be holy as God is, his is infinite holiness, and where can a limit be imagined? He does not say, "Ye ought to be kind, just, loving, prayerful, truthful," and the like, but as if he held up his hands in wonder, and could not express the obligations of the christian, he cries, "Because these things are all passing away, what manner of persons ought ye to be."

And then he goes on to specify two branches of holy life. "In all holy conversation," that is to say, all holy behavior towards men; "and godliness," that is, all pious dealing towards God. True religion by no means depreciates the duties of the second table of the law. Some professors think very little of the common virtues of daily life, but they err greatly, and will find themselves in an evil plight at last. My brother, if the grace you possess does not make you honest, God have mercy on you, and take such grace away from you. If you have a kind of grace which does not keep you chaste, and make your behavior decent; if you have a sort of grace which lets you cheat and lie, which allows you to take undue advantage in trade, away with such grace; it is the grace of the devil, but not the grace of God, and may you be saved from it. If our religion does not make us moral, it is a millstone about our necks to destroy us. If you have not reached morality, how can you dare to talk about holiness, which is a far higher and loftier thing? The best morality in the world will not prove a man to be a christian, but if a man has not morality, it proves that he is not a child of God.

And then as to God; the duties of the first table are not to be neglected. We are to fulfill all manner of godliness. God is to be worshiped by us devoutly, and we are to take pains to worship him in his own way. How many people have a kind of—what shall I call it?—a happy-go-lucky religion. Whatever their mother or their father was, that are they. A great many of you go to certain places of worship, not because you have ever inquired whether the sect you belong to is right or not, but because you have drifted that way, and there you stick. How few take the Bible and search for themselves; yet no man has obeyed God aright who has not done so. If I could not honestly say, "I am a member of this denomination because I have weighed the truths which are held by my brethren, and I believe them to be according to God's book," I could not feel that I had done right towards the Most High. The idea that there are good people in all sects is well enough, but a great many have perverted it into an excuse for never caring what God's truths or ordinances are. Rest assured that he who neglects one of the least of Christ's ordinances and teaches men so, the same shall be least in the kingdom of heaven. Every truth is important. Trifling with conscience is the sin of the present age. Men have even come to occupy pulpits in churches when they do not believe the fundamental doctrines of the church. We have heard them even claim a right to retain their pulpits after they have denied the doctrines of the denomination to which they belong. From any power to believe in such a conscience may God deliver every one of us. Be right even in little things. Be precise; you serve a precise God. Charity towards others is one thing, laxity for yourselves is quite another thing. Believe that your brother is conscientious though he may be in error, but as for yourself use your conscience, and practice your judgment in the careful study of truth, and then whatever your conclusions, carry them out at all hazards; though you should lose everything thereby, you will lose nothing in the long run. If you count the reproach of Christ greater riches than all the treasures of Egypt, you have made a wise choice, and will rejoice in having made it.

Oh, when I think that all I see about me is to be consumed, there remains nothing worth living for but to glorify God. If we were to live here forever, and this world were all, we might perhaps think it some gain to sin; but if we are soon to pass away, and all around us is to dissolve in smoke, there is nothing for it if we are wise but to do our duty in the station in which God has placed us, both toward God and man, resting in the precious blood of Christ for our pardon, and in his righteousness for our acceptance; for these things will endure when we are dead, according as it is written, "Blessed are the dead that die in the Lord, yea, thus saith the Spirit, for they rest from their labors, and their works do follow them."

The evanescence of all things around us suggests our looking away to eternal things. Mr. Wesley once said, "Now, if I knew I should die to-morrow morning, I would do exactly what I have planned to do. I should take the class-meeting at such an hour, preach at such an hour, and be up at such a time in the morning to pray." That good man's life was spent in prospect of sudden departure, and it was therefore active and holy. Is ours the same? The motive for holiness becomes stronger still if the thought is not merely that I shall die, but that all these things around me shall be dissolved. That breezy down, that towering hill, yonder lofty trees and this overhanging cliff, these rich meadows, the ripening harvest, all, all, will in a moment be on a blaze. Am I ready to be caught away to be with my Lord in the air? Or shall I be left to perish amidst the conflagration? How ought I to live? How ought I to stand as it were on tip-toe, ready when he shall call me, to be away up into the glory, far off from this perishing world? It makes us look upon all these things in a different light, and upon eternal things with a more fixed eye, and a more stern resolve to live unto God.

Observe, if sin even on the inanimate world needs such a purging by fire as this, if the fact that here sin has been committed makes it needful that God should burn it all up, what a horrid thing sin must be! O to be purged from it! Refining fire, go through my heart! Spirit of the living God, sweep with all thy mighty burnings through and through my body, soul, and spirit, till thou hast purged me of every tendency to sin. This ought to be the prayer of the christian. If all those things will have to be purged, what manner of persons ought we to be, in daily purging ourselves, by a holy jealousy and a sacred revenge, from every unclean wish, every false word, and everything that would be inconsistent with that life of God which is our nature.

And if, again, God is so angry with sin that when he comes to judge it he will come with flaming fire, and if the terrors of God against the wicked will be utterly overwhelming, what gratitude ought you and I to feel for pardoned sin, what joy for safety in the Lord Jesus Christ. And then, again, as the result of that, what a detestation of the sin which made it needful that Christ should die to save us from the wrath to come! Oh, believer, you will never have to say—

"Rocks hide me, mountains on me fall."

Believer in Jesus, you will never have to escape from those tongues of flame which will lick up the sea; you will not be alarmed at the melting mountains; you will be safe; not a hair of your head shall be singed. Oh, what do you owe to sovereign grace for such an escape as this? Bless the Lord Jesus; fall down at his dear feet and adore him, and then, rising up say, "What can I do to glorify thee? O Lord keep me clear of the sin which would have destroyed me, and help me to live such a life as becometh one who has been saved from the wrath to come." Is there not much force in the apostle's inference? I only trust we may all feel it.

Once more, he meant us to feel that the suddenness of all this ought to keep us on our watchtower. This conflagration will come with no signs to herald it which the ungodly will observe. Ye who are on the watch will observe them; ye will see the tokens of his coming; ye will rejoice to go forth to meet him; but to the ungodly his coming will be as much unawares as was his first advent, which happened in the night, when all the world was wrapped in sleep. Men will still be buying and selling, and getting gain, and thinking of nothing so little as of the last advent; and then the Lord will appear.

Christian, let not that day come upon you as a thief. Stand ever watching. Live as if you said to yourself, "To-day everything that I have may be burned up; to-day all my lands may run like lava; all my gold may melt like molten lead; to-day I myself may have done with this world, and the world may be consumed." Live such a life as that. "Why," says one "then we should be pilgrims and strangers." That is just how you should be. "Then," says another, "we should not be minding much about the stock in the bank, and laying up for the future." Just so. That is how the Master would have you live; he would have you duly prudent and provident, but not covetous or anxious. If you feel that all these things are to be dissolved, you will then do all things as in the presence of God; you will wish to use everything you have as not abusing it, and as reckoning that it will perish in the using. God grant ye, brethren and sisters, so to live.

I would to God that all here present were prepared for the future. You remember John Bunyan makes Christian sit in the City of Destruction at ease until he hears from one called Evangelist, that the city was to be burned up, and then he cries, "Alas, alas, woe is me, and I shall be destroyed in it." That thought set him running, and nothing could stop him. His wife bade him come back, but he said, "The city is to be destroyed, and I must away." His children clung about his garments to hold him, but he said, "No, I must run to the City of Safety, for this city is to be burned up." Man, it will all go! your gold and silver will all go! Will you not have Christ? Will you not have a Savior? for if you will not, there remains for you only a fearful looking for of judgment and of fiery indignation. Tempt not the anger of God. Yield to his mercy now. Believe in his dear Son. I pray that you may this day be saved, and God be glorified in your salvation. Amen.

Thank you, Bro. Preble, for sending this very valuable article to the office. We think the production truthful, and very sweetly and impressively expressed; and trust our readers will be greatly blessed by its perusal. We would be grateful to any of our friends who find valuable articles, if they will forward them to us for republication in our columns. J. C.

ECHOES FROM PATMOS.

Of the church of the Laodiceans there was not one word of commendation, not an echo of approval, while of the church of Philadelphia there was not one word of censure. How very different the life and experience of churches having the same external advantages. In the same city we find churches differing as widely as did those here named, the one all aglow with divine light and holy zeal, the other with her fires extinguished, her wine mixed with water, her robes spotted by the flesh.

There is no partiality in the Judge. He is no respecter of persons or of churches. He is "the Amen, the faithful and true witness."

To each of the seven churches Jesus is presented in a different aspect. He is to his people what their circumstances and character show they most require.

To Ephesus, with a love growing cold, he is seen holding the seven stars in his right hand, and blessing, by his presence, the seven golden candlesticks.

To Smyrna, threatened with death in its most terrible form, he is the self-existing and eternal source of life.

To Pergamos, living near Satan's seat, and poisoned by error in doctrine and life, he comes with "a sharp sword with two edges.."

To Thyatira, where church discipline was neglected, and idolatries practiced, and sins covered up by professions of love and service, he comes in the impressive form of one whose "eyes are as a flame of fire, and his feet as fine brass."

To Sardis, who was living only in name while really dead, he appears with the "seven spirits of God, and with seven stars."

To Philadelphia, who had done so much in possessing the land for Christ, he comes with a "key," to open up for them still greater fields of privilege and of opportunity, and to shut the door against all intruders.

Now, to the Laodiceans, who were faithless, and fickle, and false and changeable, he is the "Amen," the faithful and firm, and true, the unchangeable; the proprietor and ruler of all things. He is to his people all that they need to promote their holiness and their happiness. He first makes his people holy, and by a law of grace, holiness and happiness are connected together. This church was in a most deplorable condition.

"Cold." This does not mean a listless, careless profession of religion. It means not only without a spark of spiritual life, but more, as openly belonging to the world, an avowed sinner; one who makes no profession of religion.

"Hot," fervent, warm and earnest in the faith and love of Christ. "Lukewarm," indifferent, undecided, unstable, no fixed purpose or settled principle. Halting between two opinions; trying, in an easy and faint-hearted way, to serve God and mammon.

Religion is either true or false. If false, it is worth nothing; if true, it is worth everything. If false, oppose it, denounce it, reject it with scorn, treat it with indifference; nay, root it up and banish it.

If true, it is all true, and the greatest truth in the universe. Embrace it, love it, pursue it, agonize for it. Lay hold of it with all earnestness. It is hot as fire. It will warm you into a blessed sympathy with God and all goodness. It produces the fervor of mind and zeal for God which "many waters cannot quench." "Its coals are the coals of juniper," very warm. Wesley felt his heart strangely warm; the disciples felt their "hearts burn within them."

God would have you and your friends know your position. Be on one side, and be sure of your whereabouts. The honest, outspoken sinner is more likely to receive the truth and be saved, than the lukewarm or half-hearted professor, and his influence is less injurious upon society. The fire of party and denominational zeal, chilled by the influence of self-love and religious apathy, produces a tepid piety, which is as disgusting and nauseous to God as lukewarm water to a human being. God hates all temporizing and indecision. Here there is no room for neutrality.

Jesus expects that men should declare themselves in earnest, either for or against him. It is better to be cold than lukewarm. That young man who went around the country with letters of authority to break up the prayer meetings, saw and heard Jesus and became a true convert, while the lukewarm temporizer trusted to his hypocritcal pretensions and was lost. A daring sinner who went up to the campmeeting with his pocket filled with fire crackers, gave his heart to God and did a glorious work for Christ, while the man of tepid piety went home without enjoying or doing any good. "I would thou wert cold or hot."

This church was strangely deluded and deceived,—self-deceived. "Thou sayest I am rich." In worldly wealth, in social standing, in mental culture, in courtly refinement, in ritualistic ceremonies, in all the elements of popularity. We have an eloquent minister, comfortable pews, a splendid organ, a beautiful ritual, benevolent contributions. We are satisfied; we "have heed of nothing." The true witness saith of this church, that "they are wretched and miserable, and poor, and blind, and naked." Exiles in a far-off country, unhappy and distressed, they can do nothing to comfort others; destitute and unsupplied, their souls are famished for want of the manna of his love. Without spiritual perceptions, in the blindness and darkness of nature and unbelief, they have no bright visions of God. They see none of the beauty of holiness or of the excellency of Christ. Clothed only in the filthy garments of self-righteousness, they have no appreciation of the beautiful bridal robes made of the fine linen, "clean and white." What a delusion!

Does the reader notice that there is one little word which, in its completeness and fulness, covers the whole ground of their needs? That word is love. Without love all is desolate and drear. Love brings home the exile, imparts happiness and joy, enriches the bankrupt, imparts light to the sightless and a white robe to the naked, kindling anew all the fires of the affections heart, and lighting up the whole soul with sunshine and peace.

The cause of all this spiritual dearth is found in the fact that Christ was outside of the Church, Christ at the door, outside, knocking. What a melancholy thing to see a church without Christ.—*Guide to Holiness.*

DOUBTS.

C. MENDENHALL.

In some matters it is impossible to prevent doubts. There are occasions when by force of circumstances, or because of a lack of knowledge, we fluctuate or hesitate in mind, frequently halting between two opinions. We apprehend danger, fear arises, and at timesour hearts fail us,—we seem to be journeying through life, "With doubtful feet and wavering resolution." But because temporal affairs are necessarily and inseparably connected with doubts and uncertainties, we should by this fact be admonished to turn our attention to something that is fixed and sure. We can lay up treasures in heaven free from moth and corruption; we can build our hopes on Jesus, or the promises of God, knowing that they are true even as God is true.

Nevertheless, christians speak of doubts, —in fact all of us are, or have been guilty in this particular; we doubt our acceptance, we fear after all we may not be saved; but is this not virtually doubting the truth and power of Jehovah? If you have complied with the conditions requisite, if you are obedient, is it not a great sin to fear even for one moment that God will fail to fulfill his part of the contract? The Psalmist says, —"What time I am afraid I will trust in thee." If fears assail and doubts intrude, we need not give up to these emotions, but double our faith and increase our trust in Him who is mighty to save, in whom it is better to confide than in man or in princes.

"Believe on the Lord Jesus Christ and thou shalt be saved," for "God hath given to us eternal life, and this life is in his Son." Do you believe in him and love him with all your heart? This is a vital question; if you can truly answer it in the affirmative, all is well, for they who believe in Christ and love him, *shall be saved.*

His grace is free and full,—he will abundantly pardon, for it is written, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Let us then press on valiantly, fearless and steadfast, knowing in whom we trust, being able to give a *positive* reason for the hope that is in us. God wants the whole heart and full faith in him through his Son; nothing short of this is acceptable. Banish doubt, expel fear, trust implicitly without wavering, and get our heart full of that love which casteth out fear, and we may depend upon it, we are as much saved now, as though we were in the enjoyment of Paradise restored. True, it requires a strong faith, but faith is prerequisite in order to be saved. The blessings of righteousness are promised to all men. Reader do you trust in Jesus, looking for a final reward? If not turn unto him who "is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

Wilmington, Del.

— In the greatest strength there is use of patience.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 21, 1874.

☞ Take Notice!

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

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AGENT.

IS CRIME INCREASING?

This question viewed from a Bible standpoint is of very great importance from this fact;—there are two distinct classes of expositors of the prophetic Scriptures, both teaching that we have come to the time indicated, when a great change in the divine administration is to take place. Both believe that the millennial age is about to commence, therefore a radical change of the degrees of crime may be expected. One class believe that Christ is about to come spiritually, and convert the world by the peaceful influences of the gospel, thus causing crime to rapidly decrease until there shall be none left to say, "know the Lord," for all shall know him, "from the least to the greatest." The other class believe that Christ is soon to appear personally, and that crime will increase in the last days, manifesting alarming developments in the political, ecclesiastical, social and moral departments. Both classes agree that the Scriptures teach the period has come when the great and glorious change for the church may be expected. They agree that the true faith is about to triumph over infidelity and sin, and that the promises of the gospel relating to the glorious establishment of God's kingdom under the whole heavens is about to be fulfilled. They disagree as to the status of that coming kingdom of glory, and also as to the means and manner by which it shall be established. Both may be right as to the time of the change, for they agree; but both cannot be right as to the manner of its coming, for they disagree. The faith of both classes rest upon the same passages of Scripture, and their agreement is produced by using the same rule of interpretation; and their disagreement by using different rules.

This was exactly the condition of the Jewish Church at the first advent of Christ. There were two distinct classes who were looking for the Messiah at that time. They agreed upon one class of passages relating to his coming, and disagreed upon another class. Those who used the literal rule of interpretation on all the passages were right, and accepted by Christ; but those who allegorized some passages to shield themselves from divine censure, disowned Christ, because he did not come in the *manner* they expected him, and were therefore rejected of God. Because of their misinterpreting the Scriptures, their standard of crime was very untrue, for the very acts which they esteemed sacred and acceptable to God were reckoned by Christ as the most heaven-insulting and man-corrupting that had ever been committed. The typical dispensation ended because crimes had so increased in its sanctuaries,—crimes which they supposed was sanctity and purity itself, that God hurled them down to infamy and national destruction.

If we have come, as all agree, to the transition period from the present to the coming dispensation, the most demonstrative argument upon this question is the present state of crime. The argument of one class is, that it is now diminishing, and the other that it is increasing. It will be very important in testing this question of crime in the ecclesiastical department, to raise a correct gospel standard to determine what is crime in the sight of God.

The class of Jews which were considered by their standard to be the most holy and pure in the world, were condemned by Christ as whited sepulchres and hypocrites, because they professed faith in Moses and the prophets, and governed themselves by many of their precepts and laws, but wickedly and persistently refused to accept the fulfillment of their predictions in events transpiring before their eyes. Those events proved that the Messiah had come, only in a different manner from their expectations.

Their wickedness did not consist in any acts of open sin viewed from a human standpoint, for they were law abiding and strictly religious, keeping the Sabbath, paying tithes regularly, looking upon all others as far below themselves in sanctity and purity, absenting from their society lest they should be defiled by their influence. But it consisted in rejecting present truth given for that generation, by which God designed to lead it, and cause men to accept the Messiah as their Captain and Savior. Christ and his followers were considered, by men generally, bigots and sectarians, because they rejected the most holy and religious classes, whose characters and lives did not agree with the Bible standard. The very acts of the Jews which were the most sinful, would not have been sin at an earlier age. A new standard was then given, by the development of a new class of truths, as Jesus said of them, "If I had not *come* and *spoken* unto them, they had not had sin; but now they have no cloak for their sin."

Every new development of divine truth produces a different standard of human character. Crime is rebellion against God; and that rebellion always exists in rejection of God's truth. It would be very sinful for us to do what God justified the ancients in doing. Therefore the present standard of crime must be fixed to harmonize with the present degrees of light and instruction that God has given to this generation. This fact and principle has produced in all ages the most fearful conflict between the church of God and the world. It is when truth is first manifested that it is rejected by the world, and the church is denounced for proclaiming it.

The time was, when the battle was fought between those who preached the signs of Christ's first advent, and those who rejected those signs. That ceased long ago. A similar battle is now being fought between those who preach the signs of the second advent, and unbelievers in those signs. Those who preached present truth then were on that account rejected from religious fellowship by the masses; so it is to-day with those who preach the signs of Christ's second coming. They were prohibited from proclaiming those truths in the popular places of worship; so it is at present. They were made infamous, and taunted with ignorance and bigotry, for preaching the most sacred truths men had ever heard; so we believe Christ's true servants are treated to-day.

Then we do most devoutly and in the fear of God raise a standard of righteousness for the present generation, gauged by present prophetical truth, in connection with all previously developed truth.

We understand that in taking such a position we must suffer rejection and ignominy, be called exclusive, sectarian and ignorant bigots, just as have all God's people who have taken such a position in the past. By such a standard the ecclesiastical crime of the present time is alarming, and exhibits a wonderful increase in the last half century. When we preach that Christ is about to return to the earth personally, to raise the dead bodily, and renew the earth physically, as God's Word declares, and as the fathers believed, we are met by high and low churchmen who laugh us to scorn, and thrust us out of their sanctuaries, exhorting everybody to turn away from such teaching as unscriptural and dangerous. Is Christ divided, and leading both classes? No. He teaches that such strife will exist between two classes of his professed servants at the end of the gospel age. One smiting his fellow servant, saying in his heart, "My Lord delayeth his coming"; and will be condemned by the Judge at the last day.

The relative degrees of crime in the political, financial, and social world may be easily ascertained by the statistical records, our every-day experience in legislative halls, at the judicial bar, business marts, and in the family circle. The figures show (and they will not lie) that crime of all kinds has alarmingly increased for the last half century. The city of Boston is reckoned the most christian city in the world of its size, and its record shows that its crime has increased one quarter in the last three years. The year 1873 being far beyond any preceding year. The daily papers groan with the appalling record of human wickedness, bribery, defalcations, burglaries, extortion, matrimonial infidelity, legal gambling in high places, bar-room murders and more refined assassinations, and the outspoken blasphemies of spiritualism and atheism. Men talk about coming peace, but prepare as never before for war. They tell us the world is growing better, but are constantly enlarging their prisons and increasing their police forces.

Then by applying the arguments of the two great classes of christian teachers to the present status of crime, we get the experimental demonstration that the present generation is not to be christianized by the gospel, but the wicked are soon to be destroyed by the brightness of Christ's coming.

J. C.

THE POOR AGAIN.

We sympathize with our poor brethren and sisters, and are ready to help them in every way consistent with duty and the interests of Christ's cause. The columns of the *Crisis* were formerly open to publish cases of poverty, and invite donations from those disposed to contribute. Such cases multiplied so much, and questions arose as to the worthiness of some cases presented, and some took advantage of this means of obtaining help who were much more able to give than those who contributed to them, if the columns of the paper were open and dissatisfaction arose when we advertised for some and did not for others, so that the Board decided that it would be detrimental to the interests of the cause of truth and the *Crisis* to continue to publish such requests.

We feel satisfied if our brethren knew how many such requests would have to be published every week (we judge from the past, and letters we are now receiving that we might have fifty on the list at present), and the liability of constant imposition, that they would feel satisfied with the decision of the Board. We doubt not that many of the cases presented to us are real objects of christian charity, and regret that circumstances exist to prevent our doing for them what they may feel we ought to do through their paper. Perhaps arrangements might be made to publish lists of names, and the address of such as the several State Conferences might recommend as worthy of charity, and help the poor, and be no detriment to the interests of the cause.

J. C.

☞ PRIVATE letters can be addressed to us at *San Francisco, Cal.*, till further notice.

M. G.

BUCHANAN.

The series of meetings at Buchanan, Mich., closed Sabbath evening, Jan. 11th. The results have been glorious. Twenty or more have been converted, fifteen baptized, and others are seeking the Lord. The interest is increasing, and our closing meeting was the best of all. Many professors, who were in bondage and condemnation at the beginning, are now free in the Lord, and rejoicing in the blessed hope of soon seeing Jesus. Members of other churches came in and were richly blest, being brought, as they said, nearer to the Savior than they had ever been before. Ten have joined the church, and the last evening thirteen others presented themselves for membership. The Baptist, Methodist, and Disciple ministers took part in the meetings, manifesting a kind and christian spirit. We also had a pleasant interview with the Presbyterian minister.

The meetings will be continued during the session of the Southern Mich. and Northern Ind. Conference, which is to commence in B. Thursday, Jan. 15th, and continue over the Lord's day.

The present religious prospect for the church in Buchanan is very bright. The hearts of its members are knit together in love, with a firm purpose to live to the glory of the Lord, while they longingly wait for his coming. A sister from another church who had received the gift of the Spirit during the meetings, said she had been a professor for many years, but she had never before enjoyed such "great peace." She was surprised to find such perfect rest and satisfaction in Christ. This was the result of a full consecration on her part. One result produced by the gift of the Spirit was a love for the coming of Christ, as she had never felt it before. She then felt ready to meet him.

We think the same result ever attends the being filled with the Holy Spirit. When the Savior is allowed to take the free control of a person, he cannot help loving his coming. It is the common and legitimate result that follows the gift of the Spirit. Others, from different churches, had a similar experience. It is the position the bride of Christ should occupy in order to be ready to meet him with joy when he shall appear in glory. Almost the entire church in Buchanan and a goodly number from other churches are unitedly seeking to be fully prepared for an abundant entrance into the everlasting kingdom. Bro. Mathewson, the pastor, is now reaping rich fruits from his earnest, persevering labors. He is a true man, and very bold in the defense of what he believes to be true and righteous. He is one of the strong men in the West, and is surrounded and sustained by several noble souls, whose hearts are in the work. We have abundant reason to give the Lord thanksgiving and praise for what he has done in Buchanan.

M. G.

CHICAGO.

We came to Chicago Monday, Jan. 12th, where we met Bro. Sheldon, Bro. L. C. Collins, and others, at the *Advent Christian Times* office. Bro. S., the editor of the *Times*, is now enjoying quite good health, as compared with former years. He does not experience much trouble from his heart, unless in case of overwork. The *Times* is a good paper, containing valuable reading matter that deserves a place in every family.

A stranger passing through Chicago at the present time would not be likely to suspect that there had been a fire of any consequence; and yet, a little over two years since, the buildings on hundreds of acres were burnt to ashes. On the whole, the city looks now better than before the fire.

Last evening (Tuesday, Jan, 13th), we had a precious meeting in "the Tabernacle," on Green street, between Madison and Munroe. We have never heard deeper experiences, and brighter testimonies in Chicago, than at this meeting. It was a refreshing season to Zion's pilgrims. Their heads are uplifted, and waiting for the coming of the King of kings. The church has passed through some sharp trials during the past year, but the Lord has been their strength, and they feel like trusting all in his hands.

Some five years since, Bro. A. M. Billings, one of the prominent business men of Chicago, purchased the Tabernacle on Green street, for the use of the church looking for the speedy coming of Christ. During the past season, he has refitted it up neatly, at a cost of some four or five thousand dollars, putting a convenient basement room under the whole building. Meetings are now being held every evening, and the interest is increasing. Bro. Kinman, formerly a Methodist preacher, now independent, has been preaching in the "Tabernacle" some five or six weeks. The prospect is encouraging. It is designed that these meetings shall be unsectarian, so that all who truly love Christ can come and feel at home, whether rich or poor, bond or free, black or white, learned or ignorant, and unite together in the worship of the Lord, exhorting one another daily, and so much the more as we see the day approaching, when he will return to set up his kingdom.

M. G.

CALIFORNIA.—Before this paper reaches our readers, we expect to be passing over the Rocky Mountains, *en route* to California. We purpose to leave Chicago Monday, Jan. 19th, and arrive in San Francisco Saturday evening, the 24th. Pressing calls from the churches in California, together with an unexpected deep impression, produced, as we believe, by the Spirit of God, has caused us to decide quite recently that it is duty to go again to labor for a season on the Pacific Coast. We would ask the *special* prayers of all our friends who are interested in this mission work, that our labors may be blest by the Lord.

When we left home, we had no expectation of being called to California this winter; but the evidence is so plain, we dare not refuse. We can submissively say to our dear Lord, "Thy will be done."

M. G.

SEEKING HOLINESS.—Those who are seeking holiness need first to have a clear idea of what they are seeking, and how to obtain that which they desire. Indefiniteness in relation to these two points may result in a failure. Holiness implies a *complete freedom from sin*, so that the affections, desires, motives, and thoughts are kept pure by the power of the Holy Spirit. In order to enter this blessed state, there must be an *entire surrender* to Christ, followed by complete trust, with a firm purpose to remain in his hands, without regard to *feeling*. Every known bad habit must be abandoned for ever, and at the same time there must be a fixed purpose to do every thing the Lord makes known as duty. Nothing short of this can be expected to secure success.

M. G.

MISSION TENT.—Shall we have the Mission Tent? It will be observed that a Bro. and Sr. "H." have together given one hundred dollars. This is a noble beginning. Shall we have the full amount necessary? The first one cost eight hundred dollars. Probably one of the same size can be made now for six hundred dollars. We think this tent is needed for the coming summer campaign. Let us have a hearty and prompt response, so that the tent may be ready for use as soon as the season will admit. It may be best to pitch it first in Washington, D. C., where the other was first used. May the Lord direct. Who will lend a helping hand in this good work? Do it for *Jesus?*

M. G.

CAPITAL VS. LABOR.

A very strong organization of capitalists has been formed in England against the laboring classes, called the "National Federation of Associated Employers of Labor." This association has been thought necessary on account of the movement among the laboring classes against their employers. This league of the capitalists is said to be very strong, and is designed to crush out the "Labor reform movement." Of course such an association will only serve to exasperate the working men more and more, and may lead to dark deeds and bloodshed.

It can be truly said that the present omens are dark for business men in all parts of the world. The feeling between the employers and employed is continually becoming more and more bitter. When the passions are a little more aroused, terrible times may be expected. It is best to be hid in the Rock.

The following from the Chicago *Tribune* of Jan. 13th, will give some idea of the present state of things, and a hint at what is coming:

GREEK VS. GREEK.

The formation of the "National Federation of Associated Employers of Labor" in England is an ominous fact. The legality of the union of these men is unquestionable; its usefulness is not. The league represents an enormous power. Moncure D. Conway speaks of its members as "most of the wealthiest men in England, owning two-thirds of the House of Commons and five-sixths of the Upper House"; the *Saturday Review* calls them the "greatest trading capitalists in the kingdom;" and the *Spectator* says the league "has capital at its back equal to that of many States, and can, as far as resources go, control the trade of two great manufacturing counties." The mere existence of a federation wielding such powers is a threat. Its objects are hid in the vague generality of fighting the workingmen with their own weapons. It practically says to those workingmen: "In our hands lies the fate of all of you. Resist us hereafter at your peril."

To such defiance there must be two replies. The first is already public. The Trades-Unions of England have affiliated. At the first meeting to consider this, held Dec. 19th, fifty societies were represented. The talk was scanty and grim. One speaker said that "the published manifesto of the employers was tantamount to a declaration of war to the knife." The affiliation was resolved upon, and is doubtless now complete.

The second reply of the workingmen depends upon the failure of the first. Hitherto, the different unions have been able to about hold their own against individual employers, and even against combinations of a few employers.

Will their federation avail against the league of all employers? It is impossible that it should do so. The National Federation of Associated Employers of Labor can afford to support its members in a fight against their workmen for years. It can afford to raise a fund, the interest of which would, on an average, pay the losses incurred in such contests. Every strike is a struggle between the wealth of the two parties; no strike can drain the purse of this union; and so no strike, if contested, can hereafter succeed,—no strike, that is, that does not draw aid from abroad. The inevitable inference is, that that aid will be asked for. The English workingman has hitherto shrunk from his Continental compeer. The latter's vagaries have seemed impractical and repulsive. Now, however, union with him promises solid help. There can be no shadow of doubt that the union will be made. If it is, the employers will have themselves to thank for the results. It will be their lack of discretion that introduces into England the systems of thought and action based on the belief that property is robbery.

WHEN we read, we fancy we could be martyrs; when we come to act, we find we cannot bear a provoking word.

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$253.87
"A Steward"	100 00
A Friend	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$36.00
A Friend	2 00
Susan E. Teeple	1.00
D. K. Barrett, Jr.	.50
R. S.	.25

YOUNG PILGRIM FUND.

C. B. Parker	13.75

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$2,754.17
"A Steward"	50 00
Geo. S Harwood (pledge paid)	25 00
Dansville, N. Y.	15 00
E. A. Stockman (on pledge)	10 00
Nelson Munson	4.00
D. K. Barrett, Jr. (on pledge)	2.00

"BEARING THE CROSS."

J. R. CLARK.

There is much said among professed christians about "bearing the cross"; but we fear all do not understand it. Some think speaking in a religious meeting is the cross they are to bear; and when they have done that, they think little more about the cross. This speaking in meeting is all very well, but that is not all there is to "bearing the cross." Men are all naturally in love with this present world. But we must become *crucified* to it. Crucifixion is a hard death;—but few are willing to die such a death. Many professors have made a covenant with the world not to part with it, and the tempter satisfies them that speaking in meeting is all the cross they have to bear, and they can keep their covenant with the world. The apostle says, "If any man love the world, the love of the Father is not in him."

Would you be *crucified* unto the world, go learn of Jesus. Contemplate his poverty, his life, his sufferings, his patience, his loving and forgiving spirit; and then realize this truth,—"If so be we *suffer* with him, that we may be also glorified together." If you would bear your cross and be crucified unto the world, remember that every trial of your life, whether temporal or spiritual, is by the appointment or permission of that God who is seeking, by all these trials, to crucify you unto the world and fit you to be glorified with his Son Jesus Christ. How can this design be accomplished unless you bear the cross?

Do you ask, what is it to *bear your cross?* We answer,—it is to suffer patiently all the trials produced by our union with Christ. You are not to indulge in fretfulness under them. If you do, you do not bear the cross. Though you should speak like an angel in meeting, yet if you fret and complain under the trials of life, by which God is seeking to crucify you unto the world, you are but deceiving your own soul. God has assured us that all things work together for good to them that love him.

Every day brings some new cross in some form. We may pray to have the cross removed, but we had better pray for overcoming grace, that we may be able to submit to the will of God. And we have this blessed consolation that his grace is sufficient for us. The time is coming, if we are faithful, when we shall praise God for every trial and every cross we have to bear. Be patient in all things,—that is bearing the cross; then, when Christ appears, you shall have a crown.

Fair Haven, Ct.

Correspondence.

From Bro. F. Johnson.

Wednesday evening, Dec. 31st, 1873, a watch-meeting was held by the "24th street Second Advent Church" of this city, assisted by some of the "Temple Hall" brethren and sisters. The exercises, which commenced at eight o'clock, Bro. H. A. King leading in prayer, followed by Sr. Boyd and Bro. H. K. Flagg, consisted of seven short sermons from as many preaching brethren, accompanied by sweet songs of praise to God, and many an earnest exhortation from the brethren and sisters of the flock assembled.

The first speaker was Bro. H. A. King. He showed how freely God had dealt with him,—how he had tried him with adversity when aspirations of worldly glory were drawing him away, and in breaking up those hopes had separated him from the world to be more wholly the Lord's the coming year than ever before.

The second speaker was Bro. H. C. Smith. His text was Matt. 10: 16. The words of Jesus at the sending forth of the disciples would remain true till Jesus comes. Poor pilgrims and sojourners in a land that is not theirs, sent as sheep in the midst of wolves, "but to be wise as serpents and harmless as doves."

Bro. Franklin Douglass was the third speaker. He discoursed from the words, "Ye are my friends if ye do whatsoever I command you." "Let us understand what the word of the Lord is, and yield a willing obedience."

The fourth speaker, Bro. P. Cannon, spoke on that "blessed hope," etc. Life in Christ alone was brought out by one who believed he had immortality at the coming of the Lord, for "his reward is with him." We saw the reward could not be obtained at death.

The fifth speaker was Bro. H. K. Flagg, from "The harvest is past, and the summer is ended." The sowers were the prophets. David was a sower; Daniel was a sower. We are God's reapers going forth to the world expounding the prophecies. Jesus chose and sent them forth, saying, the fields "are white already to harvest," and "he that reapeth gathereth unto life eternal." The sixth speaker was the writer. Went to the meeting indisposed, but in answer to prayer felt strong, and able to perform duty. Spoke to the weak ones, or those grown cold. Growth is the law. If we are not growing in grace and knowledge, we are growing in another direction. We *must* advance or retrograde.

The seventh speaker was Bro. T. J. Cox. "And there appeared unto them Moses and Elias talking with Jesus." Types of the dead in Christ, and of the living who are *in him* when he comes. A fitting subject for the present time.

After the preaching and testifying was over, as it was drawing near the midnight hour, Bro. Flagg offered prayer, and at 11.55 a few words of thanksgiving, when we all knelt in silent prayer; then a short prayer from Bro. Cox, and we sang as we arose, "Come let us anew, our journey pursue," and 1874 was five minutes old.

"Happy New Year!" May we greet each other in the kingdom of God.

From Bro. P. Tandy.

Dear Brn. and Srs. in Christ Jesus:—Permit me in love and meekness to write a few lines to you. We are thankful to God for the many kind and faithful letters, the solemn warnings, and the large amount of good, timely instruction which we have received through the columns of the *Crisis*. May God continue to baptize the Editors, and all who write for it, with the Holy Ghost. May you *feel* and *know* what you say. O, may you speak from the heart, and may your words reach the hearts of those who may read your communications. May we be spiritually benefitted, and God be glorified.

Much is being said about the Lord's second coming. It is a momentous subject indeed—something that concerns us all. The poet has truthfully said:

"That awful day will surely come,
The appointed hour makes haste,
When we must stand before our Judge,
And pass the solemn test."

"The hour is coming," says Jesus, "in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now, the solemn question is, Are we prepared for that trying day? Do we love Jesus with all our hearts? Are we fearing God and keeping his commandments? Are our hearts pure? free from the love and practice of any sin? Is our "whole body, soul and spirit, sanctified to God"? Do we eat, drink, and do all that we do to the glory of God? If so, then we may safely hope to meet God in peace. Do not let us be deceived. God is not mocked. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption [or death]; but he that soweth to the Spirit shall of the Spirit reap life everlasting." As you value your soul, and an interest in the kingdom of God, be faithful to your duty.

Dear friends, permit us in the name of the Lord to beg an interest in your prayers. Pray that we may be baptized with the Holy Ghost, and be blessed with perfect love. We want to be fit temples for the Holy Spirit. Without the Spirit of Christ we are none of his. Have faith in God, and pray earnestly for us. And may the Lord bless us all, and save us in his everlasting kingdom. Yours in faith and love.

From Sr. J. A. Goodrich.

Dear Brn. and Srs. in Christ:—I wish you all a Happy New Year. As we are permitted to see another new year, may we commence anew to work in the service of our blessed Master, and do all things with an eye single to his glory. Let it be the daily prayer of every child, "Nearer, my God, to thee!" How blessed the thought that if we draw near to him, he will draw near to us. He promises to dwell with him who is of an humble and contrite spirit.

What a blessed Savior we have to comfort us as we journey through this vale of tears. We read, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." He has a balm for every wound, and we can go to him amid deep suffering and find relief and comfort to our weary souls. Blessed be his holy name! there remaineth a rest for the children of God. Blessed thought! As I think of the salvation that Jesus has purchased for us, and the love that he has bestowed on such poor mortals, my heart is filled with gratitude. O, how good the Lord is. He is "the chiefest among ten thousand, and the one altogether lovely." How many of the afflicted ones have found him precious. I am glad that there is grace in Jesus for all, and grace so powerful that it will enable us to bear all our trials and distresses. We even glory in suffering. I have often lifted my poor heart to him and praised him with all my soul for giving me grace to conquer the enemy. It is only the body that the enemy has power to hurt. While our life is hid with Christ in God, nothing can hurt us any more than it did the three Hebrew children. He will give us grace sufficient. He has promised never to leave nor forsake us.

While reading Bro. Pratt's article, "Peace with God," I could not keep from weeping. How much good it did me! Christ had peace with God, yet was a man of sorrow; so do his children. How much I have thought of this,—that Christ endured it for the joy that was set before him. And I ought to be willing to suffer all a loving Father sees is best for me, because I am to be made perfect through suffering. Soon darkness shall give place to light,—sorrow to joy. This corruptible shall put on incorruption, and this mortal shall put on immortality.

New Britain, Ct., Jan. 3d, 1874.

From Bro. C. H. Sweet.

Our protracted meeting was interesting throughout, and the results already witnessed and experienced are glorious. God delivered us from the trial we were in by bringing the erring to repentance. We are now once more a united band, and have individually and collectively consecrated ourselves anew to the work of the Lord. Pray for us that we may faithfully perform all our vows, and be more successful in our labors of love than ever before.

We were much cheered and benefitted by the presence and assistance of a goodly number of brethren and sisters from Bonny Eagle, Hollis Centre, Buxton, Portland and elsewhere. May our heavenly Father reward them for the kindly interest they manifested in our welfare. As yet there has been no break among the unconverted, but we look for one soon, as there are a number who appear to be under deep conviction.

Steep Falls, Me., Jan. 7th, 1873.

From P. Hodgdon.

To the children scattered abroad looking for redemption: I believe with all my heart the gathering time is but a few days in the future, and it is a cheering thought to me to know that God's faithful ones of all ages, nations and climes are going to be gathered and will inherit the land promised to Abraham. How often I have wondered if we should know each other there. Our loved ones that have fallen by the enemy death, are coming forth to live again in the earth renewed. My prayer is that none that ever loved this blessed hope may fall through unbelief, and hear the awful sentence, Depart, I never knew you. I was hungry, and ye fed me not; naked, and ye clothed me not; sick, and in prison, and ye came not unto me. For, inasmuch as ye did it not unto one of the least of these my brethren (Christ says), ye did it not to me.

How careful we ought to be to minister to the wants of God's dear children that are poor in the things of this world. I will by his grace try and be faithful in these things, that it may be said of me in that day, She hath done what she could. Let us all begin this new year with renewed resolutions that we will be more faithful in this direction, knowing we shall get our reward at the resurrection of the just.

Manchester, N. H.

Extracts from Letters.

BRO. A. J. YOUNG, Vallejo, Cal., writes:—"We had such a blessed day yesterday, Bro. Howell being with us, that I must say a few words, hoping it will encourage all who love the appearing of Jesus. Bro. H.'s text read thus: 'Create in me a clean heart, O God, and renew a right spirit within me.' Holiness and purity of heart was the theme. We rejoiced in being filled with the Spirit and the heavenly influence in our midst. Bro. H. had great freedom. In the evening he spoke from Isa. 35: 8–10, of the 'highway,' the way of holiness, etc. The prayer-meeting before the services was very interesting, the time being taken up with many short prayers and lively testimonies, interspersed with singing. We had another at the close of the sermon which was soul-stirring. Some from other churches were with us, who felt the power of the Holy Spirit, and gave good testimony in harmony with the Spirit. The Lord is blessing us wonderfully, and keeps us every day free from condemnation. We praise him that there is a plain way in which his children and all who will may walk, and be overcomers.

We are rejoicing in the hope of soon seeing Jesus, and feel the necessity of living holy lives. At the close of Bro. H.'s discourse, he asked the question, 'How many are there here who desire a clean heart?' All, save one, raised their hands. He then told us we could all have it. Yes, we know that the blood of Jesus cleanses us from *all* sin. We love the theme of holiness and purity of heart, and our prayer and earnest desire is, that we may live perfect in the sight of God.

The Lord is blessing us daily. We enjoy great peace, and grow stronger every day, trusting wholly in Jesus. We are hoping that some one of our ministers will come to Vallejo to live. We feel the need of one very much. We hope that if the Lord directs any one to come, it will be one who not only preaches holiness, but lives it. This subject is much reproached on this coast, and by professors of religion too; but it does not prevent us from trying to live it. The Lord blesses us in so doing. It is 'meat in due season.' It is that which prepares us to meet the Bridegroom. We must all be pure, perfect, holy, and righteous, or be thrust out of Christ's kingdom."

SR. H. COVEY writes from Omri, Wis., Nov. 25th, 1873:—"I still receive your welcome paper, the *Crisis*. Eternity alone will unfold the joy and comfort its columns give to my poor and lonely heart. I have no preaching here of like precious faith, and its weekly visits are to me like water to a thirsty soul. The Bible is my only guide, and by its word I expect to be judged. I wish you could come here, or some other of like faith. I think you could get a good hearing in this place. We have Presbyterians, Baptists, Methodists, Christians, Catholics, and Spiritualists, and all at variance with each other. There is a goodly number that love the precious truths of the Bible. I am almost sixty, and my health very poor. The Christian minister, Bro. I. A. Young, preaches the coming of Christ and the destruction of the wicked. He is a faithful worker in our heavenly Father's vineyard.

The pure religion of Jesus here is very low. Iniquity and infidelity abound on every side, and the love of fashion and worldly enjoyments is the leading spirit of the day. My heart is often pained and sick to see so little done for Jesus, and to warn a slumbering world of its doom. I feel that every watchman should be at his post, and sound the alarm on mountain and plain, Behold the Bridegroom cometh. The sound is sweet to my ears, and my prayer is, Come, Lord Jesus, and come quickly.

I love to read the articles in the *Crisis* on sanctification. I love the way of holiness, for only those that are holy have the promise of seeing God. My heart is fixed on Jesus. He is my guide, my strength, my only hope in life and death, and hope of immortality in the world to come."

W. P. JACKSON, Augusta, Me., writes:—"Dear readers of the *Crisis*, I thought perhaps a few words from one of God's unworthy servants might be received with interest. I have felt moved by the Spirit to preach to the people in this city, a hall having been fitted up by Bro. Furbush, free of cost. At the first meeting there were but a very few out. At the next one the number increased, and wanderers began to return to God, and sinners came forward to be prayed for. From that time to the present converts and wanderers reclaimed have been added to our number every week. Glory and praise be to God who has done the work.

It is said by many who come to our meetings that they are the best they ever attended. Some have felt this to be their last call. There has been union of heart among all orders. Ministers of all denominations who come here acknowledge a blessing, and give us their hand, and preach for us when they can. God bless them and all the dear ones who have labored with us in this good work. We have labored together for the salvation of souls, and the result is, God has given us from fifty to seventy-five precious ones, and many more we hope will be saved in this city before this revival ends; which may God grant. A few have been baptized, and they are strong in the faith. Pray for us, dear brethren and sisters, that [illegible] life when Jesus comes.

BRO. S. O. DUNBAR writes:—"The *Crisis* is a welcome visitor to me, and some of my neighbors like to read it too. Every paper sent is made good use of; for I find many opportunities of putting it in the way of those who are prejudiced. Some ask me if I believe in that paper. I believe in the Bible, and this paper helps me find out its truth more than all 'the preaching I ever heard.'"

A Bro. in California says: "By the grace of the Lord, I will be free from the use of tobacco. For over thirty years I have used the weed, but here's my heart and hand with Bro. E. D. Kemp (whose experience and pledge I have just read in the *Crisis*), to abandon it forever. I forthwith took my pipe and tobacco and committed them to the flames; but the 'tug of war' is coming. I hope for victory, not only in this world, but in that which is to come."

THE ENDING OF EARTH'S KINGDOMS, ETC.

S. H.

I have now sent to the readers of the *Crisis*, far and near, the pamphlet I published on the time of the coming kingdom. Despite the old adage that "what costs nothing is never valued," I am inclined to think it will be read with some interest by all who are waiting for the promised redemption. I am so simple as to think that if the subject is carefully considered, all can understand (even the sisters, a large number of whom take the *Crisis*, and who usually do not pretend to understand prophecy very well), about where to expect the second advent as indicated by the clearest evidence, and I now think *the only clear evidence* ever given to us. God could give a measurement of the whole time, and this perhaps is the most direct of all methods, reaching from certain events given, to the consummation; and in his providence could cause it to be understood at the right time by his waiting people. This is just what I think he has done. And my object in writing was not to try to instruct those who have long studied prophecy (though I hope these brethren will carefully examine it, and if they think an incorrect view of the prophecies is given, to point it out), but rather to see if I could not help in presenting the subject to others so plainly, though in a very brief manner, that they could see a harmony in the termination of the periods. I was urged to this, too, I should say, by Bro. H. D. Sharp, now of Bristol, Ct., who generously contributes one hundred dollars towards the expense.

Hartford, Ct.

TALKING PREACHERS EMPTY.

A. P. MOORE.

Ministers of the gospel must have time for thought and reflection, or run dry. He who will talk with others all day long, when he is to preach at night, is very sure to have a dry hard time preaching. Some of our good friends do not think of this, and will keep the preacher talking constantly at the expense of the interest of the meeting. When a minister has preached the best he knew how, and emptied his "pitcher," he must have time for quiet prayer, study and reflection, if he preaches extempore, and has not a written sermon to read.

I was once forcibly reminded of this necessity. I preached in a place Sunday morning, and in the afternoon felt the need of quiet, so that I could have time for reflection and prepare myself for the evening. But there were two good sisters where I stopped that kept up such a continuous talking (and I was obliged to remain in the same room with them), that they talked me dry and empty; and when I tried to preach in the evening, though I had a full house, I felt my emptiness, and so did all present.

Preachers must have a chance for quiet prayerful reflection. Do not accuse them of lacking sociability if they are not inclined to talk all the time. There are extremes to be sure. At times fireside preaching accomplishes the most good; but a minister cannot talk constantly about this, that, and the other, or listen to gossip about A, B, or C, without feeling his leanness and unfitness for his holy position standing in "Christ's stead" before the people. Let ministers have a chance and a place for quiet.

Married.

WILLIS—SEELEY. At the Advent Parsonage, Sandy Hill, N. Y., Jan. 7th, 1874, by Eld. A. W. Sibley, Mr. ROLLIN L. WILLIS and Miss EMMA A. SEELEY, both of Sandy Hill.

RANDALL—CHAPPELL. In Richland, Iowa, Jan. 1st, 1874, by Eld. A. J. Thompson, Mr. WILLIAM RANDALL and Miss M. E. CHAPPELL.

TOWNE—WELLS. In Kennebunk, Jan. 1st, 1874, by Eld. W. H. Mitchell, Mr. FRANK H. TOWNE and Miss CARRIE W. WELLS, both of Kennebunkport.

Obituaries

MILLER. In Monticello, Jan. 4th, 1874, Eld. Geo. W. Miller, son of Eld. William Miller, of Low Hampton, N. Y., aged fifty-seven years.

Bro. Miller came to Minnesota in 1857, and settled at Millersburg, Rice County, fifty miles from St. Paul. In October, 1872, he came to Monticello. Since that time he has been laboring as State Evangelist, visiting places on the frontier where the preaching of the gospel was seldom heard. None would appreciate his worth as those who best knew him. In September last he went to Winona to attend the yearly campmeeting of the A. C. Society, was taken sick on his way home to Castle Rock, but was able in a few days to reach Minneapolis, and was there four weeks before being able to get to his home. He left the house but once after arriving there, suffered much, but patiently. He died with an unwavering faith that he should awake in the likeness of his blessed Savior at the morning of the resurrection. Funeral service took place at Monticello, Jan. 11th. His children were all present, also his brother, John H. Miller, from the old homestead. Sermon by the writer from 1 Thess. 4: 13–14.

D. R. MANSFIELD.

COWLES. In Hannibal, N. Y., Nov. 23d, 1873, of congestion of the lungs, Horace Cowles, aged seventy-six years.

About 1846 he became interested in the soon coming of Christ as an indispensable prerequisite to future existence. In 1850, he was among the first in the organization of the church of believers in South Butler. He was zealous in defence of truth, and a consistent, devoted christian. He requested that no error be preached over him when dead, but wished some select passages of Scripture read, a prayer offered, and then buried. We have committed him to earth's silent bosom in good hope of a title to the better resurrection when Jesus comes.

E. C. COWLES.

HODGKINS. At Massena, N. Y., Dec. 22nd, 1873, Sister Rhoda Hodgkins, wife of Bro. Ira Hodgkins, aged sixty years.

Our sister sleeps in Jesus. During her sickness she suffered much, yet she was patient, and it was plain that God's will was her will. A few moments before she expired she requested all present not to mourn for her, but for themselves. Said she was ready, and all was well. She leaves a husband and seven daughters. May the Lord sustain and keep this afflicted family, and especially our aged brother, who feels that his only hope is the coming of Christ to raise the dead. We addressed a large company of people at her funeral from Ps. 17: 15.

C. PIKE.

A. C. Times, please copy.

MATHER. In Dresserville, N. Y., Dec. 17th, 1873, of inflammation of the lungs, Louisa Mather, aged sixty-seven years.

In 1857 Sr. Mather embraced the doctrine of the soon coming of Christ and kindred truths. She lived a devoted christian, and expected her reward at the coming of Christ to break the dreamless slumbers of the dead, and clothe his people with immortality. She leaves a husband and five children comforted by the same blessed hope. By her request a discourse was preached by the writer, from 1 Thess. 4: 13, to a large and sympathizing congregation.

E. C. COWLES.

SCOTT. At New Hartford, Iowa, Dec. 24th, 1873, Eddy, youngest son of Geo. and Harriet Scott, aged three years.

Sermon by the writer from Jer. 31: 16.

J. W. BURROUGHS.

FOREIGN NEWS.

Madrid, Jan. 9.—The Ministry have issued a long manifesto, addressed to the nation, declaring their objects to be identical with those of the revolution of 1868.

A decree was promulgated to-day dissolving the Cortes, and announcing that elections for a new body will be held as soon as order is rendered secure, and freedom and universal suffrage are unhindered.

Bayonne, Jan. 9.—Don Carlos and Gen. Elio, with 25,000 men and eight pieces of artillery, have entered Santona. Gens. Moriones and Astrejana have received reinforcements. A battle is expected to take place soon, the Carlists making the attack. The Carlists now completely surround Bilboa, and are about to renew their attack on Portugalete.

Berlin, Jan. 13.—Later returns from Bavaria show that twenty-one Liberals and twenty-eight Ultramontanes have been elected to the Reichtag from that Kingdom.

PARIS, Jan. 13. The iron-clad Numancia has arrived at Mers-el-Kebir, Algeria, with 2,500 Cartagenian refugees on board. In escaping from Cartagena she passed five Government men-of-war at the mouth of the harbor. The refugees on their arrival surrendered themselves to the French authorities. Among them are Gens. Contreras and Galvez and the other members of the Insurgent Junta. They declare that the city fell through the treachery of the commanding officer of the principal fort.

MADRID, Jan. 13. Cartagena has surrendered, and is now occupied by the Government troops under Gen. Dominiquez. Upon the capitulation of the city the Intransigente Junta and the liberated convicts went on board the frigate Numancia, which was attacked by the Government squadron, and at the time the last dispatch was forwarded a naval engagement was in progress.

The Intransigente insurrection continues at Barcelona. There has been considerable fighting in the suburbs.

The Governor of Madrid has arrested all the officers of the Saladero Prison, because of the escape from that institution of an assassin who was to have been executed to-day.

The Captain-General has issued an order to the Republican volunteers of Madrid directing them to surrender their arms to-day. All who disobey will be tried by court-martial. The authorities will search the city for concealed arms to-morrow.

DOMESTIC NEWS.

Pottsville, Penn., Jan. 13. The difficulty between the miners and coal operators of this region assumes graver aspects every hour, and the excitement increases every moment. The men are all idle, and nearly every colliery in the region is closed. The men are determined to resist to the last the demands of the operators for a reduction of wages, and the operators are said to be equally firm in their position looking to such reduction. This stoppage will throw out of employment, besides the 8,000 miners, over half of the railroad employes of the Philadelphia and Reading railroad, and large numbers of men employed in the repair shops, both engine and car, of that company. It is to-night authoritatively stated that a general discharge will take place in these departments at once. The meeting of the committee of miners and operators, to be held here on the 17th instant, will be one of great importance. The Executive Board of the miners' and laborers' organization is also called to meet here on that day. The miners at this meeting will authorize their men to go to work at once in all collieries where the operators will give the $2 50 basis, which several of them are willing to do. The Reading Company will then be put in the position of refusing transportation for the coal of those who are willing to work their mines, believing that the $2 50 basis is a fair one, as many of them do; and it will also put them in the unenviable position of fighting the united judgment and interest of the whole region to a greater or less extent. The action of President Gowen will paralyze the whole anthracite interest of the State, but whether he will carry out his present expressed intentions or not cannot be determined for a certainty until Saturday. There is little doubt, however, but that a serious and determined strike will take place.—*New York Times.*

FIRES.—A despatch from Salt Lake City states that the town of Helena, in Montana Territory, was nearly destroyed by fire on January 9th. Helena is the most populous and in its business relations the most important place in the territory. It owes the prosperity it has enjoyed to the business developed by valuable gold mines in its vicinity. No explanation of the origin of the fire is given, but a strong wind prevailed and it proved impossible to check the flames. The International and Cosmopolitan hotels, the First National Bank, and every frame building on Main street above the St. Louis hotel, were swept away. Among other buildings destroyed are the telegraph office and the so-called fire-proof store of Gans & Klein, wholesale clothing dealers. This last was a building of about one hundred by forty feet dimensions and three stories high, built of brick and stone. Like many other roofs in the place it was built flat, and covered with a layer of earth a foot or more in depth, which, no doubt, made the roof fire-proof so far as attacks of fire on the outside were concerned. The First National Bank is an inititution of $100,000 capital. The buildings destroyed comprised about all the business structures of the place, and the conflagration corresponds in this respect to the havoc produced by the great fire in Boston.

STARVING TO DEATH IN LOUISIANA.—Bishop Wilmer of Louisiana called upon the President to-day and represented to him that many persons were starving in that State. The President, accompanied by the Bishop, proceeded to the Capitol, and after entering the President's room sent for Speaker Blaine and members of the Louisiana delegation. The result of the conference is reported to be that to-morrow Representative Sypher will introduce a bill authorizing the War Department to issue rations to the sufferers. The President's subsequent private interview with the Republican members of the Senate Committee on Judiciary had reference to another subject, which they are not at liberty to mention. The President remained at the Capitol nearly three hours.

MRS. BADGER.—New York, Jan. 12. The Graphic, to-night, contains a likeness of the missing Mrs. Badger of Boston, and the following is made public over the signature of William W. Badger, 192 Broadway; "The New York detective force report no clue in this city to the loss of Mrs. Badger, and conclude that she did not reach this city. Passengers on the boat have been found whose statements render it a moral certainty that she jumped from the boat at ten o'clock at night off Point Judith. Mrs. Rogers of Brooklyn saw her just before that hour, and noticed soon after that she was missing. Miss L. Edgerton was the last to converse with her. She was made insane by the fear of becoming insane. The evidence of her leaving the boat in New York is thought to be unreliable.

Manchester, N. J., Jan. 13. The engineers on the New Jersey Southern railroad quit work last evening. All of the new engines are here, but there are no trains running on the road. No disturbances have as yet been reported. The strikers seem determined to hold out. The strike has extended to the train and track hands. The locomotives are all in the shops here, but are partly disconnected and cannot be taken out. The track has been torn up in different places, thus preventing trains from running.

THE ship property destroyed last year was valued at $11,783,000, while the sea has claimed a larger number of victims than usual. Storm, fire, wreck and collision have characterized the sad recital of the year's record. With comparatively few exceptions, the losses have been chiefly due to unusually tempestuous weather, and all the efforts and precautions which human ingenuity can devise seem futile to prevent such disasters.—*Boston Globe.*

ACCORDING to the report of the Revenue Commissioner, E. S. Young, there are one hundred and fifty thousand licensed rum-shops in the country. If we average the employes in these, including the owners, and add to them the landlords and others pecuniarily interested in the traffic, we will, at the very least, have an army of half a million of men engaged in carrying on and endeavoring to extend this terrible business.

Notices.

Another Impostor.

A young man recently called on Bro. Field, Jeffersonville, Ind., representing himself as the nephew of Bro. H. Munger, and soliciting aid to pay traveling expenses. He represented himself as a book agent, and as preparing for the ministry. He requested Bro. F to refer him to some Brn. in Cincinnati. He did so, and the young man went to those Brn. and obtained money of them under false pretences, contradicting his first statement to Bro. F. Bro. Munger says he knows nothing about him. Has no such nephew.

We have recently had a number of such cases. In these times of lying and robbery, such traveling strangers, who ask for money without an equivalent, should not be trusted a moment, for it is indirectly encouraging deception and fraud. Brethren, beware of them. J. C.

HOOSICK VALLEY CONFERENCE.—A quarterly session of the Hoosick Valley Conference will be held in Hebron, N. Y., commencing Jan. 22nd, and hold over the following Sunday. We hope to see a large gathering of the friends of Jesus at this meeting. Let there be delegates sent from the churches and localities within the bounds of this conference. In the meantime, let much prayer go up to God that his work may be revived in Hebron. There will be teams at the R. R. station at Rupert in the afternoon to take all who come to the meeting to place of the Conference, free of charge.

A. W. SIBLEY, President.
A. P. BUMP, Secretary.

FEELING it duty to feed the scattered flock, and warn men to prepare for coming judgment, we have decided to travel and labor as the door may open, and brethren may desire. Our first meeting will be at Franklin, N. H., evening, Jan. 26th. So any wishing to have protracted or evening meetings can address us at that place to that date. From F. we have thought to go into the upper part of this State, and Vermont; but we will calculate to go where the door is open, and the good Lord leads, and stop as long as duty seems to require.

J. G. SMITH.
JOHN PARSONS.

QUARTERLY CONFERENCE.—A quarterly session of the Mass. A. C. Conference will be holden in New Bedford, Mass., to commence Tuesday evening, Jan. 27th, and continue over the following Sunday. Meetings afternoons and evenings, when preaching may be expected. We hope our brethren in all that region will make an earnest effort to come, especially the preaching brethren. Our business at this meeting is to make an effort to save the perishing. C. E. BARNES, Secretary.

P. S.—The church at New Bedford extend a hearty invitation to all who desire to *do* or *get* good, to come and labor in and enjoy the meetings of the Conference. Brn. Mathewson and Couch are expected. Bro. Stockman is earnestly desired, and all other preaching brethren who can attend.

A. M. HIGGINS, Pastor.

REVIVAL MEETINGS.—If the Lord will, we shall commence a series of meetings at the school-house in the corner of Hardwick, Greenwich and Enfield, Sunday morning, Jan. 25th, to continue days and evenings through the week, and as much longer as may seem best. Brethren and sisters in that vicinity are requested to come up with much prayer and fasting to the work of the Lord in this place.

SAMUEL AYRES.
W. G. RUGGLES.

CONFERENCE.—The second session of the Maine Westerly Quarterly Conference will be held at the Reed meeting-house in Richmond, on Thursday evening, Jan. 29th, and continue over Sunday. Come, brethren and sisters, with hearts full of love and union, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. We hope our preaching brethren will not forget this meeting.

H. D. REED, President.
H. S. MITCHELL, Secretary.

CONNECTICUT CONFERENCE.—The next Quarterly Session of the Conn. A. C. Conference will be held at Yalesville, commencing Wednesday evening, Jan. 21st, and continue over the following Sunday. It is hoped that there will be a full attendance of preachers and delegates at this meeting. It is proposed to attend to the business matters of the Conf. on Thursday, so that the rest of the time may be given to devotional exercises.

G. L. WHITE, Sec.

THE third Quarterly Meeting of the Eastern District of Wisconsin will be held with the church at Cassell Prairie, commencing Friday evening, Feb. 13th, 1874, and continue over Lord's day. We hope to see a large gathering of the saints at this meeting. Let us come with hearts full of the love of God. We expect there will be several of the preaching brethren present to assist in preaching the Word.

E. P. GRAVES.

THERE will be a meeting of days in Garland, Me., commencing Thursday evening, Jan 22nd, and continue as long as thought best. A general invitation is given to ministers and lay members to attend this meeting, to unite in the work of God for the salvation of souls. Brn. and Srs. will call on Abner Millet. Provision will be made for all. Per order of the church, H. B. SEVEY.

☞ Free RETURN passes will be given.

THERE will be a protracted meeting in Great Falls, N. H., commencing Tuesday evening, Jan. 27th, and continue over Sunday, Feb. 1st. Brn. and Srs. are invited to come and help us.

C. S. SHATTUCK.

QUARTERLY MEETING.—The A. C. Church of Norwalk, Ohio, will hold their first quarterly meeting for A. D. 1874, in their chapel, on Saturday and Sunday, Jan. 24th and 25th. A cordial invitation to this meeting is extended to all.

FRANK BURR, Pastor.

ROCKBRIDGE, O.—I expect to visit the church in Rockbridge, Ohio, on Wednesday, Jan. 28th, and remain one week, and preach Jesus and the resurrection. I expect also, if the Lord will, in the future to visit them once in eight weeks, and minister to them in spiritual things.

FRANK BURR, Pastor.

LOST.—Sister Sarah J. Thomas lost a nice red checked shawl on the camp-ground, at Springfield, Mass., last Aug. It was half of a twelve dollar shawl. Any information that will lead to the recovery of the shawl will be thankfully received. Write to Mrs. Sarah J. Thomas, of Brattleboro, Vt., or to B. Perham, Vernon, Vt.

WILL the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. J. Libby, 42 Rennington St., or to me, 126 Bank St. WM. SHEPHERD, Sec.

THOSE wishing to preach at Farmington, will confer a favor to the church worshiping there by publishing their appointments in the *Crisis*. We have often had two at a time.

N. H. BERRY, in behalf of the church.

Rise of Price.

"HISTORY OF THE ADVENT MESSAGE." $3.00 *sold by subscription*. Our proposition to get out a "history of the Second Advent Message—doctrine and people" has met with a hearty response, with many words of encouragement from our chief ministers also.

Many have urged us to add portraits of such of our "pioneers" as can be obtained. We have concluded to add some fifteen or twenty portraits, and to make other additions to the work beyond what we had intended, at a considerable expense, which will make it a work to well compare with four dollar books.

All who subscribe before July 10th, shall have them at $3.00 each. We are now preparing the work, and hope to have it ready to deliver in July next. *No money called for until the book is ready.*

Yarmouth, Me. I. C. WELLCOME.

A NEW WORK.—PAPAL ROME.—Prophetic Utterances and Historic Sketches concerning its Glory, its Gloom, and Destiny. By Eld. S. S. Brewer. This is the most thrillingly interesting work on Rome and its present dying condition we have ever seen. It contains much historic matter in a condensed form, which every Protestant minister and teacher should have at hand. We have just published the above pamphlet, and shall furnish it at $10 per 100 copies, by express or by mail. Postage extra. Postpaid, 15 cts. single. For sale at the *Crisis* Office. Price 15 cts.

I. C. WELLCOME.

TO THE CHURCHES IN N. H.—Any church wishing one of the Quarterly Conferences held at their place, will please correspond with one of the Committee immediately. Their address is: T. W. Piper, Melvin Village, N. H.; G. W. Brown, South Elliot, Me.; D. W. Davis, North Sutton, N. H.

HAVING studied my duty, in the light of the "blessed Word" and past providences, I feel to place myself in the channel of God's opportunities to be moved in any direction, by his revealed will, through his children. Any church that would like to secure my services, will please address me as soon as convenient, ELD. FRANKLIN DOUGLAS, 347 W. 36th St., New York City.

Appointments.

APPOINTMENTS *must be received as early as* TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
T. M. Preble ... Sabbath, Jan. 25th
Geo. W. Sederquest ... Sunday, Feb. 1st
T. M. Preble ... Sabbath, Feb. 8th

CHARLESTOWN (*Hall No. 70 Main Street*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank ... Sundays, Jan. 18th and 25th and Feb. 1st.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. E. Barnes ... Sunday, Jan. 25th
B. Woodside ... Sunday, Feb. 1st
C. Goodrich ... Sunday, Feb. 8th
J. Couch ... Sunday, Feb. 22nd
C. Goodrich ... Sunday, March 1st
L. Boutell ... Sunday, March 8th

Clinton, Mass ... Sunday, Jan. 25th
C. GOODRICH.

REPOSITORY HALL, 538 Washington St., corner of Kneeland St., Sun., Jan. 25th, and Wednesday evenings.
H. L. HASTINGS.

Wakefield, Mass ... Sunday, Feb. 1st
C. E. BARNES.

Plymouth, Mass ... Sunday, Jan. 25th
Tremont, Mass ... Sunday, Feb. 1st
Anthony, R. I ... Friday evening, Feb. 6th
Coventry Centre ... Sunday, Feb. 8th
J. S. WHITE.

Tremont, Mass ... Sunday, Feb. 8th
L. BOUTELL.

Mattapoisett ... Sunday, Jan. 25th
M. BATCHELOR.

Chester, Vt ... Jan. 17th to 25th
Providence, R. I ... Sunday, Feb. 8th
H. F. CARPENTER.

New Haven, Ct ... Sabbath, Jan. 25th
H. MUNGER.

Bristol, Vt ... Sabbath, Jan. 25th
Addison, Vt ... Sabbath, Feb. 1st
Athol, Mass ... Sabbath, Feb 8th
New Durham, N. H ... Sabbath, Feb. 15th
A. ROSS.

Bristol, R. I ... Sabbath, Jan 25th
Tremont, Mass ... Sundays, Feb 15th and 22d
JOHN T. DIXON.

Sandwich, N. H. (Vitum school-house) Sun., Jan. 25th
Hebron (McClure school-house) ... evening, Jan. 26th
G. H. WALLACE.

Great Works, Me ... Sunday, Jan. 25th
Nottingham, N/H ... Sunday, Feb. 1st
If these conflict with previous appointments, please write me at Dover, N. H. H. S. PINKHAM.

West Alton ... Friday evening, Jan. 23
Rye ... Sunday, Jan 25th
G. F. HAINES.

Dorchester, N. H ... Sunday, Jan. 25th and onward as the Lord directs.
W. W. SUTHERLAND.

Andover (where Bro. J. P. Brown may appoint) Sunday, Jan. 25th.
Lake Village, N. H. (North Church) ... Sun., Feb. 1st
D. W. DAVIS.

Lake Village, N. H. (North Church) Sunday, Feb. 8th
J. T. LIBBY.

Springfield, Mass. (Bethel) ... Sunday, Jan. 25th
E. OWEN.

North Rutland Mass ... Sunday, Jan. 25th
South Ashburnham, Mass ... evening, Jan. 29th
Fitzwilliam, N. H ... evening, Jan. 30th
Rutland, Vt ... Sunday, Feb. 1st
Vergennes, Vt, Tuesday evening, Feb. 3d, at Dr. Idgham's Chapel, and onward as the Lord directs.
This is a new field. GEO. A. STREETER.

Cambridgeport, Mass., every second Lord's day in the month. Z. BOODEY.

Corrinna, Me ... Sunday, Jan. 25th
Dexter Me ... Sunday, Feb. 1st
Levant, Me ... Sunday, Feb. 8th
West Levant, Me ... Sunday, Feb 15th
Hermon, Me ... Sunday, Feb. 22nd
Bangor, Me ... Sunday, March 1st
Holden, Me ... Sunday, March 8th
E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays in each month
F. M. DRAKE.

East Rochester, N. H ... Sunday, Jan. 25th
J. F. CHAMBERLIN.

Wilbraham, Mass ... Sunday, Feb. 8th
RUFUS BAKER.

Nashua, N. H ... Wednesday evening, Jan. 28th
Northfield, N. H. (Oak Hill school-house) Saturday evening, Feb. 14th, and over the Sabbath, Feb. 15th.
Andover, N. H ... Thursday evening, Feb 5th
East Canaan, N. H ... Sabbath, Feb 8th
SIMEON ROBY.

West Deerfield, N. H ... Sunday, Feb. 1st
C. R. PARSONS.

Steep Falls, Me ... Sunday, Feb. 1st
Standish, Me. (Four Corners) Thursday evening, Jan. 22nd.
Rochester, N. H ... Sunday, Jan. 25th
South Windham, Me. (Union Hall) ... Sunday, Feb. 8th
C. H. SWEET.

London, N. H. (Yellow school-house) evening, Jan. 31st, and Sunday, Feb. 1st. N. B. McMURPHY.

Northwood Narrows, N. H ... Sunday, Jan. 25th
C. S. EMERSON.

Barkhampsted, Ct ... Sunday, Jan. 25th
New Preston, Conn ... Thursday evening, Jan. 29th and onward.
S. WOODRUFF.

Rochester, N. H ... Sunday, Feb. 8th
Kennebunk Depot ... Sabbath, March 29th
J. R. TRIPP.

West Scarboro, Me. (Broad Turn school-house) Sunday, Jan. 25th. J. L. CHUTE.

Garland, Me ... Thursday evening, Jan. 22d and over Sunday. WM. H. DOUGHTY.

Steep Falls, Me ... Sunday, Jan. 25th
Porter, Me ... Sundays, Feb. 2d, 9th, and 16th
Newcastle, N. H ... Sunday, Feb. 23d
E. S. MOULTON.

East Concord, N. H. (Varney school-house) Sunday, Feb. 1st. O. W. KIMBALL.

Southbridge, Mass ... Sunday, Jan. 25th
A. MORSE.

Holderness, N. H. (Page school-house) Sun., Feb. 1st
Holderness, N. H. (Prescott school-house) Sunday, Feb. 15th. J. G. MOULTON.

Alton Corner ... Sunday, Jan. 25th
New Durham ... Sunday, Feb. 1st
Melvin Village ... Sunday, Feb. 8th
T. W. PIPER.

South Windham ... Sunday, Jan. 25th
South Harrison (Methodist meeting-house) Sunday, Feb. 1st. J. ALBERT LIBBY.

Alton, N. H ... Sunday, Feb. 1st
T. L. CHURCHILL.

Natick, Mass ... Sunday, Jan. 25th
J. N. SHERMAN.

Clinton, Mass ... Sunday, Feb 15th
H. H. TUCKER.

Clinton, Mass., Sunday, Feb. 1st, and a few evenings in the week if thought best. M. A. POTTER.

North Pembrook, evening, Jan. 31st, and Sunday, Feb. 1st. GEO. W. RANDALL.

Raymond, Iowa ... Sunday, Feb. 8th
J. W. BURROUGHS.

South Windsor, Ct ... Sunday, Feb 1st
North Somers, Ct ... Sunday, Feb 8th
Warehouse Point ... Sunday, Feb. 15th
G. L. WHITE.

Hoosick Conference ... Sunday, Jan. 25th
Will preach through the week as the way opens.
Rutland, Vt ... Sundays, Feb. 1st and 8th
H. K. FLAGG.

South Rochester, N. H ... Sunday, Jan. 25th
Willand's Pond, N. H ... Sunday, Feb. 1st
MRS. A. MARSTON.

Colebrook, N. H. (as Bro. H. E. Wiggins may arrange) Sabbaths, Feb. 8th and 15th.
C. S. SHATTUCK.

Kensington, N. H ... Sunday, Jan. 25th
S. S. MOONEY.

Groton, Vt. (at Bro. Plummer's) ... evening, Jan. 22d
West Groton ... evening, Jan. 23d
Topsam (Dexter school-house) ... evening, Jan. 24th
Topsam (Carson Bridge) ... Sunday, Jan. 25th
North Haverhill, N. H ... evening, Jan. 27th
Haverhill Centre ... evening, Jan. 28th
Haverhill (Large District) ... evening, Jan., 29th
Piermont Village ... evening, Jan. 31st
Piermont (Clay House) ... Sunday, Feb. 1st
GEO. E. BROWN.
J. B. S. PILLSBURY.

Bonny Eagle, Me ... Sunday, Jan. 25th
B. S. EMERY.

Bow, N. H ... Sunday, Jan. 25th
F. S. RANSOM.
J. B. BROWN.

South Livermore, Me ... Sunday, Jan. 25th
J. T. JORDAN.

Savannah, N. Y ... Tuesday evening, Jan. 20th and over the following Sunday.
Pineville, N. Y ... evenings, Jan. 27th and 28th
Auburn, N. Y ... evenings, Jan. 29th and 30th
Geneva, N. Y ... Sunday, Feb. 1st
and continue as long as it seems duty.
Others in Western New York wishing for my services, will please write me at Geneva, N. Y.
C. H. WILLIAMS.

Northwood Narrows, N. H ... Sunday, Jan. 25th
C. H. PARSONS.

Buffalo, N. Y., 528 Eagle St ... Jan. 25th
Bucklin's Corner, Chaut. Co. N. Y., or Ross Mills, as brethren appoint, Jan. 26th.
Muncy, Lycoming Co., Pa ... Jan. 30th
Warrensville (at the Good Templar's Hall) ... Feb. 1st
Near Pennsville ... Feb. 3—5th
South Creek, Bradford Co., Pa., Saturday evening, and over Sunday, Feb. 7th and 8th.
Elmira, N. Y. (as Bro. John S. Smith may arrange) evening, Feb. 9th.
Spring Mills, Alleghany Co., N. Y., or Westfield, Pa., as Bro. A. H. Briggs may appoint, commencing evening, Feb. 10th, and continuing eight days.
JOHN T. ONGLEY.

Holderness, N. H. (True school-house) Wednesday evening, Jan. 28th.
Tamworth, N. H. (Birch Intervale) ... eve., Jan. 29th
Freedom, N. H. (or where Bro. Philbrick may appoint) Sunday, Feb. 1st.
Albany, N. H ... evening, Feb. 5th
Holderness, N. H. (True school-house) Saturday evening, Feb. 7th, and over Sunday, the 8th.
LEVI ALLEN.

Canterbury, N. H. (Emery school-house) Sun., Jan. 25th
MRS. L. E. SAULPAUGH.

East Concord ... Sabbath, Feb. 8th
Please direct letters a few days ahead of the appointments. ROLAND D. GRANT.

Putnam, Ct ... Sunday, Jan. 25th
Wilbraham, Mass ... Sunday, Feb. 1st
P. S. BUTLER.

Wentworth, N. H ... evening, Jan. 24th and over Sunday, Jan. 25th. SR. J. DAVIS.

Campton, N. H. (Bump school-house) .. Sab., Jan. 25th
STEPHEN DINSMORE.

Scitico, Ct ... Sunday, Jan. 25th
W. O. HIGLEY.

Chichester (Pine Ground) Saturday evening, Jan. 24th and over Sunday, the 25th. S. VARNEY.

North Hermon, Me ... Sunday, Jan. 25th
Bangor ... evenings, Jan. 27th and 28th
West Levant ... evenings, Jan 29th and 30th
Corinna, Me. (Chapel) ... Sunday, Feb. 1st
Salem, Mass ... Sunday, Feb. 8th
New York City (Cooper Institute) ... Sunday, Feb. 15th
W. S. CAMPBELL.

Stowe, Mass. (Osgood Hall) ... Sunday, Feb. 1st
S. JULIA BUSWELL.

Poultney, Vt ... Sunday, Feb. 1st
W. L. HIMES.

Castleton, Vt ... Sunday, Feb. 1st
R. MOSHER.

LOWELL, MASS.
J. Harvey ... Sunday, Jan. 25th
David Leavitt ... Sunday, Feb. 1st
J. Harvey ... Sunday, Feb. 22d
M. Batchelor ... Sunday, March 1st
J. Harvey ... Sunday, March 22d
J. G. Smith ... Sunday, March 29th

LAWRENCE, MASS.
J. L. Prescott ... Sunday, Jan. 25th
C. Cunningham ... Sunday, Feb. 8th

TREMONT, MASS.
Benj. Woodside ... Sunday, Jan. 25th

SPRINGFIELD, MASS. (Bethel Church.)
E. Owen ... Sunday, Jan. 25th

SPRINGFIELD, MASS. (Franklin Hall).
H. Pratt ... Sunday, Jan. 25th

STONEHAM, MASS.
S. Julia Buswell ... Sunday, Jan. 25th

HAVERHILL, MASS. (Advent Hall.)
Geo. W. Brown (of Elliot, Me ... Sunday, Jan. 25th
D. M. Leavitt ... Sunday, Feb 1st
E. A. Stockman ... Sunday, Feb 8th
John Couch ... Sunday, Feb 15th
D. F. Leavitt ... Sunday, Feb. 22d
D. M. Leavitt ... Sunday, March 1st

CHICOPEE FALLS, MASS.
R. Baker ... Sunday, Jan. 25th

CAMBRIDGEPORT, MASS., Washington Hall, Main St.
A. Simpson ... Sabbath, Feb. 1st
S. S. Brewer ... Sabbath, March 8th

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt ... Sunday, Jan. 25th
H. Pratt ... Sunday, Feb. 8th

CONCORD, N. H. (Bethel, Green Street.)
J. G. Smith ... Sunday, Jan. 25th
E. A. Stockman ... Sunday, Feb. 15th
J. Albert Libby ... Sundays, Feb. 22d and March 1st

EAST CONCORD, N. H. (Ward House.)
Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill ... Sunday, Feb. 1st
Also the first Sunday in each month.
John Parsons ... Sunday, Jan. 25th

FARMINGTON, N. H.
T. L. Churchill ... Sunday, Jan. 25th
Wm. Bodge ... Sunday, Feb 1st
Geo. H. Wallace ... Sunday, Feb. 8th

HAMPTON, N. H.
Enoch Morrill ... Sunday, Jan. 25th
John Parsons ... Sunday, Feb. 1st

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
E. A. Stockman ... Sunday, Jan. 25th
E. A. Stockman ... Sunday, Feb. 1st
C. H. Fletcher ... Sunday, Feb. 8th
E. A. Stockman ... Sunday, Feb. 22d

PORTSMOUTH, N. H.
N. Glidden ... Sunday, Jan. 25th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck ... Sunday, Jan. 25th
O. W. Kimball ... Sunday, Feb. 8th

SEABROOK, N. H.
J. W. White ... Sunday, Jan. 25th
T. W. Piper ... Sunday, Feb. 15th

EXETER, N. H.
Roland D. Grant ... Sunday, Jan. 25th
E. Owen ... Sunday, Feb. 8th
E. Morrill ... Sunday, Feb. 22d
J. Harvey ... Sunday, March 8th
J. G. Smith ... Sunday, April 5th

DOVER, N. H.
S. S. Brewer ... Sundays, Jan. 25th and Feb. 1st
C. S. Emerson ... Sunday, Feb. 8th

RYE, N. H.
G. F. Hains ... Sunday, Jan. 25th
J. W. White ... Sunday, Feb. 1st
E. Morrill ... evening, Feb. 7th and Sunday, Feb. 8th.
S. Julia Buswell, Sunday, Feb. 15th, through the week as the Lord may direct, and over Sun., Feb. 22nd.
J. W. White ... Sunday, March 1st
F. M. Drake ... Sunday, March 29th

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
O. D. Woodruff ... Sunday, Feb. 1st
B. Hitchcock ... Sunday, March 29th

STEEP FALLS, ME.
E. S. Moulton ... Sunday, Jan 25th
C. H. Sweet ... Sunday, Feb. 1st
B. S. Emery ... Sunday, Feb. 15th

SOUTH BERWICK, ME. (Great Works.)
J. W. White ... Sunday, Feb. 8th
Geo. W. Brown ... Sunday, Feb. 22d
J. W. White ... Sunday, March 8th
C. Goodrich ... Sunday, March 22d

PORTLAND, ME. (Union Hall.)
E. B. Wells ... Sunday, Jan. 25th
H. Pratt ... Sunday, Feb. 1st
S. S. Brewer ... Sundays, Feb. 8th and 15th
C. Goodrich ... Sunday, Feb. 22d

BRIDGEPORT, CT.
Mrs. E. A. Warren ... Sunday, Jan. 25th and through the winter every other Sunday.

BRISTOL, CT.
C. F. Morse ... Sunday, Jan. 25th
B. Hitchcock ... Sunday, Feb. 1st

NEW YORK CITY.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. COX, 273 W. 22nd street.

At Temple Hall, No. 229 Bowery, three and a half blocks above Grand street, preaching every Sunday, at 10½ A. M., 3 P. M., and 7½ P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

MEETINGS in Saratoga Springs, N. Y. (Second Advent Church), every Sunday, at 10½ A. M. and seven P. M., in lower Town Hall, corner of Broadway and Lake Avenue. Sunday School and Bible Class directly after the morning service. Prayer meeting every Thursday evening at the residence of the pastors, *Van Dam Street, first house east of Broadway.*
WM. A. & M. L. DURAND, Pastors.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. WM. C. STEWART, Pastor.

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. E. M., Com.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*) Meetings every Sunday, at 10½ A. M. and 3 and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. ONGLEY.

PROVIDENCE, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

THERE will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. BURROUGHS.

ADVENT meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. GEO. WAUGH.

GOSPEL meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. MABEY, Pastor.

WINSTED, CT.—Meetings are held at the Good Templar's Hall every Sunday, at 10½ A. M., and Wednesday evening at 7½ o'clock. F. D. FYLER, Sec.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

ELIDA, ILL.—Preaching the second and fourth Sabbaths of each month, by Eld. C. C. Marston.

WEST DEERFIELD, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.

To Preaching Brethren.

THOSE wishing to preach at Lawrence, Mass., please correspond with Joseph Churchill, Woodbury Churchill, or John T. Merrill, Com.

THOSE wishing to preach in Lewiston, Me., are requested to call upon James Tracy, corner of Whitney and Turner Streets, Auburn.

THOSE wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

THOSE wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

THOSE wishing to preach at Hoosick Falls, N. Y., will please correspond with R. L. HARRISON.

THE Fitchburg Advent Christian Church hold its meetings at Belding & Dickenson's Hall, Main Street. Correspond with J. D. Merriam.

THOSE wishing to preach in Woodford, Vt., will please correspond with Bro. Geo. F. Townsend, Bennington, Vt.

THOSE who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Brethren wishing to preach in Canterbury, N. H., will please correspond with Thos. S. Tucker.

THOSE wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Tracy.

THOSE wishing to preach in Lyman, Me., can correspond with Bro. J. R. Tripp, Alfred, Me.

THOSE wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

THOSE wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

THOSE wishing to preach in Bath, Me., must first correspond with James Ham or Wm. Blaisdell, committee.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. WM. KELLAWAY'S address is 78 Newgate Street, London, England.
☞ I. K. LOMBARD'S address is Burke, Vt.
☞ ELD. JESSE GAY'S address is now Saco, Me.
☞ N. H. REED'S address is Shag Harbor, N. S.
☞ P. W. HOUGH'S address is Fairbank, Buchanan Co., Iowa.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J W Finn, A W Sibley, T W Piper, R H Bateman, W Vreeland, R Polley, M L Lawrence, J Welch, W A Munroe, John Parsons, K W Macomber, S Dunbar, T Wells, C S Sherman, E H Durand, Mrs A Hotchkiss, J T Gray, H A Olmsted, W E Thomas, E C Cowles, W H Currier, L Willey, H A Olmsted, H B Sevey, Cynthia E. Shaw, Jane S Yaw, A C Taylor, Mary Veazey.

CASH RECEIVED FOR BOOKS AND TRACTS.—J E Gifford $1 25, J Miett 75c, E L Priest $1 00, J F Bishop 56c, M. L. Lawrence 25c, W. F Talley 10c, C L Mosely 25c, H Penny 60c, H Vaudry 25c, Geo H Sawyer $2 85, H. S. Pinkham 53c, S. D. Gay 50c, W E Thomas $2.25, J B Reed $1.25, W W Cheadle $1.50, Z H McGrew 70c, H A Hoyt 65c, W M Hall $12.00, G M Near 50c, J Lemoster 10c, R Kennedy 50c.

BOOKS AND TRACTS SENT.—By Mail—J E Gifford (2 pack), E L Priest, H Penney, C L Mosely, J Miett, Mrs J F Bishop, W F Talley, Dr. S C Breed, Geo E Patton, A F Jackson, H S Pinkham, H Vaudry, S D Gay, Geo H Sawyer, S C Bennett, Z H McGrew, W W Cheadle, J F Sykes, J B Reed (2 pack), W E Thomas, W Westlake, H A Hoyt, S P Shepard, R Kennedy, J Lemoster, A Edger, O Thomas (2 pack), D Mathewson, W W Cheadle.

ARTICLES RECEIVED.—C Wire, L Allen, F. Bates, A Devareux, G W Howard, M Hale, P Hodgdon, F D Thurman, J Carr, A A Sargent, P Tandy, A P Moore, D D Reed, O Garland, C Eckhart, R H Bateman, J G Orchard, L Boutell, J W Burroughs, J T Ongley, C Mendenhall.

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AG'T.

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AG'T.

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This paper is edited by Elds. John Couch, Wm. Sheldon, A. A. Phelps, Miles Grant, and others, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.75, with a book or engraving free.

All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for sample copies (sent free) or for the *Bible Banner* alone, should be addressed to H. A. KING, 14 Murray street, New York.

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[illegible]

GOOD NEWS FROM ROME.

HELEN ANGELL GOODWIN.

Now glory to God in the highest,
For the truth has been spoken at Rome!
The curses sent forth on the faithful,
To their blasphemous authors come home.

New Luthers are flinging defiance
In the face of the impious plan,
Of binding the Bible and conscience
At the feet of infallible—MAN!

Thou art drunk with the blood of the martyrs,
O mother of harlots and lies!
From thy bed of perdition, forever
The smoke of thy torment shall rise.

Thou hast summoned thy foul inquisition
From the blood of the shuddering past;
But the arm of thy fury is broken;
Thy triumph is over at last.

Thou claimest the might of Jehovah,
But thy captives shall ruin thy throne;
The nations who crowned thee shall hate thee;
God—God shall be worshiped alone!

Behold ye, great Babylon fallen!
Her millions shall surely go free;
The people who wander in darkness
The day of salvation shall see.

Joy! Joy to the seven-hilled city
Whose horror of bondage is past!
The sword of the Spirit shall conquer
The armies of error at last.

O earth! let thy myriad voices
With praises fill "heaven's high dome";
For glory millennial dawneth,—
The truth has been spoken at Rome.

Center Harbor, N. H.

INQUIRY.

We received a letter of inquiry from a brother in Chicago in relation to the wife of Eld. Sherman, of Piermont, N. H., being healed last August as reported in many papers. It has been reported in Spiritualist papers that Sister Sherman was healed by using Spiritualistic prescriptions. The inquirer wishes to know if their representations are correct. The following communication from the pen of the person who was healed will answer the question directly:—

Piermont, N. H., Jan. 3d, 1874.

DEAR BRO. COUCH:—I received by to-night's mail a line from Mrs. O. D. Eastman, enclosing yours, which I again enclose to you. I herewith give a statement of facts relating to my consulting "mediums."

Last April I was reduced by severe illness to the borders of the grave, to all human appearance. My brother's wife, Mrs. Clark, who is a Spiritualist, came to spend a few days with me, to assist in ministering to my wants. She was very desirous of having us consent to let her send a lock of my hair to Mrs. A. A. Robinson of Chicago. I was too weak and low to consent or refuse. My husband very reluctantly consented, in gratitude for her kindness to me, and not from any faith *we* had in it. Mrs. R. sent a diagnosis of my case, with printed prescriptions for medicine which we never used. She also sent two "magnetized papers," as she called them, to be applied to my head. These must be applied every night; for as she claimed in her printed directions, and as she is said by a reporter of the Chicago *Sunday Times* to claim, "there is not necessarily any remarkable virtue in the paper itself," but she alleges that "it acts like a conductor, and having been magnetized by the spirits through her, these same spirits, so long as the magnetism is retained, can produce effects when the paper is on the person of the patient, providing conditions are favorable." These papers must also, to prove of any use, '*be renewed every ten days.*' They were applied *one* night to my head. My husband, my attendant and myself all remember this. My husband has *an impression* that they were used two nights, but is not *sure* that it was so. My nurse and myself have no recollection of it. *This is all that was ever done with any of her prescriptions or papers.* This was in the early part of April last.

I lingered on with no material change in my condition, save some temporary relief from the extreme pain and weakness of the severe illness of the Spring months, till August 27th, 1873. My case was becoming *more hopeless*, and I was growing *more helpless;* and it was apparent to all that nothing but Divine power could raise me. In this state, on the evening of Aug. 27th, I was moved and aided by the power of the Holy Spirit to place my case, spiritually considered, in the hands of the Great Physician. I had no thought of being restored to bodily health. I wanted grace to suffer patiently all God's will. This was given abundantly. Then, *to prove* "that the Son of man hath power on earth," I was offered the blessing of health on the easy condition of faith in his ability to restore it. Power to believe was given, and at the bidding of Jesus I arose and walked.

I boldly and fearlessly ascribe the honor and glory to his name. It was all his work. My whole soul goes out in adoring "wonder, love and praise" to him who so marvelously restored, and has so graciously preserved my health during the past four months, so that at this writing I am in good and apparently firm health, feeling *no return* of my diseases. I am truly "a new creature." "Old things are passed away; behold, all things are become new." This is true not only in a physical, but which is far better and more glorious, in a spiritual sense. To God be all the glory!

I know the Spiritualists claim my case as being wrought by their power, and I am represented as withholding facts in the case from the public. I desire to conceal nothing. I have tried to obey faithfully the command of the heavenly Healer, that was given while the healing power was being imparted, "Go, tell how great things *the Lord* hath done for thee." Had I no other evidence that I was healed by the power of Jesus Christ, this command alone would be positive proof that he was the agent of my case and none other. The fact of my having worn on my head those magnetized papers one night, or two at the most, and that early in April, while the cure was wrought the last of August, is the only thing by which they can lay any claim to my cure. This was done when I was weak, and my mind and memory being correspondingly weak, it passed from me, and I had forgotten it till it was brought to my notice within a few days, by seeing that my cure was being published in the Spiritualist papers, and claimed by them; and even when I was asked, by letter, if I had ever taken her medicines, I replied in good faith that I had not; not then thinking of the "papers" at all. But later, my brother's wife reminded me of it, by asking me if I did not remember wearing them one night, admitting herself that it would be nothing strange at all to know that it had passed from my memory, owing to my reduced state at the time. Not till then did I recall it.

This, as I have stated it, is the truth concerning the matter. I am accused of falsehood in withholding a part of the facts, "for the sake of supporting a creed." But God, who knows my heart, and before whom I expect ere long to stand as my Judge, is witness to the integrity of the same. May he forgive me for giving them even *so small* an advantage over me! I humbly confess it before him, and he graciously pardons and blots out the error. I do, by his grace, resolve never again to tamper with it, for it was so clearly shown me on the memorable night of Aug. 27th that Spiritualism was a fatal delusion of Satan, by which he would, if it were possible, deceive "even the very elect," that I desire what little influence I have to be directed against it.

Pray for me, my dear brother, that I may ever stand up boldly for Jesus, confess faithfully "what great things the Lord hath done for me, and obey fully the injunction, "Abstain from *all appearance* of evil." Yours in the love and "fellowship of the Father and of his Son Jesus Christ" whose "blood cleanseth us from all sin."

ELLEN C. SHERMAN.

If Eld. Sherman's wife was healed through the medium of spirits, as claimed by the Spiritualists, she was healed without any faith in their virtue or power to perform such a work. She had no faith in them before her restoration, and declares that the one who healed her revealed to her at the time of her recovery that Spiritualism is evil and only evil. If the spirits healed her, they must have been very foolish spirits to have suffered the wonderful virtue of their remedies to remain more than four months inoperative, while the invalid was growing worse and going to the very doors of death, and then suffer her by their agency to be suddenly raised to health while asking Christ to restore her, and while being impressed that these spirits were devils doing a blasphemous work. The truth is, these spirits are false in all their appearance and teaching, and those who follow them blasphemously denounce Christ, and would rob him of the honor of every glorious act of mercy to the children of men. J. C.

A WORD FOR THE CRISIS.

H. MUNGER.

What would our Advent family do without the *Crisis?* It is almost indispensable, especially for preachers. They get an outline sketch of the most important events in the world every week, and generally prophetically applied with honest ingenuity. This is meat in due season. We are never so thankful for health as when we regain it after a sickness. If the paper fails to come one week, we feel the loss. If we stop with those who do not take it, there is something lacking; but when we see the *Crisis* on the table we feel at home with the family. I am not alone in believing it the best family religious paper printed. The *Times* is the next best. I think the body generally do not appreciate fully the benefit we are receiving from our Advent papers. Ask the old people and invalids that cannot get out to meeting what their paper is worth to them, and you will get an expression of gratitude. Such are the ones that are blest the most by it. The Editors do not enjoy it as much only by knowing it is appreciated and a blessing to others. The readers have no responsibility only to pay $2.00 a year, while those who manage the paper are under a pressure of responsibility every day, and blamed beside. Our people ought to consider that Editors of an Advent paper stand out openly for a target for all to fire at; and we ought to stand by them, certainly while they are honestly trying to serve us. There are thousands of eyes watching the operatives, and the machinery cannot clash without being soon detected.

Some writers are too sensitive about every word they write being published. A man must be very perfect, or have a high estimate of his ability, to think that the editor cannot better his production in any respect. I never think of giving a string of fish to any one with the condition that they must cook them without dressing; nor a peck of corn or apples, charging them to eat the cores or bran. Perhaps I have more confidence in the cooks or editors, and think they can dress and fix my pieces for the press better than I can; and I find no fault with them for so doing. Sometimes they have shrunk more than one-third in dressing and sifting. All do not require the bran in their bread to keep them healthy.

The Second Advent people have more influence now, than ever before. The seed sown years ago is beginning to show itself in nearly every field or church. Our work is not in vain, nor yet done. Where there was one church twenty years ago, there are ten now on the continent; and ten times their number looking favorably at the great truths we advocate. If we keep at work prudently with the tools or facilities we have, and keep together in effort, the world will soon see God has been with this truth, if they do not fully endorse it. Our tracts, papers and missionary preachers are doing a great work; more than many of our brethren are aware of.

The object of this letter is to influence such as I can to look at this subject from this stand-point. The papers and tracts, editors and preachers, belong to God and his people; and if you are of his people, all is yours. Think of it, and act. I will propose that each person try to get a subscriber for the *Crisis* at once, and the preachers ten each, and we shall be more interested. We want the co-operation of all belonging to the body. The editors and office help are working well, and if all will do what we can, instead of watching others with a jealous eye, the cause will prosper in spite of the few seeming obstacles thrown in the way by those who are trying to switch off a class on side tracks or issues. Keep on the main track, brethren,—it leads to the kingdom long looked for.

— Nothing can be very ill with us when all is well within; we are not hurt till our souls are hurt. If the soul itself be out of tune, outward things will do us no more good than a fair shoe to a gouty foot.

— Trust him in nothing, who makes not conscience of every thing.

SOCIAL MEETINGS.

GEO. E. LEE.

How to have a good social meeting is oftentimes an apparent perplexity. But the mystery is easily solved when we consider that it is sociability on the part of each one that makes a meeting *social*. There are many kinds of meetings at the present day, and nearly all of them are apt to be very social, with one exception; and that is, some religious meetings. Such, as a general thing, are those where some particular ones are obliged, or incline to do nearly all the singing, praying, and exhorting, instead of all exhorting one another as suggested by Paul in Heb. 3: 13. Here we are told to "exhort one another daily," but how few heed it! How little real love for the prayer and conference meeting! Instead of making the house of prayer the most favorite resort, and attending it punctually on account of a genuine love for it, excuses are easily made for staying away. And many times when such do attend, their sociability is always noticeable before and after the meeting. Or, if a meeting is appointed for singing, and they attend, not to sing, but to *hear* (?) the singing, they are social enough to talk all the time.

Now we read of "a time to keep silence, and a time to speak;" and it is really a wonder that when silence is desirable, some will persist in speaking, and when a time is appointed to speak, they occasionally become so silent that drowsiness overcomes them. Can it be that *such* are *filled* with "joy unspeakable?" If because of an abundance of joy they are dumb, is it natural to suppose that we should have a "dull, dry," meeting?" On the contrary, would it not be a similar meeting to that on the "day of Pentecost," when "they were *all* filled with the Holy Ghost," and gave expression to their joy in such a manner as to cause some to think they were drunken? Yes, we answer, there must be *some kind* of a manifestation where the heart is filled with joy *un*speakable;" for "out of the abundance of the heart, the mouth speaketh," and if some cannot *speak* it, they will *sing* it, others will shout it, while some are so filled with joy, that their eyes become as it were a "fountain of tears."

Then if we desire a real Holy Ghost meeting, we must each one be "filled with the Spirit," which is not a spirit of malice or jealousy. When *self* is all gone, and we go to a meeting with a good supply of the "fruits of the Spirit," a blessed result will follow. If we "fear the Lord" with the right kind of fear, we shall "*speak often* one to another," and there will be a oneness in Christ, such as will have a telling effect upon the minds of unbelievers. So much so, that the "almost persuaded" will be led by the unity of the brethren to see an *attraction* in the religion of Christ, and be "fully persuaded" by the melting power of his love.

The spirit which God giveth us is "not of fear, but of power, and of love, and of a sound mind." 2 Tim. 1: 7. Hence, if we are in possession of *that* spirit, we shall not *fear* one another, and thus be kept from owning our Redeemer, but we shall certainly have his power with us to such an extent as to see the result of our labor in the salvation of such as shall be saved.

Springfield, Mass., Jan. 9th 1873

THE DEVIL.

C. H. SWEET.

Many persons are laboring hard to convince themselves, and others, that the Bible does not teach the existence of a personal devil. When listening to their efforts, and reading their productions, I am often reminded of the story of the robber, who, just before committing some of his great robberies, would hire men to go out and circulate the report that he was dead. Those who placed confidence in the report would be less careful about securing their treasures, and the robber succeeded in obtaining them much more readily than he otherwise would.

I am fully convinced that the devil is working upon this very plan at the present time. Let us neither believe his false report, nor aid in circulating it.

It is not my purpose to present to you at this time an argument upon this subject, but to call your attention to the following truthful words from the pen of another:—"The Bible will need a deal of interpreting and adjusting, to get all traces of a personal Satan out of it. Still it can be done. Decide first that the Bible does not teach his existence, and then learned ingenuity can easily put him out of every verse where now he seems to be seen." I know of no other way for a man to satisfy himself that the existence of a personal devil is not taught in the Bible. This course I am unwilling to take, therefore I must remain of the opinion that such a being does exist. But thank God he is *soon* to be destroyed.

Steep Falls, Me.

ADAM CLARKE'S COMMENTS ON EX. 12: 40.

N. SHUMWAY.

The Samaritan Pentateuch, in all its manuscripts and printed copies, reads the passage thus: "Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years." The same sum is given by St. Paul, Gal. 3: 17, who reckons from the promise made to Abraham when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt. And this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages—*they and their fathers*, and, *in the land of Canaan*—which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction.

It may be necessary to observe, that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses. The Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic, as well as ancient copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement. And thus in the mouth of these three most respectable witnesses the whole account is established. That these three witnesses have the truth, the chronology itself proves; for from Abraham's entrance into Canaan, to the birth of Isaac, was twenty-five years. Gen. 12: 4, and 17: 1, 2. Isaac was sixty years old at the birth of Jacob (Gen. 25: 26), and Jacob was one hundred and thirty at his going down into Egypt (Gen. 47: 9), which three sums make two hundred and fifteen years. And then Jacob and his children having continued in Egypt two hundred and fifteen years more, the whole sum of four hundred and thirty years is regularly completed.

ZION'S HILL.

L. BOUTELL.

Saturday afternoon, Jan. 3d, a message was brought me to go to East Weymouth and feed the flock of God that worship in a new chapel recently built. The evening train that runs like the lightning soon landed me at the depot. I inquired for "Zion's Hill," and all could give direction to this sacred spot. After a short and muddy walk I came in sight of the chapel, which was the same spot where we pitched our mission tent three years since. I found they expected some one to be sent them by the Lord, but I was a surprise to them all. We had a blessed free meeting at Bro. Sanclair's that evening. Sunday morning we went to the chapel. It is a very neat house,—will seat three hundred or more, and is good enough for all that love *pure, undefiled religion* more than conformity to the world and the fashions and extravagances of the day.

In the morning we had prayer and conference meeting, and had evident tokens of the Lord's presence while rehearsing the same "old story" of the love of Jesus, and the certainty of his soon coming. The responses said plainly that we were among those of "like precious faith." Bro. Sanclair of N. H., a Methodist preacher, was with us, and we all enjoyed the day together. I preached in the afternoon, he in the evening. In the afternoon after preaching we had a precious communion season, where the disciples of Jesus came round the table of our common Lord, of which Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Our thoughts were carried back to Calvary's tragic scenes; our hearts were melted, our consecrations renewed, our love and fellowship strengthened. All, we hope, were made better. The congregations were good, and appeared interested. It surely was a good day at Zion's Hill. Everything betokens an interest there which can but result in good to the community. I bid them God speed in the right.

LUKE 14: 33.

HENRY PRATT.

"Likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

The idea that has obtained that people may become christians, or disciples of Christ, without forsaking all, is virtually saying that Christ's words are not truthful. Soldiers that enter into the service of their country must leave all, and take the government uniform. And Paul says, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

A soldier's life is one of wearisomeness, self-denial, and suffering. "Wherein (says Paul) I suffer trouble as an evil doer even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." We suffer for others, endure for others. But he encourages us, when in this suffering and endurance, with the assurance that if we suffer with him, we shall reign with him. A christian soldier's life is a life of hardships;—it is the forsaking all for Christ.

This dispensational position, "*out to meet the Lord*," will humble us, and we shall find out what is in our hearts ere we get through. He alone will be able to stand who taketh unto himself the whole armor of God. The truth will be very essential in this conflict. Soldiers that pay little or no heed to the captain's orders do not get promoted, nor approved. They may feel well in doing what they think best, but when God makes requisition, as in the case of Saul, we shall learn that "obedience is better than sacrifice, and to hearken than the fat of rams."

My brethren, if there be any among you who have not given up all, or in the language of Christ "forsaken all" for him, then be assured that they have no part nor lot in the matter. If you have seen the time when you could say like Peter, "We have left all and followed thee," and are not there now, you need like Peter to be converted. And when you are "converted, strengthen the brethren."

PREACHERS.

I am persuaded that three-fourths of all who steadily follow preaching, depending on it for a livelihood, lose their independence. They do not make public opinion—they only reflect it. How could it be otherwise when, as every body knows, the first utterance of the worldly minded member ("whose name is Legion"), when displeased by an unfortunate "sermon," is "I'll never *pay him* another cent!" The consequence is, that shrewd and discerning people may be found everywhere who look upon preachers as a sort of fashionable appendage, like "the king's fool," in old monarchies. In the Papal church the clergy are reverenced and looked upon as shielded by a special providence. But the lower clergy look up to the higher and are slaves. Among Protestants, preachers, while professing to be the great conservators of mortals, degenerate into mendicants, or rather paupers, speaking frivolous pieces, miscalled *sermons*, for public patronage. No other door could be opened for all the innovations, now threatening the ruin of this reformation, that would give such free access, as this brood of hireling clergy called "pastors."

One will not need to go far to find a "pastor" parading his little performances before empty benches, and whining that "we cannot get any audience here till we get rid of those old fogies who pretend to be so conscientious that they won't allow us to have an organ, a fair, or festival, nor encourage any preacher, unless it be one who is forever harping on baptism!" At the next town may be found one who, with the aid of some silly youngsters, and a score of half hearted older ones, has crowded the old fogies off the track, and has all these appliances, and who never alludes to baptism unless it be with a saintly upturning of eyeballs to speak of "a baptism of divine love." But, after all, they fail to draw an audience; and they dare not preach the word of the Lord to the few who do come. The gospel will be distasteful to several members of the choir, and the organist won't play for any hydraulic church. Therefore the poor ninny can do nothing but watch the weather-cock in his popular party and set his sails accordingly. There are many men, I doubt not, who are honest and true to Jesus and his word, who do nothing but preach. But so many fall in the trial which is sure to come, that each preacher to be safe, should keep himself in such a position, that he may snap his fingers in the face of social and moneyed influence, when they threaten to "stop the feed" if he don't preach to suit them.

The people are irreligious—the people in the churches have no faith. For one humble disciple who asks, "What does the Lord say?" there are four who ask "What will Mrs. Grundy say?" We need courageous and independent men who believe God, and fear not to declare his word.

I steadfastly believe that the current innovations might have been kept out, or might now be put out, if preachers were not afraid to attack them. The Jews said, "Give us a king," God gave them Saul. The people now cry, "Give us pastors! give us music! give us fairs, festivals, and lotteries! give us conventions and societies! Allow us innocent amusements!" And God is giving them over to ungodliness and worldly lusts. Presently the profoundly respectable denomination, "The Disciples church," will receive the right hand of fellowship as an "evangelical church." And then God will raise up another people who will defend the honor of his name.—*Joseph Franklin, in Christian Review.*

A WATCHWORD.

MRS. C. CURRY.

"Watch therefore; for ye know not what hour your Lord doth come."

The christian having this passage of Scripture as a watchword, will have an incentive to diligence and constant vigilance that will inspire him to renewed efforts daily, nay hourly. The lowlands of christian experience will be rapidly passed over, and the progress onward. The examples of weak professors will be no stumbling block, and the petty trials or more harassing cares of life will be of minor importance. This constant watchfulness will cause a conscientious performance of every duty, and a yearning for holiness will be the result. To satisfy this hungering is the office of the Holy Spirit. "If I go not away, the Comforter will not come," says Jesus; and the Comforter never does come save when the soul is hungering and thirsting after righteousness. Faith is the gift of God. He says, "Ask and ye shall receive."

When the Holy Spirit has baptized the heart, a sacred, heavenly joy is experienced. No more does the soul feel like saying, Do I love the Lord or not? An assurance is felt that Jesus has sealed that heart for his own. There are no doubts, no fears,—the heart is at rest with God—with all mankind, and with itself.

No christian is in a condition to adopt the watchword unless he has attained this happy experience. No luke-warm follower, nor unfaithful one will gladly welcome the advent of the Messiah *now*. But the christian who daily looks for Jesus, whose heart is cleansed by the blood of the Lamb is continually on the alert to improve the passing moments, embracing every opportunity to give the cup of cold water, or perform some act of kindness in the name of the Master. Not, that thereby he will merit heaven, for his "righteousness is as filthy rags"; but through the merit of Christ he expects salvation, and when he is saved he will be but a sinner saved by grace. He feels that each little act of kindness done in the name of a disciple is done to Christ, and he would be about his Master's business when he comes. Oh, this watching and working Jesus loves! How the hearts of such glow with joy as they realize that the day is drawing near when Christ in his glory shall come to gather his children home.

Then let us not only watch, but pray and work, that he may find us, not idlers, but diligently improving the time.

TOBACCO.

B. TAYLOR.

I frequently hear discussions and read pieces against the use of tobacco,—sometimes from those who have formed the appetite, and sometimes from those who have not; but all arrive at one conclusion, viz., that it is a filthy habit; and yet some of these still continue its use.

I think that God created me a strong and healthy child, and I have grown to be the same kind of a man; and my constitution will bear a great deal of abuse. But I have applied the test of using tobacco for several years, and find I cannot bear that without injury, and therefore have broken away from the filthy and injurious habit, and stand today a free man. Now some one will ask me how I broke away from it. This question I have to answer a great many times, and have but one receipt for the evil, and it will cure every case, no matter of how long standing. How have you kept yourselves from committing any sin, that in former days you have rolled as a sweet morsel under your tongue? Have you done it by continuing to practice the same, and constantly asking God to help you to overcome it? No; never was a sin conquered in that way. Neither have you overcome by leaving off the practice of any sin for a short time, then when the temptation came strong, indulge a little, and thus break off by degrees. The only way you ever overcame a sin was *discontinuing its practice at once*, and then and there asking God for help. Now I think that every one that has discontinued the use of tobacco in this way, has been kept free from it until they have backsliden from God.

Those who do not profess to be governed by the Spirit of God have no right to practice anything which is injurious to their health, or degrading to their moral character. Show yourselves men! Break away from the vile habit, and let us see that you are what you claim to be,—men capable of governing yourselves; or else give yourselves into the hands of your Creator, and ask him to deliver you from one of the filthiest habits that ever disgraced humanity.

New Britain, Ct., 1873.

— It is good so to desire blessings from God, that we may be the better for enjoying them; so to crave water, that it may not be attended with bitterness.

EXPERIENCE.

L. ALLEN.

Over fifty years ago I started in the service of the Lord. He did for me all I asked him to, and that was to have mercy upon me a sinner, and forgive my sins. He did so, and more too; he filled me with his love. I lived on year after year, sometimes upon the mount, and then down in the valley; some of the time shouting happy, and then down below zero; sometimes condemned, and sometimes justified. I saw my older brethren, that enjoyed the blessing of holiness, more even in their enjoyment, and I knew they enjoyed more of the love of God than I did. And I knew the Lord was no respecter of persons, and at times I was under deep conviction for that special blessing of perfect love, or holiness. There was to be a campmeeting holden in Withington. I thought I would make arrangements to go to that meeting. I laid aside all worldly cares and anxieties. I really hungered and thirsted after righteousness. Such, I read, "shall be filled." The time came for the meeting. I took a blanket under my arm and started. I bade my little family "good bye," to be gone a week. I don't know but I felt some as Abraham did when he started with Isaac to offer him. To be sure I had no Isaac to offer, but I had *poor self* to offer. I went on meditating and praying. I thought I would not come home until the Lord gave me this great blessing. He knew I was in earnest, and I had not been on the ground long before he answered my prayer, and gave me what "greenbacks" cannot buy. Glory to God in the highest! on earth peace, good will towards men!

Be patient, brethren, I am most through. I can say truthfully, I feel this blessing in my soul while I have been writing this epistle. I want to say to my young brethren and sisters, Don't rest until you seek this fulness; for it will pay more than a hundred per cent. I think this is the last letter you will read in the *Crisis* from me; for I write but a little, as my hand trembles very badly.

Chicopee Falls, Jan. 10th, 1874.

AT REST.

TO THE MEMORY OF MRS. SUSAN DAVIS DENNETT, wife of the late Col. Nath'l. Dennett, of Portsmouth.

"We've laid her to rest—and now calmly she's sleeping—
Unconscious alike of earth's joy and its strife;
While angels around her their watch care are keeping,
Awaiting the summons to call her to life.

We've laid her to rest—but she soon will awaken—
The Life-giver cometh his people to save;
He'll rescue the captives death's strong hand hath taken,
And bring them in triumph from out the cold grave.

We've laid her to rest—but again we shall meet her
Where sorrow and sighing and tears are all o'er;
In the bright world to come soon with rapture we'll greet her,
Where death and the tomb can divide us no more."

—*Sel. by C. A. Hodgdon.*

Home & Health.

RAGGED TOM, THE SURETY.

One Sunday afternoon, a big boy stood at the door of the Sunday school. He was so bad that he had been turned out of school the Sunday before. His father and mother brought him and begged he might be received in again. The superintendent said, "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school," said the parents, "but he is ten times worse at home, and he will be lost if you do not take him back."

We could take him back, if we could secure his good behavior. I will see, thought the superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again, but we cannot take him back without making sure of his good behavior. Will any one be surety for him?"

A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big bad boy, and was very sorry no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard the little voice, "If you please, sir; I will, Sir."

"You, Tom, a little boy like you? Do you know what is meant by being surety, Tom?"

"Yes, Sir, if you please; it means that when he is a bad boy I am to be punished for it."

"And are you willing to be punished for that big boy?"

"Yes, Sir, if he's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with a downcast face, walked across the floor. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—no, never." God had graciously put that thought into the big boy's mind. He was helping Tom as a surety.

As the children were leaving school, the superintendent saw the big boy and little Tom walking away together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to his mother, "Where is your son, Tom?"

"O, he's just gone up stairs with a great boy he brought in with him. I don't know what they are doing."

"May I go up?"

"O yes, sir."

The superintendent went softly and quickly up the stairs, and as he reached the top he could see through the door that Tom and the boy were kneeling together. He soon heard Tom's voice, saying "O, Lord, make this boy, who has been the worst boy in the school, O, Lord, make him the best."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them, and he made the big boy to become one of the best boys in the school, and raised up friends for "Ragged Tom," who put him to school, and after that sent him to college, so that at length he went as a missionary to the heathen.—*Concord Statesman.*

CARE FOR SPARROWS.

A little girl, seeing the servant throw the crumbs into the fire, said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help him take care of the little birds, than scatter or waste the food that he gives us."

So she carefully collected what was left of the crumbs, and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this every day collected in a little basket the crumbs and bits of bread that had fallen around the table, and threw them under the window for the little birds, who during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support.

How beautiful it was to see this little girl trying "to help God," as she said, and thus early learning to be kind to the helpless of God's creatures! Children, embrace every opportunity of showing kindness to animals!

I LOVE JESUS.

'Tis a silvery, childish voice;
How it makes my heart rejoice!
It's pure, gentle accents well
Like a distant, clear-toned bell,
While she sweetly tries to tell,—
"I love Jesus!"

On each Sabbath day I greet
The soft patter of her feet:
How I love to see her raise
Her blue eyes to heaven in praise,
While her sweet voice gently says,—
"I love Jesus!"

Such as thee our Savior blessed,
To his bosom kindly pressed:
Make her, Savior, all like thee,
In her childish purity;
May her language ever be,—
"I love Jesus!"

—*Sel. by W. D. Tucker.*

THE following anecdote, though old, will bear repeating: "A gentleman was once riding in Scotland by a bleaching ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," replied the poor woman, "if you will look at this web on the grass, you will see as fast as ever I put the water on it the sun dries it all up, and yet, sir, I see it gets whiter and whiter!"

FOOD.

No animal or plant can exist without nourishment. Food is the staff of life; and the quality of the food determines the quality of the plant. An inferior article of food will produce an inferior plant; thus, plants grown in the shade lack beauty and color. A field of wheat in the open plain stands a hundred-fold better chance of a crop than one in the shady grove. Plants require the stimulating influence of the sun's rays, as well as the nourishment which they obtain from the ground. Animals also need light, as well as solid food, to nourish the system.

If you build a house of decayed timber, it will not stand the weather, nor endure for many years. If you make a road of clay, or muck, or sawdust, it will soon become a bed of mud; but if it is of stone, and coveved with nice gravel, you have a good road at all times.

So if you nourish the body with good, healthful food, you are taking a step in the right direction. It is the quality of the food which determines the quality of brain, bone, and muscle; and what articles of food are equal to grains, fruits, and vegetables, in imparting strength to the system? All meats are on the road to decay from the moment the poor animal is robbed of its life; and what an absurd thing it is to suppose that fat and grease can build up the system! Depend upon it, dear reader, if you would avoid scrofula and secure sound health, you must use hygienic articles of food.—*Jos. Clarke.*

SLEEPING IN DRAUGHTS.

Mr. Lewis W. Leeds, the distinguished writer on ventilation, offers, in the November number of the *Sanitarian*, views which will be regarded as novel on the subject of sleeping in draughts. He believes in it, and says: "I have not the slightest doubt that if every individual in the city of New York were to sleep on the house-top instead of in their stifling rooms, the rate of mortality would be reduced twenty-five per cent in three months; and if they could have blankets enough to keep warm, and be merely screened from the rain at night, without obstructing the currents of air—or, in other words, to sleep directly in all the draughts they could get—the mortality would be reduced one-half in one year." He holds that it is warmth alone that determines the amount of fresh air one can afford at night.

Where the body is kept warm, and pure air only inhaled, there is not one particle more danger of taking cold in sleeping directly between two open windows all the year round, than there is of taking cold in riding in an open sleigh when thoroughly warmed by wrappings of fur and robes, and such a thing as taking cold under such conditions never occurs, providing always the thorough warming of the feet and back, which are often neglected."

NECESSARY PRECAUTIONS.—The opening ot the spring with its mild, damp weather and warmer suns, sets in fermentation all accumulations of filth, gathering during winter around houses, out-houses, and barns. This is highly productive of disease, to say nothing of the amount of nauseous matter which, finding its way from the surfaces of yards or from cesspools, poisons wells and causes fatal sickness. Deaths or severe sickness arising from these causes, are often looked upon as mysterious or providential occurrences, when they are simply the results of natural causes which may be guarded against and prevented. Let thorough cleanliness be observed, and, above all, the escape of offensive matter into wells be strictly prevented. Carbolic acid, coperas, chloride of lime, and fresh earth are all good disinfectants, and will absorb or destroy foul odors and gases.—*Hearth and Home.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 952. BOSTON, WEDNESDAY, JANUARY 28, 1874. VOL. XXXVIII.---NO. 17.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ALL CREATION GROANS FOR THEE.

World! do thou the signal dread,
We exalt the drooping head.
We uplift th' expectant eye,
Our redemption draweth nigh.
When the fig-tree shoots appear,
Men behold their summer near;
When the hearts of rebels fail,
We the coming Conqueror hail.
Bridegroom of the weeping spouse,
Listen to her longing vows;
Listen to her widowed moan,
Listen to creation's groan.
Bid, O bid the trumpet sound,
Gather thine elect around.
Yet the awful hour is nigh,
We shall see thee eye to eye.
Be our souls in peace possessed,
While we seek our promised rest,
And from every heart and home
Breathe the prayer, "O Jesus, come!"
Haste to set the captive free,
All creation groans for thee.

—*Charlotte Elizabeth*

WHAT NEXT?

Perplexity and contradiction involve the whole political world. No one can tell what is to happen next, or when it is to happen, or, when it has happened, to what end it will lead. It is the will of God that it should be so, in order to keep man humble, and to teach him to cease from himself, and to wait upon the Lord. Yet if we do sincerely wait upon the Lord, he will not leave us long in darkness or perplexity. He will open our eyes, as in the case of the prophet's servant at Dothan, and will grant us at least a partial sight of those horses and chariots of fire which are in preparation for the battle of that great day of Almighty God.

The present state of Europe is so evidently a calm before a storm that no one seems to doubt it. All the world is looking forward to some great event of some kind. The only question is, of what kind it will be. In anwer we would say, the next great concussion will be produced by a religious and political war. Not by political ambition only—not by revenge alone—nor only by a religious crusade; but by all combined together. . . .

It may be said, in truth, that we now stand in presence of the most dread *necessity* that ever arose to overshadow mankind first, and then to overwhelm them. We see before us the uprise of that *necessity*. We trace, day by day, its swift and gloomy growth. Its shadow falls upon the heart; but its crushing weight cannot yet be felt. It is in vain that such feeble papers as the *Standard* vent their small sarcasms and smaller wit against the pilgrimages of the day, and the crusade for which they are intended to prepare. In every case these third-rate journals have hitherto been mistaken.

The exaggerated tyranny of Bismarck is hastening on the fatal crisis, and immensely increasing its force and depth. France, we all know, is preparing for a new war. The Catholic world is bent upon restoring the temporal power; yet all this might produce but a secondary result, if it were not for the insane tyranny of Bismarck. He seems lately to have become a sort of mixture of Luther and Henry the Eighth. As great a reformer as the one, and as great a tyrant as the other. It is stated that his colleagues are terrified by the opposition which he has aroused throughout all Catholic Germany. It is said that the German emperor is alarmed, as he well may be. Yet the same desperate course is still pursued, and our Protestant journals seem to exult in the vigor of the Protestant champion, being, as always, entirely blind to the folly of such championship. You have now undone all that Protestantism had gained by the defeat of France, or by the expulsion of the Pope. You have looked with cold-hearted selfishness at the misery of your Crimean friend and ally—you have applauded the expulsion of the Pope, though an act of the most flagrant *robbery*, and now you must take the consequences of this twofold immorality. You have invoked the demon and how can you control him? The Prussian government at large is terrified by the opposition which it has aroused; but Bismarck, having conquered once, thinks he must conquer always, and urges on the persecution beyond all the limits of common sense. War is declared on both sides, and each side is forming its alliances, as a preparation for a war of a more literal kind. Prussia has gained over Italy, and fancies that she can as easily make sure of Austria. A triple alliance has thus been formed—and Prussia, confident in her strength, is driving the Catholics to dsperatiou. But *necessity* and *desperation* are two formidable allies, as real and as formidable as if they were visible to the eye. They are both on the side of the Church of Rome. A triple alliance of Romanism, Necessity, and Despair, against the triple alliance of Prussia, Italy, and Austria. The alliance spiritual against the alliance physical! Which will overcome?

Europe has now arrived at a new turning-point of history. A new war, without a parallel, is about to commence. A war of spirit against matter—of mind against brute force; as if the spirits of the dead were to take the field against the armies of living men. In the past history of the world there has been nothing comparable to it. Ambition and avarice, those two great motives of war, are subordinate in the breast—and what are avarice and ambition but gross material passions resting altogether upon *external* things. The *new motives* of war are chiefly the mind, and rest upon the inmost structure of the heart. The spirit world takes up arms against the material world—the *visible* goes to war with the *invisible*. The *invisible* will conquer, for it can strike its enemy on every side, unsuspected and unseen. It can glide into his heart and read the secrets—it can steal into his council-chamber and corrupt his fellow-councillors—it can surround him with snares, while it looks him honestly in the face. It is like Perseus wearing the helmet of Pluto, and coming upon his antagonists unseen. With this helmet of invisibility the *spiritual* will conquer the *material*, and (like Perseus) cut off the Medusa head of Bismarck, and then deliver Andromeda (the Pope), who is now fastened to a rock, to be devoured by the sea monster, false Protestantism. Indeed Perseus seems to have been a sort of type of the present Catholic world, for though comparatively feeble, yet by the aid of invisibility he conquered all his opponents, though far stronger than himself. The secresy of Jesuitism, and the spiritual force of Necessity, Desperation, and Revenge, will outweigh all the gross materialism of Prussia and her allies.

To speak less figuratively—we see the German government determined to subdue Romanism, and Romanism determined not to be subdued. We see also, even the Germans themselves alarmed by the spirit which they have invoked. Yet at the same time neither party can retract. The party which gave way at such a crisis as the present would be extinguished forever. Prussia, knowing this, is forming her alliances—Prussia, Italy, and Austria. The Church of Rome, equally awake, by no means puts her trust in "spirituality" alone. Spirituality is the invisible hand; but the invisible hand must have a visible weapon. And there are weapons enough in the armory of Europe. France is the most powerful of them but France is not the only one. There are dangerous weapons in the midst of Germany itself. Those weapons are the *daggers* to stab Prussia from behind, while France, as the sword, is to attack her in front. The knights of old carried a variety of weapons, daggers as well as swords, and the Roman Church, which is always mediæval, will be mediæval especially in the multitude of its offensive arms. It does not trust to France alone, it trusts to Germany itself. Germany is, perhaps, the very strongest ally of Rome. In the first place the Neo-Catholics of Germany must, of necessity, be more zealous for Romanism than even the most zealous of the French, for the German Catholics are persecuted, but the French are not. We see, even in France, a strong reaction in favor of the Pope, though that reaction is merely moral and voluntary. What then will the reaction be in Germany, where the Catholics are oppressed, and where self-interest and self-protection will combine with religious zeal to preach a crusade in favor of Rome and the temporal power? Germany will soon be far more in earnest than France, and will outdo the reliigous movement of Paray-le-monial. For France those pilgrimages were only matters of feeling; but for Germany a pilgrimage of a different kind will be a matter of life and death—and a pilgrimage in which the scallop-shell and the pilgrim's staff will be exchanged for the waving crest and the deadly bayonet.

Nor is this all. The political parties of Germany will be as strongly in favor of a crusade as the religious. Does any one imagine that the princes and statesmen of Germany are willing to be extinguished by the German emperor and Bismarck. If so, it is the most extraordinary phase of human nature that ever has been presented. A man may *submit* to be eaten by a shark, but he does not *like* to be eaten. And it is but a small consolation to a man, when going down a shark's throat, that the size of the throat permits him to go down *entire*, with a perfect *unity* of all his limbs; and it is but a small consolation to the German states that the huge throat of Prussia takes them all down entire, in the most perfect *uni y*. Unity in the shark's belly is but an uncomfortable unity. The largest states of Germany—Hanover, Saxony, Bavaria, and Wurtemburg—are all secretly disgusted. Bavaria being Catholic, is, of course, opposed to Protestantism. And it is said that Bavaria is most particularly vehement for the restoration of the Pope. Even Wurtemburg, though it is a Protestant state, is filled with indignation against the overbearing insolence of Prussia. So, also, are many of the smaller states. We have, therefore, the four largest states of Germany, as well as several of the smaller, equally indignant, equally disgusted, and equally prepared to unite with France against Prussian supremacy. All of them politically exasperated, and some of them under the twofold influence of policy and religious zeal. Whenever France is ready, she will find Germany fearfully divided against itself, and Prussia surrounded by enemies in her own camp. The outcry for German unity is only the cry of a party, not of a nation. It is the cry of the shark who eats the man (if sharks ever cry), but not the cry of the man who is going to be eaten. Was there ever such dullness before, as to imagine that German unity is longed for by the very persons who are to be extinguished by that unity? To mistake the joy of the shark in eating, for the joy of the man in being eaten!

Besides, we must remember that in the next war the state of the case will be far different from what it was in 1870. For in 1870 France went to war to seize the Rhenish provinces—and no German, worthy of the name, would consent to the breaking up of his fatherland. But in the next war, France will go to war, not for the Rhine, but for Alsace and Lorraine, and will profess the utmost veneration for the geographical unity of Germany. What she may do, if successful, is another question; but we may be certain that she will *profess* no other design but that of recovering her lost provinces, and then the discontented German states can join her with a safe conscience, speaking after the manner of men. And they may truly keep a safe conscience, even in a christian point of view, if they only remain neutral, and suffer France and Prussia to fight it out single-handed. When two lions are fighting, no man is bound to assist the one against the other, in order that the one whom he assists may be in good condition for devouring him. And we must also remember that Catholic Germany, especially Bavaria, is totally alienated from Prussia. If France should undertake to restore the temporal power, the whole of Catholic Germany will either unite with France, or, at the least, will remain perfectly neutral, and will look on at the struggle without any feeling but a secret wish for French success. It would, indeed, be impossible that it should be otherwise, since the contest between Romanism and Protestant Atheism has become a matter of life and death, and admits of no future alliance between the two contending factions.

The Roman Catholic papers contain the following ominous announcement: "It is good that it should be known that there are organizations, which may, at any moment, send the FIERY cross through Christendom, and link, in a new brotherhood of arms, the most wonderful the world has seen since the Crusades—nations the most opposite and various in race, in habits, and in aims." "And when the hour has struck, we must be ready to bear a man's and a martyr's testimony, to the honor and glory of the Church of God."

We have given the very words of the Catholic paper; and those words are sufficiently ominous after we have made allowance for every exaggeration. And the same paper has since added the following significant passage: "The Pilgrimages of the Middle Ages drew on the Crusades; and history is only repeating itself at the present day. Where the Cross has passed in long-drawn procession, *armed men* will spring forth from the soil beneath the tread of Palmer and of Priest." Such passages as these, indicate a desperate resolution, and an equally desperate preparation. It is all a preparation for the conflict of the Last Days, and for a strife, in which the dark materials of ambition, political hatred, and revenge, will be kindled into a flame by the torch of religious desperation. Every faction has an object of its own, and all are heaped together, like a funeral pile, till Jesuitism has applied the torch, but *not* with averted eyes. The Jesuits are the authors of this crisis—and it may be remarked that though the Jesuits often fail in their ultimate object, they never fail in throwing the world into confusion.

In the present case we think the Jesuits will be doubly successful. They will both raise the storm and enjoy the plunder of the wreck. We believe that the pilgrims at all the French shrines are as fully sincere as the followers of Peter the Hermit—as resolute in character—as determined in their objects—with that additional element of strength, a perfect knowledge of the world in which they move, and of the machinery by which that world itself is put in motion; while the pilgrims of the Middle Ages were a crowd of miserable wretches, half of them in rags, and all of them ignorant of the very position of the Holy Land to which they were directing their course. Yet those pilgrims liberated Jerusalem, and set up Godfrey of Bouillon as king. And will not the pilgrims of the nineteenth century liberate Rome from the government of Atheists, and set up the Pope, who, bad as he is, at least believes in a God and a Redeemer? With less weakness and absurdity than the pilgrims of old times, they are likely to have greater success.

But why waste words upon conjectures and abstractions, while we are surrounded by the certainties and the realities of the hour. The whole world is preparing for some enormous conflict. The Latin, and Teutonic, and Sclavonic races are collecting under arms in three distinct camps. The three great false religions of mankind, are arming (like three champions of the age of chivalry), not with spiritual arms, but with carnal weapons of the deadliest kind. There were, once upon a time, seven champions of Christendom, but now there are only three. St. Patrick of Ireland, St. Andrew of Scotland, and St. David of Wales, are all merged, for the present, in St. George of England. St. James of Spain will join St. Denis of France, and St. Anthony of Italy is already in alliance with a new and barbarous saint—St. Bismarck of Germany. We may add, that St. Patrick of Ireland is not altogether to be depended on as the ally of St. George, being always of a versatile temperament, and inclined in favor of St. Denis; but at present there are three champions, three great hostile races, and three forms of false christianity, Protestantism, Romanism, and the Greek Church; of these three Protestantism is perhaps the very worst and most corrupt, for it is largely but little better than Atheism.

The mind is confused in looking forward to the events which seem approaching. How shall we disentangle the iron threads of destiny? Almighty God is about to declare war against rebellious Christendom, and to turn every man's sword against his brother's. The Church of Rome has been stirred to its utmost depths. Day by day all the fiercest passions of that horrible religion are working upwards from the miry bed in which they have lain for nearly three hundred years. They float on that calm and crystal surface which the Roman flood has so long presented to the world. Elisha cut down a piece of wood and cast it into the waters, and that wood made the iron swim. The fall of the temporal power is that piece of wood, cast upon the waters of the Church of Rome, and making the iron terrors of that Church rise and float upon the surface. The now famous pilgrimages are completing their task, and well have they carried it on. They have roused up the ancient spirit of the Crusades, and have brought the Middle Ages into the nineteenth century. We believe it to be literally true, as stated by the Catholic papers, "that there are organizations, which may, at any moment, send the Fiery Cross through Christendom, and link in a new brotherhood of arms, the most wonderful that the world has seen, nations the most opposite and various, in race, in habits, and in aims." We equally believe that "when the hour has struck, there will be thousands ready to bear a man's, and even a martyr's testimony to the doctrines and the glory of the Catholic Church!" So the Catholic papers daringly announce, and so, we believe, it will be. Both parties have cast away the scabbard, A man of "blood and iron" has taken Germany in hand, as a man takes a sword, and declares for what we call Protestantism. The General of the Jesuits stands right before him, bearing in hand the Latin Races as a weapon of assault. Not yet quite ready for the combat, but growing sharper from day to day. There is now no possibility of a truce. One champion must live, and one must die; and England, having become old and toothless, can only mumble out a few words of moral "Suasion," which only provoke the laughter of the bystanders. Bismarck has openly declared that he looks upon England as a NONENTITY.

Every day we hear more and more of the vast preparations for the approaching battle. All the princes of Europe, from north to south, are in motion. Prussia is forming her alliances on a gigantic scale. The emperors of Germany and Austria have met—the kings of Italy and Denmark are in motion. The king of Belgium has been in Scotland, with the Queen and her foreign secretary—Russia has been in conference with Sweden—Austria and Russia are uniting together upon Turkish affairs—Austria has been encouraging the Servians in favor of revolt—the prince of Servia is with McMahon in Paris—and Turkey is perplexed—for Servia commands the entrance to the Turkish empire at large. Every statesman sees that France is determined upon more than revenge, and not without excuse; for La Marmora's new pamphlet has proved that Bismarck laid a snare to force Austria into war, and this fully justifies what we have always said—viz., that the same Bismarck equally laid a snare to force France into war. Therefore, France has an excuse for making every preparation—not for revenge, after all, but for retribution. And retribution she will have. The French preparations have been described by a foreign correspondent, as stupendous—and the fury of the French nation as actually awful. For well they know that they have been basely cheated, first, and then basely oppressed with a most exorbitant "indemnity" In the midst of these vast preparations, and burning for rage, France hears a sudden cry, wild as the battle-cries of the Middle Ages—"Sauvez Rome, *et* la France!" "Save Rome, *and* France!" What means this cry that has gone up from Paray-le-monial, and from all the shrines of France? What means this ominous conjunction? What brings France and Rome within the limits of one short prayer? Here, indeed, is prophecy fulfilled! From this day France and Rome are indissolubly joined. France and the Seven Hills, and the Scarlet Woman, are now united in one combined effort, and for one terrible destiny, It is wonderful how, beyond all expectation. France and the Seven Hills have been brought together, for good or evil, for life or for death—united by passions so exactly alike that they resemble an iron chain of the same uniform metal. They can no longer separate, they mnst rise and fall together.—*Prophetic Times.*

APOSTASY.

L. BOUTELL.

It seems almost impossible to keep out of this destructive channel. There is such an inbred tendency in this direction, that, unless we perseveringly guard against it, we are gliding down stream before we know it. This is so individually and collectively, —religiously and politically. It has never been known in any age that a body, having apostatized, ever reformed itself; but, following worldly policy, have grown more corrupt. And the only safety from utter ruin is to leave the dying carcass—"come out of her." This is done by keeping in the light which moves us forward.

In spite of everything that hinders, we have left the policy seekers and world pleasers far behind. The coming of our Lord Jesus Christ in this generation has been our cry. This was our God-given message,—this was our peculiar work,—this our preaching,—*the Coming One*. It must be stamped on all our periodicals, and written on and in all our books and tracts. It must be foremost and uppermost. All understand what "Advent believer," "Advent Herald," "Advent Messenger," "Advent preaching," "Advent campmeeting," and "Advent Conference" mean. What was expected at these meetings?—in these books, tracts and periodicals? The coming of the precious Savior to reward every man was made to stand out *prominent*, second to no truth however important. Notwithstanding the sacredness of our calling and message, with the accumulating evidence that we are in the "quickly," with the mighty responsibility of holding the sunlight certainty still higher, and letting it shine, the careful watcher can see a letting down of the standard,—conservatism creeps in,—the curative medicine must be diluted,—sugar-coated pills must be given,—improved names for the heading of papers, our churches, our chapels, and our meetings. Independent, Evangelical, Christian, and any name, is better than that old stigmatized name, "*Second Advent*." The change seems to say, We'll now wipe off reproach and be somebody. Thus the Lord's coming is made of secondary importance—kept in the background. These things ought not so to be. Is this standing up for Jesus? Is this the way to prepare ourselves or others for Christ's speedy coming? Is this the way to bear reproach for Jesus?

Dear brethren, hoist the standard that is trailing in the mud. Welcome all the reproach that comes from keeping our old colors high, so that they may be *seen* and *known*. If this is not done amid these last events that certify our faith, the cause will suffer, and we shall never hear it said, "Well done, good and faithful," "enter thou into the joy of thy Lord."

PERSONAL PIETY.

O. R. FASSETT.

THE SAINTS FEW.

Real, personal, christian religion is greatly wanting in this age. A "form of godliness" is abundant, but "the power" is lacking. There is a great deal of talk about religion, and much boasting, and high-sounding profession of christian experience and attainment,—never so much, perhaps, in any period of the world's history. But where are the *saints* visible, as shining stars in our firmament of heaven? Where is real *vital godliness* manifested in a *pure christian life*? It is too painfully evident that there are but a few—a "little flock," who are in possession of real personal piety in this day; and this, with other evidences, gives startling proof that the end is near.

WHAT ARE THE CAUSES

of the low type of Christianity which characterizes this age? When we witness certain effects to be deplored, we search for the cause or causes which produced them, and remove or correct them, if possible. If pestilence is breeding in a city, sanitary measures are immediately taken to determine and remove the cause of the infection. If the inmates of a dwelling are suffering continually from disease, it may be owing to impure air, lack of sunshine, or suitable and wholesome food. If christians and christian churches are suffering,—being sickly, lacking in spiritual health, vitality and growth, there are causes for this state of things; and what is more reasonable than to conclude that it is for the want of the pure air of the Spirit, the lack of real gospel sunshine, and the need of the right biblical food necessary to a healthful vigorous growth? If so,

THE MINISTRY

are greatly to blame, who have the charge of "the household of God." Not wholly, of course; for there are personal responsibilities. But do not many of them shut the doors of their churches against the pure air of the Holy Spirit's workings? close the blinds to the sunlight of the true gospel of God, and give to the people from their pulpits "the doctrines" and "traditions of men" learned in the schools, instead of the wholesome Word of God?

SENSATIONAL SERMONS,

and appeals to human sympathy, without instructing the people in "the Word of life," together with human forms, ceremonies and machinery, are made use of to create revival interest, awaken good emotions and good feelings, and rouse the conscience of the people to be good, profess religion, and join the church; as though the whole sum total of effort was merely to gain this end. The public, too, demand

POPULAR SERMONS,

and the churches join in the demand, in order to fill the vacant pews of their costly and elegant temples of worship with paying hearers, who must meet the extravagant expenditures incurred. And the ministry, to please both the churches and the world and accomplish the herculean task put into their hands, must preach on popular themes to please the fancy and tickle the ears of the multitude, especially the rich and worldly proud; hence they give them "fables," for "sound doctrine" which they will not hear, using the Bible as a mere text-book.

Can it be otherwise than that the religion of such an age be merely emotional, evanescent, and of the lowest stamp, vanishing on entering upon the stern and sober duties and trials of life, and pass away as time is given for the good emotions kindled to disappear? Instead of being

GOOD HOUSEHOLDERS,

the ministry, in many instances, cater to the public taste, and serve up "spare dishes" of gospel, and bring from "their own pantry" themes and ideas the public like, to gratify their vitiated taste. And there is also an exceeding vagueness in all their sermons, so that the churches and people remain in blissful ignorance of real scriptural doctrines, and of even what their preachers themselves believe. Thus the world rushes on, unwarned of the approaching judgment; sinners of the real doom that awaits them; and the churches are unapprised that the advent of their coming Bridegroom and Lord and King is "near, even at the door!"

Now, the fact is, the gospel ministry fail of fulfilling their calling unless they "*preach the Word*"; except they use "the sword of the Spirit" with "two edges." Heb. 4 : 12; 2 Tim. 4 : 1. The people must have "the truth," "sound doctrine," "the Word of God," to convict, convert, justify, sanctify, make holy, and save them.

PROGRESS.

Christians should be making progress as the years pass on. They should be "growing in grace and in the knowledge of our Lord Jesus Christ." And for this they must have vital piety. This involves growth.

Growth is the evidence of life in nature. The branch which puts forth its leaves, and bears blossoms, gives evidence of life; and that it receives sap from the parent stalk. If a branch does not shoot forth leaves in the spring, we know it is dying or dead. A growing child, both in stature and in intelligence, we know is a living child. A dead child neither grows in size, nor has it intelligence; but it falls to corruption. Where life exists, even in manhood, there are constant vital changes going on in the system, by which the food received into the stomach is converted into material which repairs, or goes to make up the waste of the body. A dead man has no vital processes going on in his organism, but on the contrary all is stagnant, and the body is going fast to decay and putrefaction. So also in the spiritual world, where there is spiritual growth there is proof of the existence of spiritual life. And the absence of this growth gives unmistakable evidence of the want of spiritual life.

MESMERISM,

or spasmodic and fitful emotions under that influence, producing for the time being good impressions and joyful impulses, are no evidence of the presence of spiritual life. Galvanism or electricity may produce in a dead corpse the appearance of life for the instant. And electricity is a mysterious agent resembling and nearest akin to the inscrutable life-element, of anything in nature; but it is not life, nor can it impart life. Galvanic agency, rousing up the dead body into fitful action for a time, is one thing; but life in the living organism is quite another.

Animal magnetism, used by a speaker knowing how to use the power and exerting it, with stirring appeals to "seek religion," and this power concentrated by several persons during intense religious excitement upon individuals or a congregation, may start the mesmerized into the appearance of vital religion for a season; but unless these are "*begotten by the incorruptible seed*"—*the Word of God*, through the *divine agency and power of the Holy Spirit*, they will be dead persons, "in trespasses and in sins," still; and after a time will relapse into their cold and lifeless condition again.

This is not intended as disparaging protracted and religious efforts to save perishmen men, and promote true revival interests. Nor would we by any means ascribe all the results of such measures to mesmeric agency. God forbid! We tread on dangerous ground here, and without discriminating care may be guilty of "blasphemy against the Holy Spirit,"—in declaring what is most manifestly the work of the Spirit of God, to be the work of men or Satan. But be it remembered that often, "when the sons of God come to present themselves before the Lord, Satan comes also among them" (Job 1 : 6); and where the Holy Spirit's power is manifest, the adversary has his counterfeit! If this be not the case, why are not the fruits of modern revivals more lasting and effectual, witnessed in a permanent christian life? From the beginning of my own ministry, my only reliability in any permanent good being accomplished under my labors, has been in preaching "*the Word of God*, leaving "the *Holy Spirit*" to do its office work in the conviction, and conversion, and enlightenment of men.

THE HIGH CALLING OF GOD IN CHRIST JESUS.

C COLEGROVE.

There can be no possible question of the duty and delight of spiritual proficiency. Singular excellence of moral character is a noble object of sanctified desire. Inaction and unaspiring self-content can have nothing to charm or befit the believer touched and attracted by the power of Jesus. The ineffable and precious purity of the blood of the crucified Son of man, is ever renewing in the mind a sense of obligation, and the yearning for a more sacred and profound experience of its power. The sovereign agency of the Holy Spirit is yet more ardently courted in the work of quickening and transformation. Moved by new and speechless apprehensions of the magnitude of interests and possibilities which are disclosed and open to the heir of life eternal, the believer struggles with an ardor of pursuit which only God himself can understand, after moral excellence and perfect spiritual liberty. His cries of entreaty rise in appeals whose intensity and persistence he knows are abundantly justified by the exigency of of his necessities, and the transcendent splendor of the objects that kindle his desire and animate his hope.

Certainly the apostle, in considering the attraction and value of the prize of God's high calling, is keenly sensitive to the preciousness of sanctified affections. The excellency of the knowledge of Jesus is an attainment which he contemplates with a partiality and longing making every inferior possession contemptible in comparison. To be apparelled in his perfect righteousness, is a fruition and accomplishment so full of sweetness, and of such priceless value and advantage, that he counts no expenditure too great, and no sacrifice too costly to secure it. But is this the *perfection* of the picture that is presented to his mind? If we examine the Philippian letter, we shall see that his aspirations are not exhausted upon an object so glorious as spiritual perfection of character. In fact, it is perfectly certain that the grand prize of God's high calling is plainly a *righteous resurrection from the dead*. This is the completed result, the splendid coronation of all effort and all attainment. For it is in immediate sequence upon the ejaculation of ardent desire that he might attain to a resurrection from the dead, that he protests his conscious failure of the high attainment and the grand perfection. "Not as though I had already attained, either were already perfect." But the prize of the *high calling* is in full view, and we consider it the potent voice of that shining Master over the whole domain of death, who shall shout to his beloved as he flashes with an apparition of tender brightness from above. It is literally the *upward* calling. It is in harmony with the assurance to Nicodemus of the magnitude of that new birth, or birth from above, which, we suppose, comprehends both a moral regeneration and a literal resurrection. And not only is this apostolic pressing toward the mark for the prize, immediately *preceded*, but it is also very closely followed by an explicit declaration of expectation for the grand act of God's majesty, in sending his Son, with plenary power, to raise his saints and glorify them with immortal brightness.

We may learn still further the relation of God's *calling* to the resurrection of the dead by Scripture citations. For example, in Eph. 1 : 18,—"the eyes of your understanding being enlightened, that ye may know what is the *hope of his calling*, and what the riches of the glory of his inheritance in the saints." The avenue to the possession of the inheritance is evidently the first resurrection. The mighty God, even the Lord, shall speak and *shall call* the earth from the rising of the sun, unto the going down thereof. His invocation shall penetrate the tombs of the dead under the whole heaven. He shall come and shall not keep silence. He shall call to the heavens from above, and to the earth, that he may judge his people. His mighty mandate shall break from the celestial down to the aerial heavens, and thence down into all the misty depths of death, and the roused slumberers shall spring into the air. "Gather my saints unto me" is the order of that illustrious morning. *The riches of the glory* of the new inheritance is reached and realized by the act of a resurrection. Still further, the apostle—"And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he *wrought in Christ* when he *raised him from the dead*." Exactly thus as the eternal One with might irresistible brought up the pierced Redeemer from the hewn tomb where the Arimathean laid him, will he raise the beloved kindred of Christ. This resurrection is the hope, the coronation and felicity of hope;—it is the *hope of the calling*, the hope of a voice calling to dead men to revive, a voice full of majesty and melody and affection, a voice which death can not refuse to obey, for at its mandate the most dread Egyptian despot shall let his prisoners go.

Again read in 2 Thess. 1 : 10. Here is the coming of Messiah in majesty. The incorrigible troublers, the saint-burners, the muderers with their chains and staples, their powder-bags and fire-brands, their ropes and sacks and dungeons, shall melt at his presence—"when he shall come to be glorified in his saints, and to be admired in all them that believe"—"wherefore also we pray always for you, that our God would count you *worthy of this calling*." Is not this the electric summons? Is it not the vivifying voice of power to the holy dead? Is it not a divine articulation more mellow and yet more mighty than all the thunders of thrice twenty centuries.

Again see in 2 Tim. 1 : 9. "Who hath saved us" (prospectively), "and *called us with a holy calling* not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but it is now made manifest by the appearing of our Savior Jesus Christ who hath abolished death" &c. We submit if there is not here an allusion to the second coming of Christ, as well as to the first. The abolition of death is still prospective in complete accomplishment. It is certified by a demonstration so grand as the resurrection of the great Restorer himself. The Son of God hath thrust the lever under the castle of the terrible giant. He has abolished death in so far as seizing the key to all the dungeons of his dominion, and holding it fast and forever in his possession, can mean abolition. The decree of abolition is promulgated, but yet the consummation waits. So also, God hath called his people by his providence, Word, and spirit. But the final blessed call to immortality by the resurrection is yet future.

Again in 2 Pet. 1 : 10—"Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you, abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." The saints call to sonship and obedience; what a gracious expression of divine benevolence, and what a marvel of condescension to man! This mark of distinction, how gratefully it should be heeded, and how affectionately cherished! Let it be confirmed by such a holiness of behavior that it shall mature in the sublime and electrifying call to immortal glory. The spiritual and expectant sons of God will feel the attraction of an energy that will raise them to see and meet their royal Beloved. The power of God will find

a way to seize them into immortality, by virtue of that mark and seal of the Holy Spirit upon their very dust, which has its counterpart in the record of their names in the book of life.

O height, and breadth, and strength of that magic and masterstroke, that shall baffle corruption, and revivify the dead; that shall unlock ten times fifty million tombs; that shall astonish, and depose from his ghastly throne the despot, Death; that shall summon into new order and union the bones of martyrs; recompose dissolved organisms; restore lost identities; glorify unremembered sufferers, and fill heaven and earth with joy and wonder at a spectacle of faithfulness, power, and majesty, doubtless unknown in all the previous handiwork of God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 28, 1874.

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AGENT.

PRIVATE letters can be addressed to us at *San Francisco, Cal.*, till further notice.

M. G.

CHRIST'S PREDICTION.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken And then shall they see the Son of man coming in a cloud with power and great glory."—LUKE 21: 25, 26, 27.

The Savior used this language in predicting the signs which will precede and be connected with his second coming. The language clearly and explicitly expresses the idea that just before his return to the earth there would be certain manifestations in the sun, moon, stars, and earth, which would cause men to fear that a continuance or extending of the causes of the convulsions already taking place would result eventually in dreadfully destructive calamities to men upon the earth. It shows that the causes, which produced the events of the signs, would be understood by men, and that they would calculate that a natural progression of those agencies would result in some catastrophe on the earth.

The prediction proves that the men who fear will calculate correctly as to the fearful events coming, for Jesus says of them, "Looking after those things which ARE coming on the earth." Then the very things which they anticipate with fear "are coming [or will come] on the earth." These men are not christians, for the Bible everywhere represents christians as looking for that day with joy and not with fear. Then they do not look for these things because the Scriptures teach that they are coming, but because they reason from cause to effect, and calculate that the causes which have produced the phenomena foretold by Christ, —"great earthquakes, . . . and famines, and pestilences; and fearful sights and great signs . . . from heaven," "in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring,"—were produced by natural laws; and that the same agencies, governed by the same laws, will continue to increase the destructive forces of the deranged "powers" until the framework of our world shall be taken down and "removed like a cottage." It is, therefore, evident that the Savior predicted that these fearful calculations of coming earthly calamities would be made by learned men, who would study the causes of these strange convulsions in nature, and by the light of science would come to their fearful conclusions. We believe that we have come to the very time and events foretold by the Savior. Nature is certainly showing strange signs of fearful convulsions. The heavens and earth are in a perturbed state of unrest.

Learned men and scientists are now critically examining the disturbing causes which are producing these phenomena in nature, and some of them come to just such conclusions as the Savior predicted, as will be seen from the following from the *Waverly Magazine*:—

TERRIBLE PREDICTIONS.

"Few know the terrible import of the recent meeting of the American Scientific Association, at Portland. In its development of new horrors in store for poor humanity, it was awfully prolific. Its members vied with each other in predictions of coming convulsions of nature, and sustained their arguments with truths brought to light from the deepest and darkest wells of science. That humanity is to be obliterated was the gist of five papers, read by five of the most scientific, trusty, and celebrated members of the Association. A terrible and total extinction of animal life was foretold by all, the only question being, which of the five horrors would first develop itself, and perform the work of universal destruction.

THE SUN TO BE EXTINGUISHED.

Prof. Young, the most eminent living student of solar physics, read a paper on the sun. That body, he argued, is a gigantic bubble, whose crust is gradually thickening, and whose size is diminishing. There is a constant loss of heat, with its extinction as a producer of warmth and light. He quoted Faye, Secchi and others, to prove that the material of the sun is gaseous, and that these gases are retained by some kind of a crust. Through this surface the tumultuous inner composition is constantly spurting and outspurting with grand violence. He thinks that this crust "may consist of a sheet of descending rain—not of water, of course, but of the materials whose vapors are known to exist in the solar atmosphere, and whose condensation and combination are supposed to furnish the solar heat." As this peculiar rain meets the gaseous substance of the sun, it coalesces into a continuous sheet, forming "a sort of bottomless ocean, resting upon the condensed vapors underneath, and pierced by innumerable ascending jets and bubbles." This action of the sun's envelop will be a drenching of the great orb upon which we depend for heat and light. It will grow smaller and more compressed, and surrounded by the crust, until it will be so hidden and muffled as to be practically excluded from the economy of the universe. The result will be intense cold and darkness, a cessation of all animal life, and an immediate return to original chaos.

THE BUBBLE EARTH TO BURST.

Gen. J. G. Barnard described the interior of the earth as a molten fluid. Previous notions had given the earth, however, a rigid exterior surface from one to two thousand feet deep. He refuted this theory, and claimed for the globe upon which we live somewhat the construction of a rubber ball filled with melted lead. The surface is, he thinks, a pliable coating that has been gradually formed over the fiery mass inside. A globular form is maintained by rapid rotary motion; the inner fluid sustaining the soft shell in its position, so that the undulations are imperceptible to us. Thus we are being whirled through space on a huge globule, the surface of which floats on an interior of liquid fire. Only the rotary speed of this bubble keeps it together, and any disarrangement or change in terrestrial phenomena would transform it all into a fluid that would resolve itself into vapor. Gen. Barnard does not believe that the surface is of an essentially different composition from the liquid interior—it has only been condensed sufficiently to form a sort of capsule. The tenure of the world's existence, therefore, is exceedingly uncertain. Any greatly disturbing influence—the breaking out of a huge volcano, any change in the surface that would render it brittle, the impact of a heavy meteor or comet—may, in a moment, immolate it, leaving humanity to whirling death, amid the horrors of inorganic space.

DARKNESS, SILENCE AND DEATH.

Mr. H. F. Walling began an essay on the "Dissipation of Energy," by saying: "Since the days of the ancients it has been known that all motion is gradually developed by friction, and must finally cease, unless maintained by external power." The heat power of the sun, which he regarded as the motive power of the earth, is being exhausted by the prodigious lavishness of its expenditure. It is supposed, he said, that the satellite will fall into planets, the planets into suns, and suns into a common centre, after which, "darkness, silence and death will reign." He was not without a shadow of hope, however. He saw only two possible chances for a postponement, at least, of the dreadful catastrophe: First, a series of natural chemical evolutions attracting to the sun a vast amount of combustible material; and second, the infinite magnitude of the universe being sufficient to permit never-ending concentration of masses. One dreaded effect of a loss of sun power, he said, is a displacement of atmospheric forces. Tidal influences or planetary collisions may hasten the dreadful catastrophe, which will be a slowing of the machinery of the universe, until growing stagnation culminates in a total extinction of life forces.

UNIVERSAL DROUTH AND STARVATION.

Prof. Franklin B. Hough foretold a perpetual drouth, the result of a clearing off of the forests. "The contrast," he said, "between an open and sun-burnt pasture and one interspersed with clumps of trees, must have been noticed by every careful observer. The fact that furniture in houses too much shaded will mould, is an instance of the humid influence of trees; and the results of woodland shade explain the fulness of springs and streams in the forest, which dry up and disappear when the trees are removed." The rapidity with which forests are disappearing has already been a matter of alarm; but when we consider the effect upon streams—practical illustrations of large ones being lessened and small ones extinguished—there is cause for fright. Land will become unwatered, and consequently sterile; crops will lessen in volume until the arid and treeless plains refuse to respond to the incitement of the farmer; universal famine will ensue; and the world, entirely depopulated by starvation, will sink into uninhabitativeness, until some new change calls another form of life into existence.

INSECTS TO END THE HUMAN RACE.

Dr. Le Conte, the new President of the Association, read a paper on the enormous increase and destructiveness of injurious insects. The present actual damage done by insects to crops in the United States is over three millions of dollars, yet these figures give but an inkling of what the increase promises for the future. "Just now," says Le Conte, "a portion only of the insect tribes are sufficiently numerous by nature to inflict injury upon man and his possessions; but civilization destroys the balance of life, which naturally keeps down increase, and permits in the case of insects—those previously insignificant in numbers—to become prominent factors in a work of destruction." The only methods suggested by this scientist to avert a calamitous plague, were to "abandon the crops and starve out the noxious insects," or to establish "a system of checks on their increase equivalent to those existing before civilization interfered." Either of these plans are, of course, impracticable. The impending dilemma seems to be, such an increase of insects that the plagues of Egypt will be more than reproduced, and that all vegetation, and finally starving and helpless man himself, will be eaten.

All of which augurs an early dropping of the curtain upon the fleeting show of life. We quote:—

"I would not live alway; I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

We cannot vouch for the scientific correctness of all expressed in these learned men's essays, but the principles by which they argue, and the destructive nature of coming events, we are confident are in perfect harmony with the Savior's prediction, and we think their fearfulness a part of its fulfillment.

J. C.

BRO. KEENER writes, desiring some preaching brother to go to his place and preach the gospel of the kingdom. They are trying to sustain meetings, and build a church, and would be happy to have a man of God locate with them. We hope that the Lord may send one of *his* servants to that place:— *York Furnace, York Co., Pa.* J. C.

MEETINGS AT CHELSEA.

Our protracted meeting last week was truly a refreshing season from the presence of the Lord. Bro. Stockman was with us, and labored efficiently, and to very good acceptance to large congregations who came out to hear. He preached on those neglected and unpopular truths which we love,—the personal and immediate coming of Christ, resurrection of the dead, the earth to be renewed and inherited by the saints, sanctification through belief of and obedience to the truth, holiness and heart purity—ingredients of Christianity here, and essential to eternal salvation hereafter. Divine power and much assurance accompanied the Word; sinners were convicted, saints rejoiced, and backsliders trembled. About twenty have made a special move for salvation. Some of these were sinners, but many of them were backsliders, lukewarm professors, who needed renewing and cleansing from sins of unbelief and disobedience just as much as those who had never professed Christ. The work appears to be thorough, with no undue excitement or wild enthusiasm.

The people are powerfully convicted that Christ is soon coming, and the harvest about to end, and that they must find a hiding-place immediately from the coming storm, or be exposed to the consuming fires of the judgment. These truths were especially designed by God to draw men up to the point of realizing the infinite importance of speedy and thorough preparation to meet their Judge.

The meetings continue very interesting to this time (Jan. 23d), some starting for the kingdom every evening. These special efforts to get the church into a gospel position of complete salvation, where it will be efficient in accomplishing its appointed work of saving the perishing around us, is of incalculable importance. The day of the Lord is at hand. Our dear ones must be rescued *now* as brands from the burning, or be forever lost. Do you comprehend it? Do you realize its vast importance? The Holy Spirit alone can impress us with the vastness of these eternal interests, and that they must be secured before reaching a point just in advance of us, or eternally lost.

J. C.

CHURCH PROGRESS.

It has been believed by many that the world is growing better, and that its conversion to Christ and Christian religion must take place about this time. A vast amount of evangelical machinery, in the form of associations, and other arrangements, have been prepared for this work, but for some reason the anticipated result does not follow. The number of conversions are becoming less, infidelity is increasing, and church membership diminishing, thus confirming the prophetic Scriptures, "that in the last days, perilous times shall come." Every year, the spirit of worldliness, pride and foolish fashion, covetousness and cold formalism, are on the increase to an alarming extent. Many are beginning to awake to a sense of the sad state of things now prevailing. Of course, the only remedy, is by submitting to Christ; but this the people will not do, but are rejecting him more and more decidedly than ever before.

The prospects for the conversion of the world, as taught by many, are steadily fading away and disappearing, but some still try to prop up the system, although it is without foundation in the Bible, or facts corresponding. "Worse and worse" is the programme for "the last days," as declared in the sacred Scriptures. There is no room to hope for any general improvement before the coming of Christ.

We are aware that many christian people are still looking for a temporal millennium before the personal coming of Christ, but we must say most emphatically, that we can find no evidence for such a belief, but positive evidence to the contrary. The prophets, the Savior, and the apostles, have all united in declaring that the times just before the coming of Christ will be noted for abounding in wickedness, quite like what we now see on all sides.

One prominent reason for the declension of true religious interest at the present time, lies in the fact that the popular preaching of the day is so adulterated with false theology, and so poorly supplied with practical truth, that those who receive it are hardly improved sufficiently to make it perceptible to a careful observer. The outside world look on, and conclude that it will not pay to make much sacrifice to obtain a religion that will make no more improvement than what is seen in most professors. Instead of being led to Christ, they became decidedly skeptical, looking down with contempt upon what may be called a counterfeit christianity, which is but little more than worldliness dressed up in good morals, and even that is often but a scanty pattern. While it may have a fair, fashionable exterior, within it is all rotten with sin. It is like the whited sepulchre, of which the Savior speaks. As things are now running, such a system must die of its own disease, instead of giving health and happiness to others. It is like the salt that has last its savor—"good for nothing."

He who ventures to now preach the pure religion of Jesus may expect to be treated about as the Lord's disciples were by the Pharisees, and be looked upon as an old fogy, especially by the leaders in the fashionable churches. We believe the popular church influence at the present time is one of the greatest obstacles in the way of the conversion of sinners. We do not wish to be severe, but think it is time to speak plainly, and sound an alarm everywhere. "Vanity fair" is crowded with church visitors at the present day, and but few pilgrims go by the way of the cross and "hill of difficulty."

Insamuch as the popular religion of the day has lost its vitality by being mixed up with the spirit and manners of the world, thus crowding out Christ; and as the pure religion of Jesus is rejected by the same class as well as by the world, because it condemns both, it follows that we are rapidly approaching the period when it will be as it was in the days of Noah and Lot. Those who wish to be ready to meet the Lord in peace, must come out from the world and be separate, or run the risk of losing eternal life.

The following statistics are to the point. They appeared in the Chicago *Tribune*, Jan. 18th, 1874:

Denominations.	Increase per cent. 1850 to 1860.	1860 to 1870.
Methodist	44 08	4 29
Baptist	22 28	7 82
Presbyterian	22 78	5 29
Congregational	18 46	16 82
Roman Catholic	110 29	41 44
Episcopal	31 64	10 45
Lutheran	40 38	28 90
Christian	124 18	27 10
Friends	6 03	16 51
Universalist	9 34	10 30
Reformed Dutch	15 54	7 65
German Reformed	40 12	54 07
Unitarian	11	12 48
Moravian	82 33	26 51
Jews	87 32	112 91
Swedenborgian	174 91	21 32
Second Advent	226 09	101 83
United Brethren	....	....
Total	35 37	11 81

It will be observed that the decrease in the last decade has been alarming, showing a falling off of more than one third, when compared with the previous ten years. How long would it take to convert the world to Satan at this rate? It is a great delusion to believe the world is growing better, or that the ratio of saints to sinners is to increase between now and the end of the present dispensation. The little remaining time between to-day and the coming of our Savior will most certainly be loaded with a startling degree of wickedness. Let us hide in Christ, where we can rest in safety.

STRIKES.

The business men's prospects look very gloomy and uncertain at the present time. The laboring classes are becoming more and more uneasy and unwilling to submit to the present rates of wages. They are combining against their employers, holding mass meetings, at which exciting speeches are made, calculated to arouse their sympathizers to daring deeds. They talk of destruction and bloodshed, if their demands for higher wages are not met. Every strike made only increases the difficulty they wish to remove. If the employer is compelled to advance the wages of his workmen, he puts an advanced price upon his goods, so as to make the same amount of profit as before, and this advance is paid by the consumers, which are largely the laboring classes. The farmer raises the price of his produce, because he is obliged to pay more for his clothing, coal, furniture, etc., because of the results of the strikes. Thus in a short time after the increase of wages, in compliance with the demand of the strikers, they find themselves as deep in the mire as they were in the mud before the strike. The same would be true if their wages were put up to ten dollars a day. We think they were far better off when wages, produce and merchandise were low, and friendship prevailed between employers and employees than they will ever be again.

The bitter feeling arising between the laborers and capitalists must prove very disastrous to both parties, especially to the poor working men and their families. We can see no way out of the trouble now. Apparently, it has gone too far for a peaceable compromise. The bitter hostility keeps increasing, and the causes for it continue to multiply on both sides. Their wills are becoming fixed against each other like two nations just before they engage in open, bloody combat. The prospect is a dark one, with no apparent bright spot this side of the coming of Christ. Let christians keep out of the strife and all worldly organizations instituted for self-preservation, trusting wholly in Jesus, and all will be well.

M. G.

POWER OF PREJUDICE.

Perhaps one of the greatest obstacles in the way of receiving the truth is prejudice, which consists in prejudging before the subject is carefully investigated. By this means Satan holds sway over a multitude of sincere christian people, besides the hosts of others who might be reached, if it were not because of their prejudice, which has arisen from some misunderstanding, or misrepresentation of the subject. Prejudice is often stronger than reason, argument, or even facts. Its ears, eyes, and all its senses seem to be perverted and rendered of no use by this blinding power. The first aim of Satan, when any important truth is advanced, is to cause some of its advocates to do or say something to make it unpopular, in order to stir up prejudice. This is his most successful way of attack. And when a stain is once fastened upon a system of truth in this way, it usually takes a long time to remove the reproach and prejudice. Whenever the subject is mentioned, the bad things or bad examples of its defenders come at once to mind, and thus the prejudice is kept up in the minds of sincere, honest and good people.

This is the case in relation to the all-important subject of the second coming of Christ. It has suffered more from its professed friends than from any other source. When we look over the history of the past thirty years, and see what has been done and said by some who have believed the doctrine, we wonder at the success which has been experienced while it was encumbered with such dead weights. Had it not been founded in truth, and favored by the Lord, it must have been buried in ruins before this time. But in spite of all the multiplied hindrances, caused by the errors and misconduct of some who have been its advocates, the subject of the speedy coming of Christ, and associated events, have not met a more hearty welcome for twenty-five years than at the present time. Large numbers are becoming anxious to hear, and are sending hearty invitations for preaching on the subject. Ministers are waking up to its importance in all parts of Christendom, and thousands of others would come and hear and believe, if it were not for their prejudice. He who is the instrument to produce this prejudice is doing a sad work, by causing people to stay away from the light, now shining so brightly. If the prejudiced ones could only be persuaded to listen to the strong evidences now existing in favor of the speedy coming of our Savior, there is no doubt but that many of them would embrace the truth rejoicingly.

Much prejudice has arisen because the definite time has been preached in relation to the second coming of Christ, and suppose that, because those times have mostly passed by, the whole thing is a failure. To such we would say, should they read this, that the failure of any time set by human chronological calculation has nothing to do with the main evidence on the subject, as brought to view in the chains of prophecy found in Daniel and John, and in the signs of the times. There is no failure in these, but they have spoken louder and louder every year, till their thunder tones are now being echoed over the world,—Jesus is coming soon; be ready to meet him.

M. G.

WESTERN TRIP.

Monday, Jan. 19th, we left Chicago *en route* for San Francisco. We took the C. B. and Q. R. R. to Omaha, which we consider the best route. We found no sleighing. There is only a little sprinkling of snow, and the weather is quite moderate. It hardly seems like winter. We met with no novelties on the way worth reporting, while passing through the rich farming states of Illinois and Iowa. It takes about twenty-four hours to go from Chicago to Omaha. Leaving C. at 10 A. M. we are due at O. 9.45 the following day. The time of leaving O. on the Union Pacific R. R. is at 11.30. Thus far this winter, the trains have not been obstructed by snows on the way to California, and we are hoping to get through on time.

M. G.

RELIGIOUS INFIDELS.—The statement—"We are infidels who believe in religion," sounds strangely. It was made by Mr. Gannet, at the "Free Religious Association," recently held in New York. In speaking of the Evangelical Alliance, he says:—

"But they call us infidels, and we accept the name and are glad, and would not have another name given us by them. Think of their platform. 1. Fhe divine inspirattion, authority and sufficiency of the Holy Scriptures. We believe in the divine inspiration, authority and sufficiency of facts. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. We believe in the right and duty of private judgment in the interpretation of all facts. 3. the unity of the Godhead. Oh, how deeply we believe in that and the Trinity of the Deity. Why, that is the faintest mystery of what we believe. The utter depravity of human nature, by reason of the fall. We believe in the utter capacity of human nature by reason of the ascent. And the atonement for the sins of mankind, and Christ as a mediator. We believe that the one vicarious atonement is only a clumsy symbol of one of the greatest laws. We believe in every pure woman as a mediator who lifts us up to the higher."

WINNOWED HYMNS is the title of a new collection of *very choice* hymns and tunes, published by Biglow and Main, 805 Broadway, New York. It contains 128 pp. Price $25 per hundred, 30 cts. single.

M. G.

"*The Journal of the Disciples of Satan* is the title of a periodical which has recently made its appearance in Palermo, Sicily."

Many others would have similar titles if their titles expressed the character of the publications.

J. C.

INQUIRIES.

1. Can it be shown that there have been just 1873 years since the birth of Christ?

2. If it is not certain that there have been just this number, how can we with confidence add this number to any other number *before* the birth of Christ, and thereby determine when the 6000 years will end, or the coming of Christ take place.

I. I. LESLIE.

CHRONOLOGY.

It is stated by Usher, and assented to by most chronologers, that there is an interregnum of eleven or twelve years between the reigns of Amaziah and Azariah, kings of Judah. 2 Kings, 14th and 15th chapters.

Will some one who has adopted this position of Usher tell us how such a conclusion is arrived at?

I. I. LESLIE.

THE decision of the French Minister of Foreign Affairs, announced in our cable despatches this morning to "suppress the violence of the French Ultramontanes," shows that the influence of Bismarck's policy has reached the authorities at Paris. The power of the Catholic element in France is gradually, but surely, waning. This is clearly proved by the fact that the Ultramontanes have allowed their organ, *L Univers*, the suspension of which was announced in our foreign despatches, a few days ago, to die without a vigorous effort to keep it in existence. The sheet was the Paris mouthpiece of the Pope, and not a few of its articles were said to be inspired by, if not actually written by, the ruler of the Vatican, and its death is a significant evidence of the weakness of those whose views it represented and defended. The decision of the Duc de Cazes, not to interfere with the existing condition of affairs in Italy, is another evidence of the drift of public opinion in France.

IF you would be pungent, be brief; words are like sunbeams; the more they are condensed, the deeper they burn.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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Previous acknowledgments $354.37
Massena Church 2 50
—— Ford 1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments $40.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments $2.860.17
Geo. H. Emery (pledge paid) 50.00

"SUPPORTING THE MINISTER."

J. H. WHITMORE.

I object to the phrase. It is unfair, unjust and uncourteous. The minister is merely a man among men. He is neither a lord nor a slave; neither a prince nor a pauper, nor should he be treated as one. The ministry ought not to be considered a privileged class. Caste is an odious term in America, and deservedly so. The theory of our constitution is that all citizens are equal before the law, nor does society, religious or secular, act wisely when it permits anything that tends to abrogate or nullify this wise provision of our republican government. In England and elsewhere, where Church and State are united, religious preferment depends very largely upon political influence. This is but a legitimate result of a system where the State supports the church, and makes a privileged class of its ministry.

In the church of England an ecclesiastical charge is called a "living." This has a commercial value, and is rated at so many pounds, shillings and pence annually. This practice holds good, I believe, through all the gradations of rank from the curacy to the archbishopric. Fortunately this is not the case in America. Our churches' expenses are paid by the voluntary contributions of the people. This is right and just and scriptural. This being the case, we ought not to talk about *supporting* our ministers any more than we talk about *supporting* our farmers, mechanics, merchants, lawyers, or doctors. It is either right or wrong to pay them for their services. If it be right to pay them at all, then it is wrong not to pay them properly,—just as wrong as not to pay any other justly incurred debt. Churches want honest ministers, men who pay their debts and keep their word. This requirement is an eminently just one. But how can a man who is dependent upon his own exertions for a livelihood,—how, it may be asked, can such a man give all his time to the ministry without receiving any pay therefor, and yet remain honest or maintain his self respect?

Robert Collier's recent letter in favor of ministers paying full price for value received has provoked considerable discussion. On the one hand it is claimed that half-fare tickets on railroads, twenty per cent discount from regular price on books, stationary, clothing, furniture, etc., allowed to certain persons because they are ministers, may be defended not only, but commended because they are favors shown to a needy and illy-paid class of useful persons. On the other hand, it is claimed that the bestowment of privileges and perquisites of money value on a class *as a class*, and not for services rendered or value received, has the direct tendency to create a caste, and what is still worse, to destroy the self-respect of the very persons who are thus sought to be favored. Another objection to the practice of extending half fares, discounts, etc., to ministers is, that the churches knowing this, look upon such favors as part of their pastor's pay, and consequently shirk their own duty.

For my part, I believe Mr. Collier is right. No man who values self-respect and independence of character can afford to go to his butcher, his tailor, his grocer and his merchant, and ask them to discount their usual and regular prices for their goods to him, *because* he is a minister. A minister has no better right to expect half price railway fares than he has to expect to buy butter, flour, meat or potatoes at half price; and he has no better right to expect either than the shoemaker, the cartman, hod carrier, or any other common laborer. People who ride with free passes over our lines of railway, or have free tickets (*complimentary*, they are called,—though they are not that to either party) to the lecture, the concert, or the library, are called "dead-heads." Now it must be owned that the term is not very elegant, though it is sufficiently expressive; and I doubt if any church would feel honored by having its minister called a "dead-head." No! the true minister can not afford to earn such odious names as "dead-head" and "dead-beat," nor could any self-respecting church afford to let him earn them if he were willing to do it. He can only afford to be an honest, industrious, self-respecting christian gentleman. No minister is bound to starve or to be dishonest. If a competent man who gives his whole time and energies to the work of the ministry does not receive sufficient pay to enable him to meet his necessary expenses, and to pay his honest debts necessarily incurred while engaged in such work, who will say that he ought to remain in such place or work? There are some who will say he ought, but not I. No man has a right to do evil that good may come. *Exitus acta probat* is a worldly, not a heavenly maxim.

Many a time my cheeks have burned with shame when compelled to listen to appeals publicly made for money for "the support of the minister." If these well-meaning men would say to the church plainly and fairly, "We owe our pastor —— dollars, that are justly his due; let us pay our debts,"—it would be appeal enough to make to any *christian* congregation. The way that such business is generally conducted in our churches is far from commendable. Christians ought to be able to transact their business in as self-respecting a manner as men of the world.

But imagine a tailor's dismay should a dozen or more of his patrons call upon him in a body, and one of them should feelingly appeal to his fellow-patrons for money to support their tailor, when they owed him for the clothes they wore! It may, indeed, be said that there is no analogy between the gospel and broadcloth, or between preacher's work and the tailor's, nor do I claim any such analogy. I only claim that both preacher and tailor are workmen, and both alike deserving what they earn; and that it is just as absurd to talk of "supporting" a minister, as it is to talk of "supporting" a tailor.

I give utterance to these thoughts all the more readily since I have nothing personally to complain of. While many of our ministers are less than half paid, and are compelled to eke out a scanty living by some secular business, I have been fairly treated and been able to pay my necessary expenses. When I can no longer do this, I shall do the next best thing I can.

NO MORE SACRIFICE.

D. D. REED.

I saw in the *Crisis* of Dec. 17th, a letter from A. Devereux, in which he stated there was no more sacrifice for sin after a christian had backslidden to a certain degree. Now, to encourage the backslider to repent, and call upon his God again, however deep he or she may have gone into sin ("For there is mercy in our God, who will abundantly pardon, and forgive all our backslidings and love us freely"), I will try to give the true interpretation and meaning of the Sacrifice, and treading under foot the blood of the everlasting covenant.

In the sixth and tenth chapter of Hebrews you will find this language of Paul: "There remaineth no more sacrifice for sin." He means this,—that God has not *another* Son to die as a sacrifice for us. It does not say, there remaineth no more sacrifice for the backslidden, for our heavenly Father has said, "Return ye backsliding Israel, and I will heal *all* your backslidings."

The great labor of Christ and the apostles was to make the Jews believe that Jesus was the Christ, and the only sacrifice that God would ever make for Jew or Gentile. Now, says Paul, if you reject this Christ, and do not believe that he is the only begotten Son of God, and do not count his blood any more than any common man's blood, then there remaineth no more blood to be shed for you, but a "fearful looking for of fiery indignation which shall devour the adversaries." "For our God is a consuming fire."

The apostles were greatly troubled through all their ministry with Judaizing teachers which went about teaching that Jesus was not the Christ. And after the apostles had left the infant churches and gone into new fields, these men would creep in and teach that Jesus was a false Messiah and an imposter; and by their false teaching they turned away many a true christian, who denied Christs being the true Sacrifice. Then, of course, there remained no more sacrifice for them.

The apostle, in these chapters, has no reference to our sinning and losing our religion; but especially to that class of people who have denounced Jesus Christ as being the Son of God, and consequently the true Sacrifice. There remaineth to such no more sacrifice for sin, for said Jesus to the Jews, "If ye believe not that I am he, ye shall die in your sins." For there is no other name given under heaven, and among men, whereby man can be saved. So the apostle could truly say, "There remaineth no more sacrifice for sin" if they rejected Christ.

A youug Bro. came to me some time ago in a pitiable condition, saying that he had backslidden, had sinned against the Holy Spirit, and there was no more mercy for him. He was in a sad state of mind. I said to him, there is just the same sacrifice for you now, that there evar was. I then showed him that Paul had reference to those who had rejected Christ as being the true and only Sacrifice. There was not another Christ to die. The Bible does not say, There remaineth no more mercy or salvation for those that have backslidden from God. The Bro. raised his hands, and said with joy, "I see it, I see it." He took courage and commenced praying, and now is a happy man rejoicing in his Lord. Let us be careful how we lead the erring ones astray.

If there is any class of people on the earth that I pity, it is those who have gone out of the way. When they desire to return, the devil always brings up this passage,—"There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation." And not understanding what the sacrifice means, they often get discouraged, and give up in despair.

Our prayer should ever be, Lord, open our understanding to understand the Holy Scriptures aright. As the Word of God was given by inspiration, we must have that same Spirit to understand it. The Lord give sound minds and pure hearts.

Santa Clara, Cal.

Correspondence.

From H. A. H.

We are strangers, but pilgrims jonrneying to the same happy land, advocating and looking for the not-far-off coming of our blessed Lord and Savior.

I have for years been a professing, but I fear not at all times a possessing christian. There has been much of the time when an unsettled, restless feeling pervaded my whole being. A longing of the heart for something I did not possess. I strove to love my Savior, strove to do my duty unto all, yet there was an unsettled state of mind in relation to many of the teachings of the Bible, and the doctrines of my church.

About two months ago, I was shut up in my house by ill health, when one of my kind neighbors brought to me a few copies of the "*Crisis*" and the "Bible Examiner." He asked me to read them without any orthodox prejudice, and tell him what I thought of them. I told him I was not so biased in religious views but that I was willing to listen to truth when measured by the Bible standard.

I had not read one copy of each, through, before the dead, dry scales were being torn from my eyes by the Spirit of divine truth as it shone from those illumined pages, and I said to my wife that I had read thus far,

and had found more genuine Bible truth than I had heard from the pulpit in five years. "Truly," said I, "this is an age of progress." Here are divine, precious truths which have lain buried up in God's Word, for ages; and even in this age of enlightenment and education, our ministers have failed, either from ignorance or willful neglect to unfold their richness to us; and many like myself, have been groping in the dark. I must say, that had it not been for the firm belief I had in a once crucified but risen Redeemer, I should have been utterly carried away by some species of infidelity which have swept over our land. But I can raise my heart to God to-day, and praise him with my whole soul, that his grace was sufficient to keep me, and that through all my conflicts I was enabled to keep my eye of faith in Jesus. He has been my guide, my protector, my Savior. He has never forsaken me.

I have been very much edified and strengthened by the rich gospel food I have obtained from your publications. Without any spirit of flattery, I say to you that the *Crisis* is the best religious paper in all respects, that I ever saw, and I have seen and read many. There is real solid food for a hungry soul in it. In it can be found the right kind of gospel sustenance for the young, the middle aged, and the aged, of those who are "striving to enter in at the strait gate;" and if an impenitent one, an unbeliever should run his or her eye over it, they cannot fail, in a single copy, to find some kind word, some earnest admonition to call them to repentance. They will ever find Christ set before them as their only hope, their only Savior; and they kindly admonished that if they would have a part in the first resurrection and be Christ's at his second coming, they must immediately give themselves to him, and be his in time, or they will fail to be his in eternity. All classes and conditions of men can be blessed in perusing its pages if they will read with the desire for truth and light.

Go on, dear brethren, in your noble work, and whether the coming of our Lord shall take place in one, five, ten or fifty years from now, you may be happy in the assurance that if found engaged in it when the summons come for you to arise and meet him, your reward will be all, yea, more than your hearts can now conceive.

Buffalo, N. Y.

From Bro. G. W. Denny.

We are still being blest in New Haven, and we have abundant evidence that the dear Lord is still on the mercy seat. Several have been converted recently, and give blessed testimony to this great fact. Last week ten put on Christ by baptism in our own chapel. We are not now dependent on other churches, as we were last winter. We have just completed a baptistry in our chapel. People will turn out to witness a baptism in a church, when they would not go to a river or sea shore. Thus we have access to the unconverted that we could not get otherwise.

To-day (Sunday) fourteen happy souls were received into the church by the right hand of fellowship. All but four of them were young men and women. Others are seeking Christ. Some started this evening. We are having three meetings during the week, besides Sunday meetings. There is a panic here. Had it not been so, we should have made extra efforts before this for the salvation of sinners. But the Lord is very willing to bless the people of New Haven. Thank his dear name. Young men, who went all through the revival of last winter, unmoved to all appearance, have yielded and been converted this winter. We have been waiting and hoping that the times would change, so that we could send for Bro. Grant to come and hold a series of meetings in the Howe St. church; and we hope to be able to do so yet. We have a dear good church that loves to pray for sinners. O that the Advent christian churches were fully alive to this great work all over the country. Pray for us.

From Bro. Geo. Thomson.

Dear Brn. and Srs.:—As I suppose many are anxious to hear from me, I will try to indite a few lines for our beloved friends. I am about the same as I was when I wrote my last letter,—sometimes better and sometimes worse. It is now about seventeen months since I have stood on my feet; most of the time been confined to my bed. My suffering is very great, but the good Lord has sustained me wonderfully so far. O how good he has been to me in my afflictions and utter helplessness! He has raised up kind friends to care for me and my children, and above all has granted me pardon, peace, patience, love, and joy in the Holy Spirit. How often I feel to praise him in the night watches!

Dear brethren and sisters, I am waiting for Jesus. When he comes my suffering will be ended, because he has promised to change this vile body, and fashion it like his own glorious body. When I am tempted to anything like despondency, I think of the long years of suffering experienced by Sister Weaver and others; also the extreme suffering of my dear Savior, and then I feel no disposition to complain.

I am still cheered by reading our papers, and letters from dear sympathizing friends, which are always more than welcome. I will acknowledge with many thanks the favors received, and hope still to share an interest in the prayers and sympathies of God's dear saints.

Arena, Wis.

A. B. Cushing writes, "The good Lord is reviving his work here. Bro. John Evans was here last fall, and held some meetings, and the work has been going on ever since. Thirteen have already been baptized, others reclaimed, and some are ready to go forward the first opportunity. We have a good little chapel to hold meetings in at Drew's Mills in this town. To God be all the glory."

Barford, P. Q.

The Indian Famine.—Imagine an area of country as large as that covered by the States of New York, Pennsylvania, and Ohio, within which is crowded a population as numerous as the whole people of this Union. Suppose that this district has to grow all the food which its swarming population requires, and that about 999 out of every 1,000 persons are absolutely dependent for the means to purchase food on the returns of agricultural labor. Suppose, further, that there are no means of flooding the rice fields save by rain, and that the rain is withheld at the only season in which it ever comes—what are the prospects of a large proportion of these 40,000,000 of people for living through next year? Of savings they have practically none, for the laboring masses can only earn wages enough to keep body and soul together, and if they had the chance of earning more, they would prefer to contract their time of work, to proving any surplus against a day of possible misfortune. One line of railroad touches part of the district, but as a means of bringing food to mitigate the famine that already stares the people in the face, it is all but useless. For the country is as lamentably destitute of good roads as it is of canals or widely-extended water-courses, and the commissariat services of a half a dozen great armies would utterly break down were they suddenly called upon to feed the millions who will shortly be reduced to starvation point throughout that parched and stricken land.

These points afford only a very inadequate outline of the preliminary conditions of the Bengal famine. What the state of things will be if the famine fairly gets beyond the reach of the machinery of relief which is being devised to arrest it, defies all attempts to imagine. Observers describe the past experience of such visitations to be accompanied by a sacrifice of life, in comparison with which the slaughter of a desolating war is a trifle. Hundreds of thousands of emaciated wretches drop down and rot like sheep; the highways are strewn with corpses, and the river brings them down like the debris of an inundation. In all its features—in the perfect helplessness of the people, the brazen sun and the iron-bound earth, the superstition that compels multitudes to starve rather than save their life at the sacrifice of caste, and the horrible effacing of all the decencies of life and of death—an Indian famine is the most fearful of all the evils that affect mankind.

The latest news from the parched district is to the effect that all the old rice will be consumed by the end of the year, and that the miserable harvest of the new crop will last only till March. After that, all the imports which can reach Bengal will not suffice, "unless American maize and wheat be attracted." It certainly proves that modern science has not quite subdued space yet, when the Western farmer finds corn the cheapest kind of fuel, while the famished millions of the valley of Ganges are in danger of dying for want of it. The Indian Government has got a task of enormous magnitude before it, and qualified judges in Great Britain seem to doubt whether they are sufficiently prepared to meet the advance of the terrible foe that threatens to lay waste several provinces.

Married.

YOUNG—BUTLER. At Nevada, Ohio, Jan. 8th, 1874, by Eld. E. McCullock, Mr. Norman B. Young and Miss Melissa Butler, all of Mansfield, Ohio.

PROUTY—STEVENS. In Castleton, Vt., Jan. 21st, 1874, by Wm. L. Himes, Mr. Luther S. Prouty and Mrs. Clara Stevens, all of Castleton.

ARMSTRONG—DUFF. In Biddeford, Dec. 31st, 1873, by Eld. Wm. C. Stewart, Thomas L. Armstrong and Hattie E. Duff, both of Biddeford.

FOREIGN NEWS.

London, Jan. 20. It is learned from Rome, on the highest authority, that the Pope has, at the instigation of the Jesuit Cardinal Tarquini, resolved on the election of a successor to the Pontificate by acclamation of the cardinals present at his death. All opponents will be excluded from the conclave to take place after that event.

The Duc de Cazes, French Minister of Foreign Affairs, acting under the influence and on the recommendation of Prince Bismarck, has announced the determination of France to respect the existing order of things in Italy, and also to suppress the violence of the French Ultramontanists.

A Paris despatch states that Mr. Washburne, the American Minister, yesterday, on behalf of the French residents of Philadelphia, presented ex-President Thiers with a gold medal. In his speech, on the occasion, Mr. Washburne alluded in terms of warm praise to the friendship shown by France for the United States during the American revolution. He also eulogized the French people who have taken up residence in the United States. M. Thiers feelingly replied. After expressing his thanks to his countrymen in the United States for their repeated manifestations of confidence in him, he declared that the Republic was the only Government possible in France, consequently the bond of friendship between the two nations would be strengthened.

London, Jan. 22. A St. Petersburg despatch says that the approaching marriage of the Duke of Edinburgh and the Princess Maria Alexandra is the chief topic of discussion in social circles there. The wedding dress of the Princess Maria will be of purple and ermine, over white and silver. The trousseau, of the bride is displayed in the Winter Palace, consisting of fifty magnificent dresses, exclusive of the ball dress, the lace of which is worth 1000 roubles a yard. Extensive preparations are being made for the occasion, and it is said the toilettes will be unsurpassed in richness and variety. The ceremony will take place in the Winter Garden, after which the festivities will continue for several days, ending with a grand ball.

This is a strange story of shocking wastefulness by professed christians at a time when more than forty millions of people are published as being exposed to famine. J. C.

Berlin, Jan. 16. The *North German Gazette* to-day says if the policy of France is made subservient to the temporal aims of the Papacy, the peace of Europe will be compromised.

There was an exciting scene in the Landtag to-day, Herr Mallimckrodt, an Ultramontane deputy, quoted a passage from a recent work of Gen. La Marmora, alleging that Bismarck, in 1866, discussed the cession to France of a portion of the Rhinish territory.

Prince Bismarck arose and pronounced the statement an audacious and malicious falsehood.

DOMESTIC NEWS.

The so-called "working men" of New York seem determined to bring things to a crisis, and are represented as reorganizing for the purpose of "having it out" with the city authorities. It is a significant fact that of the force of 20,000 men which the Provisional Committee, as it styles itself, reported as ready for action, which our despatches show are not less than five hundred are of American birth. The Germans are set down at 10,000, the French at 4000, and the English, Italian and other foreign nationalities at a little more than 5000. At a public meeting, held on Monday night, one of the speakers said:

"We have nothing to expect from those in authority except oppression and ill-treatment. We want bread. The time has passed for us to sit and quietly discuss plans for labor reform. In many cases, our families are absolutely starving. We know where to find bread, and are strong enough to take it."

That is strong talk, but what shall we say of this:

"We do not want reform; we want revolution. The rich refuse us work, and use their wealth merely to oppress us. We will destroy their wealth if necessary, and free ourselves."

This is the key-note of the whole movement, and such utterances ought to open the eyes of those honest workingmen who may have been deluded by the fair speeches of the Communistic leaders. There seems to be a fair prospect for trouble yet, notwithstanding the present postponement.—*N. Y. Times.*

San Francisco, Jan. 19. This afternoon, Randolph Mitchell killed his wife, Annie Mitchell, who ran away from him in Wisconsin, recently, and came here. He followed, and when she refused to live with him, killed her and himself with a razor.

In Brief.

— A sad disaster took place at Bennington, Vt., Tuesday afternoon. The gas exploded in a knitting mill, setting fire to the building. Two women are known to have been killed and it is feared that seven more perished in the flames.

— The Senate in executive session yesterday unanimously confirmed the nomination of Morrison R. Waite as Chief Justice of the United States.

— The diamonds and point lace worn by the wife of ex-Congressman Ben Wood at the Roman Catholic Orphan Asylum ball in New York last week were valued at over $140,000.

— A colony is to be formed in Arizona, to which only Roman Catholics will be acceptable. It will start from St Louis in February next.

Notices.

Another Impostor.

A young man recently called on Bro. Field, Jeffersonville, Ind., representing himself as the nephew of Bro. H. Munger, and soliciting aid to pay traveling expenses. He represented himself as a book agent, and as preparing for the ministry. He requested Bro. F. to refer him to some Brn. in Cincinnati. He did so, and the young man went to those Brn. and obtained money of them under false pretences, contradicting his first statement to Bro. F. Bro. Munger says he knows nothing about him. Has no such nephew.

We have recently had a number of such cases. In these times of lying and robbery, such traveling strangers, who ask for money without an equivalent, should not be trusted a moment, for it is indirectly encouraging deception and fraud. Brethren, beware of them. J. C.

Quarterly Conference.—A quarterly session of the Mass. A. C. Conference will be holden in New Bedford, Mass., to commence Tuesday evening, Jan. 27th, and continue over the following Sunday. Meetings afternoons and evenings, when preaching may be expected. We hope our brethren in all that region will make an earnest effort to come, especially the preaching brethren. Our business at this meeting is to make an effort to save the perishing. C. E. Barnes, Secretary.

P. S.—The church at New Bedford extend a hearty invitation to all who desire to *do* or *get* good, to come and labor in and enjoy the meetings of the Conference. Brn. Mathewson and Couch are expected. Bro. Stockman is earnestly desired, and all other preaching brethren who can attend. A. M. Higgins, Pastor.

Revival Meetings.—If the Lord will, we shall commence a series of meetings at the school-house in the corner of Hardwick, Greenwich and Enfield, Sunday morning, Jan. 25th, to continue days and evenings through the week, and as much longer as may seem best. Brethren and sisters in that vicinity are requested to come up with much prayer and fasting to the work of the Lord in this place. Samuel Ayres. W. G. Ruggles.

Conference.—The second session of the Maine Westerly Quarterly Conference will be held at the Reed meeting-house in Richmond, on Thursday evening, Jan. 29th, and continue over Sunday. Come, brethren and sisters, with hearts full of love and union, and then we shall be prepared to labor for the good of the cause, and shall not be ashamed of our work when it is done. We hope our preaching brethren will not forget this meeting. H. D. Reed, President. H. S. Mitchell, Secretary.

The third Quarterly Meeting of the Eastern District of Wisconsin will be held with the church at Cassell Prairie, commencing Friday evening, Feb. 13th, 1874, and continue over Lord's day. We hope to see a large gathering of the saints at this meeting. Let us come with hearts full of the love of God. We expect there will be several of the preaching brethren present to assist in preaching the Word. E. P. Graves.

Quarterly Meeting.—The Third Quarterly Meeting of the Iowa Christien Conference, for the current year, will be held with the church at Floyd, commencing Feb. 19th, 1874, and holding over the Lord's day. A general gathering of ministers and members is expected. We hope that all will come in the unity of the spirit, praying that God may revive his work among us, that we may be prepared for the great day which is just before us. J. W. Burroughs, Sec.

Acknowledgments.—D. D. Reed, Santa Clara, $5; Jas. Crawford, Castle, $2; J. B. Cook, $2. Many thanks. Caroline Tuller.
West Point, Ky.

There will be a protracted meeting in Great Falls, N. H., commencing Tuesday evening, Jan. 27th, and continue over Sunday, Feb, 1st. Brn. and Srs. are invited to come and help us. C. S. Shattuck.

Rockbridge, O.—I expect to visit the church in Rockbridge, Ohio, on Wednesday, Jan. 28th, and remain one week, and preach Jesus and the resurrection. I expect also, if the Lord will, in the future to visit them once in eight weeks, and minister to them in spiritual things. Frank Burr, Pastor.

Will the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. J. Libby, 42 Rennington St., or to me, 126 Bank St. Wm. Shepherd, Sec.

Those wishing to preach at Farmington, will confer a favor to the church worshiping there by publishing their appointments in the *Crisis*. We have often had two at a time. N. H. Berry, in behalf of the church.

Feeling it duty to feed the scattered flock, and warn men to prepare for coming judgment, we have decided to travel and labor as the door may open, and brethren may desire. Our first meeting will be at Franklin, N. H., evening, Jan. 26th. So any wishing to have protracted or evening meetings can address us at that place to that date. From F. we have thought to go into the upper part of this State, and Vermont; but we will calculate to go where the door is open, and the good Lord leads, and stop as long as duty seems to require. J. G. Smith. John Parsons.

Having studied my duty, in the light of the "blessed Word" and past providences, I feel to place myself in the channel of God's opportunities to be moved in any direction, by his revealed will, through his children. Any church that would like to have me visit them, will please address as soon as convenient, Eld. Franklin Douglas, 347 W. 36th St., New York City.

Rise of Price.

"History of the Advent Message." $3.00 *sold by subscription*. Our proposition to get out a "history of the Second Advent Message—doctrine and people" has met with a hearty response, with many words of encouragement from our chief ministers also.

Many have urged us to add portraits of such of our "pioneers" as can be obtained. We have concluded to add some fifteen or twenty portraits, and to make other additions to the work beyond what we had intended, at a considerable expense, which will make it a work to well compare with four dollar books.

All who subscribe before July 10th, shall have them at $3.00 each. We are now preparing the work, and hope to have it ready to deliver in July next. *No money called for until the book is ready.*
Yarmouth, Me. I. C. Wellcome.

A New Work.—Papal Rome.—Prophetic Utterances and Historic Sketches concerning its Glory, its Gloom, and Destiny. By Eld. S. S. Brewer. This is the most thrillingly interesting work on Rome and its present dying condition we have ever seen. It contains much historic matter in a condensed form, which every Protestant minister and teacher should have at hand. We have just published the above pamphlet, and shall furnish it at $10 per 100 copies, by express or by mail. Postage extra. Postpaid, 15 cts. single. For sale at the *Crisis* Office. Price 15 cts. I. C. Wellcome.

If any of the friends desire my labors in Northern New York, they can address me at my residence: New London, Oneida Co., N. Y. Wm. Morrell.

To Preaching Brethren.

Those wishing to preach at Lawrence, Mass., please correspond with Joseph Churchill, Woodbury Churchill, or John T. Merrill, Com.

Those wishing to preach in Lewiston, Me., are requested to call upon James Tracy, corner of Whitney and Turner Streets, Auburn.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach at Hoosick Falls, N. Y., will please correspond with R. L. Harrison.

Those wishing to preach in Woodford, Vt., will please correspond with Bro. Geo. F. Townsend, Bennington, Vt.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Brethren wishing to preach in Canterbury, N. H., will please correspond with Thos. S. Tucker.

Those wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

Those wishing to preach in Lyman, Me., can correspond with Bro. J. R. Tripp, Alfred, Me.

Those wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

Those wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

Those wishing to preach in Bath, Me., must first correspond with James Ham or Wm. Blaisdell, committee.

Brethren wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks.

Appointments.

Appointments *must be received as early as* Tuesday Morning *(as our paper goes to press about noon), to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

East Boston, *(Central Hall, 152 Meridian Street.)*
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside……Sunday, Feb. 1st
C Goodrich……Sunday, Feb. 8th
F. H. Burbank……Sunday, Feb. 15th
J. Couch……Sunday, Feb. 22d
C. Goodrich……Sunday, March 1st
L. Boutell……Sunday, March 8th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest……Sunday, Feb. 1st
T. M. Preble……Sabbath, Feb. 8th

Charlestown *(Hall No. 70 Main Street)*
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank……Sunday, Feb. 1st

Chelsea, Mass. *(Advent Chapel, Heard Street.)*
J. Couch……Sunday, Feb. 1st

Wakefield, Mass……Sunday, Feb. 1st
C. E. Barnes.

Tremont, Mass……Sunday, Feb. 1st
Anthony, R. I……Friday evening, Feb. 6th
Coventry Centre……Sunday, Feb. 8th
J. S. White.

Tremont, Mass……Sunday, Feb. 8th
L. Boutell.

Addison, Vt……Sabbath, Feb. 1st
Castleton, Vt……Tuesday evening, Feb. 3d
Athol, Mass……Sabbath, Feb. 8th
New Durham, N. H……Sabbath, Feb. 15th
A. Ross.

East Templeton, Mass……Friday evening, Jan. 30th and over the Sabbath, Feb. 1st. At liberty the 22d.
H. Munger.

Natick, Mass……Sunday, Feb. 1st
I. I. Leslie.

East Weymouth (Zion's Hill)……Sabbath, Feb. 1st
Cambridgeport, Mass. (Washington Hall, Main St.) Sabbath, Feb. 15th. T. M. Preble.

Westfield, Mass……Sunday, Feb 1st
South Barnstead (Clarktown) Saturday evening, Feb 21st, and over Sunday, Feb. 22nd. E. Owen.

Tremont, Mass……Sundays, Feb. 15th and 22d
John T. Dixon.

Haverhill, Mass……Sunday, Feb. 1st
Exeter, N. H……Sunday, Feb 3d
Wm. C. Stewart.

Biddeford, Me……Sunday, Feb. 1st
D. M. Leavitt.

South Ashburnham, Mass……Sunday, Feb. 8th
Plymouth, Mass……Sunday, Feb. 22nd
F. H. Burbank.

Wrightville, Ct……Sunday, Feb. 8th
Wm. J. Ripley.

Rochester Village, N. H……Sunday, Feb. 1st
C. S. Emerson.

Guilford, Conn……Sunday, Feb. 1st
S. C. Hancock.

Kennebunk, Me……Sunday, Feb. 8th
Geo. W. Brown.

Mattapoisett, Mass……Sunday, Feb. 8th
Fairhaven, Mass……Sunday, Feb. 15th
Natick, Mass……Sunday, Feb. 22d
A. Simpson.

Nottingham, N. H……Sunday, Feb. 1st
If these conflict with previous appointments, please write me at Dover, N. H. H. S. Pinkham.

Lake Village, N. H. (North Church)……Sun., Feb. 1st
D. W. Davis.

Lake Village, N. H. (North Church) Sunday, Feb. 8th
J. T. Libby.

South Ashburnham, Mass……evening, Jan. 29th
Fitzwilliam, N. H……evening, Jan. 30th
Vergennes, Vt……Sunday, Feb. 1st
This is a new field. Geo. A. Streeter.

Cambridgeport, Mass., every second Lord's day in the month. Z. Boodry.

Dexter Me……Sunday, Feb. 1st
Levant, Me……Sunday, Feb. 8th
West Levant, Me……Sunday, Feb. 15th
Hermon, Me……Sunday, Feb. 22d
Bangor, Me……Sunday, March 1st
Holden, Me……Sunday, March 8th
E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays in each month
F. M. Drake.

Wilbraham, Mass……Sunday, Feb. 8th
Rufus Baker.

Northfield, N. H. (Oak Hill school-house) Saturday evening, Feb. 14th, and over the Sabbath, Feb. 15th.
Andover, N. H……Thursday evening, Feb. 5th
East Canaan, N. H……Sabbath, Feb. 8th
Simeon Roby.

West Deerfield, N. H……Sunday, Feb. 1st
C. R. Parsons.

Steep Falls, Me……Sunday, Feb. 1st
South Windham, Me. (Union Hall)……Sunday, Feb. 8th
C. H. Sweet.

Loudon, N. H. (Yellow school-house) evening, Jan. 31st, and Sunday, Feb. 1st. N. B. McMurphy.

New Preston, Conn……Thursday evening, Jan. 29th and onward. S. Woodruff.

Rochester, N. H……Sunday, Feb. 8th
Kennebunkport……Sabbath, Feb. 22nd
Kennebunk Depot……Sabbath, March 29th
J. R. Tripp.

Porter, Me……Sundays, Feb. 2d, 9th, and 16th
Newcastle, N. H……Sunday, Feb. 23d
E. S. Moulton.

East Concord, N. H. (Varney school-house) Sunday, Feb. 1st. O. W. Kimball.

Holderness, N. H. (Page school-house) Sun., Feb. 1st
Holderness, N. H. (Prescott school-house) Sunday, Feb. 15th. J. G. Moulton.

New Durham……Sunday, Feb. 1st
Melvin Village……Sunday, Feb. 8th
T. W. Piper.

South Livermore, Me……Sunday, Jan. 25th
J. T. Jordan.

Savannah, N. Y……Tuesday evening, Jan. 20th and over the following Sunday.
Pineville, N. Y……evenings, Jan. 27th and 28th
Auburn, N. Y……evenings, Jan. 29th and 30th
Geneva, N. Y……Sunday, Feb. 1st
and continue as long as it seems duty.
Others in Western New York wishing for my services, will please write me at Geneva, N. Y.
C. H. Williams.

South Harrison (Methodist meeting-house) Sunday, Feb. 1st. J. Albert Libby.

Alton, N. H……Sunday, Feb. 1st
T. L. Churchill.

Clinton, Mass……Sunday, Feb. 15th
H. H. Tucker.

Clinton, Mass., Sunday, Feb. 1st, and a few evenings in the week if thought best. M. A. Potter.

North Pembrook, evening, Jan. 31st, and Sunday, Feb. 1st. Geo. W. Randall.

Raymond, Iowa……Sunday, Feb. 8th
J. W. Burroughs.

South Windsor, Ct……Sunday, Feb. 1st
North Somers, Ct……Sunday, Feb. 8th
Warehouse Point……Sunday, Feb. 15th
G. L. White.

Rutland, Vt……Sundays, Feb. 1st and 8th
H. K. Flagg.

Willand's Pond, N. H……Sunday, Feb. 1st
Mrs. A. Marston.

Colebrook, N. H. (as Bro. H. E. Wiggins may arrange) Sabbaths, Feb. 8th and 15th.
C. S. Shattuck.

Haverhill (Large District)……evening, Jan., 29th
Piermont Village……evening, Jan. 31st
Piermont (Clay House)……Sunday, Feb. 1st
Geo. E. Brown.
J. B. S. Pillsbury.

Canterbury, N. H. (as Bro. Tucker may arrange) Saturday evening, Feb. 7th, and Sunday, Feb. 8th.
Loudon Village, N. H……Saturday evening, Feb. 14th and Sunday, Feb. 15th. N. B. McMurphy.

Lovely Street, Ct……Sunday, Feb. 8th
Campville, Ct……Sunday, Feb. 15th
S. Woodruff.

East Rochester, N. H……Sunday, Feb. 1st
West Kingston, N. H……Sunday, Feb. 8th
New Castle, N. H……Sunday, March 1st
J. F. Chamberlin.

West Abington……Sundays, Feb. 1st and 8th
J. W. Brittain.

Rochester Village, N. H……Sabbath, Feb. 15th
East Concord, N. H. (Ward Room)……Sab., March 1st
D. F. Leavitt.

Natick, Mass……Sunday, Feb. 15th
B. Finney.

East Rochester, N. H……Sundays, Feb. 8th and 15th
Mrs. L. E. Saulfaugh.

Hollis Centre, Me……Sunday, Feb. 1st
Jesse Gay.

Lake Village……Thursday, Feb. 5th
Sugar Hill……Friday, Feb. 6th
Will some Bro. meet me at the depot on the Montreal Road? C. S. Shattuck.

Tamworth, N. H. (Birch Intervale)……eve., Jan. 29th
Freedom, N. H. (or where Bro. Philbrick may appoint) Sunday, Feb. 1st.
Albany, N. H……evening, Feb. 5th
Holderness, N. H. (True school-house) Saturday evening, Feb. 7th, and over Sunday, the 8th.
Levi Allen.

Warrensville (at the Good Templar's Hall)……Feb. 1st
Near Pennsville……Feb. 3—5th
South Creek, Bradford Co., Pa., Saturday evening, and over Sunday, Feb. 7th and 8th.
Elmira, N. Y. (as Bro. John S. Smith may arrange) evening, Feb. 9th.
Spring Mills, Alleghany Co., N. Y., or Westfield, Pa., as Bro. A. H. Briggs may appoint, commencing evening, Feb. 10th, and continuing eight days.
John T. Ongley.

Patten, Masonville, P. Q……Sunday, Feb. 1st
Newport, Vt. (West Neighborhood) Saturday evening, Feb. 7th, and over Sunday.
Caswell Borough, P. Q……evenings, Feb. 10th and 11th
Barford, Drew's Mills……evening, Feb. 12th
Richmond, P. Q. (where Bro. John Daniels may appoint) Friday evening, Feb 13th, and over Sunday.
Danville, P. Q. (where Bro. Porter may appoint) Friday evening, Feb. 20th, and over Sunday.
John H. Evans.

Stoneham, Mass……Sunday, Feb. 1st
A. Bean.

Waterloo, N. H……Sabbath, Feb. 1st
East Concord……Sabbath, Feb. 8th
Please direct letters a few days ahead of the appointments. Roland D. Grant.

Wilbraham, Mass……Sunday, Feb. 1st
P. S. Butler.

West Levant……evenings, Jan. 29th and 30th
Corinna, Me. (Chapel)……Sunday, Feb. 1st
Salem, Mass……Sunday, Feb. 8th
New York City (Cooper Institute)……Sunday, Feb. 15th
W. S. Campbell.

Stowe, Mass. (Osgood Hall)……Sunday, Feb. 1st
S. Julia Buswell.

Poultney, Vt……Sunday, Feb. 1st
W. L. Himes.

Castleton, Vt……Sunday, Feb. 1st
R. Mosher.

Salem, Mass……Sabbath, Feb. 1st
Kensington, N. H……Sabbath, Feb. 8th
S. S. Mooney.

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. L. Hastings……Sundays, Feb. 1st and 8th

Lowell, Mass.
David Leavitt……Sunday, Feb. 1st
J. Harvey……Sunday, Feb. 22d
M. Batchelor……Sunday, March 1st
J. Harvey……Sunday, March 22d
J. G. Smith……Sunday, March 29th

Lawrence, Mass.
Daniel Churchill……Sunday, Feb. 1st
C. Cunningham……Sunday, Feb. 8th
Wm. Mitchell……Sunday, March 1st
R. York……Sunday, March 22d
T. W. Piper……Sundays, March 29th and April 5th
J. Couch……Sunday, April 12th

Springfield, Mass. (Bethel Church.)
J. W. Brittan……Sunday, Feb. 15th

Haverhill, Mass. (Advent Hall.)
D. M. Leavitt……Sunday, Feb. 1st
E. A. Stockman……Sunday, Feb. 8th
John Couch……Sunday, Feb. 15th
D. F. Leavitt……Sunday, Feb. 22d
D. M. Leavitt……Sunday, March 1st

Cambridgeport, Mass., Washington Hall, Main St.
A. Simpson……Sabbath, Feb. 1st
S. S. Brewer……Sabbath, March 8th

Concord, N. H. (Centre St. Church.)
C. H. Fletcher……Sunday, Feb. 1st
H. Pratt……Sunday, Feb. 8th
C. S. Shattuck……Sunday, Feb. 15th
D. M. Leavitt……Sunday, Feb. 22d
E. A. Stockman……Sunday, March 1st
A. Ross……Sunday, March 8th
T. W. Piper……Sunday, March 15th
G. W. Wallace……Sunday, March 22d
B. Woodside……Sunday, March 29th

Concord, N. H. (Bethel, Green Street.)
O. D. Woodruff……Sunday, Feb. 8th
E. A. Stockman……Sunday, Feb. 15th
J. Albert Libby……Sundays, Feb. 22d and March 1st
E. Owen……Sunday, March 8th
E. A. Stockman……Sunday, March 15th
C. S. Shattuck……Sunday, March 22d
G. H. Wallace……Sunday, March 29th

East Concord, N. H. (Ward House.)
Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill……Sunday, Feb. 1st
Also the first Sunday in each month.
John Parsons……Sunday, Jan. 25th

Farmington, N. H.
Wm. Bodge……Sunday, Feb. 1st
Geo. H. Wallace……Sunday, Feb. 8th

Hampton, N. H.
John Parsons……Sunday, Feb. 1st

Manchester, N. H. (corner of Elm and Lowell Sts.)
E. A. Stockman……Sunday, Feb. 1st
C. H. Fletcher……Sunday, Feb. 8th
D. Churchill……Sunday, Feb. 15th
E. A. Stockman……Sunday, Feb. 22d

Seabrook, N. H.
W. H. Mitchell……Sunday, Feb. 1st
C. H. Chute……Sunday, Feb. 8th
T. W. Piper……Sunday, Feb. 15th

Exeter, N. H.
Benj. Finney……Sunday, Feb. 1st
E. Owen……Sunday, Feb. 8th
E. Morrill……Sunday, Feb. 22d
C. S. Emerson……Sunday, March 1st
J. Harvey……Sunday, March 8th
T. W. Piper……Sunday, March 22d
J. G. Smith……Sunday, April 5th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck……Sunday, Feb. 1st
O. W. Kimball……Sunday, Feb. 8th
C. Goodrich……Sunday, Feb. 15th
C. S. Shattuck……Sunday, Feb. 22d and March 1st
T. L. Churchill……Sunday, March 8th
C. S. Emerson……Sunday, March 15th

Dover, N. H.
S. S. Brewer……Sunday, Feb. 1st
C. S. Emerson……Sunday, Feb. 8th
C. W. Sargent……Sunday, Feb. 15th

Rye, N. H.
J. W. White……Sunday, Feb. 1st
E. Morrill……evening, Feb. 7th and Sunday, Feb. 8th.
S. Julia Buswell, Sunday, Feb. 15th, through the week as the Lord may direct, and over Sun., Feb. 22nd.
J. W. White……Sunday, March 1st
F. M. Drake……Sunday, March 29th

New York City (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
O. D. Woodruff……Sunday, Feb. 1st
H. K. Flagg……Sunday, March 22d
B. Hitchcock……Sunday, March 29th

Newark, N. J. (Pythian Temple.)
H. Munger……Sundays, Feb. 8th and 15th and Wednesday and Thursday evenings.

Steep Falls, Me.
C. H. Sweet……Sunday, Feb. 1st
G. F. Haines……Sunday, Feb. 8th
B. S. Emery……Sunday, Feb. 15th
M. Stevens……Sunday, Feb. 22d
C. H. Sweet……Sunday, March 1st

South Berwick, Me. (Great Works.)
J. W. White……Sunday, Feb. 8th
Geo. W. Brown……Sunday, Feb. 22d
J. W. White……Sunday, March 8th
C. Coodrich……Sunday, March 22d

Portland, Me. (Union Hall.)
H. Pratt……Sunday, Feb. 1st
S. S. Brewer……Sundays, Feb. 8th and 15th
C. Goodrich……Sunday, Feb. 22d

South Elliot, Me.
Geo. W. Brown……Sunday, Feb. 1st
Wm. H. Mitchell……Sunday, Feb. 8th

Plainville, Ct.
C. F. Morse……Sunday, Feb. 15th
G. L. White……Sunday, March 1st

Bristol, Ct.
B. Hitchcock……Sunday, Feb. 1st

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. Cox, 273 W. 22nd street.

At Temple Hall, No. 229 Bowery, three and a half blocks above Grand street, preaching every Sunday, at 10½ A. M., 3 P. M., and 7½ P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Meetings in Saratoga Springs, N. Y. (Second Advent Church), every Sunday, at 10½ A. M. and seven P. M., in lower Town Hall, corner of Broadway and Lake Avenue. Sunday School and Bible Class directly after the morning service. Prayer meeting every Thursday evening at the residence of the pastors, *Van Dam Street, first house east of Broadway.*
Wm. A. & M. L. Durand, Pastors.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Biddeford, Me. (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. Wm. C. Stewart, Pastor.

Worcester, Mass. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. B. M., Com.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

West Deerfield, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.

Philadelphia, Pa. *(Adv. Chris. Church, corner of Ninth and Spring Garden Streets.)*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Buffalo, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. Ongley.

Providence, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Preaching in Quincy Hall, 127 Leacock Street, Allighany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

There will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. Burroughs.

Advent meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. Geo. Waugh.

Winsted, Ct.—Meetings are held at the Good Templar's Hall every Sunday, at 10½ A. M., and Wednesday evening at 7½ o'clock. F. D. Fyler, Sec.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Elida, Ill.—Preaching the second and fourth Sabbaths of each month, by Eld. C. C. Marston.

Business.

Notes to Correspondents.

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Cash Received for Books and Tracts.—J Ruiter Jr. 5c, C W Conally $1.12, M Wade 20c, E S Bugbee 25c, A Armour 10c, E Luce 15c, A Twiss 25c, A W Griggs 25c, J T Ongley $1.50, M R Miles $6.50, D Newton 25c, C Davis 50c, W W Martin 15c, Wm G Poor 50c, W C Hughes $1.25, M E Loud $1.00, Geo A Glidden 12c, Geo W Annis 20c, J Churchill $3 00, S F Leavitt 15c, J E Wells 25c, J C Wright $1.00, B Perham 16c, J Taylor 25c, A W Sibley 50c, F W Bradley 10c, C M Griffith 25c, E L Sands 25c, M E Otis $1 00, J M Jenness 75c, G Thomson 25c, J Blackhall 45c, C W Buvinger $1 75. Jane Hitchcock $1.00, H B Quimby $1.75, H Cady 25c, P Shaver 60c, Mrs. D D Luce 50c, W R Russell $1 75, O Ryder $8.00, S F Hayward 25c, N. M. Howard $1.50, L. L. Fenn $1 00, Mrs I S Lewis $1.00, J C R Day 20c, A Arnold 25c, G F Howe 50, J P Lougee 65c, E A Strong 50c, J H Miller 70c, D W Provost 50c, N R Howe 15c, D S Young 15c.

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MY HOPE.

GEO. W. HOWARD.

I am trusting in my Savior,
For he shed his blood for me;
I was once a poor lost sinner,
But his grace has made me free.
I am in his love abiding,
And I praise his name to-day;
Sinner, will you come and prove him?
Will you walk this narrow way?

O the peace, that's like a river
Springing up within my breast,
Gives me hope that soon forever
I shall be with Christ at rest.
And my hope is like an anchor
That is cast "within the veil;"
Nought this blessed hope can sever,
It is sure—it will not fail.

If we want to come up higher,
Where our hope will be complete,
We must learn to get down lower,
For 'tis found at Jesus' feet.
If we would receive the blessing
Which God has on some conferred,
Then we always should confess him,
And must take him at his word.

O 'tis good to trust in Jesus
While we journey here below,
For we know he will be with us
Everywhere he bids us go.
Jesus, help me to grow stronger!
Keep me in the narrow way!
And when time shall be no longer,
Save me then, dear Lord, I pray.

Stowe, Me.

LETTER FROM ENGLAND.

(*From our Special Correspondent.*)

PRIEST MANRETH AND THE POPE.

I have considered the following extracts, taken from an interesting little book entitled "The Pope and the Gospel," written by a converted and protesting priest, sufficiently entertaining to give to the readers of the *Crisis*:— W. K.

I separate myself from the Pope to attach myself to Jesus Christ.

1. I separate myself from the Pope, because I say with St. Clement, Bishop of Rome, who died A. D. 81, Jesus Christ is with the humble only; he is not with those who exalt themselves above his flock. Our Lord Jesus Christ, notwithstanding his power, came not into the world in pomp and pride.

2. I separate myself from the Pope, because I say with St. Ignatius, martyr Bishop of Antioch, A. D. 108, Whoever blindly follows those who wander from the way of truth, shall not inherit the kingdom of God; and whoever is able to distinguish truth from error, but does not make use of this faculty, and abandon a teacher of lies, God will punish.

I separate myself from the Pope, because I say with St. Justin Martyr, A.D. 163, he who is truly pious and wise, will value the truth he has been led to discern above all things; and reject the opinions of the ancients (*masseum opiniones*) as soon as he perceives the falsity of them.

3. I separate myself from the Pope, because I say with St. Cyprian, Bishop of Carthage, A. D. 258; neither ought any bishop in the world to pretend to be a bishop of bishops, nor to exercise any constraint over the faith and actions of his colleagues by threats or punishments (*tyrannico terrore*) for every bishop has full liberty, and may use his spiritual power according to his own convictions; and if he does so, he ought no more to be judged by another than to judge other bishops himself.

4. I separate myself from the Pope because I say with St. Hilary, Bishop of Poitiers, A. D., 369, Because of that Antichrist, you do wrong to attach importance to the walls of temples, to regard a building as the church of God, or to repeat the name of peace under their roofs. Is it, then, doubtful that Antichrist may not establish his throne there? the mountain, the forest, the lake, the prison, and the cave, are to me safer places.

5. I separate myself from the Pope, because I say, with St. Basil, Bishop of Cæsarea, A. D. 379, Let us compare the discourses and writings of our teachers with the doctrines of the Bible, and accept that which is conformable to the Scriptures.

6. I separate myself from the Pope, because I say with St. Ambrose, Bishop of Milan, A. D. 397, The Lord has forbidden us to call any man master in matters of religion, because we have only one Master, Jesus Christ, the anointed one, who is always ready to enlighten our understandings, if we shut not out His light from our souls, our faith in the Church (i. e., in its visible heads) must be tried by the declarations of Scripture, and we must admit the Church as our guide only when it can be proved Christ dwelleth in her.

7. I separate msself from the Pope, because I say, with St. Jerome, A. D. 420, Bishops are all equal amongst themselves. Let no one imagine that the Church of Rome differs essentially from any other church in the world. The Gauls, the Britons, the Africans, Persians, the Indians, and the whole earth, in a word, all Christian nations acknowledge the same Jesus Christ for their common Savior, and have the same rule of faith, viz., the Bible.

8. I separate myself from the Pope, because I say with St. Augustine, A. D. 430, If disputes arise in the church, who shall be the arbitrator? None but Christ and the apostles, that is to say, their written word. When Peter confessed that Jesus was the Son of God, the Lord said to him, "Upon this rock," etc., that is to say, he will build his church, not upon Peter, but upon the faith that Peter had in the rock and corner stone of the church, and this rock was Christ himself.

9. I separate myself from the Pope, because I say, with Theodoretus, Bishop of Cyprus, A. D. 460, A blind faith is, on the contrary, the source of all the errors and all the evils of the church. Of all heresies the worst and most dangerous is that which is raising its head so high and so mighty in our days, that, namely, which requires of man, with equal absurdity and injustice, to renounce his understanding and not to examine his religion; and thus prevents him from ever attaining a firm and living faith. Faith is called a blind assent to dogmas that have no force, and are based upon no proof.

10. I separate myself from the Pope because I say, with Gregory I., Bishop of Rome, A. D. 604, If a Bishop is called by the name of universal bishop, then when this bishop falls, the whole church must fall with him. Away with such folly and levity, such blasphemy which deprives all other priests of the honor that one, in his folly, arrogates to himself alone. To accept such a title is no less than to make shipwrecks of the faith. The Bishop of Constantinople (says the same writer) had the audacity to call himself Universal Pope, Catholic Father, Bishop of all the Bishops; but can this unexampled pride, this criminal ambition, be ought else than the forerunner of antichrist?

11. I separate myself from the Pope, because the Word of God says to me: Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them that believe and know the truth.

12. I separate myself from the Pope, because the Word of God says to me—"Come out of Babylon" (the Church of Rome) "my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached up to heaven, and God hath remembered her iniquities."

But in separating myself from the Pope I attach myself to Jesus Christ.

1. I attach myself to Jesus Christ because Simon Peter says, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

2. I attach myself to Jesus Christ because St. Paul says: According to the grace of God, which is given unto me, as a wise master-builder I lay the foundation and another buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ.

3. I attach myself to Jesus Christ because St. John says: And now little children abide in him (Jesus Christ), that when he shall appear we may have confidence, and not be ashamed before him at his coming.

4. I attach myself to Jesus Christ because he says himself, "I am the way, the truth, and the life. He that believeth in the Son hath everlasting life." "Come unto me," saith again this good Savior, "all ye that labor and are heavy laden, and I will give you rest."

BEAR EACH OTHERS BURDENS.

A. P MOORE.

"Bear ye one another's burdens, and so fulfil the law of Christ."—GAL 6: 2

As fallen beings, we are so constituted, that human *aid* and *sympathy* are absolutely indispensable. We are in a world of trial, sorrow and care, and often when the heart is burdened to its utmost capacity, a few words of sympathy and cheer, will roll off the burden, or a part of it at least. We are *commanded* to "bear one another's burdens." I know many are apt to think they have all they can bear of their own troubles, but it often lightens them to enter into sympathy with others.

Burdens are not always equally distributed in the family. Often some one is allowed to carry a double or a triple burden, while others take their necks from the yokes entirely. During a protracted meeting once, in a certain place, there was one family that kept the preacher three full weeks, and the most of the time more than half a dozen others besides, which made a family of from fifteen to twenty, and one "hired girl" to do the whole work. The burden was a heavy one. The good sister or lady of the house, would visit with the company during the forenoon, and afternoons and evenings attend the meetings. The "hired girl" was not a christian. One spoke to the lady about such a burden on the girl, and her reply was, "I pay her for it," little thinking how cruel and heartless it was, or how the girl must look upon such religion. Had this woman and one or two of the visitors taken hold of the work, and thus lightened the burden of the girl, they might have talked "Jesus" to her, and she would have listened, and undoubtedly have been converted and saved.

Often the mother has to bear the great burden of the family, while the daughters dress up, play the piano and receive callers, until the poor mother breaks down with overwork, and fills a premature grave; and those daughters learn, too late, that if they had helped bear the burden with mother, she might have been spared to cheer and shed light on the household. But the lesson was learned *too late*.

Another woman has an ungodly husband, that is cruel, abusive, and heartless toward her. She is a firm and consistent believer in the coming of the Lord, and kindred unpopular truths of the Bible. Her children belong to a popular church, and so she has to bear her *burden alone* so far as human aid is concerned, and has no comfort in her husband or children. Those children may be convinced that her faith and hope are biblical, and hence *true*, but they love themselves so much more than they do the mother that often her heart is so burdened that she sighs for one word of sympathy and comfort from them, and not getting it, she pines away and dies.

In the church, "burdens" are not equally divided. One brother, because he has a heart to work, has to be sexton, committee, Sabbath school Supt., and leader of prayer-meetings, and has to carry a heavy burden, while others carry none at all. Burdens equally distributed make light work.

Ministers often are compelled to bear very heavy burdens without sympathy or help. A pastor is supposed to know all the trouble and sorrow there is within the bounds of his church. Every one thinks they have a perfect right to tell the minister, or his faithful wife, all their sorrows and burdens, and they have to sympathize, comfort, counsel, and aid in every way possible; and often have to bear the burdens of the whole church. But does the church think the pastor can have burdens which *they* ought to bear? Many a faithful minister has been allowed to bear his own burdens, till they became so heavy, and he so distressed, that he cannot bear them any longer, and gets disheartened,—thinks this is a cold, heartless world,—stops preaching,—goes to work to earn a living for his family, and then people say, "Why did he not tell us of his burdens?" Why did you not *ask* him? Those ministers who do let their wants be known are accused of "preaching for money," and he thinks the burdens of his heart too sacred to be laid open to unsympathizing persons that will give him a slur, and pass on, only to increase the burdens.

It is an *indispensable duty* for christians to "bear one another's burdens, and so fulfil the law of Christ." As he sympathizes with us in our cares, trials, and infirmities, so must we with each other. The world is getting more and more selfish every year. Let us come out more from it, and be more and more like Jesus. We must, if we hear him say, "*Well done*" when he comes. What we do for any of his "little ones," even, we do for him; and what we *neglect* to do for any of them, is a neglect of him. "Bear ye one another's burdens, and *so* fulfil the law of Christ.

QUAR. CONFERENCE REPORT.

The Farnham Quarterly Conference in connection with The Advent Christian Conference of the Province of Quebec met as per appointment, Jan. 1st, 1874. The business session was opened by Eld. C. P. Dow, President of the Conference, by an address setting forth the designs and purposes of the Conference, and making such suggestions as were thought to be of interest and benefit to the District; viz.:—

1. That in said District there be an effort made to organize several churches as should be deemed expedient, which may be represented in the General Conference by its properly authorized officers, according to Art. 2nd of the Constitution.

2. That a President and Secretary of the District be appointed, whose duty it shall be to look after the interest of the District and report the same to the President of the General Conference; all of which after some discussion was adopted unanimously. Whereupon Eld. L. Marsh was elected President, and E. G. Chadsey Secretary. Bro. J. Ward of Montreal was present, and gave an account of the Advent cause in that city; stating that regular meetings were held every Sunday in a hall hired for that purpose. Numbers not large, although many who now attend other places of worship sympathize with them, and would join them and assist in supporting the meeting had they a permanent place in which to worship. But their limited circumstances would not allow them to provide one. If brethren in other places would kindly assist to purchase the ground, they would endeavor to build a house.

After listening to the above statement, the following resolution was carried unanimously: "Having listened to the statement of Bro. Ward, and believing it to be for the glory of God and the good of the cause that they have a church in which to worship; therefore, *Resolved*, That we as a Conference and people do sympathize with our brethren in Montreal, and that we will assist them as far as possible by our influence and example."

The meeting was well attended, and a kind christian feeling manifested. The preaching was of a character to do good, and we trust seed was sown that will yield abundantly in the great day of harvest.

E. G. CHADSEY, *Dist. Secretary*.

SEPARATION.

C. MENDENHALL.

"And before Him shall be gathered all nations; and he shall separate them one from another, as a sheperd divideth his sheep from the goats."—MATT. 25: 32.

When a man arrives at the age of accountability, he enters upon a state of probation. It becomes a matter of individual choice with him whether he will take good or evil, life or death. God never interferes with man's free agency, but he sets forth the advantages and disadvantages of the respective courses in life, leaving it to our intellects to decide whether we will enjoy the pleasures of sin for a season, or live in righteous preparation for a more enduring substance in a future dispensation.

At present the two classes of persons which this arrangement produces are dwelling together, being found side by side in church, state, and domestic relations.

Man being fallible, appearances deceptive, and the motives of others in a measure undiscernible, we cannot in all cases with even approximate certainty determine where the dividing line falls; nor is it required of us, lest in our zeal to pull up tares we uproot the wheat.

In our temporal relations we are compelled to associate and have dealings with our fellow creatures, whether they are righteous or otherwise. It is true men have forgotten that there is a time for every purpose under heaven, and have anticipated the proper time in an unwise isolation of themselves in monasteries or as hermits; but this cannot be pleasing in the sight of God, because it is shirking from the duties and responsibilities of this probationary state. On the other hand we are not to be unequally yoked with unbelievers in their various associations for selfish support and aggrandizement. Under the existing circumstances it would seem the part of wisdom for man to hold a conservative position; avoiding irrational extremes, looking to Jesus for abundant supplies of that faith which will overcome the world, and enable us to be in it without being *of* it.

The time mentioned in our text is fast approaching when there shall be called a convention,—a mixed assembly of all peoples, tongues, and tribes, the good and bad, high and low, rich and poor;—all will be there; none forgotten or overlooked. When the "Son of man shall come in his glory," we must all appear before him in judgment—the grand assize of the world at the end of the present age. Then shall be the work of separation by Him who is able to discern the intents and purposes of mankind. He will know who are the hypocrites, the false brethren, and the mere formalists. "He shall discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."

They are represented as the chaff and the grain, as the tares and the wheat, and as goats and sheep. Having all been united or associated, they must be separated, even though it sunder families and friends; for with this Judge there will be no partiality nor respecting of persons.

In this life business or pleasure may separate friends for a time, and often it is a severe trial; but it certainly must be a thought accompanied with dread and awe, that this final separation admits of no limit, because the doom of those who are classified with the chaff, tares and goats, is "everlasting *destruction* from the presence of the Lord and the glory of his power." On the other hand the righteous, figuratively denominated "wheat" and "sheep," are promised "eternal life," immortality and an inheritance incorruptible; for we read, "Blessed are the meek, for they shall inherit the earth."

There will be no restoration from condemnation, nor falling, in Paradise;—the case of the wicked will be settled beyond appeal, and the righteous will be everlastingly preserved.

These facts suggest important queries: Are we ready for this time of separation? Are we now in the sheep-fold, or among the goats? Let us not judge one another, but examine ourselves according to the Scripture rule, weigh our thoughts and motives by the gospel balance, and pray for help to supply deficiencies and to remove superfluities. Let us all so live *now* that the future will be shorn of its terrors, because we stand reconciled to God through Christ, and are under the Chief Shepherd.

This is no time for indecision. Let us, in God's own way, make our calling and election sure, thereby receiving the blessings which are for those who are to take their place at the right hand. Let us be careful in conversation and in life, ever remembering that as free agents and accountable beings we must give an account for the deeds done, and the time employed. Soon Jesus will come, "and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Sinner! improve the time of the long suffering of him who would have all men saved, and with the saved ones enter into that reward of which Paul thus speaks,—"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

Wilmington, Del.

WAY-MARKS.

G. W. STETSON.

An imprecation is pronounced, in Deut. 27: 17, for removing landmarks, and not less than four times was the admonition repeated to Moses that he should make the tabernacle and its appurtenances like unto the pattern showed to him in the mount. Not less than twice is this distinctly referred to in the New Testament (Acts 7: 44, and Heb. 8: 5), and king David says, concerning the temple of Solomon (God's representative house), in 1 Chron. 28: 11–13, 19, when he had given to his son the pattern of the various parts, "All this the Lord made me understand in writing *by his hand upon me*, even all the works of this pattern." Paul says that this service was like unto the example and shadow of heavenly things,—a shadow of things to come; but the body, i. e., the substance was of Christ. Heb. 8: 5, Col. 2: 17.

Here, then, we have God's "waymarks," pointing out to us how to work, how to build, whither we are tending, and how and when we may reach the place of final destination. The all-important inquiry now is, How many of the plans and devices put forth for divine teaching, for guides into "the world to come," are fac-similes of God's handwriting? How many are in harmony with the plan given? How *few*, rather, are like the pattern? How small the number, comparatively, who are studiously endeavoring to carry out the design and be guided by the waymarks through to the end. But how vast the number who seem to think—as shown by their work in teaching—that they can improve upon the original.

Take, by way of illustration, the temple stones and building, from the quarry to the dedication, when the house was glorified. The quarry represents man in a state of sin. The stones, men individually,—rough and unfit for the builder's use. To prepare them, they must be quarried—separated from the ungodly by "the word of truth." They must be squared, smoothed, and fitted in shape and size for their place as designated in the plan. And when fully wrought out and *finished*, they must be put aside with their fellows until the remaining stones needed to complete the building are *all* quarried and finished for their places. The stones thus made ready for the building must then be transported (every stone in its own order, i. e. the foundation or "corner stone" *first*) to the temple site. And when all the stones are brought thus together, they are put, every stone, into their several places in the building, but they are not yet *perfected*. One thing is still wanting. That one thing was not *in* the stone when quarried or being fitted, but it was with and in him who was to build the house, and to be imparted to each and every stone after the building should have been "raised up"; and that one thing is the immortal, divine nature, which is the nature of the agent employed in fitting the stones for their places in the building; and that agent is the Holy Spirit.

In common parlance a man is quarried out when he experiences religion, or submits himself to the Lord. That is the starting point, and from that point it takes all the days of his mortal life to complete his transformation into a polished stone, "fitted for the Master's use." Then he is numbered with them that rest,—"sleep in Jesus,"—waiting for the "holy convocation on the first day of the seventh month," when they will all be gathered unto the Lord. On the tenth day of the same month shall the atonement be announced, the blessing conferred, "even life forevermore"; the house of the Lord be glorified, the church be presented by the Son to the Father. Then will be the feast of dedication,—the marriage supper of the Lamb.

One by one the stones are quarried, fitted, and laid aside to rest. But all the stones are gathered and glorified together.

In our day it has come to pass that men teach otherwise,—that a stone is fitted when it is only quarried; that no blowing of trumpets is needed; that there need be no numbering, nor resting, nor waiting; no gathering together, and no raising up, before the stones are put into their places in that future temple,—that beautiful, glorified, spiritual house "not made with hands, eternal in the heavens." When the Shekinah descended and entered into that temple of Solomon's, then, and not till then, did it become the emblem of a living temple. Then, and only then, was it properly called God's house.

Of *that* temple the Savior said, "Destroy *this* temple, and in three days I will raise it up again." His body was called a temple, for the very same reason that Solomon's building was so called, viz., because God himself dwelt in that building and in that body of Jesus. So is the body of every true christian called a temple—a house—a tent; not because the believer himself dwells in that body; not because of an immortal soul as an entity, another immaterial man dwelling in him;—but so called as was the temple—as was the body of Christ; because God himself dwells in the believer by his Holy Spirit; and the believer's body is the believer himself; and he—the believer—the body—the temple of God.

Not once in the whole Bible can it be found where an unregenerate, unsanctified, unholy man's body is ever spoken of as a house, temple, or tent. Work to the pattern. Remove not the ancient landmarks.

Edinboro, Pa.

MEETING AT RAYMOND, IOWA.

For the encouragement of our brethren we will give a brief report of our late protracted meeting at Raymond. We commenced Dec. 26th, with a very small congregation, but, as it was remarked, "every one that came, came back the next evening and brought another with them," until we had a large and attentive audience, and soon a revival. We held meetings each evening until Jan. 10th, when we organized a church of forty-one members. There are eight or ten more who will probably unite soon. The most of the converts were heads of families.

Bro. Banton has lived there alone in his faith for many years, letting his light shine in the right direction, i. e., *living a consistent christian life*. I hope other isolated brethren will take courage and let their light shine likewise. Not simply living so as to be known as "*Adventists*," but as *christians*. If they will live a holy life, consecrated to the Lord, being at peace with their neighbors, paying their honest debts,—in short, "live soberly, righteously and godly, in this present [evil] world," those around them may, by seeing their good works, be constrained to turn from the evil of their ways and seek the Lord with full purpose of heart. Live, brethren, so that when you get a minister to come and preach the word, he will not have to labor for your conversion first. Pray in secret,—pray in your family,—pray to God, and not simply to be heard of men. Jesus is soon coming to save all devoted, honest-hearted christians. May God grant that he may save both reader and writer now and evermore. Amen.

J. W. BURROUGHS.

THE PILGRIM HOME.

W. N. LANGLEY.

O let me stand by life's fair river,
Far, far away;
For that my heart is yearning ever;
There's where the holy stay.
O this world is dark and dreary
Everywhere I roam!
Here the christian, sad and weary,
Sighs for the pilgrim's home.

O let me walk in Eden's bowers,
Changeless and pure,
Blooming with unfading flowers,—
There's where the bliss is sure.
For all this world is transitory,
Everywhere I roam,
Far, far from the world of glory,
Far from the pilgrim's home.

O let me rest where troubles never
Come to annoy;
Where my Savior reigns forever,
Where there is fullness of joy.
Often here in pain and sorrow
Sadly I roam,
Hoping for a bright to-morrow,
Safe in the pilgrim's home.

Barnstead, N. H.

Gems.

— We are never so destitute, as not to have some benefits; never so full, as not to want something, yea, as not to be full of wants.

— When we read, we fancy we could be martrys; when we come to act, we find we cannot bear a provoking word.

— Good metals and minerals are not usually found near the surface of the earth, but in the bowels of it.

— Happy is that resolution that can follow God in the dark, and let him dispose of the event.

— A good man will be doing good, wheresoever he is; his trade is a compound of charity and justice.

— The afflictions of God's children turn ever to their advantage.

— The road to health and happiness lies in simplicity and moderation with a "mind at ease."

— By taking revenge, a man is but even with his enemy; but in passing over it he is superior.

— The hand of faith never knocked at heaven in vain.

— A failure in a good cause is better than a triumph in a bad one.

— An investment in knowledge always pays the best interest.

— If a man cast off his God, he will easily cast off his friends; when religion is once gone, humanity will not stay long after.

— Good intentions cannot be more wronged than by suspicion.

— There can be no more forcible motive to patience, than the acknowledgment of a divine hand that strikes us.

Home & Health.

HEADACHES.

Probably few need be told that, in our physical bodies, while we are taking through our food and drink and the atmosphere, large quantities of nutritious material which is to become part and parcel of our tissues, to be bone and muscle and nerve and gland, and do us good service in these several capacities, there is also constantly accumulating in our bodies, material which has been part of our tissues, which has served its purpose as such, which is so to speak, worn out, and is, to all intents and purposes, dead matter. This, in technical language, is called *effete* matter; and must, in order for health to continue, be as constanly cast out of the body as the food and drink are taken in. This discharge is effected through the kidneys, lungs, skin and bowels.

It is a law of the human economy that no very great excess of this matter can be retained any length of time within the body without doing injury, and it happens that one of the first of the deleterious effects is upon the head. And this is the explanation of many of these headaches. A woman takes little exercise, remains in-doors and breathes air not the best, drinks largely of tea, and coffee perhaps, becomes constipated, all her physical energies become weakened, the excreting organs become sluggish, and she has the headache day after day, and no wonder; it is a wonder more of such don't have it and have it more and harder.

Few women who live on farms can be classed in a category with this one; yet a few may be. A man after months of active out-door exercise all at once stops work, sits down to study or do nothing, and takes no exercise, but continues eating as heartily and with as much zest as when following the plow; he complains of the headache, and no wonder, taking food freely and by inactivity allowing the excreting organs and excretion to become sluggish.

In winter the atmosphere is, from the cold, more dense than in summer. We take in from it by the lungs more oxygen and cast out more effete matter through it. When the summer approaches, and the air becomes rarified and the excretion by means of the respiration must grow less, this overplus of effete matter must be expelled by other emunctories, other excreting organs must take on increased activity and do partial double duty; they do not do this as rapidly as the season changes and the effete matter remaining in the body is in excess, so we have the headache.

A dirty man allows his body to go for a half year without bathing, and then growls because the headache is a daily visitor. No wonder he has the pain; but to hear him growl makes one feel like saying "good enough for him."

The remedy for this condition we need hardly discuss. A free action of the organs we have classed as excreting structures, by means of regular and proper exercise, good air, bathing, proper food—correct habits in every regard—constitutes about all that need to be gained. If these means fail, then so-called medicines will fail too. The excretions must be natural or health is impaired. We may say, however, that probably more cases of this sort can be remedied by proper and judicious exercise than most people are inclined to think.

ADVANTAGES OF TEMPERANCE IN EATING.

The ancient physicians of Egypt ascribed all diseases to the overloading of the stomach, and the materia medica was limited to emetics and cathartics, and abstinence from food was their chief advice. Certainly the surest method to preserve constitutional health and strength is to eat less than we are in the habit of doing.

Cheyn said that if we would keep our stomachs clean, we should find our heads clear. The lamentable prevalence of brain diseases is more attributable to the overloading of the stomach than to the overworking of the brain. The brain is weakened by the general prostration of the whole system, and first proclaims the misuse of its powers.

The ancient philosophers, from Pythagoras, all agree that it was needful to relieve the stomach by a careful abstemiousness, when they desired to make demands upon the imagination or reason, for the exercise of all their forces.

Mr. Pitt, when he intended to deliver an oration before the House of Commons, dined on cold mutton.

Newton confined himself to a slight diet while he was composing his dissertation upon colors.

Boerhave remarked that the oppression of food on the stomach almost extinguishes the active powers of the mind.

A mathematician can resolve a problem before dinner, while after a full repast his mind would be too dull and inactive either to study or demonstrate. A blind man who had learned to distinguish colors by the touch, could do it only when fasting.

Law, the founder of paper credit, and a financier of great ability, was remarkable for his great abstemiousness, and ate the smallest possible amount to support life when engaged in subjects of deep calculation.

The newspapers of the day are filled with notices of sudden deaths, attributed to heart disease, when often the verdict should be, "Died of over-eating."

Habitual over-eating produces dyspepsia, nausea, headaches, colics and many of the other ills so common to mankind. The quality of our food and its preparation, are often as of much importance as its quantity. We all eat too much grease, condiments, rich sauces, and gravies.

Sir James Eyre, physician to Queen Victoria, says perhaps we might lay it down as a rule, that the majority of men eat twice as much as is really required for the support of health and strength; but, in most cases, the error is to be referred to ignorance of the laws of health, rather than to the mere pleasure of over-indulgence. It is a common mistake among all classes, that the more we eat the stronger we shall be, and nothing is more fully believed than that our vigor depends upon the quantity as well as the quality of our food.—*S. O. J., in Country Gentleman.*

MIRTH VS. CHEERFULNESS.—Addison says: "I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient; cheerfulness fixed and permanent. Those are raised into the greatest transports of mirth who are subject to the greatest depression of melancholy; on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity."

CORNS.—Scrape a piece of common chalk, put a small portion of it upon the corn and bind it with a linen rag. Repeat the application for a few days, and you will find the corn come off like a shell, and perfectly cured. The cure is simple and efficacious.

DIDN'T THINK.

Opening the door of a friend's house one day, I made my way through the entry to the small back court where Ned, the only son, was crying bitteriy.

"Ah, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going down to the harbor, and I want to go." Here Ned kicked his toes angrily against the post, to the great danger of his new boots.

"Whose little dog is this?" I asked as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned, in an altered tone. "Did you not know I had one?"

"No, indeed. What a fine little fellow. Where did you get him, Ned?"

"Father bought him for me. He is so knowing, and I teach him many things. See him find my knife;" and Ned, wiping away his tears, threw his knife into the clover. "There, Wag," said he, "now go and find my knife."

Wag plunged into the grass, and, after a great deal of smelling and wagging, he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth hav[illegible]" said I; "four blades."

"'Tis a real good one," said Ned; "Father gave it to me on my birthday; and he gave me a splendid box of tools, too." Ned looked up brightly and quite forgot his crying.

"Let me think," said I. Was it this knife that you hurt your foot with?"

"Oh no," cried Ned, "that was done with an axe; but I've got well now."

"I was afraid you would be laid up all the spring."

"Well, it was mother's nursing, the doctor says. Mother and father took very great care of me. It was lonely staying in the house so; but mother used to leave her work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned." The boy looked down on the floor, and a slight pout puckered his lip.

"I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not, indeed, know the reason why they object to your going; but, from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reasons for doing so? And surrounded as you are by so many proofs of their love, will you sit there and murmur and cry and fill your heart with angry and stubborn thoughts against them, because of this one little denial of your wants? Is not this a poor and ungrateful return for all their kindness? It is little enough that a child can do for a parent, but that little he ought to do most cheerfully."

NO SUCCESS WITHOUT INDUSTRY.

I really believe, young friends, that idleness is the ground of most vices. I am acquainted with certain young men who are running about the streets, whom I see stepping out of drinking saloons. Some of them are sons of reputable parents. I remember last summer, meeting a young man, one of the best dressed lads in the city—a young man whom I met in the omnibus frequently riding up and down; and I had seen him so often, and always with such a leisurely air, that I said one day, calling him by name, "What are you doing?"

"I have not any particular business," he said.

"Well, hav'nt you anything to do?"

"Nothing in particular, he answered.

It was somewhat impertinent, but I said, "Well, I suppose now you are out of school, you mean to get into something pretty soon?"

"Well, I have not anything just now in view," he replied.

To make a long story short, the poor fellow has not anything in view, never did have much of anything in view, and never will have much of anything in view. Drifting, drifting, drifting! Down, down, down! He is not the boy that he was when I conversed with him last summer. There is nothing truer, though trite, than the adage: "An idle brain is the devil's workshop." Unless there is an aim, a plan, a purpose in a man, there is depravity, and appetite, and lust, and passion. It is idleness that fills our jails, and our prisons. It is idleness that rolls up millions and millions of dollars for spirituous liquors every year.

Industry, my young friends, is the first law of success. Some one asked a man who was counted a great genius, to define genius, and he said, "Genius is industry." Things never come about of themselves. The man who writes a great book, never wrote it in a day, or a week. The man who has reported a great invention, did not combine wheel and piston in an hour, or a month; but it was the industry of inquiry, the industry of application. Industry is the first law of success.—*Chicago Pulpit.*

LIKE JESUS.

I want to be like Jesus,
So lowly and so meek;
For he one cross or angry word
Was never heard to speak.
I want to be like Jesus,
Obedient when a child;
He kept his parents' words, and lived
So holy and so mild.

I want to be like Jesus,
So frequently in prayer;
Alone upon the mountain top,
He met his Father there.
I want to be like Jesus,
For I never, never find
That he, though persecuted, was
To any one unkind.

I want to be like Jesus,
Engaged in doing good;
So that it might be said of me
That I've done what I could.
Alas! I'm not like Jesus,
But I will pray to be;
Kind Savior, take my sinful heart,
And make me more like thee!

—*Sel. by W. D. Tucker.*

THE LITTLE WITNESS.

One evening "mamma" asked little Bertie, four years old, whom she "loved best in all the world," supposing she would say "papa" or "mamma," but he promptly replied "Jesus." She asked why he loved Jesus best, and after a moments' thoughtfulness he said, "becanse Jesus loves me."

Then going off to his play again, he repeated over to himself. "I love Jesus, and Jesus loves me," and in a minute, looking up brightly, he said, "I'm sure of it, ar'nt you?"

Dear reader, shall this little one be a more faithful witness than you? Will *you* not say to your associates and friends, "I love Him because he first loved me," following the acknowledgement of the personal experience "I'm sure," with the personal question of little Bertie, "ar'nt you?"

"And they overcome him by the blood of the Lamb, and by the word of their testimony."—*Ex.*

THE GROWTH OF SIN.—A single snow-flake is but a very small thing; so one sin indulged may appear of but little consequence. But a number of snow-flakes falling all day long, hiding the land-marks, drifting over the doors, gathering upon mountains, to come down in avalanches, and to cover trees, houses, and even whole villages,—each one alone may be small, but altogether they are all but irresistible. So sin indulged grows and increases until it becomes a mighty power, which, but for God's help, will wreck our souls. We must strive by God's grace to put away all evil from us. Children, be virtuous, noble, and good.

SOLOMON said, many centuries ago, that even a child is known by his doings,—whether his work be pure, and whether it be right. Therefore, when you see a boy slow to go to school, indifferent about learning, and seeking every opportunity to neglect lessons, you may take it for granted that he will be a blockhead.

When you see a boy anxious to spend every cent as soon as he gets it, you may know that he will be a spendthrift.

When you see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, you may set it down that he will be a miser.

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AND

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 953. BOSTON, WEDNESDAY, FEBRUARY 4, 1874. VOL. XXXVIII.---NO. 18.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HOPE'S SONG.

I hear it singing, singly sweetly,
Softly in an under-tone,
Singing as if God had taught it,
"It is better farther on!"

Night and day it sings the same song,
Sings it while I sit alone,
Sings it so that the heart can hear it,
"It is better farther on!"

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
"It is better farther on!"

Farther on? How much farther?
Count the mile-stones one by one,
No! no counting, only *trusting*
"It is better farther on!"

—*Selected by Thomas Foote.*

THE BURNING OF ROME.

R. H. BATEMAN.

Of late my mind has been strongly exercised upon this subject. A late article from Bro. Grant has thrown important and weighty evidence upon the probability of Rome being burned just before or in close connection with the Lord's second advent. I do not think it wise to be over sanguine upon the accomplishment of unfulfilled prophecy, especially where literal, metaphorical, and symbolical representations are used in close connection. Those who are much given to the study of prophecy, know that some of the important prophecies of the Bible, never were, and could not be clearly comprehended until they were fulfilled in God's own time and order. These same prophecies when fulfilled, have served a double purpose. 1. As a key to unlock and understand to a greater degree of accuracy portions of God's word that was as yet unfulfilled. 2. In being an important link in the great chain of foretold events that were to span the entire length of this world's history.

I do not purpose in this article to set forth any peculiar views of my own, but simply to arrange in order, a few plain and positive facts, and then leave the reader to judge for himself. Rev. 18: 8—"Therefore shall her plagues come in one day; death, and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Who is this that is spoken of by the pronoun "her" and "she?" The same that is called in verse 2 "Babylon the Great?" Who, or what is "Babylon the Great?" Rev. 17: 4, 5. "And the WOMAN was arrayed in purple and scarlet color. . . . And upon her forehead was a name written, mystery, BABYLON THE GREAT." Who is this "*woman*" that is called "*Babylon the Great?*" vs. 18. "And the *woman* which thou sawest, is that GREAT CITY which reigneth over the kings of the earth." Thus far all is plain.

Has there ever been a city, either in ancient or modern times that has borne before the world the name of "Babylon the Great?" Never. But, says one, Do we not read of an ancient city by the name of "Babylon," from whose proud throne she ruled the world and the kings of the earth? Yes. We read of such a city in God's word, but her name is simply "Babylon," while this that John speaks of, is called "Babylon the Great." Quite a notable difference between the two.

In the description of "Babylon the Great," she is said to be "drunken with the blood of the saints, and the blood of the martyrs of Jesus." Was ancient Babylon ever drunk "with the blood of the martyrs of Jesus?" Never. Babylon lay a heap of ruins before Jesus was here on earth. In Rev. 4: 1, it is said, "Come up hither, and I will shew thee things which must be *hereafter*." Then we must look for the fulfillment of those things that John saw and was told should come "to pass hereafter," after they were revealed unto him, and not before.

Now has there ever been a city on the earth that has fulfilled the description of "Babylon the Great" in its three prominent points? 1. That has ever been "drunken with the blood of saints, and the blood of the martyrs of Jesus?" 2. That is built or sits upon seven mountains or hills. 3. That has ever "reigned over the kings of the earth?" We answer, there has.

Every one that knows anything of the past history of the church, knows that Rome was the seat of the great persecuting power against God's people, and all that are conversant with profane, as well as church history, know that Rome did for centuries reign over the kings of the earth. The school-boy is familiar with the fact that Rome is built upon seven hills. God has called it "Babylon the Great," and men have called it Rome.

In the great prophecies of Daniel we find that there are to be but four universal kingdoms on earth before the establishment of God's kingdom under the whole heavens. Daniel tells us the names of the first three kingdoms, but to the fourth he gives no name. He does however, present us with an accurate description of its peculiar characteristics. In Revelation, John takes up the description of this last kingdom, and agrees in every iota with Daniel, but goes farther and gives a more comprehensive view of it, and at last calls it "Babylon the Great," in its last form. Then according to God's word, the first kingdom is "Babylon," and the last kingdom in its divided state is "Babylon the Great." Here then is the type and the antitype,—the shadow and the substance. As the antitype is greater than the type, and the substance greater than the shadow, even so "Babylon the Great" compares with "Babylon." Ancient Babylon was as much purer than Rome, as gold is purer than iron; as they are represented in the "Image" of Dan. 2nd, taken from the comparison of the two metals.

Again, Rome was as much stronger in point of prowess than Babylon was, as iron is stronger than gold. As the type represents the features of the antitype, and the shadow makes plain all the outlines of the substance, so the history of Babylon tells us of the fulfillment of Rome. As Babylon first rose and became a unit in civil power, and ruled the world, so did Rome rise in greater power, and as a unit controlled the world. As Babylon received her complete overthrow by a succession of falls, so Rome must sink to rise no more, by a series of like falls. As Cyrus was the man appointed of God for the breaking up of the Babylonian kingdom in its first fall; so Jesus, by the power of the Holy Spirit incited his followers to carry his cause not only throughout all the Roman realm, but into the very heart of Rome itself; and the religion of Jesus was the secret power by which the Roman kingdom in the fifth century fell from its lofty height, as a unit, and became divided by this religion of Jesus producing internal strife and commotion.

As Darius stood for a very short period as the first head of the government in Babylon, so the civil and oldest power stood at the head of Rome for a short time after its downfall or breaking up. As Cyrus succeeded Darius to the throne, so the ecclesiastical succeeded the civil power in Rome. As Cyrus united the two powers of the Medes and Persians in his own person, so the ecclesiastical won over the civil power in Rome, and both civil and ecclesiastical were embodied in the form of Popery. As the laws of the Medes and Persians were inexorable, much more so were the inhuman cruelties that were devised by the ecclesiastical body, and carried into barbarous effect by the civil arm.

As Alexander the Great conquered Babylon in its second fall, so Napoleon Bonaparte conquered Rome in the close of the 18th century, and abolished the power of the Papacy, and established a republic in its stead. After the conquest of Babylon by Alexander the Great, it continued to lose its power by a gradual process, until its last final and complete overthrow. Thus with Rome. Since the invasion of Napoleon she has continued to lose her power by a gradual process, slowly yet surely losing her proud position before the world.

But some may say, This does not mean the real city of Rome, but the system of Papacy incorporated in its midst. Then, neither do the prophets, who spake against ancient Babylon, mean the city itself, but the wicked powers that ruled there. If this hypothesis be true, which, if it is in one case, must be in the other, why was it that the real city of Babylon, that was made of wood, stone, and brick, should be thrown down and become a heap of shapeless ruins? Why was Sodom and Gormorah destroyed if he only meant the people? Why did not God send some terrible plague among them that should sweep them off in a few days, and leave those cities for others to afterwards inhabit?

Again, why did God allow Jerusalem to be demolished, and made a heap of ruins? I admit that the city itself, the inanimate wood, stone and brick, of which it is composed, are not to blame for anything that wicked men may do. But past judgments of God, which are plain facts that none can gainsay, prove that God shows his displeasure, not only by destroying evil systems, and the ungodly men who have devised and carried them into effect, but also by destroying their cities, the works of their own hands, which were their retreats, their strongholds, their castles, in which were centred their great wealth, and from whose secret chambers, foul iniquity walked forth like a ferocious lion from his lair.

This has been the case with Rome. From the cloisters of the Vatican the monster fiend has marched forth and bathed his sword in the life-blood of over fifty millions of God's elect, and that sword, all covered with human gore, is still held in threatening attitude, waiting for a favorable opportunity to plunge it again beneath the crimson flood, and bathe it afresh as of old. God has already begun his judgments upon her by first destroying her systems and power; for she says, "I sit a queen and am no widow, and shall see no sorrow."

On the 18th of July 1870, the Pope declared his dogma of infallibility, thus virtually saying, "I sit a queen and am no widow." "Therefore shall her plagues come in one day; death, mourning, and famine." On the 1st of Nov. 1870, the Italian government issued the following decree. "All the political authority of the Pope and the Holy See is abolished and will remain so." His. of Italy by Abbott. On the 20th of Nov. 1870, four months after she declared herself "a queen," the Italians entered Rome. But a few hours before they entered, it is reported that the Pope said to one of his dignitaries, "The hand of Providence has already written for me the Mene, Mene, Tekel, Upharsin. My days are numbered. My acts are weighed in the balance of divine justice, and I hope they will not be found too far wanting. My empire is fallen into secular hands." How are the mighty fallen. Listen to the cry, vs. 2 "Babylon the Great is fallen, is fallen." Thus in one day (year) did "death, mourning, and famine" come upon her, and it has continued ever since.

Again we quote. Rome, Monday Oct. 20th, 1873. "The General Society of Jesuits, was to-day notified by the government, that the Order of Jesuits must immediately evacuate the premises now occupied by them in this city. The Committee on the Liquidation of Ecclesiastical Property appointed under law for the abolition of religious corporations, to-day took possession of six convents." Not long since the "*Tablet*," a Roman Catholic organ, reported the following proposition by the Italians, "To levy income and property tax on the Pope, and all the inmates of the Vatican." Should this be carried into effect, it would reduce him and his associates to the level of secular citizenship. In her proud claim that she "shall see no sorrow," God vindicates his authority by taking "the cup which she hath filled," and filling it "to her double."

John says, "And I heard another voice from heaven saying, *Come out of her my people*." You have all read of the heroic conduct of Father Grassi in lately coming out of her. He stands not alone in this act. Hordes of intelligent Catholics have for some time, and are still, leaving "Babylon the Great" the "Mother of Harlots." Throughout all Germany and in many other nations the Pope is fast losing his adherents, who are gathering together under the royal banner of Jesus waiting for redemption. Neither is the city of Rome itself an exception, for with the wane of the Pope's temporal power therein, not a few of his previously fettered subjects have knocked off the shackles of their servitude and come out in the light of the glorious gospel of Christ.

And now comes the last scene, in the last act of the drama of Rome's existence. "And she shall be utterly burned with fire." Let us now take a final look at the type, ancient Babylon. Jer. 51: 63, 64. "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." What was the last act in the desolation of Babylon?

"About 130 years before the birth of Christ, Humerus, a Parthian governor, who was noted as excelling all tyrants in cruelty, exercised great severities on the Babylonians, and having *burned the forum, and some of the temples, and destroyed the fairest parts of the city*, reduced many of the inhabitants to slavery on the slightest pretexts, and *caused them, together with all their households to be sent into Media*." Watson's Bible Dictionary, p. 122. Thus we see the fulfillment of Jeremiah's prophecy; that as the book with the stone bound to it did sink in the midst of Euprates; so Babylon at last did sink beneath the element of *actual fire, burned to the ground, never to rise again*.

Now view the antitype. In what way shall "Babylon the Great" finally be thrown down? The angel answers it in Rev. 18: 21st verse. "And a mighty angel took up a *stone*, like a great millstone, and cast it into the sea, saying, *Thus with violence shall that great city Babylon be thrown down, aud shall be found no more at all*." How shall this be fulfilled? Must it be in the same way as was the type? The 8th verse answers it.

"And she shall be utterly burned with fire." Must Rome then be burned the same as Babylon was? Let God's word and plain facts answer it. Are there any evidences outside of God's word in the present condition of affairs at Rome that seem to declare that Rome will be burned? Listen, while I quote from a late article of Bro. Grant's. "A society has been formed in Italy called the Alfieri Society. Its object may be seen by referring to their articles of agreement. Art. 5th reads as follows. To devise and prosecute the abolition of Papacy; the removal of the Pope from Rome, and the suppression of the civil rights of the priests. Art. 6th reads, In case of foreign war, the society shall proceed to operate upon its field of action, even before hostilities shall have been formally declared. First, by burning as many churches as possible, and especially the Vatican. Second, in compelling all the priests, and those whose principles are manifestly hostile to the nation to emigrate; and third, in exciting the masses to the historic traditions of the Sicillian vespers."

You observe they are not to wait until "hostilities shall have been formally declared," before they carry their purpose to burn her into effect. With such a society, enrolled for a purpose like this, in the very midst of a frenzied zeal, and those too, whom "God hath put it into their hearts to fulfill his will," how easy it would be at the midnight hour for a thousand torches at one and the same moment to send forth ten thousand tongues of forked flame, in as many different places, that would in one short hour wrap a startled and terrified city in one mass of flaming fire.

And now, dear reader, lest you may purpose in your own heart to wait and see whether this great event does actually take place or not, before you make a full preparation to meet your Lord when he comes, I would caution you against so fool-hardy a step. Listen again to the voice which John heard "from heaven saying," "For in one hour is she made desolate. Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." How can those apostles and prophets who are dead "Rejoice over her?" In none other way than by virtue of a resurrection. What shall raise them? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." What is the next event that John brings to view? The marriage of the Lamb is come and his wife hath made herself ready." Not is *going* to make herself ready, but "*hath made* herself ready." The bride's work is all done. She now awaits the marriage feast when Christ "shall gird himself, and shall make them to sit down to meat, and will come forth and serve them."

Not long since a friend told me of a certain minister not connected with us as a denomination, who said, "If I ever live to see the day when the Vatican is burned, I'll go forth at once and proclaim the Advent doctrine." I fear he would not go far, for a voice more powerful than man's would then take up the message and sound it forth in tones that would reach the ears of not only all the living, but would pierce the earth and awake the slumbering dead. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8.

Does not the type, and the past fulfillment of prophecy show very strongly that Rome "shall be utterly burned with fire?" Do not the Scriptures show that in close connection with this event, even while she is yet burning, that Christ will come and raise the righteous dead, so that the "holy apostles and prophets" may "rejoice over her."

I will not presumptuously say I am right in this conclusion of the future of Rome, and the close proximity thereto of the advent of Christ. That would be unwise. But I do ask every reader's careful attention to this subject. We cannot tell how far in the future this event may be, we must leave that to unfold itself. Meanwhile let us be watching and waiting, and giving "the household meat in due season.

Let us seek and attain unto perfect love that casteth out fear. "Follow peace with all men, and holiness, without which no man shall see the Lord."

Lockport, N. Y.

THE NEW JERUSALEM.

THOMAS W. GILE.

Is it a literal city? Many are of the opinion that the description given by John the Revelator is highly figurative, and either ignore or spiritualize it all away. But he says that he "saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." He also affirms that it lieth four square; the length being equal to its breadth. The angel measured the city with a golden reed, twelve thousand furlongs. If we are to understand that this is the measurement of one of its sides, and apply our standard of measurement to the city, it must be a very large place, and would doubtless, hold all the redeemed of the Lord. Twelve thousand furlongs would be fifteen hundred miles square, and contain two millions, two hundred and fifty thousand square miles; which are eqnal to one billion, four hundred and forty millions of acres; or two hundred and thirty billions, four hundred millions of square rods. This would be equal to sixty-two trillions, seven hundred and twenty-six billions, four hundred millions square feet, including its walls, and would cover a territory two hundred and eighty-eight times the size of the State of Massachusetts.

Let us suppose the wall to be two hundred and sixty-three feet thick. Its foundation surface would contain eight billions, three hundred and thirty-one millions, five hundred and sixty-three thousand, three hundred and twenty four square feet; which, taken from the superficial contents of the city, would give us sixty-two trillions, seven hundred and eighteen billions, sixty-eight millions, four hundred and thirty-six thousand, six hundred and seventy-six square feet within the walls of the city, and would be surface enough to hold fifteen trillions, six hundred and seventy-nine billions, five hundred and seventeen millions, one hundred and nine thousand, one hundred and sixty nine persons, allowing each four square feet to stand upon.

This would surely be a vast company. It would take a person more than four hundred and ninety-six thousand years to count them, at the rate of one a second, without any time for rest or refreshment; and would require more than eighty births a second for six thousand years to make the number above stated, and would exceed seven thousand five hundred times the present population of this globe.

The city was pure gold, like unto clear glass, and the street of the city was also pure gold, as it were transparent glass, surrounded by its jasper walls, adorned with its twelve pearly gates and standing upon its twelve foundations of precious stones. There will be the river of the water of life, with the tree of life on either side yielding her monthly fruitage, whose leaves shall be for the healing of the nations. The tabernacle of God shall be with men. All tears shall be wiped from their eyes. Sickness, sorrow, pain, and death shall be felt and feared no more. No more need of the sun or moon to light up this city; for the glory of God and the Lamb shall be the light of it. The saved nations shall walk in the light thereof. The throne of God and the Lamb shall be there. It will be a glorious jubilee to all those who have been prepared to enter this city of refuge, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up."

We shall behold in the city of our God, Abraham, Isaac, Jacob, the patriarchs, apostles, prophets, the christian nartyrs of every age and clime, our neighbors, friends, and relatives who have died in the cause of Christ, and also Jesus our Savior who is to be crowned king of Paradise restored, occupying the throne of his father David, and to whose kingdom there shall be no end. Then shall be sung the song of Moses and the Lamb.

O, christian friends! is not a home in the city of the New Jerusalem a sufficient incentive to be faithful in the cause of Christ? Let us consecrate ourselves more fully to his service, and labor more ardently for the salvation of our race.

Sinner, come to Christ while probation lingers. There is hope. You will need a shelter from the impending storm that is about to burst upon an ungodly world. If you are housed away in this city of refuge, you will be the recipient of eternal life; if not eternal death will be your doom.

THE DAY OF THE LORD.

JEHIEL JUDD.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains."—JOEL 2: 1, 2.

There never was a time since people began to multiply upon the earth but that God had a *few* faithful ones who would hearken to the word of the Lord, and obey his commands. This is the case to-day, and it will be as long as time shall last. Although the words of this text were uttered by the prophet very many centuries ago, yet he looks forward through the many events of the world's history down to the end of time, and there he takes his stand. The scenes of the last day are wonderfully portrayed before his prophetic eye, and as a faithful watchman on the walls of Zion, like one giving meat in due season, now that the right time has come, he speaks forth the command, "Blow ye the trumpet in Zion, and sound an alarm," etc., adding, "let all the inhabitants of the land tremble." Will there be an immediate cause for trembling? The day of the Lord will be not only a day (or time) of exceeding darkness, in consequence of clouds, but there will be a destructive army. There will be "a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap; like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in his path; and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it?"

Here is a subject that interests me much, and I think should interest every one. It is a subject that we should understand, lest the day of the Lord's wrath come upon us suddenly and unexpectedly, and we be taken in the fatal snare. Almost invariably I am told, while presenting this subject to individuals, that this time of darkness is already in the past; but I think this is a mistake. It is a fact that one dark day has been experienced, but undoubtedly this is that which the Revelator saw should come to pass under the sounding of the fourth trumpet, when the sun, moon and stars should be smitten, so that the day shone not for a third part of it, and the night likewise. Rev. 8: 12. This was but a symbol of what is yet to take place in a more unlimited sense. It was but for a sign unto us that the end of all things is at hand. A more terrible day than has yet been realized is about to dawn upon an ungodly world; but I thank God that there are a few holy people yet living who can meet the evils which are but just ahead, and who can look up and rejoice because the time of their redemption is at hand.

I cannot do justice to this subject, but since the Lord God hath spoken, who can but prophesy? Let us all, who fear God, watch for the sword of the Lord, so that, seeing it approaching, we may be able to go forth to warn the sinner of his impending fate, to ask him to flee from the wrath to come by laying hold on Christ, and accepting him as his deliverer.

Although this sword has not yet fallen upon us, yet to-day it is being drawn from its scabbard by the hand of the Lord, and we *must* give the alarm, because "woe" is pronounced upon "them who are at ease in Zion." Soon, very soon the armies of the nations will be gathered together to the battle of "that great day of God Almighty." "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3: 14–16. Zephaniah also says: "And it shall come to pass *at that time* that I will search Jerusalem with candles" (1: 12). But, thank God, better days are coming. In the midst of this darkness and strife Christ leaves the mediatorial seat, the gloominess is cleared away, and the perfect day is ushered in.

IMMORAL USE OF WORDS.

J. H. WHITMORE.

Words are the medium of communication, the currency of thought, the expression of mind, the indices of articulate language, the indispensables of science, poetry, history, and all literatures. Words are representatives of things, and since they are also used as descriptive names, great care should be used in applying them as epithets to men and their acts.

One of the immoral uses of words is where a bad thing is given a good name as a disguise to conceal its true nature, or where euphemism is employed as a gloss for some crime or evil habit. Thus when murder is called "homicide," when theft is called "a financial irregularity," when lying is called "equivocating," when the betrayal of one's country is called "a change of political sentiment," when a bribe is called "a valuable consideration," when slander and libel are called "freedom of speech" and "freedom of the press," when drunkenness is called "inebriety," and gluttony "epicurism," the euphemisms are intended to have, and do have the effect of smoothing over the sins mentioned. The principles of right are eternal. No time-serving, no toadying, no misuse of words will ever make wrong right in the sight of Heaven; and he who deliberately attempts to make sin plausible and harmless by giving it a good name, brings upon himself the woe of them "that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

The fact that words are used as the currency of thought, or more accurately, the fact that words when used by a speaker or writer are supposed to express his thoughts, makes the subject of names one of vast importance. Of course it is not claimed that names change moral qualities. They have no power to make good evil, or evil good; but where a good act is given a bad name, or where a crime is given a good name, or a euphemism is employed as a disguise, then harm is done to society, for its currency is debased, and no society is any better than the language it habitually employs. Shakspeare makes Juliet say to Romeo, after asking, "What's in a name?" "That which we call a rose, by any other name would smell as sweet." And so it would, but the illustration does not reach the point under consideration. The nameless Quaker who said to a cross dog, "I'll not kill thee, but I'll give thee a bad name," and immediately cried out "Mad dog!" (whereupon the poor brute was killed by the bystanders), understood full well the power of evil names. What a bitter irony the French employ when they call their brandy *eau de vie*,—literally, water of *life*, but more truthfully, water of *death!* The untutored savage was truer to nature when he called the accursed drink, "fire-water." There is something shockingly profane to pious minds in appplying a name derived from some of the most cheering promises of our Savior to a drink that has been the fruitful cause of disease, crime, madness and death. Better by far to say with Cassio,—

"O, thou invisible spirit of wine,
If thou hast no name to be known by,
Let us call thee devil."

Another misuse of words is where different epithets are applied to different classes for the same offences. Thus when a poor man, urged perhaps by hunger, steals a loaf of bread, he is branded as a thief; but when a cashier in a bank steals $10,000, he is called an "embezzler"; when a State Treasurer steals $200,000, he is called "a defaulter"; and when some government official of high rank and station steals half a million, his crime is called "a financial irregularity." "Steal" and "thief" are two old Anglo-Saxon words of such definite and expressive meaning, and withal so odious because everybody knows their exact meaning, that they are worth a bushel of Latinized euphemisms as designations of the crime and the criminal. How oddly it would sound were we to paraphrase the commandment, Thou shalt not steal, by "Thou shalt not commit financial irregularities"! The English toady, who aptly enough describes the common laborer's condition after taking in a large supply of bad whiskey, by using the contemptuous words, "dead drunk," would say of the Lord Mayor in the same condition that his Lordship was "slightly intoxicated"; of the Duke of Cambridge, "His Highness was slightly inebriated; of the Prince of Wales, "His Royal Highness was slightly elevated." Such a use of words is manifestly immoral.

"Through tattered clothes small vices do appear.
Robes and furred gowns hide all. Plate sin with gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw doth pierce it."

Men for the most part are more ashamed of base names than of base deeds. Thus if you call a man who has "put up" "a corner" in the stock market a shrewd financier, he will receive the appellation as a compliment; but if you are bold enough to call him by his right name—thief—you will make him very angry indeed. A wicked man or a wicked woman, under the guise of a good name, is but a whited sepulchre, fair without, but foul within. All good people ought to unite in vigorously opposing such immoralities of language. Unless great care is used in calling things by their right names, our moral consciousness and fine sense of right will become blunted, and we shall gradually lose sight of not only the distinctive difference between good and bad *names*, but between good and evil *themselves*.

It is an immoral, false, and unmeaning use of words to call a man who retails liquors by the drink to his fellows, "a wine merchant," or to call his den of iniquity "a sample-room." Such a man is a grog-seller, and his place of business is a grog-shop. "Sample-room" is one of the latest devices of the devil. The right names have a good healthy odium attached to them, and are for this very reason, and because they tell the exact truth, the proper ones to use. I know of no good reason why a man who sells rum should not be known as a rumseller. Whatever of odium justly attaches to the name, rightly belongs to him who earns it. The attempt to sweeten "*bar-room*" by giving it the hitherto innocent name of "sample-room" should arouse the indignation of every honest man. Its history is one of deceit and shame, and for my part I have more respect for a man who owns he keeps a bar-room, than for one who shamefacedly sneaks behind a partition labeled "sample-room," and there unblushingly carries on his nefarious traffic.

"Church lotteries," "wheels of fortune," "ring cakes," "post-offices," "fish-ponds," etc., etc., are only euphemisms for gambling apparatus to be used by pious (?) people for "religious (?) purposes." Church folk, who would have a proper abhorrence of gambling in unconsecrated saloons, have no conscientious scruples against gambling when it is carried on in a church for the purpose of raising money they could not otherwise get. As though the name and the place could sanctify the act!

There are many other instances where words are immorally used, but I fear I have already written at too great length, and will close by exhorting all who read this to join with me in calling things by their right names, whether fair or ugly, good or bad. To use Milton's fine sentiment, "Let us learn to hate the cowardice of doing wrong in *word* or deed.

Rochester, N. Y., Jan. 21st, 1874.

HOW THE LORD HAS LED ME.

L. ROBBINS.

About four years since the Holy Ghost deeply impressed upon my mind the necessity of a clean heart, though I had been much blest many times. I believed that Jesus came to save his people from their sins, and that he was able and willing to do it. It seemed to me there was a better way for his children than to live sinning and repenting. At length I came to the full decision that if there was such a state for me I must have it. I immediately set about this work by fasting and prayer, resolved I would never yield the point. I sometimes thought I should never attain it, but I saw clearly it would be death to go back. I fasted and prayed for a number of days. Then I would consecrate myself to God and try to believe, but had no special blessing. One morning rising while it was yet dark, once more to ask God for help, I felt an inward consciousness that my all was upon the altar, and yet no blessing came. I saw my own helplessness, and that none but the Almighty could help. I ceased struggling, and in simple faith cast myself upon the dear Savior, believing his word,—that he is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Immediately a sweet peace filled my poor heart, such as is better felt than described. I told my brethren what the Lord had done for me. Some of the leaders did not believe in such a work, and thus I had some persecution; yet I went to work among my neighbors, talking and praying, and scattering tracts and books, and I trust some good was accomplished.

I enjoyed this blessing about one year, but was so fearful of losing it, that I prayed the Lord, if he saw this would be the case to take me out of the world. But I had not fully learned the way of faith. I found I began to lose power, and soon the witness was gone. Why was this I tremblingly cried? I still tried to do all my duty, but was somewhat discouraged. I did not confess that I had lost the witness (except to a few), fearing it might discourage others. I lived three years before I could get the full decision to seek for it again; but the eye of my dear Savior was upon me. I can see his guiding hand all through. Blessed be his holy name! About one month since I felt as though I should never overcome unless I was fully in Christ. I felt that I must have the full assurance of faith, and perfect love and power to abide in him under all circumstances. This I was led to confess I had not. I then went to my heavenly Father, told him all about it, and consecrated my little all to him. I saw something of the sinfulness of unbelief, and did then and there believe he would do just as he had promised. He did, for Jesus' sake, accept the poor offering. Satan disputed this point with me for a while, but it seemed so unreasonable and sinful to fear he would reject me after giving his life for me, that I was enabled to step over the bar of unbelief and simply trust my all with him. I saw the way of faith clearer than ever before. I had previously trusted to Christ and my own faithfulness to keep me; now I see that it is Christ alone that can, and does keep me; and I can rest in his promises and feel safe. I feel such a love and sweetness as I can never express. My peace is like a river. I can "rejoice evermore,"—"pray without ceasing," and—"in everything give thanks." Glory to his dear name! I feel that I am nothing, and Christ is all. O, bless God for this great salvation! All praise to Father, Son, and Holy Ghost!

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 4, 1874.

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TRIP TO CALIFORNIA.

We are now (Tuesday, Jan. 20th, 1 P. M.), west of Omaha, on the Union Pacific R. R., passing through the nice farming lands in Nebraska. We arrived in Omaha at about half past ten, Chicago time, and departed for the west after an hour and a half. Omaha is on the west bank of the Missouri river, occupying an elevated, uneven surface. It bears a strong resemblance to Dubuque, in Iowa, on the west bank of the Mississippi. It has many pleasant residences, and some twenty thousand inhabitants. Its situation on the banks of the Missouri river, and at the terminus of the U. P. R. R. is very favorable for rapid growth.

The U. P. R. R. extends from Omaha to Ogden, a distance of 1,032 miles. The first grading was done in the autumn of 1864, and the first rail was laid in July, 1865. It was finished May 10th, 1869. It is substantially built, and conducted with much care, hence but few accidents occur. The average speed of the trains is about five hundred miles in twenty-four hours, or twenty miles an hour. On this road there are 1,402 culverts, trestle-works and bridges, amounting in all to 69,281½ feet. The earnings of the road in 1870–71, were not far from twelve million dollars. It is estimated that five hundred and twenty-five miles of the road cost $16.000 per mile; three hundred and sixty-three, $32,000 per mile, and one hundred and eighty, $48,000 per mile. The road is protected by over seventy miles of snow fences, and some seven miles of snow-sheds. At Ogden it connects with the Central Pacific road, which extends to Sacramento, Cal. The Central Pacific Co. commenced grading at Sacramento Jan. 8, 1863. Sacramento is one hundred and thirty-eight miles from San Francisco, and seven hundred and forty-three miles from Ogden, making eight hundred and eighty-one from Ogden to San Francisco, 1,913 from Omaha, and 2,415 from Chicago. The rolling stock on the U. P. R. R., including engines and all kinds of cars, amounts to 3,338. The fare from Omaha to San Francisco is one hundred dollars, from Omaha to Chicago about twenty dollars. If one is going to Omaha and return, they will do well to buy a mileage ticket for one thousand miles for thirty dollars. The fare from Boston to Chicago is twenty-four dollars. We give these facts for the benefit of any of our readers who may think of going to California.

Tuesday, 5 P. M. We have now passed Fremont, Schuyler, and Columbus, which are flourishing towns in Nebraska, in the great Platte River Valley. The river is some twelve hundred miles long, passing through an immense grassy plain, having a rich, deep soil. The river is wide, but so shallow as to be of no use for any kind of navigation. It is dangerous crossing it, because of its quicksands. It is said to be an extremely treacherous stream. It will take several hours to cross this plain, as it is hundreds of miles in extent. Thus far our trip has been prosperous and pleasant as could be expected. We are supplied with hygienic food, consisting of unleavened Graham gems, oatmeal pudding, beans, condensed milk, and apples; also a few figs and raisins. We eat our food with thankfulness and pleasure, having perfect peace in Christ. As it is becoming too dark to write more, we bid our readers good night, hoping for a happy to-morrow.

Wednesday morning, Jan. 21st. We are approaching the end of the great Platte river valley, which is over four hundred miles long, and some fifty miles wide. Thousands of cattle are kept on this plain by herdsmen, accompanied by their shepherd dogs. At present there is no snow on most of the plains. It is said cattle do well here. Eastern people would not think of wintering cattle in such a place. This vast plain is free from trees and shrubbery, excepting a little by the river side. This vast plain is in Nebraska, which is bounded on the east by the Missouri river, west by Wyoming teritory, north by Dacota, south by Kansas. It was organized into a territory in May, 1854, and has an area of 122,007 square miles. It has a pure, dry atmosphere, and is said to be a good place for persons troubled with lung difficulties.

In the western part of Nebraska we pass Prairie Dog City, where the prairie dogs abound. They are about the size of a Guinea pig, and resemble a grey squirrel. They burrow in the ground, which they dig up, quite to the annoyance of the farmer. They bring out a bushel or two of dirt into a heap at the entrance of their hole. When the train approaches, they run to their burrow, and then stand up on their hind legs like a woodchuck, to watch the movement of things, or else dodge into their hiding place. It is said that owls and rattlesnakes burrow with them in pleasant harmony. Their cities often cover spaces from two to three miles square. It is said their burrows have subterraneous connections. They are quite an interesting little animal, and would make a pretty home pet for the children.

Wednesday, 3.30 P. M. We are now climbing up the Rocky mountains, drawn by two engines, puffing heavily as they rise towards Sherman, where we reach an elevation of 8,242 feet above the level of the sea. This is the highest on the route, and said to be the highest railroad station in the world. It is a wild, rock-bound region, from whence one can look away to "Long's Peak" and "Pike's Peak" to the southward, and Elk mountain is to be seen in the west. Some stinted pines are scattered about on the mountain, and a great variety of strange rocks in multitudes of grotesque shapes, which look as though some fashioning hand had moulded them into their peculiar forms, and that they were but the remains of some old castles in ruins. The mountain cuts for the road are protected from snow-drifts by snow-sheds, or lines of fences and stone walls, varying from one to six, behind each other, and a few rods apart. The road is now well protected against snow storms, such as produced the blockade in 1871–2. There is only about two inches of snow on the mountains at present. In the summer they afford fine grazing land, and many cattle are still remaining. Aside from the rocky portion, there is some fine, level land on these mountains, where farming might be carried on successfully. Most of the land is free from all trees and shrubbery. The weather is mild, like November, and thus far it has been quite calm, making the trip more pleasant than usual.

There is much heavy teaming required to transport things connected with the mining districts along the route. To-day we passed seven wagons, each having from six to seven yoke of oxen attached. Those doing business in these western wilds are obliged to endure many hardships, that would appall our New England friends. Again we bid our readers good-night.

Thursday morning, Jan. 22nd. We are feeling nicely, as fresh as when we first started. The night was rather sharp, and we found it necessary to get pretty near the stoves to keep warm. Sleep was not abundant, but with our air pillow placed against the side of the car, we frequently fell into the embrace of forgetfulness, or had pleasant dreams of unseen things. We expect to reach Ogden at 6.15 this evening. During the day our route will be through very interesting and wild scenery, as varying as the objects in a kaleidoscope. It seems as if nature had made special efforts to prepare charming and wonderful scenery to please the traveler over the western wilds. On account of these things the trip is agreeable; when otherwise it would be very tedious. The first day of the journey seems the most fatiguing; after that, one feels but little weariness, as a general rule. We spend a portion of our time in writing pencillings for the Crisis, and notes to our friends, and the remainder in conversation with fellow travellers and watching the wonders by the way. The days do not seem long and tedious, as might be expected by those who have not had the experience.

During the night and to-day, the country looks more wintry, on account of about two inches of snow on the ground. We have met with no obstructions on the way, and are passing on pleasantly and rapidly to the end of our journey, in the "Summer Land."

From Cheyenne to Ogden we had one very disagreeable nuisance in the car, which was tobacco smoking. We spoke to the conductors, but the smoking was still allowed. Passengers, including porter and conductor, came in from the palace car to smoke in the only first-class passenger car on the train, excepting the sleeping cars. We had no idea when we paid for a first-class ticket, that we should be compelled to ride in a smoking car. We were glad when we got to Ogden, and stepped on board the cars on the Central Pacific road, where such things are not allowed. We shall be glad when we get to a land where we shall not be annoyed with tobacco smoking, puffing, chewing and spitting. We expect none in the kingdom.

M. G.

SIN AND DEPRAVITY.

What is the difference between sin and depravity? Another term for depravity would be the Adamic nature, which his posterity have inherited, and for which they are not to blame, any more than they are for having two eyes, two ears, and two feet with ten toes. No one thinks of asking forgiveness for having an Adamic, or human nature, because it is an element in his constitution. Sin consists in voluntarily allowing that nature to lead us to disobey a known law of God given to man. It is the fruit of the working of the Adamic nature unrestrained. This nature in man before sin appears is quite like the seed in the soil before it germinates. It lies dormant till warmth and moisture cause action among its elements, that results in the production of a plant. So the Adamic nature, or human depravity in man, is quiet till aroused by temptation into active operation, when sin is the result, unless the temptation is resisted and overcome. Sin is the legitimate fruit of the working of the Adamic nature, as holiness is the only proper fruit of the Holy Spirit when allowed to take the control of men. Then the human, or depraved nature, becomes subject to the divine nature, and the person thus enters into harmony with his Creator, and delights in all purity, while he abhors that which is evil.

Independent of the active power of the Holy Spirit, we do not believe any one can live a holy life; and there is no time when one feels more conscious of this fact than when all is given up to Christ for safe keeping. The freer one is from sin, the more he feels the need of the keeping power of Jesus. Unaided by the Lord, man is not able to cope with the devil and his angels, or even to keep his own inherent nature in full subjection to the will of God; who has provided in Christ and the Holy Spirit a complete armor by which we may overcome the enemy in every conflict. But when a little sin is permitted to have a hiding place in the heart, it is like allowing an enemy in the fort to plan its destruction and deliverance to an advancing foe. Give up the keys of the heart to Jesus, and ask him to take absolute control of your whole being, without the least possible reserve; then it may be known what it is to have the Adamic nature kept as quiet as the seeds in the soil that feel no warmth, and have no moisture to cause them to grow. M. G.

COMMERCIAL IMMORALITY.

Commercial immorality is doing commercial business in an unjust, defrauding manner, giving some undue advantages over others. It is extortion, and wickedness, and indicates that the standard of moral character is low. In fact, the true moral character of any people may be determined by the moral character of its commercial transactions. The honest integrity and virtue of men's hearts are as really tested in that department of worldly experience as in any one. From this stand-point the moral character of the world may be clearly seen and judged. When business men are losing confidence in each other, and bargains are more frequently broken, obligations more often disregarded, and men are more inclined to distress others to fill their own coffers, we may confidently calculate that the moral standard is going down. When men are educated in their churches to gamble for funds to support the extravagancies of worldly, unscriptural worship, thinking that the end justifies the means, they may be expected to gamble in their financial business, excusing themselves that they will pay tithes to Christ. The *National Republican* uncovers the cancer on the social body, thus:—

"GAMBLING IN WALL STREET.

One of our statisticians has taken the trouble to compile a brief table, giving the fluctuations of railroad stock during the year which has just closed. In the two or three inches of figures in which it is embraced may be found by the novelist or the historian the material for a picture of a phase of our life and morality which might be extended through volume after volume. It presents in the most forcible and effective way an illustration of the commercial immorality of the time, a grim photograph of the debauchery, the depravity, the crime and the wickedness of a class of men, who, to our shame be it said, enjoy high reputation, socially and politically; who, many of them, are the leaders in our religious movements; the models who are held up to our young generations as exemplars and guides in the march and battle of life."

The same paper in another article giving a more general view of the diseased political body and its rapid progression to a fatal termination, says:—

"The United States of 1873–'4 are widely different from the United States of 1860. We have grown in population, increased in wealth, advanced in civilization. New States, as large as empires, have come to us with the natural growth of the country. The political and social condition of millions of our citizens has changed in a manner which has no parallel in history. Diverse interests have arisen among our people, complications in social and political economy, which must be reconciled and regulated, so as to blend all into one harmonious whole. Let us look for a moment at the situation. In all the large cities, the working classes are suffering as they have not suffered since the panic of 1856–7; the workingmen, skilled mechanics, are on strike, or preparing to strike, by the thousand, and the ten thousand; the farmers of the West, for the first time, are organizing in secret lodges for politico-social purposes, maintaining a menacing silence, and brooding over real or imaginary grievances; the finances are in disorder; merchants look anxiously into the new year, endeavoring to see through the gloom and darkness in which it is shrouded. In addition to all, we have angry mutterings from the great centres of population, reminding us of revolutionary scenes in other countries, and to which, up to this, we have been happily strangers. Party ties are no longer as binding as they were five years ago; a spirit of unrest is abroad, which, at any moment, may sweep the country like a hurricane.

How will Congress meet all these questions? Has it within it the power to ameliorate the condition of affairs? Can it point the way out of the difficulties that surround us? These queries are more easily asked than answered. But it seems to us they might be answered in something more effective than mere words; that some plan might be devised by which the great railroad monopolies and corporations shall cease to prey upon the people, that shall prevent the acquisition of thousands and thousands of square miles of territory by a dozen or a score of persons who have the wit to bend, fairly or unfairly, a legislature to their purposes. It seems to us that we might begin to make an end of chartered, legalized robbery, and goodness knows we have only too much of it. If we could only gain even this one point in the coming Congress, it would be a triumph which would do more to restore the confidence of the people in their legislators and in their party than anything else that could be accomplished."

Can a Congress, many of whose members have been bought and sold like cattle in the market, be depended upon to redeem a nation from the vortex of ruin, when it may sweep, as the Editor confesses, like a "hurricane" to destruction? No; a nation can never purify itself from political and social corruption. For how can a corrupt people produce a legislative body more pure than itself? Can a fountain raise a stream above its own level? If more virtuous legislators has suffered the moral standard to decline, can less virtuous ones raise it up? No; the history of all the past proves that political purgation is always produced by *judgments* from God, revolution, war, subjugation, overthrow, destruction.

The consuming fires of social corruption in the Old World were quenched by the waters of the flood. The festering sores of the cities of the plain were burned out by the caustic fires of brimstone. The wicked oppressions and debaucheries of Babylon, Persia, and Grecia were terminated by bloodshed and revolution. So it was with ancient Israel. Repeated captivities and judgments kept them upon their land, and restrained them from universal idolatry until the Messiah came and offered to redeem them by his mighty arm; but they were too corrupt to accept the offer. God suffered Christ's people to fall by "sword," "flame," "captivity" and "spoil," "to purge and to make them white," through nearly all the ages of the past. Since the church has been released from this restraining external persecution, wicked divisions have rent her, ritualistic conformity, worldly vanity aud self-righteousness have robbed her of her spirituality, until the masses are "twice dead, plucked up by the roots."

How will the corruptions of this age end? We answer by war, desolation, and the purgating fires of the last judgment. But some tell us that the divine government is not immutable, but is to be radically changed, so that in the last days the Jews and Gentiles will be politically, socially reformed through human instrumentalities, without corrective judgments. Be not deceived! These sinking nations who are put to their wits' end to know how to stay the rising tide of immorality and out breaking sins can never be reformed by their own effort. Nothing but the judgments of God and the exterminating fires of his indignation will accomplish it. J. C.

BIBLE QUOTATIONS.

The Scriptures are sacred, and every sentence was designed by its Author to express some fact or sentiment important for us to understand. When we read it we should exercise care to read it correctly; and when we quote it, in speaking or writing, we should be exceedingly careful to quote it as God has given it to us.

Brethren and sisters, when you write for publication, please take the Bible when you attempt to quote its sayings, and be sure that you give them correctly. Your Editors feel a weighty responsibility in this important matter, for we realize that God will charge us with sin if we carelessly publish for divine truth that which is a human mistake. It takes us four times as long to find a misquoted passage, and correct it in the copy, as it would the writer to take the Bible and quote it correctly. Will our contributors be more particular in this matter, and relieve us of an unnecessary burden? Time is so short, and duties so numerous and pressing, that we should assist each other all we can in these little matters, so that we may be enabled to do all we can for those perishing around us.

God help us to love each other as brethren, and work together in perfect harmony unto the end. A word of wise counsel to a christian is always sufficient. J. C.

SHORT LETTERS.

We want more brief, spiritual letters from our brethren and sisters, in which the overflow of a pure heart shall be expressed. We do not mean arguments; we have a good supply of those; but we want to hear of your deep-toned piety, fulness of divine love, richness of true christian experience, stability of a well-grounded hope, joyful expectation of soon seeing Jesus coming in his glory, and the interests of Christ's cause in your churches. A letter covering one or two pages of note paper is about the length we desire. Many of our readers want such epistles. Shall we have them? J. C.

CHRISTIAN GROWTH.

Are sinners saints? We think every one would say, No to this question. Let us reverse it, and inquire, Are saints sinners? Is not the answer to this question as easy as to the first? What constitutes the difference between a saint and a sinner? We think but one proper answer can be given; the sinner is in his sins, and the saint is "free from sin," as saith the Scriptures. Does any one *grow* out of sin, and thus become a saint? We believe it to be a fact, that there is only one way to get out of sin, and that is by *pardon* from the Lord, after a person confesses and forsakes his sins. All our sins remain upon us till they are pardoned, and will never become any smaller than when first committed, only by being forgiven through the atoning blood of Jesus. No one is prepared to grow up into Christ as long as his sins remain unpardoned. A little sin left may leaven the whole man.

Sin is an active principle, just like leaven in meal. Instead of growing less, its nature is to increase and spread. It does not remain in a man like a bullet lodged in his arm or leg; but is like the living, growing cancer, continually spreading, till it ends in death.

A person may grow in grace, or gain strength to keep in subjection his evil propensities, or Adamic nature; but they are not eradicated by growth, but by the power of the Holy Spirit, which may do the work very quickly, when our subjection to Christ is complete, without reserve. After many fruitless years of effort to *grow* out of inbred sin, it has been favored by happy experience in the history of a great multitude, that what we cannot do, in a life-time, the dear Savior can accomplish in a moment; and that when his cleansing spirit fills these bodily temples, then we are just in a condition to grow up into Christ, our living head. When the weeds are out of the garden, then the vegetables can grow; so when sin is out of the human heart, and the Lord takes possession by his power, then we can make steady progress in divine life. It is sin that prevents "christian growth." Keep in mind that the Bible says: "He that sinneth, is of the devil." Let us live in Christ, and out of sin. "In him is no sin." M. G.

ACKNOWLEDGMENT.—I acknowledge with many thanks the sum of $10.00 from Bro. R——, by the hand of Bro. Geo. T. Adams, also through the same channel, $8.00 from "a friend of the poor." GEO. THOMSON.

WAYSIDE SKETCHES.

A. P. MOORE.

I have just returned home after an absence of five weeks, attending meetings nearly every night. I left home Dec. 17th, for the Eastern District Conference at Aurelius, N. Y., from the 19th to the 21st. Owing to the bad roads the meeting was small, but good. The Conference left a good impression on the minds of the community, and many seemed very much interested; and if the meeting could have been followed up by a protracted effort, much good might have been accomplished. But a "Christmas Tree" must be attended to, and so the Lord's work must be postponed for "a more convenient season," which I fear they will not find. God's time should be our time.

Monday several of us visited the State Prison at Auburn. It was a sad sight indeed to see twelve hundred and thirty-seven convicts in one prison;—by far more than ever before, showing conclusively that the *fabled* millennium has not yet come, but instead the world is rapidly increasing in wickedness. If the Lord does not come very soon to put an end to wickedness, the present capacity of our State Prison will be far too small to hold the criminals, and they are talking of building another prison at Elmira. What a sad sight to see that vast army of criminals, in their striped suits, march in to dinner, "single file," and seat themselves at the tables. I thought there were many mothers throughout the State, if they could stand where I did and see their own boys march in thus, whose hearts would bleed. O for the time to come when these scenes will pass away forever, and prisons no more be needed!

Leaving that place, Bro. Miles and myself went six miles and held meetings four evenings. Eight started to serve the Lord. It was a very rich farming community, where all were so rich that they did not think but that poor preachers could travel and work for nothing, and live on "God bless you; do come again!" *A peck of hickory nuts was our salary*, and as Bro. Miles had some, I had all the nuts to bring home.

Went from there to Pineville. This is Bro. B. P. Stevens' field of labor. He has preached there every other Sunday for some time. He was with me the most of the time, and Bro. Miles also about a week. Here we had a hard battle in the name of the Lord. Were there four Sundays, and evenings between. The Methodists started meetings after we did, but we paid no attention to them or their worldly policy, but kept at the work of the Lord, and, as a result, last Sunday Bro. Stevens baptized six, and in the evening received *twenty* into the church by the hand of fellowship. We had a complete victory in the name of the Lord. It was a day long to be remembered. The Lord help them ever to "keep the unity of the Spirit in the *bond of peace*." The devil is not yet dead, but is doing his best to pull down all we build up, and often works through those that people have the most confidence in to accomplish it.

The present state of society shows us *conclusively* that the end is at hand. I long, sigh, and "groan" with "creation" for redemption; but am willing to "suffer" and toil on, and wait *patiently* for the Lord. Pray for poor me.

Linden, Genesee Co., N. Y.

"I WILL COME AGAIN."

J. H. ELLIOTT.

I will come again. How glad I am that Jesus ever left those words to his waiting church. Why should the church look for his coming with such bright hope? Because he told them that if he went away he would come again, and receive them unto himself. How cheering! to think that Jesus, the one that was rejected by men, and died that we might live,—this *same* Jesus is coming back to earth to receive his chosen people, and set up his kingdom. His kingdom will be an everlasting kingdom.

He is coming as the Lion of the tribe of Judah, to inflict judgment on such as will not obey the truth, but to show mercy to the faithful. He is coming to give life to those that have gone down in death, and to change the living that still remain on the earth. How sweet must have been his words to his disciples. After telling them he must go away, and what would come to pass, they were almost discouraged; but we hear him saying, "Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." And in the same chapter he said, "I will not leave you comfortless; I will come to you." I can rejoice with those dear disciples in the return of our Lord to earth again.

Let us be in a state of readiness to await his coming. If we are not ready, we shall be left with those that will be lost. Lift up your heads, dear pilgrims, for your redemption draws nigh. Jesus is soon coming, then our trials will be over forever, and to our joy there will be no end.

Campville Co., Jan. 25th, 1874.

— There is nothing in the world worth envying, but a christian.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-oporation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$357.87
J. B. Tuller	5.00
R. Arnold	5.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$40.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$2.910.17
J. B. Tuller	10 00
H. B. Eaton (for Tent)	5.00
B. N.	1.75
James Wilson	1.00
Thomas Glover (pledge paid)	25.00
Sr. L. M. Dockham (pledge paid)	10.00

LETTER FROM P. G. BOWMAN.

Dear Brethren:—I have just returned from a trip to Reynolds, Ga., distant about three hundred and fifty miles. Reynolds is a beautiful village on the R. R., about midway between Macon and Columbus, and about forty miles this side of the Alabama line. They have a Baptist and Methodist church, and a Primitive Baptist church, nearly in sight of the place. The Sabbath I was with them there happened to be no service in any of the churches, and as my appointment had been published some time before, and many expected to hear a setter-forth of strange gods, the result was I had the entire community out. Men were there who had never been seen inside of a church before.

I tried to preach on the nature of man, the redemption, the kingdom of God, etc. I did my best every time, as I always do, whether I have ten or ten hundred hearers. The blessed Jesus by his Spirit was with the preacher and the congregation every time we met to worship him; and before our meetings closed every soul in that crowded house who made no profession of religion rose for prayers,—something that was never seen before in Reynolds. When I left the pulpit, some of the prominent men of the place came and took me by the hand and asked me to continue the meetings. Some of the brethren—Methodists and Baptists—said they got more light in a few minutes on the nature and design of baptism than they had ever received before. If there was a soul in the place when I left who did not subscribe to our views of the Scriptures, I did not hear of it.

I never met with a more hearty welcome by all classes than I did in Reynolds. The Baptist brethren kindly gave me their church, and told me I could have it as long as I stayed. God bless the Baptists, Methodists, and everybody else in Reynolds. I carried a number of copies of Bro. Wellcome's work on Baptism; they were all taken at once, and I left a large number of tracts for distribution. I might relate many interesting private interviews I had, but perhaps it might not be best at present. I was strongly solicited to send them a preacher, and they must have one. I believe that whole country is now ripe to examine or re-examine the principles of orthodoxy, and see how far they agree with the teachings of the Holy Scriptures. The Platonic dogma of immortal-soulism with all its train of evils must give way to the teachings of the patriarchs and prophets, of Jesus and the apostles.

A few tracts were sent two years ago to Sister Scarborough, a pious and intelligent member of the Baptist church at Reynolds, whose parents and sister are members of our band in this county. She then subscribed for the *Crisis*, and now see what God has wrought! A whole town aroused! The Lord bless every man and woman who ever gave one cent to the tract fund!

I hope the Board will send to Mrs. L. W. Scarborough, Reynolds, Ga., one hundred copies of "Key to Truth." She ought to have Bro. S. Hall's last work, and Ives' and Constable's, to assist her and others in spreading the light in south-west Georgia.

Lydia, S. C.

HOOSICK VALLEY CONFERENCE.

QUARTERLY MEETING.

The Conference assembled at Hebron, N. Y., Jan. 23d, A. W. Sibley in chair, and H. K. Flagg Secretary *pro tem.*

There was a considerable attendance from abroad, including six ministers. Besides the churches represented by preachers, there were delegates from Hoosick—N. Robertson and S. Worthington; White Creek, W. M. White; Hampton, I. N. Howard; Hebron, E. Woodward, W. Howard. Ministers: Elders Sibley, Mosher, Flagg, Baker, Blanchard, Himes. W. L. Himes being invited to become a member of the Conference, was duly received.

The reports of preachers and delegates were of considerable interest. Sandy Hill had enjoyed a revival, with eight additions to the church. Sunday School also revived and prospering, with eighty-seven members.

Hoosick church—Was outriding a storm. Efforts to create a division on the Sabbath question had so far failed. Having enjoyed the liberty of the gospel, they could see no good to take upon themselves "a yoke of bondage." Were making spiritual progress, and arranging for regular preaching.

White Creek—A little company who had waited long for help, meanwhile keeping up their prayer meetings, seeking purity of heart. Brn. Baker and Blanchard's labors had been blessed in the conversion and reclamation of three souls.

Hampton—Had only a Sunday School. [When the scholars grow up, perhaps *they* will have a prayer meeting if not preaching.]

Hebron—Interest better than for four years past. Comparatively only few remain faithful; but the few are being strengthened. They make a point of sustaining a weekly meeting on Sunday, minister or no minister, and God blesses them in this social gathering.

The preachers had been active in their various fields, and seemed to be in the spirit of trying to do more and do it better than ever before.

Elds. Z. D. Baird (by letter) and A. P. Bump (personally) desired to withdraw from the Conference, being no longer in sympathy and full fellowship with the body. The following resolution was unanimously adopted:—

Resolved, That as Elds. Z. D. Baird and A. P. Bump appear from their own statements to be no longer in fellowship with this Conference, and are not now co-operating with us, that we comply with their request and drop their names from the list of members.

The office of Secretary becoming vacant by the resignation of A. P. Bump, W. L. Himes was the unanimous choice of the Conference to fill the vacancy until the next Annual Meeting.

Bro. Sibley presented the bill for printing the Constitution and By-laws of the Conference—300 copies. The deficiency of $1.80 was made up at once. Those wishing copies can obtain them by sending a one cent stamp with their P. O. address to A. W. Sibley, Sandy Hill, N. Y.

There was a deep interest exhibited upon the subject of obtaining stated preaching for all the churches in the Conference not now supplied. Some thoughts of practical value were elicited, and the Board were requested to reduce these suggestions to a system, to be presented for consideration hereafter. The usual vote of thanks to the hospitable church was adopted, and the Conference adjourned. W. L. HIMES, Sec'y.

Correspondence.

From L. C. Truell.

Dear Brn. and Srs. in Christ:—In looking over the past year, I find the Lord has been very kind to me, and I can exclaim with the Psalmist, "The Lord hath done great things for us, whereof we are glad." God has in a peculiar manner opened a door in this city for the gospel to be preached in its purity by our dear Bro. Halse, of Cambridgeport. He left his home on Saturday evenings to labor for, and with us during the past year. We have not seen the multitude in our place of worship, or sinners converted; but much of the prejudice, opposition, and scoffing has, by the help of the Lord, been overcome, and it seems there never was a time when blessings attended our efforts as now. Thanks to God's dear name, that he does commission some, even now, to go out and preach "glad tidings" to dying men.

Our services are held in the chapel used by the City Missionary in the morning, and the afternoon *we* have the use of it, through the kindness of the directors; in the evening we unite with them in social service, and truly the Lord is with us. Sunday evening the 18th one mother arose and desired the prayers of God's children. O it is blessed indeed when we can banish sectarianism and formality, and in unity of the spirit labor for the saving of precious ones.

I look with interest each week for the *Crisis*, as it brings cheering news, and spiritual strength and light to help me on the pilgrimage. Dear Brn. and Srs. of "like precious faith" who are looking for, and earnestly desiring speedy deliverance, do *read* and *heed* the words of Brn. Boutell and Owen in the *Crisis* of Jan. 14th. I do rejoice that the older watchmen on Zion's walls see the necessity and importance of encouraging young preachers, and I pray that strong churches and old pilgrims may be more alive to their duty in this matter, remembering that, "inasmuch as ye did it to one of the least of these, ye did it unto me." [Christ.]

In all places where the doctrine is new, there must necessarily be an untiring effort on the part of the few who are willing to sacrifice friends, and the pride of this day for the truth.

Dear Brn. and Srs., believing as we do that the "Judge standeth at the door," shall we let personal feeling, or indifference prevent us from doing our every duty in this great cause? God forbid! If we believe it, *live* it; and not stand in the way of others. We read in God's Word, "He that is not with us is against us, and he that gathereth not with us scattereth abroad.

It is too true that in our day, and in many places, professed Adventists injure the cause more than the scoffer, or believers in other denominations. Not long since in conversation with an old pilgrim of '43, I remarked, that it behooved us, as a people, to be more united and earnest in teaching the immediate coming of our Lord. The reply was, "Had you been in the cause as long, and been disappointed as many times as I, you would be less zealous than now." Had I heard this when unsettled on the subject, and not out in the full light and liberty of the gospel as I now am, I should have been discouraged, if not shipwrecked. We ought to be careful how we speak to young preachers, and young converts whose eternal interests are involved.

My daily prayer is, that we who have so much light, may be more united in our efforts to spread the "good news," and labor to save the perishing.

Taunton, Mass., Jan. 22nd, 1874.

From Sr. J. L. Avery.

Dear Brn. and Srs. in the Lord:—I have been thinking of the position we hold as believers in the speedy coming of our blessed Lord and Master, and the consummation of all things earthly.

Are we living at this moment under no condemnation; as we would did we know it to be our last? Do we show to the world by our every-day life that principle of Christianity within that will stand in the great burning day? Do our acts show to the world that we remember—"Thou God seest me?" We should remember that God, who is over all, sees and knows our very thoughts; and can we feel that he is pleased with what we do? If so, we need not fear what man can do. O how blessed to know that our heavenly Father gives us his approving smile, and that we are his children. If we had a piece of work to do for a loved friend, would it not be our aim to please the friend for whom we were doing it? Most certainly it would. Then let us seek to please God, who will reward us as our work shall be; for he has promised, and his promises are "yea and amen in Christ Jesus."

How glad I am we have such a Father, and man is not our Judge; but we have a righteous Judge, one in whom we can trust our all with safety. Then "let us lay aside ev-

ery weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith. We may have grace whereby we may serve God acceptably, with reverence and godly fear. Let us be wholly given up to the Lord, willing he should make us just such beings as he can use to his glory. Let us humble ourselves in the sight of the Lord, and he will lift us up. We should be very careful that we do not exalt ourselves, for "he that exalteth himself shall be abased." Finally, let us be "living epistles, known and read of all men"; then we shall not be stumbling blocks in the way of sinners. Our faith will be known by our works. We shall not say we are looking for the Lord, and be preparing to live here many years.

I pray the Lord to wake us up to a sense of our duty, and search our hearts as with a lighted candle, and fill us with that love that passeth all understanding. Then we can take sinners by the hand and point them to Christ, and we shall be ready to meet our Lord and Master, and hear the "Well done."

Newfield, N. J.

From Bro. T. F. & Sr. M. Hubbard.

Dear Brn. and Srs.:—I feel it duty to write, in hope that these few words will be inserted in the *Crisis*, that the readers of the blessed messenger may know my whereabouts, and that I am still in the precious faith and looking for the soon coming of the blessed Lord to take his weary pilgrims home to that rest where the wicked will cease from troubling. My companion and myself are the only ones here that are called Adventists. We have the *Crisis* every week, and it is a great blessing, and we feel very thankful to hear from the dear friends. Their exhortations and words of comfort buoy up our saddened spirits. Go on, dear brethren, we are bound to meet you in that blessed Eden land.

Oregon Hill, Lycoming Co., Pa.

From Sr. J. Foster.

"I am the resurrection." When Jesus uttered these words to Martha, what a glorious declaration he made. No marvel that her sister Mary, who sat at his feet so much, should bathe them with tears of gratitude. O, dear ones, who long to see him face to face, do not get weary in waiting. Ye unregenerate, make a mighty rush into his arms, so long extended to receive you, that you may know, when we say he is "altogether lovely," that nothing near the one half is told. One looking for Jesus.

Extracts from Letters.

BRO. CHARLES ECKHART writes from Upper Providence, Pa.:—"I am a member of the Baptist church. Have been a subscriber to the *World's Crisis* for about three years. There are quite a number in this neighborhood who believe in the second coming of the Lord, and are willing to be persecuted for believing so.

A few weeks ago, Eld. Geo. A. Brown, of Phila., and Eld. J. M. Stetler of the same place, held meetings here, with good success. Saints were made to rejoice, and several, who have served Satan and the world long enough, expressed a desire to serve the Lord. My wife was among the number. Thank the Lord! We expect to have meetings here as often as we can get some one to preach the word. We have established a weekly prayer-meeting, and to-day organized a Bible class. We feel encouraged and trust the Lord will bless this means of bringing the *truth* before the people. We have a great deal of opposition; but find no serious trouble in answering all questions from the Bible. Your Bro. in the hope of eternal life."

BRO. O. GARLAND writes from Hampton, N. H.:—"Dear Brn. in Christ; as another year has rolled its round, and with it many of our near and dear friends have gone the way of all the earth; and knowing that we have no abiding place here, I am led to ask, What manner of persons ought we to be in all holy conversation and godliness? I have had about thirty years' walk toward the kingdom, and while looking over God's Word there are many promises that encourage me still along the journey. One is, 'He that overcometh shall inherit all things.' It is really comforting to know that if we overcome, all things are ours. Some, I think, try to claim many things here which the gospel does not allow; such as tobacco, the fumes of which fill and render impure the air, to the injury of the user, and the annoyance of those about him. Dear reader, whoever you may be, think of Him who lived our example. Did he practise such habits of life? Consider this, and follow his example."

BRO. J. T. ONGLEY writes:—"The good Lord is blessing his truth. Four weeks ago we organized a little church at South Creek, Pa., of twelve members. There is much opposition there, yet we were permitted to go into the water and plant in the likeness of the Master's death one soul that has lived a good many years in sin and folly. Others will go forward next time. We organized a church at Buffalo. The other day I received a letter from my wife stating that seven had put on Christ since the new year had come in, at home. Yet there is room. Let us be found without spot and blameless at his coming."

BRO. S. C. GOVE writes from Aurelius, N. Y.:—"Our Conference had a glorious effect. Some ten or twelve have since given their hearts to the Lord, and more are thoughtfully engaged in searching to know the truth. May the Lord give them grace to find Jesus precious, and willing to save all who will come unto him."

Obituaries

CLARKE. Fell asleep in the sunny South, at Galveston, Texas, Jan. 2nd, 1874, Melville Clarke, aged twenty-five years and ten months.

The deceased was a son of Bro. Nathaniel and Sr. Elizabeth Clarke, of Dayton, Me. He was a young man of promise, in whom many fond hopes were centered, whose moral character was unsurpassed, kind and respectful to all; but he found, like the young man that came to Christ, one thing he lacked, and as the fever preyed upon his physical system, he sought Christ in earnest prayer, and his last words were, "Into thy hands I commit my spirit," with a smile upon his countenance, which told that the commotion within had been succeeded by the peace which Jesus alone can give. His body was received by his friends, and buried in Maine Jan. 20th.

Words of comfort to the mourning friends were deduced from the Word of God by our beloved Bro. W. H. Mitchell, assisted by Elder Lane, of Biddeford. May the Lord sustain the dear afflicted parents in this hour of their sore bereavement, is our earnest prayer. J. HILL.

FELCH. Killed on the cars, Dec. 19th, 1873, Bro. Milan C. Felch, of Seabrook, N. H., aged twenty-two years.

Bro. Felch was converted some five years since, and was baptized by Bro. J. C. Smith, at Seabrook. His death was without a moment's warning, but he was ready. He was a faithful christian, beloved by all who knew him; and his sudden death has cast a gloom over the entire village. He loved his Bible, and was seen reading it just before the accident.

A father, mother, and brother are left to mourn. Brethren, pray for them. At the funeral a large congregation of sympathizing friends and neighbors listened with solemn interest to a sermon from Prov. 14: 32,—"The righteous hath hope in his death." J. W. WHITE.

EATON. In Concord, N. H., Jan. 1st, 1874, Sr. Mary Eaton, aged ninety-two years.

After long suffering, during which she never murmured, she sweetly fell asleep in Jesus. She leaves four children. Fifty-nine years ago she chose Christ for her friend, and ever after walked worthy of her profession. She went down to the grave leaning upon Jesus. The Mighty Conqueror will soon open the tomb, then mother will live again clothed with immortality and eternal life. We were comforted from the words of Holy Writ, by Brn. J. G. Hook and O. W. Kimball.

"Sleep, dearest mother, sleep,
Death shall not hold thee long;
And in the morning thou shalt rise,
And join the blood-washed throng."

JANE BEAN.

POWERS. In Avoca, N. Y., Jan. 11th, 1874, of consumption, Almira Powers, aged forty-three years.

Sr. Powers was a living exemplification of those graces and virtues that have ever adorned the christian character. In her death the church sustain the loss of a worthy member. The blessed hope of the soon coming of Christ to raise the unconscious dead, sustained her to the latest hour. She leaves a husband, one son, and other relatives to mourn her loss. A discourse was preached by the writer. E. C. COWLES.

MIX. In Bristol, Ct., Jan. 10th, 1874, Sr. Anna Mix, wife of Asahel Mix, aged seventy-nine years.

Sr. Mix was among those who expected to see their Lord in 1843; yet amid all her disappointments and trials she has been enabled to bear them with a remarkable degree of fortitude and patience. For the past few years she has been a sufferer, but has borne her sufferings without murmuring. She possessed a quiet and generous disposition, which won her many warm friends. She sleeps in Jesus. G. L. WHITE.

FALL. Fell asleep in Jesus, Dec. 20th, 1873, at his residence in Ossipee, N. H., Bro. Daniel P. Fall, aged fifty-three years.

He embraced Christ as his Savior about seven years ago. He was a cheerful christian, always pleasant, benevolent, and kind-hearted. The church will miss him greatly. May the Lord bless and give comfort to Sr. Fall and her children. M. S.

LORD. At Lapeer, Mich., Jan. 14th, 1874, Ida A., aged five years, only daughter of Bro. and Sr. Lord.

Sermon by the writer, from Jer. 31: 15, 16—God's comfort. JOHN H. PATON.

JOHNSON. In San Francisco, Oct. 3d, 1873, Lucy C., wife of Elihu Johnson.

God bless the bereaved husband. J. COUCH.

EASTMAN. In Cambridgeport, Mass., Jan. 14th, 1874, of consumption, Lucy H., only daughter of John and Sarah Eastman, aged thirty-three years.

TAYLOR. In Norridgewock, Jan. 8th, Jessie F. Taylor, daughter of John and Julia Taylor, aged seventeen years and ten months.

Married.

RIDLON—FROST. At Portsmouth, N. H., Jan. 12th, 1874, by Eld. J. W. White, Mr. BENJAMIN F. RIDLON, of Saco, Me., and Miss LIZZIE FROST, of Biddeford, Me.

ORR—CILLEY. In Concord, N. H., Jan. 7th, 1874, by Elder John G. Hook, ROBBINS T. ORR and ROSANNA M. CILLEY, all of Concord.

BARRETT—BEAN. In Concord, N. H., Jan. 13th, by Eld. John G. Hook, ERNEST C. BARRETT and ETTA BEAN, all of Concord.

SAULPAUGH—BOTHWELL. In Manchester, N. H., Jan. 1st, 1874, by Elder E. A. Stockman, Mr. E. CURTIS SAULPAUGH, of Goffstown, and Miss LUCY E. BOTHWELL, of Manchester.

ANDERSON—SATTERLEE. In Cohocton, N. Y., Jan. 7th, 1874, by Eld. E. C. Cowles, Mr. DAVID E. ANDERSON of New York and Miss SAMANTHA F. SATTERLEE, of Cohocton, N. Y.

FOREIGN NEWS.

BERLIN, Jan. 14. The returns from all parts of the Empire show definitely that one hundred Ultramontanes and two hundred and thirty Ministerial Liberals have been elected to the Reichstag. The number of candidates elected by the other parties is respectively insignificant.

ROME, Jan. 21. Visconti Venosta has received from the Duke Decazes a dispatch warmly expressing the friendly feeling of France toward Italy.

LONDON, Jan. 15. A special dispatch from Rome to the Daily Telegraph, reports that Cardinal Antonelli is dangerously ill. His disease is gout in the stomach. The Pope has administered extreme unction.

Jan. 21. Private letters from the Gold Coast report that great sickness prevails among the troops of Sir Garnet Wolseley, proving fatal in many cases within a few hours after its attack.

Jan. 26. Intelligence has just been received here of the death of Dr. Livingstone in the interior of Africa. He died of dysentery while traveling from Lake Bembe to Unyanyembe. His body has been embalmed, and is being conveyed to England. It will come by the way of Zanzibar.

Jan. 29. A despatch from Zurich says that Marshal Von Gablenz of the Austrian army committed suicide to-day, by shooting himself with a pistol. Heavy losses on the Exchange drove him to the act.

SIR GEORGE BOWYER wrote to Earl Russell, remonstrating with him respecting his announced intention of presiding at a meeting to be held in London, to express sympathy with Bismarck's persecution of the Catholic church in Germany. The old Earl, who once thought himself an honest advocate of civil and religious liberty, replied;—

"PEMBROKE LODGE, Richmond Park, December 4th, 1873.

"*Dear Sir George Bowyer*,—I am very sorry to differ from you in the step which I have taken of consenting to preside at a meeting at which it will be proposed to express our sympathy with the Emperor of Germany in the declaration he has made in his letter to the Pope.

"I conceive the time has come foreseen by Sir Robert Peel when the Roman Catholic Church disclaims equality and will be satisfied with nothing but ascendancy.

"To this ascendancy, openly asserted to extend to all baptized persons, and therefore including our Queen, the Prince of Wales, our Bishops and clergy, I refuse to submit. The autonomy of Ireland is asserted at Rome. I decline the Pope's temporal rule over Ireland."

"I remain, yours very truly, RUSSELL."

DOMESTIC NEWS.

Toronto, P. Q., Jan. 23. Reports to-day from various parts of Western Ontario show that the greatest freshets known for many years have visited the whole country. Bridges, dams, and in some instances houses were carried away. At London the suburbs were flooded higher than at any time for forty years.

The water in the Thames rose so rapidly that houses in the lowlands were flooded before the occupants were aroused. Many were rescued in boats with much difficulty. Some live stock and a vast quantity of movable property was swept away. Three bridges in the city were carried down the river.

San Francisco, Jan. 22. A telegram was received here to-day from Port Townsend, Washington Territory, announcing the total loss of the ship Panther, Capt. J. W. Balch, with all on board.

Columbia, S. C. Jan. 25, A locomotive on the Greenville Railroad exploded last night, sixty miles above Columbia, killing the engineer, John Lane, and mortally wounding the colored fireman.

Pittsburg, Pa., Jan. 27. Dr. William Smith was arrested last night, charged with poisoning several members of the family of James McDonald. Dr. Smith was McDonald's family physician for some years. A few years ago he was convicted of passing counterfeit money and sentenced to the penitentiary for five years, but was subsequently pardoned and resumed the practice of medicine. The case creates considerable excitement, and a number of sudden deaths which have occurred recently among his patients are now thought to have been the result of poisoning. A stomach was analyzed and arsenic found therein.

Providence, R. I., Jan. 24. Not far from half-past ten o'clock this forenoon, as Mr. Arnold Horton, a carpenter in the employ of the American Screw Company, was engaged in making repairs in the forging room, his jacket was caught in the shafting, whirling him around at the rate of sixty revolutions per minute. He was released as speedily as possible, but died in about twenty minutes. He was forty-five years old, and leaves a widow and two or three children.

In Brief.

— The Communists in New York are getting rampant. They are cutting rods for their own backs.

— Serious results from eating diseased pork are reported from Indiana.

— Indictments have been found against two or three of the sugar poisoners in New York.

— Thirteen murderers are in the New York Tombs at present awaiting trial.

— It is said that there are more than a hundred women studying law in the United States.

— Seventeen thousand people are living on charity in Chicago this winter.

—Fifteen couples have been divorced at the present term of the Supreme Judicial Court in Bangor.

— The hardships of the settlers of Northwestern Iowa continue. Four thousand persons are still suffering for want of food.

— About 18,000 persons are in State prisons of America. Seven-eighths of them committed the crimes for which they are locked up while under the influence of liquor.

— There are said to be 50,000 children in New York under the age of fifteen years who are employed at labor which deprives them of any educational advantages.

— Congressmen are henceforth to receive six thousand dollars, being one thousand over the old rate. The advance to Senators, to the President, and other officials amounts in all to over $1,000,000 a year.

— Sixteen persons were recently instantly killed by a railway collision between Glasgow and Edinburgh.

— A Mr. Canning, of Exeter, N. H., who has been sick a long time, has vomited up a large blood-sucker, and is now rapidly recovering.

— J. G. Falkiner, Cashier in an establishment in Montreal, has stolen upward of $40,000 and decamped.

Notices.

CONFERENCE.—The Lord willing, there will be a Conference held at Melvin Village, N. H., commencing Wednesday evening, March 4th, and hold over the following Sabbath. Brn. E. A. Stockman and A. Ross are expected to preach the Word. A general invitation is extended to all, to come over and help us. Come, Brn. and Srs., in the name of Israel's God. Come with the armor on, to labor for the salvation of the perishing. Rally once more to the "old battle ground" at Melvin. Sinner! the invitation is extended to you. Come and go with us! Come to Jesus! "Now is the accepted time. Behold now is the day of salvation." T. W. PIPER.

ELD. E. A. STOCKMAN will commence a series of meetings at Alton, N. H., Wednesday evening, Feb. 11th, to continue over the following Friday (afternoons and evenings). Should it please the Lord to send some one or more to labor with us, we will continue them over Sunday, the 15th. We cordially invite our brethren and sisters in other places to come and help us.

For the Church, J. M. JENNESS.

THE third Quarterly Meeting of the Eastern District of Wisconsin will be held with the church at Cassell Prairie, commencing Friday evening, Feb. 13th, 1874, and continue over Lord's day. We hope to see a large gathering of the saints at this meeting. Let us come with hearts full of the love of God. We expect there will be several of the preaching brethren present to assist in preaching the Word. E. P. GRAVES.

QUARTERLY MEETING.—The Third Quarterly Meeting of the Iowa Christien Conference; for the current year, will be held with the church at Floyd, commencing Feb. 19th, 1874, and holding over the Lord's day. A general gathering of ministers and members is expected. We hope that all will come in the unity of the spirit, praying that God may revive his work among us, that we may be prepared for the great day which is just before us. J. W. BURROUGHS, Sec.

WILL the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. J. Libby, 42 Rennington St., or to me, 126 Bank St. WM. SHEPHERD, Sec.

ACKNOWLEDGMENTS.—From J. B. Tuller, for Sr. Mary I. Herron, $2.50; for L. B. Weaver, $2.50. GEO. T. ADAMS.

ACKNOWLEDGMENTS.—With many heartfelt thanks I acknowledge the following:—Mrs. J. B. Cook, $2.00; Mrs. Rachel Evans, $3.00; Nelson Tuttle, $1.00. MARY I. HERRON.

PROTRACTED MEETING.—A protracted meeting will be held at Chichester, Pine Ground, commencing Thursday evening, Feb. 12th, and continue over Sunday, the 15th. Preaching by S. Varney, E. R. Perkins, and others. Brethren are invited to come with the armor on to work for the Lord. T. L. KNOWLES, Clerk of Church.

PROTRACTED MEETING.—A protracted meeting will be held in East Roxbury, in Bro. Edson's neighborhood, commencing evening, Feb. 3d, and continue as long as thought best. Brn. Brigham and H. B. Quimby will be with us to help in the work. ALLEN DAMON.

HELP.—Will some of the preaching brethren come to Danbury, Ct? If there was ever a time and place when and where God's truth ought to be preached, it is now, and here. Who will come? Correspond with A. D. Ballard, Danbury, Ct.

THOSE wishing to preach at Farmington, will confer a favor to the church worshiping there by publishing their appointments in the *Crisis*. We have often had two at a time.

N. H. BERRY, in behalf of the church.

HAVING studied my duty, in the light of the "blessed Word" and past providences, I feel to place myself in the channel of God's opportunities to be moved in any direction, by his revealed will, through his children. Any church that would like to have me visit them, will please address as soon as convenient, ELD. FRANKLIN DOUGLAS, 347 W. 36th St., New York City.

IF any of the friends desire my labors in Northern New York, they can address me at my residence: New London, Oneida Co., N. Y. WM. MORRELL.

BRO. C. F. SWEET and myself have concluded to publish a small work on Primitive Christianity, or the Faith of the Fathers, showing the literal interpretation of the Scriptures. A work that we need in going into new fields, as we have done the past season. Although we have a good many good works and tracts upon our table, yet we have lacked, and often have been asked for something of this kind. Who will aid us by pledge, or sending the money for four or more copies? The work will cost about twenty or twenty-five cents each, and will be delivered by the middle of May, 1874. Address C. F. Sweet, Albion, Orleans Co., N. Y., or J. T. Ongley, Lincolnville, Crawford Co., Pa.

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv.
Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 150 pages. 25 cts. by mail.

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Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
T. M. Preble.....Sabbath, Feb. 8th
Geo. Sederquest.....Sunday, Feb. 15th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. L. Hastings.....Sunday, Feb. 8th
W. F. Smith.....Sunday, Feb. 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C Goodrich.....Sunday, Feb. 8th
F. H. Burbank.....Sunday, Feb. 15th
J. Couch.....Sunday, Feb. 22d
C. Goodrich.....Sunday, March 1st
L. Boutell.....Sunday, March 8th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
D. M. Leavitt.....Sunday, Feb. 8th
J. F. Nickerson.....Sunday, Feb. 15th
Wm. N. Pile.....Sunday, Feb. 22d
C A. Brown.....Sunday, March 15th
Preaching every evening (except Saturdays) in February, commencing at seven o'clock. Bro. Burbank and others are expected to be present.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch.....Sunday, Feb. 8th

CAMBRIDGEPORT, MASS. (*Washington Hall, Main St.*)
T. M. Preble.....Sabbath, Feb. 15th
S. S. Brewer.....Sabbath, March 8th
Z. Boodey....Every second Lord's day in the month

Anthony, R. I.....Friday evening, Feb. 6th
Coventry Centre.....Sunday, Feb. 8th
Plymouth, Mass.....Sunday, Feb. 15th
J. S. WHITE.

Tremont, Mass.....Sunday, Feb. 8th
L. BOUTELL.

Athol, Mass.....Sabbath, Feb. 8th
New Durham, N. H.....Sabbath, Feb. 15th
A. ROSS.

South Barnstead (Clarktown) Saturday evening, Feb. 21st, and over Sunday, Feb. 22nd. E. OWEN.

Tremont, Mass.....Sundays, Feb. 15th and 22d
JOHN T. DIXON.

South Ashburnham, Mass.....Sunday, Feb. 8th
Plymouth, Mass.....Sunday, Feb. 22nd
F. H. BURBANK.

Wrightville, Ct.....Sunday, Feb. 8th
WM. J. RIPLEY.

Kennebunk, Me.....Sunday, Feb. 8th
GEO. W. BROWN.

Mattapoisett, Mass.....Sunday, Feb. 8th
Fairhaven, Mass.....Sunday, Feb. 15th
Natick, Mass.....Sunday, Feb. 22d
A. SIMPSON.

Lake Village, N. H. (North Church) Sunday, Feb. 8th
J. T. LIBBY.

Levant, Me.....Sunday, Feb. 8th
West Levant, Me.....Sunday, Feb. 15th
Hermon, Me.....Sunday, Feb. 22nd
Bangor, Me.....Sunday, March 1st
Holden, Me.....Sunday, March 8th
South Holden, Me.....Sunday, March 15th
Frankfort, Me.....Sunday, March 22d
Searsport Village, Me.....Sunday, March 29th
Lincoln Village, Me. (at the Young school-house) Sunday, April 5th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays in each month
F. M. DRAKE.

Wilbraham, Mass.....Sunday, Feb. 8th
RUFUS BAKER.

Northfield, N. H. (Oak Hill school-house) Saturday evening, Feb. 14th, and over the Sabbath, Feb. 15th.
Andover, N. H.....Thursday evening, Feb. 5th
East Canaan, N. H.....Sabbath, Feb. 8th
SIMEON ROBY.

South Windham, Me. (Union Hall).....Sunday, Feb. 8th
C. H. SWEET.

Rochester, N. H.....Sunday, Feb. 8th
Kennebunkport.....Sabbath, Feb. 22nd
Kennebunk Depot.....Sabbath, March 29th
J. R. TRIPP.

Newcastle, N. H.....Sunday, Feb. 23d
E. S. MOULTON.

Porter, Me.....Sundays, Feb. 9th and 16th
Holderness, N. H. (Prescott school-house) Sunday, Feb. 15th. J. G. MOULTON.

Melvin Village.....Sunday, Feb. 8th
T. W. PIPER.

Clinton, Mass.....Sunday, Feb. 15th
H. H. TUCKER.

Raymond, Iowa.....Sunday, Feb. 8th
J. W. BURROUGHS.

North Somers, Ct.....Sunday, Feb. 8th
Warehouse Point.....Sunday, Feb. 15th
G. L. WHITE.

Rutland, Vt.....Sunday, Feb. 8th
H. K. FLAGG.

Danbury, N. H. (as Bro. Abel Ford appoints) Sunday, Feb. 8th.
Sandwich, N. H. (Vitum school-house) Sun., Feb. 22d
WM. H. SHAW.

Albany, N. H. (Bell school-house) Saturday evening, Feb. 7th, and over Sunday. N. GLIDDEN. S. DINSMORE.

Meredith, N. H. (Dolloff Hall).....evening, Feb. 7th and over the Sabbath.
Meredith Neck.....evenings, Feb. 9th and 10th
Holderness, N. H. (True school-house) eve., Feb. 11th
Any wishing to write us, can address us at Meredith Village till Feb. 10th. J. G. SMITH. JOHN PARSONS.

Colebrook, N. H. (as Bro. H. E. Wiggins may arrange) Sabbaths, Feb. 8th and 15th.
C. S. SHATTUCK.

Canterbury, N. H. (as Bro. Tucker may arrange) Saturday evening, Feb. 7th, and Sunday, Feb. 8th.
Loudon Village, N. H.....Saturday evening, Feb. 14th and Sunday, Feb 15th. N. B. MCMURPHY.

Lovely Street, Ct.....Sunday, Feb. 8th
Campville, Ct.....Sunday, Feb. 15th
S. WOODRUFF.

West Kingston, N. H.....Sunday, Feb. 8th
New Castle, N. H.....Sunday, March 1st
J. F. CHAMBERLIN.

West Abington.....Sunday, Feb. 8th
J. W. BRITTAIN.

Rochester Village, N. H.....Sabbath, Feb. 15th
East Concord, N. H. (Ward Room).....Sab., March 1st
D. F. LEAVITT.

Stoneham, Mass.....Sunday, Feb. 8th
Natick, Mass.....Sunday, Feb. 15th
B. FINNEY.

East Rochester, N. H.....Sundays, Feb. 8th and 15th
MRS. L. E. SAULPAUGH.

Sugar Hill.....Friday, Feb. 6th
Will some Bro. meet me at the depot on the Montreal Road? C. S. SHATTUCK.

Holderness, N. H. (True school-house) Saturday evening, Feb. 7th, and over Sunday, the 8th.
LEVI ALLEN.

Levant, Me., Thursday, Feb. 5th, at 7 P. M., and over the Sabbath. E. COTTON. I. DAMMAN.

Waterbury, Vt.....Sunday, Feb. 8th
A. A. HOYT.

East Concord, N. H. (Varney school house) Sunday Feb. 15th. O. W. KIMBALL.

Alton Corner, N. H.....Sunday, Feb. 8th
Candia, N. H. (Colcord school-house) Sun., Feb. 15th
A. T. HODGDON.

Brimfield, Mass.....Sundays, Feb. 8th and 15th
M. A. POTTER.

Yalesville, Ct.....Sunday, Feb. 8th
JOSEPH CURTIS.

Piermont, N. H. (Clay meeting-house) Sun., Feb. 15th
Indian Pond school-house, evening, Feb. 16th.
Orford, N. H. (Davis Town school-house) Tuesday evening, Feb. 17th. DANIEL D. PAGE.

Lee, N. H.....Sunday, Feb. 8th
Northwood Narrows, N. H.....Sunday, Feb. 15th
C. R. PARSONS.

Scitico, Ct.....Sunday, Feb. 22d
Warehousepoint.....Sunday, March 1st
H. PRATT.

Willand's Pond.....Sunday, Feb. 8th
Kingston Plains.....Sunday, Feb. 15th
H. S. PINKHAM.

Franklin.....Sabbath, Feb. 8th
Farmington.....Sabbath, Feb. 15th
Lake Village.....Sabbath, Feb. 22d
Dorchester.....Sabbath, March 1st
Franklin.....Sabbath, March 8th
East Concord.....Sabbath, March 15th
G. H. WALLACE.

Southbridge, Mass.....Sunday, Feb. 22d
A. MORSE.

Alton Corner, N. H.....Sunday, Feb. 8th
Farmington, N. H.....Sunday, Feb. 15th
Dover, N. H.....Sunday, Feb. 22d
WM. BOGGS.

East Acworth.....Friday evening, Feb. 13th
Northville (Newport, N. H.).....Sabbath, Feb. 15th
T. L. HALL.

Drew's Mills, P. Q.....Sunday, Feb. 15th
U. G. LADD.

Salem, Mass.....Sunday, Feb. 8th
New York City (Cooper Institute)..Sunday, Feb. 15th
W. S. CAMPBELL.

South Creek, Bradford Co., Pa., Saturday evening, and over Sunday, Feb. 7th and 8th.
Elmira, N. Y. (as Bro. John S. Smith may arrange) evening, Feb. 9th.
Spring Mills, Alleghany Co., N. Y., or Westfield, Pa., as Bro. A. H. Briggs may appoint, commencing evening, Feb. 10th, and continuing eight days.
JOHN T. ONGLEY.

Newport, Vt. (West Neighborhood) Saturday evening, Feb. 7th, and over Sunday.
Caswell Borough, P. Q.....evenings, Feb. 10th and 11th
Barford, Drew's Mills.....evening, Feb. 12th
Richmond, P. Q. (where Bro. John Daniels may appoint) Friday evening, Feb. 13th, and over Sunday.
Danville, P. Q. (where Bro. Porter may appoint) Friday evening, Feb. 20th, and over Sunday.
JOHN H. EVANS.

East Concord.....Sabbath, Feb. 8th
Please direct letters a few days ahead of the appointments. ROLAND D. GRANT.

Kensington, N. H.....Sabbath, Feb. 8th
S. S. MOONEY.

LOWELL, MASS.
J. Harvey.....Sunday, Feb. 22d
M. Batchelor.....Sunday, March 1st
J. Harvey.....Sunday, March 22d
J. G. Smith.....Sunday, March 29th

LAWRENCE, MASS.
C. Cunningham.....Sunday, Feb. 8th
H. L. Hastings.....Sunday, Feb. 15th
Wm. Mitchell.....Sunday, March 1st
R. R. York.....Sunday, March 22d
T. W. Piper.....Sundays, March 29th and April 5th
J. Couch.....Sunday, April 12th
E. A. Stockman.....Sunday, April 19th
C. S. Shattuck.....Sunday, April 26th

SPRINGFIELD, MASS. (Franklin Hall).
H. Pratt.....Sunday, Feb. 15th

SPRINGFIELD, MASS. (Bethel Church.)
J. W. Brittan.....Sunday, Feb. 15th

HAVERHILL, MASS. (Advent Hall.)
E. A. Stockman.....Sunday, Feb. 8th
John Couch.....Sunday, Feb. 15th
D. F. Leavitt.....Sunday, Feb. 22d
D. M. Leavitt.....Sunday, March 1st

CONCORD, N. H. (Centre St. Church.)
H. Pratt.....Sunday, Feb. 8th
C. S. Shattuck.....Sunday, Feb. 15th
D. M. Leavitt.....Sunday, Feb. 22d
E. A. Stockman.....Sunday, March 1st
A. Ross.....Sunday, March 8th
T. W. Piper.....Sunday, March 15th
G. W. Wallace.....Sunday, March 22d
B. Woodside.....Sunday, March 29th

CONCORD, N. H. (Bethel, Green Street.)
O. D. Woodruff.....Sunday, Feb. 8th
E. A. Stockman.....Sunday, Feb. 15th
J. Albert Libby.....Sundays, Feb. 22d and March 1st
E. Owen.....Sunday, March 8th
E. A. Stockman.....Sunday, March 15th
C. S. Shattuck.....Sunday, March 22d
G. H. Wallace.....Sunday, March 29th

EAST CONCORD, N. H. (Ward House.)
Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill.....Sunday, March 1st
Also the first Sunday in each month.

FARMINGTON, N. H.
Geo. H. Wallace.....Sunday, Feb. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher.....Sunday, Feb. 8th
D. Churchill.....Sunday, Feb. 15th
E. A. Stockman.....Sunday, Feb. 22d

SEABROOK, N. H.
C. H. Chute.....Sunday, Feb. 8th
T. W. Piper.....Sunday, Feb. 15th

EXETER, N. H.
E. Owen.....Sunday, Feb. 8th
E. Morrill.....Sunday, Feb. 22d
C. S. Emerson.....Sunday, March 1st
J. Harvey.....Sunday, March 8th
T. W. Piper.....Sunday, March 22d
J. G. Smith.....Sunday, April 5th

GREAT FALLS, N. H. (Franklin Hall.)
O. W. Kimball.....Sunday, Feb. 8th
C. Goodrich.....Sunday, Feb. 15th
C. S. Shattuck.....Sunday, Feb. 22d and March 1st
T. L. Churchill.....Sunday, March 8th
C. S. Emerson.....Sunday, March 15th

DOVER, N. H.
C. S. Emerson.....Sunday, Feb. 8th
C. W. Sargent.....Sunday, Feb. 15th

HAMPTON, N. H.
C. Goodrich.....Sunday, March 29th

RYE, N. H.
E. Morrill.....evening, Feb. 7th and Sunday, Feb. 8th.
S. Julia Buswell, Sunday, Feb. 15th, through the week as the Lord may direct, and over Sun., Feb. 22nd.
J. W. White.....Sunday, March 1st
F. M. Drake.....Sunday, March 29th

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
H. K. Flagg.....Sunday, March 22nd
B. Hitchcock.....Sunday, March 29th

NEWARK, N. J. (Pythian Temple.)
H. Munger.....Sundays, Feb. 8th and 15th and Wednesday and Thursday evenings.

STEEP FALLS, ME.
G. F. Haines.....Sunday, Feb. 8th
B. S. Emery.....Sunday, Feb. 15th

SOUTH BERWICK, ME. (Great Works.)
J. W. White.....Sunday, Feb. 8th
Geo. W. Brown.....Sunday, Feb. 22d
J. W. White.....Sunday, March 8th
C. Goodrich.....Sunday, March 22d

PORTLAND, ME. (Union Hall.)
S. S. Brewer.....Sundays, Feb. 8th and 15th
C. Goodrich.....Sunday, Feb. 22d

SOUTH ELLIOT, ME.
Wm. H. Mitchell.....Sunday, Feb. 8th

BRISTOL, CT.
Geo. L. Teeple.....Sunday, Feb. 8th
Enoch Phelps.....Sunday, Feb. 15th
O. D. Woodruff.....Sunday, Feb. 22nd
H. K. Flagg.....Sunday, March 8th

PLAINVILLE, CT.
C. F. Morse.....Sunday, Feb. 15th
G. L. White.....Sunday, March 1st

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Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. COX, 273 W. 22nd street.

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MEETINGS in Saratoga Springs, N. Y. (Second Advent Church), every Sunday, at 10½ A. M. and seven P. M., in lower Town Hall, corner of Broadway and Lake Avenue. Sunday School and Bible Class directly after the morning service. Prayer meeting every Thursday evening at the residence of the pastors, *Van Dam Street, first house east of Broadway*. WM. A. & M. L. DURAND, Pastors.

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D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. WM. C. STEWART, Pastor.

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend. O. R. M., Com.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. Wilfong, No. 135th North 22nd Street.

WEST DEERFIELD, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. ONGLEY.

PROVIDENCE, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M. and in the evening at seven o'clock P. M., by G. D. CLOWES.

THERE will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. BURROUGHS.

ADVENT meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. GEO. WAUGH.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

GOSPEL meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. MARBY, Pastor.

Business.

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THOSE wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

THOSE wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

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THOSE wishing to preach in Woodford, Vt., will please correspond with Bro. Geo. F. Townsend, Bennington, Vt.

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THOSE wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

THOSE wishing to preach in Lyman, Me., can correspond with Bro. J. R. Tripp, Alfred, Me.

THOSE wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

THOSE wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

THOSE wishing to preach in Bath, Me., must first correspond with James Ham or Wm. Blaisdell, committee.

BRETHREN wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks.

THOSE wishing to preach in East Rochester, N. H., please correspond with one of the Elders of the church, James Quimby, or John C. Shorey.

THOSE wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

THOSE wishing to preach at Franklin, N. H., must correspond with Bro. B. C. Stevens, or Bro. Moses Burbank.

PREACHERS desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Chas. Fletcher, or Frye Potter, East Concord.

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PERFECT THROUGH SUFFERING.

There is no heart, however free and lightsome,
But has its bitterness;
No earthly hopes, however bright and blithesome,
But ring of emptiness.

The world is full of suffering and sorrow,
Of anguish and despair;
Its brightest promises are of to-morrow,
Its mockeries everywhere.

Our weary hearts, with slow and sad pulsation,
Beat to the march of years;
Their days are given to toil without cessation,
Their gloomy night to tears.

But let us wait in patience and submission
The will of our great King—
Remembering this—all through our earthly mission,
Perfect through suffering.

Then cease, O foolish heart, cease thy repining;
The Master's hand above
Is only purifying and refining—
The Alchemist is Love.

These tears and thrills of woe—these great afflictions
Are but the chastening rod;
And they shall prove the heavenly benedictions,
The mercies of our God.

What seemeth now a dark and dreary vision
Unto our tear-dimmed eyes,
Shall burst in glory into scenes elysian,
A blooming paradise.

Then cease, O foolish heart, cease thy repining;
Hope! lift thy drooping wing;
The plan is one of God's all-wise designing—
Perfect through suffering.

—*Wayside.*

LETTER FROM ENGLAND.

(From our Special Correspondent.)

W. KELLAWAY.

BAZAAR AT BRIXTON.

At a bazaar recently held in Brixton in a Baptist church, to raise funds to pay off the debt still remaining on the edifice, there was a "Fine Art Gallery," in which the following deceptions were accumulated: Bridal Scene—a horse's bridle; The Red Sea, with Plains beyond—a letter C in red, and carpenter's planes; Things to Adore—things to a door, as hinges, lock, etc.; The Flower of the Family—a bag of flour; Monuments of Greece—candles; A few Familiar Faces—photographs; Rejected Addresses—old envelopes; Past Healing—old shoes too bad to mend; Sweet Memories of Childhood—candies; View of the Rhine—parings of cheese; Watch on the Rhine—a watch on ditto; An Irishman's Delight—potatoes and pork; Our old Family Plate—old broken plates; View of the Needles—a few needles; A Bust—a small bust ornament; Wood-cuts—shavings; Relics of the Great—remnants of an old grate; The Traveler's Rest—a stool for the dupes to rest on; and last, The Return from the Oaks—coming away from the hoax. I possess the Programme of this "cheat"—yes, *cheat;* no matter though it was *for God*. But there can be no doubt as to God's feelings in the matter. And it is an awful daring that will raise money for God this wise.

MASS FOR A NEWSPAPER.

The following advertisement appeared recently in a contemporary,—the authority for this being *The Christian Standard*:—"THE TIMES.—A country priest will say mass once a week for the benefit of any one who will regularly send him the *Times* newspaper, second-hand, on the day of publication." The paper was doubtless the more valuable.

EXORCISM OF SPIRITS BY RITUALISTS.

The *Rock* brings to light a curious piece of news respecting spiritualism which I copy entire:—"Spiritualism, or rather 'Spiritism' (for such is its proper designation), is evidently spreading fast. In Saul's time these deeds were done in secret, but now we find, according to a report in the *Morning Advertiser*, two noble ladies allowing their names to be publicly placed on Mrs. Cora Tappan's committee for the encouragement of this fearful and blasphemous delusion. There are still some—though their number is becoming fewer every day—who regard the whole thing as merely an affair of clever conjuring; but, if so, they have only to come forward and do the things that Spiritists do, *and in the same way*, and there would be an end of Spiritism at once and forever. But, pending this oft-promised, yet long-delayed performance, we are compelled to look upon the spread of the abomination as a very grievous evil, for 'unclean spirits' cannot but defile a land. But, as if to add to the painful reflection which the prevalence of Spiritism evokes, there now comes intelligence from Oxford of an attempt to stay the plague, which is scarcely less regretable than the plague itself, for, according to the *Echo*, when certain inexplicable phenomena, which it is customary to refer to what are called ghosts, made their appearance in a house near Oxford, the curate in charge of the parish became so interested in the mystery, that he called some other clergymen to his assistance, who, after proceeding in cabs to the scene of action, . . . attempted to exorcise the ghost in true mediæval style."

We are not informed how far this piece of mediæval ritual succeeded in its object, but what we read in Scripture about "Satan casting out Satan" will be recalled to the recollection of many of our readers, by this silly attempt of Ritualism to try conclusions with Spiritualism.

SOLOMON'S SONGS 5: 3.

J. P. MARQUAND.

"I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

In considering this subject it has been generally understood and admitted that the church, being in a carnal and lukewarm state, is unwilling to receive the overtures of Christ's love; but without controverting this view, we will look at it from another stand-point. The soul having put off the coat of the selfish or inferior condition, and having cleansed itself from all filthiness of the flesh and spirit, has come into a nobler or superior condition, and is now unwilling to return back to its former or earthly state. This view of the text may seem far-fetched and unwarrantable, but for the sake of argument we will assume that it is true.

No one having had any religious experience but will admit that there is a great gulf (so to speak) between those who are in the carnal or earthly, and those who are in the heavenly or spiritual state. Paul was right when he said, "To be carnally minded is death; but to be spiritually minded is life and peace." We are made in the likeness of the earthly or natural man, and afterwards we put on the spiritual or heavenly; and in this latter condition we have no inclination to return to our first or inferior condition. How shall we put on our old coat of selfishness? or how shall we defile our feet any more with sin and uncleanness? Having bathed in the fountain of Life and Love, and felt its sweet streams gushing up within, through the infinite mercy of our God, how can we, who are dead to sin and folly, go back to the beggarly elements of this world, or the gratifications of the flesh? "It is the Spirit that quickeneth, the flesh profiteth nothing." Having drank in the words of Christ (which are Spirit and Life), we are elevated to fellowship with God and his Son through the operation of his eternal Spirit. This introduces us into a wide circle of friends, of whom the whole family in heaven and in earth are named." Having another disposition and character, we are transplanted into a new soil, to grow up into our Head, even Christ Jesus. We have renounced the hidden things of dishonesty and sin, and though living in the world and in the flesh, we are not of it. Being washed, sanctified and redeemed, we joy and rejoice only in God our Maker. Our old appetites, passions and propensities may present themselves for our acceptance, but find no response in our bosoms; and we say with Joseph, How can I do this sin and be found guiltless? and with Jesus say, Get thee behind me, Satan; thou savorest not the things of heaven, but of earth.

The sanctified soul is certainly a new being, having passed through the new birth. In the regeneration all things have become new. The law, which is as a schoolmaster, has accomplished its work in training and preparing the individual for the higher condition called Christianity,—a likeness to Jesus Christ, the great Exemplar, into fellowship with his sufferings, and into the power of his resurrection. Having passed from death unto life, he now experiences a deep love for all the human family, and a sympathy with all the revealed purposes and plans of God the Father. Can such an individual stagger or fall into unbelief or be pleased with trifles? Nay. The future glory and kingdom of Christ, and the welfare of every creature under heaven, are the themes most deeply interesting.

Much is said in these days about the gospel (good news). Paul says it is the power of God unto salvation to every one that believeth; and many can testify that, when received into the heart, it has a saving and purifying tendency, even unto the uttermost. It brings deliverance to both soul and body. The law makes nothing perfect; but this gospel hope brings holiness and life.

Say, kind reader, how is it with you? Does sin grow more and more distasteful and heavy? then invoke divine aid and throw it off, and rise into the glorious liberty of the sons and daughters of God. Then you will come into a positive state (not under law but under grace), where you will be able to rejoice with joy unspeakable, and look forward to a glorious eternity. There is such a thing as the assurance of faith, and walking in the light even as he is in the light, and having no confidence in the flesh. May this be your experience, dear reader, is the prayer of every child of God.

THE WEDDING PARTY.

HENRY PRATT.

On one of those beautiful lakes overshadowed by mountains in Switzerland a bridal party set sail on a lovely summer day, to return toward evening for the marriage supper. There was joy at the old homestead that day, while everything that could make the occasion delightful was being arranged for their reception and the nuptial feast when they returned. Never did nature seem more lovely. The air, the water and sunshine mingled in loving harmony. But dark clouds appeared at length, and they were reminded that danger was in their path. Night was fast deepening upon the already fearfully darkening storm. The home scenes, too, are all changed now, and smiling faces are saddened with fear. With hasty step they repair to the shore. Neighbors flock around with kind hearts, ready to lend a helping hand if help be needed. The dark waters, as if maddened by the tempest, were rolling their huge waves against the only entrance to the little harbor on that rock-bound coast. Darkness was fast covering the face of those waters that were bearing that precious freight, or engulphing it in death. No boat appears. Every now and then imagination would paint something amid those white-capped waves that seemed like a boat, but it would as often disappear, leaving the angry billows to surge alone. The father's anxious eye surveyed the chances, and at once ordered a fire built as the only hope of rescue from the danger. So right at the entrance of that little port a fire was seen blazing heavenward, heightening if possible the fearful scene. Anxious eyes were peering out upon the dark waters in vain. The midnight hour came, and passed, and hope was well nigh sunk in bosoms more agitated than the rolling waves.

Two o'clock, and the cry arose, "The boat! the boat!" And sure enough there it was, a tiny speck on those dark waters, fearfully plunging, but evidently heading for port; sometimes high up on waves, and then out of sight. That terrible half hour of suspense was ended at last, and like an arrow the little craft shoots through the narrows. The danger is past, and the storm is forgotten in that endearing embrace. Tears of gladness have chased away the tears of sorrow, and soon around the festive board they tell their scenes of anguish. "Father," says that only daughter, "had it not been for that light, we all should have perished. We knew it was father's light, and it cheered our drooping spirits, and we kept our little craft headed toward it until we made the port."

Ah! thought I, *Father's light* saved them. Yes, and our heavenly Father "so loved the world as to give his only begotten Son." The Son says, "I am come a *light* into the world"; and when he left he says to his little church, "Ye are the light of the world." O the responsibility of the church! What if that anxious throng had placed a half dozen lights along that rugged coast? The fate of that company would have been certain. One light alone could give them unerring safety, and that the father furnished.

So, thought I, it is with us here. The world is out sporting upon the waters, the dark cloud is gathering, but they heed it not. "A little more of the pleasures of earth, and then we will return," say they. O fatal delay! Father has his little church right at the entrance of these perilous times, when men's hearts are failing them for fear, and has bid her sound the alarm, and lift up a standard. How beautifully the fire burned for a while. Then other fires or lights were kindled along the coast, and even the wedding party are confused. While one would beckon them here, and another there, the Father would say, "Throw by those lights; you are endangering the lives of those who are beginning to make the port. There must be but one light, or many are lost." Since the Father has given us the *true light*—the sure word of prophecy, to hold up for this generation, and has commanded us to take heed unto it, how great our responsibility if we do not keep this great head light in its place.

FATHER LAKE'S PLAIN TALK.

THE TEMPEST THAT TOSSES THE ROMAN CATHOLIC CHURCH.

Bismarck's Love for Catholicism—Victor Emanuel's Promises and his Performances—Restrictive Laws in Germany and Switzerland—Our Common Schools.

The Rev. Henry S. Lake of St. Ann's Roman Catholic church, preached Thursday in St. James' church, James street, before the Catholic Union, a sermon which was certainly a strong utterance of the Ultramontane Catholic sentiment. It will perhaps be remembered that this young priest is a convert to the Church of Rome, and in former years was known in gay and fashionable circles of this city as Harry Lake, the only son of one of our millionaire merchants. After several years' residence in Louvain, where he was a student in the great University of that city, he has returned to New York full of the zeal of a convert and fired with the enthusiasm of a devotee who has been drinking inspiration from the fountain head of his religion. His manner as a pulpit orator is simple and unaffected. He is fluent but concise in his delivery—never repeating either words or ideas. His voice is sound, clear, and pleasant, and his enunciation distinct. He makes but few gestures, but they are expressive and rather graceful, and apparently unstudied. He took his text from the lesson of the day:

"And when he was entered into a ship his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, Lord save us; we perish: And he said unto them: Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea and there was a great calm."

THE SERMON.

What a picture does this short gospel give us of the state of the Church at the present day, beset as she is by a storm of persecution? Our dear Lord seems to sleep, and has not yet stretched forth his arm to rebuke the waves and save the bark of the Church. Persecution is ever, in all ages, the fate of the Catholic Church. Never was there so terrible a persecution as that which in these latter days assails her. Sad am I, my brethren, on this Thanksgiving Day, to think there is no earthly hope. No hope in man for the Church. No hope save in Him who rebuked the winds and the waves on the sea of Galilee 1,800 years ago, and who will never permit his bark to perish. Yes, the Church is undergoing a fiercer persecution now than in the days of the early martyrs—not in one sense—not in seeming, but in reality and in the most dangerous form.

There is not a Catholic country now in the world. A few of the small States of Europe, such as Belgium, Holland, and the Austrian Tyrol, do not persecute the Church; but the same bad principle pervades them that has led to persecution in Prussia. This persecution is general throughout the world. I say nothing of France, because she is in a transition stage, and may at any time martyr her priests and bishops as she did two years ago, or she may recall her rightful monarch, or she may throw herself into the arms of a Commune. Look at the condition of Germany. When her armies marched into France two years ago, inspired by that spirit of universal charity that blooms only in the Catholic Church, their religieuse, their Sisters of Charity, and priests went forth with the German army, and wherever the German soldier fell, a priest was there to administer the last sacraments of religion, a religion to soothe his mortal pains. When was love so requited? When was charity so repaid? When was ever seen such ingratitude? Scarcely were those armies victorious, before a persecution began until then undreamed of. Nowhere in the broad realm of Prussia can a Jesuit to-day celebrate his mass. No, not even those who were decorated on the field of battle, or who have the blood of King William's family in their veins. Yet Bismarck loves the Catholic Church! He honors her charities and reveres her priests and bishops. As a proof of it look at his first works of love. He banishes all other religious orders as well as the Jesuits, because they are affiliated to the Jesuits. The Jesuits are no more affiliated to the other orders than every Catholic is with every other Catholic in his allegiance to the Church. Wisely did he go to work to take away those fearless guardians of the truth who are never afraid to rebuke error and falsehood, no matter where they find it.

Prince Bismarck goes to work to organize this religion which had existed 1,800 years. No bishop under this admirable organization can ordain a priest until that priest has studied three years in Bismarck's Infidel college.

No bishop can remove a bad priest, be he ever so bad, until Bismarck signs the decree. Such are the new laws of Germany. But our religion comes from God, and we cannot bow to any earthly power in defiance of duty. If Bismarck were a thousand times greater than Cæsar or Napoleon, never could a bishop or a priest submit to those laws. He would submit to martyrdom first.

Switzerland professes to be a free country—a republic—but she, too, engages in this war of persecution. Her laws now say no bishop can be appointed without the consent of the State—just the same as if the State of New York should say no bishop should be appointed without the consent of Gov. Dix. Next they would say no minister should be appointed by a bishop, but should be elected by the people. This is the law in Geneva, and the consequence is that ministers are elected to Catholic churches without the vote of a single Catholic. Geneva under these laws expels her bishop, Mermilod, famed all over the world for his eloquence, his virtue, and piety. But Geneva says he shall no longer stay within her limits. At the same time she gives refuge to the Communists of France, who had a few days before shot her bishops and priests. To-day no priest can perform the marriage ceremony or attend the dead without being subject to fine.

Neither can we say the head of the church is not persecuted. Persecution in Rome is worse than anywhere else. Victor Emanuel said that under his paternal government he would give such protection to the church as she had never had before. He promises like Bismarck, and he performs like Bismarck. Under his paternal rule the great libraries of Rome are destroyed. Vast collections of art are sold, the convents of Rome are closed, her religions are banished, the shrines of her saints are used for stabling Victor Emanuel's horses. The sanctuary is invaded, and sacrilegious wretches have mutilated in St. Peter's the matchless works of Michael Angelo and Bernini. Men who had drawn students from all parts of the world to Rome to listen to their learning must go—they were Jesuits, or related to Jesuits. Caricatures of the most indecent character are publicly displayed in the streets of Rome. Never were taxes so oppressive. If you break a pane of glass in Rome, you must pay a tax to have it replaced. Every pane of glass in the city is taxed. At the same time never was misery so great; never was suffering so little relieved.

And here, too, in America, persecution goes on the same as elsewhere. The devil takes as much part in this matter in America as elsewhere. I am an American, but I don't take much pride in that. We profess to love freedom. How have the American people protested against these laws of Bismarck and Victor Emanuel? What statesman has been brave enough to denounce their tyranny? Neither the Legislatures of the States nor Congress have uttered the first word of disapproval of their outrages of human rights, or rights of conscience. I know it will be said we cannot interfere, we are too far apart. Has not Congress with unseemly haste recognized every republic of Europe? Can we forget the demonstration when Victor Emanuel entered Rome? Can we forget that William Cullen Bryant even lent his great name to the manifestations of the popular joy over the victory of that great robber? In the hearts of Protestant Americans they approve and rejoice in everything that Bismarck does. They rejoice that he has issued the order for the imprisonment of the Bishop of Posen for two years. Who could fill the Academy of Music now to protest against the oppression of the robber Victor Emanuel? No Protestant could, I am sure.

It is through the education of our children that we are made to feel the fire of persecution in America. Catholics are forced by the State to send their children to infidel schools. This is a cunning persecution worthy of the invention of the devil. He knows it is of no use to try to take away the faith of the Irish people by open persecution. He has tried that device for several hundred years, and has failed. But now he insidiously attacks your innocent children. Is it not fearful to think that we are losing our young men at such a rate, that the Protestants boast that six millions have come over to their ranks in a few years? There is, I tell you, my brethren, danger most imminent. Fortunate shall we be if these children that we are sending to these infidel schools do not tear down the very sanctuaries you have built. We must obey the voice of our Vicar, or there is no telling what the consequences may be.

I should be false if I disguised one truth to you—that this is the great persecution of this day. Who knows but what we are approaching those last days when the light of the sanctuary shall be extinguished? Let us pray to God to increase our faith. We think we have loved you, O holy church! but never till Cæsar shackeled your limbs, struck your defenceless breast, and led you forth as a slave, did we know how much we loved you. The powers of darkness may robe you with the purple garb of scorn and crown you with thorns, may pierce your hands and your feet, but we will kiss those wounds. O holy church! you are our dear mother on this earth, and you will receive us into your glorious bosom for eternity!—*N. Y. Weekly Sun.—Selected by G. W. Ruggles, Worcester.*

TRUSTING FOR TO-MORROW.

I wind along life's hidden way,
Not knowing if 'tis night or day,
Or whether broad or narrow;
I only know the great 'I AM'
Is leading me; and blest and calm
I trust him for to-morrow.

I do not see the lurking foe
That winds about my pathway so,
To gall my cup with sorrow;
But I hold on; my Father's hand
Is safe to lead me through the land;—
I trust him for to-morrow.

I would not have the misty gray
Of life's great future cleared away;
The heart would shrink in horror
At heavy crosses,—storms to breast,
But I would learn in this unrest
To trust God for to-morrow.

Why should I doubt my Father's care?
He numbers every silken hair,
And feeds the tiny sparrow;
He weaves the lily's spotless dress,
And does he love his children less?
No; trust him for to-morrow.

Then I would only live to-day;
My Father sees life's winding way,—
Its sunshine and its sorrow;
He'll weave it in and out for good;
I would not know how if I could,
But trust him for to-morrow.

'Tis but a little way at best;
Our weary feet will soon find rest
Beyond this world of sorrow;
We'll land upon the shores of light,
Where never more is known a night,
And there is no to-morrow.

—*Selected by L. H. Adams.*

QUARTERLY CONFERENCE REPORT.

The Second Quarterly Conference was held, according to appointment, with the church at West Creek, Republic Co., Kansas, commencing Friday evening, Jan. 2nd. Preachers present; E. N. Bliss, Glen Elder, Mitchell Co.; N. J. Sade, Shockley, Mitchell Co.; and J. S. Thorpe, Lake Sibley, Cloud Co. Also a brother, A. Conklin, from Salem, Jewell Co. (who has been preaching in his locality with good success;) to whom the Conference granted license.

The meeting continued over Sunday, the 11th, with large and attentive audiences, and closed with unabated interest. After sermon every evening liberty was given for any questions that might be asked, by any one, in regard to the subject under consideration; but no questions were asked until after the meeting was dismissed Saturday evening, when a docter (who had been chosen by the members of the Baptist church four miles distant, to present their questions) came to Bro. Bliss with a list of passages which he considered conclusive proof of man's natural immortality, and of eternal torment. He was soon glad to give up his argument in regard to eternal torment, but thought he had incontrovertible proof of inherent immortality in such passages as Matt. 10: 28, Luke 23: 43, and 2 Cor. 5. But when he was shown that his own proof-texts were against him, and that inspiration positively declares that God only hath immortality, (1 Tim. 6: 16) and that eternal life is the gift of God (Rom. 6: 23) to those who by patient continuance in well doing, seek for glory, honor, and immortality, he was glad enough to retire from the contest; not, however, without virtually denying the truth of inspiration, by saying that anything conceivable may be proved thereby.

The little band at West Creek are much encouraged by the result of the meeting, which has removed prejudice in a considerable degree. One young man will go forward in baptism shortly, and unite with them.

Dear friends of Jesus, and lovers of the truth, do not forget to pray for the struggling ones in this place. They have many discouragements, and much opposition, and they need to be remembered in our prayers to our Father.

Monday evening succeeding the meeting, a Wesleyan Methodist preached in opposition to the truth, but he is too well known to gain the confidence of the people, and his argument too weak to hurt the truth with people generally. His discourse was little more than a torrent of abuse against those "who (as he said) teach that when man's work is done, God is not able to reward him, but requires time to turn himself, and right up his affairs, before he can pay; keeping the saints waiting, perhaps, a *million* years for their reward. We hope the Lord will have mercy upon him, and open his eyes to the truth. J. S. THORPE, *Sec.*

West Creek, Jan. 14th, 1874.

SELF-CULTURE AND GOD'S.

Sometimes there is a way of self-culture attempted in the name of religion, which is not in any sense religious, having no element of faith in it, and expecting no uplifting help for gracious inspirations. The self-culture is what a man may do upon himself; mending its defects, correcting his mistakes, chastening his faults, tempering his passions, putting himself into the charities he has learned from Christ, perhaps, to admire, finishing himself in the graces that have won his approval or commanded his respect.

But the work is a far more hopeless one than he imagines, and is almost sure to result, even visibly, in more affectations of character than are likely to be much approved. Besides, it holds him to a continual self-contemplation which is selfish, and keeps him all the while filing and polishing on his nature by his will; which is, in fact, the most wearisome possible, or rather impossible, kind of self-attention. The old faults conquered, too, will be coming back on him just when he is conquering another set. And, turning round to fight them off, he will find the whole swarm loose upon him again; till, finally, getting worried, and vexed, and soured, and discouraged, he virtually, though perhaps not consciously, gives over his whole undertaking.

O, if he could have gone to Christ, or to God, in a true faith-culture, and let his faults fall off as blasted flowers fall off the trees, dislodged by the life-principle in them, his beautiful thought of finishing a character would have been how easily put forward,—without a care, too, and in the sweetest liberty.

No man finishes a character, who does not go above himself, and take the culture of God's own Spirit; by that growing out of a character from within which can not be manipulated inwardly from without. If there be any good gift that cometh from above, and cannot be made below, it is character.—*Dr. Bushnell.*

A MAN who has a strong mind can bear to be insulted, can bear offences, because he is strong. The weak mind snaps and snarls at a little; the strong mind bears it like a rock, and it moveth not, though a thousand breakers dash upon it, and cast their pitiful malice in the spray upon its summit.

Gems.

— Those that do but superficially taste of divine knowledge, find little sweetness in it, and are apt to become indifferent for the want of a higher relish.

— In vain do they talk of happiness who never subdued an impulse in obedience to principle.

— Few things are necessary for the wants of this life, but it takes an infinite amount to satisfy the demands of opinion.

— Nothing can more strengthen our faith, than the view of the monuments of God's favor.

— If we delay till to-morrow what can be done to-day, we charge the morrow with a burden that belongs not to it.

— We are never out of our way, while we follow the calling of God. Never any man lost by his obedience to the Most High.

— God accepts men's hearty desires and the will instead of the deed, when they have not the power to fulfill it.

— As the wicked have no peace with God, so the godly have no peace with the wicked world; for if they prosper not, they are despised; if they prosper, they are envied.

— Our fellow-creatures can only judge what we are by what we do, but in the eyes of our Maker what we do is of no worth, except as it follows from what we are.

— He who sleeps in sin must look to wake in loss and weakness.

— When we seem most neglected and forlorn in ourselves, then is God most present, most vigilant.

— Many people bestow their cost, their labor, their blood, and receive punishment instead of thanks.

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveler ever reached that blest abode,
Who found not thorns and briers in the road.

— Carnal minds are for the flesh-pots of Egypt, though bought with servitude; spiritual minds are for the presence of God, though procured with famine.

Home & Health.

A DESERVED COMPLIMENT.

Rarely has a more beautiful compliment been paid to a teacher than that given by a scholar in a school in Philadelphia.

The superintendent, approaching a large class of young girls without a teacher, remarked: "Your teacher is absent to-day?"

"Yes," replied one of the young girls; "and she must be sick, or she would be here."

"Oh, you know she lives now very far away; and then it is raining, too," said the superintendent.

"Yes" replied the loving young pleader; "but she has come stormier days than this, and walked all the way, too, when the horses were sick and no cars running. I know she is sick, or she would be here; teacher never stays away when she is able to come."

And she was right. The teacher was unable to leave her room.

Can every class speak so confidently of the cause of its teacher's absence?

Such a compliment as this from a scholar is truly golden. A class with such a teacher will be always full. We suspect there is need of a little sharpening of conscience in the case of many teachers in this matter of punctuality. Every teacher has a positive, binding engagement with his or her class, for every Sabbath hour or minute.—*Ex.*

A LESSON OF GRATITUDE.

A gentleman was once making inquiries in Russia about the method of catching bears in that country. He was told that to entrap them, a pit was dug several feet deep, and after covering it over with turf, leaves, etc., some food was placed on the top. The bear, if tempted by the bait, easily fell into the snare.

"But," he added, "if four or five happen to get in together, they all get out again."

"How is that?" asked the gentleman.

"They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?"

"Ah! these bears, though not possessing a mind and soul such as God has given us, yet can feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they fetch the branch of a tree, which they let down to their poor brother, enabling him speedily to join them in the freedom in which they rejoice."

Sensible bears, we should say, are a great deal better than some people that we hear about, who never help anybody but themselves.—*Wayside.*

WHY JOHNNY LIKED THE MINISTER.

"Oh! wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said his teacher.

"O, I don't know. It wasn't the sermons altogether that I mean."

"What then?"

"Why, he prayed for Sunday schools and boys, so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you not like to be prayed for?"

"Why yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us, it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't I think they won't have much in the sermon either. Then of course I don't listen as well as I should if I thought there was something for me."

THE TEETH.

Probably there has never been an age in which the people were so much troubled with decay of the teeth as they are at the present. It is seldom that we meet with those, even in early life, who have a full set of sound teeth. It is evident that there is a cause for this premature decay, which all should seek to ascertain, and, if possible, remove.

It has been said that early decay of the teeth is a sign that the individual will be short-lived. In one sense, this is true; for the same causes that induce early decay of the teeth, will occasion premature wearing out of all the vital organs. This cause is a lack of constitutional vigor.

Many years ago, it was recommended that people chew tobacco for the purpose of preserving their teeth; and there were many who adopted the plan; yet their teeth were not benefited in the least. While it is true that in many cases the teeth of the tobacco-chewer were not appreciably injured, it is also true that every tobacco-user gradually lessens his vital powers and soon becomes incapacitated to beget healthy offspring.

There are thousands of children and youth to be met at the present time whose teeth are half decayed. This is because they have inherited feeble constitutions from their parents. The parents expended so much of their vitality in expelling the narcotic poison of tobacco, and alcoholic drinks, and the poisons contained in tea and coffee, that they could not impart vigorous constitutions to their children.—*Health Reformer.*

HOW TO MAKE A DYSPEPTIC.

Begin by feeding your little weanling child while you are in too much of a hurry to do it deliberately. Instead of crumbing its bread into small pieces and giving it one at a time with suitable intervals between, fill the spoon full as it can hold and stuff it into baby's mouth, then fill up again immediately and crowd in another mouthful as soon as the first is swallowed, and so on till more is refused. His grandmother will say after awhile, "It is perfectly natural for that child to eat fast, we can't break him of it. He is going to be a fast worker, I guess." Between meals, give the child pork-rinds to suck, ginger-snaps to nibble on, and let it creep under the fruit trees and amuse itself with eating windfall fruits, and all along through childhood and youth, let him hurry his meals and crowd his stomach with anything he can lay his hands on at any hour, and he will be prepared if he lives it through, to become a first-class dyspeptic when he settles into manhood.—*Journal of Health.*

A REMEDY.

As a portion of your paper is devoted to hygiene, I thought I would like to give a little of my experience, thinking some of your numerous readers might be benefitted. Some one has said that warmth, abstinence and repose are about the best physicians.

I was attacked the first of the winter with that distressing complaint, the piles, and was led to think that more clothing was needed. I procured quite a large piece of flannel and put it on three double between the hips; and I received so much benefit from it that I want everybody similarly afflictd to know it. In two or three days I was nearly cured. All the medicine I took was one and a half teaspoonsful of salts, with a very little ginger. A READER.

AFTER-DINNER NAPS.—Sleeping after dinner is a bad practice, and ten minutes before dinner is worth more than an hour after. It rests and refreshes, and prepares the system for vigorous digestion. If sleep be taken after dinner, it should be taken in the sitting posture, as the horizontal position is unfavorable to healthful digestion. Let those who need rest and sleep during the day, take it before dinner instead of after, and they will soon find that they will feel better, and that the digestion will be improved thereby.

The World's Crisis

AND

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 954. | BOSTON, WEDNESDAY, FEBRUARY 11, 1874. | VOL. XXXVIII.---NO. 19.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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THE "LITTLE FLOCK'S" DESIRE.

GEO. B. LEE.

O Lord, thy "little flock" rejoice
To know that morn is nigh;
And still with one united voice,
"Lord Jesus, come," they cry.

Give them a faith that stands unmoved,
Let foes in vain assail;
That they at last may stand approved,
And rest within the veil.

Help us to labor day by day,
In harmony with thee;
And yield submissively our way
To thine, eternally.

We know that joy and peace is ours,
If we but steadfast prove;
O grant us now in plenteous showers,
The blessings of thy love!

Our lives, our talents, and our all
Are given up to thee;
Do thou accept the gift though small,
And grant our humble plea.

Keep us from sin and worldly pride,
And make us pure in heart;
Our love to thee we would not hide,
Nor e'er from thee depart.

Make known thy truth to us so dear,
Help us to understand;
O haste the grand Sabbatic year!
And save thy waiting band.

Then glory we'll, as now ascribe,
And praise our conq'ring King;
With all the saved of every tribe,
Triumphantly we'll sing.

Springfield, Mass.

GROWTH IN GRACE.

O. R. FASSETT.

Gradualism is the great law of nature; and growth in grace and in knowledge is subject to the same law of gradual development as in the natural world.

The acorn does not grow into a tree of giant dimensions in a day or year. It requires years to perfect its full growth. The seed sown in the soil of earth does not germinate, sprout and grow up, bear grain and mature into golden harvests, to be reaped and gathered into garners or sold in the markets, in a day, week, or month; but it must have the whole season for its full growth and maturity. A child upon its mother's breast does not become a man in an hour or year. Twenty, thirty, forty and fifty years, at least, are necessary for his full growth and development. The creation of the Eden pair, Adam and Eve, was by the fiat of the Almighty word and power made in full maturity, as was the whole creation at the beginning, without being subject to the process of nature's laws, since established. But now we have no such developments either in the physical or spiritual world. There are miracles of grace, it is true, in this world; but the great "mystery" of a momentary "change," "in the twinkling of an eye," into full grown perfection of immortality and sinlessness, is reserved for the period of "the last trump," and the "restitution," and the creation of "the new heavens and the new earth." Hence christians no where on earth, or in no period of time, have developed into full grown and perfect *saints* as God designs them to be, however favorable the circumstances or powerful the matchless work of grace, in one moment, or hour, or day, or year; nor by one single act of submission in giving all up to Jesus, and of entire consecration to God.

Growth in *knowledge* is subject to the like law of gradual development. A child does not become a fit school teacher, capable of teaching even a district school in the most illiterate town, by mastering the alphabet, or learning one or two lessons of reading, or attending a few terms of school. It requires years of diligent study and application to fit one for the office. And no schoolmaster or professor in any institution or college has mastered all the learning within his reach. If any think they have, so much the worse for them and the scholars they teach.

Our growth in divine knowledge has no limit; and even the ministry are required to "study to show" themselves "approved of God," workmen "that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. The Bible contains inexhaustible treasures of knowledge. And old truths become more plain and lucid by study, and new truths are ever unfolding to the critical, prayerful student of the Word, possessed of the Holy Spirit as his teacher.

If this be so in respect to the divine revelation contained in the Scriptures, how much more is it in respect to "the knowledge of our Lord and Savior Jesus Christ," whose character, attributes, offices and works will be a part of the study of the endless ages.

Growth in grace and in divine knowledge must be a simultaneous advance. No christian can grow in knowledge of divine revelation without growth in grace, nor can he grow in grace without growing in divine knowledge. The two are inseparably wedded, and can never be divorced.

The plea so often put into our ears, "Let doctrine alone; seek more grace, and the higher life"; "Put away your doctrinal hobbies, and obtain sanctification"; "Never mind doctrine, but seek holiness," etc., is a false plea, calculated to deceive both the church and world. Beware of it! For one to "grow in grace" he must be possessed of the Holy Spirit. There can be no growth in grace without it. And one possessed of the Holy Spirit, even "the Spirit of truth," the "teacher" and "guide into all truth," will grow in knowledge; and growing in knowledge will be "sanctified through the truth." Generations and individuals may be traditioned into certain biblical doctrines and truths handed down from the fathers; but a personal sanctifying knowledge of God's Word, and the revelation of himself and of Jesus his Son, and growth therein, is given to those possessing God's Holy Spirit, and none others. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemeth good in thy sight. . . . No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Luke 10: 22, 23; John 17: 3. "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew. . . . God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. 1: 20–31; 2: 7–16. "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8: 9. "My people are destroyed for *lack of knowledge;* because they have *rejected knowledge*, I also will reject them." Hosea 4: 6.

I have thus quoted several texts, of a few only in the Scriptures, which go to show that "grace" and "knowledge" of the Word of God are inseparable as growing qualities in christian progressive life. And this is important to understand, as we are so often exhorted in these days to "let doctrine alone, and grow in grace." "Stop arguing on doctrine, and get holiness and sanctification."

Apostolic counsel is far wiser: "The acknowledging of the truth, which is after godliness." "Hold fast the *faithful Word.*" "Be able by *sound doctrine* both to exhort and to convince the gainsayers." "Speak thou the things which become sound doctrine." "Take heed unto thyself, and unto the *doctrine;* continue in them; for in doing this thou shalt both *save thyself*, and *them* that hear thee." "A man that is a heretic, after the first and second admonition reject." *Paul.* "Whosoever *transgresseth*, and *abideth not* in the doctrine of Christ [and these go together], hath not God. He that *abideth* in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed."—*John.*

"Head knowledge" is not to be despised, specially among a people who understand human nature, and who know that the "mind" and "heart" mean one and the same thing; that is, if after one is convinced of the truth, he embraces it and gives it the sanction, impulse and affection of his living being. Faithful men of old were first mentally persuaded, and then embraced the promises. Heb. 11: 13. For myself I give no countenance to an ignorant ministry or membership of our churches. Every one ought to sanctify the Lord God in their hearts, and be ready always to give an answer to every man that asketh them a *reason* of the hope that is in them with meekness and fear. If we are truly the Lord's, "God has not given us the spirit of fear; but of power, and of love, and of a sound mind." These alone will give boldness to the disciples of Jesus to do valiant and effectual battle for him; and they "overcome through the blood of the Lamb, and the testimony of Jesus."

Growth is the positive characteristic of real vital religion. The *highest life* (superlative degree) must be our aim; and that is, "a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13. Jesus Christ is the standard and model set before us. When we have grown to reach and fill this "measure" and "stature," then we meet the scriptural stand-point of perfection. Hence there is every chance for improvement while we are looking unto Jesus as "the mark." "We all, with open face beholding as in a glass the glory of the Lord, are changed unto the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3: 18.

Christianity is a leveling system to all human pride and boasting; with no aristocratic class of men who have hoarded up treasures of grace above their fellows. All are on a level together traveling on the "highway of holiness," since being justified by faith. And all, whatever attainments have been made in the divine life, "*stand* in the *grace* of God," so that all boasting and dictation are excluded forever. Rom. 3: 27–31. The important question then is, Are we growing in grace and in knowledge? It is not, Am I blest? Do I feel well? Am I given all up to Jesus? But it is this: "Am I growing?" Let us not evade this question, but keep right to it, "Am I growing?" Nor is the question, "Am I up to the standard I have set for a perfect christian?" or the standard any other man has set? or any set of men have fixed? nor that the christian fathers of other days have fixed? But this: Am I growing "in grace and in the knowledge of our Lord Jesus Christ?" This is the evidence we have of real spiritual life, and that we are making progress toward the goal of perfection set before us in the Word of God. If we are not growing, then have we ceased to receive the vital sap from "the true Vine," and are either spiritually dying or dead. Sad, sad condition! whatever may have been the personal experience of the past.

Let none be discouraged because their growth is slow. Real permanent growth in nature is always slow. "Jonah's gourd" and "the seed in stony places" were quick and rapid in development, and as quickly perished. In grace, as in nature, we are to be careful that every inch of growth is real; that we are taking deep root in good soil down to the running water-springs of the "Fountain of living waters," so as to endure seasons of spiritual drouth; and upward toward the Sun of Righteousness, that when his full-orbed glory shall rise, scattering the darkness of the night and the mists of the advancing morning, we shall not wither at his presence, but be able to "abide the day of his coming."

DID CHRIST MAKE THE WORLD?

T. M. PREBLE.

NUMBER ONE.

The following passages are supposed to teach this theory: John 1: 1–4; Eph. 3: 9; Col. 1: 16; and Heb. 1: 2, 10. But when these texts are critically examined, they will be found to be entirely destitute of proof in this matter. In John 1: 1–4, there are two words which are of great importance to a right understanding of this question; and they demand our most careful attention. The words are these:—

1. The term "Word," in verse 1, from the Greek word *logos*, which "never means a *word* in the grammatical sense, as the mere *name* of a thing."

2. The term "him," in verses 3 and 4, from the Greek *auton*, or *hauton*, should not be taken as a *personal* pronoun in the masculine gender; but as the *neuter* pronoun "*it.*"

Our criticism will begin with the term "Word," from *logos*. What, then, is the signification of the word *logos?* As there is no disagreement among authors in regard to its meaning, probably as full and clear a definition as can be found anywhere is given by *Liddell* and *Scott*, in their Greek Lexicon. From this Lexicon, then, we will take quite lengthy extracts, as the conclusions respecting *logos*—Christ, are so highly important. What, then, does *logos* signify? Liddell and Scott say:—

"*Logos*,—the word or outward form by which the inward thought is expressed and made known; also, the inward thought, or reason itself; so that *logos* comprehends both the Latin *ratio* and *oratio*.

"A. A saying, speaking; that which is said or spoken.

"I. A word, and in plural words; i. e., language, talk. (Afterwards follows this highly important statement):—

"*Logos* never means a *word* in the grammatical sense, as the *mere name* of a thing. (This will claim our attention again in the proper place.)

"II. A word; in a fuller sense, a sentence; Latin, *oratio*.

"2. A saying, statement; a divine revelation; an oracular response, a maxim, etc.

"III. Dialogue, conversation, discussion, etc.

"IV. A speaking or talking about a person or thing; a discourse about one; worth talking of, worth mention.

"V. A saying, report, tale, story; . . . applied to all stories, whether true or false, etc.

"IX. The thing spoken of, the subject of the *logos*, etc.

"B. The power of the mind, which is manifested in speech; reason; agreeable to reason, . . . contrary to reason, impossible, etc.

"II. Examination by the reason; reflection; opposed to thoughtlessness or rashness, etc.

"III. Relation, reference, proportion, analogy, in proportion to, etc.

"IV. A reasonable ground, an arrangement, a condition, etc."

In concluding their signification of *logos*, as applied to Christ in the N. T., Liddell and Scott say: "The *Logos*, God the Word, comprising both the above general significations of *Word* and *Reason*," etc. They also say that "Protagoras was called *logos*." But who was Protagoras? and when did he live? etc. He was "a Grecian sophist, born at Abdera, about the year B. C. 488; in his youth followed the calling of a porter; subsequently opened a school of philosophy at Athens, and acquired great reputation as well as riches; was banished on a charge of atheism, and perished by shipwreck at the age of 70." By this we see that Christ was not the first who was called *logos*.

John Pickering, in his Lexicon, says of *logos*:—"A word, discourse, oration, prose, etc.; a saying, speech, etc."

Donnegan: "*Logos*—reason, understanding, reflection; a word, saying, speech, talk, etc."

Edward Robinson's Lexicon says:—"III. With the art. ———, the Word, the *Logos*, only in the writings of John 1: 1; 1 John 1: 1; 5: 7; Rev. 13: 13. It here stands for the divine pre-existent nature ("*nature*"—mark it) of the Messiah, which 'became flesh and dwelt among us' as Jesus Christ, the God-man; John 1: 14."

Let us now attend to what Dr. A. Clarke says respecting this word *logos*, as found in John 1: 1. He says:—"This term should be left untranslated, for the very same reason why the names *Jesus* and *Christ* are left untranslated. The first I consider as proper an appellative of the Savior of the world as I do either of the two last. As it would be highly improper to say the Deliverer, the Anointed, instead of Jesus Christ, so I deem it improper to say, the Word, instead of the *Logos*. But as every appellative of the Savior of the world was descriptive of some excellence in his person, nature, or work, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to Him who is the *true light*, which lighteth every man who cometh into the world (ver. 9); who is the Fountain of all wisdom; . . . . who is the great Source of revelation; who has declared God unto mankind, ... and who has fully made manifest the deep mysteries which lay hidden in the bosom of the invisible God from all eternity. John 1: 16."

So far we agree with Dr. Clarke. But when he says in the same connection,—"Therefore, Jesus, who was before all things, and who made all things, must necessarily be the Eternal God," and "no *second* to the Most High, but the Supreme Eternal Jehovah" (?), we cannot agree with him. It is really surprising that such statements could be made by the learned Dr. Clarke. For how can we take *one* of the "appellatives of the Savior of the world," which was only "descriptive of some excellence in his person, nature, or work," as the Dr. says, and, out of *it*, make "the Eternal God"! Or, how take the "epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning," etc., as Dr. Clarke says, and, out of *it*, make the very "Supreme Eternal Jehovah"!! The learned man overdid the thing for his theory. His position in regard to the meaning of the term *logos* is true; but his conclusions cannot be, according to his own premises. For if we reduce this to a syllogism, it will stand thus:—

1. An "appellative of," or something belonging to a being, cannot mean the same as the very being himself to whom it belongs.

2. *Logos* is an "appellative of," or something which belongs to, "the Savior of the world."

3. Therefore, *logos* does not literally signify "the Savior of the world."

This is in perfect harmony with Liddell and Scott, referred to above, where it is said: "*Logos* never means a *word* in the grammatical sense, as the mere *name* of a thing."

INTERCESSORY PRAYERS.

M. C. ALLEN.

Is it incumbent on all to pray? Is it every one's duty? The answer from Scripture is very plain and definite. Our Savior taught that "men ought always to pray," and his faithful apostle said, "I will therefore that men pray everywhere." In studying the word of God, we find the injunction to pray is not only taught by the sure and striking effects which follow the performance of the duty, nor by precept enjoined, and those conjoined, not only by the example of Christ, and the prophets, and apostles,—but it is a *command*, "pray without ceasing, in every thing give thanks." But should sinners pray? Yes,—at once,—*now*—("for it is the accepted time") renouncing all sin, and lifting up holy hands without wrath and doubting; divesting themselves by God's help (for he has promised to bestow it on them who ask), of wrath, anger, malice, and every evil thought. They are commanded to cleanse their hearts by forsaking every sin, thus proving the act to be the prayer of faith. All are enjoined to offer such prayer, and by asking for the help of the Holy Spirit, agreeable to God's will, thus secure their salvation. It is made a solemn obligation.

God's children will be guided into all truth by obeying these commands, for they can no more live and grow without prayer, than can the physical life be sustained without daily bread. They are encouraged to pray, by the many and striking answers to prayer recorded both in the Old and New Testaments; and by the precious promises to those who ask in sincerity and truth.

In the Scriptures we are informed for what we should pray. We are allowed to pray for temporal blessings, always referring to God's good pleasure to bestow, or withhold, as is most condusive to his glory, and their eternal good. Spiritual blessings we are enjoined to ask, believing we shall receive, because the promise is sure, "Ask, and ye *shall receive.*"

There is great encouragement held out to pray for our dear ones out of Christ, and all the impenitent and unbelieving. Our duty is to be faithful, to pray and not faint, cheered by the belief that God's attributes of love and mercy are almost boundless, and that he has styled himself a prayer hearing and prayer answering God.

But not for unbelievers only are we taught by the example of Christ and the apostles to offer fervent supplications, but for our brethren in the Lord—members of his body—the church. We have more examples on record of Christ and his disciples offering prayer for his followers, than any other class. Think of our Savior's prayer just before his great sacrifice, and Paul's many petitions recorded in his epistles for his co-workers, and recent converts from heathenism, in whose spiritual welfare his interest never flaggs. Their progress in holiness, their firmness to resist temptation, lies so near his heart, that we cannot fail to perceive how constant he was in prayer that they might grow in every christian grace, and advance in every thing that was lovely, and of good report. In this we learn that christians should pray for each other, as well as watch their growth and progress heavenward. They may thus be bright and shining lights in the darkness that surrounds them,—examples to others; their faith and hope will grow exceedingly, and if they hold out to the end, they will receive the waiting crown of life.

THE ADVENT.

The coming of our Lord in glory is held as an article of faith by all true christians. But there is a difference between holding it as a doctrine and as a hope. We may believe in it as a fact yet to be accomplished, and still not desire it. We know that God's promise respecting his Son's return to earth must be fulfilled, and we, nevertheless, may offer no prayer for its fulfillment, or even look upon it with indifference.

It will not be questioned that the attitude of the early church was one of constant waiting for Him who had ascended to God. His promise that he would come again was fresh in their minds, and they hoped to see it speedily fulfilled. But many centuries have passed, and great changes have come over the world and the church. There are multitudes who now say of the long-absent Christ, as the Jews said of Moses when he delayed to come down out of the Mount, "As for this man, we wot not what is become of him." It is not uncommon to hear all that is said in Scripture of his return so interpreted as to apply to some operation of the Holy Spirit, or providential acting of God. Perhaps we may say that to the majority of men the thought of the Lord's personal return is becoming more and more strange and unwelcome.

But there are those, and our words are meant only for them, who love the Lord's appearing. It is their hope and their prayer. As there were those "who looked for redemption in Jerusalem" and were "waiting for the consolation of Israel" when the Son of God came the first time into the world, so now are there many who are looking and waiting for his return. To such the season of Advent is a blessed season. They are glad to be quickened in their hope, and strengthened in their faith by the services of the church, and into her prayers they pour all the fullness of their hearts. They are never weary of saying, "Come, Lord Jesus, come quickly." The desire to see the Lord is the natural impulse of christian love, and grows stronger the more ardent that love becomes. If the church, the bride of the Lamb, does not hasten the day of the marriage, it is because love has grown cold. Till that day comes, she should never rest, nor be silent. It is the burden of her petitions to see him, and to be made like him. Not till he comes can the saints be perfected and enter into glory. Even the blessed dead are not perfected, for they wait for their bodies. Not till he comes again to the earth can the power of death and hell be broken, and mortality be swallowed up of life, and the peace and order of heaven be seen.

It is most unhappy that the day of Christ is chiefly associated in many minds with thoughts of judgment and terror. It is true that he comes to judge the world, and to give to every man according to his works, but his day is pre-eminently the day of salvation. It is not the end of human history, but the opening of a new age, and an age of such blessedness and glory, as has not entered into the heart of man.

To prepare the Lord's way, two things are necessary on the part of the church, one external, the preaching of the Gospel to all nations, and one internal, the preparation of the saints. And the two should go on together, for they are most intimately connected, and must both be done in the power of the Holy Ghost. The Gospel is preached most effectually when the church is full of spiritual life. But where it has been preached, and the glad tidings have been sounded among all nations, the work of the church in this regard is done. To conquer the world and take possession of it for her Lord is not her commission nor her work; that, the Lord has reserved for himself, to be accomplished by acts of kingly power, and by the manifestation of his glory. To act as his herald and ambassador is the work of the church, but to reign on the earth is not hers till she sits as the glorified Queen with him on his throne.

The preparation of the saints to meet the Lord is found in their spiritual likeness to him, and this is effected by the Holy Spirit, through all the ordinances and ministries and means of grace which are in the church. This spiritual likeness is what he now seeks to perfect in every member of his body, as preparatory to our change into the image of his glory. Hence the necessity that our eyes be ever fastened upon him as he now is; not that we should substitute the imperfect for the perfect, and be satisfied with something that comes very far short of our true standing in him. The heavenly, the immortal, the incorruptible is set before us as our goal—likeness to the glorified Man—and with anything less than this we cannot be content; not a peaceful death, not the disembodied state, but the fullness of life, life that embraces body, soul, and spirit, and glorifies our whole humanity.

To keep the advent of her Lord continually before herself is thus a matter of vital interest to the church. Forgetting it, neglecting it, marks the absence of love, and is the sure symptom of the worldly mind. To be made ready for her Head, and to be presented unto him is the theme which the apostles urge in all their epistles, and it is the hope of this union to him which is the great incentive to holiness of life, and to the faithful performance of every duty. The church truly waiting for her Lord cannot but be a church full of all good works, diligent in the preaching of the gospel, zealous in the use of every means of grace, unworldly in spirit, peaceful amid all the agitations of the times, a holy witness to God's truthfulness when scoffers all around are crying, "Where is the promise of his coming?"—*Prophetic Times.*

COMPLETE IN CHRIST.

CARNAL CONSECRATION.

The "second consecration" is an inseparable obstacle in the estimation of some people against the sublime and blessed doctrine of entire sanctification as a definite, conscious blessing, attainable at any time by faith in Christ. Could they see that this second consecration is alike rational and Biblical, that there is a necessary demand and foundation for it in the moral nature of man, they would probably embrace the doctrine they now oppose. That this is its character, we propose to show; and as a preliminary condition, we must expound the first consecration.

We assume in the outset the great principle which is universally admitted and taught among us, that man and all rational beings have a wondrous and sublime faculty—a power of choice that is not necessitated by nature and circumstance. This is the condition of moral responsibility and worth.

All moral or spiritual good in any being is—directly or indirectly—the product of his will. Adam had no moral worth at his creation, but he acquired it—the moment he determined to use his powers in obedience to God; and he lost it, destroyed it, the moment he willed the contrary. All other beauty, goodness and worth in man or angel are, like the forms and instincts of brutes, only nature; and their moral worth belongs to God, whose will exclusively produced them.

It is necessarily by an act of will that a good creature becomes bad, or an unholy one becomes holy. This is intrinsically fundamental. The Scriptures everywhere assume this, and therefore always make religion in adults a matter of free personal choice. Men may not always be able to choose for good; for if they have sinned away the day of grace, or have grieved away forever the Holy Spirit, the effective power of a good choice is departed. But whenever men are saved, it is consequent on choice, and if any are lost, it is the same. "Choose ye this day whom you will serve." "Whosoever will, let him come." "Ye will not come unto me." "If thou wilt enter into life." "What wilt thou?" "Be it unto thee as thou wilt." This principle is as clear as it is essential. In order to salvation, a sinner must will to turn to God, to seek his mercy and grace and live to him.

But in order that a sinner may exercise a saving volition, there are many conditions to be fulfilled. Of these, it is necessary in this connection to mention only one—faith.

Without faith it is impossible to please God, because without this, it is impossible to will in accordance with the divine will. Faith is a condition of all finite volition. Without faith, we may desire, but not will. With the Psalmist, we have often wished that we had the wings of a dove, that we might fly away and be at rest. We have sometimes desired to fly with the speed of a a swallow to some sunny slope, which in the distance charmed the eye; or in an instant to plant ourselves for a brief period in the midst of some far distant circle of friends; or to take a tour in the air, with the ease and grace of an eagle, and enjoy a bird's-eye view of town and country. But we never willed these things, because of our want of faith. We can positively will only what we believe volition will effect. With an erroneous faith we may will, but the effect sought will not follow—as when we believe ourselves physically or morally stronger than we are, and are disappointed in the muscular effort or moral trial.

It is therefore from a moral necessity that the Scriptures make faith a condition of salvation. The sinner must believe in God's mercy before he can ask for it; and as this mercy is revealed only in Jesus Christ, he must believe that it is thus attainable before he can attempt to come unto God through him. It is therefore very evident that faith is a primary subjective condition of all moral action, because it is a universal condition of volition, which is always the only essential moral act.

Whenever a sinner who is seeking pardon retains or indulges any known sin or idol, and will not surrender it, he can never find mercy, because his will is set in opposition to God—choosing what God has forbidden. Hence we always tell such persons that they must abandon the cherished sin; that they must seek with all the heart, and surrender themselves entirely to God, else all their prayers are in vain. The same principle is enjoined as a condition of success on those who are seeking entire sanctification. Thus the same process appears to be followed at different times by different results.

This creates an apparent logical difficulty. If entire consecration was made at conversion, how can it remain to be done now? If it is necessary to pardon, how can we be pardoned now, if that is wanting? And if we are pardoned now, what further consecration is possible with which to secure entire sanctification?

The difficulty here is chiefly verbal; but it confuses the mind and begets a moral difficulty; and it often operates to prevent a proper analysis and comprehension of the two states, and the conditions of their attainment.

The consecration which takes place as a condition of pardon, and therefore before it, is never absolutely complete, because of the unspiritual condition of the subject. It is complete only relative to his knowledge and power at the time. No one can make a consecration which goes beyond the exercise of all his power in the use of all his knowledge. Should a new knowledge and power ever be attained, then this complete consecration undergoes a corresponding change.

This new knowledge and power are given us in regeneration. In the full and proper sense of the terms, the unregenerate man has no spiritual knowledge or power whatever, because he is not spiritual, but carnal. He is without spiritual power, because he is without Christ; and "without me ye can do nothing;" and because "the carnal mind is not subject to the law of God, neither indeed can be." He is without spiritual knowledge, because "the carnal mind discerneth not the things of the Spirit, neither can he know them; they are foolishness unto him."

When the unregenerate soul comes to God, he necessarily comes as a carnal mind, with carnal views, feelings, and motives. All that he can see of the spiritual economy is the reign of law, that the law condemns him, that he is hence in danger, and that punishment and misery justly betide and await him. He comes to God to escape the just vengeance of the law by reconciliation with the lawgiver, and to obtain divine aid so to live as to secure his favor forever. His submission is therefore made to law, as it is unfolded to him in Jesus Christ. This is the essential fact and process. His consecration is essentially a carnal one, because it is the act of a soul which is yet carnal—spiritually blind and dead, and devoid of positive knowledge and power of a spiritual and holy nature. It is not, nor can be holiness as such that he seeks. He seeks deliverance from the sentence of the law, and the lashes of an accusing conscience; and if he has discovered that he lacks internal power to conform to the law, he seeks such a power that he may be able to fulfill the requirements of his conscience.

It is true that along with these promptings he feels the cheer and attraction of the divine love as seen in Christ; and he is informed by the Word of God, that along with pardon he must have a new heart, in order to be acceptable to God. But this he does not understand, any more than did Nicodemus. He may be more familiar with the word and doctrine than was that master in Israel, and he may thence imagine that he knows all about it; but he knows absolutely nothing of its inner and vital nature. His conceptions are all analogical and negative. How can they be otherwise, since he is spiritually blind and dead? Death cannot comprehend life. Life only can realize its own existence and nature. The unregenerate soul is also destitute of any real and intrinsic love of God and holiness; and all his apparent regard for them is regard for certain selfish, pleasurable effects which thence accrue to him. He is told that a new heart would give him this love, as well as be a proof of his title to heaven, and a foretaste of its happiness. From this alleged felicity and value of it, he prays for it; as a man born stone-blind desires to see, because, though he has no positive conception of what that is, he knows that it produces some effects which he can appreciate, such as safe, rapid locomotion, knowledge of distant things, together with pleasant sensations, of which he hears from those who can see, but of which he only comprehends that these are enjoyments which they have and he has not, and cannot have till he can see. This blind prayer God graciously designs to answer by giving more than the subject of it could possibly conceive—a new and holy nature along with remission of sins, for they always go together.

Regenerate as well as pardoned, he is now a new creature; old things have passed away; behold all things are become new. He views all things in a new light, and with different feelings and impressions. The Spirit of God has become wedded to his spirit and dwells with him, and is the life and soul of his inner man. He is now holy, though perhaps not exclusively so. He has a holy perception, a holy feeling and a holy will; and these constitute all the parts of a holy personality; and he now positively by possession, by experience and by action knows the nature of holiness and the character of God as holy; and his new nature loves that character above all things; and he no longer thinks of heaven as the place of circumstantial happiness, but as the abode of perfect and eternal holiness and love, which he sees and feels to be the primary condition of all rational happiness.

He turns this holy vision in upon himself. He clearly sees that every fibre of his being ought to be holy—moulded and controlled in accordance with the spirit and power of holiness; and with this conviction, spiritual desire and volition keep pace; and all three powers say, "Thine, wholly thine, I would be."

Perhaps he discovers in himself nothing contrary to this. Many do not for some time after their conversion. Whether they are then entirely sanctified may be difficult to determine. It surely is within the power of God to sanctify entirely when he regenerates. We would not presume on this point to "limit the holy one of Israel." Many considerations seem to favor this supposition. Many, if not all, in seeking religion, have conceived that its attainment would be perfect holiness; and when first converted, they expected never to sin again, or to be the subject of sinful feelings. As before said, we see nothing in Scripture to forbid such expectation, or that precludes its fulfilment. That the epistles describe the workings of sin in some Christians, does not prove it in all, nor that it is in all when they are converted.—*Methodist Home Jour.*

Is it wise for a man to have his whole heart fixed upon earthly treasures, which may be swept away in a day or an hour by the failure of the banks, when the bank of heaven is open and he is invited to open his account there where his treasure is safe forever?

— He who lifts his feet high seldom stumbles over a pebble; so he who is careful how he lives is rarely overthrown by human stumbling-blocks.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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CLASSIFICATION OF SCRIPTURE.

We are exhorted by Paul to study to show ourselves "approved unto God" by "rightly dividing the word of truth." This is one of the most important duties required of God's servants. It is essential to a proper understanding and correct application of the Scriptures.

To properly divide the word of truth is to correctly classify the passages. If we had four kinds of apples promiscuously thrown into a barrel, and we were required to divide them so that each kind could be used appropriately, according to its quality, we should understand that all the sweet apples were to be selected, and put in a parcel by themselves; and so of all the other kinds. So God has put all the passages of his revelation, relating to a great variety of subjects, promiscuously into the Scriptures. Those expressions of truth were designed by their Author to accomplish a great variety of results with different people under different circumstances, and at different times. Truth that was designed to apply to a generation under particular circumstances and events, should never be applied as present truth to people differently situated.

God has given to every generation, truth which specifically applies to it; so that his servants of that generation, if *well* "*instructed*," will be able to bring "out of his treasure, things *new* and *old*." "Things new," are truths never before taught as *specifically* applying to the present generation. This idea, God has shown to be emphatically important both by precept and example. The new truths must be prophetic truths then being fulfilled; as illustrated on Patmos by the opening of the seals, or the unfolding of truth by its fulfilment, when the four beasts, or churches, are invited "to come and see;"—see the new truth then manifested.

We have the most clear and positive example of this principle given by Christ and his apostles, who were continually teaching that the events then transpiring were the manifest fulfilment of the prophecies. This is made so emphatically important to the Christian Church, that it is said, "the testimony of Jesus is the spirit of prophecy;" that is, to testify faithfully for Jesus we must have the spirit of prophecy. The same spirit which interested the prophets, Jesus, and the apostles to make predictions, will interest Christ's true servants to investigate those prophecies and teach their fulfilment. Failing to receive that spirit, and act upon that principle was the fatal step of the Jewish teachers, and all others who have failed at every great change in human events. And will not the principle apply when the greatest of all earthly changes shall approach? When the gospel and probationary time is about to end? It will, and the expression, "the testimony of Jesus is the spirit of prophecy" was made in connection with prophecy relating to the last judgment and the marriage of the Lamb. Then it is clearly the duty of Christ's servants at all times—and therefore at the present time—to endeavor to so classify inspired truth, as to show that that portion which has had, and is now having its fulfilment are the events predicted to transpire in the history of this generation.

To learn how to classify *present* truth, that is, truth which specifically applies at the *present* time, we must first learn the location of the present period in the serial prophecies, and collect the predictions relating to that period.

In the political department we have given four general divisions, reaching from Nebuchadnezzar's reign to Christ's. Babylon, Persia, Grecia and Rome. Then we must first learn in which division our generation comes. If in the Grecian, the selection must be from predictions of Grecian history. If in Roman, then the selections must be from those of Roman events. We find that our generation belongs to the Roman period, and to that part of it succeeding the great persecution, which is definitely given by inspiration as the last classification of Roman events. The next class is located in the judgment period, and extends into the kingdom of God. When this last division of truth belonging to Gentile governments is classified, so that the events of the period may be seen in their proper order as scripturally stated, we think that all may see that the very last of the last class are now being rapidly fulfilled. God furnishes his church with truth, just as a skillful physician does his patient with medicine; he gives different remedies at different stages of the disease, according to the circumstances of the invalid. Christ is the great physician of the church, and has anticipated every change and condition that she would experience on her journey to the kingdom, and has given just such truth as is needed for each generation and change, to the end. If a nurse should mistake the prescriptions, and give a tonic when a cathartic was needed, fatal results might follow. The servant of Christ occupies the place of the nurse, and is under the most solemn obligation to preach the Word just according to its true import, when and to whom as instructed.

Present truth is especially necessary for the people to whom it applies, because it relates to circumstances of the world, trying and dangerous, and therefore always requires the church to expose the snare, and take an advanced step to a safe position from coming danger.

Chronological truth must be classed according to the time of its application, so that the predictions relating to a given period may be collected, by which we may learn the nature of the circumstances to transpire at that time. Doctrinal truths should be so classed that all which treat upon the atonement may be viewed in their connection and relation to each other, so that each part of the subject may appear in harmony with all other parts, as revealed. And so of all other doctrinal subjects. It is very important to properly arrange dispensational truth, so that the passages which related to the Mosaic dispensation shall not be applied to the christian or future dispensation. Much confusion and false doctrine has evidently been produced by such an incorrect classification.

The grand point of interest to us is to be able to understand, the passages which were designed to be applied to the present period of the world's history, by which the church may know the position she is required to occupy, connected with present circumstances. Some christian duties are always the same; while others change with changing events. There was but one short period when it was duty to proclaim the Messiah personally present. Before that, it was duty to teach that he would come and suffer. Since that period it has been duty to teach his second coming to be glorified. There can be but one period when it will be duty to preach that Christ's "second" "appearing" is "at hand." It was vitally important for the apostles to teach Christ's personal presence, and the divine authority upon which they predicated their arguments of that great truth were prophetic passages, collated and applied to events then transpiring as their fulfillment, which was the proof to them of Christ's first coming and presence. Just so the Scriptures teach that it will be the duty of the church at the period of Christ's second coming, to classify the passages designed to apply to that time, and present them as Christ and the apostles did, as being fulfilled before the eyes of the people; proving as clearly and positively the second coming, as they proved the first.

God condemned the Jews for rejecting those truths, and will he justify men now for rejecting truth just as sacred, and just as clearly being fulfilled and preached, with the Holy Spirit sent down from heaven? If these principles and arguments are correct, then our most responsible duties are plain, and our condemnation for not faithfully performing them is also plain.

May the God of all grace give us skill and understanding to discharge those sacred duties with primitive faithfulness and apostolic devotion. J. C.

DECLINE OF PROTESTANTISM.

It is a sad fact, clearly seen and admitted by many careful observers, that Protestantism is on the decline as to its spiritual power and influence. It is become so conformed to the world, that the Lord has been compelled to withdraw his Spirit, leaving it in an almost lifeless condition. It has plenty of machinery, but lacks power to give it motion. While it proposed to convert the world, and laid plans to accomplish this object, it has become so conformed to worldly customs, fashions and spirit, that its vitality is nearly gone, leaving but a huge, lifeless skeleton. It seems to have forgotten that "whosoever therefore will be a friend of the world, is the enemy of God." James 4: 4. It has sought honor and position, till it has nearly lost sight of the meek and lowly Jesus. Pride so fills its heart, that Christ finds in it but little room for his meek and gentle Spirit. It is time to protest against Protestantism, and rally around the standard of the cross, and cease to be "conformed to this world," if we would enjoy the smiles of our heavenly Father.

A correspondent of the New York *Tribune*, when writing to the editor says:—

"I think, beyond a question, that there never has been an age or a nation, since the introduction of christianity to the world, when after it had been fairly introduced, there was so large a portion of the people living in utter disregard of its requirements as there is now in this country. In our rural districts, alas! what is the degree and quality of religion that generally prevails? Many of those who once reflected the habits and religious observances of the early days of New England are now for the most part desolate with the barrenness of Spiritualism, Universalism, or other forms of unbelief. Persons are now living who can recall the time when almost the whole population of New England looked for spiritual guidance to the ministrations of the 'orthodox Congregational churches.' A county paper shows the present condition of affairs in the once stronghold of Congregationalism. In a certain town a 'religious census' was taken. Only one-third of the inhabitants were found in the Puritan Orthodox Church. According to the *Springfield Republican*, it was ascertained by actual count that only one-fourth of the population of that city observed the Lord's day by an attendance upon public worship; and that the Roman Catholic church-going people were about one-third of all those attending church." M. G.

THE LAST TWO ANGELS OF REV. 14.

The last two angels in this chapter, engaged in the wonderful preparatory scene of the final judgment, are represented thus:—the one having a sharp sickle, and the other having power over fire. Doubtless there will be heavenly messengers superintending this work, who may be invisible to mortals; but the external visible agencies will evidently be men and the means they employ. Christ explains the same scenes in the parable of the wheat and tares (Matt. 13), locating them at the same time—the closing of the Gospel. He gives them in the same order; first, the gathering, then the burning. He shows the scenes in their incipient stages and final consummation. The first will be the gathering of the tares in bundles, preparatory to the burning. The agencies in the two departments will be directly connected; for the angel having power over fire will cry to the one having the "Sickle, saying, thrust in thy sharp sickle and gather the clusters ("bundles") of the vine of the earth; for her grapes are fully ripe."

These symbols and a description of these scenes were evidently taken from Joel, 3rd chap., where the reaping of grain, and the gathering of grapes are both used in illustration with the grapes in the "press," and the grain in the "valley of threshing," (see margin), representing the scene of the final destruction of the wicked. The prophet also shows that the great battle of the "Gentiles" will be fought at the same time, and all will be followed by the shaking of the heavens and the earth, after which "the mountains [of the new earth] shall drop down with new wine, and the hills shall flow with milk." He also shows that the first stages of these events will precede the day of the Lord as signs of its approach; for he says, "I will show wonders in the heavens and in the earth; blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before* the great and the terrible day of the Lord come." This passage is quoted by Christ (Luke 21: 11), and located after the great tribulation of the church, and before his coming. It is also quoted in Rev. 6: 12, and applied under the opening of the sixth seal, the last before the judgment, and just before the great day of his wrath and the moving of the mountains and islands.

The important question now arises, Have those invisible heavenly agents commenced their work? Are the wicked being gathered into bundles or combinations? This binding in bundles is evidently described by Isaiah, ch. 8: 9, and onward.—"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; *gird* yourselves [bind with bands], and ye shall be broken in pieces. . . Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." Again he says, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your dread."

He states the case clearly, that people of "far countries" will propose "a confederacy," and make great efforts to adhere, or consolidate, by *girding* (or binding, as Jesus has it), and that this is done by taking voluntary "counsel together," and not by legal enactments; and that these combinations will be made on account of their "*fear*"; for they will be "*afraid*" of coming trouble or oppression. He also shows that this confederacy will not continue so as to accomplish its design in defending them against anticipated evil; but their councils will fail, and God's people will teach by the Word that these associations will "came to naught." He also shows that when these things take place, the Lord's people "will look for him." ver. 17. In ver. 19, he tells us that God's people will be solicited to "seek unto them that have familiar spirits, . . . for the living to the dead"; that is, for the living to communicate with the dead. All these specified circumstances must be found connected with events which prove the fulfillment of these predictions.

We inquire, Are there events now taking place which agree with these expressions? Are people confederating themselves in different countries so as to produce a power to withstand those whom they "fear" will harm or oppress them? Yes. The whole world is confederating for protection. The nations are forming alliances because they "fear" invasion and subjugation. The rich are everywhere consolidating their wealth and combining their strength, so as to withstand opposing classes whom they fear will diminish their gains. The poor and laboring classes are confederating under different titles, but all to accomplish one great object, viz., to produce a power sufficient to withstand the governments and capitalists, who oppress and rob them of their wages.

In the ecclesiastical department the same mighty efforts are being made to combine and bring the entire power of each church to withstand the encroachments of opposing classes. The Roman church is straining every nerve to perfectly unite the vast multitudes of her communion under her infallible Head, so as to resist the classes who they fear will break their unity and destroy their power. The Protestant church also fear that the uprising of the Catholics, Spiritualists and infidels will intercept their onward march to the world's conversion; and they are combining in the Evangelical Alliance (significant name), and their various union movements, the object of which is to counteract the overflowing influences which seem to threaten the accomplishment of their cherished object.

The Greek church is also lengthening her cords and strengthening her stakes to make her faith universal, and her State triumphant over all. The Mohammedans are in the convulsions of death, and they are making terrible efforts to continue their existence in the surging waves a little longer. The Spiritualists are rising like a spectre, reaching their long satanic arms to gather into a grand antichristian unity all the malcontents of satanic empire, and feel that this is the time to unfurl their banner to the four winds.

This is emphatically an age of alliances. This generation is drifting into confederations. All classes are girding for unity, from the great empires to the rings and cliques in financial corners. It must be patent to all that these bundles, or combined classes, are every day becoming more antagonistic,—more desperate in purpose to immediately triumph or perish in the attempt. All feel impressed that we have come to a transition period in the world's history, and that a radical change in human associations must soon take place. We believe that these movements are in harmony with the predictions, and is the accomplishment of the first stage of the gathering angel's work. J. C.

(To be continued.)

TRIP ACROSS THE CONTINENT.

Friday morning, Jan. 23d. This is a nice morning, and we can say, "All is well." We still feel as fresh as when we first started. We arrived at Ogden at 6.15, Laramie time, last evening, stopped an hour, and left at 5.50 San Francisco time. At Ogden a railroad branches off to Salt Lake City, a distance of thirty-eight miles to the south, where is found the centre of Mormondom, as taught by Pres. Brigham Young. Ogden is also a Mormon city. Joseph Smith, the founder of Mormonism, was born in Sharon, Vt., Dec. 23d, 1805. In early life he was a subject of religious impressions. September 21st, 1823, he claims to have had a vision, in which he received instruction concerning the plates on which the Book of Mormon was inscribed. The next day he found the plates inclosed in a box, covered with stone, where they had been deposited for 1400 years. Soon after the professed discovery of the plates, Mr. Smith proposed to have a translation of them by an angel, and thus originated the Book of Mormon, and was placed in the hands of the printers. April 6th, 1830, a Mormon church was formed, composed of six members. The Mormons are said to number at present some two hundred thousand.

In July 1831, the few Mormons settled in Independence, Jackson Co., Missouri, and published a paper called the *Evening and Morning Star*. Trouble soon broke out between them and the settlers, which resulted in the destruction of the Mormon property, their leaders were tarred and feathered, and the whole company was obliged to leave. They settled in various other places, with but little better success, till finally their leader, Joseph Smith and his brother, were shot in Carthage, Ill. In 1846 they were driven out of Illinois, and soon started for the unknown west, led on by Brigham Young. After enduring many hardships and sufferings, they finally settled at Salt Lake. Since then, they have built over one hundred towns and cities, and have sent their missionaries to all parts of the world where toleration is granted. Their numbers are largely made up of men women and children from Europe, many of whom have been most sadly disappointed when they arrived at Salt Lake, finding they had been greatly deceived by the Mormon missionaries as to the true state of things in the Salt Lake settlement. They would go back to their native land if they could; but their exhausted means compel them to remain where they are for the present. It is quite probable, that polygamy will close up with the death of Brigham Young, who introduced the system among the Mormons, claiming it to be a divine institution.

A portion of the Mormons have seceded, and organized another church, called the "New Zion movement." It is said they are increasing rapidly. They publish the *Morning Tribune*. They differ little from the Spiritualists. The whole system is evidently waning. Its foundation is in error, and its end must be in ruin. As a people they are sincere, and believe Mormonism to be the true religion. Those who have been among them cannot doubt this any more than they can the sincerity of the Catholics or Mohammedans. When we look over the results of Joseph Smith's labors, we may well exclaim, "Behold, how great a matter a little fire kindleth."

Leaving Ogden, we began again to climb the mountains on the Central Pacific road. There is a greater variety of scenery on this than the Union Pacific. The business is executed with much energy and care. The cars are smaller, but neat and convenient. The night passed as quietly as usual, and this Friday morning opens very pleasantly, among the wilds of the "Humboldt Division" of the route. We entered it at 4.10 A. M. and expect to leave it for the "Truckee Division" at 4.25 P. M. The Humboldt Valley has the Humboldt mountains on either side, and a river of the same name passing through it. Thousands of head of cattle and horses are kept through the winter in this division, feeding on grass and sage brush. The snow is about two inches deep. These cattle are mostly from Texas. One would expect them to starve, if experience had not demonstrated that they pass through the winter here successfully.

At the different stations in the Humboldt Valley may be seen specimens of the Shoshone Indians, dressed in their wild costume, with painted faces, dishevelled hair, exhibiting the extreme of neglect, and presenting the wildest possible contrast between themselves and the fashionable belles in the upper-tendom society. What a wide gulf exists between the lowest and highest grades of the human race! between these Indian wigwams in the western wilds, and the palaces of the rich in the great cities, their beastly habits and ignorance, as contrasted with the refinement and intelligence of the first class of men and women in civilized society. Some of the squaws had on garments rudely made of rabbit skins, apparently tacked upon an old bag, or blanket. Their feet are covered with rags tied around them. It is doubtful whether any of their garments are ever washed. The women are generally bare-headed, and often seen with their pappooses, bound up like little mummies, and strapped upon their backs, apparently as quiet and contented as the son of a king in his palace cradle. The men do not appear to pay any attention to the squaws, or their children. They wear hats, and present a more tidy appearance than the women. They paint their faces in scarlet streaks, or else one half, and leave the other half unpainted, according to their idea of beauty. Some of them have new scarlet blankets wrapped about them, and when thus arrayed, with faces newly painted, their attitude and walk seems to say, We are the original and rightful owners of this soil, and the others are only usurpers.

In passing through the Humboldt Valley, we noticed the steam rising from several hot springs, in various localities, indicating connection with the internal fires of the earth.

Among our passengers from Ogden was an intelligent German, who has seen much of the world, and is a man of strong energy of character. He has been spending the past year at Salt Lake City, where he left his wife, and was on his way to Brattle Mountain, three hundred and fifty-nine miles west of Ogden, where he purposed to enter into business. The people of Elko and Brattle Mountain are noted for their success in decoying passengers into gambling operations in their saloons, while the trains stop for meals at the hotel; and often these professional gamblers and pickpockets ride on the cars between the two places to trap them at Brattle Mountain or Elko. The superintendent of the Central Pacific R. R., has put a warning notice in the cars for the benefit of the passengers, and the deputy sheriff came in and gave a caution, yet after all this, it is quite common for the passengers to lose their money at these places. The day we came through, our German traveling companion lost some fourteen hundred dollars—all he had—while the train was stopping for dinner. He mourned and wept bitterly over his misfortune. A very gentlemanly looking man came on board before reaching Brattle Mountain, and by his cunning art, won the confidence of the German, so that he went with him to the "champaign saloon," where he lost his money. There is a very wicked class of men in nearly all these stations along the road. When they come into the cars to seek their victims, they usually inquire where you are going, where you came from, etc., and then manifest much interest in your welfare, offering small favors and appearing as familiar as an old friend. After passing through the western wilds, one cannot but be convinced that there is no dawning of a temporal millennium in that region.

Saturday morning, Jan. 24th. We are now in the "Truckee Division" of the route, on the Sierra Nevada mountains. This is the snow regions, and affords some of the finest winter scenery in the world. Till we entered this section we did not find snow sufficient to make good sleighing, at any point west of Chicago, excepting a few miles on the Rocky mountains. But at Summit, on the Sierra Nevada mountain, where the train stopped for breakfast, the snow was said to be fifteen feet deep. It is sometimes twenty feet, on a level. The road for many miles in this section is like a grove cut in the side of the mountain, several hundred feet from the base, and is covered with snow sheds, at a cost of some sixteen thousand dollars per mile. If it were not for these sheds, the road would be impassable in winter. The scenery is magnificent, but is mostly hid by the snow sheds till we get some distance down the mountain, where we pass some of the grandest on the whole route, especially the Great American Canon [pronounced canyon.] We never tire gazing at these vast deeps, extending down some two thousand five hundred feet below the railroad track, while the train often runs within ten to four feet of the brink of these yawning chasms. Those who have not seen them might form some idea of their extent by imagining the earth to be irregularly opened by an earthquake from forty to eighty rods wide, and some two thousand five hundred feet deep, having a river running at the bottom, and the sides of the chasm covered with pine or cedar trees. As we have given a description of these things during other trips to California, we will leave the reader to his own reflections. It is truly a wonderful country, and should be seen to be appreciated.

We stated that at breakfast time, when at Summit Station, the snow was said to be fifteen feet deep on a level, but at the time of writing—five hours later—we are in the "Summer Land" where there is no snow. In about two hours, we expect to be in Sacramento, and at eight in the evening in San Francisco. We are now passing through a portion of the early mining region, when the gold was obtained by hand washing. The miners' huts and tents have given way to small houses, many of which look rather pleasant, having a garden spot, grape vines, and fruit trees. As a general rule, the early miners are poorer than when they first came to California. They obtained money easily, spent it freely, and are now destitute, closing life in a miserable manner.

The country about us, with its green grass and shrubbery, presents a charming, welcoming aspect, that is calculated to produce a home-like feeling, that is specially pleasing after a winter trip of some three thousand five hundred miles. It seems like entering another world of a more congenial nature than the one in which we now live. One might well imagine he was getting near the original garden of Eden, before sin entered, and the curse followed. But alas! where blessings most abound, it seems that sin and misery much more abound. We must wait till Jesus comes before it will be any better. The blight of sin is all around, where human feet have trod. Satan has omitted to visit no spot, and the fairest has received his most special attention. This is specially true of the Pacific coast, which but for evil might have been a paradise. This 24th day of Jan. it presents the appearance of the middle of April in New England. Gardens are being planted, and fresh vegetables are brought to market every week in the year. It is quite like the land of Israel, in its palmy days, when the Lord smiled upon his people, and favored them with earth's richest blessings. But now in California, as then in Palestine, the inhabitants have forgotten their Creator, their Savior, and have turned away from the living God to gratify their noble faculties in that which is impure, unholy, as did those who lived in Sodom, and before the flood. More anon. M. G.

WISER THAN PETER OR PAUL.

"Oliver Wendell Holmes says he has no doubt that even now David experiences a twinge of pleasure when he thinks of the twenty-third psalm. Quite likely, if he had composed it. He has been in heaven these three thousand years, and we do not believe he could write as good a song to-day."—*Interior*.

Dr. Holmes did not make so much of a mistake in ascribing the authorship of that psalm to David, as the *Interior* did in placing him in heaven during a period of *one* thousand years, at least; for Peter and Paul said, in their time, he had gone elsewhere. Holmes has the apology of the Bible heading for David's authorship, but the *Interior* betrays an utter ignorance or disregard of Peter's statement in Acts 2: 34. But the *Interior* has the advantage on the point of present ability *to do* or think, for "the dead know not anything." Both would be benefited in "the school of the prophets."

Edinboro, Pa. G. W. STETSON.

HOLINESS.

J. W. BURROUGHS.

As we draw nearer to the great day in which all things will be consummated, we see the necessity of exhorting the church to watchfulness and purity of life. There is evidently a great lack in holiness, without which no man can see the Lord in peace. We are in the Laodicean state of the church, when many professed christians only "have a name to live." They are "neither cold nor hot"; yet there are a few bright and shining lights, a few dear ones that fully realize we must have something more than a dry theological understanding of the Scriptures in order to be saved. We must have a present salvation—a holy heart.

CHRIST AND BELIAL.

There is little doubt that the patronage of christians, so-called, absolutely maintains and keeps in existence the most of the theatres, concerts, operas, lotteries, dances, etc., that are perpetuated from year to year, for the demoralization of our common society. It is almost certain that the various places of carnal amusement and worldly pleasure that are open in New York city all the year round, or in any other principal city of our country, derive a larger revenue from christian patronage, than all the religious missions in the world derive from the same source in the same length of time.

It is venturing hardly anything to say, that so entirely dependent upon christian support are the manifold public exhibitions of a corrupting and depraving character, that but for the support which they receive from the churches, many of them could not exist.

American christians are spending prodigious amounts of money to maintain museums and missions, operas and orphans, theatres and theology, churches and circuses, the cause of Christ and the cause of the devil. The query is, how acceptable are gifts for the Lord's treasury, from those who give to the devil's treasury in ten times larger proportion, for the support of demoralizing entertainments whose public influence is always and only subversive of our social virtue. Is the saying of the Bible, that "the sacrifice of the wicked is an abomination unto the Lord," improperly applied when pointed toward those who, while professing to be friendly to Christ's cause, are giving constant aid and comfort to the cause of the devil? And what of the question of our christian responsibility for the salvation from ruin of the people of our country, when our christian influence is so exerted, and our christian example so set forth as to encourage others to walk—not in the way that leads to life, but in the broader and thronged way that leads to damnation! Do we not need a stricter, a purer, a more Christ-like religion?—*Banner of Holiness.*

WHAT PAGANISM DOES FOR WOMEN.—At the anniversary of the Woman's Union Missionary Society of America, recently held, Bishop Cummins, in his address, estimated that there were three hundred million heathen women in the world. If these women were allowed to pass by a given point at the rate of sixty a minute it would take the procession ten years to pass by. Eight hundred women die every hour who have never heard the word of God.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$367.87
R. R. Holbrook	2.50
A. S. Ladd	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$40.00
Joseph Fairbanks	3.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$2,962.92
Sr. E. C. Lovejoy (pledge paid)	5.00
R. R. Holbrook	2.50
Joseph Fairbanks	1.70

Correspondence

From O. A. Ladd.

To the brethren and sisters scattered abroad, Greeting:—Another year with all its trials, cares and anxieties is numbered with the things that are past. Death has made its inroads among us, and many of our loved ones have fallen; but thanks be to God, we mourn not as those that have no hope. They have fought their last battle; they have faithfully endured their last trial, and are now at rest, sleeping sweetly in Jesus, awaiting a better resurrection. They are safe. The unhallowed influences of earth have no power over them. May God keep *us* within the cleft of the Rock, for outside of that we are not safe one moment.

I never realized our position as I have of late. I have no brethren of like precious faith to associate with, and help hold up my hands whilst the hosts of the enemy are arrayed against me; there is not an Aaron nor a Her to encourage and strengthen us in the severest conflicts; but God is able to keep us, if we do his will, even down to the end. How few there are who realize their situation in its true light; standing upon old time's last crumbling sands, while the devil is doing up his last work in rallying his forces in opposition to the truth that God's servants are proclaiming to a perishing world. We expect the conflict of God's people will be severe, but the time will be short and their victory sure. Every day brings something new to draw the minds of the people away from God.

We often ask the question, What next? Since we commenced this letter a news-boy threw in a handbill with the following heading: "The Sensation of 1874 Coming! Something entirely New! Spiritualists will find their favorite doctrine '*de facto*' verified. Students of ancient history may see the miracles of the ancient times surpassed. Human beings are transformed into all sorts of impossible shapes. The solid form of the flesh melts and changes into vapor. And by an ingenious mechanical contrivance people are made to fly, hang on the ceiling, and do nearly every impossible feat contrary to the laws of nature. Marvelous—Select—Scientific—Wonderful!"

Without doubt hundreds of those professing to be followers of Christ will be ready to spend their money for the privilege of gazing upon these satanic scenes of deception. It is astonishing to see people professing godliness frequenting the haunts of Satan. Even churches that are said to be dedicated to God, for his worship, are polluted by being made use of for merchandise and various kinds of theatrical performances Well might Christ say to-day, My Father's house is a house of prayer, but ye have made it a house of merchandise. With this blending of the church and the world God is not well pleased; and he has said, My Spirit shall not always strive with man. Floods of sin call for floods of destruction; and it is to be feared that many have a religion that is but a millstone around their necks to destroy them. In this place we have Methodists, Baptists, Episcopalians, Lutherans, Catholics, and Universalists; and they all seem well united in assisting each other in the various schemes for raising money for church purposes. Sociables, oyster suppers, and various theatrical performances, have been the great theme through the winter. The love of fashion and worldly enjoyment is the leading spirit of the day. Our hearts cry out, O God! when shall these scenes of mockery come to an end? Yet there are earthly ties that bind friends and kindred, which cause us to cry, Stay, thou insulted Spirit! stay!

Well, here comes another handbill:—"We are here! Not here! And Every Where! In the course of this speciality the audience will be kept in a continual state of mirth, wonder, and surprise, by the inexpressible manner in which the most wonderful things are done. Ladies change in an instant to gentlemen. Heads floating in the air without bodies, and bodies without heads. Ladies dancing, surrounded by flames of liquid fire. Ghosts and goblins appearing and disappearing in all parts of the room, and finally concluding with the splendid fairy transformation scene, Ghost Carousal!" These scenes of deception are for the amusement of our city on the evenings of Jan. 30th and 31st. It seems to me that the time has come when God's Spirit has been so abused, by rejecting the truth, that he has sent among the people these strong delusions that they might believe a lie that they might be damned.

I have already written more than I intended, and may never write again; but I hope our brethren that are more highly favored in their privileges will duly appreciate them, and in your prayers remember your unworthy brother and his companion, that we may be kept by the power of God until Jesus comes. And should we go down into the grave and our "thoughts perish," I pray that we may have a part in the first resurrection, that on us the second death may have no power; and finally we be found in that company which John saw, having their robes washed and made white in the blood of the Lamb.

From J. C. & S. E. Smith.

Thanks be to God who always causeth us to triumph in Christ, and in every place makes known his saving power by the foolishness of preaching and the utterance of his holy word. Truly, we as a people ought to be very thankful and humble for all the mercies and blessings that have been so bountifully showered upon us from the "Father of lights."

Since our last letter to the *Crisis* we have visited a number of new fields, and have seen many stirred up to search the Scriptures, and some have embraced the "blessed hope," and are now looking forward to the rest and crown of life, when the Chief Shepherd shall appear. What a glad day it will be for the waiting ones who have long expected their returning Lord and King, and who have amid sorrows and trials, toils and groans, aches and pains, death and mourning, waited the dear Redeemer's return. And while the strangers and pilgrims still wait and sojourn here, may their vessels be filled with oil, and their lamps well trimmed and burning, and prepared for the "Nobleman's return."

We have recently returned from Franklin county, where we have been having a blessed season in the Lord. Found at Centropolis two families of like precious faith, who were anxiously waiting for some one to come and administer the Word of life, and had been doing much in scattering the good news of Jesus' coming the second time. A number had become interested by the faithful efforts of these two families. Their light was shining, and a healthy influence was shed all around by their godly life and well-ordered conversation. Praise the Lord! There is some salt left, and wherever it is found, it has a saving power. O that there were more living epistles, read and known by all. One of these brethren, Bro. S. P. Whitney, in an exhortation said they as a family had read the Bible through over twenty times by course. He formerly belonged to the Methodists, but is now rejoicing in hope of eternal life when Jesus comes. Morning and evening the family bowed before the Lord in prayer, believing it is not in vain to call upon the name of the Most High. Truly this family is like "a city set on a hill, that cannot be hid." Their consistent life redounds to the glory of God, and their religion pure and undefiled, and that which faileth not away. Others are taking knowledge of them that they have been with Christ and learned of him. Bro. Wm. Snyder also, a young man of talent, and noted for his integrity of character, is with them in the work. These two families are situated in a thickly settled community, where the blessed gospel of peace ought to be preached.

While there we visited five different places, laboring three weeks every night excepting one, scattering thousands of pages of tracts and many larger works. At every place more meetings are wanted, and no one to hold them. In other places not visited the people are anxious to hear. O that some one who has the woe upon them would come at once and lend a helping hand! A little company of five have come together in church order. Many others I trust will join them soon. Great interest was manifested for miles around. Night after night houses were filled, and sometimes more than could be seated. New fields of labor demand new supplies of reading matter. Tracts and books are needed to scatter among the interested ones, "beside all waters." O that means may be sent on at once to help the Publishing Society, that they may liberally send to the workers as they go without the camp into destitute fields. I can assure you, beloved brethren and sisters, that God's word will not return void, but will be a savor of life unto life, or of death unto death.

I do hope some one may come forth into this harvest field. Cannot a number of churches East unite and defray the expenses of some one who would be glad to come and labor? Who will interest themselves in this work? May this be the year when many hearts shall be made to rejoice in the Lord, and every brother and sister in the cause of Christ be made to feel the importance of acting at once, and all the time, in every way they can, for the furtherance of the gospel and the glory of God, that a people may be made ready for the glorious appearing of our Savior, and the ushering in of God's everlasting kingdom. Brethren and sisters, pray for us, that we may have power and might from on high. From your brother and sister.

Arvonia, Osage Co., Kan., Jan. 27th.

Extracts from Letters.

P. ALLING writes:—"The good cause under the labors of our much esteemed Bro. F. Burr is evidently advancing in this place and vicinity. The doctrine of the fulness of the Spirit after conversion is fast gaining ground, and the recipients of this grace all testify to its indwelling power, as just the thing needed in order to overcome the ills of every-day life, affording at all times a peacefulness hitherto unknown. Not a few testify that it brings a joy fully equal, if not greater, than that experienced at their conversion. Nearly all say that up to this point, their past experience has been one of desire, much like that of wishing to be rich, without the means of attaining it; but now it is reversed, and the desire has given place to a fruition of blessedness better felt than expressed in words. We are beginning to feel that this is the deed and in truth a little of the long promised *'latter day rain,'* to ripen the resurrection harvest soon to be ingathered by the reaping angels that are to accompany our long-absent Lord back to this earth as its rightful King. Now if this foretaste is so good and so glorious, what must be that fulness when mortality is swallowed up of life? Won't we want immortal bodies to contain it?

Bro. Grant's late visit of a single evening with us was a rich blessing to not a few. We shall expect another call from him on his return from California."

A. MARTIN writes:—"When I came to Bow, N. H., to labor for the salvation of the perishing, it was a new field. Many of the people were hard and unbelieving. The first meeting was at the school-house, in the Woodbury District. They came out to hear the new doctrine. I commenced preaching to them repentance towards God and faith in the Lord Jesus Christ, 'holiness, without which no man shall see the Lord,' and the 'signs of the times.' God blest his word. One wanderer turned to the Lord. Others followed, and within a short time thirteen believed and were baptized.

Of late there has been a revival among us again. A man and his wife, highly respected, have started for the kingdom of God and are now rejoicing in the blessed hope. They are good workers, and will no doubt do much good. Others have been greatly revived. There are among us about twenty-eight who profess to be looking for that 'blessed hope,' and many others are interested in the precious truths we hold dear.'"

BRO. JOHN PARSONS writes:—"I left home Jan. 24th. Met Bro. J. G. Smith at Concord. Went from there to Danbury, and commenced meetings evening, Jan. 27th. The Lord is at work in Danbury. Sinners are being converted, and backsliders reclaimed. Thursday evening every brother and sister witnessed for Jesus, and every unconverted person in the room fell under the power of God."

THE GREAT EVENT.

At the creation, "all the sons of God shouted for joy," so after the lapse of four thousand years, when Jesus was born, they sang again. The new-born sinless Savior was "made of woman," as one of the human race. This gave him the innocent infirmities of our nature, and the form and attributes of a man. He was divine, yet human, was a divine person on earth, the visible of the invisible God, the manifested God, "God manifest in the flesh!" Christ is ever to be regarded in this light. He was not a mere man, though in the form of a man, but was the same divine being, while tabernacling among us, that he was while in heaven. "The glory which he had with the Father before the world was," though obscured in the humble garb of humanity, was only obscured; it was not extinguished or lost. But it was "laid by" for a purpose. He parted with it—O wondrous grace!—that we might receive it. He took our woe and sin, that we might take his joy and his life. How unparalled a transaction is this!

Redeeming us from under the law, he puts us in the condition of God's dear children. Under the law, we stood in a relation to God far different from that of sons; for we were his foes, his rebel subjects, Satan's slaves; but now may we be introduced into the glorious liberty of the children of God; be constituted members of a family, each of which is heir to a throne; "have our fellowship with the Father, and with his Son Jesus Christ." To a title so noble, to privileges so rich, to prospects so exalted, are penitent believers brought, through the incarnation and atonement of that Savior, the announcement of whose birth was made in strains of angelic music to the shepherds of Bethlehem.

What an event of surpassing interest was this to us! "Here, too, we have the opening of that grand design, which was obscurely intimated when Adam sinned, and which was gradually unfolding for 4000 years; here we have the fulfillment of the prophecy to Adam that "the seed of the woman shall bruise the serpent's head"; here we have the fulfillment of the prophecy to Abraham that in his seed all the nations of the earth shall be blessed; here we have the fulfillment of the prophecy to Malachi that the Sun of Righteousness should arise with healing in his wings"; here we have the fulfillment of all prophecy; here we have the antitype of types, and the substance of shadows, and the consummation of the eternal counsels of the Lord; for "the testimony of Jesus is the spirit of prophecy," all the rays of prophetic light being wreathed into a crown of glory for his head.

Other occurrences there have been, big with importance to the human race, but when "God sent his Son, made of a woman"; when the Ancient of Days was cradled in a manger; when shepherds heard the story of his birth, and angels struck their golden harps thereto as a fresh theme of praise, there was an event more sensibly affecting us and in which we have a deeper interest than any other which had previously occurred.

Married.

STEVENS—WALL. At Manchester, N. H., Jan. 31st, 1874, by Elder A. T. Hodgdon, JAMES H. STEVENS and Mrs. ELIZABETH WALL, both of Manchester.

FOREIGN NEWS.

PARIS, Feb. 2. A profound sensation has been caused at Versailles by articles in the *North German Gazette*, urging restrictions on the freedom of the Church and the Ultramontane press in France and Belgium.

CONSTANTINOPLE, Feb. 2. A fire in this city destroyed over one hundred houses, including the residence of the Grand Vizier.

In Brief.

— There was a great workingmen's meeting in New York Jan. 30th. One hundred policemen were present to preserve order.

— A coal shed was crushed by snow at South Boston. One man killed, and one fatally injured, and two badly hurt.

— The Bishop of Troyes, having forbidden the clergy of his diocese to celebrate masses for the soul of the Emperor Napoleon, last Friday, received from the Empress Eugenie an indigdant protest.

— The crew of a wrecked English ship were all murdered, excepting one man, by the natives of Solomon's Islands.

— The floor of a large factory in Bury, Lancashire, England, gave way during a political meeting; six people were killed, and many injured.

— A jeweler's safe in St. Louis has been robbed of twenty-five thousand dollar's worth of diamonds and watches.

— A train of cars on the Iron Mountain R. R., Mo., was robbed of $2,344, by a banditti of robbers.

— A farm house eight miles from Albany, N. Y., was entered by four masked men who bound the occupants, a man and his sister, with cords and then rifled the house and left.

— There has been a printer's strike at Indianapolis.

— One of the most extensive and stupendous schemes of robbery ever discovered in the United States has been brought to light in Chicago.

— A man was shot on a dance floor at Nashville, Tenn., because a lady chose to go on to the floor with him, instead of the murderer.

— Eben Hill and wife of Penobscot recently poisoned rats with arsenic. Last Thursday, they ate pork which had been exposed to the rats. Mrs. Hill died in three hours, and Mr. Hill is not expected to recover.

— William Worthley's house in South Weare, N. H., was burned Feb. 4th, and Mr. Worthley perished in the flames.

— It has been very cold the past week in New England. The thermometer in some places indicating forty-six degrees below zero.

— A shock of earthquake has been felt at Quebec.

— A large fire at Millville, Mass., destroyed a large woolen mill and other buildings.

— A train was thrown from the track on the Northwestern R. R., forty miles from Chicago, injuring forty-one persons, and doing great damage to property.

— A great fire occurred at Evansville, Ind., with the loss of seven lives.

— An old man, near eighty years of age, was shockingly murdered in his lonely cottage by unknown hands and apparently without cause, near North Wilts.

— Labor troubles continue without abatement in New York.

— It is reported that Bismarck is figuring to secure the election of the German Cardinal Hohenlohe as Pope, on the demise of the present Pontiff.

— There are over twenty defaulting county Treasurers in Ohio.

Notices.

CONFERENCE.—The Lord willing, there will be a Conference held at Melvin Village, N. H., commencing Wednesday evening, March 4th, and hold over the following Sabbath. Brn. E. A. Stockman and A. Ross are expected to preach the Word. A general invitation is extended to all, to come over and help us. Come, Brn. and Srs., in the name of Israel's God. Come with the armor on, to labor for the salvation of the perishing. Rally once more to the "old battle ground" at Melvin. Sinner! the invitation is extended to you. Come and go with us! Come to Jesus! "Now is the accepted time. Behold now is the day of salvation." T. W. PIPER.

ELD. E. A. STOCKMAN will commence a series of meetings at Alton, N. H., Wednesday evening, Feb. 11th, to continue over the following Friday (afternoons and evenings). Should it please the Lord to send some one or more to labor with us, we will continue them over Sunday, the 15th. We cordially invite our brethren and sisters in other places to come and help us.
For the Church, J. M. JENNESS.

THE third Quarterly Meeting of the Eastern District of Wisconsin will be held with the church at Cassell Prairie, commencing Friday evening, Feb. 13th, 1874, and continue over Lord's day. We hope to see a large gathering of the saints at this meeting. Let us come with hearts full of the love of God. We expect there will be several of the preaching brethren present to assist in preaching the Word. E. P. GRAVES.

QUARTERLY MEETING.—The Third Quarterly Meeting of the Iowa Christien Conference, for the current year, will be held with the church at Floyd, commencing Feb. 19th, 1874, and holding over the Lord's day. A general gathering of ministers and members is expected. We hope that all will come in the unity of the spirit, praying that God may revive his work among us, that we may be prepared for the great day which is just before us. J. W. BURROUGHS, Sec.

WILL the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. J. Libby, 42 Rennington St., or to me, 126 Bank St. WM. SHEPHERD, Sec.

PROTRACTED MEETING.—A protracted meeting will be held at Chichester, Pine Ground, commencing Thursday evening, Feb. 12th, and continue over Sunday, the 15th. Preaching by S. Varney, E. R. Perkins, and others. Brethren are invited to come with the armor on to work for the Lord. T. L. KNOWLES, Clerk of Church.

ACKNOWLEDGMENTS.—From Sr. H. Rogers, for Sr. Mary I. Herron, $2.00; for Sr. L. B. Weaver, $2.00. GEO. T. ADAMS.

HOOSICK CHURCH has engaged the following preachers for one year, Sabbaths, as follows:—Eld. R. Mosher Feb. 8th, April 5th, June 14th, Aug. 9th, Oct. 4th, Dec. 13th. Eld. H. K. Flagg March 8th, May 3d, July 12th, Sept. 5th, Nov. 1st. Eld. A. W. Sibley April 19th, June 28th, Aug. 23d, Oct. 18th, Dec. 27th. Eld. W. J. Blanchard Feb. 22nd, May 17th, July 26th, Sept. 20th, Nov. 29th. Eld. C. W. Baker Mar. 22nd, May 31st, Nov. 15th.
S. W. WORTHINGTON, North Bennington, Vt., for the church.

THE Advent Christian Church of Lewiston, Me., hold their meetings regularly every Sabbath in the Hall over First National Bank, Main St. Prayer and praise meetings at ten o'clock A. M. Preaching at half-past two and half-past six P. M. Also prayer meetings Tuesday and Friday evenings at half-past seven.
The Advent Christian Church of Lewiston, Me., have secured the labor of Bro. Jared Whitman as their pastor. For the church, JAS. TRACY.

CONFERENCE.—The fourth Quarterly Conference will be held at South Hope, Me., to commence Friday, Feb. 20th, at 2 o'clock P. M., and hold over Sunday. Brethren and sisters are invited to come. We hope to see a good delegation of ministers to preach the Word.
S. K. PARTRIDGE.
JER. CARR.

I HAVE a Bible which was lost at Springfield Campground two years ago. On the blank leaf is written, "Borrowed of Doct."—the remainder I could not read. If the owner will write me, I will send it to him, or I will pay his subscription for the *Crisis* one year and keep it.
H. MUNGER.

HELP.—Will some of the preaching brethren come to Danbury, Ct? If there was ever a time and place when and where God's truth ought to be preached, it is now, and here. Who will come? Correspond with A. D. Ballard, Danbury, Ct.

THOSE wishing to preach at Farmington, will confer a favor to the church worshiping there by publishing their appointments in the *Crisis*. We have often had two at a time.
N. H. BERRY, in behalf of the church.

HAVING studied my duty, in the light of the "blessed Word" and past providences, I feel to place myself in the channel of God's opportunities to be moved in any direction, by his revealed will, through his children. Any church that would like to have me visit them, will please address as soon as convenient, ELD. FRANKLIN DOUGLAS, 347 W. 36th St., New York City.

IF any of the friends desire my labors in Northern New York, they can address me at my residence: New London, Oneida Co., N. Y.
WM. MORRELL.

THOSE wishing to preach in Woodford, Vt., will please correspond with Bro. Geo. F. Townsend, Bennington, Vt.
THOSE who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.
Brethren wishing to preach in Canterbury, N. H., will please correspond with Thos. S. Tucker.
THOSE wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.
THOSE wishing to preach in Lyman, Me., can correspond with Bro. J. R. Tripp, Alfred, Me.
THOSE wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.
THOSE wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.
THOSE wishing to preach in Bath, Me., must first correspond with James Ham or Wm. Blaisdell, committee.
BRETHREN wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks.

BRO. C. F. SWEET and myself have concluded to publish a small work on Primitive Christianity, or the Faith of the Fathers, showing the literal interpretation of the Scriptures. A work that we need in going into new fields, as we have done the past season. Although we have a good many good works and tracts upon our table, yet we have lacked, and often have been asked for something of this kind. Who will aid us by pledge, or sending the money for four or more copies? The work will cost about twenty or twenty-five cents each, and will be delivered by the middle of May, 1874. Address C. F. Sweet, Albion, Orleans Co., N. Y., or J. T. Ongley, Lincolnville, Crawford Co., Pa.

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv.
Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 150 pages. 25 cts. by mail.

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A thorough refutation of Judaism; a valuable exposition of the Scriptures, and clear statement of the Bible doctrine of the Millennium. 142 pages. 25 cts. by mail.

I. C. WELLCOME, Yarmouth, Me.

FOR SALE AT THIS OFFICE.

ALSO, The Inquirer. Catholic, or Protestant---Which? A sketch of the great Roman Apostasy, and the dogmas which caused it: the dogmas and practices which are undermining and destroying Protestantism, together with Scriptural hints. 48 pp. 10 cts. by mail.

Church Spectacles. An authentic and thrilling statement of facts on levees, church fairs, gambling, dancing, and banqueting, with some wholesome instruction. 24 pp. 5 cts.; one dozen, 40 cts. Forty for $1.00, by mail.

I. C. WELLCOME, Yarmouth, Me.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo Sederquest ...... Sunday, Feb. 15th
T. M. Preble ...... Sabbath, Feb. 22d

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
Geo. A. Cole ...... Sunday, Feb. 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
F. H. Burbank ...... Sunday, Feb. 15th
J. Couch ...... Sunday, Feb. 22nd
C. Goodrich ...... Sunday, March 1st
L. Boutell ...... Sunday, March 8th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson ...... Sunday, Feb. 15th
Wm. N. Pile ...... Sunday, Feb. 22d
C. W. Brown ...... Sunday, March 1st
Preaching every evening (except Saturdays) in February, commencing at seven o'clock. Bro. Burbank and others are expected to be present.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
L. Boutell ...... Sunday, Feb. 15th

CAMBRIDGEPORT, MASS. (*Washington Hall, Main St.*)
T. M. Preble ...... Sabbath, Feb. 15th
S. S. Brewer ...... Sabbath, March 8th
Z. Boodey.... Every second Lords's day in the month

Plymouth, Mass ...... Sunday, Feb. 15th
J. S. WHITE.

New Durham, N. H ...... Sabbath, Feb. 15th
New Bedford, Mass., Sundays, Feb. 22d and March 1st
A. ROSS.

Rutland, Vt ...... Wednesday evening, Feb. 18th
Rouse's Point (if Bro. D. T. Taylor appoints) Feb. 19th.
Massena, N. Y. (as Bro. Pike appoints) Friday, Feb. 20th, and over two Sabbaths.
Square Pond, Ct ...... Sabbath, March 8th
Warehousepoint ...... Sabbath, March 15th
The two last Sabbaths at liberty. H. MUNGER.

South Barnstead (Clarktown) Saturday evening, Feb 21st, and over Sunday, Feb. 22nd. E. OWEN.

Tremont, Mass ...... Sundays, Feb. 15th and 22d
JOHN T. DIXON.

Plymouth, Mass ...... Sunday, Feb. 22nd
F. H. BURBANK.

Fairhaven, Mass ...... Sunday, Feb. 15th
Natick, Mass ...... Sunday, Feb. 22d
A. SIMPSON.

West Levant, Me ...... Sunday, Feb. 15th
Hermon, Me ...... Sunday, Feb. 22nd
Bangor, Me ...... Sunday, March 1st
Holden, Me ...... Sunday, March 8th
South Holden, Me ...... Sunday, March 15th
Frankfort, Me ...... Sunday, March 22d
Searsport Village, Me ...... Sunday, March 29th
Lincoln Village, Me. (at the Young school-house) Sunday, April 5th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Northfield, N. H. (Oak Hill school-house) Saturday evening, Feb. 14th, and over the Sabbath, Feb. 15th.
Andover, N. H ...... Thursday evening, Feb. 5th
East Canaan, N. H ...... Sabbath, Feb. 8th
Canaan, N. H. (at Bro. Ballard's) evening, Feb. 28th
East Canaan, N. H ...... Sabbath, March 1st
SIMEON ROBY.

Kennebunkport ...... Sabbath, Feb. 22nd
Kennebunk Depot ...... Sabbath, March 29th
J. R. TRIPP.

Newcastle, N. H ...... Sunday, Feb. 23d
E. S. MOULTON.

Porter, Me ...... Sunday, Feb. 15th
Holderness, N. H. (Prescott school-house) Sunday, Feb. 15th. J. G. MOULTON.

Clinton, Mass ...... Sunday, Feb. 15th
H. H. TUCKER.

Warehouse Point ...... Sunday, Feb. 15th
G. L. WHITE.

Sandwich, N. H. (Vitum school-house) Sun., Feb. 22d
WM. H. SHAW.

Campville, Ct ...... Sunday, Feb. 15th
S. WOODRUFF.

New Castle, N. H ...... Sunday, March 1st
J. F. CHAMBERLIN.

Rochester Village, N. H ...... Sabbath, Feb. 15th
East Concord, N. H. (Ward Room).... Sab., March 1st
D. F. LEAVITT.

Natick, Mass ...... Sunday, March 1st
B. FINNEY.

East Rochester, N. H ...... Sunday, Feb. 15th
MRS. L. E. SAULPAUGH.

East Concord, N. H. (Varney school house) Sunday Feb. 15th. O. W. KIMBALL.

Candia, N. H. (Colcord school-house) Sun., Feb. 15th
A. T. HODGDON.

Brimfield, Mass ...... Sunday, Feb. 15th
M. A. POTTER.

Piermont, N. H. (Clay meeting-house) Sun., Feb. 15th
Indian Pond school-house, evening, Feb. 16th.
Orford, N. H. (Davis Town school-house) Tuesday evening, Feb. 17th. DANIEL D. PAGE.

Northwood Narrows, N. H ...... Sunday, Feb. 15th
C. R. PARSONS.

Scitico, Ct ...... Sunday, Feb. 22d
Warehousepoint ...... Sunday, March 1st
H. PRATT.

Kingston Plains ...... Sunday, Feb. 15th
H. S. PINKHAM.

Farmington ...... Sabbath, Feb. 15th
Lake Village ...... Sabbath, Feb. 22d
Dorchester ...... Sabbath, March 1st
Franklin ...... Sabbath, March 8th
East Concord ...... Sabbath, March 15th
G. H. WALLACE.

Southbridge, Mass ...... Sunday, Feb. 22d
A. MORSE.

Farmington, N. H ...... Sunday, Feb. 15th
Dover, N. H ...... Sunday, Feb. 22d
WM. BODGE.

East Acworth ...... Friday evening, Feb. 13th
Northville (Newport, N. H ...... Sabbath, Feb. 15th
T. L. HALL.

Drew's Mills, P. Q ...... Sunday, Feb. 15th
U. G. LADD.

New York City (Cooper Institute) .. Sunday, Feb. 15th
W. S. CAMPBELL.

Chicopee Falls, Mass ...... Sabbath, Feb. 15th
Montgomery ...... Sabbath, Feb. 22d
South Hadley Falls ...... Tuesday and Wednesday evenings, Feb. 24th and 25th.
Granby ...... Friday evening, Feb. 27th
Belchertown (Bro. Shumway's) Saturday evening, Feb. 28th.
Bachelder Street ...... Sabbath, March 1st
GEO. L. TEEPLE.

Woodstock Valley, Ct ...... Sunday, Feb. 15th
Putnam, Ct ...... Sunday, Feb. 22d
Wilbraham, Mass ...... Monday evening, Feb. 23d and onward as the Lord may direct.
Putnam, Ct ...... Sundays, March 8th and 22d
Woodstock Valley, Ct ...... Sunday, March 15th
Southbridge, Mass ...... Sunday, March 29th
P. S. BUTLER.

Sandy Hill, N. Y ...... Sabbath, Feb. 15th
Putney, Vt ...... Sabbath, Feb. 22d
Hoosick, N. Y ...... Sabbath, March 1st
Savoy, Mass. (East Chapel) Tuesday evening, March 3d
New Haven, Ct ...... Sunday, March 15th
West Haven ...... eveningss, March 16th and 17th
At liberty Feb. 22d. H. K. FLAGG.

Barnstead, N. H. (Tuttle school-house) Sun., Feb. 22d
J. T. LIBBY.

Alton, N. H. (Plaser school-house) Sunday, Feb. 15th
East Rochester ...... Sunday, Feb. 22d
J. L. CHUTE.

Danville, P. Q., the 2d and 4th Sundays in each month
Caswell Borough, P. Q ...... Sunday, March 1st
Barford, P. Q. (Advent Chapel) Sundays, March 8th and 15th. F. M. DRAKE.

Salisbury, N. H ...... evenings, Feb. 13th and 14th and over Sunday, Feb. 15th. D. W. DAVIS.
ROLAND D. GRANT.

Bonny Eagle, Me ...... Sunday, Feb. 22d
Freedom, N. H ...... Sunday, March 1st
Buxton, Me. (Duck Pond) ...... Sunday, Feb. 15th
Bonny Eagle, Me ...... Sunday, Feb. 22d
Freedom, N. H. (Chapel) ...... Sunday, March 1st
C. H. SWEET.

East Colebrook, N. H. Kiddersville ... Sun., Feb. 22d and hold over two Sundays. U. G. LADD.

Colebrook, N. H. (with Bro. U. G. Ladd) Wednesday evening, and over Sunday, March 1st.
J. H. EVANS.

Morris, Ct ...... Sunday, Feb. 15th
WM. J. RIPLEY.

Athol, Mass ...... Sunday, Feb. 15th
Springfield, Mass ...... Sunday, March 8th
A. W. BRADFORD.

Moultonboro Neck, N. H ...... Sabbath, Feb. 15th
Meredith Neck, N. H ...... evenings, Feb. 19th, 20th, and 21st, and over Sunday, Feb. 22d.
Melvin Village, N. H ...... Sunday, March 1st
Moultonboro Neck ...... Sunday, March 8th
N. GLIDDEN.

North Haverhill, N. H ...... Sunday, Feb. 15th
WM. C. BIXBY.

Addison, Vt ...... Sunday, Feb. 15th
Rutland, Vt ...... Feb. 18th
Plymouth ...... Feb. 19th
Bridgewater, Vt ...... Feb. 21st and 22d
South Ashburnham, Mass ...... Sunday, March 1st
GEO. A. STREETER.

Richmond, P. Q. (where Bro. John Daniels may appoint) Friday evening, Feb. 13th, and over Sunday.
Danville, P. Q. (where Bro. Porter may appoint) Friday evening, Feb. 20th, and over Sunday.
JOHN H. EVANS.

Buffalo, N. Y ...... Sunday, Feb. 22d
Brockport, N. Y ...... Feb. 24th
Muncy, Lycoming Co., Pa ...... Feb. 27th
Brick school-house, (near Enoch Winner's) Feb. 28th
Warrensville, Lycoming Co., Pa ..... Sun., March 1st
Quaker Hill ...... March 2d
Shangai school-house, near John Corner's.... Feb. 3d
Canton, Bradford Co., Pa ...... Feb. 4th
Segurs school-house ...... Feb. 5th and 6th
South Creek ...... Feb. 8th
JOHN T. ONGLEY.

Salem, Mass ...... Sunday, Feb. 15th
WOLCOTT F. SMITH.

Hinesburg, Vt ...... Sunday, Feb. 15th
A. A. HOYT.

Canterbury, N. H. (Emery school-house) Sun., Feb. 22d
T. E. LANG, JR.

South Norwalk, Ct. (at Bro. Stannard's) Sunday, Feb. 15th. H. A. KING.

North Berwick, Me.... Wednesday evening, Feb. 25th through the week, and over the Sabbath.
T. L. CHURCHILL.

Keene, N. H ...... Sunday, March 22d
B. WOODSIDE.

Moultonboro, N. H. (school-house near Bro. S. Ladd's) evening, Feb. 14th.
Sandwich, N. H. (Vittum school-house) Sunday, Feb. 15th.
Birch Intervale ...... evening, Feb. 16th
West Ossipee ...... evening, Feb. 17th
Lower school-house ...... evening, Feb. 18th
Ossipee, Moultonville ...... Feb. 19th
Raccoonborough, N. H... Saturday evening, Feb. 21st and over the Sabbath.
Suncook, N. H ...... Sunday, March 1st
J. G. SMITH.
JOHN PARSONS.

Stoneham, Mass ...... Sunday, Feb. 15th
E. GORDON.

South Rochester, N. H ...... Sunday, Feb. 15th
Willand's Pond ...... Sunday, Feb. 22d
MRS. A. MARSTON.

Boscawen, N. H. (Gulf school-house) as the brethren may arrange, Sunday, Feb. 22d. C. R. PARSONS.

LOWELL, MASS.
J. Harvey ...... Sunday, Feb. 22d
M. Batchelor ...... Sunday, March 1st
J. Harvey ...... Sunday, March 22d
J. G. Smith ...... Sunday, March 29th

LAWRENCE, MASS.
H. L. Hastings ...... Sunday, Feb. 15th
J. M. Orrock ...... Sunday, Feb. 22d
Wm. Mitchell ...... Sunday, March 1st
C. S. Shattuck ...... Sunday, March 8th
R. R. York ...... Sunday, March 22d
T. W. Piper ...... Sundays, March 29th and April 5th
J. Couch ...... Sunday, April 12th
E. A. Stockman ...... Sunday, April 19th
C. Cunningham ...... Sunday, April 26th

SPRINGFIELD, MASS. (Franklin Hall).
H. Pratt ...... Sunday, Feb. 15th

SPRINGFIELD, MASS. (Bethel Church.)
J. W. Brittan ...... Sunday, Feb. 15th

HAVERHILL, MASS. (Advent Hall.)
John Couch ...... Sunday, Feb. 15th
D. F. Leavitt ...... Sunday, Feb. 22d
D. M. Leavitt ...... Sunday, March 1st

CONCORD, N. H. (Centre St. Church.)
C. S. Shattuck ...... Sunday, Feb. 15th
D. M. Leavitt ...... Sunday, Feb. 22d
E. A. Stockman ...... Sunday, March 1st
A. Ross ...... Sunday, March 8th
T. W. Piper ...... Sunday, March 15th
G. W. Wallace ...... Sunday, March 22d
B. Woodside ...... Sunday, March 29th

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman ...... Sunday, Feb. 15th
J. Albert Libby ..... Sundays, Feb. 22d and March 1st
E. Owen ...... Sunday, March 8th
E. A. Stockman ...... Sunday, March 15th
C. S. Shattuck ...... Sunday, March 22d
G. H. Wallace ...... Sunday, March 29th

EAST CONCORD, N. H. (Ward House.)
Meetings three times Sunday, and Thursday and Saturday evenings.
D. M. Leavitt ...... Sunday, Feb. 15th
Enoch Morrill ...... Sunday, March 1st
Also the first Sunday in each month.

PORTSMOUTH, N. H.
Wm. H. Mitchell ...... Sunday, Feb. 15th
B. S. Emery ...... Sunday, Feb. 22d
E. A. Stockman ...... Sundays, March 1st and 8th
M. Batchelor ...... Sunday, March 15th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. Churchill ...... Sunday, Feb. 15th
E. A. Stockman ...... Sunday, Feb. 22d
O. W. Kimball ...... Sunday, March 1st
D. M. Leavitt ...... Sunday, March 15th
E. A. Stockman ...... Sunday, March 22d
D. M. Leavitt ...... Sunday, March 29th
E. A. Stockman ...... Sunday, April 1st

SEABROOK, N. H.
T. W. Piper ...... Sunday, Feb. 15th
N. M. Davis ...... Sunday, March 1st

EXETER, N. H.
E. Owen ...... Sunday, Feb. 15th
E. Morrill ...... Sunday, Feb. 22d
C. S. Emerson ...... Sunday, March 1st
J. Harvey ...... Sunday, March 8th
T. W. Piper ...... Sunday, March 22d
B. Finney ...... Sunday, March 29th
J. G. Smith ...... Sunday, April 5th

GREAT FALLS, N. H. (Franklin Hall.)
C. Goodrich ...... Sunday, Feb. 15th
C. S. Shattuck ...... Sunday, Feb. 22d and March 1st
T. L. Churchill ...... Sunday, March 8th
C. S. Emerson ...... Sunday, March 15th

DOVER, N. H.
C. W. Sargent ...... Sunday, Feb. 15th

HAMPTON, N. H.
Enoch Morrell ...... Sunday, Feb. 15th
C. H. Chute ...... Sunday, March 8th
B. Finney ...... Sunday, March 15th
L. T. Churchill ...... Sunday, March 22d
C. Goodrich ...... Sunday, March 29th

RYE, N. H.
S. Julia Buswell, Sunday, Feb. 15th, through the week as the Lord may direct, and over Sun., Feb. 22nd.
J. W. White ...... Sunday, March 1st
F. M. Drake ...... Sunday, March 29th

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
H. Munger ...... Sabbath, Feb. 15th
H. K. Flagg ...... Sunday, March 22nd
B. Hitchcock ...... Sunday, March 29th

SOUTH ELLIOT, ME.
Geo. W. Brown ...... Sunday, Feb. 15th
J. W. White ...... Sunday, Feb. 22nd
Geo. W. Brown ...... Sunday, March 1st

STEEP FALLS, ME.
B. S. Emery ...... Sunday, Feb. 15th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown ...... Sunday, Feb. 22d
J. W. White ...... Sunday, March 8th
C. Coodrich ...... Sunday, March 22d

PORTLAND, ME. (Unio Hall.)
S. S. Brewer ...... Sunday, Feb. 15th
C. Goodrich ...... Sunday, Feb. 22d

BRISTOL, CT.
Enoch Phelps ...... Sunday, Feb. 15th
O. D. Woodruff ...... Sunday, Feb. 22nd
H. K. Flagg ...... Sunday, March 8th

PLAINVILLE, CT.
C. F. Morse ...... Sunday, Feb. 15th
G. L. White ...... Sunday, March 1st

YALESVILLE, CT.
B. Hitchcock ...... Sunday, Feb. 22d
Seth Woodruff ...... Sunday, March 8th

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WM. A. & M. L. DURAND, Pastors.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. WM. C. STEWART, Pastor.

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. B. M., Com.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. ONGLEY.

PROVIDENCE, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

THERE will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. BURROUGHS.

ADVENT meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. GEO. WAUGH.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

GOSPEL meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. MABEY, Pastor.

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Business.

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THOSE wishing to preach in Bristol, Conn., will please correspond with H. A. Way, H. P. Bradley, or B. Hitchcock.
BRETHREN wishing to preach in Rochester Village, N. H., will please correspond with either of the following committee: Edwin B. Wells, Winthrop M. Lane, Nath'l. Dorman.
THOSE wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, John Shannon, John Downing.
THOSE wishing to preach at Bridgewater, Ct., please correspond with Bro. L. Barsley.
THOSE wishing to preach at West Deerfield, please correspond with Eld. J. M. Quimby, West Deerfield, N. H.
THOSE wishing to preach at Stoneham, Mass., will please correspond with J. L. Locke, Box 32 Stoneham P. O., Mass.
THOSE wishing to preach in New Haven, Conn., must correspond with the Secretary, Eld. A. H; Steele, 126 Franklin street.
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A NEW BOOK.
"THE BIBLE DOCTRINE OF THE SOUL."

An Answer to the Question: "Is the Popular Conception of the Soul that of Holy Scripture?"

BY CHAS. L. IVES, M. D.

Professor of the Theory and Practice of Medicine in Yale College.

This is a pamphlet of 119 pages, in which the Author discusses the above question in an interesting and able manner,—showing the material nature of, the mortality and destiny of the Soul,—A future immortality to be the *special* portion of the Righteous,—What the Bible teaches as to the future of the Wicked,—The intermediate state,—The Resurrection,—That of the Righteous and of the Wicked, etc.

The Author claims that the doctrine set forth,—"Honors God, exalts the Bible, insures preaching of future punishment, subverts Universalism and Infidelity, errors of Romanism, of Spiritualism and Swedenborgianism, helps in work of Missions, rightly values the body, brings Christian unity, and promotes personal holiness."

We are much pleased with this work. It ought to have a *wide* circulation. We have a good supply, and hope the friends will order freely. We will sell at the following prices:—25 cts. per copy; $2.00 per dozen, sent by mail; $15.00 per hundred, by express.
AG'T.

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JESUS.

H. H. HALL.

Jesus! my Savior and my King,
I love thy name, thy charming name;
In melting strains I love to sing
Thy praise, thy matchless love proclaim.

Jesus! thy love, thy wond'rous love—
Such love as angels ne'er could know—
Didst turn my longing soul above,
When fixed on carnal things below.

Jesus! thy crown of thorns I see,
The swaying throng methinks I hear,
As thou didst hang upon the tree,
'Mid mocking jeer and loving fear.

"Father, forgive them," Jesus cries,
"For what they do, they do not know";
He bows his head and meekly dies,
To conquer Death, and Life bestow.

Jesus! thou suffering Lamb of God,
For all in mercy thou hast bled;
Alone the wine-press thou hast trod—
For sinful me thy blood was shed.

Jesus! our light, our life, our all,
Through him alone we come to God;
Sinners! before him prostrate fall,
And help to sound his praise abroad.

Peru, Ind.

LETTER FROM ENGLAND.

(From our Special Correspondent.)

W. KELLAWAY.

ROMAN CATHOLIC TENETS.

We gladly avail ourselves of the valuable assistance of a German paper (*Chronologische Anzieger*), to refresh our memories and the memories of the readers of the *Crisis* as to the dates of the introduction of some of the more important Roman Catholic tenets. It seems that people first began to dip their fingers in "holy water" in the year A. D. 120. "Penitence" first became severe A. D. 157. "Monks" began to swarm A. D. 348. "Latin Mass" first mumbled A. D. 351. The "Sacraments" degraded, A. D. 550. The fires of "Purgatory" lighted, A. D. 600. Mary and the saints first invoked, A. D. 715. First kissing of the "Pope's toe," A. D. 809. Thriving trade in the "Canonization of Saints," A. D. 993. Much tingling and blessing of bells, A. D. 1000. "Priestly Celibacy" *professed*, A. D. 1015. "Indulgences" plentiful, A. D. 1119. "Dispensations" ditto, A. D. 1200. "Host" first elevated, A. D. 1204. The whispers of Auricular Confession" first poured into the priest's ear, A. D. 1215. The "Immaculate Conception" asserted, A. D. 1860. "Papal Infallibility" ditto, A. D. 1870. Here Papal blasphemy reached its climax.

ANTI-CONFESSIONAL MEETING AT BRIGHTON.

Lately, an anti-confessional meeting was held in Brighton, to protest against the appeal made by several hundred Church of England clergymen to Parliament, for the restoration of the confessional to the established church. The *Universe*—a weekly Roman Catholic organ—wrote a paragraph on that meeting so novel, and at the same time so characteristic of Popery, that we cannot refrain from letting you see it. The following is a transcription:—"Brighton has gone mad about the Protestant confessional question. A lamentable sight was witnessed in that queen of watering places some days ago. The crazed portion of the community of Brighton, to the number of some four thousand, assembled in the dome, Royal Pavilion, including, sad to relate, many respectable government officials who prefix 'Rev.' to their names, and an ex-mayor. These unfortunate people stamped and stormed and raved for over two hours respecting Ritualism and the confessional, and the peculiarities of High Church and Low Church, and Broad Church and Narrow Church, and Long Church and Short Church, and the various other shaped churches which the renowned "Reformation" has brought into existence. And yet the police did not interfere. No riot act read. No humane power brought into existence to put these people into mad houses. How shocking!"

THE JEWISH REMNANT.

There are those who look to the future for a great conversion of the Jews. They expect a "remnant" to be saved. This remnant they think will consist of "all Israel" existing at the time. So they believe, and so they preach. There are others who also believe in the salvation of a remnant of the Jews. But this remnant they believe is being gathered now, and has been gathered all down through this gospel dispensation. They so believe because the apostle said, "Even so, then, *at this present time* there is a remnant according to the election of grace." The "remnant" was being gathered in St. Paul's day. As a nation the Jews had been rejected; but for individuals of the nation there was mercy. Statistics abundantly prove that as many Jews in proportion as Greeks have been converted to the Christ. And now the "Society for the Propagation of Christianity among the Jews" tells us of a good work which is progressing at Jerusalem. There are sixty Jewesses meeting daily to hear the gospel. And while at one time a Christian doctor could not go into the Jewish quarter, *ministers* are now welcomed in almost every house in Jerusalem. The Society has reason to believe that during the last sixty years, for which period it has been established, from 20,000 to 25,000 persons have been persuaded to embrace Jesus as their Lord and Savior. Encouraging this.

ARE YOU A CHRISTIAN?

E. A. HOSMER.

Dear reader, this is a very important question, and well deserves your immediate consideration. Do not misunderstand me. I am not asking if you are a member of this or that church, or if you believe there is a God, or that the Bible is a book written by Divine Inspiration, or any such question as these,—but are you a christian? Are you a follower and lover of the Lord Jesus Christ? If not, on what do you base your hopes of eternal life? or how can you expect to be saved in the day that the Lord makes up his jewels? As Jesus was once teaching from place to place, journeying toward Jerusalem, he was asked, "Are there few that be saved?" His answer was, "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able."

The same qualifications that were requisite for salvation in those days are required to-day. And in the language of him who spake as never man spake, I would say, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate and narrow is the way which leadeth unto life and few there be that find it." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

In conclusion, let me entreat of you, if you are a christian, be faithful to your mission, and pray for me. If not, consider for a moment how glorious and blessed it will be to be saved, and what a terrible thing it will be to be lost. Also how uncertain life is, and how certain is the fact that you and I are to stand before our God in judgment, there to render a strict account for every thought, word, and deed.

THE FREE GIFT.

E. S. CRAIG.

"Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy, and eat, yea, come, buy wine and milk without money and without price." While reading these beautiful words from the precious Book, a picture presents itself to my mind. Methinks I see coming away in the distance, a band of travelers. As they near me, I see they are dusty, worn, and weary looking. Weeks of toilsome travel, have emptied their water flasks, exhausted their store of food, and still they are in the desert, destitute, travel-worn, and death staring them in the face. But hark! I hear a sound, Listen! 'tis the sound of bubbling water. Come, weary travelers, slake your thirst! Can you imagine readers, the joy with which they dip the sparkling drops? They bathe the heated brow, cool the parched feet, and best of all they slake the burning thirst, and go on their way refreshed. But soon they lag, the body needs strength. And lo! a voice greets their ear, "Come ye, buy and eat." Ah! but the purse has become empty. But hark again! can it be true? the words are these;—"Come buy wine and milk, without money and without price!" Oh joy! 'tis a *free gift*! and they are enabled thereby to reach the end of their journey.

Dear perishing sinner, should your eye fall upon these lines, stop, and compare your case with these destitute travelers. Are you not in need of the water of life? Are you not starving, with nothing to purchase for you the bread of life?—eternal death staring you in the face? O sinner, are you indifferent? Do you not care which way you are drifting? You are in peril, and I pray God you may be alarmed, and that speedily. Are you hungry, thirsty, travel-worn, sick, and tired of the world? Thank God! for your ear is ready for the blessed call,—"Come ye to the waters;" you are ready for the precious promise, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Sinner, come now, without money and without price, and accept the free gift of life from Him who has purchased it with his own blood. Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not? O, receive that which is full and free, and gain thereby a title to that inheritance which fadeth not away.

Philadelphia, Pa.

DIFFICULTY WITH A PLAIN PROMISE.

S. HALL.

Many, perhaps most of the religious teachers are unwilling to accept that to be the true meaning of the Scriptures which the language used, plainly implies. It must be something different from what the plain, literal words convey; and hence they prefer, in many instances at least, to give a spiritual, or metaphorical meaning, however forced or unnatural such a construction may be; and their explanations would sometimes be almost amusing, were it not for the mischievous results that follow.

In the comments given upon the general Sunday School lesson in the *Congregationalist* not long since, by the Rev. Mr. Parsons, on Matt. 5: 5, "Blessed are the meek, for they shall inherit the earth," he says, "The meek are the mild and gentle. It sometimes seems as if the noisy and aggressive people were the ones who are most truly prospered. Not so in the long run. Gentleness is certain to conquer in the end. or, as the verse puts it, 'inherit the earth,' a figure of speech denoting the final attainment of heaven."

But since the Bible is to be understood to mean something different from what it says, and nobody certainly knows just what, any other explanation, for aught we know, is likely to be just as good as this. In H. W. Beecher's *Christian Union*, an "inquiring friend" asks, "What is your interpretation of 'Blessed are the meek, for they shall inherit the earth?'" To which Mr. Beecher replies, "In one sense the meek do inherit the earth. People who are always at law gain nothing; people who are warlike hold nothing. The empire of Bonoparte descends not to his heirs, the peaceful Republic of Switzerland lives on through all storms. The people who got the most good out of the late war were the negroes who struck scarcely a blow. It is a general law that meekness and long-suffering are more profitable than combativeness. The meekness of which Christ spoke is long-suffering, but not wholly and literally non-resistant. There is an extreme in every thing, and even forbearance may cease to be a virtue. If the meek man happen to inherit little of the earth, he enjoys it a hundred times more than his quarrelsome neighbor, and a man's riches are measured by what he enjoys, and not by what he has."

There now begins to be doubt as to what is really promised. In one case, "they shall *inherit the earth*" is made by a "figure of speech" to mean that they don't inherit the earth at all, but attain heaven. In the other case "*they shall* inherit the earth" is by some "figure of speech" made to mean that they *do* inherit it; though the inheritance is explained to be rather insignificant and very uncertain, and most of the meek have been, and are now, destitute of it; but "if the meek man *happen* to inherit a *little* of the earth," why, he enjoys it much more than others. If that promise has been fulfilled by what the righteous have inherited and enjoyed of the earth *above others*, I certainly do not think they have appreciated it as very wonderful.

It seems surprising that such and similar explanations of such plain promises should be thought necessary. They are in this way nearly made void, and the promised inheritance of the saints is so far lost sight of. How few comparatively now understand God's purpose as he has revealed it, in reference to the reward of his people and to the kingdom which they shall inherit. How much better to accept of Christ's promise just as he made it, and made, too, in beautiful harmony with the whole teaching of the Scriptures upon this subject, and rejoice in the prospect of its glorious accomplishment.

"PRECIOUS THINGS."

HENRY PRATT.

The precious things of this life are considered those that are most costly, like gold and diamonds. Yet their value depends on circumstances. That caravan that was perishing for water while in pursuit of diamonds was almost in despair when, coming to a well, they found diamonds instead of water. "*Nothing but diamonds*," says the leader, as he turned to his comrades in disappointment. A cup of water would have been far more precious to them than all precious stones.

That French merchant on board the ill-fated steamer *Atlantic*, of New London, offered his wealth of $30,000 in jewelry to any man who would set him on land. A boat-ride of one mile was more precious to him than costly stones set in gold. Not so with "precious" heavenly things. Their value increases as trial and danger appear. The blessing that Moses pronounced upon Joseph embraced not merely temporal things but heavenly. "Blessed of the Lord be his land, and the precious things of heaven." Deut. 33: 13. Some of the precious things of heaven are its promises; and among them is found rest for the weary. Paul says—"There remaineth, therefore, a rest for the people of God." "Thou shalt rest, and stand in thy lot at the end of the days," says Michael to Daniel. The thought of rest, rest in the grave, was a precious heavenly promise to that sainted mother who said, "I do not expect to be conscious in death, but I shall *rest, precious rest*."

Then that promise to parents, "As a father pitieth his children, so the Lord pitieth them that fear him." None but afflicted parents can appropriate this heavenly promise to themselves. And never did sweeter words fall upon the hearts of sorrowing parents. In amazement he looks up as the gracious words sound in his ear, and says, "Do you pity me as I pity my afflicted child?" And a calm influence comes over him, seeming to say, "precious promise."

The thoughts of God are precious. And when we realize like David that he knoweth our downsitting and our uprising; that he knoweth our frame, and remembereth that we are dust; that he regardeth us at home or abroad, in life or in death; that he takes cognizance of our members and writes them in his book, when as yet there is none of them;—how can we but exclaim with him, "How precious also are thy thoughts unto me, O God! how great is the sum of them!"

Wisdom is precious. And "if any of you lack wisdom (says James), let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." When that ship's company, almost in despair off Cape Horn in a dense fog, came suddenly upon some fishermen, the very sight of them gave them unbounded joy; because they could give them the knowledge they needed. Solomon, when he realized the great responsibility of his situation as king, and how little knowledge he had of government, lost sight of long life, and riches, and honor for himself, and prayed for *wisdom*. This God granted him; and he was led to exclaim, "Wisdom is more precious than rubies."

Besides all these heavenly things, there is a precious *faith*. Peter wrote to a class that had obtained "like precious faith." His faith embraced, and he looked for new heavens and a new earth wherein the righteous shall dwell; and this faith was founded on "exceeding great and precious promises." Just before this earth shall pass away, or in the last days, the Scriptures tell us perilous times shall come, and scoffers, "saying, Where is the promise of his coming?" and it will be very foggy, i. e., "darkness will cover the earth, and gross darkness the people." We shall need help or knowledge of our whereabouts. Peter says, we must take heed unto the "sure word of prophecy." That must be our light until "the day dawn."

O that people could see that light is what we need. Precious light, precious knowledge, precious promises! They alone can realize them who have obtained "like precious faith" with Peter. And among these precious things we may not overlook the

Precious Man! "I will make a *man* more precious than fine gold, even a *man* than the gold of Ophir." When that telegram came from our son saying, "I have found Jesus! Rejoice!" I knew the meaning of that text. Had he found gold, or diamonds, or any precious things of earth, I had not been comforted; but when he says, "I have found Jesus," I knew he had found that "*Man*," that God had made for us, "more precious than gold." Precious Jesus! He calms the waves in storms; he forms in us wells of water springing up to everlasting life; he can make the dying bed softer than downy pillows.

Said my son when dying, "I am leaving a young wife, and am filled with pain, yet I have not an anxious care." Even death can be made precious. Says Spurgeon to death,—"Thou shalt be my gain. I give thee but corruption;—thou shalt give me back incorruption."

[Two weeks later Bro. Pratt writes:—

How little did I think when I penned the above that death was again coming to our circle and take away our Emma, beloved by all who knew her. But hers was a "*precious death*"! Her interest in devotional meetings was much increased of late, and she found great comfort in visiting and reading to a neighbor who must soon die with a cancer. She had ever feared the measles, but when they came she had much composure. She wanted water out of a bucket, or a rock she had seen in Florida Mountain. But ah! said she, "what is that to the river of life?" After a sinking turn in which we thought she was dead, she revived and said,

"O Exile Paradise! O how I long for thee!
When wilt thou robe the earth? bring back life's healing tree!"

"Glory, hallelujah! glory, hallelujah! has Christ come? Why am I raised from the dead? O, it is to bid you good bye"! Then calling each by name she said, "How I love you! Meet me in the kingdom! My work is done!" Then,

As waves come ripling on the shore,
And seas are calm when storm is o'er,
So gently heaved that joyous breast,
So sweetly sank that child to rest.

O, WHY WILL YOU NOT BE A CHRISTIAN?

E. A. BOYNTON.

Why is it that people are so unwilling to become christians? Nearly every one admits that religion is a good thing, and yet how few embrace it. It seems as though men would almost as soon leave the bright warm sunlight with all the comforts and pleasures of life, and go down into a cold dark dungeon to live, as to become the followers of Jesus Christ. Whoever thinks that the christian life is a gloomy one, is greatly mistaken. Suppose we knew that far away beyond seas, mountains and deserts, was a beautiful sunny land, where wintry storms were never known, where sparkling fountains played in shady groves, and happy songsters warbled in the boughs above; where grassy lawns were decked with lovely flowers, and none were ever sick or sad, and no one ever died. Where

"Softest strains of sweetest music floated lighly on the air,
Filling every soul with rapture, leaving thus no room for care;
Where golden harps were ever ringing,
Angel voices sweetly singing,
New delight each moment bringing
To the happy dwellers there."

If this were true, and everybody knew it, who would not wish to go? No matter how long and wearisome the way, nor how much property had to be left behind; men would go in throngs, till this whole land would be left without an inhabitant. This is but a picture of the imagination. There is no such happy place in all this wide world of sin and sorrow. But we know that the wondrous joy and peace, the matchless beauty and spendor of that heavenly home where the saints of God shall live forever, no mortal tongue can tell; and high and low, rich and poor, old and young, all men everywhere are asked, urged, and warmly pressed to share the joys of that happy land. But who regards it? Men treat it as though it were but an idle tale. They live, grow old and die, without any effort to secure the glorious things so freely offered them. They allow these precious opportunities to slip from their grasp unimproved; and in the day of judgment they will find the pearly gates closed against them, and they utterly, hopelessly, eternally lost!

In view of all these things, I would kindly ask, Why will you not be a christian?

St. Johns, Mich.

SOW THE GOOD SEED.

MRS. L. M. CARLISLE.

Sow the good seed! soon the harvest will be o'er;
We shall reap our reward,—an hundred fold or more;
Sow while the day lasts, soon the night will come,
Soon we shall rest in our bright Eden home.

Sow the good seed! oft times a little word
Is blest to the sinner through the help of the Lord;
And though some fall on stony ground, we'll ne'er discouraged be,
But strive with watchful, loving care, to work more faithfully.

Sow the good seed! let it fall where'er it will,
A little germ will often spring for good—but ne'er for ill—
In the heart of some poor wanderer, like either you or I;
God grant it e'er may flourish, and never droop or die.

It is little, very little that we for Christ can do,
But we can give him all our love, and the narrow way pursue.
He gave his life a ransom for sinners here below,
Then let us all prove faithful, and still the good seed sow.

West Randolph, Vt.

SABBATH SCHOOL INSTRUCTION.

O. D. WOODRUFF.

"As the twig is bent, the tree is inclined." So impressions made in youth, usually shape the course of manhood.

Owing to the scattered condition of the people whom light from the word of God has called out to meet the Bridegroom, many are deprived of Sabbath School privileges among those of like precious faith. This class are sometimes perplexed to know whether, under the circumstances, it is duty to send their children to other schools, where the influence moulds the young mind to regard their blessed hope and faith with holy horror, and as something to be shunned as a deadly poison; while the ingredients which make up conformity to the world, love of pleasure, pride, vanity and fashion are thoroughly instilled into the young minds.

Is it a wonder, that as the children grow up, parents earnestly endeavour to undo what has been done, or mourn because they are unable to accomplish it? Upon the parent rests the responsibility of training up the child in the way he should go, that when he is old he may not depart from it.

By this time some may think we are sectarian; but those who have been called to be pilgrims and strangers on the earth, and commanded to keep separate and unspotted from the world will not be alarmed at this misapplication of that oft-perverted term. They stand on holy ground, and the cry is only calculated to deceive them into exchanging holy and godly living with its joy and peace, for the beggarly elements.

Those who live here may get good Scriptural question books, and by the aid of the Holy Spirit teach their children those sacred truths at home, and the effect will be abiding. Remember that the beautiful elm with its lofty top and towering branches completes its growth away from the forest, solitary and alone; and though your children may not be favored with Sabbath School privileges, yet the private Scriptural teaching of the believing parent will not be lost on the youthful mind. Many a parents heart is sad to-day, because, for want of proper Sabbath School instruction and neglect on their own part, others have fashioned the minds of their children, so that they treat with contempt and derision the precious truths so sacred and so dear, which cost the life-blood of the Son of God to establish.

Set them a godly example. Strew their pathway with good reading matter. Get them good Scriptural question books, have them learn their lessons, and hear them say them. In an earnest simple manner impress Bible truth upon their young minds, and you have a Sabbath School in your own house. Philemon had a church in his house. Phil. 1: 2. Nymphas had one in his. Col. 4: 15. And Priscilla and Aquila one in theirs. Rom. 11: 3-5. No doubt the Jews thought it strange when their synagogues were so nigh at hand, that these people should worship God in their own houses; yet Paul nowhere charges them with being sectarian. He evidently did not use the term so carelessly as some do at the present day.

Because the coming of Jesus is nigh at hand, the instruction of the children should not be neglected, but the more earnest heed given to it. Do not neglect the religious culture of your children. You must meet them at the judgment. Teach them to prepare for it and your duty is done. After all, should they refuse to serve the Lord, you will be relieved from that sense of condemnation which is sure to follow neglect, or a perverted tuition. Teach your children the truth you believe to be essential to your own salvation.

Southington, Ct., Jan. 21, 1873.

REUNION.

J. O. ORCHARD.

It is my sad lot to know, and experience separation in almost every form that can be felt in this life. How many a bitter pang and heart ache has this experience cost me! But the saddest separation I have ever experienced was a separation from those of the nearest and dearest ties on earth, on account of ignorance and sin on my part.

I have also experienced many a happy meeting and reunion of loved ones. But the happiest of all reunions on earth to me, is the one in which I have been reunited by faith, to the Redeemer of my soul and those whom God has given me to love and cherish. What a happy thought it is that I shall meet them all in that blessed world so soon to come. Though some are yet hesitating to accept the mercy so freely offered, still I hope by persistent prayer, and the unmerited love of Jesus, that those loved ones may appear in glory as an unbroken family. Is it *possible* that there may be such an eternal union? Yes, the precious blood which has been sprinkled on one heart may cleanse all. The same spirit that has renewed and sanctified the father or mother, is able to renew and sanctify each child. The same Spirit and grace of the gospel which prepared that loved sister to sink into the arms of death, resting in the sure promise of a glorious resurrection to eternal life, can prepare you all to join with her and walk on those lovely banks just beyond the darkness of death.

When the glorious Lord appears, he will command all who are in their graves to arise, and come forth to judgment. Look on his right hand and see your smiling loved ones. Father, mother, dear sisters and brothers, when sweet sounds of greeting will be heard, and a whole family reunited in glory. What a spectacle of beauty! Not one is absent. In the world of mortality they were united in faith, love, peace and joy. Before the great white throne, in the world of immortality they bow together in united adoration.

There is to be in that world no separation. No one is to wander away into temptation and sin. None will sink into the arms of death. God grant in his infinite mercy that every family who will read this, may be thus united.

Beloved, time is drawing speedily to a close. The dawning of that awful day is at hand. How is it with us? Are we prepared to join our loved ones in the land of bliss? or shall we have to suffer the righteous indignation of the Lord, which will result in our everlasting ruin and destructon.

Dear reader, if you are not saved oh, hasten unto the Lord, your righteousness. For he has declared himself able to save to the uttermost all who come to him by faith. Remember your time is very short. We have the faithful promise "that he that shall come, will come, and will not tarry." Even so, come Lord Jesus, and come quickly. Amen.

Salem, Oregon, Dec. 26th, 1873.

GODLINESS.

CYRUS MENDENHALL.

Man's character is made up of various attributes and motives, which, though in the main are good of themselves, are often turned into improper channels. Men being blinded by their ambitions, and lusts, have miscalled good, evil, and evil, good. In trying to improve upon God's plan, or striving to make pure, plain, practical religion grand and imposing, they have introduced many needless formulas, foolish rites, and sinful ceremonies. True godliness is the quality of being godly, or as Paul defines it, it is denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world.

Thus we see that godliness of itself, does not consist in performing certain outward ceremonies, nor adopting some man-made creed, though these things may by some be falsely called by that name. Paul, in writing to Timothy, mentions a class of persons "Having a form of godliness, but denying the power thereof," and further says, "from such turn away."

The question here suggests itself—1. *What is godliness?* It is a quality of character which is alone attainable by a strict obedience to God's law, and which does not naturally belong to man, but will be imputed unto him through faith in Christ Jesus. Godliness cannot be mistaken, as it gives by its fruits abundant proof of genuineness. It is meek, long-suffering and charitable, enabling men so to let their light shine before their fellows that they may see their good works and glorify their Father which is in heaven.

2. *What is the form of godliness?* The form of godliness in the sense of our text might be thus defined; "Having the form or appearance, without the substance or essence, external; as formal duty; formal worship." *Webster.* Complying with certain requirements, such as attending worship, partaking of the sacraments, public exhortation or prayer, belong to the form and not the substance of religion. The Pharisees were punctilious in these matters. Hear our Savior's words to them, which are fully appreciable to modern formalists:—"Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides which strain at a gnat, and swallow a camel. Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Matt. 23: 23-25.

The form of godliness is not to be entirely annulled, for all things should be done "decently and in order," "and these ought ye to have done, and not to have left the other undone." Some forms, as the Lord's supper, &c., are divinely appointed, yet men, who abuse God-given moral and mental attributes, have also misused his ordinances, and misinterpreted Scripture.

This brings us to the 3rd and last question, What is the power of godliness? The power of godliness is that strength which is given to all who seek it by complying with the requirements of the gospel through faith. It gives to man the moral ability to know that which is right, and supplies strength to perform all duty, no matter how great the opposition or persecution which may arise. It subdues inherent evil, conquers the carnal mind, and softens the hardened heart, making every thought, purpose, and action subservient to God's law and will. It has supported the martyrs, the suffering and tempted in all ages, and causes men to rate all things as dross for the sake of Christ. It comforts in sorrow, strengthens in trial, and conquers sin, Satan, and all opposition, helping men to lead consistent, holy, calm lives amidst abounding iniquity, disturbances and contentions. It keeps us from sin, saves us in this present evil world, and gives us an assurance of reward in that to come.

It was this wonderful power which led Paul to beautifully write, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 35, 39.

There are those, who by their lives deny the power of godliness, and we are bidden to turn away from them. Let us then obey the command, "Be separate," "peculiar," serving God with full purpose of heart, praying for light and wisdom to avoid error in theory or practice. Let us beware lest we cling to certain forms, or perhaps to certain points of doctrine, neglecting the weightier matters of a pure, practical, active piety that will make us work for the cause of truth and for the salvation of sinners.

God help us to keep unspotted in these trying times, then when Jesus comes we shall not be ashamed, but shall reap the fruit of godliness in a world without end, free from pain, solicitude and sorrow.

Sinner, will you come and join those whose names are written in the book of life? If so, forsake evil doing, turn to Jesus, believe, live godly, and all will be well.

Wilmington Del.

Gems.

— Custom may lead a man into many errors, but it justifies none.

— Sentiments of friendship which flow from the heart cannot be frozen in adversity.

— Our inward disposition is the life of our actions; according to that does the God of spirits judge us, while men censure according to our external motions.

— "Cease to do evil" comes before "Learn to do well."

— It is not what a man takes up, but what he gives up, that makes him "rich toward God."

— Religion will never exempt a man from trouble, but it will make him happy in trouble.

— Be thankful to him who reproves you, as thereby you may avoid the same reproof again.

— Men who are exceedingly blind to their own faults, are often exceedingly quick-sighted to the faults of others.

— Life should have its quiet pauses, in which to gather rest for work, but no idle hours.

— He who looks largest to himself, looks smallest to others.

— By doing good with his money, a man stamps the image of God upon it.

— Desire, ask, believe that you receive, and you shall have.

— A sense of dependence is the ground of prayer to God.

Home & Health.

GOD CARES FOR ME.

Poor and needy though I be,
God Almighty cares for me;
Gives me clothing, shelter, food;
Gives me all I have of good.

He will hear me when I pray,
(He is with me night and day,
When I sleep and when I wake),
For the Lord my Savior's sake.

He who reigns above the sky,
Once became as poor as I;
He whose blood for me was shed,
Had not where to lay his head.

Though I labor here awhile,
He will bless me with his smile;
And, when this short life is past,
I shall rest with him at last.

Then to him I'll tune my song,
Happy as the day is long;
This my joy forever be,—
God Almighty cares for me.

CHO.—Poor and needy though I be,
God Almighty cares for me.

—*Well Spring.*

THE FIRST STRAWBERRIES.

A little girl once had a bed of strawberries. Very anxious was she that they should ripen. and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he picked some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries too."

"Ah! but," said her brother, "how can you give strawberries to God? And even if you could, he would not care for them."

"Oh! I have fonnd out a way," said she. "Jesus said; 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkin's dying child, who never sees a strawberry, they are so poor."

Away went the children to give them to the dying child, and when they saw her put out her thin arms and take the ripe, round fruit in her little shrivelled fingers, and when they saw her eyes glisten, and her little faded lips smile, they felt as if they had a richer treat than if they had kept the ripe fruit for themselves; and something within them told them that God had accepted their little offering.—*Sunday at Home.*

A BEAUTIFUL REPLY.—In visiting the poor families in a retired part of the town, to find scholars for the Sunday school, a gentleman found a little girl, only six years old, trying to read her New Testament. She was a member of the school, and very fond of it; and though quite young, was a good scholar. She wanted a hymn book, and the gentleman promised to get her one, if she would learn to read the fifth and sixth chapters of Matthew in a fortnight. She did so; and when she read the first few verses of the chapter where it is said by our Savior, "Blessed are the poor in spirit," etc., the gentleman asked her which of the blessings here pronounced, she would like to have for herself.

She paused a little, and then replied, "I would rather be pure in heart."

The gentleman asked why she preferred this. The little one said that if she was only good she should have all the rest. Could you have made a better answer than this?

HATS OFF.—Off with your hat, my boy, when you enter the house. Gentleman never keep their hats on in the presence of ladies, and if you always take your's off when mamma and the girls are by, you will not forget yourself or be mortified when a guest ar stranger happens to be in the parlor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all occasions, is to get in the habit of doing right. Good manners cannot be put on at a moment's warning.

FRUGALITY.

SOMETHING WRITTEN 2,173 YEARS AGO

Frugality is a good that cannot be too highly prized. Not that it is necessary to practice it always with the same strictness; but the habit thereof is most excellent and very useful, that in case it should fall out that we had not all things in the same plenty as before, but may be satisfied with little, and that that mediocrity may not seem strange to us. Wherefore we should engrave deeply on our minds when we have learned to be contented without profuseness.

Nature for its subsistence requires only things that are easily procured. Those that are rare and exquisite are needless; they at best but flatter our vanity and luxury. An ordinary food shall afford as much pleasure as the most sumptuous banquet; and bread and water are a charming meal if they are at hand when we are hungry and thirsty.

We must, therefore, accustom ourselves to a plain diet, without ransacking the markets for those nice and costly dainties. This frugal way of living shall preserve our health, and we shall find ourselves stronger thereby and every way better disposed for all the actions of life. If we chance to assist at a better entertainment we shall relish it with great pleasure; but what is chiefly to be valued is, that by the means hereof we shall not fear the vicissitudes of fortune, because having habituated ourselves to take up with little, whatever plenty she may deprive us of she only places us in a state we are already prepared for and accustomed to by the laudable habit we have contracted.—*Herald of Health.*

A PERFECT WATER-PROOF.—A writer in an English paper says:—By the way, speaking of water-proofs, I think I can give travelers a valuable hint or two. For many years I have worn India-rubber water-proofs, but will buy no more, for I have learned that good Scottish tweed can be made entirely impervious to rain, and, moreover, I have learned how to make it so; and for the benefit of readers I will give the recipe:

In a bucket of soft water put half-a-pound of sugar of lead, and half-a-pound of powdered alum; stir this, at intervals, until it becomes clear, then pour it off into another bucket, and put the garment therein, and let it be in for twenty-four hours, and then hang it up to dry without wringing it. Two of my party—a lady and a gentleman—have worn garments thus treated in the wildest storms of wind and rain, without getting wet. The rain hangs upon the cloth in globules. In short, they are really water-proof. The gentleman, a fortnight ago, walked nine miles in a storm of rain and wind, such as you rarely see in the South; and when he slipped off his overcoat, his under-clothes were as dry as when he put them on. This is, I think, a secret worth knowing; for cloth, if it can be made to keep out wet, is, in every way, better than what we know as water-proofs.—*Science of Health.*

AIR AND EXERCISE.—That we Americans do not take air and exercise enough is an admitted fact, and it stares us in the face in the shape of pale, debilitated men of forty, and sallow, hollow-cheeked women of thirty. There is a lack of muscle in the men and of bloom in the women. The climate is a trying one, to be sure, but that very fact should only stimulate us to fight with and overcome, not to fly from it, and seek refuge from it in interior atmospheres, fifty times more fatal. Have we reason to fear consumption, that great insidious foe, straightway we house ourselves, muffle ourselves, heat ourselves, and deny the simplest breath of air access to our lungs. We drug our bodies with costly artificial tonics, but we neglect those tonics which nature has provided so bountifully and without cost. One-half of us are faded hot-house flowers; the rest a race of unfortunate overworked bipeds. Out of door exercise is a grand essential to health.

REST.—The best medicines in the world, more efficient in the cure of disease than all potencies of the chemist's shop, are warmth, rest, cleanliness, and pure air. Some persons make it a virtue to brave disease, "to keep up" as long as they can move or bend a finger, and it sometimes succeeds; but in others, the powers of life are thereby so completely exhausted that the system has lost all ability to recuperate, and slow and typhoid fever sets in, and carries the patient to a premature grave. Whenever walking or work is an effort, a warm bed and a cool room are the very first indispensable steps to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail the system.

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 955. BOSTON, WEDNESDAY, FEBRUARY 18, 1874. VOL. XXXVIII.---NO. 20.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

OUR HEAVENLY HOME.

GEO. W. HOWARD.

I have heard of a world where no sorrow can come,
Where sin can oppress us no more;
And my heart now is longing for that blessed home
Where the trials of earth are all o'er.
I have heard of a kingdom that cannot be moved,
Where a King shall in righteousness reign;
There the saints of all ages his blessings shall prove,
And I long that blest kingdom to gain.

I have heard of a city whose streets are pure gold,
And I long in its blessings to share;
The apostles and prophets its joys have foretold,
And the ransomed will ever dwell there.
They tell us that sickness and death is unknown,
And the saying is faithful and true;
When Jesus in glory shall sit on his throne,
Then he will create all things new.

They say there the river of life ever flows;
That the blessed shall never thirst more;
That the tree of life on either side of it grows,—
There's sweet rest on that beautiful shore.
I would gain that blest kingdom with Jesus to reign;
For thy coming my heart, Lord, prepare!
I am weary of earth with its sorrows and pain,
And my longing heart fain would be there.

Yes, there in the presence of Jesus to dwell,
Free from sorrow, temptation and pain;
We'll join with the blest who the anthem swell,
Saying, "worthy the lamb that was slain."
O city all glorious! with jewels so rare,
I soon shall thy beauties behold;
Soon, soon in thy blessings I know I shall share,
Where pleasures unceasingly roll.

HOLINESS.

O. R. FASSETT.

Much is said concerning the doctrine of "holiness" in these days. And "holiness" is a Bible doctrine to be believed, preached, and lived out by the christian ministry and membership of the churches. But it is of vast importance that the doctrine be understood as the Holy Spirit has revealed in the Scriptures, and not according to a perverted, fanciful and fanatical view, entertained or advocated, which is extremely dangerous to believers, and perilous to unbelievers, hindering them from receiving the gospel at all.

The more important a scriptural doctrine is, the greater the effort of the adversary to corrupt, mystify, and turn it to men's destruction, if possible. Let us be on our guard here, that we be not deceived. A good brother writes, whose letter lies before me urging me to write for "our papers": "There is danger all around in these last times." Surely this is true! Paul's "perilous times" are upon us in earnest. There have been persons in all ages who have professed "holiness" and "sanctification," and been more Pharisaic than Christian; and more self-righteous than clothed upon with humility, and vested in "the robe of Christ's righteousness."

The desire for holiness is certainly right, and the possession of it is what we must have in order to "see God." Well, how shall we gain it?

A CAUTION.

Be it ever remembered that the complete and perfect state is not attainable in a moment, day, or year! This is a life-work, and in fact is not reached until "the perfect day," and "when that which is perfect is come." Angelic perfection is reserved for the age when "we shall be made equal unto the angels." The apostle Paul says: "Not as though I had already attained, *either were already perfect;* but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3: 9–21. From the whole passage it is evident that "the mark" toward which he was pressing, and urged the church to gain, is the perfection of the resurrection state,—a *degree* being attainable in this life. Persons are

"JUSTIFIED BY FAITH,"

and "stand in the grace of God," "complete in Christ," "sealed with the Holy Spirit" (the seal of the "New Covenant") immediately on true repentance and faith. Rom. 5: 1–5; Col. 2: 10; Eph. 1: 13, 14; Rom. 8: 9–17; John 6: 45; Heb. 10; 10. Then "through faith in his blood" which "cleanseth us from all sin" and "all unrighteousness," while "Jesus is the propitiation for our sins"; and with "iniquities forgiven and sins covered," nor "imputed"; and with "the righteousness of God imputed," because of "faith in God," *believers* can stand in this grace, and "reckon" themselves "to be dead unto sin, and alive unto God through Jesus Christ our Lord." And by "grace" now being made "free from sin" and "condemnation," being in "Christ Jesus," they are, in the light of the gospel, *holy*, and from the instant they believe. So that, if "the publican" in the gospel (Luke 18) had died before reaching "his house," at the coming of Christ to reward the holy, he would in the resurrection have been presented faultless before the presence of his glory with exceeding joy." Rom. 3: 25; 4: 3–9; 6: 11, 18; 8: 1–4; 2 Cor. 5: 18–21; Col. 1: 21, 23; 1 John 1: 7–10; 2: 1, 2; Jude 24; Rev. 1: 5.

While it is written, "Blessed are the pure in heart, for they shall see God" (Matt. 5: 8); it is also written of the believing Gentiles in the apostles' day, "God . . . put no difference between us and them, purifying their hearts by faith" (Acts 15: 9); and that those who believe in God have "purified their souls in obeying the truth through the Spirit." 1 Pet. 1: 22. While again it is written, "Holiness, without which no man shall see the Lord" (Heb. 12: 14); it is also written, "Faith is counted for righteousness." Rom. 4: 5. "Thou standest by faith; be not high-minded, but fear." Rom. 11: 20. "All our righteousnesses are but filthy rags." Isa. 64: 6. Says one: "That there are diversities of attainments, as well as of gifts among christians; that some men reach a higher development of character and a nobler type of piety than others, is the merest truism. But though types of character are so various, there is but one standard of life."

SINLESSNESS

is not the state of saints in mortality. Grace does not allow believers to go on in sin, nor to commit sin. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6: 1, 2. No true christian believer would dare advocate or justify in himself, or others, that we "must commit sin"—"sin a little!" And it puts them in a false light who make this charge upon those who maintain that a state of *sinlessness* is not for this world, but the next. There is quite a difference in living in the commission of sin, and being *sinless!* And yet some cannot be made to apprehend it, or they willfully persist in perverting the position of those maintaining it.

Believers are only "complete in him" (Christ) whose "righteousness" must ever be "imputed" to us to cover all our imperfections, frailties and deficiencies. Nor can it be supposed by any reasonable man, that any living mortal, frail and imperfect as we are in this fallen world of ours, and with fallen natures, will avoid all errors and mistakes, and always do, or keep from doing, all God would have him; and that he in his infinite holiness sees naught in us to condemn. Were this state attainable in this life, the man reaching this measure of perfection could well be "justified by works."

To maintain that when one is "filled with the Spirit" he is as much under the control of the Holy Spirit as the mesmerized subject is completely under the control of the pathetyzer, and hence has no power at all to say or do anything but what the Spirit dictates, is by no means the doctrine of the Scriptures. This would destroy the free moral agency of man altogether, and would make God to bear the blame of all the sins, errors and acts of those who once submitted and gave up their wills to be controlled by him. Or if he for an instant should leave us free to act, and in the time we should transgress, He, and not ourselves, would be the guilty party. Alas! what a brood of errors springs from such fanciful interpretations of God's Word! There is not a day of our existence when we can well omit our Lord's prayer taught his disciples: "Give us day by day our daily bread. And forgive us our sins." Luke 11: 3, 4.

DID CHRIST MAKE THE WORLD?

T. M. PREBLE.

NUMBER TWO.

Prof. M. Stuart, in commenting on Rev. 13: 13, says: "The *Word of God*, a name found elsewhere in the New Testament only in the writings of the apostle John. . . . As to the original reason for giving such an appellation to the Messiah: after all that has been written on this subject, it might seem presumptuous in me to express an opinion in a single sentence, which is all that my present limits allow. *Speech* is the development of one's mind, wish, intention, command, etc.; and so it is a disclosure of the internal self. In respect to God, 'he speaks and it is done; he commands and it stands fast.' 'By the *word* of the Lord were the heavens made.' Now inasmuch as Christ was 'the brightness of the Father's glory, and the express image of his person,' 'God manifest in the flesh,' so he is the most direct, full, and immediate development of the Godhead to man; God *speaks* to us in and by him. Through him he speaks out as it were himself. So, then, as Christ was the most immediate and distinguished manifestation of God to men, the most honored means of communication, ... he received from John the name of *Logos*, or the great executor and communicator of the will of God."

Now, by taking this term *logos*, as we find it used in the N. T., it will be found to perfectly agree with the definition of the word as above given. This term, in its various cases or terminations, such as *logou, logous, logo, logon*, etc., occurs in all about three hundred and twenty-five times in the Greek New Testament. But in the exact form as found in John 1: 1, i. e., *logos*, it is found about seventy times; and yet only six or seven of these refer directly to Christ, the Son of God, as an "appellative" belonging to him. In following this interesting and instructive theme, as used in our common English version of the N. T., we shall find that there is the *logos* of God, the *logos* of Christ, the *logos* of angels, the *logos* of Isaiah, the *logos* of Paul, and the *logos* of men, both good and bad. The following we give as examples:—

1. The *logos* of God. "The seed is the word (*logos*) of God." Luke 8: 11. "Thy word (*logos*) is truth." John 17: 17. "The word (*logos*) of God grew." Acts 12: 24. "And the word (*logos*) of God increased." Acts 6: 7. "Not as though the word (*logos*) of God hath taken none effect." Rom. 9: 6. "What? came the word (*logos*) of God out from you?" 1 Cor. 14: 36. "The word (*logos*) of God is not bound." 2 Tim. 2: 9. The word (*logos*) of God was blasphemed." Titus 2: 5. "The word (*logos*) of God is quick." Heb. 4: 12. "The word (*logos*) of God abideth in you." 1 John 2: 14.

2. The *logos* of Christ. "His word (*logos*) was with power." Luke 4: 32. "What a word (*logos*) is this?" Luke 4: 36. "My word (*logos*) hath no place in you." John 8: 37. "The word (*logos*) that I have spoken, the same shall judge him." John 12: 48. "That the saying (*logos*) might be fulfilled which he spake." John 18: 32. "Let the word (*logos*) of Christ dwell in you richly." Col. 3: 16.

3. The *logos* of angels. "For if the word (*logos*) spoken by angels was steadfast." Heb. 2: 2.

4. The *logos* of Isaiah. "That the saying (*logos*) of Esaias might be fulfilled." John 12: 38.

5. The *logos* of Paul. "My speech (*logos*) and my preaching." 1 Cor. 2: 4. "Our word (*logos*) towards you was not yea and nay." 2 Cor. 1: 18. "His speech (*logos*) contemptible." 2 Cor. 10: 10. "That utterance (*logos*) may be given unto me." Eph. 6: 13.

6. The *logos* of good men. "Let your communicate (*logos*) be yea, yea; nay, nay." Matt. 5: 37. "There went a fame (*logos*) abroad of him." Luke 5: 15. "This rumor (*logos*) of him went forth." Luke 7: 17. "Herein is that saying (*logos*) true." John 4: 37. "This is a hard saying" (*logos*). John 6: 60. "Then went this saying (*logos*) abroad." John 21: 23. "And the saying (*logos*) pleased." Acts 6: 5. "Then tidings (*logos*) of these things came." Acts 11: 22. "If ye have any word (*logos*) of exhortation." Acts 13: 15. "For the preaching (*logos*) of the cross." 1 Cor. 1: 18. "To one is given by the Spirit the word (*logos*) of wisdom; to another the word (*logos*) of knowledge." 1 Cor. 12: 8. "Let no corrupt communication (*logos*) proceed out of your mouth." Eph. 4: 29. "Let your speech (*logos*) be alway with grace." Col. 4: 6. "This is a true saying" (*logos*). 1 Tim. 3: 1. "This is a faithful saying" (*logos*). 1 Tim. 4: 9. "Sound speech (*logos*) that cannot be condemned." Titus 2: 8. "But the word (*logos*) preached did not profit them." Heb. 4: 2.

7. The *logos* of bad men. "So they took the money, and did as they were taught; and this saying (*logos*) is commonly reported among the Jews." Matt. 28: 15. "What manner of saying (*logos*) is this that he said." John 7: 36. Their word (*logos*) will eat as doth a canker." 2 Tim. 2: 17.

The following are all the texts which speak of the "Word," or *logos*, as an "appellative," or "epithet," belonging to the Son of God, the Savior of the world, viz.: John 1: 1, 14; 1 John 1: 1; (*logou*) 1 Pet. 1: 23; (*logou*) 1 John 5: 7), and Rev. 19: 13. But the passage in 1 John 5: 7 is spurious; in proof of which we adduce the following:

Dr. Adam Clarke says:—"One hundred and thirteen Greek MSS. are extant containing the First Epistle of John; and the text in question is wanting in one hundred and twelve." Then follows a lengthy argument in proof of this statement—which see. Prof. M. Stuart, in his discussion with Dr. Channing on the question of the Trinity, admits this text to be spurious in this language: "The text in 1 John 5: 7 is beyond all question indefensible."

Albert Barnes, in his "Notes" on this verse (1 John 5: 7) says:—"It is wanting in all the earlier Greek manuscripts, for it is found in *no* Greek MS. written before the sixteenth century." Mr. Barnes has also drawn the following important and highly instructive conclusion from the very language itself, to show that this text must be an interpolation in King James' version. He says: "The *language* is not such as John would use. He does, indeed, elsewhere use the term *Logos*, or Word (John 1: 1, 14; 1 John 1: 1); but it is never in this form 'The Father, and the Word'; that is, the terms 'Father' and 'Word' are never used by him, or by any of the other sacred writers, as correlative. The word *Son* is the term which is correlative to the Father in every other place as used by John, as well as by the other sacred writers. See 1 John 1: 3; 2: 22, 23, 24; 4: 14; 2 John 1: 3, 9; and the Gospel of John, *passion*. Besides, the correlative of the term *Logos*, or Word, with John is not 'Father,' but 'God.' See John 1: 1; Rev. 19: 13."

By this criticism of Mr. Barnes, it is plain that the terms "Word" and "Son" are not literally the same. God and *Logos* are correlative, as they have a reciprocal relation, the existence of the one depending on the existence of the other. Hence, the *logos* of God, the *word* of God, or the *speech* of God, is as old as God himself, and is the *same as himself*. But when we use the term "Father," then we must use the term "Son," as correlative, or as having a reciprocal relation; the existence of the one depending upon the existence of the other. And from the examples above given, taken from the New Testament, it is perfectly evident that the term *logos*, whether it relates to God the Father, or to God the Son, or to angels, to Isaiah, to Paul, to good men, or to bad men, never means anything more than—a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning.

In what is to follow, will be found such evidence in support of the view above given, respecting the real signification of *logos*, as found in John 1: 1, that it will stand, we think, the most able and learned criticism of the opposition.

IT is the weakness of some men to speak of man as miserable rather than guilty. Indeed, it becomes one who has obtained mercy to pity rather than condemn. Yet compassion should be mixed with a holy indignation, for we may indulge a tenderness to offenders till we lose sight of the abomination of sin.

"YE MUST BE BORN AGAIN."

J. R. SMITH.

These words of our Savior were addressed to Nicodemus, "a ruler of the Jews." Although Nicodemus was a man of learning, and occupying a high position, yet with all his learning and exaltation he was unable to comprehend the import of our Savior's language, and marveled greatly thereat. Never having passed from death unto life, it is not surprising that he should marvel at the language addressed him; for a new birth is truly a wonderful and a marvelous change. Jesus taught the necessity of a new birth by the infusion of spiritual life into the soul, whereby the regenerated are controled, and are enabled to turn from darkness to light, and from the power of Satan unto God. Jesus pressed the necessity of the new birth upon Nicodemus in a very forcible and urgent manner,—"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

The new birth produces a change of life, a thorough and complete change. When one is born again he becomes a new creature in Christ Jesus. He has been liberated from the bondage of sin, and become a servant to God. His fleshly nature has become exchanged for the divine nature. The fruits of this nature are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Those who bring forth these fruits have been made free from sin; they have Christ formed within them the hope of glory. They have turned away from their idols to the living and true God. They have "passed from death unto life," and "show forth the praises of Him who hath called them out of nature's darkness into his marvelous light." It is a solemn fact that the great mass of those who profess to love Christ deny him in their daily lives, and bring forth works of darkness instead of works of righteousness. They do not bring forth the fruits of the Spirit, but are blinded by the god of this world, and have forgotten that they were purged from their old sins.

The Holy Spirit of God produces in those in whom he dwells acts of brotherly love and kindness, as naturally as the tree produces its fruit. "Men do not gather grapes from thorns, nor figs from thistles." Wherefore, "by their fruits ye shall know them." There are a great number who profess to have experienced a new birth, and yet they cannot give a good reason of their hope. They have been convicted of sin, but never having been "born again," they are always making crooked paths, and finding the pathway rough and thorny, always halting by the way. But when the sinner has truly repented and believed on the Lord Jesus Christ, he receives the evidence in his heart that he has been "born again"; for he that believeth on the Son of God hath the witness in himself." It is God who does the work. By complying with the conditions of the gospel we can be kept by the power of God through faith unto salvation, ready to be revealed in the day of Christ.

Those who have experienced a new birth have come out from the world and are separate. They are new creatures in Christ Jesus. They have crucified the old man. They are dead indeed unto sin, but are alive unto God through Jesus Christ our Lord. They have cleansed themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. They have been adopted into the royal family of God, and are the acknowledged "sons and daughters of the Lord Almighty." They have their Father's mark upon their foreheads, with the assurance that their names are written in the Lamb's book of life.

To be wholly saved, and have the abiding consciousness of an inward spiritual life,—a life not born of the flesh, but a new life in the likeness and image of Christ, is the grand theme and the absorbing thought of every soul who has ever tasted of the good word of life. Except a man be born again, he cannot see the kingdom of God. The new birth prepares us to enjoy life here, and afterwards we have the promise of living with Christ in the kingdom of God upon the new earth.

HUNGERING AND THIRSTING.

D. B. HUNT.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—MATT. 5: 11.

A person under the influence of hunger and thirst is in a suffering condition;—is very restless, and will devise various means to obtain food and drink. So when the poor sinner sees in the light of divine truth that he is pining away for want of the true meat and drink of the gospel, it begets in him this hungering and thirsting after righteousness. The righteousness spoken of, I think, must be Christ. For we read—"Who of God is made unto us righteousness." "Taste and see how good the Lord is." The Savior admonished those who sought him for the loaves and fishes, in the language of Isaiah, not to labor for the meat which perisheth, but for that meat which endureth unto everlasting life. Jesus says, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "My flesh is meat indeed, and my blood is drink indeed. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Hence, blessed are they which do hunger and thirst after Christ, for they shall be filled.

Many desire happiness, and none ever intend to lose eternal life. But they do not want Christ. They are like the young lady who rejected the hand of the king's son. She desired to dwell in his splendid mansion, wear those pearls and jewels and that crown of gold; but she saw no comeliness or beauty in him that she should desire him. The poor heart-broken penitents hunger and thirst after Christ. He appears unto them as the chiefest among ten thousand, the one altogether lovely. "As an apple tree among the trees of the wood," so is Christ among the sons of men to them. For they know if they have Christ they will have all things to enjoy. They are in a blessed condition, viewed from a gospel stand-point. They now seek and find a fulness in Christ.

Jesus says, "No man can come to me except the Father which hath sent me draw him"; and whom the Father draws, will Christ raise up again at the last day to live forever. It follows, then, that those who hunger and thirst after righteousnes shall never suffer the second death.

The Word says of the wicked, in contrasting their condition with those who hunger and thirst, "My servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty." Their condition is a blessed one, for they come to Christ and receive the spirit of adoption; then how naturally they cry, Abba, Father, and are recognized as his children. They are no longer aliens, but have received the acknowledgment of citizenship;—are joint-heirs with Christ—heirs of God to eternal life. They may be troubled on every side, perplexed, persecuted, cast down, but not destroyed. They are pressing on to certain victory. Their eyes are on the prize at the end of the race.

David hungered and thirsted after righteousness, or Christ, and was filled or satisfied as far as the fulfillment of the promise referred to this life; but he had an eye to the future life. He says in Ps. 17: 15—"As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Then with David and all the patriarchs, and all the redeemed, we shall be satisfied and go in through the gates into the city.

"MYSTERY OF INIQUITY."

HENRY PRATT.

Paul's first letter to the Thessalonians had caused them to believe that the coming of Christ was at hand. In his second epistle he corrects that impression by saying, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Here, then, are two events to take place after Paul's day, before Christ comes: 1st. The falling away. 2nd. The revelation of that man of sin, the son of perdition. In other words, "the mystery of iniquity," and "that wicked were to be revealed." The first to be taken away, the second developed. Has the first appeared, and been taken out of the way?

There are brought to view in the Scriptures *two mysteries*, one of goodness, the other of wickedness. One called the "mystery of God," "mystery of the kingdom," etc.; the other is called "mystery of the woman," mystery of Babylon," "mystery of iniquity," evidently referring to the same power—*the papacy*. In Mr. Butler's Universal History, he makes the same application. On page 310 he says: "The labors of Luther and the light of the Reformation had disclosed the *mysteries of iniquity*, and shown to a certain portion of Europe the fallacy and corruption of auricular confession, the sale of indulgences, pardon and remission of sins, the absurdity of purgatory and papal supremacy." Here is the development of the mystery of iniquiry. Has it been "taken out of the way?" There was no chance while this mystery had the supremacy for any other power to arise, but when the Reformation had caused its light to shine on this "iniquity," the "Illumini" dealt a heavy blow upon that fated mystery, from which she never fully recovered. But it was not for France to take her away, but the ten kings in Italy are to do that work. They did sit in judgment upon the "dominion" of papacy (temporal power of the Pope), and at that critical moment, when they were about to resign their seats because Victor Emanuel would not heed the cry of the people to take Rome, just at this time a telegram was handed in, saying, "Bonaparte is a prisoner at Sedan, and the French have declared a Republic." They sprang to their feet, exclaiming, "We will not resign; we will have Rome before September ends." And they did. September 20th, 1870, her dominion was "taken away," and they are consuming and destroying her unto the end. Therefore this mystery of iniquity can hinder no longer the revelation of "that wicked,"—the "son of perdition."

In our Savior's prayer to the Father, he says he has lost but one, "the son of perdition." Speaking of the same one in John 6: 70, he says: "Have I not chosen you twelve, and one of you is a devil?" This son of perdition that was to be revealed is called "Antichrist." He denieth the Father and the Son. This did not Catholicism. But the denial of "Father and Son" is apparent now. "We do not (say they) depend upon the Christ of the Bible *for life*, neither upon the *Jews' Jehovah*," but upon the immutable principles of the "immortality of the soul." Thou shalt not surely die," says the devil. "There is no such thing as death," saith this son of perdition. This is the devil unmasked. This is the predominant element that gathers to the battle of that great day of God Almighty—"Spirit of devils"—"That wicked." Does not "wickedness abound"? Yes. All say yes. And that son of perdition that exalteth himself, and spurns the idea of any aid for eternal life, denying the "Father and Son," is on "the war-path." Therefore take unto yourselves the whole armor of God," that ye may be able to stand in the evil day." Lest we confound the "mystery of iniquity" with "that wicked," we are assured that the former shall fall, be stripped, and be burned by the ten kings, while the latter "shall be consumed by the breath of his (Christ's) mouth, and be destroyed by the brightness of his coming."

HOME.

MRS. L. M. CARLISLE.

Almost home! How intensely thrilling these words sound to us who are languishing upon beds of sickness and pain. Just a little while and we shall be well; so let us not murmur or complain, but try each day to grow in grace and feel that all our sufferings are naught, compared to the endless joys of our beautiful Eden home. No sickness or sorrow can enter there. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up therein, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. All will be perfection. O such blessed promises to the faithful ones of Christ. I am trying to bear with patience my daily crosses, feeling the Lord chasteneth whom he loveth. We cannot expect to go to heaven upon flowery beds of ease; no we must ever be willing to bow neath his chastening rod. When our poor bodies are racked with agonizing pain, there is none we can look to for sympathy and consolation as our dear Savior. We can in faith behold his ever pitying eye, and hear his voice in sweetest accents saying, Lean upon me, I will carry you safely through. Words fail to express the happiness I have felt since I have consecrated my life to him. Not for all this world would I again stray from the fold. "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation."

Dear reader, are you out of the ark of safety? if so, let me beseech you to come this moment and give yourself unreservedly to him who gave his life for you. Satan may suggest that your day of grace is gone; do not for one moment hear to the tempter. Cast yourself at Jesus feet and say,—

"Just as I am without one plea,
Save this, that thou did'st die for me,
O Lamb of God, I come."

If you ask in faith, nothing doubting, you surely will receive the blessing. Put your entire trust in him, and you will find that sweet peace that passeth all understanding. Old time is swiftly bearing us onward, and as we glance with an eye of faith into the future, we see we are almost home. O let us press boldly forward in our Master's cause, lest the harvest be past, the summer be ended, and we be not saved.

Swiftly our boat is gliding along,
O'er the silvery waves of time:
And as we approach the unseen shore,
Though the billows roll high and breakers roar,
We will trust in our Savior divine.
With an eye of faith we'll look to Christ,
As time still glides along;
We are almost home, O blessed thought!
We are nearing the haven we long have sought,
Of eternal rest in God.

West Randolph, Vt.

ABIDE IN ME.

C. MENDENHALL.

"If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you."—John 15: 7. Although man, being on a state of trial or probation in this life is left with full freedom of will, as an accountable being and a free moral agent, God in his word shows the great advantages of serving and obeying him. He also has, by the instrumentality of his servants, pointed clearly and unmistakably to the folly and final fatality of a course in a direction contrary to his will. In our text the advantages and peculiar blessings of abiding in Christ are set forth. All the promises of present help and future rewards are subject to certain requirements or conditions, which must be complied with, ere we can without a wicked presumption, expect them to be realized.

In order to have our prayers effectual in their results, we must abide, dwell, live in Christ through faith, having his words rooted and grounded in our hearts, ever prompting us to good deeds, and perfect obedience to his commands.

To abide in Christ we must eschew all evil, serying him with full purpose of heart. Half-hearted partial service is not acceptable; for he desires the living sacrifice of all our time, talents and possessions, making all things subservient to the cause of righteousness. We cannot live in sin and in righteousness at the same time; there being no neutral ground, we all are either serving God or Satan. Physically it is impossible to walk in opposite directions at once, and morally we are not able to pursue the narrow way of life and the broad way to death cotemporaneously.

A tree is judged by its fruits; so we, if we are living in Jesus, will bear fruits of goodness, righteousness and truth, showing by all our actions, dealings and purposes that we are joined to the living vine, bearing as fruits those deeds which are pleasing in the sight of him who knows the inmost thoughts of our being, and will ever help us in the great conflict with the flesh, the world and the devil.

Our Savior says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide it the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth, as a branch, and is withered; and men gather them, and cast them into the fire and they are burned."

Let us then heed the words of him who spake as man never did, who was endued with all wisdom, and died for poor, fallen, evil man. Help us heavenly Parent, to join ourselves to Jesus, that we may not be cast off to wither and be burned up. The great burning day is drawing near; do we abide in the ark of safety? Do we have confidence in him who alone can save? Let us all make our salvation sure—leave the world with its vanity, its grandeur, its will-worship, its pride and evil, and be rejected, despised, if need be for Jesus.

May his words abide in us, rooting out vain show, pride, iniquity, giving us plainness, humility and godliness; then shall our prayers be acceptable and powerful with God; then shall we be rejoiced to see the many signs of the soon coming of Jesus to destroy, refine, restore and save. These events draw nigh; let us fill up our lamps, assume a watchful attitude and be in cheerful readiness for all that may come upon the earth.

"His arm shall well sustain
The children of his love;
The ground on which their safety stands
No earthly power can move."

Wilmington, Del.

AMOS 8: 11.

J. P. MARQUAND.

"A famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

It would be invidious for me to assert that there is now in 1874 a famine in America, and yet the facts in the case bear me out. I say the people are starving for spiritual food or aliment. The prophets and apostles spoke in their writings and pictured graphically the status and condition of these last days in which we live, that there would be a great dearth of sound truth and doctrine, while at the same time the people would have itching ears, listening to uninspired men who preach after the wisdom of this world and old wives' fables;—men who hold the truth in unrighteousness; from such we are commanded to turn away.

But how are we to know or distinguish between truth and error? This grand secret is made known to those who humble themselves before God, looking to him for light and knowledge. "My sheep hear my voice, and they follow me; but a stranger will they not follow." Truth is only to be obtained by searching and digging for it; and when we get it, it will make us free. And when the truth is accompanied by the Holy Spirit, it produces purity and sanctification. "Buy the truth and sell it not."

Again I ask, Why are the people starving? Because they hear not the words of eternal life. They do not eat "the bread of life which cometh down from heaven, which if a man eat he shall live forever." It is not enough that your intellect is fed, and your reason and judgment convinced; but your affections must be spiritualized and brought into sympathy with Christ and his cause. Your highest loves and preferences must be united to the great Master, and you stand in constant readiness for what God may send. You must be "dead to this world and alive to God." Not frustrating grace by slothfulness and inaction, but living a life of pure integrity and goodness. In order to secure this you must feed on truth and abjure all error and vanity.

The grand truths of these last days, such as salvation from sin,—the quickening power of the Holy Ghost,—the redemption that is in the cross,—the immutable promises of Jehovah that cannot lie,—the setting up of God's kingdom in an eternal state,—the certainty and security of the righteous,—the glory, power and majesty of the elect, according to the Scriptures,—the gathering of the wheat into the garner and the burning up of the tares,—the fulness and sufficiency of Christ,—the longing desire of God to save mankind, and his efforts in this direction, and the final triumph of God's people;—all these subjects and many more will be the study and theme of the christian.

But what shall I say of those who care for none of these thinge?—whose lives are devoted to pleasure, to selfishness and sin?—whose daily food is husks and vanity, and who seem to live a dreamy, unsatisfying, unsubstantial life? None of the promises of God are for them while they neglect and turn from the wholesome instructions of God their Maker. None of the delights and joys of a renewed soul ever enter their breast; and they live on like the lower order of creation, their feet resting on a sandy foundation exposed to sudden death and despair.

O, poor sinner! turn to God. Then you will begin to live and walk in "wisdom's ways," which are "ways of pleasantness, and all her paths are peace." But if you should not turn to God, repent and reform, endless punishment will be your portion, and where all the good go you can never come.

— That a bush should burn, is no marvel; but that it should not be consumed in burning is justly miraculous. God chooses not ever great subjects wherein to exercise his power; it is enough that his power is great in the smallest.

— Life is a short day; but it is a working-day. Activity may lead to evil; but inactivity cannot be led to good.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 18, 1874.

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M. G.

THE DIVINE NATURE.

Nature is the qualities, attributes, or governing principles which make up the constitution or character of a being. The word is from *natus* which signifies born, or produced; and implies that produced or transmitted by the parents. A parent can transmit only his own nature or constitutional attributes to his offspring, so that each distinct class of men and of animals produce in their offspring the particular characteristic of their own nature. The African cannot produce in his son the nature of an Indian, but only the attributes of an African. The dog cannot produce in its offspring the nature of a lamb, nor the lion of the bullock.

Adam, by his fall, lost the purity and holiness of the nature transmitted to him by God, his heavenly Father, and received from Satan, his sinful father, the attributes of a depraved, wicked nature. The character of our acts always corresponds to the principles of our nature. Christ said to the Jews, "If ye were Abraham's children ye would do the works of Abraham;" that is, if they were Abraham's children they would have his nature, which would produce the same works in them that it did in him. He also said to them, Ye are of your father the devil, and the lusts of your father ye will do." He showed that the devil was a "murderer," and "a liar," "and abode not in the truth;" consequently the same nature in them will make them lie about Christ and his followers, and murder them, and when they tell the truth they will "believe it not."

Christ said to his disciples, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye *may be* the *children* of *your Father* which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The argument is clear and explicit, that if we have a nature or attributes like his, so that we by the controlling power of that nature can treat men as he treats them, we have a right to be called the children of God. John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons* of God; therefore the world knoweth us not because it knew him not." This bestowment is the *divine nature* which the Father transmits to every believer through the atonement and intercession of Christ, by the agency of the Holy Spirit. The characteristic attribute, and all-controlling element of that nature is divine love. This nature is internal and invisible to men's natural perception, therefore they do not see anything in the christian, divine and God-like any more than they did in Jesus. They looked upon him simply as a Nazarene and unlearned carpenter. They saw in him no superiority of character, no divinity or example to be imitated, or authority to be obeyed.

The divine nature is received through faith in the promise of God that it shall be given to those who believe. Peter says, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the *divine* nature, having escaped the corruption that is in the world through lust." He then expresses the important truth that after receiving the divine nature, we should make additions to faith, knowledge, temperance, etc., for he says, "If these things be in you and *abound*," that is, increase, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "These things" are the attributes and legitimate results of the divine nature. Virtue, knowledege and charity are constituent elements of this nature, and when made active by the Holy Spirit, they produce temperance, patience and brotherly kindness; and when these elements "abound," that is, increase in quantity, their fruits will also be extended; as the labor of a man exceeds that of a child.

It is this divine nature given us of God through our faith in Christ, that constitutes us the children of God. This is the first instalment of God's image restored to fallen man. Paul testifies to this when he says, "Seeing that ye have put off the old man with his deeds; and have put on the new man which is *renewed* in knowledge after the *image* of him who *created* him." When we are converted, the old man, or the sinful nature is put off; it is held in subjection to the new man, or divine nature, which is called "Christ in you," or the attributes of his nature in you, which he says "is renewed" (made new or complete a second time) after (according to) the image of him (God) who created him."

God originally created man in his own image, both physically and morally. In the fall he lost the image or completeness of both. By Christ he may have the perfection of both restored. The moral image was first lost by unbelief, and must be first restored by faith. The body was cursed because sin existed in the moral nature, and will be restored to perfection in God's image because of righteousness in that nature. When we are converted we receive the moral elements of Christ's nature, and when we are resurrected or changed we shall receive his physical nature; for we shall have bodies "*fashioned* like unto his glorious body." God has not only given us a description of the elements of the divine nature, and their action and results, but he has made an exhibition of that nature ruling the human, under the same pressure of temptation and evil as we have in the person and life of his Son Jesus Christ. We have, therefore, not only the theoretical argument to show what divinity will accomplish for humanity, in this state, but we have a perfect example of it in the history and acts of Jesus.

The question now comes home to us with great force and importance, Are we in possession of that nature? If we are, then the strongest inclinations and established purposes of our hearts will be to act and feel as Jesus did. We shall feel a power in ourslves unnatural and unearthly, a mighty power which will not be controlled by our surroundings, drawing our affections to God and his Anointed, magnifying his law so infinitely just, giving us firm confidence in his Word, a supreme delight in his worship, and more than human love for his people. It will detach us so completely from this world that it will produce no charms for our hearts, or prospects for our hopes. The customs, fashions and practices of worldly people will be to us folly and wickedness. If they offer us their honors we shall reject and dispise them as Jesus did. When Satan comes with his flatteries and frowns to draw us away from Christ, we shall feel a power infinitely above our own hurling him back and binding us to Jesus.

The divine nature produces a high type of christianity, a complete separation from the world, and an entire surrender to God; for how can God's nature be at war with himself? We cannot be, at the same time, partially governed by a satanic nature, and partially by a divine, and gradually make the balances turn for one and against the other. We either gather with Christ or we scatter abroad. We are for him or against him. There is no half way place or neutral ground. The Bible presents but two classes; one following Christ, the other Satan.

The Christian in this state is subject to errors of judgment, and the weaknesses of his fallen nature, with the adversary seeking to ensnare him through his infirmities, and is liable, without design, to do wrong—do as Jesus would not have done, and afterward see that it was wrong, and feel very sorry for the act. But such a deed is not actual sin; for the design was to do right, and sin is doing that which is known to be wrong. The divine nature will not allow its possessor, who is governed by it (and it will not remain where it does not govern), to do that which at the time he knows to be wrong. The ruling passion of his heart will be to please God in all things; to magnify the riches of his grace by exhibiting a sinless life. What a wonderful thought that God should take a sinner, polluted and vile, and wash him in a fountain of purification and cleansing, so powerful and eradicating, that the virus of death is extracted, and the stain of sin taken away, leaving the heavenly whiteness of saintly purity! What an elevation of humanity, to be classed with the divine family in heaven, to be called the "children of God," the "brethren" of Jesus! To have such God-like principles take possession of us, controlling our thoughts, words and deeds, and receive such titles, and enjoy such privileges as to have the holy angels sent to minister unto us. It is the Christ in us, which gives us the wonderful distinctions and associations. It is the divine nature of Jesus in us, in which God sees his own image, and therefore acknowledges our "heirship."

All that God requires of us after receiving these heavenly principles is to allow them to lead and control us in all things, without restraint; for it is that nature which will control the acts of the saints in glory forever. The spiritual moral elements of christian character here are exactly the same that they will be in the kingdom of God. Christian experience here is a trial, or test, of our spiritual character, or nature, whether it be divine or carnal.

This, therefore, is an important subject to be understood by us; for upon it are hinged our eternal interests. We should distinctly understand that without the divine nature we must be eternally lost, and with it we are made sure of the kingdom of God. We may know that we have it when the controlling power of our heart causes us to love God supremely, and reverence his Word as the safe and glorious rule of our life, to receive his Son as our adorable Redeemer, the Holy Spirit as a divine Comforter, and contemplate the "glorious appearing" of Jesus, and the establishment of his kingdom under the whole heavens as the fruition of our hope.
J. C.

THE TWO LAST ANGELS OF REVELATION 14.

(*Concluded.*)

The next angel's work will be in the department of fire; and, as we have said, will be connected directly with the reaping or gathering angel's work. The fire is represented as coming in two installments, one before and the other after the coming of the Lord. The Psalmist says, "He cometh to judge the earth. . . . . A fire goeth *before* him." Daniel saith, "A fiery stream issued and came forth from *before* him." Again he says, "I beheld even till the beast was slain, and his body destroyed and given to the *burning flame*. The Revelator saw the same power and described the same scene, saying, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire. . . . For in one hour so great riches is come to naught; . . . and as many as trade by the sea stood afar off, and cried when they saw the smoke of her burning." This burning is before Christ's coming and the final conflagration; for at that time all the elements will melt with fervent heat, but at this time men will stand on the earth and *see* the smoke of the terrible burning. In this, great riches will be consumed; but in the last fire the *people* will be burned up.

We think that this prediction of the burning of the great city, representing the Roman church, may embrace not only the church property of the city of Rome, but of all the church property belonging to the Harlot. The angel says, "The woman which thou sawest is that great city which reigneth over the kings of the earth." Here the city represents just what the woman represents,—just as many people and just as much wealth. The burning of the riches of the city is the burning of the riches of the woman. The angel says, "The great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The passage shows that when Rome falls, the cities of the nations will fall also, and that the dividing of the city into three parts has reference to its overthrow.

Nearly every prediction in Rev. is taken from the Old Testament prophecies, and this passage was evidently quoted from the fifth chapter of Ezekiel. Jerusalem is frequently represented in the Scriptures as sustaining the same relation to the apostate Jewish church that Rome does to the apostate Christian church. In Ezekiel Jerusalem is presented for destruction, and represented as divided into three parts, the same as Babylon or Rome,—the first part to be destroyed by fire, the second "with a knife," sword, or war. The last part "thou shalt scatter in the wind." In this typical overthrow of the Jews and Jerusalem, the destruction was not confined to Jerusalem and the people in it, for the prophet proceeds to say, "In all your dwelling-places the *cities* shall be laid waste, and the *high places* shall be desolate; that your *altars* may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished." Ch. 6:6. All the cities where their altars were found in their "high places," or ornamented places of worship, were "made desolate." In harmony with this the angel said to John, "And the great city was divided into three parts, and the *cities* of the *nations* fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." All the cities of the nations where Rome's high places and altars are found will be visited by the judgments upon Rome.

As the Roman church is connected with many nations and their cities, so when Rome falls the "cities of the nations" will fall by fire and sword, when the cup of God's wrath is poured out upon great Babylon. Some of these confederate classes combine especially for the purpose of destroying the power of Catholicism. The German Empire, Austria and Italy, have formed an alliance for that purpose. It was this grand object which caused the ten Italian states to make such heroic exertions to unite under Victor Emanuel. The Alfieri Society of Italy and the Communists of France were organized principally for that purpose. If these combinations are the result of the gathering angel's work, then we should expect that these hostile bodies will next be guided by the angel of fire, who will cause them to make provision for the burning of great wealth, especially that of the Catholic church, and particularly that of her meeting-houses and church property.

We think the second angel's work is as clearly manifested in its incipient stage as the first. This is exhibited in the Alfieri Society's 6th article of agreement, as follows: "In case of foreign war, the society shall proceed to operate upon its field of action, even before hostilities shall have been formally declared. First, by *burning* as many *churches* as possible, and especially the *Vatican*." In the recent war in France, the Communists acted upon the same principle, and manifested a preconcerted arrangement to burn all the church property in Paris; first the meeting-houses, then the priests' residences, and, if necessary, to crush the Ultramontane party, the entire city. They also manifested their arrangement in harmony with the prophecy that the "knife" should follow the torch; for they assassinated the Bishop of Paris with a number of his subordinate priests.

The leaders of these societies are infidels and atheists, and would doubtless burn the property of any class who should oppose them in the execution of their plans. The Communists are evidently so affiliating with the various workingmen's associations, in Europe and this country, that they are infusing their incendiary principles into these classes generally, so that it is becoming common for men to be avenged for imaginary or real wrongs, by the torch. These elements are now seriously threatening New York, as the following communications will show:—

"THE CHURCHES IN THE CITY GUARDED BY THE POLICE.

On Thursday evening last, before Superintendent Matsell left his office at Police Head-quarters, a detective from the east side of the city waited upon him and imparted what was doubtless some important information. President Smith, of the Police Board, was hurriedly summoned from the Metropolitan Hotel, and a long and secret consultation ensued between Mr. Smith and the Superintendent. The result of this consultation was the immediate issue, by telegraph, of an order to the Police Captains to instruct the patrolmen on duty to keep a sharp lookout for all *churches* on their respective posts, and to arrest all suspicious characters found lurking about the churches. The information which prompted this order has not been made public, but it is supposed to have reference to threats made by the leaders of the Communists of this City against all places of worship which are obnoxious to the principles of the Commune. Since the order was issued, the Police have been carefully watching the churches, but no arrests have been reported as having been made in pursuance of the order."—*N. Y. Times.*

LATER NEWS.

"New York, Wed., Jan. 28th. Superintendent Matsell does not disguise his belief that the fire in St. Bridget's Church, Tompkins Square, yesterday, was the work of Communists, and that further attempts are apprehended. Particular care will be taken to guard every *church* in the city. At the Turn Hall in Fourth street, last evening, a special meeting was held by an association of German ultra radicals, known as the German Freethinkers' Union, which of late has occasioned a considerable stir by its agitations in sympathy with the workingmen who on Tuesday, the 13th inst., attempted a demonstration in Tompkins Square."—*Boston Globe.*

"St. Bridget's Church in New York was fired in two places last evening by the Communists because its pastor had denounced them."

This terrible picture is growing darker and more threatening every week. Still later news says:—

"THE FIRE AT MEMPHIS INCENDIARY.

Memphis, Tenn., Feb. 4th. The burning of the Memphis and Louisville Railroad machine shop last night was done by John McCarthy, formerly a fireman on the road, but who is now employed on the Memphis and Charleston Railroad. The entire loss is $110,000. Two hundred men were thrown out of employmemt."

"INCENDIARY FIRES AT HAMILTON.

Hamilton, Ont., Feb. 3d. During last night attempts were made to burn various churches in this city. In the Primitive Methodist, Wesleyan and Centenary churches, the books, seats, etc., were piled together and set fire to, but burned out without damage to the buildings. St. Andrews Church, however, was more unfortunate, being almost ruined. The incendiary also attempted unsuccessfully to set fire to the office of William York, lumber dealer."

These startling developments of a growing inclination to burn property to gratify the most depraved natures is not confined to the foreign Communists, but is taking a wide range among men everywhere. Fires are certainly becoming more frequent and alarming than formerly, notwithstanding buildings are made more secure against fire, and the appliances for its extinguishment are more ample and effective. Insurance companies are alarmed, and institute the most thorough watchfulness, and are rapidly raising their rates, and confess that it is the moral risk which is increasing and not the accidental. An extensive insurance agent told us that he considered the "moral risk now much larger than the accidental"; that is, that there is more insured property burned by design than by accident.

It has been published to the world, and we suppose it is true, that the Communists and many of the Labor Reform men have determined that there shall be a more equal distribution of wealth among the people, so that the laborer shall receive a larger equivalent for his toil. That this shall be accomplished peaceably, if possible; if not, by force. If the wealth of the capitalists cannot be peaceably or forcibly distributed, then it shall be *burned*. Long continued efforts have been made to accomplish the object quietly, but have signally failed. Many attempts have been made to do it by war and revolution, but they have also failed. It now appears that many of these men have come to the conclusion that the torch is the only means by which they can humble the aristocratic ruling classes, and so gain their object. It is perfectly apparent that fifty thousand men, well selected and prepared, distributed through the cities and large towns of this country, and all apply the torch at the same time, might produce more distress and destruction in a day than twenty times their number with the sword and cannon.

This is a terrible subject to contemplate, and would make the heart of a lover of our race convulse with anguish to realize its approach. We would not be understood to attempt to predict definitely the events before us, or be dogmatical in our interpretations of the prophecies, but that these angels have commenced to do their work, and that terrible judgments from God are now hanging over this world, to be poured upon the wicked, oppressive governments, and the blood-thirsty, scoffing multitudes, we do most devoutly and sincerely believe. Who can open his eyes and not see that blood, fire, and pillars of smoke are now responding to the sacred words of Inspiration. Our dailies are constantly saying, "Murder and Fire!" "Murder and Fire!" This is truly "a grand and awful time." It is grand to those who mount the watch-tower of prophetic vision, and sweep the glass over the scenes of six past millennaries, and witness the darkness and wail of the curse, now intensified with the convulsions of mingled hope and despair. It is grand as the veil withdraws, and a new and curseless world rises from the dust and confusion of sin. Over there the day is endless, and the inhabitants immortal. No poverty pinches, or fear disturbs the eternal rest. May those bright shores feel the pressure of our happy feet as we gain the long-expected home promised the waiting church of Christ.
J. C.

EDITORIAL CORRESPONDENCE.

We parted with our readers about noon Saturday, Jan. 24th. We were then within about an hour's ride of Sacramento, the capital of California. It was a pleasant day, with warm sunshine. As we approached the city, we passed some good-looking wheat fields that now promise a rich reward for the farmer's toil. The live oaks, with their mistletoe boughs, and moss-covered branches are scattered over the land, and add a charm to the landscape, and afford an agreeable shelter to the cattle from the heat of the summer sun.

When we arrived at Sacramento, at 1 P.M., we met at the depot Bro. Ficks, and the two younger Bro. Nichols. The latter we had known in Worcester, Mass. They have been in California some six months. We learn that the meetings have been kept up in Sacramento since last spring, and an anxiety is felt to have another series of revival meetings as soon as possible. Sr. Van Cott (Methodist) is now holding meetings in the city with promising success, but is to close her labors in California to-morrow, and return East. We learn she has held meetings in San Francisco; with glorious results. We hear good reports of her labors wherever bestowed. The papers also speak of Mrs. Mary B. Pinkham, a Quakeress lady, who is having good meetings in San Francisco. She is said to be a devoted woman.

Leaving Sacramento, with an intention of returning to hold a series of meetings, we hastened on to San Francisco, a distance of one hundred and thirty-eight miles. When we arrived at Oakland, five miles from San Francisco, we were met by about a dozen Brn. and Srs., including their pastor, Bro. S. Howell, who had come thus far to greet us on our arrival, and one Bro. came some fourteen miles. We had much reason to rejoice, when we learned of their steadfastness in the service of the Lord. Among them were Bro. and Sr. Place, formerly of Portsmouth, N. H., who have most kindly entertained us the last three winters we have spent in San Francisco. They are doing well in the Lord.

Sabbath, Jan. 25th, we had good meetings in the Grand Central Hall, corner of Market and Sixth streets, where they have held meetings during the last year. We had much occasion for joy in finding most of the Brn. and Srs. steadfast in the hope of the gospel, rejoicing in the truth, and specially interested in the work of preparation needed to meet our coming Lord. Considering circumstances, we think they have done well. Bro. Howell, their pastor, is a true man, consecrated to Christ.

Monday, January 16th, we went down the beautiful Santa Clara Valley, to visit Bro. and Sr. Fassett, Bro. and Sr. Reed, and Bro. and Sr. Wilson. Their pleasant, happy homes are about forty-eight miles south-east from San Francisco. We found them all as well as usual, delighted with the country, living satisfied that Santa Clara, with its surrounding towns, is now the most delightful spot on earth for a home. We saw Bro. Fassett planting peas Jan. 29th, and he had some coming up. In the season he has an abundance of nice fruits. When at dinner with him, he had raisins of his own making, and nice pears, which have kept well till now. We attended two union meetings in the Presbyterian meeting-house at Santa Clara. Methodists, Baptists, Disciples, Presbyterians and Adventists are all at work together for the salvation of the people, and the Lord is blessing the effort. A union meeting for the promotion of holiness is held Sunday afternoons in the Methodist church. We learn they are most heavenly seasons of refreshing, and have resulted in establishing the union meetings now being held. A daily noon prayer meeting is also commenced, to be held in the hall occupied by the Advent church. The prospect is very encouraging for a good revival in Santa Clara during the remaining portion of the winter. It is blessed to see christians from different denominations thus uniting in Christ to save sinners, and preparing for the great day of the Lord. We received a cordial greeting from the minister whom we met in the meetings.

Wednesday, Jan. 28th, Bro. Jones came to Santa Clara to see if we would go to San Jose and hold a discussion with a Mr. Cheney, a Spiritualist lecturer, who has defied any one to meet him in debate, and support the opposite of what he was proclaiming in his lectures. His bold, defiant spirit against the Bible and its Author, was quite like that manifested by Goliath, when he defied the armies of Israel. Thinking the Lord might provide a sling and stones with which to meet this champion of error, we went back with Bro. Jones, met Mr. Cheney, and arranged to begin a discussion in Music Hall the next evening, to continue six evenings. The subject for debate was stated as follows:

RESOLVED, *That the phenomena of Spiritualism proceed from demons.* We learn this Mr. Cheney was put in prison in New York for blasphemy. He is a lawyer by profession, but is now engaged in earnest efforts to establish Spiritualism, destroy confidence in the Bible and the Christian religion. He is a ready speaker, abounding in sarcasm, ridicule, and witticisms at the expense of sacred things. He has been lecturing in Oregon during the past year. He has paid much attention to Astrology, and ancient Mythology, to which he resorts for much of his proof.

We discussed the subject Thursday and Friday evenings before crowded and intelligent audiences, when it became apparent from his defense, that six evenings would not be needed. At first he only wanted two, but we pressed for six, expecting from him a strong defense of Spiritualism, but we think it was the weakest we have ever had from any opponent in debate. He seemed anxious to enter into a discussion on the divine inspiration of the Bible. Accordingly, at the close of the debate Friday evening, we made arrangements to discuss Spiritualism but one evening more, Monday, Feb. 2nd and then change to an examination of the Bible itself, and continue it four evenings.

In one of his speeches, he defied the God of the Bible to strike him down. He is very severe on all sacred things which christians admire. An unconverted man said the blasphemous talk made the cold chills run over him. He seems mad against God and the Bible and all who support them. He is opposed to prayer, and treats it with contempt. So far as his defense of Spiritualism was concerned, we think his failure was complete. This was the public sentiment. To-morrow (Tuesday) evening, Feb. 3d, we are to commence the discussion of the divine origin of the Bible. Great interest is felt in the city on the subject, and important consequences are involved. Our trust is in the Lord, believing that he will afford special help in the defense of his truth. More anon.
M. G.

SAN FRANCISCO.

When the chapel was built in Vallejo, it was called "The first light-house on the Pacific coast." The church occupying it has been prospered graciously since its erection. Now another "light-house" has been built on the coast, in San Francisco, and was dedicated for christian worship last Sabbath, Feb. 1st. It is centrally and pleasantly located, well arranged, modest and tasteful in its appearance, affording a place where our Brn. and Srs. are pleased to invite their friends and neighbors. We rejoice with the church in their happy success in this worthy enterprise. We feel confident with them that coming prosperity will crown their efforts to spread the light and truth in this city. The day of dedication will have a conspicuous place among the memories of the past. There were joyful greetings of christians, whose hearts glowed with warm love for Jesus and each other, while they are longingly waiting for the coming of their heavenly King, expecting to see him soon in all his glory. We felt it a blessing to be associated with such a people in these last days. We have no desire to seek other company. We are more and more satisfied and delighted, as we are drawing near the time of the consummation of our hope. Help us praise the Lord for leading us among the people who love the appearing of Jesus. Glory to his name for ever. Dear Brn. and Srs., *be sure* and consecrate all to the Lord, and then wait patiently for his coming.
M. G.

THE CENTENNIAL FAIR.

The great Centennial National Fair, to be held in Philadelphia in 1876, in commemoration of the declaration of independence in 1776, is receiving much attention, and is expected to far excel anything ever seen on the continent, or perhaps in the world.

The size and style of the buildings for the occasion are now decided. The main pavilion is to be in the form of a parallelogram, with the following dimensions: inside length of floor, between the fronts of galleries, one thousand six hundred and sixty-nine feet; inside breadth, seven hundred and sixty-five and one-half feet; outside length of floor, one thousand seven hundred and seventy-six feet. This length is adopted to correspond with the important event to be celebrated. Another one hundred feet is added for porches, making the extreme outside length one thousand eight hundred and seventy-six feet, to correspond with the centennial year of the celebration. The area of the floor of the building will cover twenty-six acres, including one acre for courts; and besides these, there are to be three acres of galleries, and one and a half for offices, restaurants, etc., making in all thirty and a half acres.

All this will be a very meagre affair when compared with the New Jerusalem, the city of the great King, which will contain *ninety million acres*. Let us all live so that we can be at the "world's peace jubilee," in the New Jerusalem when the saints will celebrate their independence from sin through the blood of Calvary's Lamb.

"O hail! happy day."
M. G.

THE PROMISED STRENGTH.—Dr. Doddridge was walking out one day in a very depressed state of mind. His trials at that time were peculiarly heavy; he saw no way of deliverance from them, and he was greatly discouraged. As he passed along, the door of a little cottage was standing open, and he heard a child's voice reading the words, "And as thy days, so shall thy strength be." The effect produced on his saddened feelings was indiscribable; his despondency vanished and his heart was filled with peace and joy. Yes, one simple promise from God is enough to chase away our fears and cheer our hearts. Our wants and weaknessess are many, but he knows them all, and is both able and willing to supply our every need.

— Our sufferings from malignity abroad are not so great as the sufferings from malignity within.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$370.87
G. P. Pearson	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$43.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$2,972.12
Zenas Whitney (on pledge)	29 00
Stephen Robinson (pledge paid)	25 00

NOTES BY THE WAY IN EAST TENN.

TO THE A. A. M. SOCIETY.

FROM J. A. CARGILE.

Dear Brethren:—To-day, Jan. 22d, I start to preach the news of the Lord's coming in a new field. I am to stop over at Carpenter, and fill an appointment, but a heavy rain will prevent the people coming out. Here I met Bro. J. J. Smith, who went to the annual meeting with me at Ooltewah (Bethel church). Friday, 23d, left Carpenter on a mixed train for Chattanooga, and as we stop at the different stations I am deeply interested reading the "Plan of Redemption," by Wellcome & Gould.

Twelve o'clock. We are in Chattanooga, and seeing the careless rush of business people without the fear of God before their eyes. I tell Bro. Smith that I feel deeply impressed to give them a judgment warning on the streets; but he thinks it will be better to wait till the weather becomes more mild, and so I yield to his idea. Left Chattanooga at 3½ P. M., on freight for Ooltewah, where we arrived at 5 P. M. Stopped with Bro. John W. Smith and family, and rejoice to hear that the church is in a healthy condition, and prospects fair for improvement. Saturday, 24th, met with the church. Bro. Smith preached a profitable discourse on the duties of christians at the beginning of the new year. The church then proceeded to elect her officers for the year, and though we feel unworthy and incapable to fill the place of Elder, they would agree to make no change in any of the officers.

Sunday, 10 A. M. We tried to preach for the edification of those who love the Lord; after which we celebrated the Lord's Supper, in which we felt that we were truly showing forth the Lord's death, and saying to the people, We are daily looking for him to return. Sunday, 7 P. M., Bro. Smith preached here again, while we went to a new place (Pine Hill), where Bro. Davis had been once or twice. A large crowd and good attention. One minister (Bro. Harnbright) was present. Said he was "afraid the *literal word* did not go deep enough into the mystery of God's works,—that some things in the Scriptures are too deep for our finite minds to comprehend." We could but wonder that an all-wise Creator would leave us his *revealed* will in such a mystery that we cannot "comprehend" it.

Monday, 26th, back to Bethel. Tried to preach again on true gospel faith. Stayed over night with Bro. and Sr. Cullar. Tuesday, 27th, started for the cars at 4½ A. M. At Ooltewah we parted with Bro. S., and in company with Sr. Cullar started for Mouse Creek, Tenn. Stopped with Bro. and Sr. Fleming, who are pious, exemplary christians of the Baptist church. Too much rain for meeting. Wednesday, 28th. Spent the day in what is termed fireside preaching, with some warm-hearted christians, who were very familiar, and proved by their works that there is no prejudice in a heart filled with God's love. At night preached in the Academy building. Good attention. Thursday, 27th, spent the day in fireside talk, by special invitation, at the residence of a Sr. Wilson, who is a Baptist; but after reading some tracts which we had sent there some time ago, has come out clear on the life and death question. Preached again at night in the Academy, and tried to show from the Bible and by the aid of the chart that "the kingdom of God is now nigh at hand." At the close a good young Bro. asked a question about Lazarus. We were glad of the privilege of showing him in the light of the Bible that "the beggar *died*" before being carried, and hence was not *alive* when carried. Friday, 30th, left for Philadelphia, Tenn., where we met Bro. and Sr. Phifer at the depot, who received us and entertained us during our stay in the village with every mark of brotherly love.

On inquiring about a house to speak in, we were informed that an objection was urged against our using the Baptist church, because they had heard of a preacher of our "sort" up in the mountains of North Carolina, "who preached a while, stole a fellow's wife, and left." Hence *we* were worthy of suspicion. The Methodist brethren very kindly opened their house to me, where I tried to preach at 7 P. M. Much interest. Saturday, 31st, spoke three times, with an increased interest in the congregation.

Sunday, 10 A. M., Feb. 1st. Spoke to a full house. One minister, a young Bro., Eld. J. A. Robinson, of Louden, Tenn., was present. He treated us kindly, though said we had preached some things new to him. At 1.20 P. M. we bade adieu to many warm-hearted christians, who kindly said, "Come back again." At 3 o'clock back at Mouse Creek. Tried to speak on the "signs of the times." A special request was given us to speak again at 7 o'clock, but we are so wearied in body that we think best to take a little rest, but promised to speak to-morrow, the Lord willing, at the depot, as there will be school in the Academy.

We had forgotten to say that, at our Sabbath meeting in Philadelphia, the people so earnestly desired the truth that many questions were asked, and we tried to give conclusive answers.

Monday, A. M., Feb. 2nd. Learned that we cannot preach in the depot unless we send a dispatch to Knoxville and obtain permission from the proper authorities. A

brother replied, "They did not require a dispatch to allow voting or public speaking in the depot." We answered, "No, that is the work of the devil and not of the Lord"; and consequently they needed no dispatch. Another Bro. proposed an idle store-room, but the owner was thought by his actions to be against us. And so we were invited by a Bro. Chestnut to speak in his dwelling. I have never before been so deeply affected by opposition. I felt that, like Paul, I could, if need be, stand on the stairs and after beckoning silence tell them, "Master is coming." I tried to speak from the words, "Nevertheless, when the Son of man cometh, shall he find *faith* on the earth?" We had truly a parting blessing, and realized the truth of the language, "Humble yourselves in the sight of the Lord, and he shall lift you up." Praise the Lord, there are many warm-hearted pilgrims in Mouse Creek, who are willing to lay aside the veil and look at God's blessed Word. And although new to them, their kind attention shows they love and appreciate truth above tradition. I feel that in the kingdom I shall meet some who have taken such pains to entertain me—one of the Lord's unprofitable servants. We shall never forget to pray for them, and also that God will open the eyes of those who treated us coolly, for we feel sure "they know not what they do."

At 8 P. M. arrived home,—found all in the hands of the Lord, just where I left them. O, praise God for his goodness to me, for I sometimes feel that I am not worthy the confidence of the people, much less the mercies of my precious Jesus. I am compelled to stay at home and rest a day or two, to recruit my health and strength. Several other calls are waiting for me. O, dear Brn. and Srs., pray for me.

Stevenson, Ala., Feb. 2nd, 1874.

CONFERENCE.---NEW BEDFORD.

In company with Bro. Couch, I left home for the Conference at New Bedford, on Wed., 28th inst. We arrived in time for the evening meeting. There was a good attendance to hear the preached word. As Bro. Couch could stay but one evening, he gave us the first sermon touching the vibrating notes of Adventism by giving chronological measurements of events that certify our nearness to the coming glory. Freedom of the Spirit prevailed, making it easy to preach and blessed to hear. It was an evening of praise, and all seemed quickened together in Christ Jesus, and hoping for better days. After this we had meetings mornings, afternoons, and evenings. Our meetings increased daily; so did the interest. There was a lack of ministerial aid. The church also had made up their minds to have many more to care for from abroad, and they were disappointed. But the meeting progressed steadily. Brn. Batchelor, Woodside, Wood, and the pastor, A. M. Higgins, were in attendance, rendering efficient service by filling up the gaps, as well as by preaching. The prayer and conference meetings were deeply interesting, and grew more so until Sunday, when surely we had a love-feast in the morning long to be remembered. Seventy-five testimonies, beside the prayers and singing. It was a blessed, soul-cheering season. Many felt the necessity of being more dead to the world and alive to God. There was a deep impression made on the minds of all that they must be more consecrated to the work of God by denying themselves, and making more effort to save the lost. Many out of Christ were deeply convicted of their sins and almost persuaded to repent and believe on the Lord Jesus. One man, sixty-nine years old, arose and confessed he wanted to be helped to the Savior by the prayers of the church. This gave joy among us, as well as joy in heaven. O the love and mercy of the Lord our Savior in saving to the uttermost all that will come!

Dr. Quint, our Congregational Bro., was in to enjoy Sunday afternoon meeting with us, which added much to the joy of our meeting, as it was an exhibition of christian love and union in its true light. He stopped to the communion, and with us officiated at the Lord's table. This is as it should be. If our good Congregational and other brethren would only come and unite their sympathies with our earnestness for truth, and manifest christian fellowship and the love of Christ, how much better off the world would be. Truth would be more readily received; and no good man would be afraid to preach the coming judgment.

The house was crowded in the evening, and so great was the interest that they concluded to continue the meetings through the next week. The Lord is evidently at work among his people. Let us be where he can work through us. L. BOUTELL.

Obituaries

CAMPBELL. Fell asleep in Christ, Feb. 1st, 1874, Bro. Henry Campbell, of Green Point, Long Island, aged sixty-seven years.

Our brother was a firm believer in the coming of Christ. He expected to see him in 1873. For over thirty years he has been interested in the time of Jesus' coming. He was a firm believer in the sleep of the dead, and that immortality was only to be obtained by a resurrection from the dead. He believed that his sleep would be short. His dear wife shared with him in the same faith, and expects to see him again in the morning. Our brother was beloved by all who knew him. Bro. Flavel, of Newark, spoke at the funeral. He showed that there was no hope of a future life unless Jesus comes again. He made it so plain that it seemed almost impossible for any one to have a doubt in relation to it. We expect to see our brother soon. God grant it may be so.
M. E. GREEN.

Adv. Chris. Times, please copy.

DERKEE. Fell asleep Jan. 3d, 1874, at Hastings, Nebraska, Bro. James Derkee, aged thirty-one years.

Bro. Derkee served in the Union army during the rebellion, and passed the dangers without harm. He embraced Christ and was baptized three years ago. He went west, and died among strangers. A dispatch was sent to his home, and a brother went to see him, but he was dead. He brought him to the home of his brother in-law, Floyd Co., Iowa, where I tried to comfort a widowed mother, sisters and brothers, from John 11:23. "Thy brother shall rise again."
P. S. W. DEYO.

TOTMAN. In Richmond, Me., Nov. 5th, 1873, Bro. John H. Totman, aged forty years.

Firmly trusting in Christ, he bore his long confinement with resignation, and made his sick room a place to be coveted by those who love the sweet influences of the divine Spirit; and his calm face in the coffin seemed to glow with the impress of dying grace. Wife, children, parents, brothers, and sister fail not as you promised to meet him in the better land. J. ALBERT LIBBY.

LEAVITT. In Auburn, Me., Sept. 24th, 1873, Mrs. J. Leavitt, aged sixty-five years.

She left an only daughter (who cared for her in her last sickness, and from whose home she was borne to her burial) to greatly miss and mourn her, yet comforted with the hope of future meeting beyond the wrecks of time.
J. ALBERT LIBBY.

YOUNG. In Union, Me., Jan. 16th, 1874, Isadora A. Young, daughter of Mark and Eunice Young, aged nineteen years.

Five years ago she chose Christ for her friend, and was baptized by Bro. N. G. Reed, and ever after walked worthy of her profession.
S. K. PARTRIDGE.

KENNY. At Marble Rock, Floyd Co., Iowa, Jan. 21st, 1873, of congestion of the brain, Frank W., only child of Willard N. and Carrie Kenny, aged two years.

Sermon by Levi Lyons, from Job 14: 14.
P. S. W. DEYO.

HUBBARD. At Marble Rock, Floyd Co., Iowa, Nov. 12th, 1873, William Oliver, son of G. F. and S. J. Hubbard, aged four years.
PETER S. W. DEYO.

ESTY. In Boston, Feb. 7th, 1874, of consumption, Susan, wife of William L. Esty, formerly of Woodstock, N. B., aged thirty-three years.

She died in the faith.

GREENE. In River Point, on the 28th of Jan., 1874, Annie A., eldest daughter of Albert C. and Ann E. Greene, in the eleventh year of her age.

LAMB. In North Rutland, Mass., Feb. 1st, Alice W. Lamb, aged three months and ten days.

Words of comfort were spoken from Matt. 18:14.
H. H. TUCKER.

WHITE. In New Bedford, Mass., Jan. 14th, 1874, Emma Case, only child of Phineas and Harriet C. White, aged twenty-eight years.

Advent papers, please copy.

FOREIGN NEWS.

CALCUTTA, Feb 5. The famine is increasing. It is estimated that 150,000 natives are already severely distressed.

Thirty thousand men are out of work in Vienna.

LONDON, Jan. 17. The prospects of the Government at the next election will probably depend to some extent on their attitude toward the trades unionists. A congress of the latter, said to represent about a million of working men, but this is no doubt an exaggeration, has this week been sitting at Sheffield, and has passed resolutions declaring that no candidate will be supported who will not pledge himself thoroughly to vote for the repeal of the various restrictions on molestation, intimidation, breach of contract, etc., which are found to limit the power of the unions. The Master and Servant act provides for the punishment of breaches of contract; the Criminal Law Amendment act enacts penalties against picketing, rattaning, and other forms of unionist coercion; and the law of conspiracy, which is a part of the general common law, supplies the means of dealing severely with criminal combinations which are dangerous to the public at large. The two statutes apply equally to employer and employed, and the law of conspiracy applies indiscriminately to persons of every class.

It is characteristic of the intolerant and domineering temper of the unionists that, having obtained freedom of action for themselves, they should now demand freedom to coerce other people with impunity. It is impossible to exaggerate the amount of mischief which would be done by relaxing the laws which at present keep them within decent limits. Even as it is they have an enormous power over both their employers and their fellow-workmen, and are guilty of an immense amount of petty tyranny and oppression.

The election has taken place, and the Ministry has been voted down and a new one is to be established.

LONDON, Feb. 12. The heavy gale which prevailed yesterday on the Baltic caused it to overflow along the entire eastern coast of Schleswig Holstein. The dykes protecting the lowlands were burst in many places, and great tracts of country flooded. The damage to property is immense, and serious loss of life is feared.

In seventeen years Spurgeon has received thirteen thousand persons into his church, erected thirty-six chapels in London, and supplied the same with ministers trained in a college of his own founding.

A terrible railway collision happened in Scotland at Boners Junction Jan. 27th. Fifteen persons were killed, twenty-five were injured, three fatally.

LISBON, Feb. 12. The mail steamer from South America reports that the yellow fever continued unabated in Rio, and the cholera is raging with great violence in Buenos Ayres and Montevideo. Thousands of people had fled from those cities.

The French military tribunals engaged in trying Communists, have made 49,066 decisions. No cause of prosecution was pronounced on 24,000, and 23,000 were condemned.

Russia is about to adopt a conscription law by which it is expected to make the strength of the army 2,000,000 within fifteen years.

The German navy is preparing to manufacture a steel gun which will weigh two hundred and sixty thousand lbs. It will require a steam hammer weighing 220,000 lbs. to weld the parts of steel together. Surely men are doing wonderful things to introduce the millennium.

DOMESTIC NEWS.

Pittsburg, Penn., Feb. 11. A frightful accident occurred at the steel works of the Cambria Iron Company, Johnstown, Penn., to-day, by which three persons were fatally injured and thirteen others more or less seriously burned. A large ladle, containing five tons of molten steel, was overturned and showered the hot liquid over sixteen men.

Chicago, Feb. 11. John Sheridan, one of the most active thieves in the United States, who robbed Lord Talbot in the Pacific Hotel a month ago, was captured in the Palmer House, this morning. He gave up a large amount of plunder and afterwards shot himself in the head and will probably die.

New York, Feb. 10. Immense frauds have been committed in the Tax Collector's office of Brooklyn. The city was defrauded of amounts ranging from $500,000 to $750,000, and perhaps more.

John C. Henry, chief clerk of U. S. Revenue office at Lynchburg, Va., has stolen $100,000 and departed.

A man named Robert Lane was arrested in New York on Tuesday, for stealing a bag of corn meal. He pleaded hunger and starvation as the cause of his crime, and his appearance did not belie it. His cheeks were pale, hollow and sunken, and his eyes had that long, searching gaze, which only starved men ever show. Judge Kilbreth sentenced Lane to three months in the penitentiary. Richard Fitzpatrick, who was charged with stealing a woolen shirt and two pairs of hose, also pleaded hunger, and further said that his whole family, consisting of a wife and four children, were without food. Judge Kilbreth said that he was sorry, but but under the circumstances he had to find him guilty and would sentence him to the penitentiary.

If they had been defaulters for half a million, they could probably have procured an acquittal for a few thousand dollars. J. C.

DISASTERS IN DECEMBER.—The Committee of Management of the Bureau Veritas has just published the list of maritime disasters reported during the month of December, 1873, concerning all flags. This list gives the following statistics:

Sailing vessels totally lost, 267, viz: 127 English, 31 German, 20 Greek, 16 French, 16 Norwegian, 11 Italian, 10 Russian, 9 American, 6 Spanish, 4 Dutch, 4 Swedish, 3 Austrian, 2 Portuguese, 1 Brazilian and 1 Turkish. In this number are included 9 sailing vessels reported missing.

Steamers totally lost, 31, viz.: 17 English, 4 French, 4 Spanish, 2 German, 1 American and 1 Japanese, In this number are included 9 steamers reported missing.

SERIOUS FIRES.

Stewart's woolen factory, at Mechanicsburg, Ohio, was destroyed by fire. Loss from $15,000 to $18,000.

Martin & Moore's extensive tannery, at Swanton, Vt., on the Missiquoi River, was burned Sunday morning. The loss is $25,000.

A wooden block on the west side Ogdensburg, N. Y., was burned to the ground on Saturday night. The loss amounts to about $20,000.

THE INTERNATIONALISTS.

W. A. A. Cassey, Secretary of the International Association, says the Internationalists of the United States and Great Britain differ from those of the Continent of Europe in that while the latter are willing to overturn governments by revolution, the former believe their objects and aims, which were equality of all and the stoppage of exactions of capital and the oppression of the workingmen, could be established by means of the ballot.

New York, Feb. 11. John Thompson, a private of the 2d Massachusetts Regiment, who lost a leg at Ball's Bluff and has been unsuccessful in obtaining work here, was found in the snow, reduced to a skeleton, a few nights since, and taken to the hospital, where he has since died from the long lack of food. The body weighed sixty pounds.

THE Boston Transcript says that persons in position to know of the matter, state that the loss of interest and dividends, and the shrinkage on railway shares and securities of railroads at the South and West, have occasioned much more personal distress in Boston than was caused by the great fire in that city.

Richmond, Va., Feb. 9th. William D. Coleman, Clerk of the Board of Public Works, has purloined a large amount of State bonds from the sinking funds, and when found guilty he took eight ounces of chloroform, and when the officer entered his room he cut his throat.

THE Communism of our working classes may be attributed in no small measure to the immense influx, since the Franco-Prussian war, of foreigners imbued with the doctrines of the political incendiaries of the Old World. The Frenchized-Teutons, who have swarmed to our shores during the past two years, are social nitro-glycerine.

Notices.

MISSION TENT.—There has been a call for subscriptions to furnish a Mission Tent. The old Mission and the Mass. Conference Tent have both been worn out in the service. The time will soon come for Tent meetings, which is one of the best, if not *the very best way* to reach the people. The cause demands double the sacrifice and effort to enlighten and save that we are making. Shall we want for a Tent? Shall we want means and men to make an onward movement to save men by pulling them out of the fire of the last day? Brethren, help us to a Tent.
L. BOUTELL.

THE YEARLY CONFERENCE.—Where shall it be? It is the Annual Meeting of the Mass. Conference. We desire the largest gathering we have ever had. The times demand it. Our interests call for it. The first week in April is the time for it. Who will make preparation for a large meeting and a great blessing? Who? L. BOUTELL.

VERMONT CONFERENCE.—The next Quarterly Conference will be held with the church at East Roxbury, Vt., commencing Tuesday evening, March 3d, and continuing three days. As this is a central place, we hope the preachers from all directions will gather at this meeting, together with delegates from all churches. Come up to the feast. The heart of Roxbury is all warm to greet you. God has done and is doing a good work there. H. F. C.

PROTRACTED MEETING.—There will be a protracted meeting with the Advent church in Wilbraham, Mass., commencing Monday evening, Feb. 23d, and continuing each evening through the week, and over Sunday, March 1st, if the Lord will. Brethren and sisters in the region around are invited to come in and help us. Come in the name and spirit of the Master to labor for the salvation of sinners. Sr. E. L. Crumb will be present to preach the Word.
P. S. BUTLER, Pastor.

CONFERENCE.—The Lord willing, there will be a Conference held at Melvin Village, N. H., commencing Wednesday evening, March 4th, and hold over the following Sabbath. Brn. E. A. Stockman and A. Ross are expected to preach the Word. A general invitation is extended to all, to come over and help us. Come, Brn. and Srs., in the name of Israel's God. Come with the armor on, to labor for the salvation of the perishing. Rally once more to the "old battle ground" at Melvin. Sinner! the invitation is extended to you. Come and go with us! Come to Jesus! "Now is the accepted time. Behold now is the day of salvation." T. W. PIPER.

IF the Lord will, we commence a series of meetings, assisted by Bro. Clegg, at the large Hall, West Grove, Chester Co., Pa., Thursday evening, Feb. 26th, and continue over Sunday, March 1st. This is a new field, where the great Bible truths have never been proclaimed. The Lord has in a strange manner opened the way for us, and we are going trusting in his almighty arm. We ask the prayers of all the lovers of Jesus and the truth that the effort may be blest of God.
I. N. WILFONG.

IF the Lord will, we shall commence a series of meetings in Enfield, Town Hall, on Wednesday evening, to continue evenings through the week, and as much longer as it may seem best.
S. AYRES. W. G. RUGGLES.

CONFERENCE.—The R. I. and Eastern Conn. Conference will hold its next Annual Meeting at Lafayette, R. I., commencing Wednesday, two o'clock P. M., March 4th, and continue over the 6th. All preachers and churches belonging to the Conference should report personally or by letter. Please let us hear from all.
N. A. ANGELL, Conference Clerk.

NOTICE.—If all our preachers would introduce the *Crisis* properly, others would take it as well as Adventists, and five hundred new subscribers could be added in ten weeks by preachers taking this course. Think of it, brethren.
H. MUNGER.

THE Lord willing, the third meeting of the Eastern Conf. Dist. of the State of New York will be held at South Butler, N. Y., commencing Thursday evening, Feb. 26th, 1874, and hold over the Sunday following. We hope to see a full representation of all the churches in the Dist. A cordial invitation is extended to the brethren and sisters in other parts of the State to meet with us, in the name of the Lord, to strengthen the things that remain, and to unite in spreading the truth. Come praying. Let each church remember the quarterly collection to defray expenses. Let each church be represented by delegates as far as possible, otherwise by letter without fail.
B. P. STEVENS, Pres.
C. G. OAKES, Sect.

P. S. Teams will meet the midday trains east and west at Savannah depot. Direct road, Thursday and Friday, stage meets morning trains. Inquire of E. Luce, ticket agent. C. G. O.

NOTICE.—The stockholders in the Wayne Co. Tent are to meet at the same time and place of the above meeting, to make disposition of the Tent, and arrange its work for the coming season. We want all to report by person or letter. Address all letters to C. G. Oaks, South Butler, Wayne Co., N. Y., for this and the above meeting. May all be done to the glory of God.
Per request, C. G. O., Stockholder.

A PROTRACTED MEETING will be held at Garland, Me., commencing Feb. 28th, at two P. M., and continuing as long as it seems duty. We hope our brethren and sisters in adjoining towns will come over and help us. Homes will be provided for all who come. Call on Abner Millit, Wm. H. Doughty, N. N. Wood.

ORDINATION.—Bro. Darius Call, a member of the A. C. Church of Norwalk, Huron Co., Ohio, was duly ordained to the work of the gospel ministry on Tuesday, Feb. 10th, 1874, and is hereby commended to all the churches of Christ. Bro. Call's labors have been blessed of the Lord the past winter in the conversion of many souls to Christ, during his labors in a new field in the southeastern part of Huron Co., and we trust the future will be still more abundant in testimony that God is with him.
Elders D. C. Jefferson, E. McCullock, Frank Burr, Ordaining Committee.

HOOSICK CHURCH has engaged the following preachers for one year, Sabbaths, as follows:—Eld. R. Mosher Feb. 8th, April 5th, June 14th, Aug. 9th, Oct. 4th, Dec. 13th. Eld. H. K. Flagg March 8th, May 3d, July 12th, Sept. 5th, Nov. 1st. Eld. A. W. Sibley April 19th, June 28th, Aug. 23d, Oct. 18th, Dec. 27th. Eld. W. J. Blanchard Feb. 22nd, May 17th, July 26th, Sept. 20th, Nov. 29th. Eld. C. W. Baker Mar. 22nd, May 31st, Nov. 15th.
S. W. WORTHINGTON, North Bennington, Vt., for the church.

THE Advent Christian Church of Lewiston, Me., hold their meetings regularly every Sabbath in the Hall over First National Bank, Main St. Prayer and praise meetings at ten o'clock A. M. Preaching at half-past two and half-past six P. M. Also prayer meetings Tuesday and Friday evenings at half-past seven.

The Advent Christian Church of Lewiston, Me., have secured the labor of Bro. Jared Whitman as their pastor. For the church, JAS. TRACY.

CONFERENCE.—The fourth Quarterly Conference will be held at South Hope, Me., to commence Friday, Feb. 20th, at 2 o'clock P. M., and hold over Sunday. Brethren and sisters are invited to come. We hope to see a good delegation of ministers to preach the Word.
S. K. PARTRIDGE.
JER. CARR.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
T. M. Preble............Sabbath, Feb. 22d
Geo. W. Sederquest............Sunday, March 1st

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. L. Hastings............Sunday, Feb. 22d
A. M. Higgins............Sunday, March 1st
H. L. Hastings............Sunday, March 8th
W. F. Smith............Sunday, March 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. Couch............Sunday, Feb. 22nd
C. Goodrich............Sunday, March 1st
L. Boutell............Sunday, March 8th
S. S. Brewer............Sunday, March 29th
Roland D. Grant............Sunday, April 19th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. N. Pile............Sunday, Feb. 22d
C. A. Brown............Sunday, March 1st
Preaching every evening (except Saturdays) in February, commencing at seven o'clock. Bro. Burbank and others are expected to be present.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
L. Boutell............Sunday, Feb. 22d

CAMBRIDGEPORT, MASS. (*Washington Hall, Main St.*)
S. S. Brewer............Sabbath, March 8th
T. M. Preble............Sabbath, March 10th

New Bedford, Mass., Sundays, Feb. 22d and March 1st
A. ROSS.

Wakefield, Mass............Sunday, March 1st
C. E. BARNES.

Putnam, Ct............Sunday, March 15th
J. S. WHITE.

Clinton, Mass............Sunday, March 8th
H. F. CARPENTER.

Rouse's Point (if Bro. D. T. Taylor appoints) Feb. 19th.
Massena, N. Y. (as Bro. Pike appoints) Friday, Feb. 20th, and over two Sabbaths.
Square Pond, Ct............Sabbath, March 8th
Warehousepoint............Sabbath, March 15th
The two last Sabbaths at liberty. H. MUNGER.

Scitico, Ct............Sunday, Feb. 22d
Warehousepoint............Sunday, March 1st
H. PRATT.

Montpelier, Vt............evening, Feb. 18th and onward over the following Sabbath.
H. F. CARPENTER. A. A. HOYT.

East Weymouth, Mass............Sunday, March 1st
S. S. BREWER.

Friendship, Me............Feb. 26th to March 1st
H. L. HASTINGS.

Clinton, Mass............Sunday, March 1st
M. A. POTTER.

Meredith, N. H. (Dolloff Hall)............Sunday, March 1st
D. F. LEAVITT.

East Corinth, Vt............Sunday, Feb. 22d
O. BECKWITH.

South Barnstead (Clarktown) Saturday evening, Feb. 21st, and over Sunday, Feb. 22nd. E. OWEN.

Tremont, Mass............Sundays, Feb. 15th and 22d
JOHN T. DIXON.

Plymouth, Mass............Sunday, Feb. 22nd
F. H. BURBANK.

Natick, Mass............Sunday, Feb 22d
A. SIMPSON.

Hermon, Me............Sunday, Feb. 22nd
Bangor, Me............Sunday, March 1st
Holden, Me............Sunday, March 8th
South Holden, Me............Sunday, March 15th
Frankfort, Me............Sunday, March 22d
Searsport Village, Me............Sunday, March 29th
Lincoln Village, Me. (at the Young school-house) Sunday, April 5th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Canaan, N. H. (at Bro. Ballard's) evening, Feb. 28th
East Canaan, N. H............Sabbath, March 1st
SIMEON ROBY.

Kennebunkport............Sabbath, Feb. 22nd
Kennebunk Depot............Sabbath, March 29th
J. R. TRIPP.

Newcastle, N. H............Sunday, Feb. 23d
E. S. MOULTON.

Sandwich, N. H. (Vitum school-house) Sun., Feb. 22d
WM. H. SHAW.

New Castle, N. H............Sunday, March 1st
J. F. CHAMBERLIN.

Natick, Mass............Sunday, March 1st
B. FINNEY.

Orford, N. H. (Davis Town school-house) Tuesday evening, Feb. 17th. DANIEL D. PAGE.

South Barnstead, N. H. (Clarktown) Sun., March 22d
D. M. LEAVITT.

Rochester, N. H............Sunday, March 1st
E. S. MOULTON.

Candia (Colcord school-house)............Sunday, March 1st
West Deerfield............Sunday, Feb. 22d
J. M. QUIMBY.

Sabbattus, Me. (Jones' Hall)............Sunday March 1st
R. R. YORK.

Barkhampstead............Sunday, Feb. 22d
Lovely Street............Sunday, March 1st
Yalesville............Sunday, March 8th
S. WOODRUFF.

Danbury, N. H. (Mountain school-house) Friday evening, March 6th. At Bro. A. Ford's, eve., March 7th.
Danbury, N. H. (Town House)............Sunday, March 8th
C. W. NELSON.

Lake Village, N. H. (North Church)..Sun., March 1st
J. H. F. VARNEY.

Lake Village............Sabbath, Feb. 22d
Dorchester............Sabbath, March 1st
Franklin............Sabbath, March 8th
East Concord............Sabbath, March 15th
G. H. WALLACE.

Southbridge, Mass............Sunday, Feb. 22d
A. MORSE.

Dover, N. H............Sunday, Feb. 22d
WM. BODGE.

Montgomery............Sabbath, Feb. 22d
South Hadley Falls............Tuesday and Wednesday evenings, Feb. 24th and 25th.
Granby............Friday evening, Feb. 27th
Belchertown (Bro. Shumway's) Saturday evening, Feb. 28th.
Bachelder Street............Sabbath, March 1st
GEO. L. TEEPLE.

Putnam, Ct............Sunday, Feb. 22d
Wilbraham, Mass............Monday evening, Feb. 23d and onward as the Lord may direct.
Putnam, Ct............Sundays, March 8th and 22d
Woodstock Valley, Ct............Sunday, March 15th
Southbridge, Mass............Sunday, March 29th
P. S. BUTLER.

Putney, Vt............Sabbath, Feb. 22d
Hoosick, N. Y............Sabbath, March 1st
Savoy, Mass. (East Chapel) Tuesday evening, March 3d
New Haven, Ct............Sunday, March 15th
West Haven............evenings, March 16th and 17th
At liberty Feb. 22d. H. K. FLAGG.

Barnstead, N. H. (Tuttle school-house) Sun., Feb. 22d
J. T. LIBBY.

East Rochester............Sunday, Feb. 22d
Alton (Placer's school-house)............Sunday, March 1st
J. L. CHUTE.

Danville, P. Q., the 2d and 4th Sundays in each month
Caswell Borough, P. Q............Sunday, March 1st
Barford, P. Q. (Advent Chapel) Sundays, March 8th and 15th. F. M. DRAKE.

Bonny Eagle, Me............Sunday, Feb. 22d
Freedom, N. H. (Chapel)............Sunday, March 1st
Hollis Centre, Me............Sunday, March 8th
Buxton, Me (Duck Pond)............Sunday, March 15th
Bonny Eagle, Me............Sunday, March 22d
Kennebunkport, Me............Sunday, March 29th
South Windham, Me............Sunday, April 5th
C. H. SWEET.

East Colebrook, N. H. Kiddersville............Sun., Feb. 22d and hold over two Sundays. U. G. LADD.

Colebrook, N. H. (with Bro. U. G. Ladd) Wednesday evening, and over Sunday, March 1st.
J. H. EVANS.

Springfield, Mass............Sunday, March 8th
A. W. BRADFORD.

Meredith Neck, N. H............evenings, Feb. 19th, 20th, and 21st, and over Sunday, Feb. 22d.
Melvin Village, N. H............Sunday, March 1st
Moultonboro Neck............Sunday, March 8th
N. GLIDDEN.

Rutland, Vt............Feb. 18th
Plymouth............Feb. 19th
Bridgewater, Vt............Feb. 21st and 22d
South Ashburnham, Mass............Sunday, March 1st
GEO. A. STREETER.

Brighton Hill, Hebron, Me., Saturday evening, Feb. 21st, and over Sunday.
Britton's Mills............evenings, Feb. 25th and 26th
South Livermore, Me., Saturday evening, Feb. 28th and over the Sabbath.
North Turner Village, Me., Wednesday eve., March 4th, and over Sunday.
East Stoneham, Me............Sunday, March 15th
J. T. JORDAN.

West Ossipee, N. H............Sunday, Feb. 22d
Wolfborough (Whitton school-house) Sun., March 1st
Ossipee (Welch school-house)............Sunday, March 15th
A. STILLINGS.

Hollis Centre, Me............Sunday, March 1st
Also the first Sunday in each month until further notice. JESSE GAY.

Danville, P. Q. (where Bro. Porter may appoint) Friday evening, Feb. 20th, and over Sunday.
JOHN H. EVANS.

Buffalo, N. Y............Sunday, Feb. 22d
Brockport, N. Y............Feb. 24th
Muncy, Lycoming Co., Pa............Feb. 27th
Brick school-house, (near Enoch Winner's) Feb. 28th
Warrensville, Lycoming Co., Pa............Sun., March 1st
Quaker Hill............March 2d
Shangal school-house, near John Corner's..March 3d
Canton, Bradford Co., Pa............March 4th
Segurs school-house............March 5th and 6th
South Creek............March 8th
JOHN T. ONGLEY.

Canterbury, N. H. (Emery school-house) Sun., Feb. 22d
T. E. LANG, JR.

North Berwick, Me....Wednesday evening, Feb. 25th through the week, and over the Sabbath.
T. L. CHURCHILL.

Keene, N. H............Sundays, Feb. 22d and March 1st
B. WOODSIDE.

Raccoonborough, N. H...Saturday evening, Feb. 21st and over the Sabbath.
Suncook, N. H............Sunday, March 1st
J. G. SMITH.
JOHN PARSONS.

Willand's Pond............Sunday, Feb. 22d
MRS. A. MARSTON.

Boscawen, N. H. (Gulf school-house) as the brethren may arrange, Sunday, Feb. 22d.
West Deerfield............Sunday, March 1st
C. R. PARSONS.

Wilbraham, Mass............Sundays, March 8th and 15th
RUFUS BAKER.

Kensington, N. H............Sabbath, Feb. 23d
S. S. MOONEY.

HAVERHILL, MASS. (Advent Hall.)
D. F. Leavitt............Sunday, Feb. 22d
D. M. Leavitt............Sunday, March 1st
A. A. Robinson............Sunday, March 8th
D. F. Leavitt............Sunday, March 15th
B. S. Emery............Sunday, March 22d
Wm. H. Mitchell............Sunday, March 29th
D. M. Leavitt............Sunday, April 5th
E. A. Stockman............Sunday, April 12th
C. Goodrich............Sunday, April 19th
Geo. W. Brown (of Elliot, Me.)............Sunday, April 26th
D. M. Leavitt............Sunday, May 3d
John Couch............Sunday, May 10th
T. W. Piper............Sunday, May 17th
C. S. Shattuck............Sunday, May 24th
J. Albert Libby............Sunday, May 31st
D. M. Leavitt............Sunday, June 7th

CHICOPEE FALLS, MASS.
R. Baker............Sunday, Feb. 22d
E. Phelps............Sunday, March 8th

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt............Sunday, Feb. 22d
E. A. Stockman............Sunday, March 1st
A. Ross............Sunday, March 8th
T. W. Piper............Sunday, March 15th
G. W. Wallace............Sunday, March 22d
B. Woodside............Sunday, March 29th

CONCORD, N. H. (Bethel, Green Street.)
J. Albert Libby............Sundays, Feb. 22d and March 1st
E. Owen............Sunday, March 8th
E. A. Stockman............Sunday, March 15th
C. S. Shattuck............Sunday, March 22d
G. H. Wallace............Sunday, March 29th

EAST CONCORD, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill............Sunday, March 1st
Also the first Sunday in each month.

PORTSMOUTH, N. H.
B. S. Emery............Sunday, Feb. 22d
E. A. Stockman............Sundays, March 1st and 8th
M. Batchelor............Sunday, March 15th
W. H. Mitchell............Sunday, April 12th
T. W. Piper............Sunday, April 19th
C. Goodrich............Sunday, April 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
E. A. Stockman............Sunday, Feb. 22d
O. W. Kimball............Sunday, March 1st
D. M. Leavitt............Sunday, March 15th
E. A. Stockman............Sunday, March 22d
D. M. Leavitt............Sunday, March 29th
E. A. Stockman............Sunday, April 1st

SEABROOK, N. H.
N. M. Davis............Sunday, March 1st

EXETER, N. H.
E. Morrill............Sunday, Feb. 22d
C. S. Emerson............Sunday, March 1st
J. Harvey............Sunday, March 8th
T. L. Churchill............Sunday, March 15th
T. W. Piper............Sunday, March 22d
B. Finney............Sunday, March 29th
J. G. Smith............Sunday, April 5th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck............Sunday, Feb. 22d and March 1st
T. L. Churchill............Sunday, March 8th
C. S. Emerson............Sunday, March 15th

HAMPTON, N. H.
C. H. Chute............Sunday, March 8th
B. Finney............Sunday, March 15th
L. T. Churchill............Sunday, March 22d
C. Goodrich............Sunday, March 29th

RYE, N. H.
S. Julia Buswell............Sunday, Feb. 22d
J. W. White............Sunday, March 1st
F. M. Drake............Sunday, March 29th

DOVER, N. H.
C. W. Sargent............Sunday, March 1st
S. S. Brewer............Sundays, March 15th and 22d

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
H. Munger............Sabbath, Feb. 15th
H. K. Flagg............Sunday, March 22nd
B. Hitchcock............Sunday, March 29th

SOUTH ELLIOT, ME.
J. W. White............Sunday, Feb. 22nd
Geo. W. Brown............Sunday, March 1st

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown............Sunday, Feb. 22d
J. W. White............Sunday, March 8th
C. Goodrich............Sunday, March 22d

PORTLAND, ME. (Unio Hall.)
C. Goodrich............Sunday, Feb. 22d

LOWELL, MASS.
J. Harvey............Sunday, Feb. 22d
M. Batchelor............Sunday, March 1st
J. Harvey............Sunday, March 22d
J. G. Smith............Sunday, March 29th

LAWRENCE, MASS.
J. M. Orrock............Sunday, Feb. 22d
Wm. Mitchell............Sunday, March 1st
C. S. Shattuck............Sunday, March 8th
R. R. York............Sunday, March 22d
T. W. Piper............Sundays, March 29th and April 5th
J. Couch............Sunday, April 12th
E. A. Stockman............Sunday, April 19th
C. Cunningham............Sunday, April 26th

BRISTOL, CT.
O. D. Woodruff............Sunday, Feb. 22nd
J. Curtis............Sunday, March 1st
H. K. Flagg............Sunday, March 8th
S. Woodruff............Sunday, March 15th

PLAINVILLE, CT.
G. L. White............Sunday, March 1st

YALESVILLE, CT.
B. Hitchcock............Sunday, Feb. 22d
Seth Woodruff............Sunday, March 8th

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BIDDEFORD, ME. (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. WM. C. STEWART, Pastor.

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
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AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. ONGLEY.

PROVIDENCE, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

THERE will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. BURROUGHS.

ADVENT meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. GEO. WAUGH.

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"WHITE AS SNOW."—Isa. 1: 18.

J. B. ELLIOTT.

"White as snow!" oh, what a promise
For the heavy-laden breast!
When by faith the soul receives it,
Weariness is changed to rest.

Red, "like crimson," deep "as scarlet"—
Scarlet of the deepest dye—
Are the manifold transgressions
That would else upon me lie.

God alone can count their number;
God alone can look within;
O the sinfulness of sinning!
O the guilt of every sin!

Heavy laden worn and weary,
To the promise let me go;
Though your sins be "red like crimson,"
They shall be as "white as snow."

"White as snow!" oh! have you watched it,
Softly carpeting the ground,
Wreathing, with a wreath of silver,
Every common thing around?

"White as snow!" can my transgressions
Thus be wholly washed away?
Leaving not a trace behind them,
Like a cloudless summer day?

Yes, at once, and that completely,
Through the blood of Christ, I know
All my sins, though red like crimson,
May become as white as snow.

Much forgiven! quite forgiven!
Once for all, yet daily too;
Let me live near Him who saves me,
Let me keep the cross in view.

Much forgiven! then let boasting
Be forever cast aside;
Shall a newly pardoned sinner
Dare to lift his head in pride?

Much forgiven! O my Savior!
If my present state be such,
May the further words describe me—
"This poor sinner loveth much!"

Clinton, Mass.

AT THE LAST.

JOHN CUMMING.

When the last day of this dispensation shall arrive, much that is now available for our salvation will be gone forever. When the last day, not of a year, but of an age, shall come, every opportunity of seeking grace will be gone forever. It will be the day of testing character that is, not of creating a character that is not;—the day of reaping, either in tares for the flames, or in wheat for eternal garners, the seeds that we have sown in the present world. Suppose this day were the last of the age, and the great white throne and the dread Judge were there, and the books were opened; have you to seek what you would then give infinite worlds if you had—a God, a Savior, pardon of sin, an adoption into the family of God, fitness for the kingdom of heaven?

Were this day your last on earth, or were this day earth's own last day as it now is, are you ripe for gathering, are you prepared to meet your God? You must feel this momentous thought in that day; anticipate the experience of it, lest that experience may be agony at last. Then the Sun of grace will have set behind the hills of the west only to rise as the Sun of glory in the eternal east upon them that fear him. The throne of grace will have been merged into the throne of judgment; and the gates that shut out all that defile, and shut in all that is holy, will be sealed as they will be shut forever. Upon that last day, you will have heard your last sermon upon earth.

A sermon is the least valued often of all things that are spoken and printed now; but it is a very solemn thing to hear; it is a very precious thing, however feeble if faithful, to be privileged to listen to. For what are sermons? Voices crying in the desert, "Prepare ye to meet your God." Their excellence is their earnestness, their simplicity, their faithfulness. Now, they may be vehicles of light, and life, and everlasting peace. Their echoes will rise and reverberate at the judgment throne; but not as summonses to believe, but as witnesses either that you have profited by them, or that they have hardened you in your transgression. Suppose, then, that no more appeals were to be addressed to you; suppose that the day were come when it shall be no more said, "Ho, every one that thirsteth, come ye to the waters;" when no kind voice will say, "Behold the Lamb of God;" when no earnest accent will reverberate in your hearing, "Believe in the Lord Jesus Christ, and thou shalt be saved." Are you now in that state in which such invitations will be unnecessary? Are you now what you would wish to be then, when what you are will endure forever, and no transition from darkness unto light, or from sin to holiness, can take place any more?

How dreadful, if in that last day of the last dispensation—the one that now is—these words should be addressed to you when you cry, "Open, open, Lord;" "I have called and ye refused. Because I have reached out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." A day comes when that text shall be actual; it is not true now, it is not fulfilled yet. Have you sought God, and found him? Have you called and been answered? Is christianity a name, a profession, a decent robe; or is it an inner experience, a life, a power, in the sight of God and before all mankind?

In that last day, the last prayer that will be heard on earth will be offered unto God, and no answer in mercy and in love can be given. Now, however, the suppressed moan of the lowly, humble and believing heart, cleaves the air faster than an angel's pinion, and is heard by God upon his throne amid the voices and songs of the seraphim. But at that day the loudest cry of the strongest spirit in its agony will provoke an echo, but it will obtain no answer. Now we may come with boldness to the throne; then there is no throne of grace to come to. Now it is, "Seek, and ye shall find;" then, "Ye shall seek me, but not find me." Now it is, "God never said to the seed of Jacob, Seek my face in vain;" then, "They shall call but I will not answer them."

At that day the last affliction that will be sanctified to the people of God will have been dealt out, no more to be repeated. We thank God often for his blessings; how rarely do we thank him for the afflictions that he sends us, which are his richest blessings in disguise! The baptism of sorrow often prepares the heart as the dew does the soil, for the baptism of the Holy Ghost. God knocks now at the door of every heart by affliction, by trial; but then he will knock at our hearts no more. A day will come, when the afflictions of the people of God shall cease as chastisements, for they will have no need of them; and when the afflictions of those who are not the people of God shall cease as admonitions, for their lot is fixed forever. Realize that day; conceive it is come; and ask your own selves in the sight of God, What is my hope and trust against that day?—*Advent Herald.*

ENCOURAGING.

L. BOUTELL.

I attended a meeting of days recently in Chester, Vt., with Elders Carpenter, and Chedell. We commenced on Saturday, Jan. 17th, continuing afternoons and evenings, each day till the 26th. The meeting was well attended, considering it was a new field, and the prejudices of the people quite strong. From the first to the last the interest increased. We had good congregations of earnest hearers to listen to the somewhat new exposition of the prophetic word, as well as to the common principles of the gospel in the fulfillment of Gods plan to save the lost race.

A goodly number came to our help from Springfield, and other places, making our meetings very interesting by their prayers and songs, divinely inspired. As in all our meetings, fearfulness gave way as the people came out to hear, and the Spirit of the Lord quickened and set the flame of love burning, and truth shining. Soon some became interested for their salvation, while conviction rested upon others that they needed a new work done for them, that their lamps might be found burning so that their bodies might be full of light.

The Holy Spirit was in our midst impressing the hearts of all of the necessity of having their sins forgiven and preparation to meet the Savior. The people were stirred by the preaching of the gospel. To God be all the glory for the good done through the agency of earthen vessels: for the power is of him and not of us. God has given his word, every part of it, for the specific purpose of converting and turning men from Satan to himself—from idols to the living God—from death to life.

I am sure a deep impression was made upon the good people of Chester who attended the series of meetings. If we could have continued them still longer, I think we should have seen conversions among them. I am hoping it will open the way for a more successful meeting in the future. The signs of our Lord's soon coming were faithfully given, also the resurrection from the dead and restitution; truths that we think all christians should be deeply interested in at the present time. We should by the power of God and his never-failing word make a mighty effort to raise the standard of the church, and convert men to God.

WORDS OF COMFORT.

L. J. ADAMS.

"All things work together for good to them that love God." Precious words written to comfort and strengthen God's tried, tempted and suffering ones. Let faith grasp them and wait patiently, knowing they cannot fail. Trust in God and fear not. "He doth not afflict willingly;" he loves you too well to let one trial too many come, or to remove any that is necessary,—

The gold by fire is purified,
The Christian is by trouble tried.

As he said to Paul so he says to you; "My grace is sufficient for thee, for my strength is made perfect in weakness." can you not say with Paul, "most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefor I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong." He has heard your prayers and is answering them. He wounds to heal. Yield to his holy will. These light afflictions which are but for a moment will work for you a far more exceeding and eternal weight of glory.

Brother, sister, murmur not, but pray for grace to lie passive in his hands. "It is the Lord; let him do what seemeth him good." You cannot afford to lose one sorrow that he sends, or leave untouched one drop of the bitter chalice. He knows best what you need. Take the cup; he will give you strength to drink it. "Like as a father pitieth his children so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." "They that trust in the Lord shall be as mount Zion which cannot be removed but abideth forever. As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even forever." Lift the cross. Does it look too heavy for you in your weakness? Remember him who bore a heavier one for you. He waits to lift the heavy end of yours. You must bear Christ's likeness here if you would wear the crown in glory. Keep quiet in his arms, and let him stamp it on your heart. Does every touch bring pain, and cause your quivering heart to bleed? "Stand still, and see the salvation of the Lord." These pains are but the birth-pangs of the soul's true life. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Now no chastening for the present seemeth joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Beloved, think it not strange concerning the firey trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy." You remember the words of the angel to John while beholding in vision the redeemed of the Lord round the throne; —"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." He is fitting you to stand with that innumerable company and join in the echoing chorus of praise.

— Never be ashamed of confessing your ignorance, for the wisest man upon the earth is ignorant of many things, insomuch that what he knows is merely nothing in comparison with what he does not know.

A CHURCH COVENANT AND CONSTITUTION.

Since order is heaven's first law, and God is not the author of confusion, and church organization is sanctioned by Scripture and general usage, therefore we whose names follow do hereby agree to associate ourselves in that capacity that we may be in harmony with the word of God, and for the purpose of promoting mutual knowledge, virtue and piety, and with such objects in view, and for the glory of God and our good, do hereby adopt the following *Covenant* and *Constitution:*

COVENANT.

We, believers in Christ, and looking for his *future*, personal appearing and kingdom, believing it to be our duty and privilege to unite together in solemn covenant to maintain Bible order and duly observe Christ's ordinances, as in his Word required, do hereby agree that we will endeavor to watch over each other in love, according to the plain requirements of the New Testament, and the spirit of Christ and his Gospel, and we hereby receive the Scriptures as our only rule of faith, practice and discipline, and are willing when we violate that rule in word or deed to be kindly instructed and corrected by each other, making *christian character* our only test of fellowship and communion, cordially receiving all as christians who walk by that rule.

CONSTITUTION.

Article 1st. This church shall be known as the Christian Church of Adventists in ——.

Article 2nd. The officers of this church shall consist of a Pastor, who shall preside as chairman in all business meetings of the church, when present, and such a number of deacons as may be required; also, when deemed best, ruling local elders or leaders (1 Tim. 5: 17; Titus 1: 5; Heb. 13: 7, 17), in number and location as the interests of the church shall seem to demand, and a clerk.

Article 3d. The duty of the Pastor of the church shall be to preach the Word of life—the Gospel—and take the oversight of the church willingly, visiting its members and giving Scriptural counsel and admonition, while he shall watch for souls as one that must give account to God. The duty of the lay elders or leaders shall be to act as leaders in social meetings for prayer and conference, each in his own vicinity; taking the oversight of the members in such locality as may be agreed upon in the absence of the Pastor; laboring by counsel and prayer to promote their spiritual interests as may seem best. The duty of the deacons shall be to furnish the elements of the Lord's Supper, and have the care of the furniture of the Lord's table; also, to inquire into and relieve the wants of the poor of the church as duty may require, and they may be able to do by contributions taken for that purpose; and use their best endeavors to solicit and obtain funds from the church and others for the support of the gospel preached to them, that the Pastor may not be hindered, but encouraged and sustained in his work. The duty of the clerk shall be to keep the church book containing the Covenant, Constitution and members' names; to keep a faithful record therein of admissions, dismissions, withdrawals, deaths of members, baptisms, etc.; to send a written report to the conference annually of the condition of the church, which report shall be inserted in the church book, and to keep all records required to be kept by the church.

Article 4th. All the above named officers shall be chosen at a business meeting of the church, by the vote of a majority of those present, due notice being given to all the members of the time, place and object of such meeting; and these several officers shall continue in office until others are appointed, or at the will of the church.

Article 5th. Any person who professes faith in Christ, and gives Scriptural evidence of a christian character, and assents to the Covenant and Constitution of this church, desiring to become a member, shall make his or her request known to the Pastor; which request shall be made known by him to the church at a public meeting, when a vote by the church in favor of their admission shall constitute the applicant a member. And it is also provided that if a majority of the church so decide, persons of the character described in this article may be received by the Pastor without the vote of the church formally given.

Article 6th. It shall be the duty of the officers and members of this church to deal with offending members for the violation of their covenant, after due Scriptural effort has been kindly and faithfully made to reclaim and restore them, when a charge, or charges, fully and plainly specified, shall be preferred in writing, signed by the complainant's name, and fully sustained by good and unimpeachable witnesses, according to Christ's rule (Matt. 18: 15, 16; Luke 17: 3, 4), and the spirit and letter of the Word, plainly expressed elsewhere; and such proceedings shall not be made known by any member of the church to any besides their number, until final decision is arrived at, and then only as decided by the church.

Article 7th. If any member of this church in good standing shall wish to withdraw, by making his or her request known in writing to the Pastor, with the reason in full therefor, he or she shall have the liberty of so doing at any time, and shall be entitled to a letter of commendation expressive of his or her christian character, written by the Pastor.

Article 8th. This church shall hold four quarterly meetings each year, as nearly as practicable at regular intervals, when the Lord's Supper shall be administered, and a regular covenant and business meeting shall be held, at which the covenant and constitution of the church shall be plainly read; which business meeting may be adjourned to other time and place there named, and the officers of the church shall have power to appoint special business meetings when deemed necessary, and all legislation of the church shall be done by a vote of the majority at a proper business meeting.

Article 9th. It shall be the duty of the several officers of this church to attend the annual district meeting if at all practicable, or report to the same by letter; they shall also endeavor to attend the annual session of "The Advent Christian Conference of the Province of Quebec," when convenient, and this church has the right to elect and authorize delegates to act in conference for them, "in number not to exceed six," to be chosen and sanctioned at a business meeting, by a vote of the church, and to have certificates of such qualification written and signed by the clerk.

Article 10th. This Constitution may be altered or amended at any time, a business meeting being called for the purpose, if by two-thirds of the members it shall be thought advisable, the officers all concurring; and due notice shall be given to all the members at least one week before such meeting.

At the Farnham District meeting, among other things suggested, it was proposed that we endeavor to unite upon a system of church order of uniform character, to be established throughout the bounds of the Conference, to promote harmony. The above form was suggested to some by me, who desired its publication in the *Crisis*, and I have been written to since the meeting asking for a copy. I therefore submit it to all concerned, as being a proper way of doing an important work, far better and more scriptural than to write a simple covenant and members' names upon a sheet of note paper, to be carried in some one's pocket until worn out, or lost among other papers.

If we meet in conference again, and have the lay element there, we must "set things in order," and have our church officers duly constituted and acting; and the organization of our Conference requires and supposes the proper and immediate organization of our churches. As Adventists we have learned by sad experience that the cry, "Come out of Babylon," produced a Babylon, and gave encouragement to confusion. But the most have painfully learned a better way, and an effort to establish Bible order is now considered of more importance among us.

N. B. Let all preserve the Covenant and Constitution. C. P. Dow.

'TIS THY WILL.

Folded closely in thy bosom,
Savior, let me lie;
Till the tempest gathering o'er me,
Beating all around about me,
Passeth by.

While the furnace fire is burning,
Hold me, hold me still;
May I feel while trembling, quivering
With the pain through all my being,
'Tis thy will.

'Tis thy will, O loving Father,
'Tis enough to know,
That thy hand the fire is kindling,
That thou knowest all my sufferings
Here below.

Though this earthly house is shaking,
Tottering to the fall!
I've a glorious mansion yonder;
Thither let me gladly hasten,
At thy call.

By the river side I'm waiting,
Now thy voice to hear,
Calling, "Come, the feast is ready,
"Gird thy bridal robes around thee,
Never fear."

What have I to fear, dear Savior,
Thou hast conquered sin;
Then through grace I'll cross the river,
And with songs of joy triumphant,
Enter in. —*Selected.*

CRUX DE CRUCE.

IS PIUS IX. THE LAST OF THE ROMAN PONTIFFS? ST. MALACHY'S STRANGE PROPHECY.

Is Pius IX. the last of the Roman Pontiffs? The curious prophecy attributed to St. Malachy, archbishop of Armagh in Ireland, and who died in the arms of the "last of the fathers of the church," as the French proudly call Bernard of Clairvaux, distinctly asserts that he is. In that alleged inspired dream, the Irish patriarch gave the number of popes that remained yet to come, giving to each of them an epigrammatic mark by which he could be concisely distinguished, and the sign he attached to the pontiff who closes his hazardous enumeration corresponds, in a remarkable degree, with the venerable Holy Father, who, perhaps at this instant, has the death rattle at the door of his chamber. That sign is the three Latin words, "*Crux de Cruce*," which is interpreted by some Catholic authorities to signify the persecution of the cross from a cross—that is, that the pope suffers crucial affliction from a royal power, which has the cross for the chief emblem on its escutcheon of authority. And this, as has been said, points the finger at Victor Emanuel. In his kingly emblems, the cross surmounts everything. If we mistake not, Father Garesche, a learned Jesuit priest, in a lecture which he lately delivered not far from New York, gave this interpretation, as explicitly as fine language could make it, to the "Crux de Cruce" of the ancient metropolitan of Armagh.

The *Herald* does not pretend to settle the authority of St. Malachy's prophecies. But it is as clear as the sun in the meridian that the words "Crux de Cruce" are in singular agreement with the relations between Pius IX. and the first monarch of United Italy. And, that being the case, it is an interesting and serious question. Is Pius IX. the last of the Roman pontiffs? It is a startling question. Its proper form is, Is the great Roman Catholic church sentenced to death? For, no pope, no Catholic church, Catholicity cannot survive the papacy for one second. And Catholicity is a thing of no small radius, diameter, and circumference. St. Malachy, therefore, or whoever wrote in his name, gave ground for putting a question of tremendous magnitude. A short time, however, will quite solve the curious interrogation, for it cannot be long before the Holy See will have a new occupant, or cease to be the great central religious altar of more than three-fourths of the vast population of Christendom.

In the meantime, Pius IX. is, in all human probability, on his death-bed; and the noble old man—with face one of the finest Rome has witnessed for many a day—has the world watching at his couch.

Let us see who these watchers are. The king of Italy has his mind on the spot with particular anxiety of manner.

Prince Bismarck, who, by recent statutes, has made the emperor the high priest of the German people, and who ardently wishes that there may never be another supreme head of the Catholics, is attending to the Roman telegrams, to the exclusion of every other duty.

M. Thiers, [late] President of the French Republic, and, though a Protestant, a firm upholder of the papacy, is on the *qui vive* with all the activity of an aged statesman of genius for the first intelligence of an event which he knows will move Catholic France to floods of tears and sighs of true devotion.

Francis Joseph, of Austria, is in constant communication with his ambassador at the Vatican on the fluctuations in the health of the illustrious patient.

The Count de Chambord, who once had impassioned hopes that Pius IX. would place the crown of St. Louis on his temples, and the sword of Henry the Great in his hand, is in unfeigned grief over the apprehended dissolution of one for whose rights the royal blood in his veins was always ready to flow.

The Turk at Constantinople—the Prince of the Crescent, the successor of Mohammed—esteemed this octogenarian primate of the cross as if Rome had never inspired crusades to fight against Saladin for the recovery of Jerusalem, as if there never had been a battle of Lepanto, as if there never had been a Charles Martel and plains of Poictiers, he is listening for the first intimation of his death, that he may honor his memory by putting crape on the standards of the Ottoman Empire.

The Czar of Russia, it is said, hated Pius IX. with a bitter hatred, and he is impatient to be informed that the pontiff has breathed his last.

Victoria, Protestant queen of a great Protestant nation, whose first kings are saints in the Roman calendar, has her tender ears open for the sad news that the Holy Father is dead. She congratulated him on the day he was fifty years a priest; she congratulated him on the day he was twenty-five years a pope; when she learns he has expired, she will give to his name, and to his virtues, and to the great office he so filled, the good private homage of her heart.

Finally, all the churches feel the most intense interest in this death-bed. Around it it is easy and just for the imagination to conceive clustered all the great leaders of the Protestant forms of faith, anxious with the conjecture and ready to seize the hope that with Pio Nono the "scarlet woman of the Apocalypse" may die, and give up her soul forever. But in a particular position and with pre-eminent right, and, though last in the enumeration, yet the most natural in it, around this memorable death-bed stands the whole Roman fold, 300,000,000 in number. Never was sovereign pontiff so loved by Catholics as Pius IX. He was and he is to them no self-made cleric, but the very vicar of God; grand to look at; most noble in his disposition; an angel in every virtue; a second Prince of the apostles in all respects; the most outraged of all holy men, and the very ideal of their hearts and understandings.

Whether the Catholic faith is true, or not true, this is the way the Catholic people of all the earth have centered their fondness on Pius IX.; and sore are they within at learning that his long reign over them is at last at its end; and when they shall read that he is no more, copious will be the tears that will flow from their eyes, broken will be the sobs with which they will pronounce his name, and ardent will be the prayers that will penetrate the clouds for the sanctification of his spirit. It is a splendid mark of religious faith, and a splendid tribute to illustrious worth. Far be it from all to give it a wanton insult.

These facts give an idea of the interest that is concentrated on the sick couch or the death-bed of Pius IX.

But there is one watcher of this death-bed who is entitled to special consideration. It is the king of Italy. He has long wished for the death of the pope; for the pope kept him long out of Rome, on which he set his heart, and now that he has Rome, he is filled with uneasiness while the pope lives. Well may he wish that the mediæval prophet of Armagh, or whoever wrote in that ascetic metropolitan's name, issued a true prophecy when he made the pope of the "Crux de Cruce" designation the last of the Sovereign Pontiffs.—*N. Y. Herald.*

A SCIENTIFIC SENSATION.

To the Editor of the Kansas City Times:

A friend of mine residing in Florence, an American man of science, traveling for the sake of his health, lately wrote to me as follows:—

"I have attended the meetings of one of the numerous scientific *coteries* with which Italy is blessed. In one of them a subject was broached which if generally known would startle the whole civilized world. One of the members, a man whose name is known in both hemispheres, asserted that the celebrated Donati (who lately died much regretted by scientific men) had ben a victim, not to disease nor to time, although he was in a "green old age," but to nervous excitement, or *fright*, caused by a discovery which he had made of great and even *agonizing importance* to the human race.

Donati had for many years been employing his unbounded energy in exploring some of the "hidden things in astronomy." Of these investigations he kept a strict record, of *solar phenomena* especially. He constructed an instrument by which he could calculate the earth's exact place in the great ellipse that it travels around the sun, and also, in his own estimation, its distance from the sun, although in this latter point, he was not universally credited by his scientific colleagues. He never failed to make minute daily records of the result of his observation, and to this custom he owed his fresh discovery. On the very day that the cable was laid, his instruments showed that the earth like some vast ship towed by invisible hands, was drawing nearer to the sun. Every month after that epoch, its distance was perceptably lessened, as shown by his instruments, much more delicate than telescopes or the human eye.

When the French cable was laid, there was an acceleration very marked in this attraction to the sun. Donati thought that this movement was increasing in a geometrical ratio(?)

He explained this alarming fact by certain reasonings based on the connection between gravitation and magnetism, which I suspect my friend was hardly able to follow.

His conclusion was this: That in twelve years, the climate of Europe would become tropical if not unfit for human existence, and that in a few more years this globe, which with all its faults we love so well, would be precipitated into the sun.

It seems that Donati had in vain tried to bring this matter before the Italian Government (hoping through it to reach the nations most interested in oceanic telegraphs), but that war and politics had prevented any notice being taken of his representations.

He thought that if America and England could be induced to examine his data and proofs, they, seeing the tremendous consequences of man's tampering to far with the machinery of nature, would speedily cause these cables to be things of the past.

His failure induced him to think of private enterprise, and several wealthy Italians, amateurs of science, combined together, chartered a brig and expensive machinery, and by their patriotic (although patriotism is too petty a name) efforts produced the first break in Field's cable, laid by the Great Eastern. Donati's instruments quickly showed that the earth was nearing its normal ellipse. But the break was quickly repaired, and once more the earth commenced its infinite spiral journey to the flames!

Donati's health gave way. Age and disappointment hastened his dissolution. A few days before his death he carefully sealed up all his manuscripts, with directions that they should not be opened for five years."

So much for my correspondent, Mr. Editor. Make of him such use as seems best to you. I am, yours respectfully,

Borland, Kan. J. B. LEGENDRE.

REST AT HOME.

WM. D. TUCKER.

We are waiting for the dawning
Of the bright celestial morning,
When the clouds of glory breaking
Will reveal our Savior's coming;
Then the loved ones who are sleeping,
And for whom we now are weeping,
Will awake to die, no, never,
But with Jesus shall forever
Rest at home.

When in the blessed new-earth home
With Jesus, we shall never roam;
But angels bright, and loved ones meet,
To rest at our dear Savior's feet.
Then pain and death shall flee away,
And sorrow end in gladsome day;
There we shall meet to part no more
On Canaan's fair and fadeless shore,
And rest at home.

There shall the "tree of life" e'er grow,
There shall the crystal river flow;
There we will join the throng to sing
Glad praises to our heav'nly King;
There we shall walk the streets of gold,
And rest from care in that bright world,
Where Jesus we'll delight to see,
And joy in life eternally,
To rest at home.

Yes, we're waiting for the dawning
Of the bright celestial morning,
When the clouds of glory breaking
Will reveal our Savior's coming;
And our hearts with joy are beating,
As the moments swiftly fleeting,
Tell to us that time is ending,
And that Jesus soon is coming
To give us rest at home.

Haydenville, Mass.

BEARING GRIEF.

"I hold it to be a truth of great import that while grief ill-borne demoralizes and deteriorates, grief well-borne,—borne with fortitude, patience and wisdom,—yields the soul a bountiful harvest of compensations. Increased moral power is developed by this battle with pain. It is easy to surrender and give way to despair; easy to complain, and mope, and forget the wants of the world in our own private misery; easy to become so absorbed in the indulgence of our own emotions, that by degrees we lose the consciousness of high duty to mankind. But it is very hard to suppress the pain in our hearts, and pluck out of the wound the barb that has pierced us. Yet grief is disintegration of character, unless we subject it to this heroic treatment. Before the first outburst of the tempest we are overborne, and we inflict useless agony on ourselves if we choose to break rather than to bend. In a stern struggle with disaster, nevertheless, lies its only power to bless us in the end. The effort we must make, painful as it is, to get the mastery of our own soul.

There is no sadder sight than to see one permanently crushed and broken in spirit under sorrow. And there is no grander spectacle than that of a free soul rising superior to evil, distilling honey like the bee of Samarcand, out of poison and death. Vigor of will and nobility of character are to be learned nowhere but in the stern school of misfortune."—*F. E. Abbott.*

HOME AND HEALTH.

NINE REASONS AGAINST TOBACCO-USING.

Christians cannot use tobacco,

1. Because it is a filthy habit, as all will allow. God has emphatically condemned all uncleanness and filthiness. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5: 3, 4. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

2. Because it is contrary to nature. God never gave any human being a natural taste for tobacco. On its first introduction into the system, nature rallies with all its powers to expel it; hence it produces vomiting, faintness, etc. Some plead, that God never "created anything in vain," and as he has created tobacco, it must be good to use it just as they do. Very well; God created the thistle, the mullein, and the toad-stool, too. Why don't they chew them?

3. Because it does not glorify God. As the tobacco-user defiles all around him by his filthy juice, or impregnates the air with its nauseous fumes, can he look up to heaven and say, "I thus glorify God." No, he would not dare to do it. But the Holy Spirit has said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. No tobacco monger can do this.

4. Because it simply gratifies a lust of the flesh. The one uniform reason that tobacconists give for using it, is, that they have become used to it and love it; it tastes good, and they cannot make up their minds to deny this appetite. But hear the word of the Lord again; "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Rom. 13, 14. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 16, 24. See also Eph. 2: 3; James 4: 3.

5. Because it is idolatry. That we may make a god of the appetite, is clear from Paul's language, Phil. 3, 19. Of those who are governed by their appetite, he says, "Whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things." What appetite is more enslaving than that unnatural one for tobacco? None. To gratify this, a man will deny himself of his necessary food and raiment, will let his wife and children suffer want and privation, and will neglect his most pressing business at any time. I have seen all this myself. If a man was out of tobacco three days, and could go at evening to the house of God to worship the Lord, or five miles to the village and get his tobacco, at which place would he be found? At the latter every one knows. Then which god does he love best? the Lord, or his tobacco? "Thou shalt have no other gods before me," reads the first commandment.

6. Because it is a poison which destroys the health and life of those who use it. "Tobacco is one of the most deadly narcotics found upon the list of poisons." N. B. Coles, M. D. Abundance of testimony might be given on this point, but it is not necessary here.

7. Because it defiles the garments, flesh, blood, and brains, of the body, which is God's temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. Tobacco penetrates and defiles every fibre in the whole system. Let tobacco-users beware.

8. Because it destroys the graces of the mind. The moment a tobacco-user is deprived of his accustomed tobacco, he becomes irritable, peevish, cross, and snappish to all around him. This all know to be true. This is the effect of tobacco. All this is directly opposed to the work of the Spirit. Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance." Gal. 5; 22, 23.

9. Because it is worse than squandering the means which God has committed to our care over which we are only stewards. The Scriptures very plainly declare that all we possess is only committed to our care by God, and that we are accountable to him for the use we make of it. See the parable of the talents. Matt. 25: 14–30. Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3: 9. As the poor man hands out from one to five dollars for his filthy weed, and knows at the same time that his family needs that money, or that he owes debts that he ought to pay with it, can he say that he is honoring God by using his money to gratify his filthy, unnatural, health-destroying appetite? He must be far gone in depravity if he does think so.

Thousands of men, whose families are in needy circumstances, whose children are not being educated as they ought to be, "because father is not able to send them to school," and who are giving little or nothing for the cause of Christ, are nevertheless paying from ten to forty dollars per year for tobacco! What a fearful account such will have to settle with their Maker! To such he says, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 2.

Many often say to us, "I use tobacco, and intend to, till you show me by the Bible that it is wrong, then I will give it up." Of course we cannot read from the Bible in so many words, "Thou shalt not use tobacco." It was not known in those times. But we do find many of its leading attributes and effects, when used, directly condemned by the Bible. Hence it is just as plainly condemned by the Scriptures as though it had said, "Thou shalt not use tobacco."—*Review.*

WASTE NO TIME.—After allowing yourself proper time for rest, don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once and finish up squarely and clearly; then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dwadlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let us tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

NECESSITY OF SLEEP.—"A man who would be a good worker," says Beecher, "must be a good sleeper." The quality of mental activity depends upon the quality of sleep. Men need on an average eight hours of sleep a day. A lymphatic man is sluggish, moves and sleeps slowly. But a nervous man acts quickly in everything. He does more in an hour than a sluggish man in two hours, and so in his sleep. Every man must sleep according to his temperament—but eight hours is the average. Whoever by work, pleasure, or sorrow, or by any other cause, is regularly diminishing his sleep, is destroying his life. A man may hold out for a time, but the crash will come, and he will die. There is a great deal of intemperance besides that of tobacco, opium or brandy. Men are dissipated who overtax their system all day, and under-sleep every night.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 956. BOSTON, WEDNESDAY, FEBRUARY 25, 1874. VOL. XXXVIII.---NO. 21.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE RIGHTEOUS REIGN.

It will be order then,
Under the sceptre of a holy King,
Each creature, low and high, angels and men,
To the great concord sweetly ministering.
Self-will unknown, true harmony restored,
Happy obedience to the righteous Lord;
The multitude of wills all lost in one—
The will that rules from the eternal throne.
Disorders, strifes, confusions, groans, and cries,
Then ended in the endless harmonies!
O age of order, how we long for thee,
In these chaotic days of dark perplexity!

It will be freedom then!
True freedom such as nations never saw,
Even at their freest, in the days of old—
The freedom of submission to sure law;
Freedom from self and sin, and lust and gold;
Subjection to the truth, which maketh free;
Surrender of the intellect and soul
To a divine and sweet captivity.
O age of freedom! how we long for thee,
In these proud, self-will'd days of spurious liberty!

It will be morning then!
Morn of the long, long looked-for golden day;
Pure summer sunlight, dropping only health
And never-shaded joy, without one ray
Of poisonous bitterness to scorch or sear;
But calling up creation's boundless wealth
And beauty bright through all the eternal year,
The old sad night forever passed away.
O morn of love, when, when wilt thou appear?

—*Prophetic Times.*

TENDENCIES OF THE TIMES.

One of the most conspicuous peculiarities of the age, is the projection and pursuit of schemes for the cure of the social and moral evils that prevail. There is a general feeling, not only that reformations are needed, but that they are practicable; and plans are accordingly devised to educate the ignorant, to restrain and correct the lawless, to raise the degraded from debasement, and especially to communicate the blessings of religion to those who are destitute of them, and spread refinement, virtue, and enjoyment, through the whole community; and many are led by the efforts that are made to carry out these plans. and the success that seems to attend them, to entertain the belief that a rapid improvement in the character of the population is taking place, and that ere long a far purer religion and a higher measure of happiness than has hitherto been known, will generally prevail. Much is certainly done to stem the tide of immorality and irreligion that swells on every hand, and the indications of the future are incomparably more favorable than they would be, were the efforts that are made to spread the blessings of the gospel discontinued. Yet those who indulge in these expectations of a speedy renovation of society, seriously impose on themselves, we think, by looking too exclusively to the good that is apparently accomplished, and not to the sin and misery that continue unreached; and still more, perhaps, by framing their views of a perfect society by an inadequate standard.

There are not a few who seem to take their own families, churches, or neighborhoods, as exemplifications of all that religion is ever to accomplish for mankind; and were the whole nation raised to that range of cultivation, orderliness, and piety, it would equal their beau-ideal of the millennial age; while there are others who appear to form their notions of the character and condition of the irreligious and miserable generally by what lies within their sphere of observation, where the restraints of education, law, and religion are felt; and overlook the deeper degradation, the fiercer passions, the more appalling crimes and miseries that exist in the vast circles beyond. Were they, on the one hand, raised to a just perception of what the love, faith, sanctitude, and wisdom are which the gospel enjoins, and to which the children of God are to be exalted when the knowledge of him shall fill the earth as the waters cover the seas; and on the other, had they a clear view of the condition of the crowd around them; were they to catch a glimpse of the utter alienation from God, the malignant affections, the terrible crimes, the hideous degradation, the frightful miseries of a great city for example like this, the good that exists would shrink from the vast dimensions they ascribe to it; and the redemption of the world, instead of being about to be completed, appear scarcely begun, and impossible without an immeasurably more efficient interposition of the Almighty.

If, as many maintain, the world is on the point of a vast reformation; if the nations especially that are civilized are on the verge of a general conversion; if the efforts that are now making by the church to carry the gospel to every tribe and every individual, are soon to be crowned with success, and all false beliefs, false worships, indifference, and hostility vanish from the earth, and be succeeded by universal faith and holiness; the indications of that happy change ought especially to be visible and conspicuous here, where the gospel is to such an extent already known, and where exertions are made on so large a scale to communicate its blessings to all who are yet destitute of them. The streaks of the dawning millennium ought to shoot up the horizon here, earlier and with a brighter glow than anywhere else. What then is in fact the religious condition of this great people, enjoying the gifts of the gospel in a higher measure than any other, and possessed perhaps more generally than any other with the idea of an approaching moral and religious reformation? What is the state of the general mind? What are the tendencies of the church? What likelihoods are there that the number of true worshipers is now to increase far more rapidly in proportion to the population at large than heretofore? What signs are there that atheism and infidelity, the perversion of the gospel, the rejection of its great doctrines, unbelief, fraud, falsehood, worldliness, sensuality, and sin in all its forms, are dying out; and faith, love, rectitude, benevolence, and obedience generally to the divine law taking their place?

We see not how any one who looks impartially at the character of the church and nation, and the direction in which they are moving, can persuade himself that there are any indications of such a change, or that the prospect is not rather of a relative decline of true religion, and a rapid growth of the parties and influences that are in antagonism with it.

In the first place, the nation was never more thoroughly pervaded through all its ranks by a spirit of worldliness; an eager desire of wealth; a love of gay and irreligious pleasures; and a passion for conspicuity and power, than at present. The passions that find their gratification in those forms, are raised to an unusual energy of excitement, and are impressing their character in a very emphatic manner, especially on the active and rising generation. There is a general and violent rush for wealth. Vast crowds at least no longer limit their views to a respectable competence, but regard riches as essential to their happiness; and struggle for them as vehemently as for subsistence itself. Nor is this passion for a great fortune confined to the irreligious, but reigns as conspicuously almost in the church as among the worldly, and is scarcely thought to be any more unsuitable in the one than in the other. If a small share of his hoard is devoted to benevolent and religious objects, a zealous worshiper of mammon may, notwithstanding his devotion to that deity, enjoy the reputation of a generous and liberal disciple of Jesus.

This hungry and grasping worldliness, however, is one of the most indubitable signs of the absence of religion. That passionate and sordid love, is an idolatry that cannot consist with the love of God. Where the treasure is, there will the heart be also. If any man love the world, the love of the Father is not in him. Now are there any indications that this eager pursuit of wealth, of power, and of pleasure, is likely soon to be abandoned? Are there any signs that a great change in the popular estimate of them is about to take place?—that their ardent devotees are on the point of relinquishing them, becoming humble, self-denying, and spiritual, and turning to seek that inheritance that is undefiled and eternal in the heavens? Can a change more entirely against all appearances be imagined? Can a revolution more wholly out of the circle of probabilities be conceived than that they should speedily, under the promptings of the religious influences that are now exerted on them, renounce these pursuits which so absorb them, and become as distinguished for a just estimate of the treasures of this life, as they now are for their excessive love of them?

No one will pretend it. All the tendencies are in the opposite direction. Nothing can be more certain than that this determination to be rich, and to live in luxury and fashion, by which so many fall into foolish and hurtful lusts that drown them in destruction and perdition, is likely to continue and reign in the generation that is about to enter on the bustle of life, as absolutely as in those who are now absorbed in the strife, and to keep alive and nourish the brood of malignant passions and fraudulent arts that have ever formed its train. What more emphatic token is there that they are not to be temples of the Spirit of God?—that they are not to enjoy his presence?

In the next place, there never were worse principles avowed by great numbers than at present, nor more decisive evidences of their unchecked predominance given in irreligious lives, and debasing and enormous crimes. The crowd of open and contemptuous rejecters of christianity was never greater than at present. Nor were bolder endeavors ever made to give a general prevalence to positive irreligion. The enemies of the gospel do not any longer retreat from the public eye, or veil their hostility under feigned professions of respect. They are undisguised in the avowal of their rejection of it and of God, and in their assertion of their right to make their own laws, and seek their supreme good in whatever pleasures their passions prompt them to pursue, and the means within their reach enable them to enjoy. Nor did lawless principles ever reign in a greater number of breasts and give birth more frequently to violent and atrocious crimes. The papers are daily filled with recitals of thefts, brawls, outrages, and murders. The police of the great cities has become inadequate to the protection of property and life. The multitude who thus either openly renounce the authority of the Most High, or in effect make themselves their law, was never greater than at present.

What likelihood now is there that this vast crowd—many of whom, having had their birth abroad, have been nurtured in the worst forms of atheism, and trained to the indulgence of the most debasing appetites and passions—are about to be arrested in this career of sin, and become the rapt adorers of Jehovah?—the spotless followers of the Lamb? Are any signals of such a change seen in their principles or habits? Do any of the influences that now reach them promise to work so stupendous a revolution? Are there any schemes of agency projecting by the church that will be more likely than those employed heretofore to prove the means of their reformation? Surely no one will pretend it. The indications are altogether in the opposite direction. The evil immeasurably transcends the counteractive powers that are as yet arrayed against it; and is likely, in place of declining, to grow in strength and gain a wider sway.

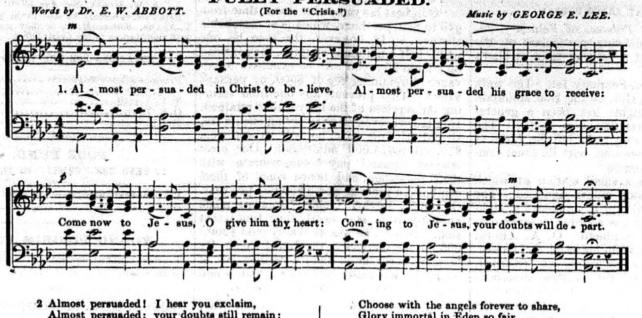
In the third place, there were never more powerful agencies employed for the propagation of error and irreligion. Atheism, infidelity, and all the false forms of Christianity have now regular organizations for their support and diffusion. Each has a party who unite in avowing and advocating it, and each party employs the press and the living teacher, and makes systematic efforts to spread the knowledge of its principles, and gather proselytes. Large funds are devoted to the circulation especially of tracts, periodicals, and books, in which the great truths of Christianity are assailed and traduced, and atheism and infidelity taught in the most subtle and imposing forms. Universalists, also, those who hold that the impenitent are to be exempted from punishment by annihilation; the deniers of Christ's divinity and atonement; Swedenborgians, the disciples of modern pantheism, the deniers of the Spirit's influences; Puseyites, Catholics, Mormons, and other errorists, are as active and zealous as the friends of truth in the diffusion of their doctrines, and make as large appropriations for the purpose probably of their property. There is not a solitary class of false believers, no matter how daring and mischievous their sentiments are, who deem it their policy to conceal their light under a bushel. They all stand forth in the open day, proclaim their doctrines, claim for them the sanction of reason or revelation, and employ such enginery as they can command, to give them a general currency. The number of preachers, lecturers, and teachers of these several classes who are engaged in inculcating their doctrines is very great; the array of tracts, periodicals, and books issued by them exceeds a hundred fold, and not improbably a thousand fold, the publications that are circulated for the purpose of counteracting them, and the multitudes whom they reach and influence are immense.

What symptoms now are there that these powerful parties who are thus engaged in warring against the truth and propagating fatal error, are suddenly to be arrested in their career of propagandism, and sink into inactivity, or turn to the reception and inculcation of the gospel which they now reject? Are there any indications that their zeal has begun to flag, that they have become distrustful of their peculiar sentiments, or that the public are no longer disposed to listen to their teachings? Was there ever a period before when they appeared in such strength, made more strenuous efforts to accomplish their ends, or met with more signal success? Has there been a time when it was more apparent than it now is, that those who hold the truth are not likely to oppose any efficient counteractives to their influence? No one will be so absurd as to pretend it.—*Prophetic Times.*

(*To be continued.*)

FULLY PERSUADED.

Words by Dr. E. W. ABBOTT. (For the "Crisis.") *Music by GEORGE E. LEE.*



2 Almost persuaded! I hear you exclaim,
Almost persuaded; your doubts still remain:
Not quite convenient! O do not delay,
You will be lost by remaining away.

3 Almost persuaded! but still you refuse;
Almost persuaded! why will you not choose?
Choose with the angels forever to share,
Glory immortal in Eden so fair.

4 Fully persuaded, then Christ is believed;
Almost persuaded, the Spirit is grieved:
Stay, gentle Spirit! O do not depart;
Fully persuaded, I give thee my heart.

"SO RUN THAT YE MAY OBTAIN."

J. M. QUIMBY.

This seems to imply a possibility of running and not obtaining. The apostle says in Heb. 12: 1, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us *run* with patience the race set before us." So we learn it is a race for a prize, and I am glad the prize is not for one only, but we all may obtain one. Many of us have entered to run the race, but shall we all gain the prize? We may if we will.

Let us notice some of the weights. Says the apostle in Eph. 4: 22, "Put off concerning the former *conversation* the old man." In the 29th verse he says, "Let no corrupt communications proceed out of your mouth;" and in the 5th chap. 4th verse, "Neither filthiness, nor foolish talking, nor jesting, but rather giving of thanks." The apostle speaks of these as weights, and how many of us have learned it by experience? When we have given way to jesting and trifling conversation, what leanness has taken the place of the Spirit of God; and we have lost our confidence, and how much it has hindered our running. Will any of us fail of gaining the prize in consequence? The Lord help us to lay aside these weights, and so run that we may obtain.

We can see that our conversation has very much to do with our running. James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Also, "If any man offend not in word the same is a perfect man, and able to bridle the whole body." "As he which hath called you is holy, so be ye holy in all manner of conversation," says Peter. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Dear brethren and sisters, do we want eternal life in the kingdom? Do we want to gain the prize, and a home in that land where death can never come, and where graves are never made, where the good of all ages are gathered in an endless eternity? Then let us lay aside these weights, heed the instructions, and so run that we may obtain. The race is almost run; the prize will soon be given. Jesus will soon come in his glory, and how we shall want to hear him say "well done," which may the Lord grant.

"ACCEPTED IN THE BELOVED."

A MEDITATION.

Grace, charity, favor from God in Christ to such as I! Looking at *myself*, it is incredible. I see nothing in my heart, or life, or conduct upon which I could rest even the feeblest argument for its truth. On the contrary, I feel that God is wonderfully patient to bear with me as he has done all these years. But looking at him as he is revealed in Christ Jesus,—the only way, in fact, in which I can look at him,—it is not only credible, but probable, certain, true! "Bless the Lord, O my soul; and all that is within me bless his holy name! Bless the Lord, O my soul, and forget not all his benefits! Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies!"

The Redeemer, our glorious Lord and Savior Jesus Christ, is the Father's Beloved One. Eminently, pre-eminently beloved is he, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant; and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." At the Jordan:—"And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." And on the Mount of Transfiguration:—"Behold, a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." In the Epistle to the Colossians he is called "his dear Son," better translated in the margin "The Son of his love." But no language can express the love of the Father to the Son. It is inexpressible, ineffable, infinite. Language fetters and limits everything it lays hold of; indeed, it does this to accommodate itself to our limited faculties; we could not understand it otherwise. But though we have no word to express, because we have no mental powers strong enough to realize, the love of God to his Son, we know that its outstreaming is so richly abundant *that it embraces us in him;* its divine, life-giving warmth draws us to Christ; its beneficent purpose, as if it could not give enough to and through the Beloved One, includes us with Christ in all the far-reaching arrangements that concern the future; and its overflowing kindness is such that it gives us now, "in him," all spiritual, gracious, heavenly blessings richly to enjoy! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins."

Well, what shall I say to these things? O God, surely thou art LOVE! I look upon and within myself, and find nothing that I can bring before thee except for the purpose of having it condemned; but turning away from a sight that sickens and kills self-righteousness, I look up to thee as the only resource left, and—yes! thou art Love—I see it written by thy command, "There is, therefore, now no condemnation to them who are in Christ Jesus." "*In* Christ Jesus!" O that I could be more thankful for this precious key-word of "the glorious gospel of the blessed God!" It is the very heart of the glad tidings of great joy, the divinely sublime proof that I—though consciously unworthy of any good thing—may bask in the sunlight of my Father's love, and feel personally sure that the Father loves the Son, seeing that he loves me "*in him.*" Thus I become a conscious witness to the foundation-truth of christianity, that God hath chosen the church in Christ before the foundation of the world. I ascend up the river of life to its very source, and find in the love of the Father to his Son a cause sufficient to account for all the gifts, and graces, and blessings he has bestowed upon his children from the first hour until now; and surely thus, moreover, I am led to feel that I live by Christ, if I know anything at all of the life he came to give. If I have "peace," it is "in him;" or hope, or love, or joy, they are all his, the blessed things of Christ which the Father bestows on me—"for his sake?" Yes! "Through him?" Yes! But there is a finer, a deeper, dearer truth still which I must not, cannot forget—"*in him!*"

But where does the recognition of this holy truth bring me? When I am weary and faint, the cowardly tempter takes advantage of the fact to throw his fiery darts at me, telling me that I have not honored my holy profession, nor done anything for the glory of God or the good of men as I should have done, I sorrowfully admit the charge, but fall back upon the central, divine and inviolate truth that I am accepted in the Beloved. "I live, yet not I!" Glorying is excluded, yet I glory "in the Lord." It is needless to bring proofs that I have not yet attained neither am already perfect, for I admit at once that which no man knows so well as myself; yet I am accepted in One who *is* "perfect," and the day comes when he will present his church—of which by pure grace I am a member—to himself a glorious church, not having spot or wrinkle, or any such thing. I shall be satisfied when I see thee, O thou unspeakably precious Savior; meantime keep me near thee, near thee! O, "abide with me!"

So, too, the recognition of this truth brings me relief when I am distracted by the confusion of tongues I hear around me. I cannot still the storm. "Christ and other masters," indeed! I sometimes fear that the other masters will shortly drown Christ's gentle voice entirely; but "that is my infirmity." I go back to my divine postulate. His church is in him; was chosen in him long before any Babels were built, or rather began to be built, for they are never finished; and his sheep will, therefore, hear his voice, whatever din there may be in the ecclesiastical world. They are all accepted in the beloved; are one with him; are the members of his body; and shall undoubtedly share in the joy and the glory of the ages to come. Thus God's eternal truths, springing out of his love to his glorious Son, become the sheet-anchor in every tempest, personal or relative, and tell me to possess my soul in patience and to "look up;" for glory will most certainly crown the edifice of which wonderful grace laid the foundation.

Copied from the *Rainbow* of Oct., 1873. May it bless others as it has us.

Yours in Christ, R. & E. S. WILLARD.
Haddonfield, N. J., Feb. 2d, 1874.

WHAT IS SANCTIFICATION?

D. N. FIELD.

Is it a special gift sometime in the course of christian life, or is it a blessing bestowed upon every disciple of Christ from the time of conversion? Is it true that christians do not receive the Holy Spirit, or become sanctified until years after they have put on Christ? There is evidently a confounding of the terms justification, sanctification and perfection, or the ideas connected with them. Every child of God is justified and sanctified, but yet he may not be perfect. It is probable that what the Scriptures mean by perfection, some of our Advent brethren mean by sanctification.

The word sanctification means separation, consecration, cleansing, purifying. To sanctify anything, then, is to separate it and set it apart from a common to a sacred or holy purpose. In addition to this it means when applied to men, not only to separate them from the world to God, *but to make them holy.* As an illustration of this definition, we read that God blessed the seventh day and sanctified it. Moses was commanded to sanctify to the Lord the first born. Again, Ex. 19: 10, "And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes." Again, Lev. 8: 10--12, "And Moses took the anointing oil and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and the foot to sanctify them. And he poured the anointing oil upon Aaron's head, and anointed him to sanctify him."

From these passages we see that Aaron was sanctified in the same sense as the altar and its vessels. As Aaron and his sons, and the tabernacle were set apart for the service of God, so christians are set apart or separated from the world to the service of God, and in that sense sanctified. They are also sanctified in the sense of being made holy in disposition and character. Hence, Peter says of christians—"Elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience." Speaking to the Thessalonians Paul says that God hath from the beginning chosen you through sanctification of the Spirit and belief of the truth." To the Ephesians he says that Christ "gave himself for the church that he might sanctify and cleanse it with the washing of water by the word." He addressed all the members of the church at Corinth as sanctified. See 1 Cor. 1: 2. In the same epistle, after referring to their former condition as Gentiles, he says, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. 6: 11.

That all christians are sanctified is still further evident from Heb. 10: 28--29. Speaking of apostates, Paul says—"He that despised Moses law died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace." So a man may be sanctified and still fall away and be lost.

There is a marked distinction between justification, sanctification and perfection. All christians are justified and sanctified, but all christians are not perfect. Justification is another name for pardon of sin, which is an act of government; and hence is something done *for* us, while sanctification is something done *in* us. Justification changes our state in law before God; sactification changes our heart and life. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; sanctification removes its power. Justification delivers from the wrath of God; sanctification conforms us to his image.

Perfection is full growth, or maturity, or ripeness. It is so used in Luke 8: 14. We are taught in Scripture the duty of going on to perfection; to be perfect as our Father who is in heaven is perfect. We may grow in grace and in the knowledge of the truth until from babes in Christ we may become fathers and mothers in Israel; or, as Peter expresses it, until Christ shall "make us perfect, establish, strengthen, settle us." Still a perfect man may sin. We are told that Noah was a just man and perfect in his generation, and walked with God, yet he fell into what we should in this age of the world call a grevious sin. Abraham was a perfect man, and yet when he was in Egypt he denied that Sarah was his wife. David was a man after God's own heart, and yet he was guilty of a terrible crime. Peter, an apostle, denied his Lord with an oath.

In view of these facts, illustrative of human frailty, let us all be humble, and remember the admonition, "Let him that thinketh he standeth, take heed lest he fall."

LIVING BY FAITH.

MRS. C. CURRY.

"When the Son of man cometh, shall he find faith on the earth?"—LUKE 18: 8.

What is the secret of our peace and happiness as christians? Are we living by faith? Living—being nourished by the words of our Father, which should be more than our meat and drink? or is the source of our life's sunshine only that reflected from the outward gifts of God's love, and which is likely to be quenched when they are withdrawn? If we are living the life of faith, we are walking in the light which visits the soul in direct rays from the Sun of Righteousness. Then we have communion with the Father through the Son. In health we feel buoyant and cheerful, and feel like letting some of our exuberance out in songs of praise, as do the birds. But are we not of more account than many sparrows? But when

"Sickness casts its chain,
And lassoes strength and will
In its embrace, we try in vain
To bid our murmuring hearts 'be still.'"

The faith that the Son of man expects to find when he comes, sings songs in the night of sorrow,—precious, beautiful songs. God will have a tried people, and those who will stand nearest the great white throne are those who have come up through much tribulation. God will find faith, great faith, mighty faith. Those who believe in the Bible, and are looking daily for Jesus, have faith; they live by faith, and faith grows upon what it lives on; so the more faith they use, the more they will find to use.

The exercise of faith begets more faith. As it is used, more faith is required and always furnished to meet the demand, and no more. "Sufficient unto the day" is the faith given, and not in advance. Only as we use it do we draw the heavenly nourishment. The faith Christ expects to find is a living faith, fruitful in good works,—not by merit. God forbid that we take our works in one hand, and beg for a home in the kingdom as an equivalent in the other. But as our faith saves us, our works reward us. Even Paul said, Moses "had respect unto the recompense of the reward." God requires us to bring our sheaves with us. That lively looking for the Bridegroom with lamps trimmed and burning is the faith he will find.

DID CHRIST MAKE THE WORLD?

T. M. PREBLE.

NUMBER THREE.

A. Morton (assisted by Ezra Abbot, Jr., LL.D., formerly "Assistant Librarian of Harvard University," and the man who "revised and completed" H. L. Hastings' "Critical Greek and English Concordance of the New Testament"), in his "Translation of the Gospels; with Notes," on John 1: 1, etc., says: "There is no word in English answering to the Greek word *Logos*, as here used. It was employed to denote a mode of conception concerning the Deity, familiar at the time when St. John wrote, and intimately blended with the philosophy of his age, *long since obsolete*, and *so foreign from our habits of thinking*, that it is not easy for us to conform our minds to its apprehension (p. 323). . . . The *Logos* of God was regarded, not in its strictest sense, as merely the Reason of God; but, under certain aspects, as the Wisdom, the Mind, the Intellect of God. To this the creation of all things was *especially* ascribed. The conception may seem obvious in itself; but the cause why the creation was primarily referred to the *logos*, or intellect of God, rather than to his goodness or omnipotence, is to be found in the Platonic philosophy as it existed about the time of Christ, and particularly as taught by the eminent Jewish philosopher Philo, of Alexandria. According to this philosophy, there existed an archetypal world of IDEAS, formed by God, the perfect model of the sensible universe; corresponding, so far as what is divine may be compared with what is human, to the plan of a building or city which an architect forms in his own mind before commencing its erection. The faculty by which God disposed and arranged the world of ideas was his *Logos*, Reason, or Intellect (p. 324). . . . . The *Logos* thus conceived of was necessarily *personified*, or spoken of figuratively as a person. In our own language, in describing its agencies—agency in its nature personal, and to be ultimately referred to God—we might indeed avoid attaching a personal character to the *Logos* considered abstractly from God, by the use of the neuter pronoun *it*. Thus we might say, 'All things were made by *it*' (p. 325). . . . The notion of the *Logos*, it is true, is obsolete; but we find something analogous to it in the use of the term *Nature* in modern times. Employed as this often is, the mind seems to rest in some indistinct notion of an agency inferior to the Supreme, or an agency, to say the least, which is not directly referred to God (p. 346). . . . .

"The *Logos*, it is to be recollected, was that power by which God disposed in order the ideas of the archetypal world (p. 326). . . . . It was his (John's) purpose, in the introduction of his Gospel, to declare that Christianity had the same divine origin as the universe itself; that it was to be considered as proceeding from the same power of God. Writing in Asia Minor for readers by many of whom the term *Logos* was more familiarly used than any other to express the attributes of God viewed in relation to his creatures, he adopted this term to convey his meaning, because, from their associations with it, it was fitted particularly to impress and affect their minds; thus connecting the great truth which he taught with their former modes of thinking and speaking (p. 335). . . . . The *Logos*, he (John) teaches was not the *agent* of God, but *God himself.* Using the term merely to denote the attributes of God as manifested in his works, he teaches that the operations of the *Logos* are the operations of God; that all conceived of under that name is to be referred immediately to God; that in speaking of the *Logos* we speak of God; 'that the *Logos* is God.'

"The Platonic conception of a *personal Logos*, distinct from God, was the *embryo* form of the Christian *Trinity.* If, therefore, the view just given of the purpose of St. John be correct, it is a remarkable fact that this language has been alleged as a main support of that very doctrine the rudiments of which it was *intended to oppose*. . . . . It is, then, of the attributes of God as displayed in the creation and government of the world, that St. John speaks under the name of 'the *Logos*.' To this name we have none equivalent in English, for we have not the conception which it was intended to express. The term 'Power of God' is, perhaps, as nearly equivalent as any that we can conveniently use. But in order to enter into the meaning of the passage, we must associate with this term, not the meaning alone which the English words might suggest according to their common use, but the whole notion of the *Logos* as present to the mind of the apostle. Adopting this term, we may say that the Power of God, *personified*, is the subject of the introductory verses of his Gospel. It is first said to be God, and afterwards declared to have become a man. It is first regarded in its relation to God, *in whom it resides*, and afterwards in its relation to Jesus, *through whom it was manifested*. Viewed in the former relation, what may be said of the Power of God, is true of God; the terms become identical in their purport. Viewed in the latter relation, whatever is true of the Power of God is true of Christ, considered as the minister of God. His words were the words of God; his miracles were performed by the power of God. . . . In regard to the personification of the *Logos* by St. John, which is a principal source of embarrassment to a modern reader, it was, as I have said, inseparable from the terms in which the conception was expressed, the actions ascribed to the *Logos* being of a personal character, and the use of the neuter pronoun being precluded by the syntax of the Greek language." (pp. 336-7.)

PATIENCE is bitter, but its fruit is sweet.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 25, 1874.

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AGENT.

"STRIVE NOT ABOUT WORDS."

There are two kinds of strife. One is to "strive lawfully," the other is to "strive about words to no profit." To strive is to make great efforts with earnestness,—"to labor hard"—"to struggle in opposition." We do not strive without some strong motive power propelling us in the exertion. This power comes from two sources, usually. It comes from either love and good-will, or from combativeness or enmity and hatred. Men in a state of nature are excited to earnest acts by an influence from the two sources. A father might earnestly labor to save his son from evil because he loved him, and strive just as earnestly to defame and injure his neighbor because he hated him. But when men become christians, they are restricted from the earnest acts produced by the power of rivalry or contention, and are only allowed to be stimulated by love and a desire to benefit.

Men contend more about little things than great matters. They contend more about "words" than principles,—more about the manner of speaking, than the matter spoken of. One man has been trained to represent a subject in a certain way, another man describes the same thing differently, and they contend about the matter and become angry as if they were advocating radically different principles, when their difference is only in words and not in sentiments.

When christians allow themselves to indulge in strife upon any subject with the spirit of rivalry, hatred or revenge, they violate a sacred principle of the gospel, and commence a course of backsliding from God. When this strife about words is allowed in meetings of worship, their winning, saving influence is invariably lost. When a religious paper is made the medium of carnal strife about questions which angels could not settle, and abstractions which cause men to play on words and attempt to explain what they do not understand, producing alienation, contention and war, its usefulness in the cause of truth and salvation is destroyed.

Good articles are sometimes destroyed by a few sentences which are personal;—other writer's words quoted and thrown into their faces in an unkind manner. Such things tend to alienate brethren, harden sinners, and defame Christ. A person holding an error (and who can say that he has none) is much more easily convinced of it by showing him the truth upon the subject in its beauty, and in a loving, kind way, than by making his error appear hideous, and representing him as very foolish and wicked for holding it.

Let all who would do good study human nature, and understand that if we would save men, we must win and draw them as the "serpent" charms, and not attempt to drive and dictate them. If any speak, write, or do anything to others with a desire to injure their feelings or reputation, they are moved by a wrong spirit, and should rid themselves of it by earnest prayer and constant watchfulness to guard against it. The Spirit of Christ produces but one motive, and that is to benefit men in all we do in our associations with them. It never produces rivalry or retaliation.

May God grant us much of the divine Spirit and a fullness of heavenly love, which will conquer self, restrain from evil, and prompt us with a mighty energy to do good unto all men.

J. C.

QUESTIONS.

We are constantly receiving questions upon Bible and religious subjects, from friends who are anxious to receive instruction, to have some snarl unravelled, some dark problem solved, or some light thrown upon that which seems doubtful and difficult to explain. We should be happy to accomodate these friends by making an effort to answer their questions, but with the multitude of cares and duties we have to attend to at present, we cannot possibly give our attention to them. Some of them we could probably answer satisfactorily if we had the time; and some of them we should doubtless be unqualified to answer correctly, or satisfactorily. We hope those who have propounded the questions will kindly excuse us, and not feel that we are not disposed to serve them with all the ability we have.

J. C.

DISCUSSION IN CALIFORNIA.

When we wrote last, we had just closed a discussion with Prof. Chaney on the subject of Spiritualism. He made the poorest defense of the system of any man we have ever met in debate; not for want of ability, for he is a strong man intellectually, gifted in speech, and would be a champion if on the side of truth.

Tuesday evening, Feb. 3d, we commenced with him the discussion of the divine origin of the Bible, and continued the debate four evenings. He framed the question as follows:—

Resolved, That the Bible is chiefly a compilation from more ancient writings, wherein were veiled in allegories the mysteries of science and morals.

He commenced by asserting that Moses copied from the Vedas of India, and that therefore the Bible was not as old as the Brahman religion, founded by Brahma. The Vedas are the oldest religious books known, excepting the Bible. They consist of 1028 hymns. These Vedas were written in the Sanscrit language. They contain a few chronicles, but no chronology; hence their precise date cannot be ascertained. The most reliable authority places the origin of the Vedas less than seven hundred years before Christ. Their most probable date is about seven hundred and forty-three B. C.; whereas Moses lived and wrote over fifteen hundred years B. C.; hence could not have copied from the Vedas, or the Brahman religion, which was the first false system established in the history of the world, of which we have any knowledge.

There is but little reason, if any, to doubt that Brahmanism came from the same source as modern Spiritualism; that is, from demons. The Brahmans claimed that the Vedas were of supernatural origin. They worshiped the god of nature, the same as do the more advanced Spiritualists at the present day. Mr. Chaney said he did not believe in any personal God that had senses, but in a *force* in nature. We reminded him that there could be no force only where bodies previously existed; hence his God was but a *result*, and not a creator; helpless, irresponsible, unintelligent force, that cannot help us; that can neither see, hear, speak, nor feel; that which we can neither fear, love nor adore. Such was the god of Brahmanism; and such is the god of Spiritualism as advocated by Mr. Chaney; therefore, instead of the Jewish religion being a copy from the Vedas, Spiritualism is the copyist.

Following Brahmanism, came Buddhism, having its origin with Buddha, who is said to have died five hundred and forty-three B. C. The date of the rise of Brahmanism is ascertained in part from the commencement of Buddhism. The time between Brahma and the first Buddha is said to be about two hundred years; therefore the date of the first Buddha would determine the beginning of Brahmanism. The Buddhists have claimed that there were thirty-three Buddhist patriarchs previous to the one who died B. C. 543. This being true, the Vedas of the Brahmans would be thrown back several centuries before the first recorded death of a Buddha, B. C. 543; especially if the claim of the Buddhists be admitted, that one of their Buddhas lived "many thousand years." They say he was "eighty thousand miles in stature."—*New American Cyclopedia, vol.* 4, *p.* 67. But it is found that the claim for the thirty-three Buddhist patriarchs, before the one who died B. C. 543, is not sustained by good evidence. In the New American Cyclopedia, we find the following: "As the skillfully contrived story of thirty-three Buddhist patriarchs in uninterrupted succession is now exploded, we prefer the Cingalese date of 543 B. C."—*vol.* 4, *p.* 62.

As the Vedas were about two hundred years earlier, it would give their date some 743 years B. C.; hence Moses lived about 790 years before the Vedas were written. There is not the first particle of evidence to show that he copied from the Vedas. It is said: "All these Buddhas of the dimmest antiquity are dogmatic, mythological, and fantastic personages."—*New Amer. Cyclopedia, v.* 4, *p.* 67. "Oriental scholars now concur in fixing the date of its [Buddhism] origin about the beginning of the sixth century. B. C.—*Chambers' Cyclopedia, vol.* 2, *p.* 403. The Brahmans say: "The first being produced from the self-existent was Brahma, the great forefather of all spirits. Brahma created the heavens and the earth."—*Chambers' Cyclo., vol.* 2, *p.* 301.

Buddhism, the religion of the Hindoos, grew out of Brahmanism. Some of the Buddhist nations "have no word in their language to express a notion of a God."—*Chambers' Cyclo., v.* 2, *p.* 405. "They know no beings with greater supernatural power than any man is supposed capable of attaining to by virtue, austerity, and science."—*Ibid*. The same is true of Spiritualism. Buddha is said to have descended "from heaven as a white elephant; is conceived as a five-colored ray of light."—*New American Cyclo., vol.* 4, *p.* 61. "Buddhism knows of no creation."—*Ibid, p.* 64.

The following is a specimen of the Hindoo chronology: "The Hindoos" have "four great periods called yugs. The first . . . . lasted one million seven hundred and twenty-eight thousand years; the second, ... one million two hundred and ninety-six thousand years; the third, ... eight hundred and sixty-four thousand years; and the fourth [the present period] will continue four hundred and thirty-two thousand years." *Theology of the Hindoos, p.* 28.

The Lord gave us special help in the defense of his truth. The Bible seemed more precious than ever. It is truly alarming to see how rapidly infidelity is advancing among the people, and their great boldness in speaking against the Sacred Scriptures, our Savior, and his Father. The heaviest artillery of Satan seems to be directed now against God and the Bible. More anon.

M. G.

STRANGE TIMES.

That wickedness is rapidly increasing cannot be doubted by any one who is at all posted in the alarming frequency of the most daring crimes. As men turn away from God and the Bible, to grope in the darkness of infidelity, it may be expected that they will yield more readily and fully to the temptations of Satan, and the promptings of their evil natures. Men are becoming very bold in committing the most daring deeds. The following is a sample:—

RAILWAY TRAIN ROBBED.

The Chicago *Tribune*, of February 2d, contains the following particulars of the recent robbery of a railway train at Gad's Hill, Missouri:

St. Louis, Mo., February 1st. The train robbed at Gad's Hill, on the Iron Mountain railroad, last night, has been a general theme of conversation here to-day. The Little Rock express train left St. Louis at 9.20 yesterday morning, with its usual complement of passengers.

Gad's Hill is a small station at which trains do not stop unless signalled. The train was brought to a stand-still at sight of a red flag. It was boarded by seven desperadoes. The conductor, O. A. Alford, was ordered to give up his watch and money, which he did, but the former was returned. They then robbed the express messenger and safe, and took the registered letters from the mail-agent. While going through the cars they inquired the name of every passenger, and especially for a Mr. Pinkerton, who they probably thought had his pockets well lined with greenbacks. Among those plundered was J. S. Morley, President of the Iron Mountain Railroad. The thieves were each armed with two revolvers and a gun, and wore masks. Before the arrival of the train they had taken the precaution to open the switches, so that further progress would be impossible, and collected all the men, women, and children in the village around the platform. They are all described as being above the average height, none being under six feet.

After the robbers had seized Condnctor Alford and other train men, and placed them under guard, one of the gang passed along the line of the train flourishing pistols, and commanded the passengers to keep quiet, or they would kill the conductor and engineer. Part of the band then robbed the express and mail, taking only money, and afterwards plundered the passengers. There were only twelve male passengers, five ladies and several children on the train. The total amount of money obtained, including $1,080 from the express, was $2,344. They took only gold watches from the passengers, and returned those of General Superintendent Morley, who was on the train, and Conductor Alford, because they had their names engraved on them. The robbers also took $800 from the citizens of Gad's Hill.

The thieves are unknown, but it is thought a clew to them has been ascertained. They were traced to Black River, six miles west of Gads' Hill, but the trail was lost there. The Sheriff of Wayne County is endeavoring to organize a posse at Piedmont to scour the country for the robbers, and it is understood that the Post-office Department and Adams' Express Company will take active measures to capture them.

As we approach the end, we may expect such things to multiply. We may well pray, "Let thy kingdom come." How much we need the help of Jesus every moment. Human strength is not sufficient to stand in the great conflict now going on with the powers of darkness. If we ever needed to have on "the whole armor of God," it is now.

M. G.

CASTES IN SOCIETY.

Caste is a particular grade of society produced by hereditary distinctions, attainments, profession, or occupation. These castes are elevated or depressed according to popular opinion. In some communities that which would produce nobility and honor, in another community would produce ignominy and disgrace. Human scales which profess to give us the relative value of the character of different classes of men vary, according to the rules by which those values are determined. The divine scales never vary, but give us exactly the same decision at all times and with all classes. It presents but two castes, the righteous and the wicked. Its decisions are not varied by hereditary distinctions, worldly attainments, profession, or occupation; but are governed entirely by the purity or impurity of the heart. The human standard of valuation of the castes never recognizes the spiritual status, but the worldly—the external.

The gospel allows no distinctions or castes among its adherents. No one is allowed to say to his fellow, "master," or "father"; for they are all *one*—brethren or equals—in Christ Jesus. When any member of Christ's church allows himself to be elevated above his brethren by title, or in spirit, by consenting to receive honors of superiority, or coveting the applause of men, he is drinking in the spirit of the world, and will lose his first love. A church governed by such an influence will be divided into high and low castes, just like the world.

The advancement of true Christianity and real civilization in a community may be known by the equalization of society. The exalted will be brought down, and the abased will be elevated. But when society is by any means made more unequal in its advantages and enjoyments, it is receding from Christianity and drifting into heathenism. With God there is no partiality in the government of his creatures, therefore, the nearer men get to him, the less partiality there will be with them.

When a nation is drifting into a position of inequality among its citizens, as to profit, privileges and honor, it is going down in civilization, and tending to revolution and destruction. A government that will enact laws tending to elevate the higher and oppress the lower classes is committing suicide. When a nation elevates as rulers scheming speculators and grasping misers, it is weaving its own shroud, and digging its own grave.

According to these principles—the truthfulness of which we think but few will dispute—the world to-day is rapidly drifting to the vortex of ruin. Why is there such a universal cry of oppression among the lower classes? Why such convulsive throes among the hundreds of millions for more equality? It is because the gulf between the higher and lower classes is becoming wider and more impassable every day. The higher caste have more than heart could wish, and their eyes stand out with fatness, while the lower grade are lean with hunger, and starving where there is fulness of bread. A few, comparatively, are hoarding up the bounties of Providence, which were given, not for the few, but for all.

Hear a political editor tell a few facts relating to this subject:—

"Our best lawyers value their time from $40 to $50 per hour, which is a reasonable charge. . . . If, however, the case be one where half a million is at stake, then instead of a mere fifty you will be expected to advance a retaining fee of $500, or perhaps $1000. This prevents any one from securing the services of the lawyer thus retained. If a lawyer, even after receiving such a fee, should win the case, he will expect from $10,000 to$15,000 additional. Our *great* lawyers demand pay commensurate with their *reputation*, and hence some of them can boast a practice worth $50,000 per year. O'Connor, previous to his retirement, made annually, it is said, nearly four times that sum. Indeed, he was probably paid $200,000 for his services in the Jumel case. He is now worth more than a million, all of which he has made by his own genius and industry."—*Concord (N. H.) Monitor*.

Providence gives our world about what its real needs demand, and will the masses who are enlightened long suffer a few to grasp much more than they need, and deprive them of the comforts of life? Never! Such a state of things cannot long continue. Look at this subject as presented from a political stand-point.

"HOW ONLY THE DECLINE OF THE AMERICAN REPUBLIC CAN BE PREVENTED.

The next century will show us social changes material, in my opinion. Great changes in the relations of capital and labor; great changes in the position of woman; changes in the nature of government, in the relations of Church and State—these are the prominent facts of the next one hundred years. If they come, well. If they do not come, that boy is born, to-day, who, like Gibbon, when he wrote the "Decline and Fall of the Roman Empire,"—that boy is born, to-day, who will write the decline and fall of the American republic. Because to any thoughtful man it is evident that the grasp of associated wealth in an age when the sin of not being rich is only atoned for by the effort to become so; the grasp of associated wealth of bank and railroad and manufacturer on legislative independence, on the possibility of individual independence, is so rigid and despotic and inevitable that, unless we evade it by some great social changes, it won't be possible for this republic to survive. We see a power infinitely grander than that of the feudal barons of three hundred years ago, infinitely more irresistible than that. To-day, Mr. Gladstone said, speaking of the Church,—the disestablishment of the English Church: "We cannot trust the Church beyond the clasp of the Government's hand; as a rival power wielding £90,000,000 sterling, it is too grave a charge to the British Government." Ninety million pounds—$450,000,000—too grave a charge for the British Government, three times as strong as ours; and yet one man, the head of the Pennsylvania Railroad—Mr. Scott—wields $450,000,000, and the very sweep of his garments as he marches east from San Francisco to Philadelphia is more than sufficient to sweep down Legislatures as he goes. I look for no safety here except in great social changes. I believe that the day is gone by in this country when you can get half a man's power out of him on a system of wages; it was possible two hundred years ago. Ignorant, short sighted, narrow viewed, the dependent laboring class accepted the best they had offered them, and lived from day to day and hardly overlooked the margin of another week; they were contented with the system. But intelligence, education, responsibility, the ballot, a share in the Government, has dispelled all that content, and unless we have co-operation, unless we have labor taken into a great copartnership with capital, labor will tear capital to pieces. That is in the future."

THE REPUBLIC IN EUROPE.

"Now, these changes which impend over us are impending over Europe. I think the republic in Europe is much nearer than many imagine. The republic in Great Britain is much nearer than many imagine. There is but one great bulwark, to-day, in the way, and that is land. There is nothing in the Church or the State or the Lords that would delay for twenty years the advent of the republic, because the same change has come over the masses there as exist here. Arch and Bradlaugh, and the masses behind them, they understand human nature, and the claims of every man born on the soil to recognition better than people think or allow. The moment they break down the aristocratic bulwark of the land owned by three hundred thousand men, the waters are out and the flooding sea; down in the vast abyss go the turrets and towers of old institutions, and the frigate of the British republic is anchored forever on the Thames. I believe, too, in the nearer advent of republicanism in France than any imagine. There is no Bonaparte left, thank God, and hardly a Bourbon left to rally under. The Duc d'Aumale's character and private views are the best introduction of any of the family, but even he cannot drag France back to the Bourbon dynasty, and the very necessity of the hour will bring France back into the arms of a great soldier or a great statesman. German arrogance looks over the border and France's pride has sworn the deepest oath that another generation shall not pass without revenge. There is no Bonaparte or Bourbon, but Sedan must be avenged. France will follow in the steps of any energetic man, and the right man will come. See the state of Spain to-day. Spain has no king and no queen to make a claim whose character could bear four hours' investigation. Spain floats into the hand of soldier or statesman from the very want of a dynasty. Look back in England; in all her political periods, what carried her back to the throne? The existence of some daughter or cousin or second son with ability. Spain has got nothing such, and consequently all the forces of Europe are in wild disorder to-day, that crash and jostle against each other like frigates in a storm. But underneath, in the near future, there seems to be but one possibility that national pride can be satisfied, that national position can be gained, only in a constitutional monarchy, which is nearly a republic or in a republic. France, as a monarchy, must be a third-rate power; France, as a republic, will govern Europe. This is the motive that carries the Frenchman back."—*Boston Journal*.

Who will be the "great soldier, or the great statesman," to hush the elements of this terrific national storm in silence, and evenly balance human society, so that equality and justice shall rule the world. The Great Immanuel—the King Eternal. He will put an eternal end to human partiality and satanic bigotry. He will raise to peerage with angels all who love him, and give them the riches and everlasting blessedness of his glorious kingdom.

J. C.

NOTICE.—We are all out of the No. of *Crisis* containing Spurgeon's *Sermon*.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society*.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$371.87
"A Friend"	16 00
T. E. Arnold	8.75
O. B. Town	5 00
Mrs. E. Fletcher	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$43.00
O. B. Town	5.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$13.75
O. B. Town	5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3.026.12
Sidney Hall (on pledge)	100.00
Frost Johnson "	25 00
Sr. A. E. Bennett "	5 00
O. B. Town	5.00
P. S. Ward	2 00

THY CHILDREN SHALL COME AGAIN.

C. H. SHEPHERD.

Jeremiah 31: 15 reads, "Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not." This prophecy was fulfilled in the infancy of our Lord Jesus Christ, when Herod, that wicked king, slew all the children of Bethlehem from two years old and under. Therefore it is not strange that the prophet said "lamentation and bitter weeping," when he saw by the prophetic eye those mothers of Bethlehem bereft of their children. They were torn from their embrace—murdered before their eyes, and they refused to be comforted.

But the Lord did not leave them comfortless; but says, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." The Lord understands his promise fully. He is too wise to err. In all his attributes he is infinite; therefore, we could not suppose for a moment that the Lord would give those finite creatures who were in deep anguish, lamenting for their slain children, a false hope. He knew whether those very children could come again from death's dark shade. He knew he could fulfill his promise; therefore he made the promise, "thy childdren shall come again." Yes, your children, Rachel! you will know them as yours. Blessed be God for words like these! What comfort would this language have been to Rachel if she had not believed that the Lord would restore to her her children? I answer, none; but she could trust him, believing his word.

There is hope, not only for Rachel but for all who have children in the enemy's land. How many mothers have been comforted by these words—"Thy children shall come again to their own border"—when they have seen the last flickering spark of life go out, their home made desolate, and their little ones carried to their last resting place. The morning will soon dawn, and all who sleep in Christ will awake. Blessed dawning!

Melvin Village, N. H.

CONFERENCE REPORT.

Pursuant to notice, on Thursday evening, January 29th, the Quarterly Conference met at Reed meeting-house, Richmond, Me., for the worship of God. Bro. H. D. Reed preached. There was good attention. Friday morning we had a good prayer-meeting; another in the afternoon. Evening, preaching by H. D. Reed. Saturday, on account of the storm, but a few were present, and we had but one meeting. Sunday morning was pleasant. We had a prayer-meeting, and it was good and profitable. P. M. Preaching by L. Rhoads; evening again by H. S. Mitchell. We think this meeting left a good impression on the people.

We felt sad to think there was no more interest with the preaching brethren in sustaining the Quarterly Conference. Preachers present, H. D. Reed, L. Rhodes, and H. S. Mitchell. Our next conference is in May. Any church wishing to have it can send in their request.

HIRAM S. MITCHELL, Sec.

THE LATE PANIC.

Distrust is the child of dishonesty. When the people find their legislators, from President down to pettifogger, whom chance has elevated to place and power, engaged in plundering the public Treasury, speculating in Credit Mobilier stocks, voting themselves thousands of dollars "back pay," and doubling their own salaries at their own sweet wills; when it is seen that great land grants are bestowed on railway speculations, in which the people who own the land have little or no interest; when defalcations in banks, revenue offices, trust companies, post-offices, etc., are so frequent, is it a matter of surprise that the people have no confidence in public men, or that a crushing panic follows such wickedness? With an honest government, in which the people could place reliance, there could be no ground for such "scares."—*Phrenological Journal*.

MANY whom the world regards as dirt, the Lord esteems as jewels.

MISSIONARY WORK.

Wishing to move our office on the first of May next, to less expensive rooms, and having several thousand back numbers of the BIBLE BANNER on hand, which we do not wish to move, we make the following liberal offers:—

We will send one or more copies of back numbers of the BIBLE BANNER in neat wrappers post-paid, to any address for two cents per copy. This is a small part of the cost; for we have to pay postage, find wrappers, and hire them wrapped and mailed; but we believe great good can be done if each of our readers will send us ten to fifty addresses of persons who they think would be benefitted by receiving a copy of the BIBLE BANNER, enclosing two cents for each address. A friend of ours called at this office a few months since, and gave us a score or two of addresses, with two or three cents per copy for postage, etc., and we have been greatly surprised at the result. Unfortunately, however, in a financial point of view, for us, this brother selected a large number of ministers of the gospel, many of whom accepted our "year-free" offer. Hence we ask our readers to send us a large proportion of those who will be likely to subscribe. Reader, if you respond, please do so at once, and address,

THE BIBLE BANNER,
14 *Murray St., N. Y. City.*

Correspondence.

From Bro. G. W. Turner.

Dear brethren and sisters of like faith, both East and West:—After so long a time I feel it a duty to let you know what I am doing in the cause of the Master. As I let my mind run back twenty years, I remember that many of our great and good pioneers in the Advent movement are now sleeping under the power of the great monster, death; my brother C. B. T., according to the flesh, with the rest. There are others who once stood in the front ranks of the battle, but whose voices are now, for some reason, hushed into silence. I am led to ask the question, Who of all the tribes that started out shall go in to inherit the land? We must believe that a Caleb and a Joshua will be preserved to enter the glorious Canaan of rest. But while we see so much on every hand to decieve, if possible, the very elect, we are more than ever satisfied that the old Gospel ship is very near to land. Many have become ashamed that definite time was ever preached, and feel some as Jonah did after he preached to the Ninevites, and want to crawl away under a gourd-plant, somewhere, and see what the Lord will do. Others are caught in some of the traps that the devil has set to catch men in these last days.

Dear Bride of the Master, do you love God with all your soul, might, mind and strength, and your neighbor as yourself? If you do, lift up your heads; the blessed Savior said that love was the fulfilling of the law, and if we love God, he certainly loves us. And if he be for us, who can be against us, and prosper? God will vindicate his cause in due time. Let us keep at our work, and soon we shall hear the "*well done*." We want some of your ministers of God, whose hearts are fired up with love, who are treading on one another's heels there in the East, to come West. Here is room enough, and a chance to live in the good old Pioneer style,—log-houses without being chinked very tight, one grade of society, plenty of pudding and milk, pork and beans, and work enough to get a good appetite for it. And the best of all is, many good, sound minded men and women that can be gained as a Bride for the Master. I have just been laboring in Barron Co., which is not divided into towns yet, where splendid homesteads may be taken of the Government;—good land, timber and water, and where the people are hungry to hear the word of life.

Right here I want to say to the noble conductors and supporters of our good paper, the *Crisis*, that I am very grateful to you for sending it to me so long, free, for as I am not able to give away many tracts, and I preach to a good many poor people, I give away the *Crisis* and *Times*, and I find it often gets subscribers and does great good, which we can only compute at the day of judgment. Now I do hope that some good lover of the Lord that reads this will make up his mind to come to Wisconsin. The harvest is great here, and laborers are few.

God grant that we may all be kept in these perils of the last days, by the power of God through faith unto salvation which is ready to be revealed in the last time. We have need of patience, that after having done the will of God we might receive the promise. "He that is to come, will come, and will not tarry." Amen.

Eauclair, Wis.

From R. G.

The call for short letters finds a response in my heart. Much of the religious reading on our tables is not calculated to increase deep-toned piety in every day life. The inner man must be *fed* in order to grow and expand. What we need is spiritual aliment, and if it comes in a nut-shell, so much the better.

The christian life is somewhat varied in different temperaments, but the principles are the same in all. To walk life's rugged path amid struggles, trials and besetments with an even, uniform heart and mind, requires divine assistance at *every step*. Such aid is proffered, and has oftimes been received by the disciples of Christ in all ages of the church's history, especially in these last days, "upon whom the ends of the world are come."

A walk with God, daily help from his hand is what is needed now to strengthen and encourage the weary, worn travelers. This we can have in all its fullness, "good measure, pressed down, shaken together, and running over," and with it we can do all things. Help from God tells the whole story,—*hourly help*. We can have it amid the most chequered scenes, varied temptations, fiery trials and perplexities with which we are beset on every hand.

Rest, peace and quiet in the heart will cause the turmoil of business, frustrated plans and projects, family cares and domestic duties, of whatever sort, to sink into insignificance. In every pressing necessity, Christ is a "present help." No change or condition can nullify the infallible word on this point. Till heaven and earth pass, one jot or tittle shall not fail. The promises are ours; we have only to try them to prove their strength and help.

Springfield, Mass.

From Bro. E. N. Bliss.

As I have been solicited to write for the paper of what I am doing and have been doing since I came here, I will take my pen and see what I can do. This is the first time I ever wrote for the *Crisis*, and as I do not desire notoriety, I had much rather go along in my own quiet way, doing what my Master gives me to do, and look to him for my reward, than to be seen or heard of men. I am striving so to live that I may at last hear it said, "Well done, good and faithful servant, enter thou into the joy of thy Lord." But as that would not be doing as we like to be done by—for we all love to hear from the dear ones scattered abroad—and in view of what the A. A. M. Society has done for me, I feel it duty to write.

I am about thirty-five miles south of the north line of the State, and about the middle of it east and west. I came from Chicago into Republick Co., last Feb. After I arrived at Werterville, I had between sixty and seventy miles to walk to get to my destination; one day through a driving snow storm. But I arrived safely, and went to work in the name of the Lord, and he has blest me much, and has given me souls for my hire. I spent about three months last summer in the Kansas Mission Tent with the State Evangelist, a good brother whose heart is in the work. I do not think the Conference could have made a better choice; and I hope he may be re-elected to fill the office the coming year. May God bless his labors.

The cause is gaining ground here, in spite of all the opposition that can be brought against us. I have all the calls to preach that I can attend to, and my time is engaged now until the middle of April, in new fields. My work is missionary work almost entirely; and when our eastern Brn. complain of their pay, let me say that all the money I have received since I came into this State the 22nd of Feb., 1873, is $13.45. I have been here almost a year, and if it had not been for the aid sent me by the A. A. M. Society, I should have been compelled to leave the State, as my health is so poor that I am not able to do manual labor to get money to travel much. I will soon write and let you know what I am now doing, and what the good Lord has done for me. I am looking for immortality when Jesus comes, and not before.

Glen Elder, Mitchell Co., Kansas.

From Sr. L. B. Weaver.

Dear ones in Jesus:—I have been thinking how sweet it would be to have you all come and sit by me, and talk of the blessed things that are laid up for those that love Jesus. And when I think of these things, it makes me long for the morning to dawn in splendor and glory, when all the dear ones shall be gathered where there will be no more pain, sorrow, suffering or trials to trouble or disturb us. Never did I feel so weary, so perfectly sick of everything earthly, as I do now, and have for the past few months. If I ever prayed for the kingdom to come, I do now.

For years I have not suffered in cold weather as I have the past autumn and winter. When I lie here long days in such extreme pain, how I long for Jesus to come; and when pain is so severe that sleep does not relieve my poor aching body, I sigh for home, where there will be one eternal day of perfect rest and peace. How precious does Jesus appear to me; and how glad I am I sought and found him in the days of my youth, before sickness had made me almost helpless. How I want to praise Jesus face to face for his precious love, for his exceeding great goodness in accepting a weak, helpless child like me. How good he is. O, who can reject his offered mercy? who can spurn his love, and turn him away? How my heart runs out after those who do not know him as their Savior and Friend. How I want to take them by the hand and point them to Jesus.

Dear ones, will you please unite to ask the Lord, with me, to restore to me the use of my left hand and arm, and grant me the use of it, if I live, till Jesus comes. It is so painful at times it seems as if I could hardly endure it. It was better in the summer, but is much worse this winter, and I fear unless I have help soon I shall lose the use of it entirely. If it is Father's will, I can say, Amen; but pray that if it please him I may have the use of it. I need your earnest prayers, sympathies, and words of comfort and consolation.

I believe we shall soon see Jesus and be made like him, to die nor suffer again.

No. Dana, Mass.. Jan. 30th, 1874.

From Sr. O. Smith.

To all who love our Lord and Savior Jesus Christ:—Jesus said, when he went away, he would come again and take us to himself; and I believe that time is very near. O dear brethren and sisters, let us get all ready to meet that precious Friend with joy. The Lord has seen fit of late to permit the cold hand of death to come into my family and take my kind companion, now in my old age. O it did seem to me I could hardly bear up under it, but Jesus whispered, Be still, and know that I am God; and from that time the language of my heart has been, Lord, though thou slay me, I will trust in thee. I have sweet peace in my soul, for I feel I shall soon meet my companion again. We shall soon meet all those loved ones who are in the enemy's land. Yes, they will come forth! Praise the good Lord!

The people of God under these afflictions are often tempted to be impatient; but they should wait calmly for the time God has appointed for their deliverance. How important it is for us to have grace to bear our afflictions. God sees it needful for his people to be tried; and if we could see the end of these afflictions, and how they work for our good, we should have no cause for complaint. I do praise God that my faith stands in the power of God. In the darkest hour I can trust in Jesus, and have peace. How blessed it is to have such a Friend. Let us not be impatient, but in all trials look to God for supporting grace, and he will take care of the trial, and will work all for our best good and his glory. Let us keep our eye single, and be hasting unto the coming of our Lord from heaven, and so be fitted for the rest which remains for the people of God.

I am eighty years old next month. My pilgrimage is almost over, but I praise the great Jehovah that I am what I am; and my daily prayer is that we who have so much light may be more united in our ef-

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 25, 1874.

☞ Take Notice!

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks*, *compositors*, or helps in this office.

AGENT.

"STRIVE NOT ABOUT WORDS."

There are two kinds of strife. One is to "strive lawfully," the other is to "strive about words to no profit." To strive is to make great efforts with earnestness,—"to labor hard"—"to struggle in opposition." We do not strive without some strong motive power propelling us in the exertion. This power comes from two sources, usually. It comes from either love and good-will, or from combativeness or enmity and hatred. Men in a state of nature are excited to earnest acts by an influence from the two sources. A father might earnestly labor to save his son from evil because he loved him, and strive just as earnestly to defame and injure his neighbor because he hated him. But when men become christians, they are restricted from the earnest acts produced by the power of rivalry or contention, and are only allowed to be stimulated by love and a desire to benefit.

Men contend more about little things than great matters. They contend more about "words" than principles,—more about the manner of speaking, than the matter spoken of. One man has been trained to represent a subject in a certain way, another man describes the same thing differently, and they contend about the matter and become angry as if they were advocating radically different principles, when their difference is only in words and not in sentiments.

When christians allow themselves to indulge in strife upon any subject with the spirit of rivalry, hatred or revenge, they violate a sacred principle of the gospel, and commence a course of backsliding from God. When this strife about words is allowed in meetings of worship, their winning, saving influence is invariably lost. When a religious paper is made the medium of carnal strife about questions which angels could not settle, and abstractions which cause men to play on words and attempt to explain what they do not understand, producing alienation, contention and war, its usefulness in the cause of truth and salvation is destroyed.

Good articles are sometimes destroyed by a few sentences which are personal;—other writer's words quoted and thrown into their faces in an unkind manner. Such things tend to alienate brethren, harden sinners, and defame Christ. A person holding an error (and who can say that he has none) is much more easily convinced of it by showing him the truth upon the subject in its beauty, and in a loving, kind way, than by making his error appear hideous, and representing him as very foolish and wicked for holding it.

Let all who would do good study human nature, and understand that if we would save men, we must win and draw them as the "serpent" charms, and not attempt to drive and dictate them. If any speak, write, or do anything to others with a desire to injure their feelings or reputation, they are moved by a wrong spirit, and should rid themselves of it by earnest prayer and constant watchfulness to guard against it. The Spirit of Christ produces but one motive, and that is to benefit men in all we do in our associations with them. It never produces rivalry or retaliation.

May God grant us much of the divine Spirit and a fullness of heavenly love, which will conquer self, restrain from evil, and prompt us with a mighty energy to do good unto all men.

J. C.

QUESTIONS.

We are constantly receiving questions upon Bible and religious subjects, from friends who are anxious to receive instruction, to have some snarl unravelled, some dark problem solved, or some light thrown upon that which seems doubtful and difficult to explain. We should be happy to accommodate these friends by making an effort to answer their questions, but with the multitude of cares and duties we have to attend to at present, we cannot possibly give our attention to them. Some of them we could probably answer satisfactorily if we had the time; and some of them we should doubtless be unqualified to answer correctly, or satisfactorily. We hope those who have propounded the questions will kindly excuse us, and not feel that we are not disposed to serve them with all the ability we have.

J. C.

DISCUSSION IN CALIFORNIA.

When we wrote last, we had just closed a discussion with Prof. Chaney on the subject of Spiritualism. He made the poorest defense of the system of any man we have ever met in debate; not for want of ability, for he is a strong man intellectually, gifted in speech, and would be a champion if on the side of truth.

Tuesday evening, Feb. 3d, we commenced with him the discussion of the divine origin of the Bible, and continued the debate four evenings. He framed the question as follows:—

Resolved, That the Bible is chiefly a compilation from more ancient writings, wherein were veiled in allegories the mysteries of science and morals.

He commenced by asserting that Moses copied from the Vedas of India, and that therefore the Bible was not as old as the Brahman religion, founded by Brahma. The Vedas are the oldest religious books known, excepting the Bible. They consist of 1028 hymns. These Vedas were written in the Sanscrit language. They contain a few chronicles, but no chronology; hence their precise date cannot be ascertained. The most reliable authority places the origin of the Vedas less than seven hundred years before Christ. Their most probable date is about seven hundred and forty-three B. C.; whereas Moses lived and wrote over fifteen hundred years B. C.; hence could not have copied from the Vedas, or the Brahman religion, which was the first false system established in the history of the world, of which we have any knowledge.

There is but little reason, if any, to doubt that Brahmanism came from the same source as modern Spiritualism; that is, from demons. The Brahmans claimed that the Vedas were of supernatural origin. They worshiped the god of nature, the same as do the more advanced Spiritualists at the present day. Mr. Chaney said he did not believe in any personal God that had senses, but in a *force* in nature. We reminded him that there could be no force only where bodies previously existed; hence his God was but a *result*, and not a creator; helpless, irresponsible, unintelligent force, that cannot help us; that can neither see, hear, speak, nor feel; that which we can neither fear, love nor adore. Such was the god of Brahmanism; and such is the god of Spiritualism as advocated by Mr. Chaney; therefore, instead of the Jewish religion being a copy from the Vedas, Spiritualism is the copyist.

Following Brahmanism, came Buddhism, having its origin with Buddha, who is said to have died five hundred and forty-three B. C. The date of the rise of Brahmanism is ascertained in part from the commencement of Buddhism. The time between Brahma and the first Buddha is said to be about two hundred years; therefore the date of the first Buddha would determine the beginning of Brahmanism. The Buddhists have claimed that there were thirty-three Buddhist patriarchs previous to the one who died B. C. 543. This being true, the Vedas of the Brahmans would be thrown back several centuries before the first recorded death of a Buddha, B. C. 543; especially if the claim of the Buddhists be admitted, that one of their Buddhas lived "many thousand years." They say he was "eighty thousand miles in stature."—*New American Cyclopedia, vol.* 4, *p.* 67. But it is found that the claim for the thirty-three Buddhist patriarchs, before the one who died B. C. 543, is not sustained by good evidence. In the New American Cyclopedia, we find the following: "As the skillfully contrived story of thirty-three Buddhist patriarchs in uninterrupted succession is now exploded, we prefer the Cingalese date of 543 B. C."—*vol.* 4, *p.* 62.

As the Vedas were about two hundred years earlier, it would give their date some 743 years B. C.; hence Moses lived about 790 years before the Vedas were written. There is not the first particle of evidence to show that he copied from the Vedas. It is said: "All these Buddhas of the dimmest antiquity are dogmatic, mythological, and fantastic personages."—*New Amer. Cyclopedia, v.* 4, *p.* 67. "Oriental scholars now concur in fixing the date of its [Buddhism] origin about the beginning of the sixth century. B. C.—*Chambers' Cyclopedia, vol.* 2, *p.* 403. The Brahmans say: "The first being produced from the self-existent was Brahma, the great forefather of all spirits. Brahma created the heavens and the earth."—*Chambers' Cyclo., vol.* 2, *p.* 301.

Buddhism, the religion of the Hindoos, grew out of Brahmanism. Some of the Buddhist nations "have no word in their language to express a notion of a God."—*Chambers' Cyclo., v.* 2, *p.* 405. "They know no beings with greater supernatural power than any man is supposed capable of attaining to by virtue, austerity, and science."—*Ibid*. The same is true of Spiritualism. Buddha is said to have descended "from heaven as a white elephant; is conceived as a five-colored ray of light."—*New American Cyclo., vol.* 4, *p.* 61. "Buddhism knows of no creation."—*Ibid*, *p.* 64.

The following is a specimen of the Hindoo chronology: "The Hindoos" have "four great periods called yugs. The first . . . . lasted one million seven hundred and twenty-eight thousand years; the second, ... one million two hundred and ninety-six thousand years; the third, ... eight hundred and sixty-four thousand years; and the fourth [the present period] will continue four hundred and thirty-two thousand years." *Theology of the Hindoos, p.* 28.

The Lord gave us special help in the defense of his truth. The Bible seemed more precious than ever. It is truly alarming to see how rapidly infidelity is advancing among the people, and their great boldness in speaking against the Sacred Scriptures, our Savior, and his Father. The heaviest artillery of Satan seems to be directed now against God and the Bible. More anon.

M. G.

STRANGE TIMES.

That wickedness is rapidly increasing cannot be doubted by any one who is at all posted in the alarming frequency of the most daring crimes. As men turn away from God and the Bible, to grope in the darkness of infidelity, it may be expected that they will yield more readily and fully to the temptations of Satan, and the promptings of their evil natures. Men are becoming very bold in committing the most daring deeds. The following is a sample:—

RAILWAY TRAIN ROBBED.

The Chicago *Tribune*, of February 2d, contains the following particulars of the recent robbery of a railway train at Gad's Hill, Missouri:

St. Louis, Mo., February 1st. The train robbed at Gad's Hill, on the Iron Mountain railroad, last night, has been a general theme of conversation here to-day. The Little Rock express train left St. Louis at 9.20 yesterday morning, with its usual complement of passengers.

Gad's Hill is a small station at which trains do not stop unless signalled. The train was brought to a stand-still at sight of a red flag. It was boarded by seven desperadoes. The conductor, O. A. Alford, was ordered to give up his watch and money, which he did, but the former was returned. They then robbed the express messenger and safe, and took the registered letters from the mail-agent. While going through the cars they inquired the name of every passenger, and especially for a Mr. Pinkerton, who they probably thought had his pockets well lined with greenbacks. Among those plundered was J. S. Morley, President of the Iron Mountain Railroad. The thieves were each armed with two revolvers and a gun, and wore masks. Before the arrival of the train they had taken the precaution to open the switches, so that further progress would be impossible, and collected all the men, women, and children in the village around the platform. They are all described as being above the average height, none being under six feet.

After the robbers had seized Conductor Alford and other train men, and placed them under guard, one of the gang passed along the line of the train flourishing pistols, and commanded the passengers to keep quiet, or they would kill the conductor and engineer. Part of the band then robbed the express and mail, taking only money, and afterwards plundered the passengers. There were only twelve male passengers, five ladies and several children on the train. The total amount of money obtained, including $1,080 from the express, was $2,344. They took only gold watches from the passengers, and returned those of General Superintendent Morley, who was on the train, and Conductor Alford, because they had their names engraved on them. The robbers also took $800 from the citizens of Gad's Hill.

The thieves are unknown, but it is thought a clew to them has been ascertained. They were traced to Black River, six miles west of Gads' Hill, but the trail was lost there. The Sheriff of Wayne County is endeavoring to organize a posse at Piedmont to scour the country for the robbers, and it is understood that the Post-office Department and Adams' Express Company will take active measures to capture them.

As we approach the end, we may expect such things to multiply. We may well pray, "Let thy kingdom come." How much we need the help of Jesus every moment. Human strength is not sufficient to stand in the great conflict now going on with the powers of darkness. If we ever needed to have on "the whole armor of God," it is now.

M. G.

CASTES IN SOCIETY.

Caste is a particular grade of society produced by hereditary distinctions, attainments, profession, or occupation. These castes are elevated or depressed according to popular opinion. In some communities that which would produce nobility and honor, in another community would produce ignominy and disgrace. Human scales which profess to give us the relative value of the character of different classes of men vary, according to the rules by which those values are determined. The divine scales never vary, but give us exactly the same decision at all times and with all classes. It presents but two castes, the righteous and the wicked. Its decisions are not varied by hereditary distinctions, worldly attainments, profession, or occupation; but are governed entirely by the purity or impurity of the heart. The human standard of valuation of the castes never recognizes the spiritual status, but the worldly—the external.

The gospel allows no distinctions or castes among its adherents. No one is allowed to say to his fellow, "master," or "father"; for they are all *one*—brethren or equals—in Christ Jesus. When any member of Christ's church allows himself to be elevated above his brethren by title, or in spirit, by consenting to receive honors of superiority, or coveting the applause of men, he is drinking in the spirit of the world, and will lose his first love. A church governed by such an influence will be divided into high and low castes, just like the world.

The advancement of true Christianity and real civilization in a community may be known by the equalization of society. The exalted will be brought down, and the abased will be elevated. But when society is by any means made more unequal in its advantages and enjoyments, it is receding from Christianity and drifting into heathenism. With God there is no partiality in the government of his creatures, therefore, the nearer men get to him, the less partiality there will be with them.

When a nation is drifting into a position of inequality among its citizens, as to profit, privileges and honor, it is going down in civilization, and tending to revolution and destruction. A government that will enact laws tending to elevate the higher and oppress the lower classes is committing suicide. When a nation elevates as rulers scheming speculators and grasping misers, it is weaving its own shroud, and digging its own grave.

According to these principles—the truthfulness of which we think but few will dispute—the world to-day is rapidly drifting to the vortex of ruin. Why is there such a universal cry of oppression among the lower classes? Why such convulsive throes among the hundreds of millions for more equality? It is because the gulf between the higher and lower classes is becoming wider and more impassable every day. The higher caste have more than heart could wish, and their eyes stand out with fatness, while the lower grade are lean with hunger, and starving where there is fulness of bread. A few, comparatively, are hoarding up the bounties of Providence, which were given, not for the few, but for all.

Hear a political editor tell a few facts relating to this subject:—

"Our best lawyers value their time from $40 to $50 per hour, which is a reasonable charge. . . . If, however, the case be one where half a million is at stake, then instead of a mere fifty you will be expected to advance a retaining fee of $500, or perhaps $1000. This prevents any one from securing the services of the lawyer thus retained. If a lawyer, even after receiving such a fee, should win the case, he will expect from $10,000 to$15,000 additional. Our *great* lawyers demand pay commensurate with their *reputation*, and hence some of them can boast a practice worth $50,000 per year. O'Connor, previous to his retirement, made annually, it is said, nearly four times that sum. Indeed, he was probably paid $200,000 for his services in the Jumel case. He is now worth more than a million, all of which he has made by his own genius and industry."—*Concord* (*N. H.*) *Monitor*.

Providence gives our world about what its real needs demand, and will the masses who are enlightened long suffer a few to grasp much more than they need, and deprive them of the comforts of life? Never! Such a state of things cannot long continue. Look at this subject as presented from a political stand-point.

"HOW ONLY THE DECLINE OF THE AMERICAN REPUBLIC CAN BE PREVENTED.

The next century will show us social changes material, in my opinion. Great changes in the relations of capital and labor; great changes in the position of woman; changes in the nature of government, in the relations of Church and State—these are the prominent facts of the next one hundred years. If they come, well. If they do not come, that boy is born, to-day, who, like Gibbon, when he wrote the "Decline and Fall of the Roman Empire,"—that boy is born, to-day, who will write the decline and fall of the American republic. Because to any thoughtful man it is evident that the grasp of associated wealth in an age when the sin of not being rich is only atoned for by the effort to become so; the grasp of associated wealth of bank and railroad and manufacturer on legislative independence, on the possibility of individual independence, is so rigid and despotic and inevitable that, unless we evade it by some great social changes, it won't be possible for this republic to survive. We see a power infinitely grander than that of the feudal barons of three hundred years ago, infinitely more irresistible than that. To-day, Mr. Gladstone said, speaking of the Church,—the disestablishment of the English Church: "We cannot trust the Church beyond the clasp of the Government's hand; as a rival power wielding £90,000,000 sterling, it is too grave a charge to the British Government." Ninety million pounds—$450,000,000—too grave a charge for the British Government, three times as strong as ours; and yet one man, the head of the Pennsylvania Railroad—Mr. Scott—wields $450,000,000, and the very sweep of his garments as he marches east from San Francisco to Philadelphia is more than sufficient to sweep down Legislatures as he goes. I look for no safety here except in great social changes. I believe that the day is gone by in this country when you can get half a man's power out of him on a system of wages; it was possible two hundred years ago. Ignorant, short sighted, narrow viewed, the dependent laboring class accepted the best they had offered them, and lived from day to day and hardly overlooked the margin of another week; they were contented with the system. But intelligence, education, responsibility, the ballot, a share in the Government, has dispelled all that content, and unless we have co-operation, unless we have labor taken into a great copartnership with capital, labor will tear capital to pieces. That is in the future."

THE REPUBLIC IN EUROPE.

"Now, these changes which impend over us are impending over Europe. I think the republic in Europe is much nearer than many imagine. The republic in Great Britain is much nearer than many imagine. There is but one great bulwark, to-day, in the way, and that is land. There is nothing in the Church or the State or the Lords that would delay for twenty years the advent of the republic, because the same change has come over the masses there as exist here. Arch and Bradlaugh, and the masses behind them, they understand human nature, and the claims of every man born on the soil to recognition better than people think or allow. The moment they break down the aristocratic bulwark of the land owned by three hundred thousand men, the waters are out and the flooding sea; down in the vast abyss go the turrets and towers of old institutions, and the frigate of the British republic is anchored forever on the Thames. I believe, too, in the nearer advent of republicanism in France than any imagine. There is no Bonaparte left, thank God, and hardly a Bourbon left to rally under. The Duc d'Aumale's character and private views are the best introduction of any of the family, but even he cannot drag France back to the Bourbon dynasty, and the very necessity of the hour will bring France back into the arms of a great soldier or a great statesman. German arrogance looks over the border and France's pride has sworn the deepest oath that another generation shall not pass without revenge. There is no Bonaparte or Bourbon, but Sedan must be avenged. France will follow in the steps of any energetic man, and the right man will come. See the state of Spain to-day. Spain has no king and no queen to make a claim whose character could bear four hours' investigation. Spain floats into the hand of soldier or statesman from the very want of a dynasty. Look back in England; in all her political periods, what carried her back to the throne? The existence of some daughter or cousin or second son with ability. Spain has got nothing such, and consequently all the forces of Europe are in wild disorder to-day, that crash and jostle against each other like frigates in a storm. But underneath, in the near future, there seems to be but one possibility that national pride can be satisfied, that national position can be gained, only in a constitutional monarchy, which is nearly a republic or in a republic. France, as a monarchy, must be a third-rate power; France, as a republic, will govern Europe. This is the motive that carries the Frenchman back."—*Boston Journal*.

Who will be the "great soldier, or the great statesman," to hush the elements of this terrific national storm in silence, and evenly balance human society, so that equality and justice shall rule the world. The Great Immanuel—the King Eternal. He will put an eternal end to human partiality and satanic bigotry. He will raise to peerage with angels all who love him, and give them the riches and everlasting blessedness of his glorious kingdom.

J. C.

NOTICE.—We are all out of the No. of *Crisis* containing Spurgeon's *Sermon*.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$371.87
"A Friend"	16 00
T. E. Arnold	8.75
O. B. Town	5 00
Mrs. E. Fletcher	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$43.00
O. B. Town	5.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$13.75
O. B. Town	5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3.026.12
Sidney Hall (on pledge)	100.00
Frost Johnson "	25 00
Sr. A. E. Bennett "	5 00
O. B. Town	5.00
P. S. Ward	2 00

THY CHILDREN SHALL COME AGAIN.

C. H. SHEPHERD.

Jeremiah 31: 15 reads, "Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not." This prophecy was fulfilled in the infancy of our Lord Jesus Christ, when Herod, that wicked king, slew all the children of Bethlehem from two years old and under. Therefore it is not strange that the prophet said "lamentation and bitter weeping," when he saw by the prophetic eye those mothers of Bethlehem bereft of their children. They were torn from their embrace—murdered before their eyes, and they refused to be comforted.

But the Lord did not leave them comfortless; but says, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." The Lord understands his promise fully. He is too wise to err. In all his attributes he is infinite; therefore, we could not suppose for a moment that the Lord would give those finite creatures who were in deep anguish, lamenting for their slain children, a false hope. He knew whether those very children could come again from death's dark shade. He knew he could fulfill his promise; therefore he made the promise, "thy childdren shall come again." Yes, your children, Rachel! you will know them as yours. Blessed be God for words like these! What comfort would this language have been to Rachel if she had not believed that the Lord would restore to her her children? I answer, none; but she could trust him, believing his word.

There is hope, not only for Rachel but for all who have children in the enemy's land. How many mothers have been comforted by these words—"Thy children shall come again to their own border"—when they have seen the last flickering spark of life go out, their home made desolate, and their little ones carried to their last resting place. The morning will soon dawn, and all who sleep in Christ will awake. Blessed dawning!

Melvin Village, N. H.

CONFERENCE REPORT.

Pursuant to notice, on Thursday evening, January 29th, the Quarterly Conference met at Reed meeting-house, Richmond, Me., for the worship of God. Bro. H. D. Reed preached. There was good attention. Friday morning we had a good prayer-meeting; another in the afternoon. Evening, preaching by H. D. Reed. Saturday, on account of the storm, but a few were present, and we had but one meeting. Sunday morning was pleasant. We had a prayer-meeting, and it was good and profitable. P. M. Preaching by L. Rhoads; evening again by H. S. Mitchell. We think this meeting left a good impression on the people.

We felt sad to think there was no more interest with the preaching brethren in sustaining the Quarterly Conference. Preachers present, H. D. Reed, L. Rhodes, and H. S. Mitchell. Our next conference is in May. Any church wishing to have it can send in their request.

HIRAM S. MITCHELL, Sec.

THE LATE PANIC.

Distrust is the child of dishonesty. When the people find their legislators, from President down to pettifogger, whom chance has elevated to place and power, engaged in plundering the public Treasury, speculating in Credit Mobilier stocks, voting themselves thousands of dollars "back pay," and doubling their own salaries at their own sweet wills; when it is seen that great land grants are bestowed on railway speculations, in which the people who own the land have little or no interest; when defalcations in banks, revenue offices, trust companies, post-offices, etc., are so frequent, is it a matter of surprise that the people have no confidence in public men, or that a crushing panic follows such wickedness? With an honest government, in which the people could place reliance, there could be no ground for such "scares."—*Phrenological Journal*.

MANY whom the world regards as dirt, the Lord esteems as jewels.

MISSIONARY WORK.

Wishing to move our office on the first of May next, to less expensive rooms, and having several thousand back numbers of the BIBLE BANNER on hand, which we do not wish to move, we make the following liberal offers:—

We will send one or more copies of back numbers of the BIBLE BANNER in neat wrappers post-paid, to any address for two cents per copy. This is a small part of the cost; for we have to pay postage, find wrappers, and hire them wrapped and mailed; but we believe great good can be done if each of our readers will send us ten to fifty addresses of persons who they think would be benefitted by receiving a copy of the BIBLE BANNER, enclosing two cents for each address. A friend of ours called at this office a few months since, and gave us a score or two of addresses, with two or three cents per copy for postage, etc., and we have been greatly surprised at the result. Unfortunately, however, in a financial point of view, for us, this brother selected a large number of ministers of the gospel, many of whom accepted our "year-free" offer. Hence we ask our readers to send us a large proportion of those who will be likely to subscribe. Reader, if you respond, please do so at once, and address,

THE BIBLE BANNER,
14 Murray St., N. Y. City.

Correspondence.

From Bro. G. W. Turner.

Dear brethren and sisters of like faith, both East and West:—After so long a time I feel it a duty to let you know what I am doing in the cause of the Master. As I let my mind run back twenty years, I remember that many of our great and good pioneers in the Advent movement are now sleeping under the power of the great monster, death; my brother C. B. T., according to the flesh, with the rest. There are others who once stood in the front ranks of the battle, but whose voices are now, for some reason, hushed into silence. I am led to ask the question, Who of all the tribes that started out shall go in to inherit the land? We must believe that a Caleb and a Joshua will be preserved to enter the glorious Canaan of rest. But while we see so much on every hand to decieve, if possible, the very elect, we are more than ever satisfied that the old Gospel ship is very near to land. Many have become ashamed that definite time was ever preached, and feel some as Jonah did after he preached to the Ninevites, and want to crawl away under a gourd-plant, somewhere, and see what the Lord will do. Others are caught in some of the traps that the devil has set to catch men in these last days.

Dear Bride of the Master, do you love God with all your soul, might, mind and strength, and your neighbor as yourself? If you do, lift up your heads; the blessed Savior said that love was the fulfilling of the law, and if we love God, he certainly loves us. And if he be for us, who can be against us, and prosper? God will vindicate his cause in due time. Let us keep at our work, and soon we shall hear the *"well done."* We want some of your ministers of God, whose hearts are fired up with love, who are treading on one another's heels there in the East, to come West. Here is room enough, and a chance to live in the good old Pioneer style, —log-houses without being chinked very tight, one grade of society, plenty of pudding and milk, pork and beans, and work enough to get a good appetite for it. And the best of all is, many good, sound minded men and women that can be gained as a Bride for the Master. I have just been laboring in Barron Co., which is not divided into towns yet, where splendid homesteads may be taken of the Government;—good land, timber and water, and where the people are hungry to hear the word of life.

Right here I want to say to the noble conductors and supporters of our good paper, the *Crisis*, that I am very grateful to you for sending it to me so long, free, for as I am not able to give away many tracts, and I preach to a good many poor people, I give away the *Crisis* and *Times*, and I find it often gets subscribers and does great good, which we can only compute at the day of judgment. Now I do hope that some good lover of the Lord that reads this will make up his mind to come to Wisconsin. The harvest is great here, and laborers are few.

God grant that we may all be kept in these perils of the last days, by the power of God through faith unto salvation which is ready to be revealed in the last time. We have need of patience, that after having done the will of God we might receive the promise. "He that is to come, will come, and will not tarry." Amen.

Eauclair, Wis.

From R. G.

The call for short letters finds a response in my heart. Much of the religious reading on our tables is not calculated to increase deep-toned piety in every day life. The inner man must be *fed* in order to grow and expand. What we need is spiritual aliment, and if it comes in a nut-shell, so much the better.

The christian life is somewhat varied in different temperaments, but the principles are the same in all. To walk life's rugged path amid struggles, trials and besetments with an even, uniform heart and mind, requires divine assistance at *every step*. Such aid is proffered, and has oftimes been received by the disciples of Christ in all ages of the church's history, especially in these last days, "upon whom the ends of the world are come."

A walk with God, daily help from his hand is what is needed now to strengthen and encourage the weary, worn travelers. This we can have in all its fullness, "good measure, pressed down, shaken together, and running over," and with it we can do all things. Help from God tells the whole story,—*hourly help*. We can have it amid the most chequered scenes, varied temptations, fiery trials and perplexities with which we are beset on every hand.

Rest, peace and quiet in the heart will cause the turmoil of business, frustrated plans and projects, family cares and domestic duties, of whatever sort, to sink into insignificance. In every pressing necessity, Christ is a "present help." No change or condition can nullify the infallible word on this point. Till heaven and earth pass, one jot or tittle shall not fail. The promises are ours; we have only to try them to prove their strength and help.

Springfield, Mass.

From Bro. E. N. Bliss.

As I have been solicited to write for the paper of what I am doing and have been doing since I came here, I will take my pen and see what I can do. This is the first time I ever wrote for the *Crisis*, and as I do not desire notoriety, I had much rather go along in my own quiet way, doing what my Master gives me to do, and look to him for my reward, than to be seen or heard of men. I am striving so to live that I may at last hear it said, "Well done, good and faithful servant, enter thou into the joy of thy Lord." But as that would not be doing as we like to be done by—for we all love to hear from the dear ones scattered abroad—and in view of what the A. A. M. Society has done for me, I feel it duty to write.

I am about thirty-five miles south of the north line of the State, and about the middle of it east and west. I came from Chicago into Republick Co., last Feb. After I arrived at Werterville, I had between sixty and seventy miles to walk to get to my destination; one day through a driving snow storm. But I arrived safely, and went to work in the name of the Lord, and he has blest me much, and has given me souls for my hire. I spent about three months last summer in the Kansas Mission Tent with the State Evangelist, a good brother whose heart is in the work. I do not think the Conference could have made a better choice; and I hope he may be re-elected to fill the office the coming year. May God bless his labors.

The cause is gaining ground here, in spite of all the opposition that can be brought against us. I have all the calls to preach that I can attend to, and my time is engaged now until the middle of April, in new fields. My work is missionary work almost entirely; and when our eastern Brn. complain of their pay, let me say that all the money I have received since I came into this State the 22nd of Feb., 1873, is $13.45. I have been here almost a year, and if it had not been for the aid sent me by the A. A. M. Society, I should have been compelled to leave the State, as my health is so poor that I am not able to do manual labor to get money to travel much. I will soon write and let you know what I am now doing, and what the good Lord has done for me. I am looking for immortality when Jesus comes, and not before.

Glen Elder, Mitchell Co., Kansas.

From Sr. L. B. Weaver.

Dear ones in Jesus:—I have been thinking how sweet it would be to have you all come and sit by me, and talk of the blessed things that are laid up for those that love Jesus. And when I think of these things, it makes me long for the morning to dawn in splendor and glory, when all the dear ones shall be gathered where there will be no more pain, sorrow, suffering or trials to trouble or disturb us. Never did I feel so weary, so perfectly sick of everything earthly, as I do now, and have for the past few months. If I ever prayed for the kingdom to come, I do now.

For years I have not suffered in cold weather as I have the past autumn and winter. When I lie here long days in such extreme pain, how I long for Jesus to come; and when pain is so severe that sleep does not relieve my poor aching body, I sigh for home, where there will be one eternal day of perfect rest and peace. How precious does Jesus appear to me; and how glad I am I sought and found him in the days of my youth, before sickness had made me almost helpless. How I want to praise Jesus face to face for his precious love, for his exceeding great goodness in accepting a weak, helpless child like me. How good he is. O, who can reject his offered mercy? who can spurn his love, and turn him away? How my heart runs out after those who do not know him as their Savior and Friend. How I want to take them by the hand and point them to Jesus.

Dear ones, will you please unite to ask the Lord, with me, to restore to me the use of my left hand and arm, and grant me the use of it, if I live, till Jesus comes. It is so painful at times it seems as if I could hardly endure it. It was better in the summer, but is much worse this winter, and I fear unless I have help soon I shall lose the use of it entirely. If it is Father's will, I can say, Amen; but pray that if it please him I may have the use of it. I need your earnest prayers, sympathies, and words of comfort and consolation.

I believe we shall soon see Jesus and be made like him, to die nor suffer again.

No. Dana, Mass.. Jan. 30th, 1874.

From Sr. O. Smith.

To all who love our Lord and Savior Jesus Christ:—Jesus said, when he went away, he would come again and take us to himself; and I believe that time is very near. O dear brethren and sisters, let us get all ready to meet that precious Friend with joy. The Lord has seen fit of late to permit the cold hand of death to come into my family and take my kind companion, now in my old age. O it did seem to me I could hardly bear up under it, but Jesus whispered, Be still, and know that I am God; and from that time the language of my heart has been, Lord, though thou slay me, I will trust in thee. I have sweet peace in my soul, for I feel I shall soon meet my companion again. We shall soon meet all those loved ones who are in the enemy's land. Yes, they will come forth! Praise the good Lord!

The people of God under these afflictions are often tempted to be impatient; but they should wait calmly for the time God has appointed for their deliverance. How important it is for us to have grace to bear our afflictions. God sees it needful for his people to be tried; and if we could see the end of these afflictions, and how they work for our good, we should have no cause for complaint. I do praise God that my faith stands in the power of God. In the darkest hour I can trust in Jesus, and have peace. How blessed it is to have such a Friend. Let us not be impatient, but in all trials look to God for supporting grace, and he will take care of the trial, and will work all for our best good and his glory. Let us keep our eye single, and be hasting unto the coming of our Lord from heaven, and so be fitted for the rest which remains for the people of God.

I am eighty years old next month. My pilgrimage is almost over, but I praise the great Jehovah that I am what I am; and my daily prayer is that we who have so much light may be more united in our ef-

fort to spread the good news, and labor to save the perishing.

South Hadley Falls.

From Sr. E. Percy.

I still receive the *Crisis*, and its weekly visits to me are like water to a thirsty soul. Eternity alone will unfold the joy and comfort its columns give to my poor lonely heart. Dear brethren and sisters, is it not joyful to think Jesus will soon come and save us from this wicked world? We read—"Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

As I think of the salvation that Jesus has purchased for us, and the love that he has bestowed upon us, my heart is filled with love to him. How good the Lord is! I have often praised him with all my soul for giving me grace to conquer the enemy, and live for Jesus. Dear friends, the time is coming, if we are faithful, when we shall praise God for every trial and every cross that we have borne; and when Christ comes we shall wear a crown in his everlasting kingdom.

I still have a hope of a glorious immortality through Christ, and when he comes to renovate the earth, and awaken the sleeping millions, I hope to meet all my loved ones, and with them enter into that rest that remains for the people of God. I am looking for the soon coming of the blessed Savior, and can say with all my heart, "Come, Lord Jesus, and come quickly."

West Wheelock, Vt., Jan. 30th, 1874.

From Sr. C. E. Whitaker.

Dear Brn. and Srs. in Christ:—I esteem it a privilege to comply with the request of Bro. Couch in the last *Crisis*, to write short articles on experience.

I have a well grounded hope, and am in confident expectation of soon seeing our blessed Jesus coming in his glory. It is a little more than thirty-one years since I found peace in believing in Jesus, and began to look for his appearing and kingdom, and though oft disappointed, my way is onward. The path grows brighter. We are not of this world. Glory to God! We are almost home. My companion and children are with me, loving the appearing of Christ. The youngest, not yet eight years old, daily prays to be saved in that blessed land; and I doubt not he would, should Jesus come to-day. My all is on the altar. Praise the Lord! It is good to trust in Christ. We love to hear the glad tidings, through the *Crisis*, which speak the kingdom near. O that more would see the beauty of these precious truths and accept of offered mercy!

Brattleboro, Vt., Feb. 9th, 1874.

From Enfield, Mass.

Dear Brn:—We are here holding meetings in the name of the Lord. It has been supposed that Enfield was proof against *Adventism*, but the God of heaven has opened the way for the truth to be proclaimed to the people. Pray for us and the work.

We have the Town Hall, opened by the selectmen, free as long as we wish to stay. Please remember this work at the throne of grace. Your Brn. in Christ, Samuel Ayres, W. G. Ruggles, H. H. Tucker.

Bro. E. Morrill writes:—"I am still holding on to the promise of God—kept by this grace—enjoying the 'blessed hope.' I am truly longing for the glorious appearing of the great God and our Savior Jesus Christ, to put an end to sorrow, suffering, pain and death. I have been passing through trials. My children have been sick—two at a time; then my wife was stricken down with disease; but it has brought me nearer Christ. All these trials, dear brethren, by the blessing of God, will serve to wean us from the world, and we shall more earnestly long for the world to come, where the enemy cannot get in to tempt and try us. God has blest. My children have got well, and wife is recovering. Now comes another trial. My valuable horse, that has carried me and other laborers for Christ a number of thousand miles while holding tent and protracted meetings, died last Saturday night. This leaves me without a horse. Still I am the Lord's—ready to serve him any way and any where. I feel perfectly passive in his hands, and am willing to go into the woods and labor, or any other way that may open before me by his hand; for I know (with all my mistakes, faults and imperfections) that I am the Lord's, and he is mine; and by his grace helping, I am going to serve him till Jesus comes, which I expect will be in a very short time. Let us be faithful a little longer, then we will be saved together, and saved forever.

P. S.—I would say to brethren in places off from the R. R., where I have promised to visit and hold meetings this winter, that (on account of the loss of my horse) I shall not be able to fulfill my promises at present, until the way opens for me to have another one."

Obituaries.

Colbath. Fell asleep in Jesus, in Dover, N. H., Jan. 29th, 1874, Mrs. Sarah P., wife of Wm. Colbath, aged seventy-seven years.

She was one of the early believers in the doctrines that have distinguished us as a people. Her house was often the home of the weary ones on their pilgrimage through this ever changing world of mortality, tears and sorrow. She leaves an aged companion, sons and daughters to mourn her loss. But few of the aged ones, that were able to go in and out before us, remain. Death, the last enemy, will soon be destroyed.

S. S. Brewer.

Howard. Fell asleep in Jesus, Jan. 28th, 1874, Jabez S. Howard, of Fairhaven, Mass., aged fifty-four years.

Bro. Howard leaves a dear companion, an aged mother, and three children, besides many warm-hearted friends who mourn their loss. His delight was in the service of God, and he loved the communion of saints; and while the loved ones mourn, yet they mourn not as those who have no hope; for we have the blessed assurance that he will come forth in the morning of the resurrection, clothed with immortality and eternal life, and live with Christ forever upon the new earth. Words of comfort to the mourning friends were spoken by Bro. Edwin R. Wood, of Exeter, R. I.

J. R. Smith.

Case. In Gage Co., Neb., Jan. 27th, 1874, Matilda J. Case, aged sixty-six years.

She embraced Christ as her Savior many years ago. Respected and loved by her many friends, she fell asleep believing her Redeemer would soon come. We addressed a large gathering of friends on the blessings awaiting those that die in the Lord (Rev. 14: 13.) May the Lord sustain the son with whom she lived, and he have strength to declare the whole counsel of God.

G. G. Godfrey.

Livermore. At Milo, Me., Nov. 29th, 1873, Bro. Charles E. Livermore, aged thirty-seven yrs.

Bro. L. was out of health for many years, and having no family, he gave his whole soul to the service of Jesus. He was clerk of the church at M., and took the general oversight of the little flock there. His godly example, christian counsel and untiring efforts to advance the cause of Christ cannot soon be forgotten, or his place be easily filled. He fell asleep in full and joyful hope of the personal advent of Christ being just at hand, and a literal resurrection when Jesus comes. By his request I spoke at the funeral from Job 14: 14,—"If a man die, shall he live again?"

F. A. Baker.

Blanchard. In Washington, Mass., Sept. 22d, 1873, Julia A., wife of Mr. Levi Blanchard, and sister of Bro. Shaler Worthington, aged thirty-four years.

Sister B. loved the place of prayer. She was a living christian, giving evidence of love to Jesus and hope in a better resurrection. She leaves a husband and four children to mourn her loss, together with a large circle of friends. Words of comfort by the writer.

C. W. Baker.

Finch. Bro. John Finch died Jan. 29th, 1874, of disease of the brain.

He was a firm believer in the personal coming of Christ. Funeral sermon by the writer.

M. R. Miles.

Miles. Died Feb. 1st, 1874, my father, Pernum Miles, aged eighty-nine years.

He was a firm believer in the personal, literal advent of Christ in '43, as also were all his living children, except one who was only eleven years old He sleeps in Jesus. We expect soon to hail him on the immortal shores of the kingdom of God.

M. R. Miles.

Rice. In Somerville, Feb. 11th, 1874, little Walter, aged nine months, thirteen days, only child of I. L. and Josie E. Rice.

"Precious blossom." T. M. Preble.

Married.

PACKARD—WOOD. At Winchendon, Mass., Feb. 13th, 1874, by Geo. A. Cole, James A. Packard, of Winchendon, and Mrs. Mary E. Wood, of Springfield, Vt.

SHATTUCK—WIGGIN. In Colebrook, N. H., Feb. 12th, 1874, at the residence of the bride's father, by Eld. C. S. Shattuck, Mr. Luther Shattuck, of Belvidere, Vt., and Miss Abby A. Wiggin, of Colebrook.

FOREIGN NEWS.

St. Petersburg, Feb. 13. The Emperor of Austria arrived here this afternoon, and was most cordially received by the Czar and members of the imperial family.

London, Feb. 16. The southeastern portion of Europe was visited by heavy gales which did much damage. The telegraph wires are prostrated, and there have been numerous disasters on the Black Sea.

Berlin, Feb. 16. In the Reichstag, to-day, Gen. Von Moltke, in the course of a speech in support of a new Military bill, said: "What we acquired in six months we shall have to protect by force of arms for half a century to come. France, notwithstanding a majority of her people are convinced of the necessity of peace, is imitating our army organization." He concluded: "We have become powerful, but remain peaceful. We require an army for defense, not conquest."

There was a disastrous conflagration at London, Feb. 14. Loss. $15,000,000.

Japan.—The official census of 1872, just published, fixes the entire population at 33,110,825. Males and females are about equal in numbers. There are twenty-nine members of the imperial family, four hundred and fifty-nine of the higher order of nobles, and about seven hundred thousand of the lower order of gentry.

The king of the Sandwich Islands is dead.

A Havana letter announces the death of the Cuban General Francisco Marceo.

The Cubans obtained complete possession of Bayamo on the 24th ultimo. They surprised a small Spanish reconnoitering expedition from Gibara and killed all but thirteen, who escaped.

The Spanish brigadier, Vascones, at the head of a column of 1200 men, is reported to have been attacked while recently crossing the river Canto by a force of Cubans under Vincente Garcia, losing six hundred men and himself killed.

The emperor of Russia will visit England in April.

In England and Wales there are 19,483 places of religious worship, occupied by one hundred and thirty one different denominations.

St. Petersburg, Feb. 16.—A grand dinner was given last evening by the Czar to his imperial and royal visitors. In his speech his Majesty said that the emperor of Germany, the queen of England, the emperor of Austria, and himself would preserve the peace of the world.

The Prince of Wales, as the representative of the Queen, bowed his thanks, and the Emperor Francis Joseph responded, reiterating the sentiments of the Czar.

DOMESTIC NEWS.

Albany, Feb. 19. A verdict of guilty of murder in the first degree was rendered in the Lowenstein murder case. The prisoner was sentenced to be hung on the 10th of April next.

Buffalo, N. Y., Feb. 19.—Michael McKeon the wife murderer, was to-day sentenced to State Prison for life.

Omaha, Neb. Feb. 13.—William McWalter, who murdered a man at Nebraska City about a year ago, shot and killed Rudolph Worth, and wounded two others in a fight here to-day, has fled southward. An armed body of thirty men are in pursuit.

Harrisburg, Penn., Feb. 13.—N. T. Perry and Mr. Rynear, lumbermen, were instantly killed this morning at Ridgeway, Elk County, by a slide of logs.

White Plains, Feb. 18.—The trial of Patsey Conroy, leader of the masked burglars, on a charge of robbing the house of Mr. Emmet, at New Rochelle, was concluded this afternoon. The jury rendered a verdict of guilty.

Cincinnati, Feb. 18.—During the Mardi Gras procession through the German portion of this city, last night, George Ebenbenner, aged twelve years, was fatally stabbed by a masker. The boy was standing on the sidewalk, remarking upon the various costumes.

Sandusky, Ohio, Feb. 13.—Rush R. Sloane, removed in October from the Presidency of the Cincinnati, Sandusky and Cleveland Railroad, was arrested here to-day on seventeen distinct charges of embezzlement, prefferred by the Company.

Brooklyn, Feb. 18.—Private Watchman Charles Augustin observed a burglar entering the residence of E. A. Doty, 660 St. Marks avenue, at 3 P. M. He followed and challenged him, whereupon the man turned and threatened to take Augustin's life. The watchman fired three shots at him with a revolver, one inflicting a mortal wound, penetrating the right lung.

Boston, Mass., Feb. 17.—The inquest into the murder of Lawrence Norton Sunday morning has resulted in charging John Barry with the act, and he has been committed to answer.

The religious practices of the Prince of Wales are creating considerable uneasiness among Protestants in England. He and his wife are often seen attending public worship at All Saints', one of the most ritualistic of all the London churches. The Roman Catholics are already predicting that the Mass will be re-established when he reaches the English throne.

Fires.—At Bryan, Texas; loss $130,000. At Norfolk, Va.; loss $6,000. At Wooster, Ohio; loss $20,000. At Sing Sing, N. Y.; loss $100,000. At Uniontown, Penn.; loss $35,000. At Ada, O.; loss $11,000.

In Brief.

— At the same time that the five men stopped the train on the Iron Mountain R. R. in Mo., and robbed the passengers, the same number gagged and bound the officers and men of a steamboat on the Red River in Ark., and robbed it of all the treasures they could carry away.

— A coal-miner near Butler, Penn., murdered the man with whom he was boarding, Sunday evening, Feb. 15th.

— Storrs, the Concord, N. H., defaulter, has left for parts unknown.

— A serious railroad accident occurred at Allentown, Penn., by which three men lost their lives.

— There has been a bank robbery at Quincy, Ill. $100,000 stolen.

— Three men were murdered in Boston last week.

— Three children have been suffocated by coal gas in Chicago.

— Three children were burned to death in a house in Nebraska, while the mother was absent.

— The walls of a new building recently fell in Philadelphia, crushing twenty workmen under the ruins, killing six.

— Two aged brothers, named Sturtevant, and a cousin Miss Buckley, were beaten to death with a sled stake by a nephew in Halifax, Mass., Feb. 15th.

— A Mr. Seaver was murdered in Kansas by J. W. McNutt, to secure $5,000 insurance policy.

— A $200,000 fire in New York City Monday night; rubber factory destroyed.

— Franklin B. Evans was hung Feb. 17th at Concord, N. H.

— The population of Nebraska was 28,000 in 1860. It it is now estimated at 300,000, and half this increase has been made since 1870, when the last census was taken.

— It is stated that still another disease has broken out among the horses in Brooklyn, more dangerous than the other. The animals are covered with offensive sores.

— Matilda Dilks, a widow, was found mutilated, and her throat cut in a garden at Pennsville, N. J. Three men were arrested on suspicion.

Notices.

Alton Bay Campmeeting.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. Couch.

Mission Tent.—There has been a call for subscriptions to furnish a Mission Tent. The old Mission and the Mass. Conference Tent have both been worn out in the service. The time will soon come for Tent meetings, which is one of the best, if not *the very best way* to reach the people. The cause demands double the sacrifice and effort to enlighten and save that we are making. Shall we want for a Tent? Shall we want means and men to make an onward movement to save men by pulling them out of the fire of the last day? Brethren, help us to a Tent.

L. Boutell.

The Yearly Conference.—Where shall it be? It is the Annual Meeting of the Mass. Conference. We desire the largest gathering we have ever had. The times demand it. Our interests call for it. The first week in April is the time for it. Who will make preparation for a large meeting and a great blessing? Who? L. Boutell.

Vermont Conference.—The next Quarterly Conference will be held with the church at East Roxbury, Vt., commencing Tuesday evening, March 3d, and continuing three days. As this is a central place, we hope the preachers from all directions will gather at this meeting, together with delegates from all churches. Come up to the feast. The heart of Roxbury is all warm to greet you. God has done and is doing a good work there. H. F. C.

Protracted Meeting.—There will be a protracted meeting with the Advent church in Wilbraham, Mass., commencing Monday evening, Feb. 23d, and continuing each evening through the week, and over Sunday, March 1st, if the Lord will. Brethren and sisters in the region around are invited to come in and help us. Come in the name and spirit of the Master to labor for the salvation of sinners. Sr. E. L. Crumb will be present to preach the Word.

P. S. Butler, Pastor.

The Western District of the New York A. C. Conference will meet Friday evening, March 6th, with the church in Springwater, and continue over the Sabbath. We hope to see a good delegation from the Dist. Remember the quarterly collections.

W. J. Hobbs, Pres.
A. P. Moore, Sec.

For the Poor.—Jefferson Mayell, $4.84.

Geo. T. Adams.

The next Quarterly Meeting of the Advent Christian Conference of Northern Pa. and Southern New York will be held with the church at South Creek, Bradford Co., Pa., commencing Friday evening, March 6th, to continue over the following Sunday. Those coming by railroad will leave the cars at Gillett's Station, twelve miles south of Elmira, on the Northern Central Railroad. Trains leave Elmira for the south at 5.40 A. M. and 2.40 P. M. that stop at Gillett's. Trains from the south stop there at 11.15 A. M. and 10 P. M. Brethren and sisters in Christ, come to this meeting with your hearts filled with the love of God, and a willing mind to work for the salvation of the perishing. Friends will meet you at the station.

E. C. Cowles, Pres.
J. W. Taylor, Sec.

Hatley District Meeting.—The Second District Meeting of the Advent Christian Conference of the Province of Quebec is appointed to convene at the old meeting-house in Hatley, on the evening of March 4th, to continue over the following Sabbath. Ministers from abroad are expected to be in attendance, and the occasion will be one of special importance. All the ministers and official members of the Hatley District are expected, as required, to be present, and ministers and others, resident in other Districts of the Conference would do well to attend, as several matters of great interest to the cause with which we are identified will come up for discussion.

Let all interested come if at all practicable, and you will meet with a christian reception, and trust you will feel that it is good to be present; but if you fail to attend, we fear you will have it to regret after. Let us unitedly pray for the success of the meetign.

C. P. Dow, Pres.
E. C. Orcutt, Sec.

The first Quarterly Meeting of the A. C. Church in Fairfield, Huron Co., Ohio, will commence on Saturday, March 7th, at one o'clock P. M., and continue over the following Sabbath. A cordial invitation is extended to all the lovers of Jesus in the surrounding country to be present and take part in the exercises. Also a special invitation is given to the church in Norwalk, with their pastor, to unite with us on this occasion.

Per order of the church, E. M'Culloch, Pastor.

Conference.—The R. I. and East. Conn. Conference will hold its next Annual Meeting at Lafayette, No. Kingstown, R. I., commencing Wednesday, two o'clock P. M., March 4th, and continue over the 6th. All preachers and churches belonging to the Conference should report personally or by letter. Please let us hear from all.

N. A. Angell, Conference Clerk.

To the Preachers and Churches belonging to the East. Conn. and R. I. Conference:

Dear Brethren:—At the last session of Conference, held at Natick, R. I., Dec. 3d to 5th, 1873, a committee was appointed to revise, alter, amend, or make a new Constitution for the government of the Conference, and report the same for adoption at the next annual meeting. As a result of their labor, a new Constitution will be reported and recommended for adoption at the ensuing meeting, materially different from the present one.

We shall expect the preachers and churches who are members of the Conference, and who feel a lively interest in its religious and organic prosperity to represent themselves at this meeting, and we hope none will fail to do so. We are neither anxious nor desirous to part company with any of our former associates; neither do we wish nor intend to make the Conference a sort of ecclesiastical prison to retain members, either preachers or churches, who manifest an unwilling or indifferent disposition to remain in it. We expect those who retain membership with us will be *working* men, women, and churches.

To all who love our Lord Jesus Christ and his work we extend a cordial and hearty welcome, and say, "Come in, thou blessed of the Lord." "A word to the wise is sufficient."

A. Durfee, Chairman.

If the Lord will, we commence a series of meetings, assisted by Bro. Clegg, at the large Hall, West Grove, Chester Co., Pa., Thursday evening, Feb. 26th, and continue over Sunday, March 1st. This is a new field, where the great Bible truths have never been proclaimed. The Lord has in a strange manner opened the way for us, and we are going trusting in his almighty arm. We ask the prayers of all the lovers of Jesus and the truth that the effort may be blest of God.

I. N. Wilfong.

A Protracted Meeting will be held at Garland, Me., commencing Feb. 28th, at two P. M., and continuing as long as it seems duty. We hope our brethren and sisters in adjoining towns will come over and help us. Homes will be provided for all who come. Call on Abner Millit, Wm. H. Doughty, N. N. Wood.

The Advent Christian Church of Lewiston, Me., hold their meetings regularly every Sabbath in the Hall over First National Bank, Main St. Prayer and praise meetings at ten o'clock A. M. Preaching at half-past two and half-past six P. M. Also prayer meetings Tuesday and Friday evenings at half-past seven.

The Advent Christian Church of Lewiston, Me., have secured the labor of Bro. Jared Whitman as their pastor. For the church, Jas. Tracy.

I am spending a few weeks in the State of Conn., and shall be pleased to hear from friends who have often wished to be remembered if I visited this State. Address me immediately at Danbury, Ct., in care of V. B. Fenn.

E. S. Jennings.

Those wishing to preach in Rochester Village, N. H., will please correspond with Eld. Jonathan Horn, or Nath'l. Dorman.

Brethren wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest....Sunday, March 1st

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
A. M. Higgins....Sunday, March 1st
H. L. Hastings....Sunday, March 8th
W. F. Smith....Sunday, March 15th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. Goodrich....Sunday, March 1st
L. Boutell....Sunday, March 8th
A. Ross....Sunday, March 15th
S. S. Brewer....Sunday, March 29th
Roland D. Grant....Sunday, April 19th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
C. A. Brown....Sunday, March 1st
Preaching every evening (except Saturdays) in February, commencing at seven o'clock. Bro. Burbank and others are expected to be present.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

Cambridgeport, Mass. (*Washington Hall, Main St.*)
S. S. Brewer....Sabbath, March 8th
T. M. Preble....Sabbath, March 10th

New Bedford, Mass....Sunday, March 1st
A. Ross.

Wakefield, Mass....Sunday, March 1st
C. E. Barnes.

Salem, Mass....Sunday, March 8th
Natick, Mass....Sunday, March 15th
C. Goodrich.

Tremont, Mass....Sunday, March 1st
Stoneham, Mass....Sunday, March 8th
Putnam, Ct....Sunday, March 15th
Coventry Centre, R. I....Sunday, March 22d
Plymouth, Mass....Sunday, March 29th
Tremont, Mass....Sunday, April 5th
J. S. White.

Waterloo, Warner, N. H....Saturday evening, March 7th, and over Sunday, March 8th.
Enoch Morrill.

Clinton, Mass....Sunday, March 8th
H. F. Carpenter.

Massena, N. Y. (as Bro. Pike appoints) Friday, Feb. 20th, and over two Sabbaths.
Square Pond, Ct....Sabbath, March 8th
Warehousepoint....Sabbath, March 15th
The two last Sabbaths at liberty. H. Munger.

Warehousepoint....Sunday, March 1st
Scitico, Ct....Sunday, March 15th
H. Pratt.

East Weymouth, Mass....Sunday, March 1st
S. S. Brewer.

Clinton, Mass....Sunday, March 1st
Brimfield, Mass....Sunday, March 15th
M. A. Potter.

Meredith, N. H. (Dolloff Hall)....Sunday, March 1st
D. F. Leavitt.

Bangor, Me....Sunday, March 1st
Holden, Me....Sunday, March 8th
South Holden, Me....Sunday, March 15th
Frankfort, Me....Sunday, March 22d
Searsport Village, Me....Sunday, March 29th
Lincoln Village, Me. (at the Young school-house) Sunday, April 5th. E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Hoosick, N. Y....Sunday, March 1st
Savoy, Mass. (East Chapel) Tuesday evening, March 3d
My present engagements make it necessary for me to withdraw my appointments for Bristol and New Haven, Ct., and New York City. H. K. Flagg.

East Canaan, N. H....Sabbath, March 1st
Simeon Roby.

Kennebunk Depot....Sabbath, March 29th
J. R. Tripp.

New Castle, N. H....Sunday, March 1st
J. F. Chamberlin.

Natick, Mass....Sunday, March 1st
B. Finney.

South Barnstead, N. H. (Clarktown) Sun., March 22d
D. M. Leavitt.

Rochester, N. H....Sunday, March 1st
E. S. Moulton.

Candia (Colcord school-house)....Sunday, March 1st
West Deerfield....Sunday, Feb. 22d
J. M. Quimby.

Sabbattus, Me. (Baptist meeting-house) Sun., March 1st. R. R. York.

Lovely Street....Sunday, March 1st
Yalesville....Sunday, March 8th
S. Woodruff.

Danbury, N. H. (Mountain school-house) Friday evening, March 6th. At Bro. A. Ford's, eve., March 7th.
Danbury, N. H. (Town House)....Sunday, March 8th
C. W. Nelson.

Lake Village, N. H. (North Church)..Sun., March 1st
J. H. F. Varney.

Plymouth, Mass....Sunday, March 1st
W. F. Smith.

Stowe, Mass. (Osgood Hall)....Sunday, March 15th
S. Julia Buswell.

North Somers, Ct....Sunday, March 8th
Plymouth (North dist. school-house) evenings, March 13th and 14th.
Morris, Ct....Sunday, March 15th
G. L. White.

Rochester Village, N. H....Sunday, March 8th
C. S. Emerson.

Newport (West neighborhood) Saturday, Feb. 28th and over Sunday.
Patten, P. Q. (Maxfield neighborhood) eve., March 3d
Bolton, P. Q. (where Bro. Herrick may appoint) evening, March 4th. W. P. Drown.

Tremont, Mass....Sundays, March 15th and 22d
John T. Dixon.

Salisbury (South road)....Sabbath, March 1st
Franklin....Sabbath, March 8th
Canterbury (Emery school-house) Sabbath, March 15th
Roland D. Grant.

Wolcottville....Sunday, March 8th
W. N. Pile.

Fairhaven, Mass....Friday evening, March 6th
New Bedford, Mass....Sundays, March 8th and 15th and evenings through the week. A. Simpson.

Dorchester....Sabbath, March 1st
Franklin....Sabbath, March 8th
East Concord....Sabbath, March 15th
G. H. Wallace.

Granby....Friday evening, Feb. 27th
Belchertown (Bro. Shumway's) Saturday evening, Feb. 28th.
Bachelder Street....Sabbath, March 1st
Geo. L. Teeple.

Wilbraham, Mass....Monday evening, Feb. 23d and onward as the Lord may direct.
Putnam, Ct....Sundays, March 8th and 22d
Woodstock Valley, Ct....Sunday, March 15th
Southbridge, Mass....Sunday, March 29th
P. S. Butler.

Alton (Placer's school-house)....Sunday, March 1st
J. L. Chute.

Danville, P. Q., the 2d and 4th Sundays in each month
Caswell Borough, P. Q....Sunday, March 1st
Barford, P. Q. (Advent Chapel) Sundays, March 8th and 15th. F. M. Drake.

Freedom, N. H. (Chapel)....Sunday, March 1st
Hollis Centre, Me....Sunday, March 8th
Buxton, Me. (Duck Pond)....Sunday, March 15th
Bonny Eagle, Me....Sunday, March 22d
Kennebunkport, Me....Sunday, March 29th
South Windham, Me....Sunday, April 5th
C. H. Sweet.

Colebrook, N. H. (with Bro. U. G. Ladd) Wednesday evening, and over Sunday, March 1st.
J. H. Evans.

Springfield, Mass....Sunday, March 8th
A. W. Bradford.

Melvin Village, N. H....Sunday, March 1st
Moultonboro Neck....Sunday, March 8th
N. Glidden.

South Ashburnham, Mass....Sunday, March 1st
Geo. A. Streeter.

South Livermore, Me., Saturday evening, Feb. 28th and over the Sabbath.
North Turner Village, Me., Wednesday eve., March 4th, and over Sunday.
East Stoneham, Me....Sunday, March 15th
J. T. Jordan.

Wolfborough (Whitton school-house) Sun., March 1st
Ossipee (Welch school-house)....Sunday, March 15th
A. Stillings.

Hollis Centre, Me....Sunday, March 1st
Also the first Sunday in each month until further notice. Jesse Gay.

Stoneham, Mass....Sunday, March 8th
Wm. Hobbs.

Mercer, Me....Sunday, March 1st
Chesterville (Keith's Mills)....Sunday, March 8th
Thomas Hines.

Frankfort, Me....Sunday, March 1st
Levant, Me....Sunday, March 8th
Bangor, Me....Sunday, March 15th
Levant, Me....Sunday, March 22d
Dover, Me....Sunday, March 29th
F. A. Baker.

Alton Corner, N. H....Sunday, March 1st
Wm. Bodge.

New Durham Ridge, N. H....Sabbaths, March 1st
J. T. Libby.

Warrensville, Lycoming Co., Pa....Sun., March 1st
Quaker Hill....March 2d
Shangai school-house, near John Corner's..March 3d
Canton, Bradford Co., Pa....March 4th
Segurs school-house....March 5th and 6th
South Creek....March 8th
Freemont, N. Y....March 10th and 11th
Rogersville, Steuben Co., N. Y..March 12th and 13th
Dansville, N. Y....March 14th and 15th
John T. Ongley.

North Berwick, Me....Wednesday evening, Feb. 25th through the week, and over the Sabbath.
T. L. Churchill.

Keene, N. H....Sunday, March 1st
Tremont, Mass....Sunday, March 8th
B. Woodside.

Suncook, N. H....Sunday, March 1st
J. G. Smith.
John Parsons.

Wilbraham, Mass....Sundays, March 8th and 15th
Rufus Baker.

Rochester, N. H....Sunday, March 15th
J. G. Smith.

Hartford, Ct. (Stedman Hall)....Sunday, March 1st
Mrs. E. A. Warren.

Waterbury, Penn. (where D. Smith may appoint) Sunday, March 1st, and Tuesday and Wednesday evenings, March 3d and 4th.
Mina, N. Y. (where Wm. Eastman may appoint) Thursday evening, March 5th, and as long as may be duty. D. Eastman.

New Hampton, N. H. (at Bro. Pike's) Sun., March 1st
West Plymouth (Brick school-house) eve., March 14th
Hebron, N. H. (McClure school-house) Sun., March 15th.
Bridgewater, N. H. (at Bro. Flanders') Tuesday evening, March 17th.
Danbury, N. H....Wednesday evening, March 18th
Wm. H. Shaw.

West Deerfield....Sunday, March 1st
Northwood Narrows, N. H....Sunday, March 8th
Lee (Union meeting-house) through the week, and over Sunday, March 22d.
Newcastle, N. H....Sunday, March 29th
Great Works, Me....Sunday, April 5th
East Rochester, N. H....Sunday, April 12th
Lyman, Me....Sunday, April 19th
Hollis Centre, Me....Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. Parsons.

Caswell Borough, P. Q....Sunday, March 8th
Stanstead (Ticus school-house) evenings, March 9th, 10th, and 11th.
Patten (Garland school-house)....Sunday, March 15th
Drew's Mills (Advent Chapel)....Sunday, March 22d
U. G. Ladd.

Haverhill, Mass. (Advent Hall.)
D. M. Leavitt....Sunday, March 1st
A. A. Robinson....Sunday, March 8th
D. F. Leavitt....Sunday, March 15th
B. S. Emery....Sunday, March 22d
Wm. H. Mitchell....Sunday, March 29th
D. M. Leavitt....Sunday, April 5th
E. A. Stockman....Sunday, April 12th
C. Goodrich....Sunday, April 19th
Geo. W. Brown (of Elliot, Me.)....Sunday, April 26th
D. M. Leavitt....Sunday, May 3d
John Couch....Sunday, May 10th
T. W. Piper....Sunday, May 17th
C. S. Shattuck....Sunday, May 24th
J. Albert Libby....Sunday, May 31st
D. M. Leavitt....Sunday, June 7th

Springfield, Mass. (Franklin Hall.)
J. W. Brittan....Sunday, March 1st
H. Pratt....Sundays, March 8th and 22d

Chicopee Falls, Mass.
E. Phelps....Sunday, March 8th

Concord, N. H. (Centre St. Church.)
E. A. Stockman....Sunday, March 1st
D. F. Leavitt....Sunday, March 8th
T. W. Piper....Sunday, March 15th
G. W. Wallace....Sunday, March 22d
B. Woodside....Sunday, March 29th
A. Ross....Sunday, April 5th
D. M. Leavitt....Sunday, April 12th
G. W. Brown (of Elliot, Me)....Sunday, April 19th
A. Ross....Sunday, April 26th

Concord, N. H. (Bethel, Green Street.)
J. Albert Libby....Sundays, Feb. 22d and March 1st
E. Owen....Sunday, March 8th
E. A. Stockman....Sunday, March 15th
C. S. Shattuck....Sunday, March 22d
G. H. Wallace....Sunday, March 29th

East Concord, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill....Sunday, March 1st
Also the first Sunday in each month.

Portsmouth, N. H.
E. A. Stockman....Sunday, March 8th
M. Batchelor....Sunday, March 15th
W. H. Mitchell....Sunday, April 12th
T. W. Piper....Sunday, April 19th
C. Goodrich....Sunday, April 26th

Manchester, N. H. (corner of Elm and Lowell Sts.)
O. W. Kimball....Sunday, March 1st
D. M. Leavitt....Sunday, March 15th
E. A. Stockman....Sunday, March 22d
D. M. Leavitt....Sunday, March 29th
E. A. Stockman....Sunday, April 1st

Seabrook, N. H.
N. M. Davis....Sunday, March 1st

Exeter, N. H.
C. S. Emerson....Sunday, March 1st
J. Harvey....Sunday, March 8th
T. L. Churchill....Sunday, March 15th
T. W. Piper....Sunday, March 22d
B. Finney....Sunday, March 29th
J. G. Smith....Sunday, April 5th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck....Sunday, March 1st
T. L. Churchill....Sunday, March 8th
C. S. Emerson....Sunday, March 15th

Hampton, N. H.
C. H. Chute....Sunday, March 8th
B. Finney....Sunday, March 15th
L. T. Churchill....Sunday, March 22d
C. Goodrich....Sunday, March 29th

Rye, N. H.
J. W. White....Sunday, March 1st
E. B. Wells....Sunday, March 15th
G. F. Haines....Sunday, March 22d
J. H. F. Varney....Sunday, March 29th
J. W. White....Sunday, April 5th

Dover, N. H.
C. W. Sargent....Sunday, March 1st
S. S. Brewer....Sundays, March 15th and 22d

New York City (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
B. Hitchcock....Sunday, March 29th

Portland, Me. (Union Hall.)
I. C. Wellcome....Sunday, March 1st
C. S. Shattuck....Sunday, March 8th
E. S. Moulton....Sundays, March 15th and 22d
John Couch....Sunday, March 29th
Wm. H. Mitchell....Sunday, April 5th
S. K. Partridge....Sundays, April 12th and 19th
C. Goud....Sunday, April 26th
Wm. H. Mitchell....Sunday, May 3d
E. A. Stockman....Sunday, May 10th

Bath, Me.
C. Goud....Sunday, March 1st
H. D. Reed....Sunday, March 8th
S. K. Partridge....Sunday, March 15th
John Couch....Sundays, March 22d and 29th
C. Goud....Sunday, April 5th
H. D. Reed....Sunday, April 12th
E. S. Moulton....Sundays, April 19th and 26th

Hollis Centre, Me.
Jesse Gay....Sunday, March 1st
C. H. Sweet....Sunday, March 8th
Jesse Gay..Sundays, April 5th, May 3d, and June 7th

South Elliot, Me.
Geo. W. Brown....Sunday, March 1st

South Berwick, Me. (Great Works.)
J. W. White....Sunday, March 8th
C. Goodrich....Sunday, March 22d

Lowell, Mass.
M. Batchelor....Sunday, March 1st
J. Harvey....Sunday, March 22d
J. G. Smith....Sunday, March 29th

Lawrence, Mass.
Wm. Mitchell....Sunday, March 1st
C. S. Shattuck....Sunday, March 8th
R. R. York....Sunday, March 22d
T. W. Piper....Sundays, March 29th and April 5th
J. Couch....Sunday, April 12th
E. A. Stockman....Sunday, April 19th
C. Cunningham....Sunday, April 26th

Bristol, Ct.
J. Curtis....Sunday, March 1st
S. Woodruff....Sunday, March 15th

Plainville, Ct.
G. L. White....Sunday, March 1st

Yalesville, Ct.
Seth Woodruff....Sunday, March 8th
S. C. Hancock....Sunday, March 15th
B. Hitchcock....Sunday, March 22d

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. Cox, 273 W. 22nd street.

At Temple Hall, No. 229 Bowery, three and a half blocks above Grand street, preaching every Sunday, at 10½ A. M., 3 P. M., and 7½ P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Meetings in Saratoga Springs, N. Y. (Second Advent Church), every Sunday, at 10½ A. M. and seven P. M., in lower Town Hall, corner of Broadway and Lake Avenue. Sunday School and Bible Class directly after the morning service. Prayer meeting every Thursday evening at the residence of the pastors, *Van Dam Street, first house east of Broadway.*

Wm. A. & M. L. Durand, Pastors.

Worcester, Mass. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. E. M., Com.

Providence, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Biddeford, Me. (Advent Chapel, Hill street, near Pool street. Meetings on the Sabbath; prayer and praise meeting at 10½ A. M.; preaching 2½ P. M. and 7½ P. M.; prayer meeting Wednesday evening; class meeting Friday evening; prayer meeting Saturday evening. Wm. C. Stewart, Pastor.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Buffalo, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. Ongley.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

There will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. Burroughs.

Advent meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. Geo. Waugh.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Gospel meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. Mabey, Pastor.

West Deerfield, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.

Business.

Notes to Correspondents.

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The Author claims that the doctrine set forth,—"Honors God, exalts the Bible, insures preaching of future punishment, subverts Universalism and Infidelity, errors of Romanism, of Spiritualism and Swedenborgianism, helps in work of Missions, rightly values the body, brings Christian unity, and promotes personal holiness."

We are much pleased with this work. It ought to have a *wide* circulation. We have a good supply, and hope the friends will order freely. We will sell at the following prices:—25 cts. per copy; $2.00 per dozen, sent by mail; $15.00 per hundred, by express.

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LEAVE IT ALL WITH JESUS.

Leave it all with Jesus,
Weary, burdened soul;
Though thy sins are many,
He will make thee whole.
Leave it all with Jesus,
He will set thee right;
Dost thou walk in darkness,
He will give thee light.

Hast thou failed in trying
Sinners to reclaim?
Does the world reproach thee
For the christian's name?
In thy closet kneeling,
Lift thy heart in prayer;
Leave it all with Jesus,
Thou wilt find him there.

Are the ties of friendship
Broken one by one?
Leave it all with Jesus,
Let his will be done.
Leave it all with Jesus,
He has said to thee,
I will bear thy sorrows,
Only trust in me.

Is thy spirit wounded?
Is the tempter near?
Does the thought of dying
Fill thy heart with fear?
Leave it all with Jesus,
Hear his words to thee;
As thy day, O pilgrim,
So thy strength shall be.

—*Selected by Theria B. Weaver.*

LETTER FROM ENGLAND.

(From our Special Correspondent.)

W. KELLAWAY.

THE BLESSED SACRAMENT AND THE RITUALISTS' HOLY HORROR.

What foolish things these Ritualists are continually doing in England! Last week I recorded their endeavor to exorcise the spirits in a haunted neighborhood; now another curiosity appears in the form of a letter. But I think I had better give you the editorial of the *Rock* on the matter.

"Once upon a time, the late Lord Glenely was very wroth with the Rev. Mr. Naugle for having called public attention to the minute instructions of the Roman Catholic Church as to what her priests should do in case a mouse were to run away with a morsel of the consecrated host. In the same spirit the *Directorium Anglicanam* gives a receipt for straining flies and spiders out of the Eucharistic cup. In these cases the ludicrous almost over-masters the profane; but the extract that follows provokes an unmitigated shudder. It is taken from the last number of the *Church Review*, and occurs in a letter written by 'A Sacristan of C. B. S.,' on the subject of 'Wafers *v.* Bread':—'*The terrible irreverences which are perpetrated at the altar from the use of crumbling bread are something frightful to think of.* On last Sunday, at a country church which I happened to attend (early), the priest, on communicating me, let fall on my sleeve a portion (and that not small) of the Blessed Sacrament. I had closed my eyes, as I always do, to shut out worldly thoughts and sights, and was not aware of the accident the instant it happened; but I managed (*Deo Gratias*) by some means or another to catch the largest portion then, and did what I could for the particles afterwards. No one can tell the utter *affliction* (I mean this strong term) of such an event unless they have had the misfortune to be similarly circumstanced. Putting aside the terrible insult to the most Holy Sacrament, the misery of having one's thoughts distracted from one's own communion is past all words to imply. Poor English Church! How long, O Lord, holy and true, shall such irreverences, profanation and sacrilege be done thee in thy holy temple?' This unhappy man also speaks of the 'many unfortunate churches where to communicate is quite distracting'; a remark that—though in a sense very different to his—comes home to our own feelings, which have been outraged again and again by the superstitious gestures of persons who, like the writer of the above letter, evidently adore the elements, and therefore stand convicted by their own Prayer Book of 'idolatry to be abhorred of all faithful christians.'"

ANOTHER STRANGE PROCEEDING.

Here is another strange and one may almost say blasphemous action in a Ritualistic Church. It happened in the schools belonging to St. Peter's Church, Eaton Square, London. A meeting for prayer had been convened; the people assembled; and the following were the proceedings. A brief address was first delivered by Mr. Wilkinson, the vicar; who after his speech requested those present to kneel in silence while *he* pleaded their cause with God at the throne of grace. This having been done, and the petition having been made for the auditory, they were requested to listen for the answer, when, presently, a voice arose from some mysterious quarter of the room, declaring, "I have heard thy prayer," etc. In the same Church a Mr. Bodington, an active and notorious member of the "Confraternity of the Blessed Sacrament," is announced to preach next week.

FOR THE TRUTH'S SAKE.

A WEEKLY PAPER FOR ENGLAND.

For a year past your correspondent has been laboring in England in preparing and disseminating truth for God's glory and man's benefit. The Repository has done much to scatter grace and truth. Thousands of tracts and books have been distributed throughout the length and breadth of the British Isles. Parcels of works have been sent to India, China, Australia, Cape Colony, New Zealand, and other parts of the world. Leaves of health have been scattered abroad to restore their many readers to the truth of God. The result of all this truth dissemination no one can fully see or truly estimate. Yet sufficient is known to encourage and lead the worker to hope a plentiful harvest in the time of harvest.

But, brethren, though much has been done by desultory and occasional literature, we are beginning to feel the need of a weekly organ such as you enjoy. How pleasant it is to have the *Crisis* and *Times* and *Herald* come to your homes week by week, bringing in them cargoes of precious things to feed and refresh the mind in the high road (narrow though it be) to the kingdom of heaven. England has no such paper, and no such organization as you have to give it such a paper. But shall it not have such a boon? This is the question for your christian love and philanthropy to partly decide. The weekly paper, O, what a help to any cause, political or religious! It strikes blow after blow; it adds line upon line; it woos often and often, until at last in many cases the heart is won and the mind turned.

A celebrated Frenchman has prophesied that the time will yet come when the newspaper will contain the whole of human thought. And another writer (*Schlegel*) says that already "periodical publications and newspapers have become a power, and an art or a science, and society itself falls more and more under the sway of journalism." If, then, the periodical paper is of such a power, how glad we shall be in this land to press it into service for Jesus.

Brethren, shall we have a paper for England? That depends in a measure on your answer of another question: Will you *partly* help the expense of publication? There are not as many in England as in "free" America who hold like precious faith in the truth and promise of God; and of those who do, many are miserably poor and unable to help such an undertaking. And your correspondent is not able of himself to assume so great an enterprise. He has the will to serve. He believes he knows also of others with the same will; but the means are always a necessity of any undertaking. It would cost *considerable* money to commence such a paper; but then among so many readers as the *Crisis* has, it would be easy, very easy to collect the funds required.

Brethren, as a New Year's gift what will each one give to this cause? Will any of you volunteer in your different towns to act as agents or collectors for this object, taking the free-will offerings of the brethren and forwarding them either to G. T. Adams, Boston, or direct to 78 Newgate St., London, England?

If you will *now* help; if you will donate *liberally*, England shall have its organ of witness, its deficiency being made up of your bounty. And who knows how many precious things shall return to you far more in spiritual help than money could even begin to buy? Every subscriber of $5 can have a copy of the paper sent him *free* for a year—*if he wishes it;* and every subscriber of $10, $50, or $100, or more, can have two or more copies free for a year.

Probably some would like to help so good a work, but could not contribute to its expense as donators, while they would be willing to take copies at $3.00 a year post-free. Will such please send their names to Eld. W. Kellaway, 78 Newgate street, London, England. The postage on a letter is only 6 cts. the half ounce.

Perhaps the Editors of the *Crisis* may be good enough to say a word for this really great move. We are asking some of the "chief speakers" to come to England in the Spring. The paper would prepare their way, and give them while in England the best means of publishing the truth. Every way, this proposed paper is a great *desideratum.*

WHO WILL BE SAVED?

H. MUNGER.

This is a great question. No one can answer it but by referring to the Scriptures. They vary in modes of expression so much that no one text or passage will cover the whole ground; therefore we must take the cases of individuals the Lord has accepted in days past. Salvation depends upon the great mercy of God. Having a right to his mercy to save us is on conditions.

First, "Believe on the Lord Jesus Christ, and thou shalt be saved." This, without other qualifying texts, would lead almost to universal salvation. To *believe* simply in a Jesus Christ will not answer; for one half of the most wicked part of mankind believe this; even those that are guilty of killing God's children, and breaking all his commandments.

Under the gospel, repentance stands first. When a sinner repents he taps God's great fountain of mercy, and as sure as water will, by gravitation, run down hill, so sure will he feel God's mercy. Yet he is not saved in the strict sense. He has entered the road with a part of the armor on. He has just enlisted for a warfare, and must obey orders until the enemy kills him, or he is released from his position by the Captain of his salvation. Suppose he has not always obeyed? He should confess and come back to Father's house, and he shall find mercy.

I got into the river once,—came near drowning, but by the help of my brother got out and was saved. Yet I may be drowned if I get in again. There are many such salvations as this. There are many who have started on the road for salvation, and been overtaken by the tempter, and gone astray. To get such to return is a great work for us. To tell them of the great sins they are guilty of will discourage them; or to tell them they must do this or that, or believe so and so, will not cause them to start again. But tell them many good men have got off the track and got on again by confession, like David, Peter, and others, and they may be induced to come back also. Show them the great mercy of God, and the easy thing to be done by them to start again. It is but little we can do at the most. We do not need a whole kit of tools to begin work of any kind. If we can succeed in simplifying their duty, it will work better than to tell them of great duties necessary in order to be saved. Necessary grace will be added as we need it in this warfare. All cannot feel, see or do alike in any work. If we rely on Christ for help, we shall be saved; for none can pluck us out of his hand. If we are desiring and trying to be good, God knows it, and does not condemn us if we eat meat or herbs, both, or neither. If our hearts condemn us not, God is greater than our hearts, and he says he will not. All know when they are under condemnation. It is our God we have to do with alone.

Take the numerous tests of salvation in our times, and among our people. One says, I must sell to be saved; another, I must see the time argument; another, I must keep the seventh day. Now, what must we believe to be saved? All this? No; neither of them necessarily. If we want to be good and are trying to be, God will see to our case, and give grace for our day of future trials and temptations. We may belong to the body, and be a very small member and be saved when the body or church is saved. If we suffer with him, we shall reign with him. Let every man be fully persuaded in his own mind, relying alone on Christ for salvation. There is no safe position till Christ come to end our warfare, or we fall by the enemy.

One kind of food does not feed the whole flock, nor one kind of armor suit every soldier. I am not writing this for those beyond my reach, but for the poor tempted ones that need help in this time of temptation. There are grades or growth in Christianity as in every else; and none will deny it, when they comprehend the meaning of the gospel teaching in different ages of the church. The reward will be for the effort made, not the work done. If you are trying to be good and trust in him, God will do the rest by his grace, which the best will need at last. This is God's way to save us all. No measuring by others will do for us. There is such a difference in circumstances, no rule will apply to all.

THE NEEDFUL QUALIFICATION TO PREACH THE GOSPEL.

WHAT IS IT?

A. ROSS.

Negatively, it is not to acquire a knowledge of Greek, Hebrew, or Latin. It is not classical knowledge of any kind, though such knowledge may be a great help in expounding the Scriptures. A learned man can embellish an error, as well as truth, with classic lore; and an illiterate man can, in simple style, utter truth which will be most effectual in its practical results. The embellishments of oratory in a discourse may charm but can never enlighten. When light shines upon, and convinces the understanding, it is the result simply of truth, convicting, convincing and swaying the mind on the side of duty and right.

The affirmative aspect of the question is, having the knowledge of the truth as the great qualification to preach the gospel.

But how is this knowledge acquired? by study or inspiration? I answer, both. "Study to show thyself approved unto God." "And that knowing the Scriptures," etc. "I will send you another comforter, even the Spirit of truth." From the foregoing quotations we learn that the word of God must be studied with the help of the Spirit. Where there is love for the *truth* contained in the sacred Book, there will be much time spent in searching its contents; and the labor of love is never burdensome. Search for truth as for hid treasures; because we love it, and because we love and search for it, we find it. And being bowed down like a cart pressed with sheaves, it becomes like fire in the bones, and we long to speak that we may be refreshed. The shortest and surest way of preparation for the work of the ministry is to obtain this love for the Bible, and enjoy a prayerful communion with God in the study of it. We should have a continual experience coroborating that of the prophets and apostles, one of which said, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name O Lord."

Let the Scriptures be first in all cases. Human authors should never be used as scales to weigh the testimony of God in; but the Scriptures must be used as the infallible standard of appeal in all cases, to determine what is wheat, and what is chaff. "If they speak not according to this word it is because there is no light in them." "He that hath my word let him speak it faithfully." If all Scripture given by inspiration of God is not sufficient to make us wise unto salvation through faith in Christ, and prepare us to every good work, can human authorities, or pulpits, encyclopedias with hundreds of blank sermons, the authors of which raise no claim to inspiration, supply the lack? Let the wise answer the question.

I saw a statement not long since, coming from the pen of a good young brother, that the Bible contained an endless variety of subjects, and this was offered as a reason for much study, which would be a weariness of the flesh sure. I think the truth of the Bible is classed under only three heads, Historical, Doctrinal and Practical. History relates to events in human experience; doctrine to principles underlying the system of divine revelations; precept, to the practical application to human conduct of all that is embraced in the two foregoing. It is neither safe for a minister nor a church to be ambitious for a variety, for such ambition will produce itching ears in the listeners, and a resort to fables in the minister; for he must, to hold his fevered and dyspeptic hearers, have an endless variety. Better cultivate a love for truth, and be in the Spirit enough to relish it with, or without embellishment. "Then said Jesus to the Jews that believed, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." In one place where Paul preached they became so enamored with truth that they desired him to preach the same things to them another Sabbath. And we have no right to conclude that their appetites were any more cloyed after the second hearing than they were at the first.

The historic narative of our Lord's crucifixion, his resurrection and ascension, and the promise of his return to earth again at the last judgment day, has been a leading theme of the true evangelical ministry for eighteen hundred years. The utterance of that great doctrinal text in the third chapter of John—"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life," has been, if not the foundation of every sermon, woven into every sermon and prayer since. And has its frequent repetition destroyed its sweetness and made it a stale subject? Perhaps so, in Athens, where they worship an unknown God, and where their education is so refined that they can only relish some new thing. However, this is not the case with new-born babes who desire the sincere milk of the word that they may grow thereby.

In pastor and people two elements are needful to secure success. First, the vitalizing—second, the nutritous element. The Holy Spirit is the vitalizing element of the church—the word of truth the nutritious element.

From these considerations we may readily see the propriety of the Savior's command to the apostles,—"Tarry ye in the city of Jerusalem until ye be endued with power from on high." Let the minister know that he possesses this element of vitality in the study and ministry of the Word, and the church possess the same principle of vitality in hearing the word, and the "old, old story of Jesus and his love" will ever be new and entertaining. And treading the paths the fathers trod, maintaining a testimony in Israel, standing among the unfolding signs of the last times, we may "rejoice with joy unspeakable and full of glory;" and in due time receive the end of our faith,—the salvation of our souls. We can derive an enjoyment and profit from those portions of Holy Writ which deal so largely in symbolic imagery, which has in these last hours of degeneracy become alike the sport of infidels and a hypocritical ministry.

THE GREAT CHANGE.

HENRY PRATT.

1. "Science has rendered necessary great caution in the acceptance of the letter of Scripture. It has proven that letter in many instances misleading and not trustworthy, except as interpreted by the light of circumstances, or with due regard to the audience to which it was originally directed. . . . People, like those down on Terry island, who stake their faith on the ten-horned mystery of Revelation, cannot get a hearing among reasonable men to-day, while fifty years ago even the commentators were ready with glib and confident explanations of these same texts.

2. "The assault of science has naturally driven the church to defend what is most defensible,—its core doctrines. Theology is wisely retiring from a scientific field, to its own field. . . . The same effect is observable in the general disuse of *doctrinal* preaching."—*Springfield Republican.*

To such Wm. Arnot, of Edinburgh, in the Evangelical Alliance, at New York, truthfully replies:—

"A common street cry of the day is, Give us plenty of charity, but none of your dogmas. In other words, Give us plenty of sweet fruit, but don't bother us with your hidden mysteries about roots, and engrafting. For our part, we join heartily in the cry for more fruit; but we are not content to tie oranges with tape on dead branches, lighted with tapers, and dance around them on a winter's evening. This may serve to amuse children; but we are grown men, and life is earnest. . . . There are two errors equal and opposite: those who teach high doctrine, and wink at slippery practice; . . and those who preach up all the charities, and ignore or denounce the truth and the faith that grasps it. . . . A class of men is springing up and pressing to the front in our day, who laud charity at the expense of truth. . . . In their view, a man may become indeed a model of goodness, although he sincerely believes all the doctrines of the gospel; but he may reach that blessed state as quickly and as well, although he believe none of them. . . . (Example) John Bunyan, who received all the doctrines of the gospel, and Spinora, who rejected them all, attain equally to the odor of sanctity in this modern church of charity. . . . When they bring forward their savory dish, like poor old blind Isaac, when his slippery son presented his forged venison, I am disposed to ask, How hast thou found it so quickly, my son? . . . Those who, in this age, lead the crusade against dogma, are forward to profess uttermost reverence for the life and teachings of Jesus Christ; but he did not despise dogma."

"*Thou art the Christ, the Son of the living God.*" Nothing more completely and abstractly dogmatical can be found in all the creeds of the church, than the short and fervid exclamation of Peter, in answer to the Master's articulate demand for the confession of his faith on this point. And how did the Master receive it? He not only acquiesced in the doctrine and expression of it by his servant, but he, departing in some measure from his usual habit of calm, unimpassioned speech, broke into an elevated and exultant commendation, "Blessed art thou, Simon Bar-jona!" Either doctrine—truth revealed by God and accepted by man—either doctrine is decisive and fundamental for the salvation of sinners, or Jesus Christ was a weakling. The divinity of Christ, as confessed by Peter, is a dogma; for that dogma Jesus witnessed; and for that dogma Jesus died. For it was because he made himself the Son of God, the high-priesthood hunted him down. Did he give his life for a dogma that is divine and necessary to the salvation of sinners? or did he fling his life away by a mistake? Men must make their choice. Those who are not for Christ are against him.

This cry for charity against dogma is sweeping through the land like a tornado. Fruits of the first quality are said to grow equally well with or without the truth; or, as Peter says, "the present truth," and a little better without it. Sanctification and holiness are readily obtained without the truth as "through the truth," and as "quickly" as Jacob's venison. What does it mean? Will those who take heed to the sure word of prophecy, and go forth to meet their Lord with lamps trimmed and burning, be no more pleasing to the Bridegroom than those who oppose them? Shall we have the fruit by engrafting, or on the Christmas Tree principle? Which? "Give us," says one, "the engrafting," "the abiding," and the sanctification and the holiness united by a living principle; and somebody says, Amen!

ARE WE ALMOST THERE?

L. B. WEAVER.

Dear ones upon the walls of Zion, are we not almost home? Is it not near morning? Have we not passed the hour of midnight? Are there no tokens that tell the day is near? Are signs not speaking loudly that something is about to transpire? What is the cause of all the crime, bloodshed and strife? Is it to be so always? Must this state of things always last? My blood chills in my veins as I read the awful crimes committed in the land in open daylight. Is this to go on? How long, O Lord, how long must this last? Does it not tell us that we are almost home? O, ye watchmen, tell us! O tell us! what of the night? Does the morning seem to dawn? Shall we soon enter port? Is the shore in view? If we abide in the ship, shall we be saved? Shall we soon hear the voice of the helmsman saying, Land! land! home! sweet home? I trust it is so. I long to enter there. My heart aches, and I look up and cry, Father, are we almost there? and I almost hear his sweet voice saying, "Behold, I come quickly."

O watchmen! blow the trumpet long and loud! give it a certain sound! Let the inhabitants of the earth know assuredly that Jesus is coming. While they scoff, let us pray. We are living in sad, yet glorious times. Sad, because so few will heed the last warning message of God's servants; glorious, because God's faithful ones will so soon enter into rest,

"Far from a world of grief and sin,
With God eternally shut in."

Then be faithful,—warn the wicked,—tell them of Jesus' coming. O, I want him to come soon! I am lonely. I weep and cry for deliverance, and with the poet sing—

"Watchman, tell us, does the morning
Of fair Zion's glory dawn?"

COWARDICE asks, "Is it safe?" Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" But Conscience asks, "Is it grihtt?"—*Punshon.*

MY EXPERIENCE.

M. J. PRATT.

Feeling it duty, I take this opportunity of writing my christian experience, hoping it may do some one good, as I have been much benefitted by reading experiences from others.

I was converted twelve years ago, while attending a protracted meeting in Boston, and was baptized by Bro. H. L. Hastings. I felt that I must leave all and follow the Lord. I was happy in his love, rejoicing in hope of eternal life at the appearing of Jesus. I felt as if I had done everything needful for my salvation, and had not another cross to bear. But I soon found if I lived a christian life I had something to do, not only once in a while, but every day. It had seemed a heavy cross for me to pray before any one; but I prayed to the Lord for help, for I knew that if I was ashamed to pray before any one, I could not be wholly the Lord's, and he would not own me as his child when he came to earth. I lived some time in this way, till at last I was taken sick. I told the Lord then if he would raise me up I would live wholly to him, and take up every cross, and serve him as long as I lived. After a while I began to get better, and got along nicely until I was able to be dressed; then I felt I must pray every night, and thank the Lord for his goodness and care through the day. I had been in the habit of praying, but not before any one, and this was the cross. I took it up, and was blest. My heart was filled with sweet joy and peace.

One day I was thinking if I thanked the Lord for his care through the day, why not thank him in the morning for keeping me through the night? This was another cross. But I knew I must take it up, and dared not neglect it. I prayed night and morning, and took much comfort. I received rich blessings from the Lord, and found his "yoke easy and his burden light."

O how good to serve the Lord! Although not able to meet often with the dear saints of God, I have found sweet peace and consolation, that none but Jesus can give. I thank the Lord for his goodness to me, and mean to press onward to the end, that I may receive a crown of glory that fadeth not away.

Dear brethren and sisters, let us be faithful a little longer, for in due season we shall reap if we faint not.

Holbrook, Mass.

COVETOUSNESS.

A. DEVEREUX.

Covetousness is one of the growing evils of the times. It is among those spoken of by Paul to Timothy that should be prominent in the last days; and we think it should be condemned more than it is. I presume ministers do not feel free to speak of it always in the light they see it; and if not, it is the duty of others of us to condemn it. It is quite a prominent evil with some who are looking for the Lord soon to come. If they are afraid of trusting their money in the Lord's hands, I do not know where they can safely trust it in these times.

I do not wish to convey the idea that all should sell and give away everything, for then there would be no homes, houses and lands for those to whom Jesus has promised them. But we do think all should be consecrated to God. Let him have the whole control of all our affairs, both temporal and spiritual. We think, if we do, he will require as much or more than he did of those under the "faulty" covenant. If we have a better covenant, and more is required of us in other respects than there was of them, then why not more required of us with regard to giving of our possessions? It seems to me that whenever we do not give as much as they did, we are unfit for the Lord's service.

DEBATE AT THE BAPTIST Church, Fort Wayne, Ind.

At the closing union meeting of the churches for the week of prayer, held in the First Baptist church, quite a warm discussion ensued between the ministers on a point of doctrine.

The Rev. A. Marine presided, and after reading a portion of Scripture, delivered a short address, in the course of which he expressed the belief that the world was fast approaching a grand climax when there would be no more sin—when the lion and the lamb shall lie down together; that the mighty army of God encircled the earth, and were almost ready to go forth to victory.

Dr. Stone announced that this was not a Baptist church this day, but the Lord's house.

Rev. John Woods said it was a sublime idea to think that the twelve hundred millions of people inhabiting the world should be converted to God. He thought the time was fast nearing when this should take place.

Rev. D. W. Moffat said it did not matter to him when the twelve hundred million should be converted, or whether they would be at all. It was his duty to preach the Gospel—to "occupy until I come," was the command of the Master which he regarded. If the Lord was to come to-night he would rejoice. Whether the churches united now or not, they would unite at the last end in crowning the Lord Jesus.

The Rev. J. W. Erdman rose and said he was glad for the brother's words. The two brethren (Messrs. Marine and Woods) had spoken unscripturally, and he could not believe but one-half of what they said; the other half he discarded. It is right to preach the gospel, but wrong to expect the world to be converted now. The judgment of God hangs over the world, and it was to flee from the wrath to come that the apostles preached. It pained him, he said, but he felt bound to protest against this delusion. Ministers had no right to preach unscriptural doctrines; no right to talk about the millennium coming before judgment.

It is the duty of ministers to preach to the world to flee from the wrath of God. The Lord Jesus will come, but he will first come to gather the people to his house, and then to judge the world before the millennium arrives. He protested against the false doctrine. If people think it is all right, they will soon be unconcerned. The statistics show that the conversions in India have been only four thousand a year for twenty years, and this would be a slow way of converting the world. The whole thing was unscriptural, and he protested against it; claiming that the apostles, the early church, and even the scholars of the day were on his side.

The Rev. J. B. Fairbank administered balm to the wounded feelings by saying it was the work of God, and all should share in the glory at the end.

The Rev. J. H. Meck tuned a few remarks to the music of a hymn, which expressed a desire to see all the world embraced in the same arms of love in which he was so safe, and this was in sympathy with the ideas of Messrs. Marine and Woods.

The Rev. Mr. Aylesworth prayed for blessings upon all, after which the Rev. J. R. Stone said he loved his Brother Erdman, and believed him sincere but astray. He did not believe a word of what he said. He could not find the views of Mr. Erdman in the Bible, and exhorted his brother to search the Scriptures.

After the benediction was pronounced by Dr. Robinson, the meeting dispersed; and so ended the union meetings under the auspices of the Evangelical Alliance.—*Fort Wayne Sentienl.*

Gems.

— Our christian freedom is more holy than our servitude.

— The poor man's hand is the treasury of Christ.

— Our acts make or mar us; we are the children of our own deeds.

— The best sort of revenge is not to be like him who did the injury.

— Advice is seldom liked; those who need it most like it least.

— The less a man thinks or knows about his virtues the better we like him.

"Stand up, stand up for Jesus!
The strife will not be long:
This day the noise of battle;
The next the victor's song.
To him that overcometh
A crown of life shall be:
He with the King of glory
Shall reign eternally."

— It is the duty of men, much more of christians, to advise against sin.

— Kindness is the best weapon with which to kill an enemy.

— Who ever brings tales of others to you, will be sure to carry tales of you to them.

— If any speak ill of thee, fly home to thy own conscience and examine thy heart. If thou art guilty, it is a just correction; if not guilty, it is a fair instruction.

— Wear your learning, like your watch, in a private pocket, and do not pull it out and strike it merely to show that you have one.

— The man who will abandon a friend for an error, knows but little of the human character, and shows that his heart is as cold as his judgment is weak.

— He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.

— There is much more to be said in favor of most men and creatures than we generally think. The trouble is that we care too little about finding out the good things.

MY EXPERIENCE.

ELLEN M. HULBERT.

In early life I sought and found the Savior, and for a few years tried to live a christian life; but the plague of my own heart, and the wiles of the adversary were too much for me. Though I did not wholly yield to his devices, yet I had not much enjoyment in religion. Years passed on, and I became a wife; but my wine soon turned to wormwood, and my proud heart rebelled. A little son was lent me, which for two short years I was permitted to enjoy. I fondly thought he was mine, but he was taken away. Not by death, that would have been a blessing, comparatively. Often when I have stood by mothers that were weeping over their dead treasures, I have felt that if I could only know mine was as safe, my heart would be at rest. But my heavenly Father knew best, and when I had learned to trust him, he turned my captivity, and after twenty-one years he restored to me my boy; not to make an idol of, but to consecrate, with myself, and all that I have or am, to God to be his forevermore.

I am now fifty-five years old, and as I look back over my past life, and see all the way in which the Lord has led me, to humble me, and to prove me, and to know what was in my heart, whether I would keep his commandments or no, I am filled with love and gratitude to him for all his mercies. But more than all would I bless him for the trials and disappointmets that have shown me the vanity of trusting in earthly things; for I feel that without them I should never have known the sweet peace and rest that I now enjoy. I feel safe beneath God's guardian care. The tempests may howl, the storms may beat—they harm me not.

"Night deepens—'mid its gloom and chill
He draws me nearer to him still."

I had long felt that it would be a blessed privilege to follow my Savior in the ordinance of baptism; but my way was in his hand, and several times I was disappointed, and then darkness and doubts would trouble me, and the question would arise, Why was it? But one year ago last August I was led down into the watery grave, and was raised again to walk in newness of life; and I can truly say, my peace has been like a river, deep and abiding. No cloud has shadowed my pathway, but it grows brighter, and I trust it will coutinne to do so until the perfect day, when I shall meet with all the dear saints in the paradise of God, and so be forever with the Lord.

Northampton West Farms.

THY KINGDOM COME.

H. S. PINKHAM.

This is the prayer our Savior taught his disciples, and it is the language of every true child of God. It has been almost six thousand years since God created this earth, and his people are about to enter into that rest which he has prepared for them. What a glorious thought! exchange a world of sorrow, sin and death for one of life, light and glory; where death can never lay his icy hand on our dear ones, nor sin cause us to grieve our blessed Jesus. When I think of it my heart cries out, "Come, Lord Jesus, and come quickly!"

Ten years since I embraced this blessed hope of the coming kingdom, and it never looked so sweet as it does to-day. Almost home! how cheering the thought! Then we shall see our sweet little ones that are now sleeping beneath the cold sod, and all our dear ones who have been removed by the grim monster, Death, and dwell forever with them, and the great Life-giver who will restore them to us.

Brethren, can we not unitedly pray, "Thy kingdom come"?

HOME AND HEALTH.

IMPORTANCE OF CORRECT BREATHING.

Human life and health are so dependent upon the air taken into the system through the medium of the lungs, and a healthy state of these organs, that information upon this subject is always interesting and appropriate.

Nothwithstanding the excellent works extant, the breathing of many persons is so imperfect as to be the superinducing cause of their various ailments. Who, for instance, traces the bad feelings with which he is constantly annoyed, to lack of full and deep inspiration? Who traces the extreme nervousness and depression of the mind, almost bordering at times on desperation and insanity, to this cause? And yet the evidence is conclusive that there is no more prolific cause of dyspepsia, liver derangements, constipation, extreme physical languor with mental and nervous depression, resulting in the distortion of the spinal column, flattening of the abdomen, and rigidity of the entire muscular system, with cold extremities.

It is not enough that we are constantly surrounded by the air both out of doors and in our houses. If we do not introduce a sufficient quantity into our system, disease is the inevitable consequence.

The free and easy expansion of the chest is obviously indispensable to the full play and dilation of the lungs; whatever impedes it either in dress or in position is prejudicial to health, and on the other hand, whatever favors the free expansion of the chest equally promotes the healthy fulfillment of the respiratory functions.

Stays, corsets, and tight waistbands operate most injuriously, by compressing the thoracic cavity, and impeding the due dilatation of the lungs, and in many instances they give rise to consumption. I have seen one case in which the liver was actually indented by the excessive pressure, and long continued bad health, and ultimate death was the result.

Dr. Herbst, of Gottingen, has lately been performing some curious experiments in relation to the quantity of air that is breathed. Now, a person of any understanding will appreciate from them the comfort of full and unrestrained breathing. Dr. Herbst says that a middle-sized man, twenty years old, after a natural expiration, or emission of air, inspired or took in eighty cubic inches when dressed, and one hundred and sixty when his tight dress was loosened. After a full dilatation of the chest, he inhaled one hundred and twenty-six inches when dressed, and one hundred and eighty-six when undressed.

Another young man, aged twenty-one, after a natural expiration, took in fifty when dressed, and ninety-six when undressed. Had Dr. Herbst made his observations on some of the ladies who carry the use of corsets to extremes, we apprehend he would have obtained results of a nature really alarming.—*Health and Home.*

HUSK BEDS.

Considering the real worth of good husk mattresses, the ease with which they are made, and the little expense attending their manufacture, we have often wondered that they were not found in every home and in every single department. In the country their cost is comparatively nothing, while for comfort they are second to none but the costly hair mattresses, which few care to procure. Having used husk beds for several years, we can heartily indorse the following from the Belfast *Journal*, mercy premising that we prefer the husks should first be steamed and stripped to give the greatest possible lightness and elasticity. There is nothing equal to corn husks for under beds; yet few families have them, even in the country, where the trouble and cost of them are so small. They are always light and easy, and last a long time. Though costing at first about two or three times as much as straw, they are vastly cheaper in the end, and they last much longer, besides being a great deal better. This is the way to get them:

As soon as the husks are taken from the corn, before any mould or other harm comes to them, take the fairest and best leaves, free from all stalks, silk, etc., and spread them out to dry in some large, airy room, stirring them well every fair day for a month, or till they are perfectly dry. As they shrink fifty per cent in drying, it will take twice the bulk of straw to make a good bed.

As there is some wear out to them, as to everything, once in half a dozen years a little new will want to be added. In this way, for a dollar—for nothing, if you have them—you may get what is worth many dollars, and a great luxury that straw folks never know. Don't split the leaves; they do not become flat and solid as many suppose, but curl up and make the mass light.—*The Household.*

PHYSICAL EDUCATION.—Although we do not wish to see children possessed of great animal power; it is as certainly true now, as it was thousands of years ago, that, "A sound mind can exist only in a sound body." Of the lower animals it is said, "Blood will tell;" and in reference to man, it is equally true. For special reasons, the family of Shem has been wonderfully preserved. The Hamites are distinctly marked, and the children of Japheth are known from all their kindred. We offer no doubtful theory as to the preservation of our race; but believe that God wisely separated the children of Noah into three distinct families. We also believe that a violation of this division is opposed to his will. The offspring of Aricans and Asiatics are wild men of the desert, and almost demons. The children of Africans and Japhetites are physically, intellectually, and morally deficient. Hence, it seems to be God's will that the families of earth shall remain distinct, and he has separated them by natural boundaries. In some respects, each family differs in educational wants.—*Religious Historian.*

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AND

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 957. BOSTON, WEDNESDAY, MARCH 4, 1874. VOL. XXXVIII.---NO. 22.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WORK IN THE VINEYARD.

HATTIE LEVI.

O work in the vineyard, for now there is need,
The naked to clothe, the hungry to feed;
There's many that's waiting the gospel to hear,—
O tell them of Jesus, who soon will appear.

Go work in my vineyard, was Jesus' command;
There's plenty of work for all willing hands;
The day is far spent, soon the night will come on,
O, haste while it tarries, that thy work be done.

Go work in the vineyard, although you can't teach
In the pulpit or stand with eloquent speech;
With a motive that's pure, and a heart that is right,
You may perform works in which Christ will delight.

Go work in the vineyard, where'er Christ may lead;
Of the least of his children the Savior hath need;
O stay not for weakness, when mercy is near,
But trust him while striving, and be of good cheer.

O work in the vineyard! for surely the Lord
Has promised the faithful a righteous reward;
Be faithful, be humble, be earnest and true,
And blessings will follow your efforts and you.

TENDENCIES OF THE TIMES.

(*Concluded.*)

Another favorite method at the present day, of giving notoriety to doctrines and promoting their diffusion, is to hold conventions to discuss them and devise and institute measures for their dissemination. Almost all parties, no matter how senseless, how factious, or how irreligious they are, have an annual meeting of their representatives to debate their principles, perfect their organization, and extend their agency. This is an adroit expedient to catch the public eye, raise themselves into conspicuity, and invest their doctrines with a species of official authority. As their transactions are reported in the public papers, the knowedge of their principles and aims is transmitted to thousands who would otherwise never hear of them. No contrivance could be devised more happily adapted to gratify the vanity of ambitious leaders, and inflame the hopes and zeal of aspiring demagogues, who have no other theatre for the display of their powers, and no other method of gathering a crowd to the spectacle. Nine-tenths of those who figure in these self-constituted assemblies, whether infidels, Fourierites, internationalists, advocates of women's rights, agrarianists, liberty partisans, Mormons, mesmerizers, or demon questioners, would never succeed in making their names known beyond their own neighborhoods were it not that they may thus once a year present themselves in a sort of official character to the public gaze.

Are any signs seen that these restless and aspiring beings are growing weary of this charming game? Are any symptoms betrayed by them of a disposition to forego so rare a means of advancing their ambition and gratifying their vanity? Is there any likelihood that they will shrink back into their natural obscurity as long as they can find partisans to give them conspicuity, or induce the public papers to herald to the world their transactions?

In the fourth place, there are other powerful agents at work that exert a depraving influence on the taste, the principles, and the morals of great multitudes. Among these, one of the most efficient is the fashionable literature of the day, a large share of which is not merely without merit, but is directly irreligious and corrupting. Not a few of the popular novels are made the vehicles of propagating the most false and infidel doctrines, giving fascination to vice, and exhibiting the grossest enormities against God and man, as mere misfortunes, pardonble weaknesses, or brilliant foibles, rather than atrocious crimes. The bulk of those works are written to meet the taste of readers, not to refine and elevate it. The great question with their authors is, what will sell? What will meet the quickest and most impassioned response from the greatest number of readers? And the meaning of that is: what will give the widest play to a wild fancy; what will best rouse a lawless curiosity, and transport the reader to scenes where he may revel in all the forms of pleasure without restraint? And each endeavoring to transcend the others in novelty and extravagance, not merely meets, but inflames and exacerbates the passions which he aims to gratify. The circulation which these depraving books obtain is immense. They far outstrip all others, and have a principal influence in moulding the taste, determining the principles, and forming the character of great numbers of the young.

Besides these, there are other books, especially such as treat of metaphysics, that are expressly designed to sap the foundations of religion, and exert a powerful influence in that direction. The works of Coleridge, Kant, Schleiermacher, Cousin, and others of that school, have been the means of unsettling the belief of multitudes in the truth of revelation and the being of God, and leading them into a wild and daring skepticism. And they have been, and still are in a measure, the fashionable writers. Both the secular and religious press teemed for fifteen or twenty years with extravagant eulogies of Coleridge as the greatest of Christian philosophers, who not only rejects the inspiration of the Scriptures and sets aside all the great doctrines of redemption, but denies the being itself of God, and of the universe, except as ideas, and makes it his great aim to strike them forever from the faith of men; and misled by those commendations and the artful disguises under which he veils his atheism, crowds of those who were educated during that period, have taken him as their guide.

The literary and scientific lectures that are delivered in lyceums and addressed to popular assemblies in the cities, are often made the vehicle of disseminating doctrines and opinions that are subversive of religion and morals. That is a favorite method with the advocates of Agrarianism, Fourierism, Socialism, Idealism, Pantheism, and other lawless and infidel systems, of giving their theories a learned and dignified air, and insinuating them without suspicion into the minds of the young.

A large share of the fashionable amusements of the great cities are also highly corrupting, while the countless shops at which the means of intoxication are sold, are centres from which depravation, debasement, and destruction are diffused on an almost boundless scale.

What indications are there now, that these powerful instruments of evil are about to drop from the hands of those who wield them, and the vast crowds whom they pervert and debase pass under the sway of better influences? Are there any appearances that the taste for such books, such doctrines, and such pleasures has become satiated? Was there ever a larger demand for them than at present? Was there ever less likelihood of their becoming unfashionable, and giving place to works—of equal interest to the multitude—of refined taste and virtuous principles? What change more wholly improbable can be imagined?

In the fifth place, there never was a period when a greater facility was manifested by multitudes of delusion in religious affairs, and the most preposterous and shameful deceptions found adroit and ardent propagandists, and met a crowd of ready and zealous dupes. No matter what doctrine is advanced, it finds listeners, believers, and partisans; no matter what project is proposed in the name of philanthropy or religion, a crowd is found ready to accept it, and give it their sanction and support.

The vagueness of the religious beliefs of many, and the facility with which they may be led into the gravest errors and superstitions, is exemplified in the most striking manner by the rapid spread of the delusion of the spirit-questioners; and a large number of educated and professedly religious persons who have given it their sanction. No attempt to impose on the ignorance and credulity of men; no device for making merchandise of their religious curiosity, doubts, and fears respecting the future life, ever before met in this country such success. Though great numbers, doubtless, who have joined the crowd of inquirers and spectators have had no faith in the cheat, yet multitudes have been duped into the full belief that the effects which they witnessed were the work of disembodied spirits, and that the responses that were given were communicated by them. The originators of the shameless quackery are undoubtedly at this moment exerting a greater influence than any hundred ministers of the gospel. Their disciples, scattered throughout the whole country, constitute a large body, and comprise not only the ignorant, the skeptical, the superstitious, and the profligate, but many of better classes, and even of the learned professions.

There are many other errors also prevailing extensively, that bespeak a singular readiness of persons of all ranks to be led away from the truth, and involved in wild and fatal delusions.

What appearances now are there, that this extraordinary facility of deception and apostasy to the most false, superstitious, and impious beliefs, is suddenly to die out and give place to good sense, watchfulness, wisdom, and an inflexible attachment to the truth? Are any gleams seen of a dawning millennium in the extreme darkness of mind, the utter disregard of the gospel, and the daring impiety which crowds thus exhibit? Are there any indications that they are about to turn from their false beliefs, reject their delusions, and become the intelligent, the pure, and the faithful disciples of the Redeemer? Is any change further from their thoughts, and more entirely against probabilities?

And, finally, errors and delusions are not confined to those mainly who are not professedly religious; they prevail in the church also, and on a greater scale, probably, than at any former period. Instead of standing wholly on the side of truth, and exerting by its principles, its teachings, and its example, only a salutary influence, it is itself the seat, in some of its branches, of gross apostasy; while those of its denominations that probably embrace the greatest number of true worshipers, are divided into parties that differ essentially in their views of the doctrines of redemption, and are laboring as strenuously in one of their divisions to disseminate errors that subvert the gospel, as they are in the other to inculcate and maintain the truth.

With these defections from the truth, the great doctrines of the gospel have, in a measure, fallen into neglect among those who have not rejected them. Instead of being taught with the frequency and distinctness they were fifty years ago, they are scarcely preached at all in many of the churches, and when made the theme of discourse, it is often but indirectly and under the veil of vague and general terms; and so greatly have the views of ministers and the feelings of churches changed on the subject, that the rejection of Christ's deity and expiation, the renewing influences of the Spirit, justification by faith, and other essential doctrines of the gospel, is by multitudes no longer considered as a disqualification for the sacred office, or a justifiable ground for ecclesiastical discipline. And these errors, it should be considered, had their origin, not with private and isolated individuals, but in the theological seminaries, and have been spread from them, and are accordingly held mainly by those who are teachers of the churches, and whose office it is to form the religious views and sentiments of their people.

What signs, now, are there in this condition of the churches, that the millennial day is about to dawn in unclouded effulgence? What grounds are there for the belief that those who are now strenuously maintaining these errors, are about to lose their faith in them, and discontinue their inculcation? What is there in their principles and passions, or the dispositions of the population, to justify the expectation that they will not go on in the propagation of their mistaken views; that other false teachers will not arise and inculcate other errors; and that the condition of the churches will not grow worse instead of better?

There is no such rapid spread of religion then, as many allow themselves to believe; nor any signs in the piety of the church, that the dawn of the millennium has begun, or is at hand. So far from it, that persuasion itself is a proof of the reverse; cherished as it is, against the most palpable facts, and the plain teachings of the divine word; as it indicates that the church in which it is fostered, instead of having emerged from the darkness of error and unbelief, is involved in a deep delusion respecting its own character and condition, and the great purposes of God.

The emphatic signals of the near approach of the great hour of the world's redemption are of precisely the opposite kind; the wide-spreading decline of the true religion, the extensive substitution in the church of philosophy for the theology, the large prevalence of false doctrines, the sudden rise and astonishing diffusion of the grossest apostasies, and, finally, the reviving strength and threatening attitude of the anti-christian powers; for these and the extraordinary delusions and unexampled impiety that abound in the world, we are forewarned in the Scriptures, are to be the precursors of Christ's interposition to rescue the earth from his foes, and make it the habitation of righteousness and peace. And whoever will impartially look at the facts, will see that these prognostics of his coming exist, and on a scale that has not been equalled at any former period.—*Prophetic Times.*

THEOLOGY.

ANOTHER VIEW OF THE SECOND COMING OF CHRIST.

"Rev. Mr. Tucker, at the Universalist church, yesterday afternoon, gave an exposition of the text recorded in Matthew 24th chapter, 31st and 32d verses: 'When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.' . . .

That Christ did come according to his promise is true. That he came not once only, but twice and thrice; yea, that he has come a thousand times in every age, and comes to-day, and will come to-morrow, and will continue to come until his work on earth is done and his mission all fulfilled, Universalists have no disposition to dispute or deny.

The only coming of Christ possible or probable is spiritual coming, for Christ is spirit. He came in power and great glory when his truth came to human minds and his love to human hearts. When Paul was converted Christ came to him. When the people of Ephesus and Corinth, Philippi and Rome were converted Christ came to them. The trumpet sounded, but it was in their own soul that it sounded.

Let no one ever say that Universalists deny the coming of Christ. He comes in spirit and aids those who are endeavoring to set up his spiritual throne in their hearts, or establish his spiritual kingdom in the earth. The text, however, does not refer to a general coming, but rather to his coming at a special time, to a certain people, and in a certain place. In other words, the text refers, in language highly figurative, to the destruction of Jerusalem, the overthrow of the temple, the judgment of the Jews, and the termination of their special religious career as a nation. In the 23d chapter of Matthew, Jesus is found in the temple at Jerusalem, upbraiding the Scribes and the Pharisees for their wickedness, and after expressing his opinion of their character and acts, he proceeds to tell them of the judgment that will befall them and also the occasion of it. He closes his prediction of it in these words: 'Verily I say unto you, All these things shall come *upon this generation*.' He speaks of the most tremendous judgment that ever fell upon mankind, and he confines the time to *that generation*. . . . .

It is evident, beyond all controversy, that all that was meant by the end of the world was the end of the Jewish polity, and the destruction of Jerusalem and the temple. The word world used in this place was not from the Greek *kosmos*, which signifies the material universe; but from *aion*, which signifies an age or dispensation. The question of the disciples then was, 'What shall be the sign of thy coming, and the end of the Mosaic dispensation?' And this question our Lord was answering. He further says, 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven,' etc.,—speaking of the sign of his coming. Has this event taken place? Tradition says, No; but it will take place at the dissolution of this earth. But hear Jesus' own words: 'Verily I say unto you, this generation shall not pass away till all these things be fulfilled.' By this plain and unmistakable testimony from the lips of the Savior himself, we are made to know that the time of which he spake, when he should come in his glory with his angels, was in the generation in which he and his disciples lived. If not, then Jesus testifies falsely, and was one of the greatest impostors, or foolish fanatics, the world ever saw. But his words refer no more to the literal coming of Christ in the clouds of heaven, the destruction of the earth by fire, the general judgment, and the separation of nations or individuals, than chalk means cheese. All such interpretations are wholly gratuitous, and while excusable, perhaps, during the dark ages of the world's history, when men and women, priests and people alike, were ignorant and superstitious, they are not excusable in these times, when willful ignorance is no more nor less than a crime."

The above is the reported exposition of the coming of Christ by Rev. Mr. Tucker in Newburyport, Mass., Jan. 25th. He says, "The only coming of Christ possible or probable is spiritual, for Christ is spirit."

If Christ cannot come personally, for the reason that he is spirit, it follows that he can come personally if he is a person. Christ came into the world in person. He lived, preached, suffered, died, rose from the dead, and went up to heaven in person. After his ascension, he said to John in vision, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Christ was dead personally, and he arose from the dead personally, and is so to live forevermore. Is it not possible that Christ can come again personally? By what authority does Mr. T. limit the power of God the Father to send his Son into the world again, or the power of Christ to come in person?

Mr. T. says that Christ came to those who were converted in the time of the apostles. To them "the trumpet sounded, but it was in their own soul that it sounded." How does this agree with what Paul has said of the sounding of the trumpet? "Behold, I show you a mystery; we shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51–53. Again, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. How do such statements agree with Mr. T. when he says Christ comes at conversion, and sounds the trumpet in the heart? Would he describe the coming of Christ, and the sounding of the trumpet, as Paul has? No; for he says that Christ came spiritually at their conversion; that is, in no sense personally.

Mr. T. says that Christ came according to his promise. The promise was on this wise: "If I go and prepare a place for you, I will come again, and receive you unto myself." Christ was with his disciples in person when he made the promise. He did not go away from them by his spirit. He has always been here in spirit. He went away in person, and he will so come, and raise them from the dead, and receive them to himself. "He that believeth in me hath everlasting life, and I will raise him up at the last day." This is the promise Christ made to his disciples, of his return from heaven. When Christ was taken up into heaven, his disciples beheld him till a cloud received him out of their sight. And as they were gazing, the two shining ones that stood by said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here we have the manner of Christ's coming particularly described. There is no particle of resemblance between this statement of Christ's coming and Mr. T.'s, who says that Christ comes in spirit when a man is converted, or that he came in any sense at the destruction of Jerusalem.

Mr. T. believes "that he (Christ) came not once only, but twice and thrice; yea, that he has come a thousand times in every age, and comes to-day, and will come to-morrow, and will continue to come until his work on earth is done, and his mission all fulfilled." Where is the evidence of Christ's thus coming? Where in the Scriptures do we find such a number of times that he would come? When he spake of his coming after having gone away, he used no words implying that he would come but once. His promise was, "I will come again." He has come once, and he did the work the prophets said he do. He will come again and do the work he has said he will do when he comes. He will raise his people from the dead, judge the world, gather out of his kingdom all things that offend and them that do iniquity, set up his kingdom and reign. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. There is no *third* coming of Christ in the Bible. Mr. T.'s belief of a multitude of comings is without a shadow or foundation in the Word of God. "To the law and to the testimony; if they speak not according to this word, there is no light in them."

Mr. T. claims that his text refers to the destruction of Jesusalem, and the end of the Jewish nation. The text in Matt. 24 is—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." These are Christ's statements of his coming. He told his disciples that when they saw Jerusalem compassed with armies, to flee to the mountains. Hence his elect from the four winds of heaven were not gathered together. Mr. T. would have us take what Christ said about his coming spiritually. All we can know about it is what we find in his Word; and if we are not to take his Word as he has given it, we can know nothing about it.

It will be borne in mind that Mr. T. claims that Christ came in the sense of the text at the destruction of Jerusalem, which was the end of the Mosaic dispensation, and end of the world, or end of the age. He then quotes Christ's words, "Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven," etc.; and then says Christ was "speaking of the signs of his coming." Thus Mr. T. places the signs of Christ's coming after he claims Christ had come. He claims that the Mosaic age ended at the end of the Jewish nation, and at that point Christ came in the sense of the text, and yet the *signs* of Christ's coming and of the end of the age did not take place till after the event took place.

The Mosaic dispensation commenced with Moses, and was to continue till Christ should come. "The law and the prophets were until John." Moses said the Lord would raise up a prophet like unto him, whom the people should hear in all things, whatsoever he should say unto them. When Christ came, the people should no longer look to Moses as their lawgiver, but to Christ. At the beginning of Christ's ministry, he gave his code of laws in his sermon on the mount. It was at that time that the Mosaic dispensation ended. "The law came by Moses, but grace and truth came by Jesus Christ." Jesus preached the glad tidings of the kingdom of God, and preached the gospel. Moses in person introduced the law dispensation, which continued a long time after his death. So Christ in person introduced the gospel dispensation, which has continued till now. The people rejected Moses in the old dispensation; and they rejected Christ in the new dispensation. Those who rejected Moses perished; so those who rejected Christ perished. Christ gave them up to perish. "How oft would I have gathered you, . . . but ye would not. Behold, your house is left unto you desolate." They would not believe under the old, and they would not believe under the new dispensation. Christ introduced and lived in the gospel age. He told his disciples to go into all the world and preach the gospel. When therefore his disciples asked him, "What shall be the sign of thy coming and of the end of the world?" (or age), they must have meant the age in which they lived, which was the gospel age. They had been trained in the school of Christ, had given up their Judaism, had been taught that Christ, and not Moses, was their Master. They could have had no reference to the Mosaic dispensation when they said, "and of the end of the world," or age.

Mr. T. says that Christ's words "refer no more to the literal coming of Christ in the clouds of heaven, the destruction of the earth by fire, the general judgment, and the separation of nations or individuals, than chalk means cheese." This is the same as to say that what Christ said about his coming is no more like what he meant than chalk is like cheese. What Mr. T. says Christ meant by his coming, is no more like what Christ said than chalk is like cheese, nor half as much; for chalk may be made like cheese both in form and size. But there can be no shadow of resemblance between Mr. T.'s view of Christ's coming spiritually when a man is converted, or at the destruction of Jerusalem, and what Christ said in Matt. 24th and 25th chapters. Besides, Christ said of the time in which Mr. T. says Christ did come in the sense he meant—"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." Mr. T. says Christ was there, or he did come there. But Christ told his people to believe it not. If Christ meant by his coming what Mr. T. claims, he was there in that sense. False Christs would come, but Christ contrasts their coming with his coming by saying, "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

It is certain that Christ's apostles did not understand that he would come thousands of times, nor that he would come when one was converted, and sound the trumpet in their soul, nor that he would come at the destruction of Jerusalem. John said, "Behold he cometh with clouds, and every eye shall see him." Paul, in his letters to the Thessalonians said, "How ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven." "For what is our hope, or joy, or crown of rejoicing? are not ye in the presence of our Lord Jesus Christ at his coming?" "To the end he may establish your hearts unblameable in holiness before God our Father, at the coming of our Lord Jesus Christ with all his saints." "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Paul to Timothy—"Until the appearing of our Lord Jesus Christ." "I charge thee, therefore, before God and our Lord Jesus Christ, who shall judge the quick and the dead at his appearing." "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Paul to Titus—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Did Christ and his apostles speak of his coming as Mr. T. does? If they believed as he does, they never used words that implied any such thing. If Christ is to come personally, how could he and his disciples use words more plainly to show it? Did they live in "the dark ages," Mr. T.?

If Christ did not mean what he said by his promise that he would come again, how does Mr. T. know that Christ meant what he said when he promised eternal life? If he thinks that Christ promised to save all men, it may be true that what he meant is no more like what he said than chalk is like cheese; so all men may be damned, by his own showing. Christ said, "Verily I say unto you, This generation shall not pass away till all be fulfilled." Mr. T. takes this to mean just what Christ said; so do I. But suppose it should turn out that what he said is no more like what he meant than chalk means cheese; what then? He thinks this statement of Christ is so plain and positive that it settles the whole question of Matt. 24. He says, "By this plain and unmistakable testimony from the lips of the Savior himself, we are made to know that the time of which he spoke, when he would come in his glory with his angels, was in the generation in which he and his disciples lived. If not, then Jesus testifies falsely, and was one of the greatest impostors, or foolish fanatics, the world ever saw." So if Mr. T.'s application of the "generation" is not correct, or if Christ did not come in the time in which he and his apostles lived, Christ was a great impostor, and foolish fanatic. Or, in other words, if his view of the generation is not correct, and Christ did not come in the time in which the apostles lived, he was an imposter. Let Christ be true though it makes all men liars. If it were true that the word, "generation," has no other application in any other place in the Bible than the one Mr. T. has given, it would not follow that it is so used in this place. But the word has another application.

It is applied to a race, or to a class of persons; to those of like quality or character, without limiting any time, place or age. "Who shall declare his generation?" Isaiah 53: 8. "For God is in the generation of the righteous." Ps. 14: 5. Here the righteous are called a generation without referring to any period of time, age or place. In this sense, the Savior used the word, in some places, if not in every place, where it occurs; applying it either to the righteous, or to those who are not righteous. The children of this world are in their generation wiser than the children of light. Here the word is applied to both classes. Luke 16: 8. Mr. T. may say that it should read, The children of this age. Very well; he claims that the age in which Christ lived was the Mosaic age, so the generation would be limited only by that age. That age was nearly two thousand years long.

"This generation shall not pass till all these things be fulfilled." What generation? The one whose calamities we had been speaking of; the Jews. See Luke 21st. The nation of the Jews was broken down, their city destroyed, and they carried away into all nations, to become a hissing and a byword. To remain without any nationality, their city to be trodden down by the Gentiles till the times of the Gentiles be fulfilled. They have been persecuted, "scattered and peeled." This has been their condition from A. D. 70 to this day. And yet, notwithstanding, contrary to all human calculations, they remain a separate and distinct people. Jews are Jews everywhere; maintaining their identity as the seed of Abraham, and are able to trace their genealogy to the stock of Israel. Other nations have been broken down, and the people, without enduring a hundredth part of what the Jews have experienced, in a short time lost their identity. But Jesus said, "*This* generation," this people, shall not pass away till all these things be fulfilled." Christ gave this as a standing, or perpetual sign of his coming and of the end of the world, or end of the gospel age which he introduced, and in which he and his apostles lived. "This generation shall not pass till all these things be fulfilled," is literally true. The generation of the Jews will be on the earth to see Jesus coming in the clouds of heaven, in like manner as he was seen to go away.

Christ's coming is in the future. He will come in like manner as he was seen to go away. And he will do what he has said he will do when he comes, without regard to the blasphemous epithets which Mr. Tucker has applied to him. J. S. WHITE.

[COUNT OVER THE MERCIES.—Count the mercies that have been quietly falling in your history. Down they come, every morning and evening, as the angel messengers from the Father of heaven. Have you lived these years wasting mercies, renewing every day, and never yet realizing whence they came? If you have, heaven pity you. You have murmured under afflictions, but who heard you rejoice over blessings? Ask the sunbeam, the raindrop, the star, or the queen of the night, "What is life but mercy? What are health, strength, friendship, social life?" Had each the power of speech, they would say, "I am mercy."

TIME.

C. MENDENHALL.

In affairs of this life it is well to be governed by some system, and to conduct our business in order, performing all duties with regularity, avoiding confusion and loss.

This, being admitted of worldly affairs, applies with equal force to things of far greater importance in relation to the future, for which this life is given as an opportunity for preparation. We should always strive to have regard for the "fitness of things," knowing that there is a proper time—consequently an improper one for all things.

Solomon says—"To every thing there is a season, and a time to every purpose under the heavens." By a misuse of judgment or lack of discretion, a deed though good of itself becomes decidedly objectionable; hence we read "a wise man's heart discerneth bo t time and judgment." Now as the fear o' God is the beginning of wisdom, we should strive to be wise unto salvation, "for now it is high time to awake out of sleep" and be ready for the Bridegroom's coming.

The time to seek pardon, to prepare for judgment is *now*. "Behold now is the accepted time, now is the day of salvation." The future is not under our control,—we may never attain to one day or hour of it. The present only is ours, and that is God-given and should be improved. Life is short;—the hours fast fleeting bring us nearer and nearer to that season when it will be too late for improvement,—too late for repentance, pardon or mercy.

Man is a poor, fallen, needy rebel, without power of himself to avoid a deserved punishment; he needs salvation,—it has been provided. By believing on Jesus he may be saved. That belief must be exercised now. Salvation is free for all to accept now.

Sinner do not postpone in this great matter. Jesus may come at any hour to banish sin and sinners. Death may in the near future cut you off as those who have no hope. Every moment granted us must be accounted for.

O time! than gold more sacred; more a load
Than lead to fools; and fools reputed wise.
What moment granted man without account?
—YOUNG.

The masses seek worldly pleasures. Every spare moment is devoted to amusement, selfish gratification or the amassing of wealth; no time for Jesus,—all swallowed up in worldliness.

Will not some sinner come now to the fountain of life? improve time, in order to attain unto eternal joy and peace in the inheritance incorruptible.

Fellow pilgrim, are we employing our time to the glory of God? Let us each gird our loins and be faithful in all things, that it may be said of us "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Wilmington, Del.

CHRIST FOR ME.

ELLA M. LUNT.

Christ is everything to the christian in times of trouble. Sickness, suffering, and sorrow meet us on every hand. No position, however exalted, is exempt; no pathway but what has its thorns,—no household so carefully guarded but sorrow and death may enter its happy enclosure,—no heart so happy but has its bitterness; all alike must drink from the bitter cup. But if we will make Christ our choice, he will bring us through all these trials, and at last we shall reach the shore of eternal blessedness, and unfading glory. The way may look dark, we may see no light ahead, and our frail bark is tossed to and fro on the sea of trouble, but even there we should have no fears; for Jesus will never forsake us. Just there he appears to our relief, and we hear that sweet voice "It is I, be not afraid." If we are in darkness, Jesus says, "I am the bright and the morning star." If we fall asleep we need not fear; for the same voice that uttered "It is I, be not afraid," also said "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live."

In view of such precious and abiding promises, why do not men and women make Christ their choice?

I will no longer look at the things that are seen, for they are only temporal, and will pass away. The purest, fairest and loveliest things of earth are doomed to decay; passing away is written upon all earthly; but amid the fading away of that which is seen, we may rejoice that the unseen is eternal. If we would make Christ our choice, we must be humble, for the children of God are at first in humility, trial and distress; at last in victory, exaltation and glory. We *know* for long ages those who made Christ their choice bowed their heads to the dark and pitiless storms of persecution and oppression; but the end repays them all, for John beholds them at last—their storms all over, their conflicts all ended, waving palms of victory, and striking on golden harps songs of everlasting triumph within the portals of the heavenly city. If we make Christ our choice, when he comes down the parting heavens we with confidence can look up and say, "This is our God," and hear in return "Well done!"

When I look forward to the time when this earth shall be brought back to her Eden beauty, and robed in her long promised mantle of immortal loveliness, I say with an honest heart, "Come quickly." Then shall we realize what we have gained by making Christ our choice.

"My heart is fixed, eternal God, fixed on thee;
And my immortal choice is made, Christ for me."

Biddeford, Me.

The true christian is patient in tribulation, and if God denies his request to be delivered from any trouble, he can even praise him for the denial.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 4, 1874.

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THE NEW BIRTH.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3: 3.

The great Teacher made one emphatic point in this passage, viz., that a second birth is absolutely necessary to every sinner for the enjoyment of the kingdom of God. It implies the essential preparation or qualification for the kingdom. To prove definitely what is meant by being born again, we must find parallel passages in which the same point is made, expressed in different language, which will serve as an explanation or interpretation of this. We must look for passages expressing the absolute prerequisite for eternal salvation, which must consist in a radical *change of condition;* for that is just what is implied in the figure, or parallel. All will admit that the two births express a parallelism, the first illustrating the second. At the first birth we experience a radical change of condition; not the commencement of existence in the absolute sense, but the commencement of life in a qualified sense. It is stepping upon the stage at the commencement of social life,—the entering the list of a family, of a nation, as a child, as a citizen, as an heir claiming relationship to "father," "brother," "neighbor" and "friend." At that point our days of such a life with such surroundings commence to number; and when that life connected with such circumstances ends, the number of its days is told. At that point we commence a life of progression, starting at infancy and going to manhood. We there commence to fill the different positions of human experience, from the child to the soldier, the mariner, the husbandman, the father. We there commence to receive food,—first milk, then meat; to use our members—the eye, ear, lungs, feet and hands.

These are the important facts connected with the first birth; consequently, we may expect the same ideas expressed in the illustrated parallel.

Jesus expressed the same essential preparation for the kingdom of heaven when he said, "Except ye be *converted* and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3. The word converted expresses a radical change of condition, the same as the word born, only using a different figure. The Evangelist, in recording the history of Christ and those who had believed on him, says: "But as many as *received* him, to them gave he power to become the *sons* of God; even to them that believe on his name; which *were born* not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13. This was a history of events which had already transpired. He says, "as many as *received* him," not shall receive him; "*were born*"—an event already experienced, and had become the "*sons* of God." When do we become the sons of God? When we believe on his name. When are we called the sons of earthly parents? When we are born, and never before. When are we converted? When we believe. Therefore conversion and the new birth take place at the same time,—both essential to the enjoyment of the kingdom of God.

Nicodemus could not understand how the organic literal body of a man could be born a second time. He did not understand that a second birth could produce anything but a body of flesh. Jesus in explaining this mystery to him says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." He did not in this expression illustrate the births, but he explained to the confused Nicodemus what the two births would produce He states that the first birth produces "flesh," and the second "spirit." This reached the point of the ruler's difficulty; for he stumbled at the idea of a body of "flesh" being born after reaching manhood. But if the second birth produces spirit, and not a body of flesh, then that which stumbled him is removed. The Savior then borrows an illustration of the new birth, and that which it produces, from Solomon. Eccl. 11: 4, 5—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

The Preacher speaks of the "bones" (flesh) and of the "spirit," of which he says, "Thou knowest not what is the way of the spirit"; that is, he could not "know" by the use of his organic senses the "way" a "spirit" changed its condition or position, as he could the change of a body of "flesh" at its birth. Christ very aptly illustrates the invisibility of the "spirit," which is changed by this birth, by wind which is invisible and cannot be seen coming or going, but is known to exist by its visible results. The second birth is not a change of "flesh," but of "spirit"; not of body, but of heart. Peter represents this change of soul, heart, or spirit, thus: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Pet. 1: 22, 23. Born, in this passage, does not mean begotten, because he immediately represents those experiencing it thus: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Pet. 2: 2, 3. Peter therefore represents persons newly converted as "*newborn babes.*" This agrees with Christ, who said, "Except ye be converted and become as *little children*, ye shall not enter into the kingdom of heaven."

Paul feared that the Galatians had turned from Christ to the law, and said, "My *little children*, of whom I travail in *birth again* until Christ be formed in you." His labor and effort to produce in them conversion to Christianity he calls "travail in birth," which certainly implies that they experienced *birth* at their conversion. He applies this argument and figure by the allegory of the bond woman and free woman, and their sons, saying, "Now we, brethren, as Isaac was, are the children of promise; but as then he that was *born* after the flesh persecuted him that was *born* after the *spirit*, even so it is *now.*" Is anybody persecuted now under the gospel? Yes. Who is it? He that is born after or "of the Spirit." John says, "Whosoever *is* born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3: 9. Some believe, and with some show of argument, that this passage applies to the resurrected state, because they say the Scriptures teach that the christian is liable to sin while in this state, which we admit is true; but the context proves very conclusively that it applies here. The apostle had just said, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." ch. 3: 6. In this passage he as positively asserts that those in Christ "sinneth not," as in the other passage; but none will contend that verse sixth refers to the future state. Again he says,—"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." ch. 5: 18. In this passage he represents the believer as having been both begotten and born of God.

When the christian is represented as begotton of God, it does not follow that he is represented in the embryotic state, for that condition is never in the Scriptures taken to illustrate christian experience. They are represented as commencing in infancy, and growing to manhood, and as filling all social positions in this life.

But the question still comes up, how is it that he that is born of God "cannot sin"? Let the apostle explain himself. "*Whatsoever* is born of God overcometh the world." ch. 5: 4.

What is it that is born of God? Not the "flesh," for that was produced by the first birth; but the "spirit," as Jesus said. Paul elucidates this subject clearly as follows: "Therefore if any man be in Christ, he is a *new creature;* old things are passed away; behold all things are become new. 2 Cor. 5: 17. A creature is a created being. A new creature is a being newly created. This is to be taken in a qualified sense; for he says of this new creature, "old things are passed away, behold all things are become new." It is not the commencement of its existence; but is the beginning of its existence in a changed or renewed condition. This change is not of the flesh, but of the heart, mind, or spirit.

Again he says of this change, "Ye have put off the old man ("old things") with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10. The old man is the flesh controlled by a carnal will, and is put off as to its government and rule. The new man is the heart, the spirit, which is "renewed" by the eradication of moral pollution and the reception of the divine nature. J. C.

(*To be continued.*)

DEMONS.—When speaking of demons, Justin Martyr says:—

"I must tell you that heretofore those impure spirits under various apparitions went into the daughters of men, and defiled boys, and dressed up such scenes of horror, that such as entered not into the reason of things, but judged by appearance only, stood aghast at the spectres; and being shrunk up with fear and amazement, and never imagining them to be devils, called them gods, and invoked them by such titles as each devil was pleased to nickname himself by."—*Reeve's Apologies*, p. 10. *Written* A. D. 141.

Some of those ancient christian writers understood demonism, and faithfully sounded the note of warning. Spiritualism is only a rehash of the same thing, with new terms. It is only the religion of paganism revived in a new dress, to conceal, as far as possible, its hideous deformities. The more we see of its workings and know of its doctrines, the worse it looks. It is entirely antichristian, anti-Bible and anti-God in its tendencies and influence. M. G.

ARTICLES FOR PUBLICATION.

The intellectual, moral, and spiritual character of a religious paper depends upon the tone of its published articles. The object to be accomplished in conducting such a paper should be, to supply the real wants of its readers. If they need enlightenment upon any particular subject, clear and logical arguments should be written upon those subjects. If the readers are in danger, those dangers should be pointed out in a kind, winning and faithful manner, so that those exposed shall not have their eyes and ears closed to the danger by harsh words, or by the truth being made repulsive by connecting it with crude and fanciful ideas. Popular and dangerous currents of public opinion, customs and habits of the people are always sweeping the masses away from Christ and the gospel, down to perdition. These currents change with different generations and circumstances, so that it is important that the present tendencies to evil, and the present instrumentalities used by Satan to turn men from God should be made manifest.

The influences of this world, in its connection with the church, always tends to cause her to lower the standard of piety, and detract from the purity of her devotion; consequently, a constant effort should be made to keep before her the divine standard of christian character. Human experiences, outside of inspired persons, should never be taken as the *standard* of christian character, because they are not known to be right only by the gospel test, which every person can more correctly apply to themselves than to another.

One grand purpose of God, in his economy in the government of his church, is to produce constant and sympathetic social relations between his people. This is accomplished by personal intercourse, or by written or published communications. Therefore scattered believers, who meet with but few of "like precious faith," very much enjoy to read the communications from their brethren, expressing their sentiments, and breathing in words the faithfulness and love of their hearts.

Communications expressing pure and heartfelt devotion, strong and abiding love to God and his Christ, earnest longings for Christ's appearing, great delight in gospel worship, and sweet communion with the saints, tends very strongly to kindle the same heavenly spirit in the hearts of readers. Many thanks to those who have thus written. We need a holy inspiration when we *write* for the benefit of the church and the saving of the perishing, as much as we do when we *pray* for sinners. We need it in these last days, that our articles may glow with truth, and burn with heavenly love. We must have it to accomplish our holy mission. We must have it now, for the last hours in which we can use it to discharge our responsibilities to the world are passing.

O, that we could realize that we can do nothing without Christ! No act will be reckoned as fulfilling the divine law unless Christ is in it; for he alone can fulfill that law. He must mould it by his wisdom and truth, and produce it by the power of his Spirit. J. C.

DISCUSSION IN CALIFORNIA.

In our discussion with Prof. Chaney, in San Jose, we debated the following the last two evenings:—

"RESOLVED, *That the Bible is the only divinely inspired book.*"

Of course, we had the affirmative of this resolution. We turned to the prophecies in the Bible for infallible proof of this proposition. He said he would not follow us on that subject; thus tacitly admitting that he had no means by which to refute the overwhelming evidence found in the sacred prophecies to prove the divine inspiration of the Bible. It was evident that these waters were too deep for his wading, and he chose to keep near the shore, and spend his time in working at some pebble objections, that had been often refuted. He was bold in making assertions, such as that no such persons as Abraham or Christ ever existed on the earth. We gave him some of the one hundred prophecies that were fulfilled at the first advent of our Savior, but he again refused to examine them. It was evident that he was not posted in the prophetic Scriptures.

He paid but little attention to what we said, but spent his time in talking about the stars, claiming that the characters in the Bible, such as Abraham, Moses, Christ, and others, were only things connected with the twelve signs in the zodiac. His system is a mixture of astronomy, astrology, and ancient mythology; being the most confused muddle of nonsense we ever heard advanced; and yet, many have so far departed from the truth as to believe such fables, just as the prophet said they would in the last days. His whole system differed but little from ancient Buddhism. And when we showed the almost complete correspondence between the two systems, he was free to acknowledge the fact, and several in the audience expressed their cheering consent. This is the fruit and tendency of Spiritualism. It is a return to the old heathen mythology and demoniac oracles, and communion with the lying demons.

Mr. Chaney prayed to the devil, a formal prayer of some length, and said, "The Modoc chief was a gentleman, when compared to the God of the Bible." The spirit of Spiritualism is as bitter towards the Bible, its Author, and Christianity, as Catholicism ever was towards Martin Luther and Protestantism. No doubt the worst is yet to come from this diabolical system.

Many people were astonished at what they heard from this infidel champion of Spiritualism. They were not aware that its leaders had become such bold blasphemers against all sacred things. They were appalled. In this way, we think much good was done in opening the eyes of those who stood in danger of being led into this horrible snare of the devil. Spiritualism has a very strong hold on the Pacific coast, and is leading thousands to perdition. It is the embodiment of all that is satanic. Thank the Lord, he has given weapons with which it can be successfully met and defeated in any fair, open combat. Its foundation rests on a lie of the devil, and it will end in utter destruction. M. G.

THE GREAT CHART.

About one year since, we spoke to our readers of a remarkable Biblical, historical, and chronological chart, that had been prepared by Bro. S. C. Adams, Salem, Oregon. Bro. Adams is a devoted christian preacher, who has spent some six years in preparing this chart. During the past year he has had it engraved in Cincinnati, O., at an expense of twenty thousand dollars. It is twenty-two feet long, and about three feet wide. It is finely engraved, and is a beautifully illustrated panorama of the world's history, representing the nations, empires, sovereigns, important persons, manners, dress, civilization, discoveries and inventions, each in proper time. It gives as clear an idea of history as a map does of Geography. We consider it of more value than a hundred dollars worth of histories; and yet it is sold for twenty dollars.

This chart should be in every school and family where there is any desire for historical and chronological information. It is said to far excel anything of the kind ever prepared. It begins with Adam, and extends to 1874. In one day, we believe a person could get a better idea of the history of the world from it, than from reading historical books a whole year. Some of the charts are on frames, which cost two dollars extra. Those wishing the chart can address S. C. Adams, Cincinnati, Ohio.

M. G.

CHINESE NEW YEAR.

This year, the Chinese new year began at midnight, between Feb. 15th and 16th. The Chinese make a great ado over the entrance of their new year. They completely eclipse the celebration of the 4th of July among the Americans, or any other festal season. They suspend business for seven days, and devote themselves to jollification, without limit. The amount of fire crackers consumed is astonishing. They seem to be very fond of a noise, and especially that of fire crackers.

There are now said to be some twenty-five thousand Chinese in San Francisco. On New Year's day, they dress themselves in their best apparel, and have a general visitation. In some of the streets the sidewalks are crowded with them, especially a part of Jackson, and Dupont, where every house is occupied by them. They receive American visitors with cordiality, offering them a portion of their choice bits of food, brought from China. It is quite palatable, and so prepared as to keep for some time. We could not tell its composition any better than the children of Israel could tell what constituted the manna found in the wilderness. Some of the Chinese restaurants are filled up in a very showy manner,—perhaps it might be said with pleasing taste. Pictures of their gods occupy a prominent place in these first-class restaurants. Their best specimens of food, fruit and flowers are placed on a table in front of these pictures, and incense wood, in small bits, is also kept burning near them.

There is quite a striking analogy, in some things, between the Chinese and the Catholic worship. The Catholics copied much from the heathen, in order to get and keep control over them. Instead of the heathen gods, the Catholics substituted the worship of saints. Instead of burning their wood, the Catholics burn candles. Instead of the Chinese god Josh, the Catholics have substituted the Virgin Mary; instead of the festivals for heroes, the Catholics have changed them to festivals for saints, and so on to the end of the chapter.

On New Year's day, the Chinese cancelled all debts; but in case one does not pay up, he is scorned and shunned. They have three temples devoted to the worship of their gods, which are fitted up in a fantastic, gorgeous manner. They go in before them and bow three times, quite like the Catholic bowing to the Virgin Mary. This is done to secure the assistance of their gods during the coming year.

One thing is quite evident, and that is, the Chinese are a curse to California. A great mistake was made when they were brought to this coast. Their influence is decidedly corrupting. It is said there is not a virtuous woman among them. The men are employed as servants in American families, the same as Irish women are in the eastern states; but no one hires a Chinese woman. The men are very industrious. They work for smaller wages than other laborers, and lay up more money, because of their cheap mode of living. Their business is about all done among themselves. They get supplies from China, and build up the interests of Chinamen at the expense of California interests. It is true that some manufacturers make money in hiring these foreigners at a lower rate than they could other men; but this is a damage to the laboring classes, and prevents the prosperity of those who must work for a living.

The following is from the *Morning Call*, Feb. 16th:—M. G.

"A few moments before the bell in St. Mary's Cathedral tolled in solemn cadence the witching hour of night, several spectral forms were yesterday observed to glide noiselessly along the streets leading to the north, and several of the new appointees were on the point of accosting them, when they observed their garbs, and allowed them to pass as if they were really visitants from the nether spheres. These forms were adorned with tawdry paraphernalia and bright colored flowing robes, and wended their way at a shuffling gait to the north. Arriving at a point near Meiggs wharf, they stopped, and appeared to be consulting on some important matter. Suddenly the group separated, and the individuals, proceeding to short distances from each other, commenced a series of genuflections and incantations strange to the vision of the Caucasian. After these ceremonies had been continued a few moments, and just as the clocks were tolling the hour of midnight, an attenuated form crept forward and tossed something into the water. The spectres then departed. Some North Beach hoodlums, in a small boat, who had been pulling along under the shadow of the wharf, observed the whole proceeding, and as soon as the forms had disappeared, bore down on the "something," and picking it up, found that they had captured the miniature model of a Chinese junk, covered with tinsel and Mongolian finery. Then the mystery of the spectral forms and strange ceremonies became apparent. A delegation from the Chinese quarter had been sent with the junk, which represented the old year, to the beach, for the purpose of setting it afloat, and allowing a mythical junk, representing the new year, to sail into the harbor of generations and accumulating cycles. The junk that was supposed to be floating out upon the waters of oblivion was the seventh year of Lu Hoi's cycle, and that which came in, the eighth year of the same, according to the computation of time as set forth by that venerable demi-god, Fu-hi.

The beginning of the Chinese new year is slightly eccentric, and always takes place between the last quarter and new moon. It is a season of general rejoicing in the Quarter, and yesterday proved no exception to the rule. At midnight every joss house presented a scene of brilliancy and Mongolian splendor only attained by the tinsel-loving Chinese. Bombs and crackers were exploded at intervals, and the tympanum-eradicating tom-tom rendered the early morning exceedingly hideous. Magnificently attired Celestials perambulated the streets, entered the houses of their friends, and after performing the customary saalams, partook of the greasy-looking dainties piled upon the side-boards, and then calling the proprietor aside, inquired whether it would not be convenient for him to settle that little account that had been so long outstanding against him. Having performed this duty, and in most instances having obtained the "little account," more oleaginous viands were partaken of, more salaams perpetrated, and the gaudily attired exiles of Far Cathay majestically strode from within the limits of their hospitable entertainers. A hundred lights flashed from within door ways shielded from the passing gaze by their bright colored curtains, from behind which came the sound of dice clinking in the porcelain or chinaware bowls. The inmates were indulging their passion for gambling to a greater extent than usual, feeling safe from arrest on account of its being "Allee same New Year, you sabe?" And over all, from every hovel and temple, out of the alleys and cul-de-sacs, arose the foul odor of strange and barbarous incense to the various gods, goddesses and josses which the worshipers wished to propitiate during the year.

The festival will last several days, and San Francisco may depend upon experiencing the usual "annual nuisance," although the Police have placed some restrictions upon the firing of bombs and crackers by these din-loving people. The temples and restaurants will present the most curious features to visitors, and those who can should not fail to view them upon at least one day or evening. Lanterns adorn the balconies of these places, and richly hung chandeliers throw a blaze of radiance upon the richly plated gew gaws and fantastically arranged figures, as well as the central figures of interest—the Josses. The only discomfort that will be experienced will be from the heavy fusilades of crackers and bombs that will be discharged in every direction to warn off evil spirits. Those who slept last night in the vicinity of the Chinese Quarter are fully aware that the Chinese New Year has opened, and it only remains to state that the Mongolians believe that they have entered upon the eight thousand six hundred and fifty-first year of the world."

MEETING AT HANOVER, ILLINOIS.

I wish to give you an account of Eld. S. B. Mabey's visit and labors in this place. He came here Jan. 8th, a stranger to us all, except by reputation, and having no personal acquaintance, he knew not that he would find a place to rest his weary head. But he came trusting in the Lord, who opened the heart of James Trousdale, who took him in and said, "Here abide." He did so, and found a pleasant home with him during his stay, which was one month.

There are three church edifices in this small village, a United Presbyterian, New School Presbyterian, and a Methodist. But not one of them would let him in. They would not rent a church to him. And it seems to me that when Jesus comes he will say, Inasmuch as ye refused your synagogue to one of my faithful ones, ye did it unto me. May it be impressed on their hearts before it is too late. Everything was done that could be done by opposition meetings to keep the people from going to hear the truth. Preachers and laymen went from house to house through the day telling the people not to go to the Town Hall, that the preacher was preaching heresy, and they would be poisoned. They advertised him in the County paper as a Universalist, and as preaching Universalism.

His audiences were good, all things considered. The last sermon he preached, the hall was crowded. But amid all oppositions and discouragements, Elder Mabey's faith in God was firm and strong, and the Lord stood by him, and assisted him to proclaim those neglected and unpopular truths of the Bible which every christian should love—the personal and immediate coming of Christ, the resurrection of the dead, the earth to be renewed and inherited by the saints, sanctification through belief of and obedience to the truth, holiness and purity of heart,—ingredients of Christianity here, and essential to eternal salvation hereafter. All who heard him said they never saw Bible truth made so plain. Divine power and much assurance accompanied the Word. Sinners were convicted, saints rejoiced, and backsliders trembled. His work here will be as bread cast upon the waters; it will be gathered after many days. M. D. P.

Hanover, Ill., Feb. 16th, 1874.

BRO. J. T. ONGLEY writes:—"We have just closed a meeting of ten days, in Potter Co., Pa., near Bro. A. H. Briggs'. The good Lord blessed the truth. Nine heads of families made a start in the cause of Christ. To God be all the glory. Our work will soon be done; let us work while it is called to-day. Pray for us."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments................$402.62

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments................$48.00

YOUNG PILGRIM FUND.

Previous acknowledgments................$18.75

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments..............$3,163.12

FROM J. A. CARGILE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I have just returned from another trip to Manchester, Edgefield and Nashville. Had large crowds at Manchester, who listened eagerly to the great subject of the Lord's coming. Met a Bro. Isaac Cath there, a Seventh Day Adventist, the first one I ever saw. He has kept the "First Day" since he came to Tenn. He seemed to enjoy the meetings extremely well, having come on horseback eight miles through a heavy rain to hear the good news, which he said he had not heard from the pulpit before in four years.

I feel that under God I have sown, in much weakness, the seeds of truth in the pleasant village of Manchester, which will tell in eternity. May God give it root in good soil. From Manchester I went to Edgefield, and tried to proclaim the good news to them. Here it seems difficult to get the people to take an interest in the plain Word; but we hope some good impression was made. A very worthy Presbyterian minister heard us on the "gospel hope," who afterward told us he believed, as we had preached, that our views are the only thing that will kill Spiritism, although he said he had never thought of it before. We found Bro. Barr and family well, and seemingly glad to see us. They bade us God-speed. We met two other brethren—J. W. Hooberry and H. Stone, and heard of still another. We hope soon to be able to form a small body here to be ready for Jesus at his coming.

In Nashville we preached in the store-room of a harness-maker, Bro. J. M. Fraley, a Methodist minister, who, together with his wife, made us feel at home with them. There is in Nashville a church called "The Church of the Advent," "The Advent Brotherhood," etc., which my few brethren there desired me to explain to your readers to be an Episcopal organization, and the name "Advent" is only to signify their church, or house.

Lest I burden your worthy columns, and thus press out something better, I close. Dear brethren and sisters, pray for me, that my bodily strength be increased. I feel wearied, and have been trying for several weeks to find a space of time to rest. But how can the watchman sleep when he is expecting the Bridegroom; and at the same time sees the world carelessly rushing on to destruction? I have only to stay with my dear family to-night. To-morrow I start again to Lookout Valley, Chattanooga, Tyner's Station, and Ooltewah, East Tenn. Sometimes I go mourning for my own and the sins of my people, but bless God, ever and anon I get the fullness of the Spirit, and then I feel thankful that I am privileged to live in this grand age of looking and waiting for the husbandman to come. Bless the Lord, O my soul! and all that is within me, praise his holy name for ever! God grant we may meet in the kingdom and rest forever.

Stevenson, Ala., Feb. 18th, 1874.

BOSTON LETTER.

The Boston Preachers' Meeting, which has long been engaged in debating the question of the final place of the saints, is giving the Millennian question a fresh airing. The debate bagan nearly a year ago, and has been continued at intervals, as other questions of a more immediate and practical nature would allow, till we came, as was supposed, to the final speech which opened out the question on a new side, and spiritedly renewed the debate.

In its previous discussion, the speakers on both sides, had confined themselves to the teaching of Scripture and reason on the subject; but now the debate has taken a historic direction. It was claimed on one side that the doctrine of this personal reign of Christ on earth for a thousand years, was not only the teaching of the Bible, but that such has been the belief of the Church in the present ages and sections, and that the great feats of the gospel have been made by the inspiration of Chiliasm. On the other side this was denied, and testimony was adduced to show that the doctrine had always been a heresy and mischievous in the Church. The Primitive Church held it only in the historical sects like the Ebionites and Montanists, and at the Reformation, it was held only by the Anabaptists, and by the fragments that splintered off from this tumultuous and disorganizing body. The sects that still hold it, are those which most poorly represent the cause of Christ like the Adventists.—*Methodist Home Journal.*

THE WORLD'S EXPECTATION.—Over fifteen years ago, Mr. David N. Lord, of New York, penned the following language:

"There has been no period for ages, probably, when there was so general an expectation among evangelical christians of all classes, that either the advent of Christ is at hand, or else some great measure of Providence, by which a new era is to be introduced to the church; and what is equally remarkable, no time before in which other men of all creeds and classes—atheists, infidels, apostates, formalists, nothingists, were also looking as they are now, for a regeneration of the world after their several schemes of perfection and blessedness. Among the signals that Christ is at hand, one of the most striking is the skill and success with which Satan is working with all power and signs and lying wonders.—*Ex.*

Correspondence.

From Bro. O. B. Town.

Dear Brn. and Srs.:—While I am sitting to-day beside the sick bed of my dear companion, I have been thinking of those who will meet together for prayer and praise. I wish I could meet with some of God's children for his worship, where I could hear the gospel preached in its purity. But I cannot, and it is all right, for God has ordered it otherwise, and he doeth all things well. I will not murmur, for that would be wrong; and I think of others that have been deprived of the same privilege many years, while I have, only a few months.

My wife was taken sick last September at the time of the Vermont Campmeeting at Bethel, and has been confined to her bed ever since. She was taken bleeding at the lungs the day we went to the meeting, but we stayed through, and the good Lord watched over her, and brought her safely home. I praise his name for it. Now she lays here in the last stages of consumption, and suffers greatly; so much so that she longs for the time to come that she may be at rest.

It seems to be God's will that she should sleep a little while; yes, a *little* while, then Jesus will come to raise the dead, to change the living, and to crown them with everlasting life. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then you, dear ones, who have been afflicted for many years, will know what it is to be made well, never to suffer any more. Then you that have not taken a step for so long, will have the privilege of walking the streets of the New Jerusalem.

So let us not be weary in looking and waiting for the appearing of our Lord, but keep on repeating that part of the Lord's prayer that says, "Let thy kingdom come, thy will be done in earth as it is in heaven." Pray for us that we may have strength to bear our daily cross, go through to the end, and gain everlasting life.

"'O Lord, my God,' I oft have said,
'Had I some other cross instead
Of this I bear from day to day,
'T were easier to go on my way.

I do not murmur at its weight,
That thou hast made proportionate
To my scant strength; but, oh! full sore
It presses where it pressed before.

Change for a space, however brief,
The wonted burden, that relief
May o'er my aching shoulders steal,
And the deep bruise have room to heal.

While thus I sadly sighed to-day,
I heard my gracious Father say,
'Can'st thou not trust my love, my child,
And to my cross be reconciled?

I fashioned it, thy need to meet;
Nor were thy discipline complete
Without that very pain and bruise
Which thy weak heart would fain refuse.'

Ashamed, I answered, 'As thou wilt,
I own my faithlessness and guilt;
Welcome the weary pain shall be,
Since only that is best for me.'"

From Bro. D. Cogswell.

Brethren and sisters in Christ who love the present truth, and feel just like standing up for it, doing that which will meet the approbation of our King, in whose presence we are to stand in a little while,—to you I wish to say a few words. We represent a present, dispensational truth. Has God, in the past, had dispensational truth? and did he require his people to stand up boldly for those truths? If this was true in the past, does he expect us to do the same now? If he does, will we do it? Will we follow Christ as Paul followed him; that is, give up all; use our time, talents, money, and say, Lord, I give myself away; it is all that I can do"? Do we think as much of the cause of Christ as his children in the past have? and do we show our faith by our works? The time is drawing near for our next Quarterly Conference. Do we feel like saying, "I will lay aside everything, and go up to this feast, and do all I possibly can to help the blessed cause of God, that cost the life of Jesus"? Let us all get down before God and see if we are all right in this matter.

Don't forget that some of our brethren worked hard last year with the tent, and that we have not paid them yet. Will every one see that they do their duty in this respect? Let us act as one man in this matter, and not fail to do so at once. I shall expect to see, at our next Conference, representatives from every church. If anything should happen that any of our churches cannot send a delegate, do report by letter, and be sure to enclose in the letter all you can to help clear the Conference from debt, and help the cause. O my God, move upon our hearts and help us to act wisely.

Dansville, N. Y.

From Bro. B. Crabtree.

I want to say a few words for the cause of Christ. I have found Jesus precious to my soul. He is my all—"the one altogether lovely, and the chiefest among ten thousands." I would recommend Jesus to all. I thank God for free salvation. We can have it without money and without price. I am glad that I am trusting in Jesus Christ, and following my Lord and Master. I am not ashamed to own him before all. It is good to be found among the people of God, serving Christ. It will be an honorable position to be in when we see the King in his beauty coming in the clouds of heaven with power and great glory, to crown his waiting saints. There are bright prospects before the christian. There remaineth a rest for the people of God. In the new earth all tears will be wiped away, and trials end forever. We shall sing the song of redemption on the evergreen shore. O, how blessed to have a hope in Jesus Christ! Where a man's treasure is, there his heart will be also. I have started for the kingdom, and am fully determined not to turn back. I will serve God, and let my light shine. By grace I will be a christian, and at last have a home in the kingdom when Jesus comes to gather his jewels.

From J. S. Thorpe.

To the friends scattered abroad:—How cheering to our hearts is the promise of Jesus,—"If I go away I will come again, and receive you unto myself, that where I am, there ye may be also." O to be with Christ! to dwell in his presence in the jasper walled city of light—how glorious! Brethren, will we be there? all gathered home to the enjoyment of the saints' everlasting rest in the kingdom of God?

Many are the advantages which we, who are waiting for the Lord, enjoy, of which others are deprived. Those things transpiring in the world, causing men's hearts to fail them for fear, are no cause of uneasiness

to us; but on the contrary a cause of rejoicing; for we see in them a fulfillment of that which is written concerning the return of Christ to earth, to reign with his saints forever. Each dark cloud which casts its gloom upon the world quickens my hope of speedy redemption, and increases my indifference to the things of this world, which are so soon to give place to the fadeless glory of the world to come. O, happy day! when sin and sorrow shall vanish away, and when Christ shall come and bring peace to this "little flock" now suffering from the perils of these "last days." Only a little while longer shall we have to suffer here. Only a little while will our hearts be made sad by the lukewarmness and indifference of those who profess to love God and serve Jesus, yet are smiting their fellow servants. Only a little while shall scoffers abound, saying, "Where is the promise of his coming?" Only a little while, and he that is to come will come. and will not tarry. Even so, come, Lord Jesus.

Lake Sibley, Kansas, Feb. 12th, 1874.

From Sr. L. Foote.

Dear brethren and sisters in Christ:—I have often thought I would like to address you, as I am, with you, a pilgrim and stranger, having no continuing city, but looking for one that hath foundations. I have been wandering and looking for that blessed hope, the glorious appearing of our Savior, for many years. I can say that I am not in the least discouraged or disheartened, for I believe that signs, "there is no mistaking, proclaim Messiah near." His Word is true, and will abide forever. O, I am so glad that Jesus loves even me, and that I ever believed in the coming and kingdom of Christ. Ye dear ones, look up! for your redemption draweth nigh. All tears will be ended, and sorrows all gone. How encouraging to think that we shall soon be free from temptation, sin and sorrow! "Oh the prospect, it is so transporting!" Savior, hasten thy coming I pray! Cheer up, ye dear ones, and hold fast whereunto ye have attained; we shall soon meet with the loved of earth, and never part again. May the Lord help us to obtain eternal life through Jesus Christ our Redeemer is the prayer of your unworty sister.

Salisbury, N. H.

From Bro. J. A. Orchard.

Dear Brethren:—I would like to write a few lines for our paper. I am young in the cause, and inexperienced in the faith, but I have started to live as God commands. I love him with all my heart, which is the first and all-important commandment: the next is like unto it, viz., to love my neighbor as myself. There is no other way given whereby we can be saved, only through the blood of Jesus Christ. Let us read the Scriptures, love God and all men, and by so doing we shall be blest with the privilege of being with Christ when he comes to set up his kingdom on the earth. My object in writing was to let you know that I am trying to serve God faithfully, and meet you in the kingdom. Let us all watch and pray, for the Lord will come suddenly, and we shall be taken in a snare unless prepared to meet him.

Portland, Oregon, Feb. 7th, 1874.

From Bro. David French.

I will pen a few lines of my experience. I have been a slave to tobacco sixty-seven years. Bro. Grant advised me to break off at once. I did so, but found it was too much for me. The first of last year I began to taper off by degrees. When this year came in I shut down, and with the help of the Lord I trust I have gained the victory. Pray for me, brethren. I hope we shall meet in the new earth, where tobacco chewers will not be known.

Brewer, Me.

Obituaries.

RICE. In Lunenburg, Mass., Jan. 30th, 1874, Alfreda R., wife of Bro. Cortis N. Rice, aged thirty years.

Alfreda gave her young heart to Jesus when but a child, and bore the cross continually through life. See loved the social meetings, and contributed much to their interest by her singing, as also by exhortation and prayer. The tender tie that bound her to a kind christian husband and a sweet little girl of two years had to be severed while in the full possession of all her mental faculties; but she had grace and fortitude, for Jesus stood by her to the last. She met death understandingly, knowing that the grave could hold her only till the resurrection morning. It being her dying request, she was brought to Lowell, where her funeral was attended by Bro. Wm. H. Mitchell, with the Second Advent Church with which she retained her membership. May the affliction be blest by our heavenly Father to the spiritual good of the parents, and also the brothers and sisters, is the humble prayer of the writer.

Blessed Jesus, sustain Bro. Rice!

C. P. WHITTEN.

DAVIS. In Abington, Ct., Jan. 3d, 1874, of dropsy, Bro. James Davis, aged seventy four yrs.

Another of the veterans of 1843 has fallen. After months of great suffering he bade good bye to wife and children, admonishing them to meet him in the kingdom. We had the privilege of seeing Bro. Davis several times the last few weeks of his life, and always found his trust in the Life-giver. He realized he must rest in the grave a short time before his hope could be obtained, yet was not afraid to rest in Christ.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no foe shall dim that hour
Which manifests the Savior's power."

Words of comfort by the writer. H. DAVIS.

JOHNSON. In Norwich, Ct., Jan. 24th, 1874, Hattie E. Johnson, daughter of Charles and Elizabeth Johnson, of Abington, Ct., aged eighteen years.

At the time of her death she was away from home, seeking health. Her sufferings were great, but borne without murmuring. She said to her weeping mother, "Weep not for me, mother; the will of the Lord be done!" Among the many friends that followed this lovely girl to her resting-place were those who within a few weeks had learned to trust in the Life-giver. They could now say truly, "Good bye, Hattie; we hope to meet you again soon beyond this vale of tears." Words of comfort spoken by the writer.

H. DAVIS.

HAYNES. In Washburn, Me., Jan. 16th, 1874, of consumption, Abbie A. Haynes, aged thirty yrs.

Sr. Haynes was a great sufferer, but she bore all with christian patience and resignation. She was a fond wife and devoted mother. Relations and friends mourn her loss, for she was beloved by all who knew her. She sweetly fell asleep in Jesus.

"Sleep, dearest sister, sleep,
Death shall not hold thee long;
And in the morning thou shalt rise,
And join the blood-washed throng."

E. I. CROUSE.

MANSON. Departed this life on the 20th of Dec., 1873, Henry B. Manson, of Kittery, Me., aged seventy-two years.

He was one of our best citizens, and his long exemplary life will be remembered by many friends. It might be truly said of him that he had no enemies. He was just such a christian as the world and church needs to-day—an every day practical christian. His life was worthy of imitation. At home, with his fellow-men, and at church, he was the same. He has left all that is earthly—the old family Bible,—the book of books,—the gospel, closet, family devotion, and the church of which he was a most devoted and worthy member. As a man, he was kind and gentle; as a neighbor, obliging and sympathizing; and as a husband, faithful and affectionate. His last sickness was very distressing. Paralysis did its work in a few days. He knew but could not speak. He wanted but could not be ministered to.

A dutiful and confiding wife watched over him till the last, ready to satisfy every want and relieve every pain till death had done its work, and the spirit had returned "to God who gave it."

JOEL WILSON.

FORD. In Concord, N. H., Feb. 16th, 1874, Bro. Winthrop H. Ford, aged fifty-eight years.

He leaves to mourn his loss a companion, four children, an aged mother, and three brothers.

Again the monster death has invaded the house of God, and stricken down one of our most conscientious men. For many years Bro. Ford has been on the list of waiting ones, and has, by a consistent christian deportment, won the esteem of those who knew him; and we may safely say those who knew him best loved him most. Words of comfort were spoken at the funeral from John 11: 23. A. ROSS.

WHITMORE. In Greenwood, Me., Sept. 30th, 1873, Sarah Whitmore, wife of the late Benjamin Whitmore, of Casco, aged seventy-five years.

She leaves a large family of children to mourn her loss, but they know she died with a good hope of a home in the kingdom when the sleeping saints arise to inhabit the earth restored. Funeral attended by Bro. Jesse Gay, who showed that she would rise again and bloom with immortality.

T. J. CARLE.

HUDSON. In Jamestown, Jan. 14th, 1874, of consumption, Bro. John Hudson, aged seventy-eight years.

The hope of the soon coming of Christ to raise the unconscious dead and give unto those who sleep in Jesus eternal life sustained him. A discourse was delivered by Bro. C. W. Low, of Fredonia.

MRS. L. VAN VLECK.

FOSS. Fell asleep in Jesus, in Barnstead, N. H., Jan. 1st, 1873, Sister Olive A. Foss, aged twenty-six years.

She was a firm believer in the speedy coming of the Lord, and rejoiced in the hope that she would, at that time, be raised to an eternal life.

[*No name.*

MOSES. Fell asleep in Colebrook, N. H., Dec. 17th, 1873, Eliza, wife of Willard Moses, aged seventy-two years.

Sister Moses formerly belonged to the Methodist church. She leaves a companion seventy-five years old to mourn her loss. Words of comfort were spoken from 1 Thess. 4: 14. U. G. LADD.

BRALEY. In Danbury, N. H., Feb. 15th, 1874, Walter E., only child of Lemuel P. and Clara J. Braley, aged one year and four months.

Your little one is sleeping
In quiet, dreamless rest;
While you are sadly weeping,
He slumbers with the blest.

With gentle, meek submission,
Still wait till Jesus comes,
Then you will clasp your darling,
Forever safe at home.

MANDANA S. KNOWLTON.

PALMER. In Brook, Newton Co., Ind., Jan. 6th, 1874, of heart disease, Sr. Hannah N. Palmer, wife of Jonathan F. Palmer, aged fifty-nine years.

D. W. DAVIS.

FOREIGN NEWS.

Five persons were killed in Havana on the 12th of Feb. by the military during a riot.

Severe fighting has been going on in Biscay for several days. General Dorregary, with 25,000 insurgents, holds the heights above Somonostro. The Republicans have taken the first height. The losses are heavy.

The Carlists have taken the town of Vindroz, in Valencia.

GERMANY.

The Alsatian deputies have withdrawn from the Reichstag and returned to Strasbourg.

GERMANY'S THANKS TO ENGLAND.

The Emperor of Germany has written a letter to the Hon. Odo Russell, in which he thanks the English Government for sympathy manifested towards Germany in its struggle with the papacy, to secure liberty of conscience.

FRANCE.

PARIS, Feb. 24. Ex-President Thiers, in a letter to the Republican candidate for the Assembly in the Department of Vienna, declares that experience has rendered his conviction invincible that the Republic is the only possible Government for France.

DOMESTIC NEWS.

CITY OF MEXICO, Feb. 15, via. HAVANA, Feb. 24. A terrible affair is reported to have occurred in the State of Vera Cruz. A quarrel between the townsmen of Quimixtlan and Huascaleca resulted in a fight in which seventeen persons were killed. It is reported that the infuriated Huascalecans afterward went to Quimixtlan and began an indiscriminate massacre, killing children and cutting off the breasts of women. The neighboring town of Chalchicomula has sent a detachment of militia to the scene to put a stop to the atrocities.

Buenos Ayres advices report that the Asiatic cholera is raging there, with from forty to fifty deaths per day. Fifty thousand people have fled to the rural districts, including President Sarmient.

END OF THE CHIEF OF THE SWAMP ANGELS.

New York, Feb. 24. The shooting of Steve Lowery, the notorious outlaw, took place in the Scuffletown region, on the plantation of John McNair, who has frequently suffered from the depredations of his gang. Lowery and others were carousing at a whiskey camp, where they were were joined by three farmers, who, after some conversation with the outlaw, during which he bragged of his deeds and prowess, left and returned to obtain a favorable opportunity to shoot him, which soon after occurred. They took his body to Lumbertown and gave it in charge of the Sheriff. There was much rejoicing. The body was placed on a table in the Sheriff's office. Immediately there was a commotion in the town, and the streets were soon filled with an excited crowd, all rejoicing that the last of the outlaws was killed. The body was perfectly riddled with bullets and buckshot. The head was perforated in several places, and there were three large wounds in the heart, any one of which would have proved fatal. The outlaw was armed to the teeth, being found on his person when killed a Henry rifle, three pistols and a knife with a blade about twelve inches in length. He was twenty-eight or twenty-nine years of age. He is said to have been the most cowardly, and at the same time the most treacherous and vindictive of them all.

MATTERS in Lincoln County, New Mexico, are getting to be as bad as they are here in New England. Late despatches state that seven murders have taken place in that single county within ten day's time. Large numbers of farmers and cattle raisers are leaving the section, and according to present prospects there will be a general exodus of the entire agricultural population with the coming on of spring. The desperadoes are well known, and do their work openly. It strikes us that a portion of the force now engaged in raiding the Indians, might be let loose for a time in Lincoln county to advantage.

Louisville, Feb. 23. N. M. Eghart has been arrested for poisoning his wife, and Henry Bohannon for killing James Wright.

Newcastle, Del., Feb. 25. About one o'clock, this morning, Israel Ridings, night warden at the jail in this place, hearing a noise in the yard, opened the door, when he was immediately seized by a gang of a dozen men, who gagged and handcuffed him, tied his feet and threw him into a coal hole. One of the gang threatened the warden's life with a knife, but another man, known as "Big Frank," interfered. The men got over the wall by two short ladders, tied together, which they brought with them. They carried away a prisoner named E. Frazier, who was under a life sentence for the murder of Allison.

CHICAGO has had a terrible experience with mad dogs. Two of these rabid creatures rushed through different parts of the city at about seven o'clock, Friday morning, biting every one that came in their way. No less than seventeen persons and sixty dogs were bitten by these animals, one of them having planted its fangs in the flesh of twelve persons and of nearly forty dogs in the two hours before it was shot by the police, who were in pursuit of it.

ELDER H. K. FLAGG of Savoy, Mass., has accepted a call from the Advent Society in Rutland to become their pastor, and has entered upon his labors. Meetings will be held every Sunday hereafter. The chapel has been repainted and finished inside. All are invited to attend the meetings. Seats free.

Fires.

A $16,000 fire at Hinsdale, Mass., on Saturday.

A cotton mill was burned at Leeds, England, on Wednesday; loss $350,000.

There was an $80,000 fire at Balsto, N. J., Monday. Eighteen houses were burned.

A fire at Waltham early Thursday morning destroyed a machine-shop and much valuable property. Total loss about $60,000.

A $40,000 fire at Avon, N. Y., Sunday morning.

At Baltimore. Loss $28,000.

At Warren, Mass. Loss $20,000.

At Oshkosh, Wis. Loss $25,000.

At Germantown, N. Y. Loss $8,500.

At Mobile, Ala. Loss $25,000.

An $18,000 fire at Providence, R. I., Feb. 24th.

A fire in Chelsea, Mass. Loss $40,000.

A fire seven miles from St. Louis, Mo. Loss $40,000.

Biggart's sale and exchange stables, in Wilkesbarre, Penn., with six valuable horses, has been destroyed by fire. Only one horse was rescued.

The coal-tar establishment of E. B. Warren & Co., of Philadelphia, situated near Georgetown, D. C., has been destroyed by fire. Loss between $20,000 and $25,000.

At Catskill, N. Y. Loss $8,000.

At Evansville, Ind. Loss $22,000.

At New York. Loss $45,000.

At Stamford, Mass. Loss $10,000.

In Brief.

— One of the street fights formerly so common in California, took place in Watsonville a day or two since. Two men met, fired and both were killed.

— William Pierce, of Claremont, N. H., was killed in a grist mill at that place, Thursday. He was thirty-five years old.

— 600,000 lbs. of horse flesh was consumed last year in Paris.

— The Commissary General of the army asks that tobacco be issued to the soldiers as rations.

— The greatest depth of the Pacific Ocean between California and China is about two and one-half miles.

Notices.

ALTON BAY.—The Alton Bay Campmeeting Committee are requested to meet at the *Crisis* Office, Boston, Mass., *Monday, March 30th*, 11 o'clock A. M. J. COUCH, Chairman.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

MISSION TENT.—There has been a call for subscriptions to furnish a Mission Tent. The old Mission and the Mass. Conference Tent have both been worn out in the service. The time will soon come for Tent meetings, which is one of the best, if not *the very best way* to reach the people. The cause demands double the sacrifice and effort to enlighten and save that we are making. Shall we want for a Tent? Shall we want means and men to make an onward movement to save men by pulling them out of the fire of the last day? Brethren, help us to a Tent.

L. BOUTELL.

THE YEARLY CONFERENCE.—Where shall it be? It is the Annual Meeting of the Mass. Conference. We desire the largest gathering we have ever had. The times demand it. Our interests call for it. The first week in April is the time for it. Who will make preparation for a large meeting and a great blessing? Who? L. BOUTELL.

THE Western District of the New York A. C. Conference will meet Friday evening, March 6th, with the church in Springwater, and continue over the Sabbath. We hope to see a good delegation from the Dist. Remember the quarterly collections.

W. J. HOBBS, Pres.
A. P. MOORE, Sec.

CONFERENCE.—The Lord willing, there will be a Conference held at Melvin Village, N. H., commencing Wednesday evening, March 4th, and hold over the following Sabbath. Elder A. Ross, and others, are expected to preach the Word. A general invitation is extended to all, to come over and help us. Come, Brn. and Srs., in the name of Israel's God. Come with the armor on, to labor for the salvation of the perishing. Rally once more to the "old battle ground" at Melvin. Sinner! the invitation is extended to you. Come and go with us! Come to Jesus! "Now is the accepted time. Behold now is the day of salvation." T. W. PIPER.

THE next Quarterly Meeting of the Advent Christian Conference of Northern Pa. and Southern New York will be held with the church at South Creek, Bradford Co., Pa., commencing Friday evening, March 6th, to continue over the following Sunday. Those coming by railroad will leave the cars at Gillett's Station, twelve miles south of Elmira, on the Northern Central Railroad. Trains leave Elmira for the south at 5.40 A. M. and 2.40 P. M. that stop at Gillett's. Trains from the south stop there at 11.15 A. M. and 10 P. M.

Brethren and sisters in Christ, come to this meeting with your hearts filled with the love of God, and a willing mind to work for the salvation of the perishing. Friends will meet you at the station.

E. C. COWLES, Pres.
J. W. TAYLOR, Sec.

THE first Quarterly Meeting of the A. C. Church in Fairfield, Huron Co., Ohio, will commence on Saturday, March 7th, at one o'clock P. M., and continue over the following Sabbath. A cordial invitation is extended to all the lovers of Jesus in the surrounding country to be present and take part in the exercises. Also a special invitation is given to the church in Norwalk, with their pastor, to unite with us on this occasion.

Per order of the church, E. M'CULLOCH, Pastor.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

AMOS SANFORD, Secretary.

THE next session of the Maine Central Quarterly Meeting will be held in Rome, Town House, commencing Thursday evening, March 19th, and hold over the following Sunday. Brethren and sisters are invited to come and labor with us for the upbuilding of the church and the salvation of sinners; also it is hoped our preaching brethren will make an effort to be at this meeting. Provision will be made for all, both man and beast. Those coming from abroad will call on David Watson, N. P. Martin, Amaziah Tracy, John Fletcher, and others. For the church,

H. B. SEVEY.
W. A. KNIGHT, Sec.

DEDICATION.—The new Advent Chapel in Mercer, Me., will be dedicated on Sunday, March 15th, 10½ o'clock A. M. Sermon by Eld. Wm. H. Mitchell. Other preaching brethren will be present. Meetings will be continued as long as the Lord may direct. Provision will be made for all who may come to work for the Lord.

In behalf of the brethren, THOMAS RINES.

I EXPECT to visit Rockbridge, Ohio, Hocking Co., if the Lord will, and commence meetings on Wednesday evening, March 25th, and continue one week. FRANK BURR, Pastor.

ELD. S. S. MOONEY is to preach in Kensington, N. H., once in two weeks until further notice, commencing March 8th.

WILL the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. G. W. Libby, 42 Pennington St., or to me, 126 Bank St. WM. SHEPHERD, Sec.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. L. Hastings....Sunday, March 8th
W. F. Smith....Sunday, March 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
L. Boutell....Sunday, March 8th
A. Ross....Sunday, March 15th
S. S. Brewer....Sunday, March 29th
Roland D. Grant....Sunday, April 19th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
C. A. Brown....Sunday, March 8th
F. H. Burbank....Sundays, March 15th and 22nd
Wm. N. Pile....Sunday, March 29th
J. F. Nickerson....Sunday, April 5th
Preaching every evening (except Saturdays) in February, commencing at seven o'clock. Bro. Burbank and others are expected to be present.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

CAMBRIDGEPORT, MASS. (*Washington Hall, Main St.*)
S. S. Brewer....Sabbath, March 8th

Melvin Village, N. H....Thursday, March 5th to 8th
Pleasant Valley, N. H....Monday evening, March 9th
Brookfield, N. H....Tuesday evening, March 10th
Great Falls, N. H....Wednesday evening, March 11th
Rye, N. H....Thursday evening, March 12th
Hampton, N. H....Friday evening, March 13th
A. ROSS.

Salem, Mass....Sunday, March 15th
L. BOUTELL.

Salem, Mass....Sunday, March 8th
Natick, Mass....Sunday, March 15th
C. GOODRICH.

Stoneham, Mass....Sunday, March 8th
Putnam, Ct....Sunday, March 15th
Coventry Centre, R. I....Sunday, March 22d
Plymouth, Mass....Sunday, March 29th
Tremont, Mass....Sunday, April 5th
J. S. WHITE.

Clinton, Mass....Sunday, March 8th
H. F. CARPENTER.

Square Pond, Ct....Sabbath, March 8th
Warehousepoint....Sabbath, March 15th
H. MUNGER.

Seitico, Ct....Sunday, March 15th
H. PRATT.

Brimfield, Mass....Sunday, March 15th
M. A. POTTER.

Tremont, Mass....Sundays, March 15th and 22d
JOHN T. DIXON.

Hyde Park, Mass. (Pythian Hall) Sabbath, March 8th
T. M. PREBLE.

Natick, Mass....Sunday, March 29th
WM. H. CROCKETT.
I. I. LESLIE.

Waterloo, Warner, N. H....Saturday evening, March 7th, and over Sunday, March 8th.
West Rumney, N. H. (where Bro. Byron W. Davis may appoint) Saturday evening, March 14th, and over Sunday, March 15th. ENOCH MORRILL.

Lowell, Mass....Sunday, June 7th
M. BATCHELOR.

Mattapoisett, Mass....Sunday, March 8th
A. M. HIGGINS.

Stoneham, Mass....Sunday, March 8th
WM. HOBBS.

Epsom, N. H. (Marden's Corner) evening, March 14th and Sunday, March 15th.
Chichester, N. H. (Pine Ground) evening, March 28th and Sunday, March 29th.
Loudon Village, N. H....evening, April 4th and Sunday, April 5th.
Canterbury, N. H. (as Bro. Tucker may arrange) evening April 18th, and Sunday, April 19th.
N. B. MCMURPHY.

North Pembroke, (Brick school-house) Sun., March 15th. O. W. KIMBALL.

South Alfred....Sabbaths, March 8th, 15th, and 22d
J. R. TRIPP.

Clinton, Mass....Sunday, March 15th
J. W. BRITTAN.

Clinton, Mass....Sunday, March 22d
GEO. W. SEDERQUEST.

Canterbury, N. H. (Emery school-house) Sun., March 22d.
East Concord, N. H....Sunday, March 29th
Franklin, N. H....Sunday, April 5th
D. F. LEAVITT.

Holden, Me....Sunday, March 8th
South Holden, Me....Sunday, March 15th
Frankfort, Me....Sunday, March 22d
Searsport Village, Me....Sunday, March 29th
Lincolnville, Me. (at the Young school-house) Sunday, April 5th.
Rockland, Me....Sunday, April 12th
Rockville, Me....Sunday, April 19th
South Hope, Me....Sunday, April 26th
Friendship, Me....Sunday, May 3d
Cushing, Me....Sunday, May 10th
Bristol, Round Pond, Me....Sunday, May 17th
Sheepscot Bridge, Me....Sunday, May 24th
Augusta, Me....Sunday, May 31st
E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Kennebunk Depot....Sabbath, March 29th
J. R. TRIPP.

Farmington, N. H....Sunday, March 8th
South Barnstead, N. H. (Clarktown) Sun., March 22d
D. M. LEAVITT.

West Deerfield....Sunday, Feb. 22d
J. M. QUIMBY.

Yalesville....Sunday, March 8th
S. WOODRUFF.

Danbury, N. H. (Mountain school-house) Friday evening, March 6th. At Bro. A. Ford's, eve., March 7th.
Danbury, N. H. (Town House)....Sunday, March 8th
C. W. NELSON.

Stowe, Mass. (Osgood Hall)....Sunday, March 15th
S. JULIA BUSWELL.

North Somers, Ct....Sunday, March 8th
Plymouth (North dist. school-house) evenings, March 13th and 14th.
Morris, Ct....Sunday, March 15th
Ellsworth, Ct....Sunday, April 5th
G. L. WHITE.

Rochester Village, N. H....Sunday, March 8th
C. S. EMERSON.

Franklin....Sabbath, March 8th
Canterbury (Emery school-house) Sabbath, March 15th
ROLAND D. GRANT.

Wolcottville....Sunday, March 8th
W. N. PILE.

Fairhaven, Mass....Friday evening, March 6th
New Bedford, Mass....Sundays, March 8th and 15th and evenings through the week. A. SIMPSON.

Franklin....Sabbath, March 8th
East Concord....Sabbath, March 15th
G. H. WALLACE.

Putnam, Ct....Sundays, March 8th and 22d
Woodstock Valley, Ct....Sunday, March 15th
Southbridge, Mass....Sunday, March 29th
P. S. BUTLER.

Danville, P. Q., the 2d and 4th Sundays in each month
Barford, P. Q. (Advent Chapel) Sundays, March 8th and 15th. F. M. DRAKE.

Hollis Centre, Me....Sunday, March 8th
Buxton, Me (Duck Pond)....Sunday, March 15th
Bonny Eagle, Me....Sunday, March 22d
Kennebunkport, Me....Sunday, March 29th
South Windham, Me....Sunday, April 5th
C. H. SWEET.

Springfield, Mass....Sunday, March 8th
A. W. BRADFORD.

Moultonboro Neck....Sunday, March 8th
N. GLIDDEN.

North Turner Village, Me., Wednesday eve., March 4th, and over Sunday.
East Stoneham, Me....Sunday, March 15th
J. T. JORDAN.

Ossipee (Welch school-house)....Sunday, March 15th
A. STILLINGS.

Chesterville (Keith's Mills)....Sunday, March 8th
THOMAS RINES.

Levant, Me....Sunday, March 8th
Bangor, Me....Sunday, March 15th
Levant, Me....Sunday, March 22d
Dover, Me....Sunday, March 29th
F. A. BAKER.

Clarktown, N. H....Sunday, March 8th
Lake Village, N. H. (North Church) Sun., March 15th
J. H. F. VARNEY.

Natick, Mass....Sunday, March 8th
Z. BOODEY.

Canterbury, N. H. (Emery school-house) Sun., March 8th. A. T. HODGDON.

Vienna, Me. (Brick Chapel)....Sunday, March 8th
E. M. HAGGETT.

Richmond, Me. (Reed meeting-house) Sun., March 8th
C. GOUD.

Ellsworth, Ct....Sunday, March 8th
J. CURTISS.

Salem, Mass....Sundays, March 29th and April 5th
Bonny Eagle....Sunday, April 12th
E. S. MOULTON.

Chichester, N. H. (Pine Ground) Thursday evening, March 12th, and over Sunday. E. R. PERKINS. S. VARNEY.

South Creek....March 8th
Freemont, N. Y....March 10th and 11th
Rogersville, Steuben Co., N. Y....March 12th and 13th
Dansville, N. Y....March 14th and 15th
JOHN T. ONGLEY.

Tremont, Mass....Sunday, March 8th
B. WOODSIDE.

Wilbraham, Mass....Sundays, March 8th and 15th
RUFUS BAKER.

Rochester, N. H....Sunday, March 15th
J. G. SMITH.

West Plymouth (Brick school-house) eve., March 14th
Hebron, N. H. (McClure school-house) Sun., March 15th.
Bridgewater, N. H. (at Bro. Flanders') Tuesday evening, March 17th.
Danbury, N. H....Wednesday evening, March 18th
WM. H. SHAW.

Northwood Narrows, N. H....Sunday, March 8th
Boscawen, N. H. (Gulf school-house) Sun., March 15th
Lee (Union meeting-house) through the week, and over Sunday, March 22d.
Newcastle, N. H....Sunday, March 29th
Great Works, Me....Sunday, April 5th
East Rochester, N. H....Sunday, April 12th
Lyman, Me....Sunday, April 19th
Hollis Centre, Me....Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. PARSONS.

Caswell Borough, P. Q....Sunday, March 8th
Stanstead (Ticus school-house) evenings, March 9th, 10th, and 11th.
Patten (Garland school-house)....Sunday, March 15th
Drew's Mills (Advent Chapel)....Sunday, March 22d
U. G. LADD.

Stony Creek, Conn....Sunday, March 22d
S. C. HANCOCK.

Pittsfield, N. H....Sundays, March 8th and 15th
Alton, N. H....Sunday, March 22d
W. M. HARMON.

Plymouth, Mass....Sunday, March 8th
W. F. SMITH.

Bridgewater, Vt....Sunday, March 8th and onward for a year, if it is the Lord's will.
ALLEN DAMON.

Northfield, N. H. (at Mr. Braley's) Saturday evening, March 21st.
Canterbury, N. H. (Emery school-house) Sabbath, March 22d.
Northfield, N. H. (Oak Hill school-house) Sabbath, March 29th. SIMEON ROBY.

Warren Summit, N. H....Sunday, March 8th
Dorchester, N. H. (Town House) evening, March 14th and over Sunday.
Campton, N. H. (Bump school-house) evening, March 17th, and over Sunday.
Holderness, N. H. (True school-house) eve., March 26th, and over Sunday. JOHN H. EVANS.

East Corinth, Vt....Sunday, March 8th
Topsham, Vt. (Corson Bridge)....evening, March 8th
West Fairlee, Vt....Sunday, March 15th
O. BECKWITH.

LAWRENCE, MASS.
C. S. Shattuck....Sunday, March 8th
A. M. Higgins....Sunday, March 15th
R. R. York....Sunday, March 22d
T. W. Piper....Sundays, March 29th and April 5th
J. Couch....Sunday, April 12th
E. A. Stockman....Sunday, April 19th
C. Cunningham....Sunday, April 26th

HAVERHILL, MASS. (Advent Hall.)
A. A. Robinson....Sunday, March 8th
D. F. Leavitt....Sunday, March 15th
B. S. Emery....Sunday, March 22d
Wm. H. Mitchell....Sunday, March 29th
D. M. Leavitt....Sunday, April 5th
E. A. Stockman....Sunday, April 12th
C. Goodrich....Sunday, April 19th
Geo. W. Brown (of Elliot, Me.)....Sunday, April 26th
D. M. Leavitt....Sunday, May 3d
John Couch....Sunday, May 10th
T. W. Piper....Sunday, May 17th
C. S. Shattuck....Sunday, May 24th
J. Albert Libby....Sunday, May 31st
D. M. Leavitt....Sunday, June 7th

SPRINGFIELD, MASS. (Franklin Hall.)
H. Pratt....Sundays, March 8th and 22d
C. S. Shattuck....Sundays, April 5th and 12th

CHICOPEE FALLS, MASS.
E. Phelps....Sunday, March 8th
R. Baker....Sunday, March 22d

CONCORD, N. H. (Centre St. Church.)
D. F. Leavitt....Sunday, March 8th
T. W. Piper....Sunday, March 15th
G. W. Wallace....Sunday, March 22d
B. Woodside....Sunday, March 29th
A. Ross....Sunday, April 5th
D. M Leavitt....Sunday, April 12th
G. W. Brown (of Elliot, Me)....Sunday, April 19th
A. Ross....Sunday, April 26th

CONCORD, N. H. (Bethel, Green Street.)
E. Owen....Sunday, March 8th
E. A. Stockman....Sunday, March 15th
C. S. Shattuck....Sunday, March 22d
G. H. Wallace....Sunday, March 29th

EAST CONCORD, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
O. W. Kimball....Thursday evening, March 12th
Enoch Morrill....Sunday, April 5th
Also the first Sunday in each month.

PORTSMOUTH, N. H.
E. A. Stockman....Sunday, March 8th
M. Batchelor....Sunday, March 15th
W. H. Mitchell....Sunday, April 12th
T. W. Piper....Sunday, April 19th
C. Goodrich....Sunday, April 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt....Sunday, March 15th
E. A. Stockman....Sunday, March 22d
D. M. Leavitt....Sunday, March 29th
E. A. Stockman....Sunday, April 1st

EXETER, N. H.
J. Harvey....Sunday, March 8th
T. L. Churchill....Sunday, March 15th
T. W. Piper....Sunday, March 22d
B. Finney....Sunday, March 29th
J. G. Smith....Sunday, April 5th

GREAT FALLS, N. H. (Franklin Hall.)
T. L. Churchill....Sunday, March 8th
C. S. Emerson....Sunday, March 15th
Wm. C. Stewart....Sunday, March 22d
C. S. Shattuck....Sundays, March 29th and April 5th
C. Goodrich....Sunday, April 12th
S. S. Brewer....Sunday, April 19th
C. S. Shattuck....Sunday, April 26th

HAMPTON, N. H.
C. H. Chute....Sunday, March 8th
B. Finney....Sunday, March 15th
L. T. Churchill....Sunday, March 22d
C. Goodrich....Sunday, March 29th

RYE, N. H.
E. B. Wells....Sunday, March 15th
G. F. Haines....Sunday, March 22d
J. H. F. Varney....Sunday, March 29th
J. W. White....Sunday, April 5th

EAST ROCHESTER, N. H.
E. B. Wells....Sunday, March 15th
J. L. Chute....Sunday, March 22d
Mrs. L. E. Saulpaugh....Sunday, April 5th
and first Sunday in each month until further notice.

SEABROOK, N. H.
N. M. Davis....Sunday, March 8th
E. Owen....Sunday, March 15th

DOVER, N. H.
Mrs. L. E. Saulpaugh....Sunday, March 8th
S. S. Brewer....Sundays, March 15th and 22d

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
B. Hitchcock....Sunday, March 29th

PORTLAND, ME. (Union Hall.)
C. S. Shattuck....Sunday, March 8th
E. S. Moulton....Sundays, March 15th and 22d
John Couch....Sunday, March 29th
Wm. H. Mitchell....Sunday, April 5th
S. K. Partridge....Sundays, April 12th and 19th
C. Goud....Sunday, April 26th
Wm. H. Mitchell....Sunday, May 3d
E. A. Stockman....Sunday, May 10th

BATH, ME.
H. D. Reed....Sunday, March 8th
S. K. Partridge....Sunday, March 15th
John Couch....Sunday, March 22nd
C. Goud....Sunday, April 5th
H. D. Reed....Sunday, April 12th
E. S. Moulton....Sundays, April 19th and 26th

HOLLIS CENTRE, ME.
C. H. Sweet....Sunday, March 8th
Jesse Gay..Sundays, April 5th, May 3d, and June 7th
C. S Shattuck....Sunday, June 14th
Jesse Gay....Sunday, July 5th

SOUTH BERWICK, ME. (Great Works.)
J. W. White....Sunday, March 8th
C. Goodrich....Sunday, March 22d

LOWELL, MASS.
J. Harvey....Sunday, March 22d
J. G. Smith....Sunday, March 29th

BRISTOL, CT.
S. Woodruff....Sunday, March 15th

YALESVILLE, CT.
Seth Woodruff....Sunday, March 8th
S. C. Hancock....Sunday, March 15th
B. Hitchcock....Sunday, March 22d

PLAINVILLE, CT.
Mrs. E. D. Crumb....Sunday, March 15th
Geo. L. White....Sunday, March 29th

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I would consecrate my heart;
Long the world I loved and worshiped,
Giving thee the smaller part.
I have kept the olden idols
Seated high upon the throne,
When my heart should be a temple,
But for thee, my Lord, alone.

I have tried to serve two masters,—
What a bitter, slavish task!
Henceforth Satan's rule be ended,
Only thee, my Lord, I ask.
Dead be all sins, old connections,
Every tie that bindeth me;
Perish all ye dreams of honor,
Christ, alone, my life can be.

Long the Spirit's voice I slighted,
Now I listen to the call;
Now I'll follow thee, my Savior,
Thou wilt be my all in all.
Past is all the wild commotion
That had reigned within my breast;
Every fear and doubt hath vanished,
For the Lord hath spoken rest.

Lead me in the path thou choosest;
Let my will be lost in thine;
Give thou unto me the blessings,
Rich, unspeakable, divine.
When to gather all thy jewels,
In thy glory thou dost come,
Ah! then give me in thy presence
An eternal, happy home.

LETTER FROM ENGLAND.

(From our Special Correspondent.)

W. KELLAWAY.

A MEETING OF SYMPATHY WITH GERMANY.

Yesterday afternoon a large meeting was held in St. James' Hall to express sympathy with Germany against Ultramontane policy. Sir John Murray presided, and was supported by seven lords, two Berlin doctors of divinity, and many clergymen, members of parliament, and laymen. The hall was full. Earl Russell, who was to have taken the chair, was absent through physical indisposition, but wrote a note saying he was in "complete sympathy" with the object of the meeting. The chairman in his speech said the object was two-fold: (1) to express sympathy with Germany in her struggle against Ultramontanism; and (2) to "call upon our beloved country to awake from her lethargic slumbers, and to confront with boldness the subtle policy of Ultramontanism." The Rev. G. R. Badenoch was the next speaker. As Hon. Secretary, he announced that both the Archbishops of York and Canterbury were anti-Ultramontane. Dukes had written their approval of the Protestant meeting of sympathy. Three hundred and thirty-seven letters had been received from members of Parliament, a large number from provincial mayors, and twelve hundred from deans, archdeacons, clergymen, and ministers of various Protestant denominations scattered throughout England. Deputations also were present from many of the large English towns, and visitors from Canada and the United States. So the meeting was a thoroughly national gathering. The Dean of Canterbury then moved the first resolution, as follows: "That this meeting desires to express to his Majesty the German Emperor a deep sense of its admiration for his Majesty's letter to the Pope, bearing date September 3d, 1873." This he followed with appropriate remarks. Sir Thomas Chambers seconded the resolution, and the Rev. Dr. Jobson supported it. The second resolution was put by Mr. Whittle, "an old Catholic":—"That this meeting unreservedly acknowledges it to be the duty and right of nations to uphold civil and religious liberty, and therefore deeply sympathizes with the people of Germany in their determination to resist the policy of the Ultramontane portion of the Church of Rome." Mr. Newdegate, M. P., seconded the resolution. He said he had been in the British Parliament for thirty years, and "he had seen the Jesuit power control and coerce the House of Commons, defy the forms of the House, and insult the speaker." Sir Robert Peel moved the third resolution—"That the Chairman, in the name of the meeting, be requested to communicate these resolutions to His Majesty the German Emperor, and to the German people." Colonel M'Donald seconded the resolution; and after a vote of thanks to the Chairman, the singing of the National Anthem, and the Benediction, the meeting dispersed.

In the evening another meeting was held, in which a similar firm stand was taken against the encroachments of Rome.

During the progress of the meeting telegrams were sent to and fro between Germany and England expressive of the most reciprocal of feelings. The Hall will only hold three thousand people, and some idea of the spirited interest of English Protestants may be learned when it is known that more than ten thousand tickets of admission were applied for by letters.

THE WEEKLY PAPER FOR ENGLAND.

Recurring to the new religious paper for England proposed in my last letter, I would say I am more than ever convinced that the time has arrived for this engine to be used with all the force of truth for the best dear cause. The spirit of inquiry is general. It is widespread as the United Kingdom. And now, while men are inquiring, is the time to present to them the teachings of the Oracles of God. I fear if we do not take advantage of this waking up, many will fall into the usual indifference, and an apathy like to the past; while others will be hooked by the pernicious bait of error and infidelity. Our responsibility is most weighty *now*. Let all the Advent preachers of the United States send me their names and addresses for a copy *free* (if published, which I expect will be the case), and get four or five subscribers each at $3.00 per year per copy, post-free, and the paper will be commenced. This will do for an appointment. Now, ministers of the Word, let me hear from you. Address your letters to W. Kellaway, 78 Newgate St., London, England.

SPREAD OF THE TRUTH IN ENGLAND.

The most encouraging accounts are coming to hand from various parts. A few days ago a gentleman called at the Repository. He asked for a copy of Prof. Ives' *Bible Doctrine of the Soul*. It was fetched and given to him. He said substantially,—"I came across this book a few days ago and read it. I was then an infidel. I could not believe in an everlastingly-torturing God. But when I read this book I saw the Bible did not teach the doctrine. I am now reconciled to the God of the Bible." Prof. Ives has ordered two thousand of his work, and *given them away* mostly to ministers. A copy was presented by a brother to a Congregational minister of Weymouth, who said, "The man who wrote that book must have been out of his mind." "Yes," said the elder calmly and significantly, "he was out of *his* mind, and in *God's* mind." There is a great move on the Continent, in Switzerland and in France, in reformation on these points, and I am promised by a dear friend almost immediately an authentic account of the facts.

A SPLIT AMONG THE CHRISTADELPHIANS.

The *Christadelphians*, alias *Thomasites*, well known to you in America by the latter name, have split on the nature of Christ,—the Christadelphian body proper holding that Christ was *sinful flesh*, and was born subject to the Adamic penalty. The seceders, at whose head is Mr. Edward Turney, of Nottingham, properly oppose, as I think, this horrible doctrine, on the ground that if Christ's life was forfeit to sin and death, then he had no life to give for the redemption of the race. The division has gone so far as to see each holding different meetings and combatting each other's belief. In the come-outers there is a sign of greater liberality on difficult points of faith. They do not consign your correspondent to hell—as did the Christadelphians—for sincere belief in a *personal* devil, founded as he conceives on divine testimony. The split though in one sense to be deplored, is yet in another a token of good.

THE SECOND DEATH.

G. W. STETSON.

On Rev. 20:14, Dr. Adam Clark says, "The first death consisted in the separation of the soul from the body for a season; the second death in the separation of body and soul from God forever. The first death is that from which there may be a resurrection; the second death is that from which there is no recovery. By the first, the body is destroyed during *time;* by the second, body and soul are destroyed through *eternity*."

Now if we take the above comment as the Doctor has worded and italicised it, and apply the same rule of exegesis to the second as to the first member of the sentence, we shall have good sound Bible doctrine and a correct theology. In the first death "the body was destroyed," i. e., the *specific thing* was completely put out of existence, nothing but the primary elements of which it was composed, and to which it was reduced, and returned; remained. There is no good reason for saying that the same words used in the same way, when applied by the same rule, do not have the same signification, and will to the soul, as to the body, in the second case, produce the same or like results, and there is no valid authority for changing the rule, except the unnatural use of language in order to teach the traditions of men, instead of the commandments of God.

Philosophy has done, and continues to do more in forming theological opinions, and religious sentiments as promulgated in the world, than does the Word of the living God. What a pity! James says, "There is one lawgiver, who is able to save and to destroy."

Edinboro, Pa., Feb. 12th, 1874.

DID CHRIST MAKE THE WORLD?

T. M. PREBLE.

NUMBER FOUR.

"The Four Gospels, Translated from the Greek Text of Tischendorf," by Nathaniel Smith Folsom, renders John 1:1-3:—"In (the) beginning was the Word. *This* was in (the) beginning with God. All things through *it* arose into being, and without *it* arose not even one thing which has arisen. In *it* is life," etc. Extracts from his "Notes" on this passage read as follows:—

"The WORD: who or what is it? The first impression on most readers of the common version, and indeed of the Greek original, is, that the writer seems to mean a person; and this interpretation has in its favor many and great names, and the almost universal consent of the church, both of men and women, who insist on it as one of the essential truths of Christianity, and to whom the translator has again and again referred. But independently of the vast difficulty of adjusting such an interpretation to the teachings of the Scriptures elsewhere, and even of the reason itself, respecting the divine nature and works, there does not fail to occur, to every one who allows himself to reflect on the subject, a suggestion whether 'the Word' may not be, and is not really, here *personified?* This suggestion has always become conviction in the experience of the translator, whenever he has thoroughly considered the passage; and he has translated accordingly (p. 405). . . . . We find in the eighth chapter of the Book of Proverbs a passage in which WISDOM is presented very much as John speaks of 'the Word': 'Jehovah possessed me *in the beginning* of his way, before his works of old. . . I *was by him* as a master-builder [or, foster-child], and I was *daily his delight, rejoicing always before him.'* So very striking is the resemblance, that many, interpreting 'the Word' as a person, insist that the same Being is here described under the appellation of WISDOM. But Professor Thaluck, quoting the view to which Lucke assents, which is now most commonly entertained, and is in his own judgment the true one, considers it merely *a personification*. Any other treatment detaches it arbitrarily from its connection (p. 406). . . . .

"The 'Word' as personification of the creative power of God; of 'the invisible things of Him' which 'became clearly seen, being understood by the things that are made, even his eternal power and godhead.' Rom. 1:20. The 'eternal power and godhead,' expressed themselves as through the Word or Utterance of God. AND THE WORD WAS WITH GOD: the same sort of personification previously quoted from Proverbs and other writings. AND GOD WAS THE WORD: the Evangelist, having used a poetic figure of speech, etc. (p. 409) . . . . . 'God was the Word' in this expression of himself through the creation,—with no articulate speech indeed, no audible language, except as God was the Voice which the works themselves still echo in the ear of man. 'God was the Word' in that form of manifestation and working in which the world came into being. 'God was the Word' in mode of speech like that adopted by another writer of the N. T., of the same meditative habits with John—'Our God is a consuming fire' (Heb. 12:29); with however no article attached in the Greek to the predicate of this last sentence, because not pointing out a thing before specified, as in John, and with no omission of the article before the subject, as was in John,—an omission which occurs as well in the best classic Greek authors as in the N. T., where no doubt is reasonably left in the mind of the reader whether the object spoken of is definite or indefinite (Winer, p. 119; and comp. John 1:18, where there is no article in Greek before the word God).

"For the purpose, however, of defending the *personification* of 'the Word,' it makes no difference at all whether 'the Word' or 'God' be made the predicate; whether the emphatic stress be on 'God,' or 'was,' or 'the Word.' If one reads, AND THE WORD WAS GOD, then it is to be said that by 'the Word' thus personified the Evangelist meant God, and no other person, or hypostasis, or distinction. It was God himself. So far as verbal authority may be required for making 'God' the predicate, John 4:24 may be quoted, as it is by Alford. For making 'the Word' the predicate, Heb. 12:29 is sufficient."

EDUCATIONAL PREJUDICE.

D. CAMPBELL.

I was much pleased with the editorial in the *Crisis* for Jan. 28th, under the head of the "Powers of Prejudice." With your consent, I would like to amplify the subject by applying it to the great parallel between the closing age of the Jewish church and nation, and the closing age of the Gentile church and the nations of earth. Prejudice and preconceived opinions was, and is, indeed a power in the destiny of each.

Prejudice is chiefly a matter of education, more or less honestly acquired; but always a power for good or for evil. In the application of it in the cases I am about to consider, it is an evil power, and only evil. In the closing of the Jewish age and the closing of the present age we find the analogy is perfect.

I will dwell a moment on the great cause, which, when misunderstood gives the power to this prejudice. It is the same in both examples—viz., the aspect of the coming of Christ. To the Jews, the sufferings of Christ were overlooked, and their eye was fixed on his glory to follow. To the Gentiles, the matter of the sufferings of Christ, is alone the object in view, while the glory to follow is ignored entirely, so far as its *personal* manifestation is concerned.

The Jewish church and nation in their prejudice, fell on that rock and were broken, while on this closing Gentile age, church, and nation, that "rock will fall, and grind them to powder." To judge of the weight of responsibility in these two contrasted cases, we have only to consider all that the prophets wrote concerning Christ; beginning with Moses, the Psalms, and all the prophets. They numbered about forty, all of which wrote of Christ, except Jonah. Only six of them spake of the sufferings of Christ in all their utterances, which was very near one hundred; while all (with the one exception) wrote of the glorious acts and incidents, amounting to one thousand passages.

How easy for the Jews in their blindness and prejudice, to overlook the *literal* import of one hundred utterances of six of their prophets, as they were indeed the most difficult to be understood in a *literal* sense; while "all that the prophets wrote concerning Christ," and his work, in one thousand passages were most clearly literal in their application. But for this prejudice, the Jews would have accepted Christ in his humility; like Mary, Simeon, and Anna. Mary was unable to reconcile this humility with the promise of his "coming in great glory," to "sit on the throne of David his father;" so she waited for further explanation, "and pondered" all these seeming contradictions "in her heart."

Now please contrast this with the present age. The fulfillment of the one hundred Scriptures spoken by six of the prophets requires no faith to believe, because the literal facts are all recorded in history; but it does require faith to believe one thousand Scriptures will be as literally fulfilled in the future. If the Jews disbelieve in the literal fulfillment of the one hundred Scriptures, and God cast them off, where will the unbelievers of this day be found, who are tenfold more guilty of distrust in God than were the former?

It is preconceived opinion and prejudice, which lies at the foundation of the infidelity which is now "coming in like a flood." We live in "the last days" foretold by the apostle—"perilous times"—when men "leave the Word of God, and have turned unto fables." The "lively oracles of God" are treated as of no more worth than the oracles of the heathen, which were couched in such obscure and equivocal language, as to allow any cunning worshipper to accommodate the event to the prediction.

Were I allowed to suggest a rule for the interpretation of unfulfilled prophecy, I would say, that no prophecy has been fulfilled until the fact is as undisputable as history, or so plainly fulfilled that no two unprejudiced minds could hold two different opinions in regard to it. We have what is better than such a rule. We have an infallible key to unlock all the mystery of unfulfilled prophecy. We may each and every one of us come into possession of this key. Find out how each of the hundred Scriptures relating to the first advent of Christ was fulfilled, and then we *know* (no longer guess) how one thousand will be fulfilled, when Christ returns "with power and great glory."

HAVERHILL, MASS.

It is certainly cheering while amid the darkness and wickedness of the earth, where people are hating and destroying one another, to know that the sweet Spirit of Christ is still dwelling among us.

Times of refreshing, and deep interest are being known in our city. The power of the Holy Ghost is being felt in Haverhill. Although wickedness is abounding in the earth, yet the grace of God appears, and brings salvation to many hearts. Truly, the world is ripening for the great harvest. Saints are preparing themselves for the great and glorious day of translation; while on the other hand many are growing worse and worse, deceiving and being deceived. Yet the Spirit of Jesus is doing a great work on the earth; many are feeling their true condition without Christ, and are realizing the necessity of turning from their sinful paths, and walking in the ways of righteousness and truth. For several weeks Bro. C. J. Fowler has been laboring among the people of this city, aided by ministers of the different churches. They are working together for the salvation of the perishing around them. When the people of God are united, great good can be accomplished. So we find it here. Many who were once in darkness, walking in paths of sin, away, far away from God, without hope in the world, are now rejoicing in the glorious light of the gospel. They have been brought near to Christ, and are happy in his service.

The good work is still advancing, and we expect many more will be brought into the fold of Jesus. God has been pleased to make known here the power of his Holy Spirit, and we have witnessed wonderful manifestations of it. May this good work spread, and reach to distant places. Oh, may the people of God work with all their might while the day lasts, for the night is coming when no man can work.

"A soul on life's ocean may perish,
And sink 'neath the waves, *but for you*."

While sinners are going down to destruction shall not the people of Christ be in earnest to save them? What is your mission, my brother? O what is your mission, my sister? There are none so small but may do some good. Those who are Christ's should let their light shine; for darkness surrounds, and many a poor soul may stumble and fall if your lamp is not brightly burning.

When Christ was on the earth, he went about from place to place doing good, preaching in their synagogues, among any who would listen to his teachings. And wherever he was, he found those who heard him gladly, and received his words into good and honest hearts. May we imitate the example of our Savior, and though feeble, let us do all we can. We can seud earnest prayers to God's throne for those who know not the Lord, if we cannot explain to them the way of God so perfectly as others. Let us all be faithful laborers, and receive at last the reward.

Haverhill, Mass. MARY V. SALTMARSH.

NEVER.

"I will never leave thee nor forsake thee."

Our Father said that precious word,
And I will trust it ever;
"I'll never leave thee nor forsake,"
No, "never—never—never."

'Twas thrice repeated by our Lord,
That word so blessed ever;
Oh, I'm so sure it cannot fail,
That "never—never—never."

Though all my cherished joys depart,
And from loved ones I sever,
My loving Father will not leave,
No, "never—never—never."

So strong his love, so rich his grace
To help each weak endeavor;
And when I fail he does not chide,
Nor frown on me, no, "never."

My failures and infirmities
Oft make me weep, but ever
He sweetly whispers, "I forgive,"
"Fear not, I'll leave thee never."

I've placed my feeble hand in his;
No power from him can sever
While his strong hand is holding me;
No, "never—never—never."

—*Selected by Theria B. Weaver.*

MY EXPERIENCE.

T. L. WAUGH.

Thinking it may be for the glory of God and the encouragement of others who are seeking for the fulness it is their privilege to enjoy, I write these few lines. I know where many stand,—wishing to be delivered from inbred sin, desiring to obtain the rest of perfect love which all may possess. But how to obtain it is the question, and yet it seems easy. It *is* easy to understand when we fully realize it is only through faith we can receive the blessing.

Oh! how long I stumbled through ignorance of the true way; and yet I thought I was going right. I was oppressed with fears and doubts, even though I felt my trust was in God. But I was partly trusting in my good works; I resolved and re-resolved to be and do better; determined to avoid every known sin, expecting that I should thus be accepted of God. I tried hard to believe, expecting if I was strict in the observance of religious duties, my faith and works together would avail to save me. Thus I lived for years, sometimes entertaining hope, then almost discouraged and ready to despair. No sooner had I made a resolution than I was tempted to break it, and I found I was helpless to save myself. I had many precious seasons in my christian experience, but they were not lasting. Often did I sigh for a state where I should be kept in the loving embrace of Jesus. I was conscious there were those who were living in this sweet rest of faith, but it was suggested to me, It is not for you; you are not in a condition to receive such a blessing. Thus I listened to the voice of the tempter who did all in his power to discourage me.

But I have learned an important lesson. I have seen that I must come just as I am by simple faith, and faith alone in the merits of Christ. I have ceased trying to do something to be in a position where I thought God would accept me. I have done making resolutions, as they can accomplish nothing. I said, "Lord take me as I am, I cannot save myself. I give up all into thy hands." When I did this I felt a power within. I saw the treacherous snare I had been in. I praise God with all my heart that he has delivered me through faith and trust in him. What a sweet satisfaction I find in this living by faith and not by feeling. When the heart is pure, the life will be pure. Jesus is precious; yes, "precious name! Oh how sweet; hope of earth, and joy of heaven." I feel his love in my heart while I write. I am wholly his; soul, body, and spirit. His blood I trust cleanses me now from all sin. Glory be to God for his wondrous love to poor unworthy me! I am living a life of faith upon the Son of God. Oh, blessed thought that soon we shall see him again! I long to be where the loving Jesus is. I am indeed a pilgrim and a stranger here, seeking a better country, even a heavenly. When I think the time is so near my heart leaps with joy at the thought. I want to share in those glories that await the faithful. The loved ones that now sleep in Jesus I expect soon to see. The world has no charms for me. I have had a view by faith of that land of pure delight where saints immortal reign. I see by faith those lovely plains of Paradise. I hear those heavenly harpings of the blest where all forever bloom in immortal youth and beauty. Oh, who would not be a christian in view of these things? I can say that "old things have passed away." I am walking "in newness of life."

Dear ones who love Jesus, be faithful. Live above the world while in it,—in the sunshine of heaven. Below, the storms may rage. We may be above them all. Let temptations come, we are safe in Jesus. I find it easy to live for God when all is wholly consecrated. He keeps me from falling while I trust in him. I feel as we sometimes sing,—

"Take my heart, oh Father take it,
Make and keep it all thine own;
Let thy Spirit melt and break it,
Turn to flesh this heart of stone."

West Morris, Ct., Feb. 17th, 1874.

CHURCH REGULATIONS.

EAST BOSTON, MASS., MAY 2ND, A. D. 1871.

We whose names are subjoined unite as a church of Christ, to be called the Second Advent Christian Church, in East Boston, and agree to be governed by the following regulations.

Article 1. That we will advocate and maintain all the doctrine of the Bible that is plainly and positively set forth therein, either in promise or precept, especially that which relates to our present and eternal salvation.

Article 2. That we will not advocate or promulgate or cause to be promulgated, any doctrine that is not plainly and positively set forth in the Word of God, and which has, or shall have, a tendency to separate the flock of Christ.

Article 3. That we will maintain the ordinances of God's house (namely, baptism and the Lord's supper), as often as shall be for the glory of God, and the benefit of the church.

Article 4. That we will hold ourselves liable to be disciplined by the rules and principles of Christ and his apostles as contained in the New Testament.

Article 5. That any person shall be admitted to membership of this church, who loves God and keeps his commandments.

OFFICERS OF THE CHURCH.

Article 1. There shall be one Elder, whose duty it shall be to take the oversight of the flock, to be instant in season, and out of season, to reprove, and rebuke, and exhort with all longsuffering and doctrine.

Article 2. There shall be one or two Deacons, whose duty it shall be to attend to the communion service, make all due preparation in case of baptism, look after the wants of the poor, and any other duties generally imposed on such officers.

Article 3. There shall be three Trustees, whose duty it shall be to take care of all the financial affairs of the church, such as securing a place of worship, taking care of all the property of the church, keeping a strict account of all monies received, and shall disburse the same as shall be for the best good of the church and the cause of Christ, making a correct report of all their doings as connected with the church semi-annually.

Article 4. There shall be a Clerk or Secretary, whose duty it shall be to keep a correct record of all the doings of the church at all their meetings for business, transcribing the same as well as the names of all the members of the church in a book kept for that purpose, and shall make a report of the same to the church, when called upon to do so.

BY LAWS.

Article 1, Meeting for public worship shall be at such times as shall be thought most convenient, and we will endeavor to conduct the exercises of such meetings as shall be for the edification of all present.

Article 2. Meetings for business shall be at such times as shall be thought necessary, and such meetings shall be subject to the call of the Trustees at the request of six members of the church.

Article 3. The officers of the church shall be chosen by ballot, and shall retain their office as long as they maintain a good christian character and violate none of the foregoing regulations.

Article 4. These regulations may be altered or amended at any regular meeting of the church by a two-thirds vote of the church.

[We omit the names.

THE END AT HAND.

WM. D. TUCKER.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 Peter 4:7.

What is meant by the end of all things? It is the end of this world or age. It is the end of all unrighteousness and perversity against God's will; the end of pain, death, sickness, sorrow and the grave; the end of all that is corruptible and carnal; the end of everything that is not pleasing in the eyes of the Lord. This thrice glorious "end," the apostle tells us, "is at hand." Christ has given us many signs to mark its advent. Prophets have, for many centuries foretold that it should come; and we live to-day at the time *near* its fulfillment. Never before, in the annals of this world's history, was there a time so solemn as the present. Truly

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

And though the Word has been preached to the people again and again, yet they, like the antedeluvians live on unconscious that the time when all things shall pass away and all things become new is at hand. This groaning old earth will roll on but a little longer ere it will be "dissolved with fervent heat; and the works that are therein shall be burned up." "Nevertheless, we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

O, will it not be a glorious change? A new earth free from all evil! "And there shall be no more curse, but the throne of God and of the Lamb shall be in it and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever." Rev. 22:3-6. But we cannot, unless we are true followers of Christ while we live here, dwell with him in the new earth, when he shall set up his everlasting kingdom. There are certain conditions laid down for us in his Word, and if we comply with these, we shall obtain the reward.

Reader, are you ready to welcome Jesus when he comes in "the clouds of heaven with power and great glory?" Are you ready for "the end of all things" to take place? and do you joy in the thought of all things becoming new? If you are not, I admonish you to get ready before that day overtakes you unawares.

THERE is a difference between having truth on our side and being on the side of truth.

TRUTH ALWAYS IN HARMONY.

J. E. CLARK.

Truth is always in harmony, but men's opinions are often discordant. That view of revelation which makes harmony must be the correct one. The revelation that God has given to man is harmonious in all its parts; otherwise all would be attended with mystery and darkness. A wrong interpretation of God's Word will produce discord. How very important then it is that we understand the Word of God correctly. In order to this we must be in possession of the same Spirit that actuated the persons who wrote it; which will enable us to *divide* the Word of God correctly. It is not right to *magnify* one part to the neglect, or denial of the other part.

We may contemplate this subject in relation to the prophecies and prophetic periods, about which there is such a diversity of opinions. There is but one *correct* view to be received, there being but one revealed; and no one should be governed by the various fancies of men. If the Scriptures do not explain the prophecies, you need not expect to arrive at a correct understanding of them. One man's explanation may not be much in any better than another's, and if the blind lead the blind, both will fall into the ditch together.

The first, and most important object is to start right; unless you do, the whole thing will prove a failure, and you will remain in the dark. Daniel does not conflict with John the Revelator, and Jesus Christ is in harmony with the prophets. Seeing that God's Word is harmonious in all its parts, why is it that men differ so widely concerning it? The fault must be in the men, and not in the Word. Take the term *Sanctuary* as brought to view in the book of Daniel, there are some five different views taken of this term, but there can be but one correct one. Why cannot all arrive at the same conclusion—the correct one? as the book itself explains what the sanctuary is, and where located. (Dan. 9) So of the Daily Sacrifice, brought to view in this same book, and of the host. Every thing should bend to the Bible, and when your theory accords with that unerring Word depend upon it, you are correct. We should not think we now posses all knowledge, and that we understand all that is to be known, and that there is nothing more for us to learn. We have only just begun to learn. The wisest are liable to be mistaken. The Holy Spirit has made the revelations, and reveals the deep things of God.

THE LEGACY.

G. E. MERRILL.

"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

Jesus knows what his people need. His life on earth was a life of trial, trouble, and grief. He was the "man of sorrows!" Yet, in the midst of all he enjoyed peace, and his repose in his Father's love was perfect. When all was confusion and strife without, he had peace within. And when he departed out of this world, to go unto his Father, he left us this legacy,—"Peace I leave with you, my peace I give unto you." Our souls may be peaceful, let our outward circumstances be what they may. By the exercise of faith in Jesus, by staying the mind on him, and by acquiescing in his will we shall have peace. So it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

My soul, I charge thee to cast every trial, every care on Jesus. Submit to his will, nay, *prefer* his will to thine own. Let his Word be thy rule and comfort; let the glory of Jesus be thine aim and object; and let the bequest of Jesus be taken to the throne of grace, that it may be paid thee by his heavenly Father. Pray for holy tranquility of mind amid the storms of time, and expect an inward calm of spirit, both in life and at death. Pray in faith and the "peace" will be given thee. The Savior, who left thee this legacy on earth, lives in heaven to see it paid to all applicants. Therefore, present it in confidence, expect to receive it, and you shall enjoy it. "We that believe do enter into rest.

Worcester, Mass.

I HEARD of a sanctimonious professor who went to a horse-race. His minister remonstrated with him, and he said, he *only went to see the vanity of it*. The good man replied, "the Scripture says, 'turn away mine eyes from beholding vanity.'"—*Rowland Hill.*

HOME AND HEALTH.

EFFECTS OF ALCOHOL.

Now and then one speaks out on the horrid effects of intoxicating liquors upon the human system, but the mass of drinkers think more of gratifying a depraved appetite, than of the enjoyment of good health, comfort, and the pleasures of a happy family, which is now made miserable by the rum demon. Truly, man is his own worst enemy. The following is worthy of consideration by all who use alcoholic drinks:—

M. G.

"Rev. Jabez Walker has recently been lecturing on temperance in Sacramento, Cal., taking the same ground occupied by Dr. A. E. Clarke, of San Jose, that alcohol does not sustain the body, but exhausts it. If it acts as a temporary stimulus, it does so by destroying its power. He said the highest state of health is only to be obtained by total abstinence. Professor Liebig claimed that there is nothing in alcohol capable of forming any part of the body, but that it is respiratory food—that it produced animal heat, and hence we should not entirely discard it. This is a strange conclusion. If we want animal heat it is a very foolish thing to swallow alcohol to create it, as it produces very little heat, and awful ravages on all the organs of the body. You can get double the amount of heat from a small amount of fatty matter that you can from a quart of alcohol, and not be injured bodily.

Eminent Arctic travelers claim that alcoholic liquors are worse than useless in expeditions to the far, cold north, and that a cup of coffee is much more effective for good in producing warmth than alchol. Experiments made by Lallemand, Perrin, and Duroy prove that not a single drop of alcohol is retained in the system, but that it is all thrown out—by the breath, through the skin, or in the urine. Not a drop of it is digested or decomposed, but all that is swallowed is thrown out as pure as it was when it left the bottle. Referring to the idea prevailing that alcohol has medicinal properties, he said it must be beaten out of people's heads. There is no medicinal property in it, and he condemned the doctors who advocated its use as a medicine. The medical profession are in error when they prescribe its use. As they have been in error before, there is no reason why they are not wiser now, in regard to the "bleeding cure" that was so popular twenty years ago, and that must have been wrong, else the doctors would not have abandoned it."

FEMALE DRESS REFORM.—An actual movement has been incorporated in Boston and New York to simplify woman's dress. Of course, the dry goods dealers and modistes have not been consulted in connection with the movement, and they exclaim as with one voice, "What a horrid idea!" It is proposed simply to make woman's dress less extravagant, more artistic and more in conformity with physical laws and needs. The job is really a big one, for, really, what is woman without extravagant dress and the follower of fashions well calculalated to squeeze her into a premature grave. A meeting of one hundred ladies was held in this city last week for the purpose of effecting a radical change in woman's clothes. These women were not mothers who preside exclusively over the household, but they were "literary" women who had just discovered that the ill health of their sex generally is attributable to the style of dress. From the head, with its weight of false hair, to the feet, with narrow-soled, high-heeled French boots, everything, say they, is wrong, and haven't the men been saying so, these many years? The object of this dress reform is to make all women dress physiologically—but they won't—never will one woman adapt her dress to herself, but to others, no matter how much nature may be deformed.—*Chicago Journal.*

This is a movement in the right direction. and deserves the sanction and encouragement of all good people. The present ladies' fashions are about as far removed from health, economy, modesty, convenience, and good taste, as Satan can get decent people to follow.

M. G.

DIETETIC HINTS.—Most chronic diseases, and many acute ones, are produced at the table. As a rule, no fluid of any kind should be taken at the meal, especially if the stomach be weak. The stomach should never be over-loaded; not more than two or three articles should be taken at one meal; no stimulants used before eating; tobacco arrests digestion. Milk is the best diet for infants and children. Tomatoes with cream and sugar are healthy and nutritious. Bread and butter is the staff of life and is easily digested. Too much salt irritates the stomach. Colds are frequently produced by drinking hot tea and exposure afterwards. Late suppers induce heart diseases. Pastry and cakes constipate the bowels. Fresh fish strengthens the nervous system. Boiled potatoes are not as healthy as baked ones. Fruits should be eaten at breakfast and dinner. The stomach requires much rest to be healthy; purgative medicines weaken the bowels. Cheerful conversation promotes digestion, anger prevents it.

FARM NOTES.

— 2,00,000 bushels of peanuts are annually grown in this country.

— Trim orchards during mild weather, this month—the sooner the better.

— California shipped 30,000,000 pounds of wool over the Pacific R. R. during '73.

— If you wish good crops, sow good seed, on good soil, and give good cultivation.

— A stock dealer in Australia recently claimed to have lost $5,250 worth of sheep, from thieves.

— A farmer at Augusta, Ga., lately discovered that his dog was in the habit of milking a fine cow.

— A North Carolina man raised, last year, 722 bushels of sweet potatoes from one acre of land, at a cost of $64.

— Beef cattle should not be kept longer than they are growing. Fatten and kill, or sell, when growth is attained.

— Herkimer, N. Y., ships annually, $4,500,000 worth of butter and cheese, Little Falls as much, and St. Albans $2,250,000 worth.

— Water pails, varnished inside once every six months, with gum shellac, will not soak water, and will last twice as long as without.

— 500,000 acres, one-ninth of the arable land of Scotland, is annually, under turnips. They are staple, there, for fattening stock.

— A New Jersey man claims a clear profit on seventy chickens, and nineteen ducks, last year, of $77. He says it cost him one dollar a year to keep a chicken.

— Paris used for food, during the last five years over 3000 horses, besides about 300 asses and mules, not to speak of frogs. Horse meat is about half the price of beef.

The Choctaws and Cherokees of Indian Territory raised 5,000 bales of cotton this season, more than twice last year's crop—most of which will go to the St. Louis market.

— A Minnesota farmer, who twelve years ago was chopping cord-wood in Wisconsin for fifty cents a cord, has a 500 acre farm, from which he has this year sold $7000 worth of grain.

— The production of wool in the United States during the last four years, is thus set down by the *Com. Bulletin*: In 1870, 125 million pounds; 1871, 112½ million; 1872, 135 million; 1873, 149½ million pounds.

— About 159 pounds of honey were taken from beneath the chamber of an old house in Durham, Conn., recently, being the result of four years' labor of a swarm of bees which had gained access to the house under the roof-boards.—*National Agriculturist.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 958. BOSTON, WEDNESDAY, MARCH 11, 1874. VOL. XXXVIII.---NO. 23.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

COME, MASTER, COME!

Come, Master, come!
Come to thy human home;
Redeem this land of thine;
Make earth's remotest soil
Thine own dear Palestine,—
Come, kingly Master, come!

Come, Master, come!
Thou wilt not surely stay;
The hour unknown is nigh;
We read it in thy world;
'Tis written in the sky,—
Come, faithful Master, come!

Come, Master, come!
It is thy Word we plead;
The Spirit and the bride,
And all that hear, say come;
Come with us to abide,—
Jesus, my Master, come!

LETTER FROM J. D. BROWN TO THE CHURCH IN BROCKPORT, N. Y.

The following is a copy of a letter written by Bro. J D Brown, of Providence, R I., to the church in Brockport, N Y, and sent us by Bro. J. H. Whitmore, of Rochester, N Y.

Beloved Saints in Brockport waiting for the Lord from heaven:—

I have been anxious for you, all the year since I was with you last, and have often been on the point of writing to you to warn you of the dangers of a time movement getting in among you, and I do not know but I have been guilty of neglect in not doing so. If so, I hope you will forgive me, and I will now try and repair the wrong. But let me tell you why I did not write, as it is best, and will help me explain this letter, and prepare you for a due appreciation of what I may be moved to write.

1. I did not write because it is a very heavy burden to me; and to think of writing a letter long enough to show you all mistakes that has been made in the time arrangement, all the wrong views of Scripture meaning on which the arrangement was founded, and how all the bold, sanguine statements "that this is right," "this is the Word of God" (where they were only the statements of men); to show you, I say, how all these statements, which seem so much like arguments to those who have had no experience in such movements, were not worthy of your faith,—all this work seemed so large that I could not think of undertaking it with pen and ink. So I left it, and hoped that your good sense and knowledge of Scripture, and especially the indwelling Spirit of the Lord teaching you to "love one another," and "be pitiful and courteous," all would keep you from being drawn into the spirit that always accompanies a time movement. And now, dear children, the impossibility of doing all this work must explain to you why I do not notice in this letter many things on which you may wish you had my views.

2. I did not write because I feared to. I knew that it was possible to write words that might offend, anger, and alienate you;—words which, if I was there where you could see in my face the tokens of love, and hear it in the tones of my voice, and have proved in all my presence and manner the tender solicitude of my heart for you, as dear ones that I wished to lead safely to glory, I might safely speak, and not fear being misunderstood.

Now, beloved, I have not in my heart to chide, or reproach, or find fault with you, or charge wrong or wicked motives on any one in Brockport, if any of you under the influence of others have been led to separate from brethren, and treat them ill, or in any way be a trial or offense to any of Jesus' little ones. O how I do wish I could come and see you, and speak to you face to face, and comfort and instruct all, and so build you up together in our most holy faith.

No, beloved, I do not blame you for your belief in the time, nor any of its consequences; for I realize all the circumstances of your inexperience, and the urgency, boldness, and persistence with which the time is urged on you, and you are made by specious words to feel that your salvation depends on your believing it. But I pity and grieve for the state of mind that could bring division into a loving church; and if, in the excitement, any who are not in the time have made any remarks, or done anything that has been aught but like the "love and gentleness of Christ," I do hope all such wrongs may be taken out of the way, and you may be able to walk in love, for Jesus says, "All men shall know ye are my disciples when ye love one another." What a pity that any of us should be the means of causing that precious sign to vanish from the sight of men.

But I do blame those persons, who, after making mistakes for years in their calculations and opinions, still go and preach their own word as though they were the words of God, and so deceive and mislead the unwary.

Now some will say, we are told time is in the Bible revealed, and to be understood. What do you think? Well, beloved, a hard question to be answered by pen, but I will tell you what I have believed for years, that is, God has not intended that we should learn from the periods the exact time of the end, but only enough about its nearness, so thatwe might be watchful and prepared, and not taken unawares. He does not intend that we can learn so much, that when he exhorts us to be "watchful because we know not when the time is," we may be able to say, Lord, you are mistaken, *we do know when the time is.* And you will all admit that he is too wise to introduce such a contradiction into his Word. In Daniel it is *not plain* that the periods end at the coming of the Lord and resurrection. I know it is argued, "The question was asked how long to the end of these wonders? and the *end* was the deliverance of Daniel's people, and the awaking of the sleeping ones; so the period must end at the resurrection." In the argument the statement of the question asked is correct, for it is Biblical; but the human argument which follows, and is intended to show that the period ends at the Second Advent, may not be correct; for the last of the wonders *is not* the awaking of the sleepers in the dust; but instead, "They that be wise shall shine as the brightness of the firmament (sun), and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3. *That* is the end of the wonders, and if it is the same *shining* Jesus refers to in Matt. 13: 43, in explaining the parable of the tares, when he says "Then shall the righteous shine forth as the sun in the kingdom of their Father;" then the *end* of the wonders is in the kingdom, and of course the end of the period is there, according to the argument, and not at the coming of the Lord. And then, too, Daniel standing in his lot must be at the same time, and the time of Jesus' coming would not be known from the period.

But you will say, We are told that there was a period reaching from a certain time in the past to the birth of Christ or first advent; and the saints expected him at that time, and the Jews were cut off according to Jesus' word because they "knew not the time of their visitation. It is to be inferred from this that there is a time for the second coming, and to be ignorant will involve destruction. I answer, there was a period reaching somewhere,—to his birth, baptism, or his riding into Jerusalem,—but which, no one to-day can certainly tell, though my opinion is his baptism. But if it reaches to his birth, we have indisputable proof that *no one* has found out the hour, day, month, or year when he should be born, or even when he should be brought to the temple. If they had they could have been present at his birth; for it was well known he would be born in Bethlehem, for thus saith the prophets. Now how was it with those that knew anything about it? First, the shepherds in Bethlehem knew he was born the same day, but not till *after* he was born; and they did not learn it from Daniel; but angels came from heaven and sang the anthem of his birth in their ears. Second, Simeon when he was brought to the temple eight days after to fulfill the law, found out he *had been born* and praised God; but he had not learned before, not even the year; for Scripture tells us all he knew was "that he should not die till he had seen the Lord's anointed." This he had not learned from Daniel, but by the Holy Spirit. Anna, who come in next and knew him, did not know even as much as Simeon about the exact time, nor any of the rest who looked for redemption in Jerusalem. Yet all had the book of Daniel. Then lastly, the wise men from the East found out he had been born, not by Daniel's period, but by seeing some wonder in the heavens from which they inferred it. Then perhaps you will say the period in Daniel was a failure. I answer, if intended to teach men the exact year even, of any event connected with the first advent, no person can deny it was a total failure. But, my dear brethren, do not be too fast in reckoning that God's Word has failed. He says "it shall accomplish that whereunto I sent it."

Now look; if God meant it to bring men unto a place where they believed they were in the season or period where Messiah was to come, and so lead them to watch for him, then the period in Dan. 9 was most remarkably effectual, for a company of saints were in just this state, and that this was the *amount* of knowledge intended, and which *all* might have, is shown in that Jesus condemns the unbelieving on the ground that they did "not know the *season* of their visitation." When a period of 460 or 470 or 480 years had passed from the "commandments," men might know they were in the season in which Messiah was to come; and whether they could decide if the period ended at his birth or baptism, they need not mistake him when he came heralded by his mighty forerunner in the wilderness, and approved by his own mighty works, and more mighty word of grace and truth.

We have passed some mighty landmarks of prophecy; some periods are apparently in the past, and we know the coming of the Lord draweth nigh, and I esteem it a mercy that we cannot learn the exact year, so our sinful nature cannot say he will not come till then, and I need not watch for awhile, and so Satan come in and deceive and ruin us. In the saying of Jesus, Matt. 24,—"as the days of Noah were, so shall the coming of the Son of man be," he is not teaching us that we shall know the time, even of days beforehand; for in the passage he is not comparing the *state* of the church, or the *knowledge* of the church at the two periods; but the state or knowledge of the unbelieving mass of men. You turn and read, and you will see he does not say a word about what *Noah knew or did.* He does *not say* as in the days that were before the flood, saints were warned, preached righteousness, lived uprightly in their generation, built an ark to save themselves, wherein eight souls were saved, and knew the time seven days beforehand, so shall also the coming of the Son of Man be. That would prove that we should build an ark, and only eight be saved. *Others* had told all these things about them, but he was telling what was done by those that "*knew not* till the flood came and took them all away," and we have no right to take advantage of the saying in this connection, "*So* shall the coming of the Son of Man be," to draw the conclusion how it will be with the other class, in any important particular. On that matter, if we are judicious and wise, we shall seek instruction from Scriptures that are written to give light in what the *church will know and do*; and whatever they say will not mislead and disappoint us. And here let me say, dear children, all our influences from texts, of ideas that they do not plainly speak, are more likely to disappoint us than otherwise. The boldness with which many speak on time is not the result of *faith*, but of pride and presumption.

Dr. Barker who was here in Providence about the time I got your letter said, "In this time argument we have followed out legitimately the principles of the Protestant churches and Adventists, and of prophecy itself; and if the Lord does not come this year before A. D. 1873, Roman time passes, the whole thing, Protestantism, Adventism, prophecy, the Bible, all proves a failure. Men say every vision faileth; but it does not; it will come." I answered, "If the Lord don't come this year, you will find Protestantism, Christianity, prophecy and the Bible all remain. And I pray God you may not be consistent with your statement; for then you will be an infidel, and yourself one of those who say 'every vision fails.' You have no business to use such expressions." "Why," he said, "my faith makes me say so." I answered, "No, my dear Bro., it is your presumption, and I pray God through Jesus Christ it may be forgiven you.

And here, by the way, came in an argument which I must refer to, for it will be used again, and will deceive many. He said, "there is no chance for another argument, and this must be right." Now, beloved, beware of this. Even if there was no chance to make another theory, yet it would not necessarily prove this one to be *right*, for may be *this ought* not to have been made at all. And I think if there is any lesson that ought to be learned from so many failures by those looking for the coming of the Lord, it is that the Lord disapproves of such a course; and when they learn that the principle—"time is revealed, and to be understood and preached by the church"—is *not* a principle of Adventism or Christianity, they will then be prepared to wait patiently for the Lord, and preach carefully and soberly to *men* things that *they* will not have a chance to point at and say was a failure and a lie. But I told Bro. Barker, I cannot prove to you that this is wrong, though I can show you of two or three chances for a time theory. He told me "If it was not true I could show it out of the prophecy, for if there was anything further I could show it there." I said, "According to your own theory this is not so, for these two last time arguments were in the Bible when you was preaching the 1867 time; yet no one could make you see it then."

My dear brethren, I do not believe that either of these time theories is sanctioned by the Word of God, and I think in the three last what has seemed the strongest point has been a fanciful interpretation of Scripture to try and explain past mistakes, and bolster up our conceit with the idea that we had been right all the time; and the last fancy is now unanswerably refuted by the passing of the time, that is, the notion that Christ taught that he would come in one of four watch or time movements. It is true Jesus did not tell what a watch was, and so the whole theory that it was a time movement was a human fancy, as all must see now. And equally it is now plain Jesus did not mean these four time movements, for then so many of his words would be a failure. The fact is, prophecy is not so plain a matter that we can go on and affirm to people just *what*, and *how*, and *when* a thing is coming till God fulfills his Word, and interprets it by events.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

So wrote the poet, and he might have said the same thing truly of *blind belief*, or that belief that mistakes the word of man for the word of God, and adopts some principle to stick to and try every thing by, and will not listen to the instruction of wisdom.

I have one or two objections to these time theories, which I wish lovingly to ask your attention to.

1. They are injurious to the spiritual state of those who endorse them, in that they excite a feverish state of excitement, which, in proportion as it is not shaken off, leaves them unable to appreciate what is less exciting—*truth*. And so, like stimulus to the body, makes them feel weak and unable to live and work without it; and so they go seeking it rather than duty and usefulness; and already there are two or three new time theories started for this fall. And again they give faith a habit of being disappointed, so that at each new trial it is taught to expect failure, and each time gives doubt and Satan one more objection to the Word, or makes men feel that perhaps after all implicit confidence is not necessary.

Again, I object to these time movements because experience teaches that they always beget a spirit of spiritual pride and censoriousness, and they cause divisions; and that not between the church and the world, which I do not object to, but I venture to say not a church can be found which has not been divided when time has come into it.

Now if it was some *true* thing that divided believers, it would be unqualifiedly unscriptural to cause divisions and offences among Christ's "sheep," his "little flock;" and how completely wrong and absurd when it is done by a theory that proves to be untrue, and how humbling should it be to us to look back and think that we despised and rejected brethren and sisters because they did not see as we did, accused them of being in error and rejecting truth, when time has shown that they took much the wiser way. But a trouble is, that we so seldom humble ourselves for *our* mistakes, though we require this humbling of others. So does sin deceive us. Let us, as Paul says, exhort one another daily, lest its deceitfulness harden us. If any wrong, hard, exacting spirit has been in any of you, oh, let God's pure spirit purge and melt it all away, and make pure love become your bond of perfectness, that can never be broken or unloosed. Oh, be humble enough to do just the right, loving, holy thing that God can approve.

Paul does not say "receive one another" as men teach you, or as Protestantism, or Adventism requires, but "as Christ receives you," and that you know is so merciful as to bear with your crookedness, and even your perversity or faultiness, and he receives you in a *love* that abides with you forever. And there is nothing plainer than that if we love one another as we love ourselves, for Jesus' sake, no mere difference in judgment about some doctrine need divide; for if we have "obeyed the truth through the Spirit to unfeigned love," it will cause us to "be pitiful and courteous," and no two persons, or more, in that state of mind can be separated.

If I wanted to form a church that would always be united, the precept I would give them would not be "always believe alike," for many do that, and yet hate, and defraud, and slander each other; but it would be Ephesians 4: 30, 31, 32; and 5: 1, 2; also same Epistle 4: 1-3. If men took one half the care and pains "endeavoring to keep the unity of the Spirit in the bond of peace" that wisdom would enforce, we should never have the church scandalized by sects, which is what divisions come to.

But, beloved, I have written so long a letter, that it may tire you, and I must bring it to a close. Jesus died for you all, and loves you, and will save you I do not for a moment doubt. As your pastor loving you so as to be willing to sacrifice for you, I must close in a few words of Scripture quotation and instruction. Our conversation is in heaven, from whence also we look for the Savior, the Son Jesus Christ, who shall change our vile body that it may be fashioned like his glorious body. . . . Therefore, my brethren, dearly beloved and longed for, my joy and my crown, so stand fast in the Lord, my dearly beloved, and I beseech (any) Euodias, and I beseech (any) Syntyche (that may be among you), that they be of the same mind in the Lord. . . . Rejoice in the Lord alway. . . . Let your moderation be known to all men. The Lord is at hand; be anxious for nothing; but in every thing with prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your heart and mind through Jesus Christ. Finally, whatsoever things are true, or honest, or just, or pure, or lovely, or of good report, if there be any virtue, or any praise, think on these things. Those things that ye have both learned, and received, and heard, and seen, in me, do; and the God of peace shall be with you.

I begun this letter, as you will see, as soon as I received your letter, but various circumstances have hindered, so it has been written hurriedly—a few lines at a time—at different times. But with all its imperfections it is the expression of my warm love to you all in Christ Jesus. I would he might open my way to come and abide with you a little, to be a helper of your faith. He is my witness how much I long to see you all. Beloved, if there is any question in which you wish my assistance to understand what is truth, be free to write me. And may our dear Savior grant us to be saved together in his kingdom. Amen. Your sincere brother, J. D. BROWN.

Providence, R. I., 44 Peace S., Jan. 18th.

RIGHTEOUSNESS.

C. MENDENHALL.

There are certain principles and truths which are essential to salvation, one of which is *true* righteousness. We say true righteousness because like all good and genuine graces it has base counterfeits.

There are various kinds of righteousness brought to our view in Scripture. First, we will notice a spurious article known as self-righteousness. The Jews built their hopes upon the law, being strict adherents to its letter in regard to forms, the observance of days, and outward ceremonies. The moralist, or modern Pharisee, is strict in regard to his actions as they are manifest to mankind, but he virtually denies a change of heart; forgetting that it is not by good works which we have done that we are saved, but "by the washing of regeneration and renewing of the Holy Ghost." They each—the Pharisee and moralist—ignore Christ and supplant his righteousness by their own.

Of such Paul says,—"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10: 3. Consequently self constituted righteousness is as "filthy rags," and will not cover them from the wrath and punishment of the last day.

Out of Christ there is no hope held out in the gospel. The carnal mind, though it may be under the subjection of a powerful will and a careful training, is not subject to the law of God, and is at enmity against him. The purifying effects of the Holy Spirit's power, a meek and firm faith in the work completed on Calvary are component parts necessary in constructing true righteousness.

Faith in Christ is the grand foundation, resulting in obedience to all his commands, bringing forth godliness, meekness, charity, truth, and all the beautiful qualities of gratitude, patience and love, through the grace and power of Christ working in us. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power."

Solomon has wisely said,—"There is a way which seemeth right unto a man, but the end thereof are the ways of death." So it is in this matter; though men may hope for salvation through legal righteousness of their own, and this way "seemeth right" unto them, it leads to death, just as certain as that iniquity of any kind results in destruction. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." John 3: 18.

Let us then turn from self to Jesus, from morality to deep, earnest, faithful, practical piety built on the foundation, Jesus Christ, who only is the way, the truth, and the life.

Help us, Father, to continue steadfast and true, serving thee through Christ, in hope of a reward; knowing that his righteousness shall be imputed unto us, enabling us to stand in that great day unabashed, full of trusting confidence "that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3: 7.

Wilmington, Del.

ZION.

J. R. CLARK.

Perhaps there is no name in human history which awakens so many thrilling associations as that of "Zion." It not only represents the ancient Jewish church, but it is applied to the Christian church. Confined to no particular sect, and to no clime or language, it embraces all who love God and Jesus Christ his Son. There is something sad as well as delightful in the word. Zion has had tears as well as joy. He who has kept a record of her tears knows full well her conflicts and her trials; and from the time of her flight through the wilderness to the land of Canaan till now, she has been a stranger and a pilgrim in a world of sin; and amid her sorrows and disappointments a voice is heard to say, "Zion still is well beloved."

The literal Mount Zion was one of the hills on which Jerusalem was built. It stood near Mount Moriah, where Abraham offered up Isaac to the Lord, and where that triumph of human faith was witnessed. Centuries afterward, when the temple covered the summit of the former, it formed the heart and strength of the city. The Jews when speaking of their city, if her strength was spoken of, the language was, "Walk about Zion, and go round about her; tell the towers thereof, mark well her bulwarks, and consider her palaces." God's affection for his people was expressed by his love for Zion. "He loveth the gates of Zion." "The Lord hath chosen Zion." And his people were called "Daughter of Zion." When occupied by the son of Jesse, it became "the city of David"—the representative of all that was dear in Israel. Hence it was called the "holy hill of Zion, whither the tribes went up, the tribes of the Lord, unto the testimony of Israel." David exclaims concerning this glorious place—"Beautiful for situation, the joy of the whole earth, is Mount Zion." When the Hebrews were captives in Babylon, and this beautiful place lay desolate, its palaces broken down, methinks I see the captive band strolling beside the river of Babylon, and listening to the murmuring stream that swept by. It reminded them of their home—their dear Zion—that beautiful place, never to be seen by them again. As they were filled with these sad remembrances, their neglected harps hanging on the willows, Babylonians passing stopped and asked for a native song. "How shall we sing the Lord's song in a strange land," say they. "If I forget thee, O Jerusalem, let my right hand forget her cunning." They did not forget her, and the city of David subsequently rose over the hill of Zion, till at last the Romans occupied it, and the eagle of Cæsar took the place of the banner of David. Shiloh at length came, and the rejected Savior, as he overlooked Zion and the holy city, wept over it in view of its approaching ruin, saying, "Behold your house is left unto you desolate." Zion crucified her Savior; then the long-delayed curse fell,—the Roman legions girdled the city, and the words of the prophet of God were fulfilled, "Zion shall be plowed as a field, and Jerusalem shall become heaps." It "shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Years have passed by, and the plowshare has been driven over the hill of Zion, where once its towers and palaces stood, but now is forsaken of God. But the promise is still sure. Zion is not forgotten. The church of God still lives in more than her ancient beauty. Kingdoms may rise and fall, and the strongest monuments of human skill crumble to dust; yet Zion is still secure. No foe can finally prevail against her. She has brighter palaces than those which adorned Jerusalem, and firmer towers than those built by human hands. Unseen warriors hover around her battlements, and her banner that floats triumphantly amid the confusion of a perishing world is *love*.

Fair Haven, Ct.

THE PATH OF THE JUST.

J. R. SMITH.

The just are those who are honest and true, upright and sincere in all their actions. We read in the inspired Word that "Noah was a just man, and perfect"; we also read that "Noah walked with God"; he believed his Word, and "when warned of God of things not seen as yet," he "prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

True religion will ever appear in its own proper character, in the midst of surrounding darkness. Although dissemblers may put on the mask of religion, and "sound a trumpet before them, as the hypocrites do," yet, "the tree is" ever "known by its fruit." "The hope of the hypocrite shall perish"; but "the path of the just shall be as a shining light, that shineth more and more, even unto the perfect day." The christian is no better by nature than others; he has no righteousness of his own, but Christ is his righteousness. Christ has died to redeem us, and therefore has become "the end of the law for righteousness to every one that believeth"; and "being justified freely by his grace," through faith in his atoning blood, the christian has "peace with God through our Lord Jesus Christ." He receives "the witness of the Spirit," and becomes sanctified to God "through the belief of the truth," and accepts Christ as "his wisdom, and righteousness, and sanctification, and redemption."

"The path of the just" is a strait path, and those who walk this way have "passed from death unto life." The world has many paths in which men who are far from God "walk in the ways of their own heart, and in the sight of their own eyes." There is the path of worldly pleasure and vanity, that leads to sorrow, misery and death. The just once walked in this path, as "he was by nature a child of wrath, even as others"; but his feet are now turned in a different direction; he no longer walks in the pathway of vanity and sin, but in the pathway of righteousness, and brings forth fruit unto holiness, and the end will be everlasting life.

The truly justified man is "a new creature," not in name merely, but in reality. He has not only a new name, but a new nature; he has a new heart, new desires, new pursuits, and new pleasures. He now walks in a new path. Before he was justified by faith, he walked in the ways of the ungodly, he congregated with sinners, and sat "in the seat of the scornful"; but the truly justified soul does not walk that way any longer. Jesus has become to him a satisfying portion.

The pathway of the just is a happy and a peaceful way. Great peace have they who are kept by the power of God. Their thoughts are staid upon him, and they have perfect peace. There are lights all along, and they never grow dim. The pathway of the just is a holy path. It is called "the highway of holiness," cast up for the redeemed of the Lord to walk in. All are safe who walk in this way, both in this world and in the world to come.

All who walk in the path of the just follow peace with all men, and holiness. They have laid aside the weights, and the sins, which formerly did so easily beset them, and are looking unto Jesus. They are looking diligently, lest any root of bitterness should spring up in their hearts, and they, thereby, become defiled. Those who walk in this path have no hatred, malice, wrath, nor evil speaking in their hearts; they are now tender-hearted, kind one to another, forgiving one another, even as God for Christ's sake has forgiven them. The idea of walking in the path of the just, and practising evil speaking and cherishing ill-will and hatred toward our fellow men, is preposterous. To think we can walk in the path of the just, and yet live in any known sin, is a seductive snare of the devil, contrary to plain Scripture.

Christ came into the world to save people from their sins. "He that committeth sin is of the devil. For this purpose was the Son of God manifested, that he might destroy the works of the devil." Christ never was offered to save any soul in sin; but saves his people from its power and practice. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Those who have been redeemed have been made partakers of the divine nature. They are not of the world, even as Christ was not of the world. They are a chosen generation, a royal priesthood, a holy nation, a peculiar people; and they by their good works and consistent lives "show forth the praises of Him who hath called them out of nature's darkness into his marvelous light." These have been sealed with the Holy Spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession. These are holding on to the promises of God, and are kept by his power "through faith unto salvation." They are without spot, or blemish, or wrinkle, or any such thing; and will be all ready to be revealed in the day of Christ's appearing.

New Bedford, Mass.

— Never was a man blessed with a will to be delivered from sin, but that deliverance was sure to come.

PSALMS 68: 13.

J. P. MARQUAND.

"Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

This scripture lies hidden away among the Psalms like a vein of gold among ore, or like silver among rubbish. It may have two meanings,—either individual experience or national prosperity. If it is individual experience, how well do we know the change that came over us when lifted out of nature's darkness into the marvelous light of the gospel; out of the power of sin and Satan into the liberty of Christ. It was like taking a person from the flesh-pots of Egypt, into the atmosphere of heaven. It was the calling of God to a higher and better life. This change that was wrought in the soul was by the operation of the Holy Spirit on the heart, accompanied by the preaching of the incorruptible Word which liveth and abideth forever. This work is of divine origin. The soul that God undertakes to save need not fear; not all the powers of death or hell can frustrate the design or purpose of the Almighty. Those who trust in Christ will be brought through all trials, sorrows and difficulties, and be ushered into the presence of God with exceeding joy, through our Lord and Redeemer.

But the above text was partially fulfilled when the Gentiles were made partakers of the gospel. God said he would take out from among them a people for his name; and thus the Gentiles were made fellow heirs with the saints, to an inheritance which is incorruptible and eternal. But for a more complete fulfillment of this scripture we must look to the coming of Christ to judge the nations of the earth. Then all national and political distinctions will be done away in the glorious establishment of God's universal kingdom. They will come up from every nation, kindred, tribe and tongue, "out of much tribulation; having washed their robes and made them white." "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

May all who read these lines take comfort from the fact that God will perform every word he has uttered. Let us not give way to the sin which so easily besets us (unbelief), but exercise confidence and trust in Jehovah, whose word is immutable. As surely as day follows night, or as sunshine follows rain, so surely will God save and bring his saints to enjoy a kingdom of beauty, honor and glory without end. Amen.

PRESENT TRUTH.

HENRY PRATT.

Permit me through the *Crisis* to express my heartfelt satisfaction for the article touching the increase of crime by the rejection of present truth; also for the articles from Brn. Boutell, Fassett, and Colegrove, and the one from the *Prophetic Times.* These truths give me the sweetest comfort in this hour of affliction, save the return of Christ and the resurrection. And even that will be but the consummation of this blessed Advent teaching, that has thrilled our entire being for thirty-one years. Light was the means by which the wise virgins were made ready, and a want of light was the cause of delay and consequently the unreadiness of the other party. The *meat* that God has provided gives strength and good cheer, and the Bride dons the white robe of beauty and holiness with delight, on the assurance that the Bridegroom is coming.

Let the great head-light of the church—the sure word of prophecy—be brought fairly into position, and the track will be lighted up until day-dawn. The hope of seeing Christ as he is, at his appearing, John says will cause us to purify ourselves "even as he is pure." As ambassadors for Christ, we should not try to improve his instructions by our own wisdom. My brethren, this Advent message is of heaven or of men. If of heaven, then its importance cannot be over-estimated; if of men, abandon it at once. The cheering notes of the soon coming King cause a vibration in my heart, touched by whatever hand. Rome will soon sink like a millstone in the mighty deep and be found no more at all. Then the hallelujahs will arise, for the Bride hath made herself ready. Let the *Crisis* ever advocate the great truth that God has given for this generation, and soon the approbation will come, "*Well done,* . . . enter into the joy of thy Lord."

SING AND REJOICE.

S. S. CHAMBERLAIN.

To all those who have been looking and waiting for the coming of the Lord I would say, "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zech. 2: 10.

This promise has been many times repeated, and *all* his promises are sure. O let us be wholly prepared for his coming. We must be free from every sin. Let us search to the very bottom of our heart, and see if there is anything lacking, either in our faith or our practice; for we know that none but holy ones can enter through the pure celestial gate. We must have on the spotless robe of Christ's righteousness. If we find that we are not *altogether* what we should be, let us go to him at once, and ask him to make us free from everything that is not according to his will. Lord, help us to please thee in all things.

When we have the assurance that our ways please the Lord, then we can rejoice at his coming.

"Christian, remember that Christ loves thee still;
Only be faithful in doing his will;
Soon thou wilt stand with him on Zion's hill;
Be of good cheer, of good cheer.

Keep on thy armor, and all thy robes pure!
Faith overcomes, and will make the prize sure;
Be of good cheer; of good cheer."

— We should always keep in God's way, that we may be prepared for God's work.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 11, 1874.

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M. G.

THE NEW BIRTH.

(*Concluded.*)

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

Man, by the fall, lost his manhood, his original status as the offspring of God, his gradation on the scale of being, his likeness to God, his divine nature and heirship to a glorious inheritance. It was a great fall, the work of a terrible foe. Without a reinstatement,—a renewal—he must sustain an eternal and infinite loss. It would not only be an eternal loss to man, but it would be a loss to God;—an "out" on the proof-sheet of restitution;—a failure in setting up the original copy of the divine Creator's work;—an eternal blank in the universe. It would be an eternal defeat of Jehovah in fully accomplishing his will and purposes. The integrity, faithfulness, and almighty power of the divine Government is involved in the question of the eradification of evil from the universe, and the restitution of all things to their primitive state.

The magnitude of this work demands instrumentalities and power commensurate with the vastness of the results to be attained. God has clearly manifested this by electing his only begotten Son—the God-Man—the everlasting Father of a regenerated world and race—as the divinely appointed and qualified agent to accomplish it. Christ came down from heaven to the earth as its Regenerator. The work is threefold. 1. Removing sin and evil. 2. Taking away the agencies that produced them. 3. Removing all their results; that is, leaving every thing in the condition that it would have been in if sin and the curse had never existed.

The first part of the work of the regeneration of our world has already commenced with men. To regenerate is "to generate or produce *anew*;—to form into a new and better state;—to reproduce." *Webster*. It applies to that which has been marred, or injured, and is restored to its original newness and perfection. It applies to the earth, and all connected with it, restored by Christ.

He said, referring to the renewal of the physical world, "Verily I say unto you, that ye which have followed, me in the *regeneration, when* the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. Paul, in referring to the regeneration of men morally or spiritually, says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of *regeneration*, and *renewing* of the Holy Ghost." Tit. 3:5. Here, conversion is called "regeneration," or the reproduction of man "in the image of Him that created him" "a new creature." The word *regenerate* means to generate again; or once more to produce anew. To be regenerated by God is to be produced in his image again, or once more made like him.

Man is represented in the Scriptures as a compound being, composed of soul, body, and spirit. Not three entities, but three elements or parts united, making one personal entity. The soul and spirit, being invisible, are frequently taken together as one part of man distinct from the body. As Paul says, "Though our outward man *perish*, yet the inward man is *renewed* day by day." 2 Cor. 4:16. The two parts are distinct; for while one is perishing, decaying, the other is being renewed, or increased, in power. He explains how the inner man is strengthened, thus: "To be strengthened with might, *by his Spirit*, in the inner man." Eph. 3:16. The inner man is evidently the moral element—the heart; the word man being used in an accommodated sense, to distinguish an important part of the human entity.

It seems necessary that these two elements of man should be definitely distinguished in describing his regeneration, for both parts are to be renewed, but at different periods, and under very different circumstances. The inner man is regenerated at conversion; the outer man, or body, at the resurrection. When man's redemption is considered in the abstract, the two events are made very distinct; but when it is presented in the concrete, they are blended as one grand change of restoration or regeneration.

As generation is produced by being begotten and born, so *regeneration* is also represented as being begotten and born. The regeneration of the inner man always precedes that of the outer man; for man's degeneracy commenced in the heart, and physical degeneracy was the result. Moral death results in physical death; and moral life results in physical life. The spiritual status always precedes and determines the physical. In the regeneration the begetting and birth is not represented as separated by a period of time, but as taking place at the same time; for Christ's resurrection is illustrated by being both begotten and born. It was said of Christ,—"And from Jesus Christ, who is the faithful witness, and the first *begotten* of the *dead*." Rev. 1:5. Paul said of him,—"Who is the image of the invisible God, the first *born* of every creature." Col. 1:15. He immediately explains his meaning of *first born* thus: "The first *born* from the *dead*; that in all things he might have the preeminence." Verse 18. Therefore it is plain that Inspiration applies both the figures of begotten and birth to the resurrection of Christ.

Jesus' inner man needed no regeneration, for it was never degenerated; but only his body, which he received from a degenerate parent. But the sinner's outer and inner man are both degenerated, and both must be *again* begotten and born, to be inhabitants of that world where every part will be renewed, that is, regenerated. The Scriptures represent the conversion of man, or the renewing of his heart, by applying to that experience both the figures of begetting and birth, as in Jesus' resurrection. John says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. Here both born and begotten are applied to man while exposed to Satan. Some men say that the original of the passage might have been differently translated; to which we would say, we are not responsible for the reading of the Scriptures as they come to us, and shall not take the responsibility of changing them. We think it will be much more safe for us to manifest a confidence in them, as they read, rather than to give the skeptic a foundation for his unbelief by questioning their correctness. We had better be prayerful expositors, than assuming translators.

That we are, spiritually, both begotten and born at conversion, appears still more certain when we reflect that God never represents our christian experience by a child in the embryotic state, but invariably by experiences after birth. The converted man is represented as commencing in infancy, and growing to manhood;—first, eating "milk," afterward "meat." Christian experience is represented by all the occupations and professions of men in this life. We are represented as being members of God's family—having our names recorded—as being Christ's brethren—as loving and being loved—as learning—as being heirs—as enjoying light and liberty;—all of which men enjoy after birth, and never before. It seems to us that God entirely misrepresents himself, in the language used, if he designs to represent the believer as in the embryotic state.

We conclude, therefore, that at conversion we experience a new birth of the inner man, as the first installment of regeneration by Christ; and that the second installment will be received at the resurrection of the just, when our bodies—the outer man—will be renewed like Christ's glorious body. This change is also represented, and by the same rules, as being begotten and born, the same as in Christ's resurrection. Christ, in speaking of the resurrection of his people, says—"And are the children of God, being the children of the resurrection." Luke 20:36. The expression, "Jesus, who is the *first* begotten of the dead," implies that others will be begotten of the dead after him; and so also of his being "the *first* born from the dead." Isaiah represents the earth as being the mother at the resurrection birth, when he says, "The earth shall *cast out* the dead." Chap. 26:19. Again he says, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Chap. 66:8.

Here the earth is represented as bringing forth in birth, and so also is Zion. The earth producing the birth of the outer man, and Zion—the church—the inner man; as Paul represented himself as travailing in birth again for the backslidden Galatians. The summing up of the argument, therefore, produces this thought: that *man* ruined by sin intellectually, morally and physically, surrounded with a terrible curse, doomed to ignominy and death, can be fully regenerated, soul and body, renewed in the image of God, and stand again in paradise restored, the eternal recipient of God's bounty. He will, by the claims of a new birth in Christ, involving conversion and resurrection, become an heir to the eternal kingdom of God, purchased and redeemed by the atoning blood of Jesus from the curse of sin, stand in peerage with angels, enjoying the eternal benediction of the Creator—the everlasting Benefactor of a new-born race.
J. C.

BISMARCK AND PAPACY.—The Germans are taking a bold stand against the Papacy. Bismarck is pressing against it with a firm hand, and with marked success. The Pope feels his power most keenly, but is helpless, because his dominion is taken away. The final wind-up of the whole system at the coming of Christ, we think, cannot be far in the future. Dear Savior, come quickly.
M. G.

RESPONSIBILITY OF CHRIST'S SHEPHERDS.

A shepherd is one who has the care of a flock, and becomes reponsible for its safety and protection. The sheep is an innocent, defenceless animal, and always needs protection from ravenous and destructive beasts. A shepherd's work is to provide the flock with all that is necessary for its safety and protection.

God's people are represented as his flock, and Christ as the Chief Shepherd, and his servants under shepherds, to serve according to his instruction. Christ has provided the food, and has given a variety to meet all their demands, connected with the varying circumstances to the end. He has promised the presence and aid of his Holy Spirit to assist them in giving the household meat in due season, so that they may receive the gracious benediction of "Well done," from his lips, at his appearing. It is not enough to give the prepared meat, but certain portions must be given at appointed times; because there are times when certain portions are especially needed.

Christ's servants are particularly required to guard the flock from danger, so that the beasts of prey do not devour it, or that it eat no poisonous food, and be led to safe shelter when the storm approaches. The instructions given by the Chief Shepherd are, that his flock will be in imminent danger in the last days, and, therefore, that particular responsibility will rest upon his servants to guard it with great carefulness, to give it the nourishing food prepared to strengthen it under the debilitating influences of the season, to warn it against eating poisonous food, which will be temptingly displayed, and appear delicious. They must warn it of the fact that many wolves will mingle with the flock and wear garments of wool, but have ravenous teeth. It will also become their special duty to warn the flock of approaching storm, and lead it by a clearly marked trail to the great Shepherd's prepared fold of safe protection.

We would say to all the servants of Christ, in view of the present dangers, take heed to yourselves, and to the flock over which the Holy Ghost hath made you overseers;—lead it out from the world to the sides of the mount of God,—the mountain of holiness—for there are fearful convulsions which threaten to engulf it in eternal ruin. Lead it to the apostolic pastures, where gospel food is found in abundance;—food which will cause the church to grow up into Christ, and give her strength to overcome the world, the flesh, and the devil.

It is a dark and stormy night. Keep the head-light burning! Let it shine upon the track, for the train is running through a dismal swamp; nearing the Canaan of rest,—the city of the great King. Let the officers of Christ's army exert themselves to have every soldier in position in the ranks; for the morn of inspection is dawning, and the King is coming, with his heavenly staff, for a grand review.

O, ye servants of Christ, these are days of untold responsibility. The church of Christ was never exposed to such dangers before. Apply for more eye salve, that ye may not fail of seeing the snares coiled for her feet! Lead her gently! She is weary and sad with disappointments and sore temptations. Bind up her wounds, for the enemy is showering terrible darts upon her. He has come in great wrath; for he sees his time is short. O, that our Savior and Friend would come speedily, and deliver his espoused Bride from threatening foes and overwhelming sadness. Let every servant of Christ stand ready to give his life for the safety and final salvation of the flock, that they may receive eternal life, and rest in the kingdom of God.
J. C.

"HE IS NOT FAR OFF."

The conviction that Christ is soon coming is increasing in the minds of christians in all parts of the world. The Holy Spirit seems to be impressing it upon their minds more deeply every year. The signs of the times are such, and the fulfillment of prophecy is so nearly completed, that there remains no reasonable grounds for doubt that we are very near the end of this dispensation. Men are so fully convinced that these things are so, they often are heard speaking about them, where we should not expect such things, and where they were not heard till recently. The secular and religious papers frequently allude to them. The Church of England is quite awake on the subject, and many of her ministers and writers are speaking out boldly in favor of the belief that our Savior will soon appear. The following is from the *Churchman* (Epis.), Feb. 14th, 1874:
M. G.

"An English correspondent of a religious journal, speaks of some remarks recently made by Bishop Ellicott, expressing 'his conviction that the period of Christ's second advent might be very imminent, and assigning as a reason therefor, the silently increasing number of very often sequestered spirits living in all gentleness and seclusion, who feel that he is not far off.' The correspondent adds: 'I am astonished that Dr. Ellicott should give publicity to such unhealthy views; views calculated to embarrass christian activity, discourage and repress christian enterprise and effort, and favor the adoption of seclusive habits, which seldom if ever produce a vigorous type of christian manhood, or nourish a symmetrical and useful type of christian character. . . .

What he considers a sign of the near approach of Christ's second advent, I look upon simply as an evidence of an ill instructed, irregular, unnatural, and morbidly sentimental type of piety, which it is the duty of the clergy to correct rather than encourage.'

This kind of language is very common, and serves to show how very different is the religious atmosphere in which we live, from that in which the apostles and early disciples lived. Then the hope of the Lord's coming was something very precious; it was continually in their thoughts, inspiring them to do and to suffer, and filling their hearts with serenity and peace. Waiting for him, they were in the world, and yet not of it; diligent, but calm; self-sacrificing, but patient. It was a type of piety that has so far passed away, that its occasional reappearance is only a matter of derision to the busy, bustling, superficial men, who stigmatize meditation as monkish, and can conceive of no christian life which does not take part in their self-devised and generally useless activities. Many men are restless, simply from want of faith; did they believe in the promise of the Lord as to his return, they would wait for him with the patience of hope and the zeal of love."

SAN FRANCISCO.

The meetings now in progress (Feb. 24th) in San Francisco continue to increase in interest. An old christian man, about eighty-two years of age, who has been serving the Lord sixty-five years, said in the meeting last evening, that the spirit of it was the best he had ever enjoyed in his whole life. We have great reason to praise the Lord for what he is doing. Five have been baptized, and others are expected to be buried with Christ in baptism next Sabbath.

Prejudice is giving way, and a goodly number from other churches are becoming much interested in the meetings, and take a part in the exercises. We are giving special prominence to the evidence that shows Christ is soon coming, and the importance of holiness of heart in order to be ready to meet him in peace; also the results of continuing in sin, showing that the "second death" must come upon all the finally impenitent; while the saints—holy ones—will have the kingdom and dominion "under the whole heaven." We find less opposition to these important truths than at any previous visit to this coast. Many who have been quite bitter against them, now begin to see and admire them, and are anxious to hear them preached. The church is much comforted with the present prospect. Pray for us.
M. G.

PERSONAL.—We learn from Bro. W. Kelleway, 78 Newgate St., London, Eng., that he thinks of starting a penny weekly paper, for the purpose of scattering the light and truth in England, and other countries in Europe. Bro. K. is devoting his energies heartily to the service of Christ, and richly deserves the sympathy and co-operation of all the friends of Jesus. He has to meet strong opposition from the supporters of popular theology, who do not hesitate to crush out whatever rises up against their creeds, most of which are merely human productions. Bro. K. is anxious to obtain a quantity of tracts relating to the nature of man and the destiny of the wicked, to scatter among the people. We believe this would be a very successful way of reaching them. As Bro. K. has not the means to purchase them, will not some liberal souls send some money to the Crisis office for the purpose of furnishing Bro. Kelleway with a good supply of such tracts as he needs. We think money thus spent would result in great good. Shall Bro. K. be thus encouraged in his earnest struggles to spread the truth in England? Let there be a hearty, and immediate response, in order that the tracts may be sent as soon as possible to commence their important work of leading men from darkness to light on the great truths of the Bible. Let Bro. K. feel that he is not forgotten by his Brn. in America.
M. G.

THE NEXT POPE.

It is a question of much interest, Who will be the next Pope?" It is certain that Pius IX. cannot officiate much longer, as he is now in his eighty-third year. The future success of the Papal power depends much on the next Pope. Of course it is not certain that there will be another, but some change cannot be far in the distance. The following shows the drift of things connected with the Papal power:
M. G.

"Prince Bismarck has doubtless his own idea as to who the new Pope is likely to be; and he is apparently fomenting the quarrel with the Catholic Church—which he himself originated—so that he may not be astonished, and that he may even seem to have some show of right on his side, if, on the result of the election, or rather appointment, being made known, Germany refuses to recognize it. Cardinal Lucien Bonaparte, Italian by birth and education, Italian, of course, by race, and entered as 'Italian' in the official list of Cardinals, is believed (as I have already written to you) to be the Cardinal already designated for succession to the Papal throne. This able and energetic prelate is not much heard of; but it appears that last Friday, at Rome, on the anniversary of Napoleon III.'s death, he celebrated five hundred masses for the good of the late Emperor's soul; as he was the hope of Bonapartism in the past, so, in connection with Rome, is he still its hope in the future.

Dates are sometimes very eloquent. Now it is a curious fact that Prince Bismarck has several times declared the end of the year of 1866 to be the particular period at which the Church of Rome, alarmed by the defeat of the great Catholic German power, resolved to do its utmost to break up North Germany and to prevent, at all events, the formation of a German Empire under the leadership of Prussia. Accordingly, at the earliest possible opportunity, in 1868, Monsiguor Lucien Bonaparte, then only forty years of age, received a Cardinal's hat, and, if things had gone well with the Emperor Napoleon, then fifty-nine years of age, it might have been reserved for Europe to see the Bonapartist power represented, at the same time, in France by a Bonapartist Emperor; at Rome by a Bonapartist Pope. The war of 1870 seemed to have put an end forever to Bonapartism on the throne of France; but Lucien Bonaparte is still on the list of Cardinals, and with the changes constantly taking place, it is impossible to say in how short a time the reins of the government may not be in the hands of a Napoleon—either of the son, put forward by Bonapartist Ministers and Generals, or of the cousin, putting himself forward as the representative of extreme republicanism and Bonapartism combined.

No one of late has heard anything of Prince Napoleon—'Plon Plon' of other days—but he bides his time, and may be expected to come forward at the proper moment as a candidate for the Presidency of the French Republic, on Radical and Bonapartist principles—every thing to be done through the people by the Bonapartists, with Prince Napoleon at their head. There would not, perhaps, be much danger to Germany in that alone; but the danger would be considerable if, at the same time, a Bonaparte occupied the Papal chair. That is an eventuality against which Prince Bismarck is resolved, no doubt, to guard; but it is one which is possible, which is more than possible, and which has been spoken of in clerical society at Rome as a thing already decided upon. Under present circumstances, it could easily enough be brought about. It is believed to be, or rather to have been, a tradition in the Catholic Church that when a Pope had reigned twenty-five years—a term to which the reign of no Pope has extended since the pretended Papacy of St. Peter—he shall, as a matter of right and duty, do two things: declare himself infallible, and name his successor. Now, Cardinal Mastri-Ferretti ascended the Papal throne in 1846, as Pius IX. Consequently he was entitled and called upon in the year 1871 to perform the two important acts just specified. We know that he has performed the one, and there is good reason for believing that he has performed the other.

Whether the Pope has or has not designated Cardinal Prince Lucien Bonaparte as his successor, can, of course, only be known as a matter of certainty when the good old Pio Fono is no more. But he has, beyond doubt, named some one whom Prince Bismarck thinks he will have good reason for fearing, and some one who will feel himself bound to do all in his power to raise the church from its present depressed position."—*N. Y. Times' London Letter. Jan 12th.*

REQUEST FOR PRAYER.—Sister H. R. Wagg, of Yarmouth, Me., has suffered severely from distressing disease for twelve years, and desires to make an earnest request through the *Crisis*, that all the faithful in Christ would make her case a special subject of prayer, that God may raise her to health.

May God inspire all his children with a spirit of prayer for the sick and afflicted.
J. C.

PRAYER TO THE DEVIL.—In our report of the discussion we had with Prof. W. Chaney, in San Jose, Cal., commencing Jan. 29th, 1874, we stated that he prayed to the devil, at the opening of the last evening's debate. We have been able to obtain a copy of the prayer, which was as follows:
M. G.

"O, Lucifer, bearer of Light! O, Belzebub, Lord of Scorpions! O, Belial, Lord of the Opposite! O, Baal Peor, Lord of the Opening! O, Hades, God of Orcus! O, Devil, Prince of Demons in the Christian Hell! O, thou Monarch of the Bottomless Pit! Thou King of Scorpions having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer. Thou seest the terrible strait in which I am placed, matched in debate with one of the big guns of Christianity, with every advantage against me save that I have truth on my side. Thou knowest, Old Bull's Head, that, according to all history, thy reign has been most glorious and triumphant. Thou knowest, Old Cloven Foot, that by thy wondrous power thou hast, in all time, possessed the hearts of Christians with a mad fury, so that they have slaughtered more than seventy millions of men, women and children since the dawn of the present era. Remember, O, Prince of Brimstone, that when thou stretchest forth thine arm, the Christian's God cannot stand before thee for a moment. Therefore we beseech thee to stand by us on this occasion. Bless thy servant in his labors before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy Sulphurous Majesty, and to triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and prayer-answering Devil. Finally, when he has done and suffered thy will on this earth, receive him graciously into thy warm dominions, assign him plenty of brimstone, turn him often with thy fork, and roast him eternally. And thine shall be the kingdom, the power and the glory, worlds without end. Serenely thine,
'THE OLD PROFESSOR.'"

A SPEEDY COMING.

"Yet a little while, and he that shall come will come, and will not tarry."—HEB. 10:37.

"A little while," and the unquiet dream of life will be over, and the "morning without clouds" shall dawn. A few more tossings on life's tempestuous sea, and the peaceful haven shall be entered. A few more night-watches, and the Lord of love shall be seen standing on the heavenly shore, as once he did on the shores of an earthly lake, with an eternal banquet of love prepared for his children.

Yes! "He cometh!" that is the church's "blessed hope." It is the voice and presence of her "Beloved" which will "turn the shadow of death into the morning." The dead—the ransomed dead—shall hear his voice and come forth—those "asleep in Jesus" God is to "bring with him." His final invitation is not, "Go, ye blessed, to some bright paradise of angels prepared elsewhere for you"—but, "Come, share my bliss; be partakers in my crown;" "enter into the joy of thy Lord!" Paul's heaven was described in two words—"with Christ." John's heaven is made up of the two elements—of likeness *to* Jesus, and fellowship *with* Jesus. We shall be "*like* him," "we shall *see* him as he is." In his sublime apocalyptic visions, when "the door was opened in heaven," the first object which attracts his arrested gaze is "One who sat upon the throne," around whom was a "rainbow, in sight like unto an emerald." Rev. 4:2, 3.

Our happiness will not be complete till we are ushered into the full vision and fruition of Jesus. We are nourished in this far-off land from "the King's country;" but we shall not be satisfied until we see the King himself. Jacob received full wagon loads from Joseph but he could not rest till he had seen him with his own eyes. When he did so, the aged man's spirit "revived." We receive manifold pledges of covenant mercy from the true Joseph in this "the house of our pilgrimage;" but we long to "behold his face in righteousness." We shall only be "satisfied when we awake in his likeness."

"Come! Lord Jesus, come quickly." *He will not tarry!*" Each sun as it sets is bringing us nearer the joyful consummation. Time is hastening with gigantic footsteps to the advent throne. The sackcloth attire of a now burdened creation will soon be exchanged for the full robe of light and beauty which is to deck a "Sabbath world."

Happy day! when "the Bow," in a nobler sense, "shall be seen in the cloud"—not the bow of promise, but He in whom all the promises blend and center. Behold HE cometh with clouds. Seek ever to be in an attitude of watchfulness. Like the mother of Sisera, let faith be straining its ear for the murmur of the chariot wheels, that when the cry shall be heard—"Behold, it is HE!" we may be able joyfully to respond—"Lo, this is our God; we have waited for him!" "Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, That he shall gird himself and make them sit down to meat, and will come forth and serve them."—*John R. Macduff.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$402.62
R. D. Spencer	2.00
A Friend	1.00
M. C. Allen	1.00
John Salisbury	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$48.00
W. H. Mitchell	2 00

YOUNG PILGRIM FUND.

Previous acknowledgments	$18.75
M. C. Allen	.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3,163.12
Bro. "H." for Tent (pledge paid)	50.00
Sr. "H." " " "	50.00
Sr. S. P. Eldredge	20.00
W. S. Moulton (on pledge)	10.00
Dansville, N.Y. " "	10.00
D. R. Barrett, Jr. " "	2.00
John Salisbury	2.00
M. C. Allen	1.00

FROM BRO. T. J. GREEN.

TO THE A. A. M. SOCIETY.

Dearly beloved Brethren:—The time has arrived when I should give account of my stewardship. I am sorry I have done no more for the cause, but happy to say I have done all I could. The good Lord has been with me and blessed my feeble efforts beyond my expectation. Although at some places there appears to be but little advancement, yet at others the progress is onward and upward; while the cry is heard from others, "Come over and help us." It really appears my duty to leave some of the places where I have been preaching, to meet the very urgent calls from new fields. They must have this gospel of the kingdom preached to them, and who is to do it? Most gladly I will go, but alas! for the little lambs scattered abroad. Who will give them meat in due season?

O, that the Lord would send more laborers in this southern part of his vineyard! for the harvest is fully ripe. We want men of courage, whose all is on the altar. No hot house plants of divinity, which cannot thrive in the cold atmosphere of the world of crime and wickedness, wanted; but men with the woe upon them. The time has come when men will not endure sound doctrine, and some of the Lord's professed servants appear to shrink back at the bitter scoffs they receive, and do not like to preach a doctrine so much hated, because they cannot obtain rich salaries thereby. But if we were of the world, the world would love its own. Let us arise and buckle on the whole armor, and press onward; the conflict will be severe, but cannot last long; for Jesus, our captain, is soon coming to crown us with victory.

I have baptized a few this quarter, and organized one church at Olustee, with seventeen members, some of whom are the most prominent citizens of the place. They appear determined on success. I have been with them in social meetings, and felt that it was good to be there. We are trying to get up a Sabbath School at Olustee, but suitable books are much needed.

I have been requested, and intend to preach at St. Mary's river, and at Brandy Branch, Nassau Co., next month, the Lord willing. I have also been solicited to go to Gillisonville, S. C., but have not the means to pay my travelling expenses. O, may the good Lord enable me to go and tell those dear people about the kingdom soon to be set up.

I preached in Jacksonville, Fla., last month a few times, to very attentive hearers. The Brn. and Srs. helped me after a godly sort. May the Lord reward them abundantly. I was with them in their social meetings and we felt the blessing of the Lord upon us. May our God abundantly bless you all who have so nobly contributed to the wants of my family. The Lord has given help thus far, and will continue to bestow as our days may demand. May I obtain more and more of his grace to preach the Word, so that when he shall come in his kingdom we may obtain an abundant entrance.

Olustee, Baker Co., Fla.

FROM R. SCARBOROUGH.

TO THE A. A. M. SOCIETY.

Dear Brethren:—Yesterday was the greatest day we have had since our dear Bro. Bowman left us. Your letter and all the tracts came safe to hand. Mr. Scarborough was at the office when they came; and such a demand was made for them that half were taken before he left. He came home, and oh, the joy I felt at seeing so many. "Why," said he, "I have given half away." I called in four sisters of like precious faith, and by the time we had each selected for ourselves and friends, nearly all were taken. Besides these, I have received a large package from some friend in Carolina. I never knew before the power of tracts. Bro. Bowman has done more good and caused more reading here than all the preaching that has ever been in this place. We had a reading meeting last night, and to-night we are going to carry our tracts to prayer-meeting, and read publicly, so as to get as much good as possible from them. We thank you with all our hearts for them, and hope to thank with our purse ere long. Hope you have received the four dollars I sent three weeks ago for the *Crisis*.

Reynolds, Ga.

TRUTH—the open, bold, honest truth—is always the wisest, always the safest for every one, in any and all circumstances.

Correspondence.

From Bro. D. Eastman.

As some of my friends are anxious to know where I am, and what I am doing, I send this letter as an easy way of answering all. I came to Spring Creek about the 29th of Jan. Was not very well for some three weeks, as the climate is so different from that of New Hampshire. I am better now, and have preached most every Sabbath since I came here; also some evenings during the week. The Advent people are laboring under a great disadvantage in Spring Creek. They are building a union house; and if they can dedicate it to God, and keep out the buyers and sellers, they will do well. I preached some three or four times in their old house, and the last evening it was so crowded we came near all going down together. The floor settled some two inches. The Lord blessed the Word, though some thought it a great heresy to preach a literal resurrection, as they supposed they were resurrected at death. I am now waiting for them to finish their church, and then I return to baptize a few who are not disposed to climb up some other way.

Feb. 13th I traveled eighteen or twenty miles to Lincolnville. Found a home with Bro. J. K. Wheeler, who received me courteously. His heart is always open to entertain strangers. May God bless them with a crown of eternal life. Feb. 20th came to Rootville; called at the house of J. T. Ongley, but Bro. O. was gone. We next visited Bro. Buzzell. Found a home indeed. Bro. B. is a faithful laborer. His whole heart is in the work. I preached two evenings in Rootville, and trust it will result in good. They have a live church, and I heard many cheering exhortations. Bro. Buzzell is their pastor. Sabbath morning, 22nd, we started for Athens Corner, four miles away, to preach in a new school-house, and when we arrived they were all seated ready to hear. Some had come some distance, through the mud, to hear the Word of the Lord. To our surprise one of the school directors came and forbade our speaking in the house. Said if we did so we did it at our peril. Bro. B. and myself had seen such attacks before, therefore were not alarmed. We sang a hymn, and Bro. B. led in prayer, after which I spake from 1 Cor. 9:16, and felt great liberty. We gave out the appointment for the evening at Bro. Southworth's. Bro. B. preached. We had a good meeting, and held them every evening up to Friday. Three started for the kingdom, and more we trust will start soon. To God be all the glory.

I understood yesterday they were making out the papers to carry us to Meadville jail. I am willing to have the will of the Lord done. I can pray in jail as well as out of it; and if we go it is for some good. I thank God that our weapons are not carnal.

Dear brethren, when it is well with you, in your snug little homes in New Hampshire and Canada, remember me in western Pa., for God sent me here rather than to Canada. My dear family I want to see, but God will take care of them. Pray for me.

Athens, Crawford Co., Pa., Feb. 27th.

From Bro. I. K. Lombard.

I was glad to notice your call in a late number of the *Crisis* for brethren to report their labors and write short letters on experience. I have often compared my satisfaction in reading a number of such communications in a single copy of the paper to the enjoyment of a good lively prayer-meeting. They give a freshness and spiritual tone to the paper which we do not get from doctrinal articles, whether long or short. Some do not have any meetings but the weekly visits of the *Crisis*. To such these testimonies will prove a real refreshing; and they will doubtless be useful to all who belong to the household of the waiting ones.

I am glad the evidences are accumulating that the old clock of time will soon strike her last solemn hour. How many hearts will hear it as a glad sound. Long have we watched and yearned for the end of earth's night of weeping; and many are the hearts that will thrill with joy at the sound, "*It is done.*" The buffetings and sorrows of earth have spoiled us for happiness here, except in the hope of an early release from these scenes; and we often sigh, "When will He come?"

I love to dwell upon "the blessed hope," and invite others to come and share it with us. I have lately seen several start in the Lord's service under my labors. I have been in what are called "hard fields" the present and last winters, and sometimes I have felt almost ready to give up; but I now see the bread "cast upon the waters" "come again"; and it is none the less gratifying to behold it, though it be "after many days."

I find a deep interest in several localities to hear the Word, and a disposition to examine it, with a desire to know its teachings. As a class, those who profess religion are the most indifferent, while Universalists and those without a position are the most deeply interested. However, some professors of religion share in the interest, and in the general conviction that "these things are so." The Lord has put his hand to the work, and my heart goes out with unusual ardor in preparing a people for the coming of the Lord. They are taken from among men found in nature's ways, but the Lord knows how to give them a divine polish.

Burke, Vt., March 2nd, 1874.

From Bro. E. A. Boynton.

Dear Readers of the Crisis:—As Bro. Couch requests the brethren and sisters to write short letters for the paper, I thought I would be one to respond. I am also trying to persuade wife and mother to do the same; and although they pleaded want of ability, I guess they will conclude to make the trial before long. I believe there are many who never write for publication, who might add much to the interest of the paper by writing briefly their experience and views. They need not attempt to do something extra, but just write out their thoughts in an easy, natural way, as though they were writing to a friend.

I have been deeply interested for some months past in what has been said through the *Crisis* on the subject of perfect holiness. I am now convinced that it is a Bible doctrine; and although I have not yet attained to this high and happy state of christian experience, I earnestly desire to do so. I was also very much interested in the account

of those union meetings held last summer for the promotion of holiness. I think that Bro. Grant has advanced the idea that perhaps this doctrine of christian perfection, and the doctrine of the soon coming of Christ, will be the means of uniting all God's people before the great day of the Lord shall come. It seems as though the most devoted christians of different denominations were already being drawn together by these doctrines. There are a very few in this place who really love the Lord; and although we differ on some doctrinal points, we love to meet together to talk of heavenly things, and to pray and praise in company.

St. John's, Mich.

Extracts from Letters.

Bro. Banton writes from Raymond, Iowa: "About the first of this month, Bro. J. W. Burroughs, of New Hartford, came here to hold a series of meetings. The people, being much prejudiced against what is called Second Adventism, were slow to hear, and our first meeting consisted of eight adults and two children. Nearly a week passed before much interest was manifested. After that we had a good congregation and attentive listeners. Bro. Burroughs preached upon such subjects as the following: 'The nature of man,' 'The resurrection,' 'The saints' inheritance,' 'Who shall abide eternal burnings?' and others of the same nature. His zeal was combined with knowledge. The glorious truths of Holy Writ were brought out in such a plain and comprehensive manner that many exclaimed, Why, a child can understand such reasoning as that! Bless God, some that heard listened with open ears and honest hearts, and at the close of the meetings, which lasted about two weeks, a class was formed of forty-one members, a good share of whom once knew the Lord, and had again become entangled in the wiles of Satan. Among them are about a dozen of the most reliable men in this vicinity. They are now all reading and preaching, and wondering that they never saw these truths before.

I hope the good Lord will fill their cups full to overflowing, and keep them in the way of all truth. One of the most prominent ones has been theoretically convinced for several years of these truths, but never felt like taking up the cross until he heard Bro. Burroughs preach. When once he heard, like others, he could not stay away until his burden was cast upon the Lord and he declared himself a free man in Christ Jesus; and now, like Bro. J. Davis of Brockport, he gives to each one of his patrons a little gospel in each bundle of goods.

Pray for the little flock in this place."

Bro. S. Ayers writes from Hardwick, Ms.: "We have just closed our meetings in this place, having held them over three Sundays and evenings. God has been with us. Our meetings have continued with good interest on the part of the few brethren and sisters here, and increased the interest on the part of unbelievers. Last evening the house was completely filled. It was a solemn time. The Spirit of the Lord was with us while we preached Christ and the resurrection. Some rejoiced, and others wept and trembled. Several rose for prayers. Some said there was time enough yet. May God have mercy upon them. Some have been blessed and restored to favor with God. We have scattered tracts and papers freely. To God alone the real good that has been done is known, and to his name be all the glory.

Some of the brethren and sisters from the Methodist praying band of Wales came up, and rendered us efficient help. This company is not prejudiced against us, but are favorable towards the doctrine that we preach. May God bless and prosper them in the mission work.

We had word brought to us yesterday from Enfield that the Town Hall has been freely offered us for meetings, and the people want to hear from the Scriptures of truth. Pray for us, brethren and sisters, that we may not be bound, but that the Word may have free course, God be glorified, souls brought to Christ, backsliders reclaimed, and the hearts of all the good made glad."

Bro. H. S. Mitchell writes:—"Sinners, think for a moment of the horrors of the judgment. What pencil can paint or what pen describe them? O, who can dwell with devouring fire? Death is rapidly approaching. Perhaps this night you will close your eyes to awake to the solemn scenes of the judgment. How many of your companions have suddenly gone down to the grave. My dear friends, the day of the Lord is at hand. Soon the loud trump of the archangel will awaken the sleeping dead, and you, if among them, will come forth to the resurrection of life or the resurrection of damnation. Then the Savior, whom you have loved or despised, will appear in the clouds of heaven to give to every one according as his work shall be. Before him you must stand with assembled millions, while he bids you depart, or welcomes you to his kingdom. Signs show that he is at the door. Sinner, escape for thy life! Call upon him while there is opportunity. May you say with the poet—

'Rock of ages, cleft for me,
Let me hide myself in thee.'

Arise and go to Jesus. Go to him a humble beggar. Go penitent and believing. None such were ever sent away. Delay a little longer and you are lost—lost forever."

C. E. H. writes:—"Sr. L. E. Saulpaugh, by request of the church here (E. Rochester, N. H.), has been laboring with us in a series of evening meetings, which we trust have not been altogether in vain. The word preached has been attended with the power of God. From the opening to the closing of the effort the tide of religious interest, under God, has been constantly increasing. Some have signified their desire and determination to arise and return to Father's house; others seem to express anxiety, and I doubt not that if proper encouragement is given them, they will avail themselves of the opportunity to prepare to meet the Lord when he comes, and reign with him eternally in the kingdom. Pray for us."

A. Beardsley writes:—"I am among the few that are trying to walk in the narrow way to life. I believe I have experienced the gift of the Spirit, and rejoice in prospect of soon seeing Jesus coming personally to reign. When I awake, my first thoughts are of Jesus and his precious Word. I never saw the Bible so interesting, beautiful and glorious as it appears now. I am glad the time is coming when there will be no more death, pain, sorrow, nor crying. I have the *Crisis* regularly. I think it is one of the best papers I ever read, and expect it will improve. I hope to see more short letters from brethren and sisters. I like to compare my experience with others. I desire to know what the Lord requires of me, and am striving to please him in everything. I like to search the Word of the Lord."

Bro. E. Daggett, Sibley, Iowa, writes:—"I feel my inability to write for our beloved paper, but wish to express my gratitude to my heavenly Father for his mercy and favor bestowed upon me through friends in Bloomfield, Morrow Co., Ohio. Brethren and sisters, let us pray for these kind friends, that they may join that company that shall go out to meet our Savior when he comes, and then we can express our thanks in a better manner. There will be no famine there. Let us all be faithful a little longer, and the struggle will be over. I hope soon to meet my christian friends where tears will be wiped away from all faces."

Obituaries.

Sibley. In Charlestown, Mass., Feb. 4th, 1874, John H., son of Mark N. and Mahitable H. Sibley, of Wakefield, N. H., aged thirty-five years.

He was prostrated with pneumonia for a few days only, and suddenly bade adieu to all things earthly, and fell asleep in death's cold embrace. He leaves a wife, four lovely children, father, mother, brothers, sisters and others, to mourn. May this afflictive dispensation be sanctified to the good of this mourning circle. The funeral services were held in Wakefield, N. H., where he was taken for interment. Eld. Jos. Spinney preached a funeral sermon from Isa. 40: 6-8, to the satisfaction of those who were present. May the God of the widow and fatherless be near the bereaved family. A. W. Sibley.

Baker. In Sandy Hill, N. Y., Feb. 24th, 1874, Sr. Keziah Baker, aged seventy-four years.

She died as she lived—a christian, expecting her reward at the resurrection. Funeral service was attended by the writer. A. W. Sibley.

Kenny. In Strafford, N. H., Feb. 22d, 1874, Susan Kenny, aged thirty-six years.

Sister Kenny was converted among the Free Will Baptists, but subsequently accepted the Advent faith. She lived a useful life, having taught school about twelve years. Funeral service by the writer, assisted by Eld. J. G. Smith.

John Parsons.

Marden. In Epsom, Jan. 11th, 1874, Lydia H., wife of Jonathan Marden, in the eightieth year of her age.

Sister Marden sought the Lord in early life. She loved prayer meetings, which have been held at their house for twenty years. J. Parsons.

James. In Deerfield, Jan. 15th, 1874, Dorothy W., wife of Timothy B. James, aged sixty five years.

Sister James gave her heart to the Lord at the age of thirteen, and has since lived a christian life. J. Parsons.

Lee. In Salem, Mass., Jan. 26th, 1874, Thomas A. Lee, aged sixty-five years.

Bro. Lee leaves a wife and children, with other relatives to mourn. But they sorrow not as those that have no hope; for they trust that when the trump of God shall sound, he, with all the sleeping saints, will come forth to die no more.

S. S. Mooney.

Lord. In Rome, Me., Feb. 18th, 1874, Sr. Hannah, wife of Willard Lord, aged thirty-nine years.

Sr. Lord embraced the blessed hope little more than a year ago, and lived a consistent christian. She rests in hope of life at the coming of Jesus. May the husband and children who now mourn her loss, be prepared to meet her where no death will come, or family ties be severed.

H. B. Sevey.

Waterfield. At Raymond, Iowa, Feb. 8th, 1874, H. D. Waterfield, eldest son of Wm. Waterfield, aged twenty-one years.

Sermon by the writer, from Acts 26: 8.

J. W. Burroughs.

Married.

WASHBURN—KINNEY. At Massena, N. Y., Feb. 19th, 1874, by Eld. C. Pike, Mr. George C. Washburn, of Guildhill, Vt., and Miss Arvilla R. Kinney, of Massena, N. Y.

CAMERON—MORSE. At Hatley, P. Q., Feb. 19th, 1874, by Elder C. P. Dow, Daniel H. Cameron, of Norton's Mills, Vt., and Rosa E. Morse, of Hatley.

FOREIGN NEWS.

London, Feb. 26. The weather is very tempestuous to-day in Great Britain and on the coast. Communication by telegraph between London and various places is interrupted, and much damage has been done to shipping.

March 2. The barque Grace Darling went ashore on the Scottish coast, near Aberdeen, during the late gales and became a wreck. The crew took to the rigging, but fifteen were washed off and drowned before help was sent. Four men belonging to the life saving station also lost their lives by the swamping of their boat.

A despatch from Bayonne, France, says five thousand Republicans, who were encamped near the village of Sommorrestro, fifteen miles northwest of Bilboa, were surprised by the Carlists and a bloody engagement took place, in which one thousand Republicans were killed; the remainder took flight and were closely pursued by the Royalists. All of them were either captured or drowned in an attempt to cross a river in the way of their retreat.

A boiler explosion at Blackburn, Lancashire, instantly killed twenty persons and seriously injured thirty more.

Queen Victoria and her Ministers have sent despatches to General Sir Garnet Wolseley, congratulating him on his success.

The Prince and Princess of Wales are in Berlin. The Duke of Edinburgh and bride have left St. Petersburg for England.

Bayonne, March 2. A dispatch has been received by the Carlist Junta here reporting that Bilboa had surrendered to the Royalists. It is said that one church, several banks and seventeen private houses were destroyed by the bombardment.

Madrid, March 2. General Loma's force will embark at San Sebastian for Santander, where it will be joined with the troops under Moriones.

March 4. The aggressive movements of the Carlists has aroused the people to aid the Government to crush the insurrection.

Contributions of money and clothing are pouring in, and all the theatres in this city are giving performances. Telegrams from the provincial authorities offer material support.

The latest advices from Bilboa report no change. The Carlists keep up the bombardment. About two hundred shells are thrown into the city daily.

Havana, March 4. Several telegrams have been received here by private parties reporting that ex-President Cespedes was killed by the San Quentin battalion and his body brought to Santiago de Cuba, where it was recognized, after which it was burned in that city.

A strong shock of earthquake was felt at Copiapo, Chili, on the 15th ult. The Chilian volcano has opened a crata on its eastern side, and made the winds blowing from that quarter insufferably hot, the thermometer rising as high as twenty-eight degrees centigrade.

It is reported in Hong Kong that the Chinese Government has notified the foreign residents of Pekin that it cannot guarantee the safety of the lives of foreigners residing at Tientsin, and that the naval authorities here have been requested to send war vessels to Tientsin to ensure their protection.

Famine in India.—The brief telegram which announced yesterday that the villagers of Eastern Tirhoot are slowly starving to death, shows that the terrible swoop of famine has at length descended upon Bengal. To realize what famine means in a district like Tirhoot, take the following details about it: It has an area of 6,343 square miles—or about one-fifth less than the State of Massachusetts. It has a population of 4,384,000—or just about equal to the population of this State, and these people cover the soil in the proportion of seven hundred to the square mile. Let famine once get hold of this dense mass of human beings, and it is inevitable that pestilence should come in its train.

DOMESTIC NEWS.

New York, March 3. This forenoon two well-dressed men were walking together on Prince street. One stepped behind and discharged a pistol at the back of his companion, who reeled into the gutter, gave a few convulsions, gasped and expired. A moment afterward the murderer placed the muzzle at his own head and pulled the trigger. He dropped to the sidewalk a corpse. The bodies were taken care of by the police. Their names are yet unknown.

Lewiston, Me., March 3. Tuesday morning Valentine Howard, aged seventy years, who has been suffering for some time from nervous disease, committed suicide by hanging.

Ottawa, Ontario, March 3. Last evening, while Cyrille Bertrand, his wife and daughter, Mrs. Joseph Morrison, were being driven across the river by a carter, the ice gave way, and, with the exception of Mr. Bertrand, all were carried away and drowned. The body of Mrs. Morrison was recovered to-day.

Fires.—Our exchanges for the week give us the account of fires at the following places: Balsto, N. J., loss $80,000. Portsmouth, O., $50,000. East Boston, Mass., $200,000. Jersey City, one man burned to death. Phila., Pa., $25,000. Taunton, Mass., $4.000. Montreal, $81,000; one man burned to death. Valparaiso, Ind., "the loss is heavy." Petersburg, Va., "total loss quite heavy." St. Louis, Mo., loss $117,000. Kansas City, loss $20,000. Warren, Mass. Several fires have occurred in Boston.

The following is an estimate of the loss by fire in New England during February: Massachusetts, $278,320; Rhode Island, $624,400; Connecticut, $79,500; Vermont, $35,000; Maine, $19,800; New Hampshire, $9,030; total, $1,046,050. The loss in Massachusetts alone during the month of January, 1874, was $1,408,425.

In Brief.

— The receipts for fares on the railways in India are falling off this year, and the fact is accounted for by this being a "twelfth year," a year regarded by the Hindoos as unfavorable to marriage. Accordingly there are few if any marriages among the Hindoos, and as they always make a wedding an occasion of great ceremony, necessitating considerable travel, the railways feel it.

— A dispatch from Portland, Oregon, says the horse and cattle disease has broken out in Baker county, Oregon, and is spreading extensively, with very fatal effects.

— A little girl in London, only ten years of age, recently witnessed a young woman's attempt so drown herself in a canal. Procuring a plank, she jumped into a boat, reached the would-be suicide, and, balancing the craft with the plank, held the woman above water by the hair full fifteen minutes, until aid arrived and completed her brave undertaking.

—William Nesbet was killed, his wife struck blind, and his children thrown out of a wagon, at Kokomo, Ind., on Wednesday by a stroke of lightning.

— A lad in Crawfordshire, Indiana, was about to be arrested for theft when his mother, asserting his innocence, begged the officers not to arrest him. They agreed to take him to a man who could identify the culprit, and to return him at once if he proved not to be the boy. Assured of the lad's innocence they took him home again, but the mother had died of excessive grief at her son's supposed disgrace.

— The Charlestown District has been the scene of another shocking tragedy. James Dwight shot William McLaughlin, and afterward attempted to take his own life but failed. At midnight McLaughlin was not expected to live.

— Ex-President Fillmore is dead.

Notices.

Alton Bay.—The Alton Bay Campmeeting Committee are requested to meet at the *Crisis* Office, Boston, Mass., *Monday, March 30th*, 11 o'clock A. M. J. Couch, Chairman.

Alton Bay Campmeeting.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. Couch.

Mission Tent.—There has been a call for subscriptions to furnish a Mission Tent. The old Mission and the Mass. Conference Tent have both been worn out in the service. The time will soon come for Tent meetings, which is one of the best, if not *the very best way* to reach the people. The cause demands double the sacrifice and effort to enlighten and save that we are making. Shall we want for a Tent? Shall we want means and men to make an onward movement to save men by pulling them out of the fire of the last day? Brethren, help us to a Tent. L. Boutell.

The Yearly Conference.—Where shall it be? It is the Annual Meeting of the Mass. Conference. We desire the largest gathering we have ever had. The times demand it. Our interests call for it. The first week in April is the time for it. Who will make preparation for a large meeting and a great blessing? Who? L. Boutell.

Acknowledgment.—For Sr. L. B. Weaver—Sr. S. P. Eldredge, $10.00. John Lyle, $1.00. Geo. T. Adams.

Conference Notice.—The annual session of the Mass. Advent Christian Conference will be held at Worcester, Mass., with the Advent Christian Church, commencing on Tuesday evening, March 31st, to continue over the following Sunday. The first business session will be held on Wednesday, April 1st. It is desired that our churches throughout the State be as largely represented by delegates as possible. C. E. Barnes, Secretary.

Lectures in Charlestown, Mass.—By request, the undersigned will deliver a series of lectures at Mystic Hall, on Main street, on the Nature and Destiny of Man, commencing on Tuesday evening, March 10th, and continuing every evening but Saturdays and Mondays until Sunday, March 22d. F. H. Burbank.

Conference.—The Delaware Dist. A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Phil., Pa., commencing Thursday morning, April 9th, at ten o'clock A. M., and continue over the following Sabbath. The morning meetings will be for the transaction of business; the afternoon and evening, for preaching and other devotional exercises.

This is our annual meeting to hear the reports of all our preachers, officers, committees, and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means; to learn by reports the amount of monies received and paid out, for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session.

This Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Penn. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body co-operating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa. H. K. Flagg, President. Edwin King, Secretary.

Conference.—The Third Session of the A. C. Quarterly Conference of North West Kansas will be held with the church of Athens, Jewel Co., commencing Friday evening, March 27th, and continuing over the Sunday following. All of like precious faith are cordially invited to meet with us, and will be heartily welcomed by the friends at Athens. E. N. Bliss, President. J. S. Thorp, Secretary.

There will be a series of meetings on Britton Hill, Hebron, Me., commencing Thursday evening, March 26th, and hold over the Sabbath, and as much longer as the Lord may direct. Come, brethren and sisters, to work for the Lord.

In behalf of the church, Thomas Rines.

Kansas Conference.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

Amos Sanford, Secretary.

The next session of the Maine Central Quarterly Meeting will be held in Rome, Town House, commencing Thursday evening, March 19th, and hold over the following Sunday. Brethren and sisters are invited to come and labor with us for the upbuilding of the church and the salvation of sinners; also it is hoped our preaching brethren will make an effort to be at this meeting. Provision will be made for all, both man and beast. Those coming from abroad will call on David Watson, N. P. Martin, Amaziah Tracy, John Fletcher, and others. For the church,

H. B. Sevey.
W. A. Knight, Sec.

Dedication.—The new Advent Chapel in Mercer, Me., will be dedicated on Sunday, March 15th, 10½ o'clock A. M. Sermon by Eld. Wm. H. Mitchell. Other preaching brethren will be present. Meetings will be continued as long as the Lord may direct. Provision will be made for all who may come to work for the Lord.

In behalf of the brethren, Thomas Rines.

The Advent Church in Keene, N. H., having unanimously chosen Elder M. A. Potter Pastor, would give notice that all communications in reference to preaching, and all matters concerning the church, should be addressed to him.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest ..... Sunday, March 15th
R. Childs ..... Sundays, March 22d and 29th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
W. F. Smith ..... Sunday, March 15th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
A. Ross ..... Sunday, March 15th
M. Batchelor ..... Sunday, March 22d
S. S. Brewer ..... Sunday, March 29th
Roland D. Grant ..... Sunday, April 19th
Joseph W. White ..... Sunday, March 26th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank ..... Sundays, March 15th and 22nd
Wm. N. Pile ..... Sunday, March 29th
J. F. Nickerson ..... Sunday, April 5th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

Cambridgeport, Mass. (*Washington Hall, Main St.*)

Rye, N. H ..... Thursday evening, March 12th
Hampton, N. H ..... Friday evening, March 13th
A. Ross.

Salem, Mass ..... Sunday, March 15th
L. Boutell.

Wakefield, Mass ..... Sunday, March 15th
Keene, N. H ..... Sunday, March 29th
Springfield, Mass. (Bethel) ..... Sunday, April 5th
C. E. Barnes.

Natick, Mass ..... Sunday, March 15th
C. Goodrich.

South Scituate (Mt. Blue), at the house of Bro. Rogers, Sunday, March 15th. I. I. Leslie.

Natick, Mass ..... Sunday, March 29th
I. I. Leslie.
Wm. H. Crockett.

Putnam, Ct ..... Sunday, March 15th
Coventry Centre, R. I ..... Sunday, March 22d
Plymouth, Mass ..... Sunday, March 29th
Tremont, Mass ..... Sunday, April 5th
J. S. White.

Warehousepoint ..... Sabbath, March 15th
North Adams ..... Friday evening, March 20th
Hoosick Falls, N. Y. (Chapel) ..... Sabbath, March 22d
Newhaven, Ct ..... Sabbath, March 29th
The three last Sabbaths in April not engaged.
H. Munger.

Scitico, Ct ..... Sunday, March 15th
H. Pratt.

Vineland, N. J ..... Sunday, March 22d
H. F. Carpenter.

Brimfield, Mass ..... Sunday, March 15th
South Ashburnham, Mass ..... Sunday, March 22d
Hinsdale, N. H ..... Sunday, April 5th
M. A. Potter.

Steep Falls, Me. (Dedication) ..... Sunday, March 15th
H. L. Hastings.

Tremont, Mass ..... Sundays, March 15th and 22d
John T. Dixon.

Lowell, Mass ..... Sunday, June 7th
M. Batchelor.

Hyde Park, Mass. (Pythian Hall) Sabbath, March 15th
T. M. Preble.

Epsom, N. H. (Marden's Corner) evening, March 21st and Sunday, March 22d.
Chichester, N. H. (Pine Ground) evening, March 28th and Sunday, March 29th.
Loudon Village, N. H ..... evening, April 4th and Sunday, April 5th.
Canterbury, N. H. (as Bro. Tucker may arrange) evening April 18th, and Sunday, April 19th.
N. B. McMurphy.

South Alfred ..... Sabbaths, March 15th and 22d
Kennebunk Depot ..... Sabbath, March 29th
Kennebunkport ..... Sabbath, April 26th
J. R. Tripp.

Clinton, Mass ..... Sunday, March 15th
J. W. Brittan.

Canterbury, N. H. (Emery school-house) Sun., March 22d.
East Concord, N. H ..... Sunday, March 29th
Franklin, N. H ..... Sunday, April 5th
D. F. Leavitt.

Brimfield, Mass ..... Sundays, April 19th and 26th
C. S. Shattuck.

Plymouth, Mass ..... Sunday, March 22d
B. Woodside.

Keene, N. H ..... Sunday, March 15th
North Rutland, Vt ..... Sunday, March 29th
March 22d at liberty. Geo. A. Streeter.

Athol, Mass ..... Sunday, March 15th
A. W. Bradford.

Stoneham, Mass ..... Sunday, March 15th
E. Gordon.

Wrightville, Ct. (funeral services) ... Sun., March 15th
J. F. Nickerson.

Stowe, Mass. (Osgood's Hall) ..... Sunday, March 22d
Z. Boodey.

Hinesburg, Vt ..... Sunday, March 15th
A. A. Hoyt.

Augusta, Me ..... Sunday, March 22d
John R. Hall.

Providence, R. I ..... Sunday, March 15th
Chas. A. Brown.

Willand's Pond, N. H ..... Sunday, March 15th
South Rochester ..... Sunday, March 22d
Kingston Plains ..... Sunday, March 29th
Newcastle ..... Sunday, April 5th
South Berwick (Great Works) Me., Sunday, April 12th
H. S. Pinkham.

Watson, N. Y. (Grove Dist.) ..... Sunday, March 15th
C. H. Williams.

South Holden, Me ..... Sunday, March 15th
Frankfort, Me ..... Sunday, March 22d
Searsport Village, Me ..... Sunday, March 29th
Lincolnville, Me. (at the Young school-house) Sunday, April 5th.
Rockland, Me ..... Sunday, April 12th
Rockville, Me ..... Sunday, April 19th
South Hope, Me ..... Sunday, April 26th
Friendship, Me ..... Sunday, May 3d
Cushing, Me ..... Sunday, May 10th
Bristol, Round Pond, Me ..... Sunday, May 17th
Sheepscot Bridge, Me ..... Sunday, May 24th
Augusta, Me ..... Sunday, May 31st
E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

South Barnstead, N. H. (Clarktown) Sun., March 22d
D. M. Leavitt.

Stowe, Mass. (Osgood Hall) ..... Sunday, March 15th
S. Julia Buswell.

Plymouth (North dist. school-house) evenings, March 13th and 14th.
Morris, Ct ..... Sunday, March 15th
Ellsworth, Ct ..... Sunday, April 5th
G. L. White.

Canterbury (Emery school-house) Sabbath, March 15th
West Deerfield ..... Sunday, March 22d
Roland D. Grant.

New Bedford, Mass ..... Sunday, March 15th and evenings through the week. A. Simpson.

East Concord ..... Sabbath, March 15th
G. H. Wallace.

Putnam, Ct ..... Sunday, March 22d
Woodstock Valley, Ct ..... Sunday, March 15th
P. S. Butler.

Danville, P. Q., the 2d and 4th Sundays in each month
Barford, P. Q. (Advent Chapel) ..... Sunday, March 15th
F. M. Drake.

Buxton, Me. (Duck Pond) ..... Sunday, March 15th
Bonny Eagle, Me ..... Sunday, March 22d
Kennebunkport, Me ..... Sunday, March 29th
South Windham, Me ..... Sunday, April 5th
C. H. Sweet.

East Stoneham, Me ..... Sunday, March 15th
J. T. Jordan.

Ossipee (Welch school-house) ..... Sunday, March 15th
A. Stillings.

Bangor, Me ..... Sunday, March 15th
Levant, Me ..... Sunday, March 22d
Dover, Me ..... Sunday, March 29th
F. A. Baker.

Lake Village, N. H. (North Church) Sun., March 15th
J. H. F. Varney.

Salem, Mass ..... Sundays, March 29th and April 5th
Bonny Eagle ..... Sunday, April 12th
E. S. Moulton.

Chichester, N. H. (Pine Ground) Thursday evening, March 12th, and over Sunday. E. R. Perkins. S. Varney.

Hinsdale, N. H ..... Sunday, March 22d
S. Cook.

Strafford, N. H. (Robert's school-house) Sunday, March 15th.
Farmington Village, N. H ..... Sunday, March 22d
Wm. Bodge.

Southbridge, Mass ..... Sunday, March 15th
Abington, Ct ..... Sunday, March 22d
H. Davis.

Rochester, N. H ..... Sunday, March 22d
John Chamberlain.

Hollis Centre, Me ..... Sabbath, March 15th
Dayton, Me. (Clark school-house) Sabbaths, March 22d and 29th, and Sabbath, April 5th. Jas. Hill.

Dansville, N. Y ..... March 14th and 15th
John T. Ongley.

Wilbraham, Mass ..... Sunday, March 15th
Rufus Baker.

Rochester, N. H ..... Sunday, March 15th
J. G. Smith.

West Plymouth (Brick school-house) eve., March 14th
Hebron, N. H. (McClure school-house) Sun., March 15th.
Bridgewater, N. H. (at Bro. Flanders') Tuesday evening, March 17th.
Danbury, N. H ..... Wednesday evening, March 18th
Wm. H. Shaw.

Boscawen, N. H. (Gulf school-house) Sun., March 15th
Lee (Union meeting-house) through the week, and over Sunday, March 22d.
Newcastle, N. H ..... Sunday, March 29th
Great Works, Me ..... Sunday, April 5th
East Rochester, N. H ..... Sunday, April 12th
Lyman, Me ..... Sunday, April 19th
Hollis Centre, Me ..... Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. Parsons.

Patten (Garland school-house) ..... Sunday, March 15th
Drew's Mills (Advent Chapel) ..... Sunday, March 22d
U. G. Ladd.

Stony Creek, Conn ..... Sunday, March 22d
S. C. Hancock.

Pittsfield, N. H ..... Sunday, March 15th
Alton, N. H ..... Sunday, March 22d
W. M. Harmon.

Northfield, N. H. (at Mr. Braley's) Saturday evening, March 21st.
Canterbury, N. H. (Emery school-house) Sabbath, March 22d.
Northfield, N. H. (Oak Hill school-house) Sabbath, March 29th. Simeon Roby.

Dorchester, N. H. (Town House) evening, March 14th and over Sunday.
Campton, N. H. (Bump school-house) evening, March 17th, and over Sunday.
Holderness, N. H. (True school-house) eve., March 26th, and over Sunday. John H. Evans.

West Fairlee, Vt ..... Sunday, March 15th
O. Beckwith.

New York City (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
O. R. Fassett (of California) ..... Sunday, March 22d
H. Munger ..... Sunday, April 5th

Lawrence, Mass.
A. M. Higgins ..... Sunday, March 15th
R. R. York ..... Sunday, March 22d
T. W. Piper ..... Sundays, March 29th and April 5th
J. Couch ..... Sunday, April 12th
E. A. Stockman ..... Sunday, April 19th
C. Cunningham ..... Sunday, April 26th
Nathan Wheeler ..... Sabbath, May 3d
J. W. Bridge ..... Sabbath, May 17th

Haverhill, Mass. (Advent Hall.)
D. F. Leavitt ..... Sunday, March 15th
B. S. Emery ..... Sunday, March 22d
Wm. H. Mitchell ..... Sunday, March 29th
D. M. Leavitt ..... Sunday, April 5th
E. A. Stockman ..... Sunday, April 12th
C. Goodrich ..... Sunday, April 19th
Geo. W. Brown (of Elliot, Me.) ..... Sunday, April 26th
D. M. Leavitt ..... Sunday, May 3d
John Couch ..... Sunday, May 10th
T. W. Piper ..... Sunday, May 17th
C. S. Shattuck ..... Sunday, May 24th
J. Albert Libby ..... Sunday, May 31st
D. M. Leavitt ..... Sunday, June 7th

Springfield, Mass. (Franklin Hall.)
H. Pratt ..... Sunday, March 22d
G. L. Teeple ..... Sunday, March 29th
C. S. Shattuck ..... Sundays, April 5th and 12th
J. W. Brittan ..... Sunday, April 19th

Lowell, Mass.
J. Harvey ..... Sunday, March 22d
J. G. Smith ..... Sunday, March 29th

Clinton, Mass.
Geo. W. Sederquest ..... Sunday, March 22d
L. Boutell ..... Sunday, March 29th
M. A. Potter ..... Sunday, April 12th
H. F. Carpenter ..... Sunday, April 19th

Chicopee Falls, Mass.
R. Baker ..... Sunday, March 22d

Concord, N. H. (Centre St. Church.)
T. W. Piper ..... Sunday, March 15th
G. W. Wallace ..... Sunday, March 22d
B. Woodside ..... Sunday, March 29th
A. Ross ..... Sunday, April 5th
D. M. Leavitt ..... Sunday, April 12th
G. W. Brown (of Elliot, Me) ..... Sunday, April 19th
A. Ross ..... Sunday, April 26th

Concord, N. H. (Bethel, Green Street.)
E. A. Stockman ..... Sunday, March 15th
C. S. Shattuck ..... Sunday, March 22d
G. H. Wallace ..... Sunday, March 29th
W. M. Harmon ..... Sunday, April 5th
E. A. Stockman ..... Sundays, April 12th and 26th
D. M. Leavitt ..... Sunday, April 19th
A. Simpson ..... evenings, April 14th, 15th and 16th and Sunday, May 3d.

East Concord, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
O. W. Kimball ..... Thursday evening, March 12th
Enoch Morrill ..... Sunday, April 5th
Also the first Sunday in each month.

Portsmouth, N. H.
M. Batchelor ..... Sunday, March 15th
J. G. Smith and J. Parsons ..... Sunday. March 22nd and through the week.
J. Parsons ..... Sunday, March 29th
W. H. Mitchell ..... Sunday, April 12th
T. W. Piper ..... Sunday, April 19th
C. Goodrich ..... Sunday, April 26th

Manchester, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt ..... Sunday, March 15th
E. A. Stockman ..... Sunday, March 22d
D. M. Leavitt ..... Sunday, March 29th
E. A. Stockman ..... Sunday, April 5th
C. H. Fletcher ..... Sunday, April 12th
B. S. Emery ..... Sunday, April 19th
E. A. Stockman ..... Sunday, May 3d
A. Simpson ..... Sunday, May 10th
C. Goodrich ..... Sunday, May 17th

Exeter, N. H.
T. L. Churchill ..... Sunday, March 15th
T. W. Piper ..... Sunday, March 22d
B. Finney ..... Sunday, March 29th
J. G. Smith ..... Sunday, April 5th

Great Falls, N. H. (Franklin Hall.)
C. S. Emerson ..... Sunday, March 15th
Wm. C. Stewart ..... Sunday, March 22d
C. S. Shattuck ..... Sundays, March 29th and April 5th
C. Goodrich ..... Sunday, April 12th
S. S. Brewer ..... Sunday, April 19th
C. S. Shattuck ..... Sunday, April 26th

Hampton, N. H.
B. Finney ..... Sunday, March 15th
L. T. Churchill ..... Sunday, March 22d
C. Goodrich ..... Sunday, March 29th

Rye, N. H.
E. B. Wells ..... Sunday, March 15th
G. F. Haines ..... Sunday, March 22d
J. H. F. Varney ..... Sunday, March 29th
J. W. White ..... Sunday, April 5th

East Rochester, N. H.
Sr. L. E. Saulpaugh ..... Sunday, March 15th
J. L. Chute ..... Sunday, March 22d
Mrs. L. E. Saulpaugh ..... Sunday, April 5th
and first Sunday in each month until further notice.

Seabrook, N. H.
E. Owen ..... Sunday, March 15th

Dover, N. H.
S. S. Brewer ..... Sundays, March 15th and 22d
A. W. Simpson ..... Sunday, March 29th
T. W. Piper ..... Sunday, April 5th
Sr. L. E. Saulpaugh ..... Sunday, April 12th

Portland, Me. (Union Hall.)
C. S. Shattuck ..... Sunday, March 15th
E. S. Moulton ..... Sunday, March 22d
John Couch ..... Sunday, March 29th
Wm. H. Mitchell ..... Sunday, April 5th
S. K. Partridge ..... Sundays, April 12th and 19th
C. Goud ..... Sunday, April 26th
Wm. H. Mitchell ..... Sunday, May 3d
E. A. Stockman ..... Sunday, May 10th

Bath, Me.
S. K. Partridge ..... Sunday, March 15th
John Couch ..... Sunday, March 22nd
C. Goud ..... Sunday, April 5th
H. D. Reed ..... Sunday, April 12th
E. S. Moulton ..... Sundays, April 19th and 26th

Hollis Centre, Me.
Jesse Gay .. Sundays, April 5th, May 3d, and June 7th
C. S. Shattuck ..... Sunday, June 14th
Jesse Gay ..... Sunday, July 5th

South Berwick, Me. (Great Works.)
C. Goodrich ..... Sunday, March 22d
J. W. White ..... Sunday, April 12th
T. L. Churchill ..... Sunday, April 26th

South Elliot, Me.
A. A. Robinson ..... Sunday, March 29th
T. W. Piper ..... Sunday, April 12th

Bowdoin, Me. (Dennett school-house.)
H. S. Mitchell ..... Sunday, March 15th

Bristol, Ct.
S. Woodruff ..... Sunday, March 15th

Yalesville, Ct.
S. C. Hancock ..... Sunday, March 15th
B. Hitchcock ..... Sunday, March 22d

Plainville, Ct.
Mrs. E. D. Crumb ..... Sunday, March 15th
Geo. L. White ..... Sunday, March 29th

Danbury, N. H ..... Thursday evening, March 12th
Canaan ..... Friday evening, March 13th
West Rumney ..... Saturday evening, March 14th and over Sunday, the 15th.
Hebron ..... Tuesday evening, March 17th
East Concord ..... Friday evening, March 20th
Buck Street, Allenstown .. Saturday eve., March 21st
Suncook, N. H ..... Sunday, March 22d
Enoch Morrill.

Stoneham ..... Sunday, April 19th
Alvah Bean.

Farmington, N. H ..... Sunday, March 29th
Pleasant Valley, N. H ..... Sunday, April 5th
T. L. Churchill.

West Ossipee, N. H ..... Sunday, March 22d
Wolfborough (Frost's Corner) ..... Sunday, March 29th
A. Stillings.

North Pembroke, (Brick school-house) Sun., March 15th.
Keene, N. H ..... Sundays, April 12th and 19th
O. W. Kimball.

West Scarboro, Me. (Duston's Corner) Sunday, March 15th. J. W. White.

Strafford, N. H. (Robert's school-house) Sun., March 15th. John Parsons.

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Cash Received for Books and Tracts.—J. Schifferli 30c, E Cross 30c, S Roby $1.00, A M Smith $2.50, J Salisbury 75, G W Chamberlin 25c, C Judson $4.41, W H Crockett $1.20, J C Shorey $2.00, P S Converse 70c, H Pratt 50c, A Dunham $1.25, E W Weare $1.00, J Atherton 25c, C Asquieth 50c, J H Tite $1.00, D K Barrett Jr. $7.95, A Pettibone 50c, E L Kulp 25c, M Becker 75c, S Woodruff $2.00, M V Hensley 50c, R J Pettee $1.15, P W Pote 50c, Mrs A T StClair $1.10, H B Eaton 50c, J B Elliott 50c, B Knepper 35c, C F Sanborn $2.50, E Hall $5.00, J Crosby 50c, C W Kitchin 22c, I Roberts $1.25, D D Derrickson 22c.

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LET ME GO.

DON CARLOS.

Let me go where saints are going,
To the mansions of the blest;
Let me go where my Redeemer
Has prepared a heavenly rest.
I would gain the realms of glory,
Where they go out never more;
Let me join the friends that wait me
Over on the other shore.

Let me go, why should I tarry?
What has earth to bind me here?
What but care and toil and sorrow?
What but pain and death and fear?
Let me go, for hopes most cherished,
Blasted, round me often lie;
O I've gathered brightest flowers,
But to see them fade and die.

Let me go where tears and sighing
Are forevermore unknown;
Where the angels' harps of glory
Call me to a happier home.
Let me go, for bliss eternal
Lures my soul away, away,
And the victor's song triumphant,
Thrills my heart,—I cannot stay.

Let me go, there is a glory
That my soul doth long to know;
I am thirsting for the waters
That from crystal fountains flow.
There is where the angels tarry,
Where the saved forever throng;
There the brightness wearies never,
There I'll sing redemption's song.

Let me go, O speed my journey,
Saints and seraphs lure away;
O I almost feel the rapture
That makes up their endless day.
Oft methinks I hear the singing
That is only heard above;
Let me go, O speed my going!
Let me go where all is love.

"THE JUDGMENT SHALL SIT." Dan. 7: 26.

J. S. WHITE.

Is there more than one judgment brought to view in this chapter? Daniel, in his vision, said—"I beheld till . . . the judgment was set, and the books were opened." Ver. 10. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Ver. 22.

The horn power was to make war on the saints until the judgment shall sit, and the books shall be opened, and until judgment shall be given to the saints, and the time come that they take the kingdom. Daniel saw the horn prevailing until the time came that the saints possessed the kingdom. It is evident that the judgment in both places of which Daniel spake is the same, or at the same time; or, in other words, he saw but one judgment. The angel, while showing Daniel the meaning of the vision, said, "He [the horn] shall speak great words against the Most High, and shall wear out the saints of the Most High. . . . But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Are we to suppose that the angel meant one thing, and Daniel another? If he did not mean by the judgment what Daniel saw in his vision, how did he explain it to him? It seems to me impossible that the angel could refer to any other judgment than that which Daniel saw in the vision. It is *the* judgment in the vision, and *the* judgment in the explanation. "The judgment shall sit, and they [the saints] shall take away his dominion." The saints are to possess the kingdom. The kingdom and dominion are to be given to the saints. They will take it when the judgment sits. The horn will make war on them until the time come that they take the kingdom. Then judgment will be given to the saints, and the judgment executed on the horn.

Papacy had power and dominion long before it had civil power. It had no civil power till A. D. 754. The Popes have held this power from that time down to 1870. Papacy still lives, and will live until the judgment sits, and Christ gives the whole dominion of that power to the saints, and until the saints take the kingdom.

We have been told recently that there is no antecedent in the book of Daniel for the word *they* in verse 26; and that we are to go to the last book of the Bible to find the antecedent. If this be true, how did the angel make Daniel understand the vision which he was told to do? The angel used the word *they*, but he did not refer to anything in Daniel's prophecy, but to something that John would speak of five hundred years afterwards. If this be true, we have a new feature in the use of words. I have supposed that an antecedent was something that went before the word that referred to it. In some cases, it is true that the pronoun is placed before the noun to which it refers; as, "you Jews," "I Paul." But in all such cases the name which is the antecedent of the pronoun immediately follows in such a way as to leave no chance to mistake its meaning. This is a change in the order of the words, without changing their meaning. Are we to suppose that God ordered the entire book of Daniel to be written out in full, all that should be said in it, and ordered the angel to make the prophet understand his vision; in doing which the angel used the pronoun *they*, and at the same time there is no word in the entire book to which the word refers? Suppose a teacher in grammar should give to his class the seventh of Daniel for a lesson, and when they came to the word *they*, in the 26th verse, he should tell them that the word had no antecedent in the entire book, but they would find it in the revelations of John, in a book written several hundred years later.

The antecedent of this word could not have been more plainly stated than it is in this prophecy. The saints are to take the kingdom and possess the kingdom. "The kingdom and *dominion*, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints." This includes the dominion of the little horn. The horn power is to make war with the saints until the time comes for them to take the kingdom. At that time the judgment will sit, and Christ the Judge will give the dominion to the saints, and they will take it. Thus the dominion of the power that has made war upon the saints is to be taken away by the saints. Nothing in the prophecy is more plainly stated than this. The angel was capable of making the subject plain, and was told to make Daniel understand it. But if that which is to take away the dominion of the horn is not referred to by the angel, or, if the antecedent of the word *they* is not in the book of Daniel, the angel left this part of the subject in entire darkness to the prophet, and to everybody else. It is not so. The antecedent is plainly stated. The horn will continue to make war with the saints until the time comes for the saints to take the kingdom and dominion. At that time the Lord, the Judge, will come, and give the dominion of the horn to the saints, and they will take it away. Then follows the consumption, destruction and end of the saints' persecutors.

ARE HOLY ANGELS A PART OF THE CHURCH?

H. MUNGER.

But few of us realize that this higher order of beings are servants of God and his church on earth, until we search the Scriptures on this point. We find them represented as being numerous, and all interested in the redemption of fallen man and the earth. It seems their offices differ. Some for instructing God's people, others to execute God's judgments on the wicked. They act as express messengers from the throne of a holy God to mortal man. Their first act of mercy was in the garden—keeping man from getting eternal life while in sin. They instructed and led God's people through the Red Sea, and through the wilderness. They accompanied Moses at the burning bush, on the mount, and in Egypt. They were with Abraham, telling him not to kill Isaac; and Daniel also got his instructions from the angels, and they were with him in the den of lions; they were with Shadrach, Meshach and Abed-nego in the fiery furnace; and many other times helped the prophets, being servants to the church.

The advent of John and Christ was announced by an angel. They told Mary to flee into Egypt with her child Jesus, and when to return. They rolled the great stone away from the door of the sepulchre, and smote the soldiers with blindness. They helped Peter out of prison, and took Paul in hand and taught him the great lesson all should learn, viz., God's work is not dependent on education or the arm of the law. One of them came on board a wrecked vessel, and told Paul what to do. An angel told John, on Patmos, of great things soon to come to pass, and the great work yet to be performed by them. When we can believe God is so good as to create such officers, and set them to work for us, to help us, we must feel under deep obligation to him.

I believe, since searching the Scriptures on the subject of the administration of angels, that each christian has an angel to assist and protect him, and when the great day comes they will take the saints away from the fiery world.

Bro. Wm. Shepherd's tract on the Administration of Angels, is an excellent work on this subject.

THE SIAMESE TWINS.

G. W. STETSON.

The New York *Tribune* says:—"Everybody shuddered at the horrid possibility that one of these poor creatures should die, and the other, still living, be hampered by a corpse. It was of this horror, some reports state, the survivor died. But did we ever consider the spectacle of a woman carrying through life the drunken, bloated carcass of a husband or a son, *out of whom the soul has died long ago*, and left only the brutalized mass of matter, incapable of feeling for her, or of any feeling of life but the mechanical appetite of a beast? With what zeal, what tenderness, she drudges for the body of this death! tends it, battles for it, totters under it down to the grave. What binds her to it? Here is a mystery before which Chang and Eng's band of union may well pass out of sight and be forgotten."

How true to every-day scenes of life the above pen picture is drawn, all close observers in our cities and large villages have had too frequent opportunities to witness; nor are our rural districts entirely destitute of such sad results of gratifying sinful and vitiated propensities and appetites. But aside from the horrid fact, there is given in that brief item one of the best definitions of the Bible phrase, "dead in trespasses and sins," that we have ever seen. "Out of whom the soul has died long ago," etc. What a comment, what keen, cutting irony, satire and sarcasm are undesignedly crowded into that short sentence, on the assumed theory of the soul's immortality. Immortal, and yet *dead*. Dead, but *alive*. "Dead long ago," but to live forever. "The brutalized mass of matter only left, . . . incapable of any feeling of life but the mechanical appetite of a beast," and yet having the image of his Maker, and in the likeness of God! Paul says of such characters in Rom. 8: 13, "Ye shall *die*"; in Gal. 6: 8, they "shall reap corruption"; and in 2 Pet. 2: 12, "These, as natural brute beasts made to be taken and destroyed, . . . shall utterly perish in their own corruption."

How much more honoring to God is the view of immortality in righteousness and eternal life in Christ only. But of the poor, patient, toiling, stricken ones, we can but say, "May the Lord pity them," and put into our hearts to commiserate and help them not only in word, but in deed also, according to our several ability.

Edinboro, Pa.

"THE WORD."

E. S. WILLARD.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"Wherefore, laying aside all malice, and all guile, and hypocricies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Haddonfield, N. J.

GOD IN PROPHECY.

It is impossible to avoid seeing that nothing but the mind of God could have dictated the prophecies written in Scripture. The gradual unfolding of them, their harmonious agreement, their complete freedom from anything self-contradictory, their grandeur, simplicity, and even variety, all combine to stamp them with the undeniable characteristic of divine origin, and to demonstrate them as being the revelation of the mind of God. In successive eras, time after time, age after age, step by step, the same mind is found revealing itself in prophetic Scripture, as his people were able to bear it; and not the least discordance or discrepancy is discoverable between prophecies delivered at the most distant intervals; as for instance those of David, Isaiah, Daniel, Zechariah, our blessed Lord, and St. John.

No mere human scheme or fabrication could thus have been kept up age after age, or put forward by a succession of minds throughout such wide intervals in the history of the world. The conception, the continuation, and the progressive accomplishment of these prophecies is as far above the power of man to originate, as it is beyond his ability to carry out. The mind of God alone is in the Book of prophecy, and he has communicated it to us that with deep reverence, earnestness and gratitude, we may ponder its teachings and watch its fulfillment, remembering the promise given in the Apocalypse, "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." (Rev. 22: 7.)—*Rev. E. Holland, M. A.*

REPORT OF LABOR.

A. DAMON.

Nearly four months ago I went into Vermont to labor for and with the Lord. I have with others, held four protracted meetings, and preached in quite a number of other places beside, and have received many blessings from the Master. I have seen some fifty converted to God, including those reclaimed; and have baptized fourteen. Our protracted meetings were held at Stockbridge with the Methodists and Adventists. Bro. Rass the pastor of the Methodist church was with us, and we had sweet communion together. Some started and were baptized at this meeting, and Bro. Rass concluded that he should have to be buried with Christ by baptism, when circumstances favored. May the Lord help him to follow Christ in all things.

Our next meeting was held in Bridgewater, succeeding the Conference, which was held in Deleware. At this place the people have enjoyed a fresh shower of rich grace. Quite a number were converted, and others reclaimed, and they find the Lord as good as his word, for he says, "Return unto me and I will return unto you." Next I went to Pomfret. Had good meetings. Some started to serve the Lord. There was a great deal of prejudice against the truth, but it gave away much, and we had blessed seasons. I hear that the work is still going on and sinners are being converted.

Next to East Roxbury. Here we found Bro. Ashley at work, and quite a number had started before I got there. I found them rejoicing in hope. Finding plenty of help there, I only tarried over one Sabbath, then returned to Bridgewater, where I have been longer than at any other place, and where I have concluded to labor for the coming year. I have been feeling for some time in the past that I ought to go where help was not so plenty as it is in this region. There is yet room for others in Vermont. My home and address will hereafter be at Bridgewater Village, Vermont. Brethren, pray for us.

Portsmouth, N. H.

THE WORLD'S BOOK.

The literature of that little Judean band, done up in so small a compass often that your vest-pocket can carry the whole of it, has a wider, deeper, more helpful influence on the world than all literature besides. It does more to elevate, to cheer, to bless. Think of the countless persons who daily read it, and with a prayerful reverence that lays them open to its rich impressions. The sick call for it. The dying cling to it as to an anchor. Sorrow communes with it, and finds a consoling light shining to illumine its tears. The pilgrim in the wilderness and desert wipes the dust from its pages and refreshes himself from the fountain of its grace. The sailor carries it to sea, the soldier into battle, the explorer to the virgin soil he discovers; and each deems it a link that, amid the perils of time, securely ties the soul to things eternal. The sun, in all its fair circuit, sets not from its gleaming page.

Half of Christendom are named with its cherished names—Jacob, Joseph, David and John, Elizabeth and Mary—and show forth that they have also been invested with its spirit. Its terms are used to bless the new-born babe, its precepts and spirit to train the growing child; the mother puts it into the hand of the young man as he goes out from the old home, who lives by its spirit, walks by its counsels, resists temptation by its power, gets a good name and fame by being its true disciple, grows old in the joy of its hope, and dies easy and content in the triumph of its faith; whilst a tombstone bearing some significant text, tells where his ashes repose. To the poor it is riches, and to the rich it is superior wealth. It tells of God, and is full of fore-gleams of a better country. If to a single soul, then to millions, it has been and is all this, and time but develops the stores of its higher wisdom and purer influence.—*Ex.*

THE TRUE RICHES.

F. H. CHAMBERLAIN.

What do we need? What are the chief things, the first things, the essential things needed by all who are not yet in possession of them? We can mention some of them. We need righteousness, and peace, and joy in the Holy Ghost. We want to be filled with all the fruits of the Spirit, and with all the fulness of the blessing of the gospel of Christ. To be made perfect in love, perfect in obedience, perfect in Holiness. Whoever has all this is truly rich, whatever his outward circumstances. There is one word that expresses it all, and that one word is the blessed word of JESUS. If we have him, we are sure of all the rest.

— When a man is in a wise state, he is always in a calm state.

CHARITY is a sentiment or pervading tendency of the character, rather than a particular affection. It is the constant temper of the heart, not the warmth of individual attachments. It acts universally and before personal affections have time or opportunity to be formed. It does not depend on association, or local connections, or the relations of mutual interest, which create so many of the strongest and most faithful bonds of earthly fellowship. It exists independently within the heart, and is not excited into life, as the passions are, by the attractions and solicitations of its objects. It acts at all times, and amid the most novel or the most revolting circumstances, as truly as amid scenes most familiar, and with beings most endeared. It is the sympathy of the spirit with God, with humanity, with nature. It is the quick and living sentiment to which the divine in life is never long obscured. It is a spirit which, when not a natural gift from God, is the last and most perfect result of the discipline of life, and of the religious care of the character to frame within the heart.—*J. H. Thorne.*

HIDDEN TREASURE.—Matt. 13: 44.

LOIS LAURIE.

The night winds sob
Among the barren, tempest-blasted trees;
Thistles and thorns and briers bow
Their sad-eyed faces underneath the breeze;
Wild beasts have trampled down the fair hedge rows,
And in the shiny pools dragons and owls repose.

The trailing vines
No longer grow up fresh and fair,
But the sour clusters all defiled,
Lie hidden in the weeds and sharp stones there;
Even the soil lies parched and ashy dun,
And barren salt where flowing streams should run.

Ah! who would think
That in so desolate and wild a field
Silver and gold and precious stones
Found there a home, hidden, and deep concealed?
None but the Holy One would set his face
Seeking for treasure in such unpropitious place.

Yet he did find,
And burying deeply in the earth,
In joyous, glad rejoicing joyousness,
As he had found such pearls of priceless worth,
That no unholy hand might find them there concealed,
He sold all he possessed and bought the field!

Ah! sing for joy,
For he will surely come one day
To his secured inheritance, and find again
The treasures buried far away;
And every diamond, however small it be,
Aye, or how hidden, he will surely see.

And his own hand
Will brush the dust long gathering there,
And shape, and smooth, and polish it,
Until its sparkling hues all bright and fair,
In his own diadem will find a royal place,
Reflecting evermore the glory of his face.

Lie calmly still,
Each buried particle of yellow gold!
For when his hand has found you and refined,
You will shine with a brightness, aye untold!
A brightness brighter than the sun's best light,
A pillar in God's temple ever fair and bright.

Lie calmly still!
For soon in joyous glad surprise,
The fetters of your prison all unbound,
You will reflect the rapture of his eyes;
For he will sing for joy to see again
The treasure he redeemed with so much pain.

West Acton, Mass.

TOBACCO.

C. S. BRANCH.

A great deal has been said in the *Crisis* about tobacco, and I have been waiting for an opportunity to add my experience with others, hoping it may be the means of doing some good. I abandoned the use of tobacco early in November last, and have not used any since. For about ten years previous, I had been a constant user of it until the habit had become stronger than myself. I had left it off for a few weeks, at different times, but the tempter would again and again, against my judgment, drag me into his service. I cannot tell what I suffered for the want of tobacco at these times,—such a hankering, such a longing, as I cannot describe. I resolved in my own strength to quit its company; but habit was too much for poor, weak man.

I saw an article in the *Crisis* from Bro. Grant. In it he said Christ would take the appetite away if we would give it up now and forever; or something to that effect. That was just what I wanted. If the appetite was gone, I could get along. I had just bought a new pipe and a quantity of tobacco, and what was I to do? throw it away? The tempter said, Not by any means; it would be a great waste; smoke it up, and then abandon its use. But I was strongly impressed to quit then; so I did, throwing my pipe and tobacco over a stone wall, calling upon God to help in the work. But the tempter was on hand again, and suggested that I climb over the wall and see where they dropped, for fear I could not hold out. How kind (?) I said, Get thee behind me, Satan"; and I have kept him behind me ever since.

Now, dear brethren, I am a free man, and if Jesus should come to-day or to-morrow, he would not find C. S. Branch with a pipe in his mouth. I have no appetite for it in the least, but for a few days after I quit I realized what Christ meant when he said, "My grace is sufficient."

Come, brethren, throw away your pipes and tobacco, and ask Christ to give you victory over it; believe his Word and obey it, and it will be done; it will not fail. Do your part, and all will be well.

Plantsville, Ct.

EXPERIENCE.

G. W. H.

While visiting a friend not long ago, I was referred to a piece in the *Crisis*, of a recent date, under the heading of "Providence," speaking of the meetings that had just been held there. What attracted my attention more than anything else, was where it spoke of a young man that arose for prayers. I am the one, and I thank God I took that step when I did.

My eye was recently attracted by a piece in the *Crisis* entitled, "Justification and Sanctification." I could see myself portrayed there. Many times have I sinned against the One that "Gave his only begotten Son" to die for me. Many times had I started to serve the Master, and as many times fell back. Somehow it seemed as though I could not hold out any length of time; but there was a hungering and thirsting after righteousness that would not be satisfied with anything but favor in the sight of the Lord. Again I would start, and for awhile everything would go along all right. I would think how easy it was to be a christian; but when temptations and trials came I would lose ground.

At the time of the meetings in Providence I thought I was enjoying religious liberty; but after attending one Sabbath, came to see my condition. I was under deep conviction, for one who professed to follow Jesus. In the evening I made up my mind I would start anew in the service of Christ. I was under deeper conviction than during the day. I was almost sick; but when Bro. Phetteplace gave out an invitation to sinners to seek the Lord and give their hearts to him, I arose, and immediately I felt free. That conviction for sin was gone. I did not have much feeling at that time, but I was not looking for that; I was looking for peace through forgiveness of Christ.

Soon after I attended a meeting, at the close of which all were invited to arise who did not enjoy perfect peace, and wanted to have it. I arose and went forward, and several others came forward also. We had a little season of prayer and then separated. At last I determined to give myself entirely to the Lord—to make an unconditional surrender, and find rest in believing. It was the hardest work for me to make up my mind to give all to him; but when I did, I found the rest easy, and felt better satisfied to let Jesus work than to undertake to go on alone. I am trusting in him. He is my Savior. Praise his name. I want to be ready when Jesus comes. I want to be found waiting for him. He is precious to me. I can sing now with a full heart, that "I am trusting, Lord, in thee." Pray for me, that I may hold out in the good way that I have chosen.

North Attleboro, Mass.

FRANCE AND GERMANY.

The war-cloud still hovers over the eastern horizon. Although peace has been formally declared between the two contending nations, France and Germany, another outbreak is imminent, and may at any time come. The nations are jealous and angry. The *Chicago Daily Tribune* of Feb. 14, 1874, is responsible for the following:

"It is just possible that there may be a second Franco-Prussian war. It would seem indeed that Bismarck, if not Germany, desires it, and is bent on forcing it if he can. He is evidently looking for a pretext to begin hostilities against the neighboring country; and so fertile is he in pretexts and other resources that we can see no reason why he should not succeed. France, spite of the drain of five milliards and the reverses of the war, is recuperating. She is growing stronger every day, and her continuous growth is an ever-increasing menace to Germany. Better strike France down now, thinks Bismarck, than to wait till she has grown again to be the peer of Germany as a military power. So too, seems to think the *Nordeutsche Allegemeine Zeitung*, Bismarck's reputed organ, although it does not say it in so many words. It has discovered a reason for interfering with France. The Catholic press and the Catholic clergy of France have decried Bismarck's course toward their fellow Catholics in Germany; and this is the *casus belli*. With the French Government as a Government, they—Bismarck and his organs—say they have nothing to do; no reason to complain of it. But with the French Government as the satellite or ally of Rome, Germany has every thing to do. Germany is at present the avowed enemy of the Roman Catholic church. Therefore, the friends of Rome are its enemies, and in declaring war against Rome it must declare war against them.

While endeavoring, however, to bring on a war with France, Germany professes to be most anxious for peace. She professes to object to the course of the French clergy and French Catholics only on the ground that their course has a tendency to disturb the present comparative cordial relations between the two countries, and precipitate a conflict. To prevent such an event, Germany thinks she had better begin a war herself, and put France, while yet in a state of convalescence, in a position where she will not be able to take the offensive; in other words, that to discourage so ungodly a thing as a war, it had better commence one now. If France would only tell her bishops to hold their tongues, and not to whine in so unearthly a fashion over Bismarck's treatment of their brother bishops in Germany, he avers he would have no fault to find with her; that he would allow her to recover from defeat, put her army on any footing she wished, and restore her war material to a better condition than before 1870. If, however, she is not willing to bridle the tongues of these apostles of dissension, he must, in the interests of civilization and humanity, interfere. Such is Bismarck's present attitude toward France. The recent elections have demonstrated that his power is not so great as it was, while that of the Catholic party in the empire and in France is on the increase. He knows, too, that a breach must occur sometime; and it is not at all improbable that he prefers that it should occur now, ere his own influence grows less or that of Rome greater."—J. W. B.

Gems.

— We cannot have the remotest idea of what heaven is, unless we know and feel what heavenly-mindedness is.

— The only way to avoid evil, it to fill up every passing hour to God.

— Prayer without heart is like a lamp unlighted.

— It is a blessed thing to stoop, when we do it to gather up spiritual manna for our souls.

— It is a sure sign that we pray aright, if we are enabled to desire nothing but what God has declared he delights in giving.

While o'er life's wide, darkling plain,
Unheeding as we roam,
Through many a path of joy and pain
God leads his children home;
And though sometimes in prospect viewed,
The winding way seems dark and rude,
Ah! who the backward scene hath scanned,
But blessed his Father's guiding hand?

— We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

— It has been well said that when the sails of our hearts are filled with happiest winds, we most need some heaviness to ballast them.

— There are many that cannot understand the Scriptures, because they will not take them for their guide.

— It will avail nothing that we pass well among men on earth; holiness alone can fit us for heaven.

— A natural man desires carnal things as he does food. Thus we may tell what we are by what we desire.

— Real independence consists in being dependent altogether upon God, and therefore to be virtually independent of all else.

Do we not need, in such a world as this, faith in God which, whatever is doubtful and whatever is dark, leaves it not doubtful that "in him is no darkness at all." Do we not need a hope for man that has its root deeper than any man, or in any history, even in Him who loving most, has suffered most, who "underwent and overcame," whose life was serving, whose victory was in being vanquished, whose reigning is serving, whose reward for the service of his own is to serve better, whose work in the midst of the throne is the old familiar shepherd's work of "leading" and feeding, whose triumph in the day of his joy will be to gird himself, and come forth and serve.—*Banner of Holiness.*

NOTHING LEAVES US AS IT FOUND US.—If a sheet of paper on which a key has been laid exposed for some minutes to the sunshine, be then instantly viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre will again appear.

This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves an image upon the brain. These traces, which under ordinary circumstances are invisible, never fade, but in the intense light of cerebral excitement start into prominence, just as the spectre image of the key started into sight on the application of heat. It is thus with all the influences to which we are subjected.—*Sel.*

DRESS IN CHURCH.

It was noticed that when the queen of England, a few weeks ago, attended at a Presbyterian church in Scotland, she was dressed without jewelry, or any of the symbols of fashion. The *Evangelist*, referring to this, says:

This example of the highest lady of the realm might be imitated not only in Great Britain, but in our own country; for nowhere, we are ashamed to say, is the bad taste of ostentation in dress more conspicuous than here. It seems as if, with many, the Sabbath were the grand occasion for display, and the church the place for self-exhibition. In no other country have we seen so much show and tinselry in the churches as in some of our own cities. In Europe—not only in England, but on the continent—such display is rigidly forbidden, not by law, but by the recognized canons of good taste. Nothing is considered more *vulgar*—a more certain mark of low breeding—than this kind of ostentation in a place of worship. It is only the "new rich,"—what we would call the "shoddy" people—that try to exhibit themselves in the house of God. But as this class is larger in this country than anywhere else, we have more of these exhibitions. We trust our ladies in America will not be above taking a lesson from the queen of England.—*Banner of Holiness.*

WHAT CAUSES HARD TIMES.—Too many spend money, and too few earn it.

Too much money is spent wastefully and uselessly, and too little saved and made productive and accumulative.

We buy too much that we dont pay for cash down—too much of what we buy being what we do not actually need.

We are too wasteful, know too little how to economize, and have too little disposition to do so.

We are too speculative, unscrupulous and actually dishonest in our efforts to make money.

Too many of us prefer idleness to industry, and too few of us know how to work and derive pleasure and profit from our labor.

We spend too much time learning what is not useful, and too little informing ourselves upon the methods of promoting our material prosperity.—*Carleton Sentinel.*

HOME AND HEALTH.

STRIKING FACTS AGAINST ALCOHOLIC DRINKS.

In a discourse, recently delivered in Boston, one of a series, the Rev. Joshua McGill made the following striking statements, his text being derived from Exodus 21st, verses 28th and 29th, relative to the treatment of the ox, which was wont to "push with his horn in time past."

Dr. Bowditch, the wise man of Boston, advises the planting of vineyards and the sale of mild ales, beer and light wines as a temperance measure, and even the Rev. Mr. Murray thinks sweet cider a delicious and harmless drink. On the other hand reliable witnesses say that this ox is an old offender, and that one hundred thousand annually, both men and women, in this country alone, are sacrificed to his appetite for human wretchedness. A writer in the New York *Medical Journal* states that in the last ten years the use of spirits has imposed upon the nation a direct expense of $600,000,000; caused an indirect expense of $700,000,000; destroyed 300,000 lives; sent 100,000 children to the poor-house; committed at least 150,000 people to prisons and work-houses; caused the loss by fire or violence of at least $10,000,000 of property; made 200,000 widows and 1,000,000 orphans, besides the deep sea of agony beneath the surface whose area can never be computed.

According to the report of the Special Revenue Commissioner to Congress the sales of retail liquor dealers over the counter in 1867 amounted to almost one thousand five hundred million dollars, more than half the national debt and the annual interest on the whole debt. The witnesses who make these statements are not thieves, idlers, burglars, topers, toddy sellers, gamblers or politicians, and not always the rich and fashionable, the office holder or the covetous man. These generally overlook those evils in order that their trades may flourish and their wicked ends be secured. Those who testify of the evil are the chemists who affirm that alcohol, which is only another name for the ox, is a dangerous poison, having a special affinity for the brain, and Judge Pitman has also shown that alcohol is also a soul poison. In this it has a peculiarity not shared by any other agent. It stimulates the lower propensities and weakens the higher faculties, and its influence is thrown entirely in the scale of the animal impulses against the reason, judgment and conscience. Chemists also affirm that alcohol is no more fit to be taken ordinarily than opium, prussic acid, or *nux vomica*.

Physicians agree with these statements, and as professional men, unless they are moved by unworthy motives, tell the same story. The old idea that alcohol is food has been utterly exploded, and the *British Medical Journal* says that it is simply eliminated as alcohol from the body, and retards the process of digestion. Political economists declare against the monster alcohol, and aver that instead of increasing the national wealth, it sinks it by the million every year. The penal, reformatory and charitable institutions of the country are filled with the victims of the drinking custom, and honest men pay the taxes.

The cost of liquors in the United Kingdom in 1871 was $541,000,000, and the liquors drank there in six years, from 1865 to 1870 inclusive, would build 22,000 miles of railroad, 7,000 more than they now have. The quantity of grain used for the six years' drink would make 6,000,000 four pound loaves of bread; sufficient to support the whole population of the United Kingdom for two years, and the amount spent would build a fine house for every family of five persons. In New York city three glasses of liquor are drank for every loaf of bread eaten, the liquor costing thirty cents and the bread ten. It the waste occasioned by drink could be stayed, a national debt would be unknown and taxes would be trifling; if it continues without abatement there is danger that the debt will increase beyond the ability to even meet the interest.—*Carleton Sentinel.*

SUNSHINE AND DIGESTION.—Very intimate relations exist between the sun and digestion. Digestion and assimilation become weak and imperfect if the man or animal is not daily exposed to the direct rays of the sun.

HOW TO TREAT THE SICK.

PURE AIR.

People are apt to be greatly alarmed about "catching cold," and if the weather is not of the mildest possible kind, are fearful of venturing out. Says an eminent physician, giving advice to consumptives, "Whenever in doubt about going out, *always go out*. If a violent storm is raging, then keep within doors, but when it ceases, seize the occasion for out-door exercise." Pure air to a consumptive, is the greatest blessing. The oxygen which it contains is necessary to the purity of his blood. Without oxygen there is no life; and the consumptive, of all persons, needs this life-giving element. The air that he breathes should, therefore, be of the purest quality. Not only should it be air free from the odors of decaying vegetable and animal matter, steaming up from filthy back-yards and streets, from slaughter houses, and oil refineries, and bone boiling factories; but it should also be air rich in oxygen. The air we inhale loses its oxygen, which is replaced by carbonic acid, a poisonous gas. Consequently, we should not breathe the same twice. Without the oxygen, health and life soon vanish; let a poison like carbonic acid take its place, and the fatal end is the sooner hastened. See, then, how essential it is for the child, tainted with consumption, to have pure air, not only out-doors but in-doors as well.

SUNLIGHT.

Plants deprived of light, if they succeed in living at all, are thin, white, unhealthy. So children, as well as adults, living in rooms where little light enters, grow pallid, emaciated, sick. The researches of science point out the sun as the centre of force and life to all organized living beings, whether vegetable or animal. The rooms occupied by a consumptive should then be free to the light of the sun, with not the thinnest vail to shut out his rays.

NOURISHING FOOD.

Enough to eat, but simple in quality. From the food the blood is formed, and if the one be deficient in quantity or quality, so will the other. A person may have plenty to eat, but if it be of poor quality, he will suffer more than if he had but a small quantity of the proper kind. A man may die of thirst on the ocean with "water everywhere, but not a drop to drink." So he may starve when surrounded by an abundance, if it is unfit for nourishment. Avoid stimulants and condiments, pastries and candies. They not only fail to nourish, but when given to a child spoils its appetite for wholesome food. . . . But it is not so much any special article as the general rule of simplicity in the character of the food.—*Herald of Health.*

OUT-DOOR EXERCISE FOR LADIES.

"I think there are many of us who do not rightly appreciate the advantages to be derived from passing a portion of every day out of doors. While, regardless of health, we sit quietly within doors, doing some little fancy work, reading the last new book, or engaged in some ordinary routine of household duties, we feel little or no inclination to diversify our occupation by invigorating exercises in the open air. This, in time, becomes habitual; and then we suffer the enslaving thraldom of enervating habits, resulting in mental, as well as physical debility, accompanied by the usual train of ailments and complaints, too often ending in general ill health.

But when our mental and physical energies fail us, and hope flies away into the dim, distant future—when present existence becomes wearisome, and life a burden—then, reclining upon our sick bed, watching, with feeble eye, the kind ministrations of friends, or listlessly tracing, over and over again, the dimly seen forms on the wall paper, or in a suspended painting or engraving, yet all the while keenly alive to every harsh sound, and wishing for nothing so much as for former health, how fondly, how wistfully, do we travel in thought, out of doors, into heaven's sunshine, and long for one cheering look at the blue canopy above, one walk upon the green carpet below, with fragrant flowers above us, and happy birds trilling their joyous notes! Yes, then we perceive the value of these blessings, when too late." —*Frank Leslie's Almanac.*

OVERWORK.—Overwork of brain very seldom exists. Overtaxation of stomach is very common with our thinking men. As brain and stomach are organically very intimate, and so are functionally sympathetic, overtaxing the latter debilitates the former. Almost all disorders of the brain are the consequence or result of derangements of some other organ or organs; of none so frequently as the stomach. Never has a man died of apoplexy who kept his stomach healthy. Never one of paralysis, unless by injuries caused by casualty. The stomach kept healthy, all the organs in the body will remain healthy. Food healthfully digested makes good blood; this makes life-force, and with plenty of this on hand, and realized, health is sure. With health, one is independent. I would rather have it than garnered gold. Pearls in a desert are not half as good to a thirsty man as cold water. Stocks and bonds are not of par value to a nervous dyspeptic. Existence ought to be sweet, and life that is cultured should be very precious to him that holds it as his own. Whoever will eat to live instead of living to eat, will find himself able to work hard, stand the rack of thought, and live to old age to enjoy the fruit of his hands.—*Laws of Life.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 959. BOSTON, WEDNESDAY, MARCH 18, 1874. VOL. XXXVIII.---NO. 24.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE FARTHER SHORE.

The night is long and lonely, and we wait
With silent watchfulness, with sleepless fears,
For One who shall unlock the shining gate,
And end the darkness of this night of tears.

Before us, through the gloom, a river runs
With silent tide, forever dark and still;
Reflecting no white moons nor golden suns,
Tossed by no waves—so ghastly—calm and still.

Close at our feet may be these waters wide—
So we grope darkly, and one footfall more
May be a leap into the swelling tide,
Where countless thousands have gone down before.

A chilling plunge—an end of life's swift dream—
And the still river shall flow calmly on,
As silent as before. O ruthless stream!
So cold and pitilessly thy waters run!

Yet this dark river has another shore,
And yonder, yonder is the golden gate!
A flood of light shall break these waters o'er,
When He unlocks it—he for whom we wait.

Then shall the sleepers wake. The hungry tide
His dead shall gather to its arms no more;
The glad and glorious throng, cleansed, purified,
Shall stand in white upon the farther shore.

—*Selected.*

SIGNS OF THE NEARING ADVENT OF CHRIST.

REV. HORATIUS BONAR.

The night cometh! Nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night-birds are already on the wing, flitting around us, and reminding us of the descending night.

Yet it is written also, "The day is at hand!" The night, though dark, will be brief, and will be soon succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

The signs of Christ's Second Advent that have been given us both by the Lord and his apostles are both notable and numerous. And it is very evident that those have been selected which were the most expressive and least ambiguous. They are chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced and the most striking concealed. If so, then is it not very remarkable that the Millennium of a thousand years (Revelations 20) is never mentioned as a sign at all? Had this been to take place before the Second Advent, how has it never been alluded to as one of the signs? It would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere, by prophets or apostles, or by the Lord himself, is it noted as a sign. How can this be accounted for save upon the ground that it was to take place *after* not *before* the Advent? If this be omitted, all is plain; if it be denied, then let those who deny it account for the fact, that among the many signs of the Advent, the Millennium is never mentioned as one. How the most palpable of them all could be omitted, seems to me to require an explanation. On the post-millennial system, the omission seems to me inexplicable. For thus our Lord would be made to profess to tell us the signs of his appearing, and yet to conceal the most notable of them all.

But this is not all. The signs which are given are inconsistent with the idea of a Millennium before the Second Advent. Who that reads the Lord's prophecy in Matt. 24, which begins with the destruction of Jerusalem and ends with his second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the church that they were to expect sorrow, not joy, tribulation, not triumph, up to the time when he should return. These signs were the successive crests of the billows on which she was to be tossed, till he, with his own voice and presence, should rebuke and calm the ocean. The simple *omission*, then, of the Millennium as a sign, is a fact on which we ought to lay much stress; but the omission of it in circumstances which preclude the possibility of its being a thing, reserved or merely unspoken, furnishes a strong argument in proof of a pre-millennial Advent.

Let me now note some of the signs which in the present day seem most remarkable as forerunners of the Lord's appearing. And though of some of these it might be said that they have been found in former days, yet others of them, as we shall see, are peculiar to our own.

1. *Wars and rumours of wars, earthquakes, pestilences, and famines in divers places.* Matt. 24: 6, 7. I need not enter minutely into the proof of the existence of these. The public journals bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt; with some it is already gleaming in the air, and with others it is reddened with blood. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is this not the prelude to the last universal war? Ezek. 38: Zech. 14; Dan. 11: 40–45, 12, 1: Rev. 13: 7, 16; 12–16, 17; 8–14, 19: 11–14. Is it not a sign of the near approach of Him, who, when earth's madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter—Himself appears for their discomfiture and ruin? Then, but not till then, wars shall cease and the weapons of war perish. Then the true Solomon shall begin his reign, hushing the tumults of the nations and introducing the long-expected Sabbath of this weary "work-day world." Rev. 19: 20.

2. *The restlessness of the world.* This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. "Distress of nations with perplexity—men's hearts failing them for fear and for looking after those things that are coming on the earth," "and then shall they see the Son of Man coming in a cloud" (Luke 21: 25–27), is God's picture of the state of men as the final crisis draws on. This certainly seems our attitude at this moment. The earth and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and color of the clouds forebode speedy change and threaten tempest to the nations. The time for listlessness and apathy is gone. Some thirty years ago, when the skies were bright, and men could promise themselves days of sunshine, it was safe enough to fold the hands and take our ease. But all this is over. No doubt, after the excitement of recent wars and revolutions, men would prefer repose. But the onward swell of the waters stays not for an hour. There is among the nations a spirit of restlessness, anarchy, and insubordination; a passionate love of change, a headlong rush to overturn every established system, too furious and united to be ultimately withstood. Many call it but a passing tumult, the frenzy of an hour; but they who understand it know how deep is the spring out of which it flows. The storm, long gathering, but resisted and repressed by the barriers which ancient wisdom had erected for the stability of kingdoms, is concentrating and condensing its strength in these venerable recesses, which may for awhile refuse to yield to the explosive force, but which, overstrained at length, give way to the accumulated pressure; then will the kingdoms of the earth be shivered; throne and temple overturned; wall and fortress laid in ruins. Such is the night which is to precede the long-looked-for day —when not only Israel but the whole earth shall arise and put on the garments of beauty, fit and meet for the personal presence of their glorious King.

3. *Home and Foreign Missionary Exertions.*—No age since that of the apostles has witnessed such wide-spread exertions in behalf of the Jewish and Gentile nations as our own. This certainly is a sign peculiar to the present century. I do not speak of Missionary and Bible Societies as if they were to convert the world; but still I would point to the fact of hundreds of missionaries going forth to every region of our globe, millions of Bibles circulated—almost every nation having the Scriptures in their own language—and pointing to these simple but magnificent facts, I ask, Is there not in these a most palpable fulfillment of the words of the Lord, "This Gospel of the kingdom shall be preached to all nations for a witness, and then shall the end come." Matt. 24: 14. In our day we have the preaching of the Gospel, and its witness-bearing most manifest. The result is not the conversion of the world, but the gathering out of the election. Acts 15: 14. And then the end comes! It is not said, *And then the Millennium comes.* But *the end*—the end of this present age, and the coming of the Son of Man. This sign seems also referred to in Revelation (14: 6), "I saw another angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." This sign will, I doubt not, become more and more visible—but still there it is already before us—a sign which foretells a coming Lord, and most distinctly intimates the impossibility of a Millennium before his advent.

4. *Disbelief of the approaching Advent of Christ, even in the Church.*—It is no marvel that the world should either deride or deny that event. And it is of the world's mocking that Peter speaks when he says, "There shall come in the last days scoffers, saying, Where is the promise of his coming?" But the Church also loses sight of that day; nay, refuses to credit the news of its approach. She says, "My Lord delayeth his coming." She slumbers and sleeps. And it is just when she is speaking thus, and thus slumbering; it is an hour when she thinks not, that he arrives. It is often said, Surely, if the time were just at hand, more of God's people would believe it. But it is when many of them are not believing it, and counting on delay, that the Bridegroom comes. While then we mourn that so many of the saints should disbelieve the nearness of that day, let us also lift up our heads, for by this sign we know that our redemption draweth nigh. 2 Pet. 3: 3, 4; Matt. 24: 48.

5. *Human efforts at self-regeneration.*—I do not say this of the church, though there are some tokens of it even in her. But I speak of the world. Man seems now to be putting forth every effort to regenerate himself without God. Amid all the modern achievements of science and of art, he has lost sight of his own helplessness and dependence on him who created him. He thinks to be a God to himself. It is as if before God's glorious purpose of restitution is brought to pass, man is to be allowed to do his utmost for the renewal of himself and of the world. He is to be put to the proof. He is to be permitted to boast himself for a little, and congratulate himself upon the triumph berore him. Hence the vain-glorious speeches we so often hear, of man's powers and man's prospects. Political reforms are spoken of as the regeneration of the world. One party most loudly maintains that the separation of Church and State is to usner in the Millennium; another as boldly affirms that it is the union of Church and State that is to accomplish this.

Education, science, literature, philosophy, are called the world's regenerators, and no limits are assigned to the blessings which these are to confer upon the world. It is curious, also, to observe, for some years past, how eagerly science has been putting forth all its energies in pursuit of discoveries that shall restore fruitfulness to the soil. Agricultural chemistry has shot up into a separate study. As if unconsciously prescient of the earth's deliverance from the curse of barrenness, men are laboring to do all that science can, to hasten on that day of restitution. These efforts at self-regeneration must prove abortive; for man cannot undo either his sin or its consequences. They may succeed to a certain extent, but only to prove how little they can effect. These are, however, signs of a coming deliverance. For when man's endeavors shall prove fruitless, both in reference to himself and society, and the soil which he tills, God shall at length interpose and accomplish the work of renovation by the word of his power.—*Signs of our Times.*

(*To be continued.*)

TIME SINCE THE CHRISTIAN ERA.

S. HALL.

The question proposed by Bro. Leslie as to there having been just 1873 years since our era began, so that we can with confidence add this number to any other number *before* the birth of Christ, and thereby determine when the six thousand years will end, or the coming of Christ take place; though it does not seem to have ever been doubted, is proper enough to raise, especially since it is well known that the year of the birth of Christ was not made an epoch from which to reckon time by any nation for upwards of five centuries. It was then proposed by Dyonisius, a monk in Italy, in 516, and adopted by that nation, it is said, in 532, and afterward by other nations. The question would be, how could it then be known that there had been just 532 years since the birth of Christ? It is not material here, that this period did not extend back to the *exact* time of his birth, which it did not, by more than four years; but, was this the length of time that had elapsed *from the point where his birth was placed?*

When a people are reckoning from some particular epoch, there is no possible chance of mistake in their noting or recording time; but how was it during those five centuries? It may be said in reply, that there *were* eras by which time was computed. The Christians, it is well known, kept a record from the crucifixion for some centuries. The Roman annals were also used, at least until 476, which was within forty years of the time the new era was proposed; and there were other eras by which time was computed, and one especially by which it is proved that the number of years from the time where our era was made to begin, to the time it was adopted, was correctly given; viz., the Spanish.

Here then, we find that one of the old European nations—mentioned in the New Testament, and probably where St. Paul preached the gospel—steadily reckoned for more than thirteen centuries from an era, but a little older than ours, and began in the reign of the same Emperor. Julius Cesar was assassinated in the year of Rome 710, and was succeeded by Augustus, and in his fifth year, 715 of Rome, Censorius and Salinus being consuls, Augustus Cesar entirely subdued Spain and made it tributary to Rome. And from this they began their *era*, which as Collier (1688) says, is "a word which Spanish authors introduced into chronology, to express some extraordinary change, as of *Reigus*, &c. It comes from *Aera*, a tribute imposed by the emperor Augustus." This was thirty eight full years before the vulgar era began, which was in the forty third of Augustus (not his emperorship, but his principality), and in the year of Rome 753.

Now, how is it to be conceived that a large and civilized nation could fail of accurately keeping the time, when its millions of people were registering each year as they lived through it, and all their records found precisely alike? The Spanish era was followed, at least until A. D. 1351, and as there was always intercourse between Spain and Italy, and all other nations of Europe, their era must have been well known, and Dyonisius, even if he had no other means of computation could have employed this era to learn the exact period from his time back to the 753 of Rome, and forty third of Augustus, which he fixed upon as the year of the nativity of Christ.

ONE SHALL BE TAKEN AND THE OTHER LEFT.—MATT. 24: 40.

L. ROBBINS.

As He who uttered this solemn declaration will soon sit in judgment upon the human race, what is more important than that each individual propound to himself the question of the prophet, "Who may abide the day of his coming? or who shall stand when he appeareth?" A question plainly answered in God's holy Word, but we fear it is little understood, or realized, in its practical bearing, by the great mass of professing christians. Many in that day will plead their own wonderful works. Many will say, Our lamps have gone out. Many will say, "We have eaten and drunk in thy presence, and thou hast taught in our streets;" or we have sat under the sound of thy gospel, and partaken of the Sacrament. But he will say, "I never knew you."

Upon what principle will the dividing line be drawn? The apostle saith, "He that raised up Christ from the dead shall also quicken your mortal bodies *by his Spirit that dwelleth in you.*" If then we have his Spirit dwelling in us, we shall be attracted to Christ, who is the great magnet; but surely the magnet will not attract that which is not of its own nature. Let us each examine our own hearts, whether we are partakers of the divine nature. Does he abide in us from day to day? Are we now attracted to him and his holy Word? Do we love to obey his commands? Do we love to deny self to honor him? Do we feel that we are one with him, with no separate interests? Can we say with all the heart, thy will be done in *all things?* Has the world lost its attractions to us? If it be not so, how can we expect the attractions heavenward, when he shall appear, will be of sufficient strength to draw us from its cruel grasp. Remember Lot's wife! We must be free from all its contaminating influences. "Whosoever loveth the world, the love of the Father is not in him." Hence the admonition,—"Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Does the house of prayer so attract us that we are always at our post? or are we forsaking the assembling of ourselves together as the manner of some is, when we see the day approaching? If we are, have we not reason to fear we are already overcharged.

We can thus see how every one will be tried as by fire, for the day shall declare it. There must be a *genuine* work in the heart, or there will be no attraction heavenward in that day. Enoch, the prototype of those who will be changed in a moment, in the twinkling of an eye, had this testimony that he pleased God, before his translation; so must we, if we would experience the happy change. This blessed testimony we may all have moment by moment, by full consecration and faith that takes God at his word. Glory be to God! He will soon come. Who will abide the day of his coming.

Montgomery Centre, Vt.

COMFORT.

A. J. STONE.

St. Paul, an apostle of Jesus Christ, a servant of God, chosen to be an apostle to the Gentiles; a Hebrew by birth, and a descendant from the tribe of Benjamin, brought up at the feet of Gamaliel, learned in the law and skilled in all the wisdom of the Jewish Sanhedrim,—while writing to the church at Thessalonica, addressed them thus: "Wherefore comfort one another with these words."

The word wherefore signifies *for which reason.* Then it would read, for which reason comfort one another with these words. The comfort and consolation expressed in the words of the apostle has special reference to the coming of Jesus Christ. For he tells us in the first chapter, that "they themselves," that is the Macedonians and Achaians, "show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which hath delivered us from the wrath to come." In the second chapter he says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Then in view of this fact says the apostle, "Wherefore, comfort one another with these words. In the third chapter the same subject is brought under consideration. For he says, "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Blessed assurance! and well may the apostle say, Wherefore comfort one another with these words.

In the fourth chapter the apostle gives us the connection in the following words, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, (that is, in like manner), them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord." Well knowing that many would doubt these words in the last days, the apostle seems to have doubly confirmed it by saying, "For this we say unto you by the word of the Lord," which is as much as to say, For we can say by no greater, that "we which are alive, and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep." Why Paul? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Mark the expression. Not those who have gone to heaven, "but the *dead in Christ* shall rise first." Then we which are alive (living when the Lord comes) and remain, shall be caught up together with them (the dead in Christ) in the clouds, to meet the Lord in the air; and so (in this way) shall we ever be with the Lord. "Wherefore, comfort and console one another, and keep in remembrance these words.

In this last chapter he reasons on this wise: "But of the times and seasons, brethren, ye have no need that I write unto you." He would have the church understand that he knew they were too well instructed for him to write unto them concerning the times and seasons; for he says,—"Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." The great apostle, after telling the church that they were not in darkness, closes up his inspired epistle by saying, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Hesperia, Mich.

THE MEASUREMENT OF THE NEW JERUSALEM.

WM. HOBBS.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."—Rev. 21: 15–16.

Twelve thousand furlongs divided by eight, the number of furlongs in a mile, make fifteen hundred miles. And some, taking this for one of its diameters, together with the statement that "the length is as large as the breadth," conclude that the city is fifteen hundred miles square; which amounts to two million two hundred and fifty thousand square miles. The extreme vastness of this, perhaps, makes the inference upon which the estimated measure is founded easy of acceptance.

That the measurement given in the text is that of its circumference is evident, I think; first, because that would be its measure, while its diameter would not. And, second, the circumference is the scriptural form when giving the dimensions of a city. For instance: it is said in the book of Jonah that "Nineveh was an exceeding great city of three days journey"; and history gives its circumference as sixty miles, which makes the three days journey of twenty miles a day. Notice, the text says that the angel "measured the city with the reed, twelve thousand furlongs." Had it said he measured the length, or the breadth, there would be authority for the idea of its being fifteen hundred miles square; but as it says he measured the city, the measure given must be that of its circumference; that is, three hundred and seventy-five miles square; more than twice the size of the six New England States. This is sufficiently large to justify the words of the poet, "There is room enough in Paradise, for all a home in glory."

Having ascertained the measure of the city, as to its area, we would next inquire as to its height. We are told in the text that its length and breadth and height are equal. If this meant that they were equal to each other, it would give it the form of a cube; in that case, its wall of "a hundred and forty-four cubits" would be of an insignificant height compared with a height of three hundred and seventy-five miles. But as it is said to have "a wall great and high," we may conclude that the wall represents not only the circumference, but also the height of the city. Some cities vary in their diameter, being greater or less, according as they are measured in different places. But the length, breadth and height being equal everywhere, the length would be alike everywhere, and also the breadth; and the height also equal to itself, but not equal to the length nor breadth.

But the most important matter, after all, is to have an inheritance in the kingdom of God, and to have a right to enter in through the gates into the city. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 15.

THE SOLACE.

God is whatever his people need; and whatever he is, he is to them. Are they in danger? he is their refuge. Here they are safe from the avenger of blood, the justice of God, and the threatenings of a violated law. Are they weak? he is their strength. He will strengthen them for conflict with the foe, strengthen them while in the engagement, and bring them off more than conquerors. Are they in trouble? he is a help, a very present help in trouble. He will help them to bear trouble. He will help them to improve trouble. He will deliver them in six troubles, and in seven shall no evil touch them.

Christian! in every danger run to thy God. His arms are open to receive thee. His heart is a refuge for thee. He will screen thee. He will shelter thee. He will defend thee. He will be thy protector in adversity, in life and in death. In all thy weakness go to him for strength; in all thy infirmities repair to him for grace. He is the strength of the poor, and the strength of the needy in his distress. He has strengthened thousands of poor feeble ones, and he will strengthen thee. In all thy troubles go to him for solace and succor. He will help thee. Hear his own precious words, addressed to his people when in deep trouble and distress,—"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." He is thy shield in danger, and thy very present help in trouble. He is always at hand, always ready to help, always willing to bless thee.—*Selected by G. E. Merrill.*

JOHN 17: 2, 3.

B. KNEPPER.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In the words before us Christ speaks of eternal life, which a specified class of people shall enjoy. This life shall be *given*, as the text says: "That he should give eternal life to as many," hence not all, but "to as many as thou hast given him," that is, Christ. Now those given by the Father, the Son said were given because "they believed that thou [the Father] didst send me." v. 8.

The life spoken of above, we further see, is the result of *power* given by the Father to the Son over all flesh. Here clearly follows that the Son has power enough from the Father to give eternal life to all; but as faith is the unalterable condition of eternal life, therefore it is declared that "he that believeth *not* the Son shall not see life. Now he sums up the whole and says: "This is life eternal (1.) That they might know thee, the only true God." But how may we feel assured that we know the true God? If we have that Spirit which gives witness that we are the children of God. And this witness we receive by keeping his word. v. 6. Do the wicked know the only true God as their Father? Christ said to some, "Ye are of your father, the devil. Such do not know the true God by faith, and will not have eternal life, neither in joy nor in torment. They "abide in death." (2.) Life eternal is also to "know Jesus Christ, whom God has sent." Here again faith comes in, a necessary means of eternal life; as it is said, "God so loved the world," etc. Do the wicked know Christ by faith which has the promise of salvation? Surely not; especially those who are termed unbelievers. Hence there is no eternal life for the wicked after their final doom, but death from which there is no redemption.

We have the final state of the wicked declared by Jehovah himself, saying: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26: 14. Christ *gives* eternal life, but only to believers. Unbelievers shall not see life. John 3: 36.

Wellersburg, Pa.

SANCTIFICATION.

A. N. SEYMOUR.

Much has been said and written upon this very important, and deeply interesting subject, of late. It should claim the attention of all Bible students, who look for redemption through Jesus Christ. Of all that I have read relating to this subject, nothing impresses me so potently as the article in the *Crisis* for Feb. 11, from Bro. O. R. Fassett. I am satisfied that the position he occupies is true, and strictly according to the record that God has given us. Those who are looking for, and loving the appearing of Jesus, should thoroughly weigh every idea that that article contains.

I have been exceedingly skeptical as regards this *second* sanctification as published by the Methodists. I know their claim, and I know they ignore the gospel of the kingdom of God; for they do not believe nor preach it. Jesus says,—"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." John, Christ, the twelve apostles, and the seventy proclaimed this gospel of the kingdom, and so do those who are now looking for the Savior from heaven. But the creeds of the day publish altogether "another gospel," which is going to heaven at death—into an upper and better kingdom. "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached, let him be accursed" said Paul. It was very interesting until he came to ask the question—Do the sects preach the gospel of the kingdom of God? We believe they do not.

I once listened to a very interesting and truthful discourse from a Methodist minister on the subject of the first advent of Christ into this world. He seemed to bring out the whole truth on the question. What did Christ come into this world for? The answer he gave was, He came to seek and save immortal souls; and remarked that already he had saved millions of them, and millions more were on their way. All that we, as a people, look for soon to take place was not even hinted at, viz., the second coming of Christ, resurrection, the establishment of God's everlasting kingdom, time of reward, descent of the New Jerusalem, and the glorification of God's people in the new earth. At the conclusion of his discourse I asked myself the question—Is it possible for any intelligent man to learn all the truth touching the first advent of Jesus Christ, and at the same time learn nothing about his second advent? I concluded it was impossible. If men professing godliness and sanctification could handle the Word of God deceitfully in Paul's day, may not men do the same thing now, while making the same pretensions?

Christ says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Paul could say —"I have not shunned to declare unto you all the counsel of God." "I have kept back nothing that was profitable unto you." Is it not a most lamentable fact and almost a universal one, that the professedly religious world are following in the footsteps of the Jewish Church, wilfully withholding the most potent and glorious truths of God's Word?

I would ask in all honesty, Is there any other way to be sanctified only through the truth? Our heavenly Father has revealed to man a system—a plan—an arrangement of duties and obligations, which if we fully receive and walk therein, with all honesty and steadfastness, we become sanctified, soul, body, and spirit. "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace, be multiplied." Grace and peace are multiplied to those who are sanctified by obedience to the truth—the whole truth—touching the salvation of man. *Obedience* always brings a blessing. The government of God now rests upon the shoulders of Jesus Christ; consequently, all must bow to his instruction or be destroyed from among the people. We cannot ignore or set aside intentionally, any part of his instruction, and expect at the same time salvation at his hands. Says Christ, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels."

Sanctification is, without question, a progressive work. We are to grow in grace, and in addition, all knowledge of the truth. The finishing touch to this glorious doctrine is an interest in, and longing for, Christ's appearing.

THE GENTLENESS OF CHRIST.

What an expression! *The gentleness of Christ!* How much is there in that short sentence! How much to admire; how much to imitate! Christ performed great deeds—such as no other one ever did; but not that we should imitate them. He spake to the tempest, and stilled the rolling billows—but not that we should lift up our voices when the wind blows, and the thunders roll, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spake, and the dead man left his tomb, and came forth to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as an hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracle to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle, that we might be so too.

Christ was benignant and kind, that we might be so. Christ patiently bore reviling that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence, diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind; gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around us is agitated with passion, and pride, and wrath, in our hearts may there reign evermore "the gentleness of Christ."—*Albert Barnes.*

TWO WAYS OF LOOKING AT THINGS.

E. A. BOYNTON.

Professors of religion sometimes reason like this:—"I wonder if it can be wrong for me to indulge in a little levity and merriment occasionally; to go to this or that place of amusement; to dress in such and such a style; or to do this, that, or the other thing *just this once?* I am sure I cannot see what harm there is in it. I do not believe the Lord intends to have his people deny themselves every kind of pleasure." It cannot be that such people have ever tasted the fulness of joy and peace which it is their privilege to experience in the service of God; else they would have no desire to turn back again to the pleasures of earth. They would reason more in this way, "I do not wish to engage in anything, unless I think I can do or get some good by it; otherwise I could not feel free to ask God's blessing to attend me.

Some things appear, at first sight, to be perfectly harmless; but upon a little reflection I am convinced that *I* could not get any good in them; and I doubt if I could do *others* any good by engaging in them; consequently, whether or not it be wrong for me to take part in these things, I am *sure* it would *not* be wrong for me to *let them entirely alone.* This will I do, and thus be on the safe side."

Then again, in regard to doing for Christ. If we are only lukewarm in his service, we will say, "I wonder if it can be *my duty* to do this, or if I *ought* to do that;" being all the time anxious to do as little as possible, and keep tolerably clear from a feeling of condemnation. But if we love the Lord with all our hearts, we will ever study to see *how much* we can do; feeling satisfied that we can never do or sacrifice too much in the cause of him who gave his life for us.

St. Johns, Mich.

— There is as much difference between the sins of believers, and the sins of carnal men, as between a meadow accidentally overflowed with water, and a stagnant marsh.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 18, 1874.

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M. G.

THE FOUR ANGELS.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Rev. 7: 1. This passage is evidently a portion of consecutive symbolic prophecy; that is, it was given to foretell events, presenting them in their chronological order, and describing them by signs or symbols. Where does it locate the events; In the sixth period of the gospel age. The gospel age is divided, in this prophecy, into seven periods, represented by the opening of seven seals.

The events presented by the text are located under the opening of the sixth seal, consequently must happen during that period. The seventh period is occupied by the events of the last judgment. Therefore, the symbolism of the text must have its application to events which will transpire before, and running to the judgment scenes. The expression, "After these things," does not represent the order in which the events will take place, but the order of the prophets seeing them.

Angels, used symbolically, represent agencies employed by God to accomplish his purposes. The nature of the agency can be determined by the nature of the work to be performed. Political work is done by men of the State; ecclesiastical work by men of the church. The work of the angels is holding the winds; therefore, to determine the nature of their work, so as to know what agencies to look for to accomplish it, we must learn what the winds are, and what it is to hold them. The winds in the text are evidently symbolic; God representing by them something powerful to destroy.

We find in the Old Testament that God used winds as a symbol of war. As wind produces waves on the sea, which in their movements are destructive to property and life, so war produces armies, which in their movements destroy cities and people. Daniel saw "the four winds" striving (warring), upon "the great sea" (the human family), and four great kingdoms arose and fell as the result. War is declared and controlled by political rulers, so that we may expect to find somebody among that class as the symbolized agents.

Four winds gives us the idea of general war, that is, war extending to the four quarters of the nations involved in the prediction. As the four prophetic empires were represented as rising and falling by the power of the four winds, or war (see Dan. 7: 2, 3), and as Rome is the last of the four, and continues until the destruction of all Gentile governments; it follows that a general war must be experienced at the end of this age, by which the Roman governments must be destroyed. The prophecy shows that the war spirit will arise, and break out and threaten the Roman nations, and that that war will be restrained from demolishing the old forms of government by the four angels.

The angels naturally and evidently symbolize the rulers of four governments.

The important question now arises, Have we come to the sixth period? and have such events, or any part of them taken place, as are foreshadowed by the predictions? We believe we have, and that this prophecy is now being fulfilled. Has a war existed in these latter days of the gospel as illustrated, threatening the overthrow of the Roman kingdoms? The wars of Napoleon answers the description, as to time, extent, and location. They seriously threatened the existence of all the governments on the Roman territory. Those wars were characterized by terrible upheavings of the foundation of human governments. Atheism, Communism, Catholicism, Protestantism, Republicanism, secret societies, and old established dynasties convulsed, rising and falling, reeling and stumbling, as if all human associations were in death spasms.

The winds howled and swept over the Roman sea, until the old ships of State dashed one against another, strewing the coast with stranded wrecks. Amid the din of these devastating wars, the great powers saw that alliances and united efforts alone could save them from universal destruction. The kings joined their strong hands so as to withstand the fury of the blast, but the surging waves of intriguing diplomacy, and the rattling hail of bloody battles would as often part them in almost hopeless despair. But if this is the great war foreshadowed by the winds, God will superintend the matter, so that when it has shaken and scattered human associations and proved itself to be the predicted war, then he will draw the hands and efforts of four kings or nations together, represented by the angels, who will take hold of the leading "Agitator of the world"—Bonaparte or France—and the various combined classes antagonistic to the old established monarchical governments, and "hold" them from overthrowing these for a time.

The text also shows that the four governments will not only succeed in holding the war, but that they will continue their efforts to restrain the threatening elements until the end of the sixth period; when these kings will be able to hold them no longer, and the last terrible struggle for supremacy will come. That war of Napoleon was brought to a final and sudden close by the combined efforts of England, Prussia, Austria, and Russia. These *four* kings did do just what the four *angels* seem to represent as being done in their first movement.

But where are those kings, parties, and revolutionizing principles to-day? Have they all passed away and forever? Are there not antagonisms threatening the overthrow and destruction of the old dynasties now? In other words are there no winds to be held, and are there no kings confederated to hold them? If not, then we have misinterpreted the prophecy, or misapplied it. But is it not a fact patent to all that the spirit of revolution, unrest, and dissatisfaction with the old principles of government and human society is rapidly increasing, threatening the existence of monarchy and all aristocratic rule? Republicanism is creeping through every part of the Old World, coiling its snares more and more fatally around the ancient thrones. The coils have already been drawn on the kings of France and Spain, and the victims are struggling terribly for life. The Communists and their coadjutors are increasing by millions, and threaten to be immediately avenged by the sword and fire, on the governments who have persistently refused to yield to their demands. Catholicism is crying piteously to be avenged on those who have seized its ancient sceptre and broken it on the seven hills, and is carefully watching the excited pulse of three hundred millions, to learn when they beat in harmony for revenge upon opposing kings. Spiritualism is sounding its note of dissent to all the established orders of associations, State, Church, and everything, excepting its newly revealed standard. France is laying one hand on the sword, and raising the other to heaven, swearing that she will exhaust her treasures and spill her blood to be avenged on her adversary.

The Mohammedans are struggling hard to breast the storm a little longer, and every nerve is strained, and every means employed to survive the terrible tempest. Armies are everywhere increasing, navies are being strengthened and multiplied, fortifications are being rebuilt, and more powerful guns mounted. All feel a premonition of a speedily coming conflict. Surely there are fearful winds to be holden.

The world never witnessed such antagonisms, so deeply rooted and so determined for victory and revenge as now. The baser passions of the human heart are rising to the surface. The estimated value of human life is rapidly diminishing. All the world seems to be drifting to confusion, anarchy and bloodshed. Surely these warring elements seem to demand more than at any time before, the union and controlling efforts of the four angels.

Have we any evidence that those same kings, who united in 1814 to stop the great war, are now united to prevent another general war? It is a remarkable fact that the same powers have recently renewed their agreement, in view of the present existing emergencies, to operate together to keep the peace of the world. It is also remarkable that Alexander I. of Russia made the original proposition for the quadruple alliance, and first promulgated it at his capital, and that Alexander II. did the same thing in renewing it the present year.

The following item of news gives the present position of the four original kingdoms as expressed by their sovereign representatives, re-affirming their former alliance, stating the same design to keep the peace of the world by "holding" or preventing war:—

"ST. PETERSBURG, Feb. 16th, 1874.—A grand dinner was given last evening by the Czar to his imperial and royal visitors. In his speech his Majesty said that the emperor of Germany, the queen of England, the emperor of Austria, and himself, *would preserve the peace of the world.*

The Prince of Wales, as the representative of the Queen, bowed his thanks, and the Emperor Francis Joseph *responded, reiterating the sentiments of the Czar.*"

These ominous facts appear still more wonderful when we consider the remarkable predictions of Daniel in describing the position of the last kings of divided Rome. He shows that there would be antagonism between these "kings," but that they would make an effort to overcome the opposing elements to union by mingling "themselves with the seed of men"; that is, these royal families will labor to overcome this *want* of natural adhesive *power* which will be wanting between them, as between "iron and clay," by the intermarriage of the royal heirs to their thrones. That these governments depend much upon these mingling marriages to produce and sustain their controlling alliances is apparent to all.

It was at one of the festive scenes following the last royal marriage connecting two of these families, and in view of the union produced by it, that the Emperor Alexander expressed the confidence that the four kings would be able to keep the peace of the world. The sister of the Emperor William of Germany married Nicholas I. of Russia; making William the uncle of Alexander, the present Emperor of Russia. William's eldest son, the heir to his throne, married Queen Victoria's eldest daughter; thus mingling the families of England and Germany. The Prince of Wales, heir to the English throne, married a German princess, connected back with the imperial dynasty of Austria; thus connecting England and Austria. The eldest son of Alexander, heir to the Russian throne, is espoused to a sister of the wife of the Prince of Wales; thus mingling England, Austria and Russia. Victoria's second son, the Duke of Edinburgh, was recently married to Alexander's only daughter; thus again mingling England and Russia.

It seems to us that divine predictions were never more signally and wonderfully fulfilled than have been these, thus far. These four powers are the strongest military governments of the world, representing in their union the supreme arbitrating political power of the world, and sustaining every characteristic feature of Rome in its last stage of existence. These kings are in just such a condition as Daniel represented the Roman kings, partly united and partly divided, thrown together by the union of the nations through the marriages of royalty; but not cleaving together any more than iron and clay; for they are still antagonistic in religion and in the leading government policies.

All understand that it is the settled policy of Russia to occupy Constantinople, and become a great marine power on the high seas; but it is the established policy of England to prevent this. Austria and Germany have deep-rooted jealousies growing out of territorial questions, which produce strong alienations. Therefore there is that which prevents a real blending of those nations; while other circumstances compel them to associate without any real union. How perfectly this was illustrated by the association of "iron and clay," which could not be made to weld together; and also by the angels, who for a time were the united instruments to hold the winds; but in the end became the agents to make them blow.

If this is the correct interpretation of these prophecies, then the history of this world is nearly written, and the last Gentile kingdoms are filling their measure and will soon be dashed in pieces by the wonderful "stone" which will grind these wicked governments to powder.

Then let the winds roar, and make the world tremble with fear. The invisible angels which superintend the mighty work will hold in subjection a little longer the combining masses, who are surging and howling for vengeance, victory and revolution.

In view of these dark and troublous scenes, the true lovers of our world cry in the bitterness of their spirit to God, to send the Great Immanuel, and with a strong arm sweep away the enemies of righteousness and truth, and plant the standard of peace, and give this world redeemed and renewed to a holy nation, and hush the thundering roar of destroying winds into the sweet melodies of Eden's endless zephyrs.

J. C.

SAN FRANCISCO.

The meetings in San Francisco continue to increase in interest and power. New ones are daily becoming interested, and the Spirit of the Lord is impressing the word of truth upon the minds of the people, causing prejudice to give way like dew before the morning sun. The prospect is very encouraging. The prayer and conference meetings are seasons of special refreshing. A Jewish lady has been converted the past week, and intends to be baptized next Sabbath, March 8th. In consequence of embracing the Christian religion, her friends mourn for her as dead, and she is shut out from their society. She has made up her mind to bear it all for Jesus.

Last Sabbath (March 1st) a popular young Baptist minister was with us. He is on this coast for his health. He has been examining the reasons of our hope, and has become satisfied that our belief in relation to the sleep of the dead, the destruction of the wicked, the coming of Christ, the saints' inheritance upon the new earth, etc., is in harmony with the Bible. After an interesting conversation with him for some hours, he said he had fully decided to preach these things because they are true. He must and would be an honest man, and let the Lord take care of the consequences. In thus stepping forth to declare these unpopular truths, he is making no small sacrifice, but we trust his gain will be a hundred fold beyond the seeming sacrifice. But few young men had a more flattering prospect before them in the ministry than he had in the Baptist denomination; but he is willing, like Paul, to count it all loss and dross for the excellency of this "blessed hope." He has gained a rare eminence for his years (32), as a minister and lecturer, but his motto is now, "Buy the truth and sell it not." Thank the Lord that he is raising up strong men in these last days, who are willing to declare the whole truth, regardless of the frowns of cold-hearted professors, and a wicked world. For proper reasons we withhold the Bro's name from our readers for the present. They may expect to learn more about him soon, and read from his own pen. Pray for him, that the Lord may soon restore him to perfect health. His disease is nervous prostration, caused by too intense study, in connection with his earnest ministerial labor.

M. G.

OUR WORK.

The work of the Church of Christ is to obey him in all things. His instructions are communicated through his Word, Spirit and providences. It becomes our first duty then, as christians, to learn his will as to our work. All the general instruction is given in his Word, and the minutia by his Spirit. Providential circumstances confirm the Word and Spirit. We know that the Word is true, by events controlled by God which harmonize with its requirements. We may know the Spirit that controls us is of God, when it agrees with his providence and revelation.

We know by the Scriptures that it is God's will that somebody should preach the gospel; but the individuals are not specified, and they can only learn their divine call by the Master's Spirit and providential openings. God revealed the fact that somebody would be called to lead his people out of Egypt at a certain time, but he did not say that his name should be Moses, born of certain parents, and found in a river; but he did send his Spirit upon him, and threw around him events which caused him to do just what was predicted of that leader, which proved him to be the divinely selected man. So it was with John, the forerunner of Christ. His work and position, when compared with the Word of God, proved him to be the "Elias." By the same rule Jesus is proved to be the Messiah. His parentage, birth-place, miracles, death and resurrection, correspond to the divine Record, and prove him to be the Savior. So it is with God's servants; when their work and experience agree with the revealed pattern given, they may know their work is approved of the Master. Some parts of the pattern were given for all time, and all generations; while other parts are specific, and correspond to specific circumstances.

There never was but one time when the work of the church was to warn the world of a coming flood, and build an ark. None but Lot, Abraham, Joseph, Moses, and Joshua, were ever called to do the work assigned them individually. None but Simeon, Anna, and their cotemporaries, were ever required to look for and proclaim the first advent of Christ in their day. None but the apostolic church were ever called to proclaim a personally present Jesus. So it was with the church at the destruction of Jerusalem, and Luther and his coadjutors at the Reformation. All these were required to do specific work, which God directed them to do through his revelations, and those requirements grew out of particular events connected with them. In every case God justified all who willingly did the special work, and condemned those who through opposing influences refused to do it.

These principles have certainly been operative in the divine government through the ages of the past, and we believe are as immutable as their Author.

Is there any specialty connected with the work of the church during the present period? If so, what is that work? and what are God's revelations concerning it? We believe there is, and that it is the warning of the world of speedily coming judgment. It is the proclamation of the gospel of the kingdom, witnessing to all nations that the limitation of their rule is ending, and that they are required to voluntarily yield their sceptres to Christ. It is carefully noting the signs of the present times, and proclaiming them as the sure precursors of Christ's speedy return. It is leading the church to a holy waiting position to receive her Bridegroom at his appearing. This specialty in the divine requirements eclipses all others in the magnitude of the events involved, and the eternity of its results.

As a people we have accepted this grand proposition as a part of the divine economy with men. We believe that we moved in harmony with God's Word and Spirit when we accepted it as such, and that he has blessed us in proportion to our faithfulness to these great principles. If God has called us to take this position, we should defend it firmly and faithfully to the end. If he has not, then we should manfully and honestly confess our mistake. Let the Word of God decide this question. If this specialty in our faith and work is just what the Bible points out as truth and duty at this time, then let us boldly defend it if the world scoff, friends desert, and the heavens fall. Do not fear divisions and world-wide opposition; for God has notified us that these would lie directly in the path of his last-day servants.

Brethren, receive our exhortation to maintain this grand and responsible position, to which we believe God has called us, and be not flattered, persuaded or driven to desert it. Do not become dogmatical or foolish sectarians, but honor the position Christ has called you to occupy. Do not let Satan deceive you in thinking that this faith is of no special importance, so that you can make it prominent or not just according to your taste and surroundings. If *God* has made this work important, we take a fearful responsibility when we teach directly or indirectly that it is of little consequence. What if it had been taught in Noah's day that his message was of little importance; would it not have made that message a dead letter to all who accepted this teaching? It would; and so such teaching will nullify every special or present truth.

It is not our prerogative to judge men,—to say who will be saved or lost; but it is our duty to present to them the gospel standard as God has given it to us. This is the only way by which we can save ourselves and those for whom we labor. Then let us be faithful in doing our appointed work, for our day is ending, and the reward for faithfulness will be glorious.

J. C.

"WITHIN THE VEIL."

We have been desired to write our views as to the time when Christ went within the veil."

It has been claimed by some who pretend to keep Saturday for the Sabbath, that Christ did not go into the holy of holies till the 10th day of the seventh month, in 1844. The only evidence for this, so far as we know, depends upon the visions of Ellen White. In addition, an attempt has been made to show that the expression, "within the veil" may not necessarily mean in the holy of holies; but we think the proof of such a position is entirely wanting in the Scriptures. In Heb. 6: 18–20, Paul speaks of those "who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner *is* for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

This passage positively affirms that Christ had entered "within the veil" in Paul's day. He says: "Whither [that is, *within the veil*] the forerunner is for us entered." There is no room for doubt but this inspired apostle declared that when he wrote Jesus was at that time "within the veil." The hope of the christian reaches to the same place, because it is centered in Christ.

Let us now look carefully at the Bible teaching as to the meaning of the expression, "within the veil." We would state here, that we believe it *always* means in "the most holy place," or holy of holies. In Exodus we read:

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither *within the veil the ark of the testimony;* and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the *most holy place.* And thou shalt set the table *without the veil*, and the candlestick. Ex. 26: 33–35." Here we learn that "the ark of the testimony" was "within the veil," which was "the most holy place."

There is no ground for controversy on this point. The Scripture is positive and plain. The high priest went "alone once every year," "within the veil." Heb. 9: 7. But "Christ is not entered into the holy places made with hands; but into *heaven itself*, now to appear in the presence of God for us." Heb. 9: 24. Is not God in the holy of holies? Most certainly. As Paul said: "Christ is . . . *now within the veil*" when the apostle wrote. He goes on to say: "After he had offered one sacrifice for sins for ever," he "sat down on the right hand of God." Heb 10: 12. Where did he sit down? "On the right hand of God," "in the presence of God," "within the veil." Hence any "vision" that contradicts these plain Scriptures cannot be from God, or the Holy Spirit; and all such visions should be rejected by those who believe the Bible. In Lev. 16: 2, and 21: 1–3, we read:—

"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place *within the veil* before the mercy seat, which is upon the ark. "And the Lord said unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually *without the veil* of the testimony, in the tabernacle of the congregation."

We would say again, that the expression "within the veil," always means in the Bible, "the most holy place;" therefore, as Christ had entered "within the veil" in Paul's day, he did not wait till the 10th day of the seventh month, in 1844, before he entered into "the most holy place," as declared in "the visions," to which we have referred.

M. G.

THE TEMPERANCE MOVEMENT.

The new temperance movement, conducted largely by the women, is one of peculiar interest, and bids fair to be crowned with remarkable success. The amount of intoxicating liquors used at the present day is truly alarming. When we look at its terrible results in the ruin of once happy families, it is a wonder that drunkards' wives, mothers and daughters have borne the shocking consequences so long and patiently; for they have been great sufferers in thousands upon thousands of cases; but when, in addition to all this, we turn to the Scriptures and read that no drunkard shall inherit the kingdom of God, then it is that every lover of humanity should feel called upon to do all in his power to persuade men not to sell or drink that which ruins man for both worlds.

The temperance wave has struck the Pacific coast, and there is no place where its blessed effects are more needed. We clip the following from the *Morning Call* of to-day (March 3), showing the platform adopted by the women in San Francisco:—

"First—We will abstain from the use of all intoxicating beverages ourselves, and will not offer them to others in our homes or elsewhere.

Second—We will use our best endeavors to induce our fathers, husbands, sons and daughters, and all others within our influence, to take the pledge of total abstinence.

Third—We will take steps to have the pledge presented to every person in San Francisco, with an earnest request that they sign the same.

Fourth—We will endeavor to procure the passage of laws by the Legislature prohibiting the sale of intoxicating liquors and wines to minors under eighteen years of age, or in places where women are employed, or in houses of bad repute, and laws holding the rum-seller responsible for all damage or injury resulting from intoxication caused by liquor sold by him; and to close the dram shops on the Sabbath.

Fifth—We will urge the Board of Supervisors to fix the rate of liquor license so high that the "corner groceries" will be forced to give up the business of selling liquor; and we will not patronize any grocery store where liquors are sold. We will try to get a law passed directing that the money received in the City Treasury for liquor licenses shall be distributed among the various charitable institutions of this city.

Sixth—We will endeavor to create a public sentiment which will compel all rum-sellers—whether by the wholesale or by the glass—if they desire to retain a respectable position in society, to abandon the business. We will specially watch over our young men, and strive to keep them away from the places where intoxicating liquors are sold.

Seventh—We recommend the women in all the churches to form temperance associations, and that they all combine in a grand Temperance League for the effective work. We will co-operate with all temperance organizations for that purpose."

In connection with the foregoing, we would say there is clear evidence that the moral tone of society is rapidly improving in San Francisco, and other cities in California.

M. G.

A CALIFORNIA PLOUGH.—California is justly noted for producing great things, especially fruits and vegetables. Our eastern friends would hardly credit some of the facts connected with these things. But we took our pen now to speak of a new plough, constructed by Henry Souther, of San Felip, who intends to plant some two thousand acres of cotton this year. The following description of the plough is from the Gilroy *Advocate:*

M. G.

"Its beam is in the shape of an ordinary plough beam, fourteen feet long, by eighteen feet deep in the centre, and six inches thick. The standard is five feet high, made of two bars of iron one by three inches in thickness, welded together in the centre, and spread two feet apart at the bottom. The land side is ten feet long, made of one by five inch iron. The cutter is made of cast steel, one by three inches thick, and five feet high. The mould board is made of three-eighth inch boiler iron, ten feet long and three feet high. The handles are made of ordinary spring wagon poles, bent in the shape of plough-handles. Everything about the machine is made in the most substantial manner and of the best materials, thoroughly braced and strengthened throughout, to bear the heavy strain it must be subjected to. The plough, with its gearing, it is estimated will exceed five thousand pounds in weight, and will require seventy-five to one hundred horses to draw it when down to its greatest working capacity. It is claimed that this machine will throw out a ditch four feet deep by five feet wide. The result of this experiment will be looked for with interest, for should it prove practicable, it will be invaluable as a ditcher for irrigation or drainage purposes."

SENATOR SUMNER.—The death of Massachusetts' great Senator has draped the nation in mourning. He was a great statesman, and had an independent mind which could not be controlled by majorities or wealth, but by what he understood to be right. He had a great heart, full of sympathy for the oppressed, and smote as with a sledge hammer the shackles of slavery. Millions have wept at the news of his sudden death, who have sung the song of liberty through the instrumentality of his masterly eloquence and untiring efforts to give equal rights to all. It would have given us pleasure to have seen it reported that in his last hours he expressed a hope in Christ of a glorious future.

J. C.

NEW CITY HALL.—The new city hall now in process of building in San Francisco, is an enormous building. It is estimated to cost, when completed, about six millions. This is the largest sum that any city in the United States has expended for such a building. The foundation is said to be more massive and costly than that of the Capitol at Washington. The Californians are noted for doing things on a grand scale. They do not like to *follow*, but prefer to *lead.*

M. G.

WE give below a brief extract from a letter from a Bro. of the A. C. Church, San Francisco.

J. C.

"We have just completed a good chapel, convenient, and capable of seating three to three hundred and fifty persons. It is centrally located in this city. Our church is an *united body of believers in Christ.* There is *not a single element of discord or division amongst us.* Bro. Grant is now here, and holding meetings, and our prospects for the future *never* looked so bright and promising as *now.* Several have been converted since our meetings began."

PRAYERS are requested in behalf of Bro. Kimball, of Cabot, Vt., who is in a very critical condition.

E. N. M.

STATE CONFERENCE.

BELOVED BRETHREN:—Our annual meeting has received an invitation from the Second Advent church in Worcester, Mass., under the care of Bro. S. G. Mathewson, to hold its next session in their chapel. It is to commence Tuesday evening, March 31st, and continue over the following Sunday. It is desired that as many of the preaching brethren as possible, and all others, may be there early and stay through the meeting.

It is an all-important time in our history. The enemy of all righteousness is doing his best to distract, divide, scatter, paralyze and destroy the cause of truth. It is a fearful time in many respects for the cause of Christ. Let us, as Second Advent believers, come from all parts of the State, and confer together as to future meetings, whether by tent or otherwise, and show our integrity and determination to stand up for Jesus, and proclaim the signs of his speedy coming. Let us together bear reproach and stem the current, and still herald this separating truth of Christ's second advent. Now, dear brethren, who have no desire, nor dare to lower this standard, come up to this feast filled with the spirit of love and overcoming faith.

L. BOUTELL.

JOHN WESLEY, having to travel some distance in a stage coach, fell in with a pleasant tempered, well-informed officer. His conversation was sprightly and entertaining, but frequently mingled with oaths. When they were about to take the next stage, Mr. Wesley took the officer aside, and after expressing the pleasure he had enjoyed in his company, told him he was thereby encouraged to ask of him a very great favor. "I would take a pleasure in obliging you," said the officer, "and I am sure you will not make an unreasonable request." "Then," said Mr. Wesley, "as we have to travel together some time, I beg that if I should so far forget myself as to swear, you will kindly reprove me." The officer immediately saw the motive and felt the force of his request, and smiling, said, "None but Mr. Wesley could have conceived a reproof in such a manner.—*Selected.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$406.87
Mark Jones	3 00
P. S. Ward	1.25
Joseph Kimball (Tract for Kellaway)	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$50.00
Sarah A. Phelps	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis.*

Previous acknowledgments	$3,208.12
Frost Johnson (on pledge)	25 00
P. S. Ward	2.00

FROM SR. C. TULLER.

DEAR BRN. AND SRS.:—I feel moved to again address you through our paper. I would be glad to answer every individual letter that comes to me, laden with sweet words of cheer; but time and strength forbid. I was very sick in Nov., and did not get strength easily, so that it has been hard to keep up during the winter, and Satan has tried his best to trouble me. But God has been very good in giving me slowly returning health, and in various ways shown me tokens of his love and care; so that my heart exclaims, "Though he slay me, yet will I trust in him." I can, with confidence, earnestly exhort the tried and tempted ones to go to Jesus with every sorrow, whether arising from an unsanctified nature, or outward ills. He is sufficient for all things, and honor and praise be his evermore.

I feel it a great privilege that I have been able to keep up my school nearly a term; for I have a very interesting class of young people. Several are striving to fit themselves for teachers. Four young men I especially covet for Christ and his cause. They are noble boys, exemplary in morals, but lack a heart consecration to their Maker. With that, they have ability and every trait to make them of great use, and I ask earnest prayers for them, as well as for all my pupils. I do not think this work will pay, unless while giving them a knowledge of letters, sacred influences shall affect their hearts, producing change of character. Apparently, good has come to this people through missionary and school effort. Not enough, to be sure, to satisfy one who longs for the accomplishment of great good; but as much, perhaps, as results from the same amount and quality of labor and expenditure in any place.

Four schools have grown out of the little nucleus at West Point, and teachers for them been raised up. A goodly number have learned, and others are still learning to read the Word of God, and the beautiful leaflets, tracts and papers that find their way among these hills and valleys. Many an old slave parent is jubilant over the achievements of his children, who are as dear to him as though they belonged to the more favored race.

The Legislature of the State has just passed a law providing for three months free school for colored children. Some of its features are humiliating to the race, and a disgrace to a civilized people; but as it shows an improvement in public sentiment, it is accepted with gratitude and hope for something better. Under the law, teachers will be required to pass an examination before the county Sup't. Six, at least, of my pupils, could they have a spring term, would be capable of getting a certificate in autumn. They are anxious to stay with me, but I have not food for them; nor have they; nor is it from laziness or waste. P. H. Jackman is an efficient helper, and has done nobly in the school at the Point. But his tuition fees have not averaged $4 per week; with himself, wife and child to board. Another term of study would enable him to obtain a certificate. He is already lecturing to his people, and will, I hope, be led to the ministry. He needs more mental cultivation, but cannot devote the time unless helped. Another, a youth of eighteen years of age, almost white, uncommonly bright and studious, and has been very useful to me through the winter, just entreats to stay with me another term. He is a good worker, but his surplus wages have helped his mother and two young brothers.

Now, christian friends, for myself I do not ask your charities. You have seen by the *Crisis* the amount of gifts received this winter. I could not have kept up expenses, but in the fall had application to board a man and his wife, and having one vacant room kept them several weeks; and then a single gentleman a few weeks longer; and thus have found food and paid expenses. Nine and ten have been sheltered and warmed under the same roof with me. Three and four have sat at the same table with me. The tuition paid has not averaged one dollar per week. I feel it duty to rest a little after another week. I cannot do as I have done without assistance. Still I have laid the matter before the Lord, and now lay it before the household, believing that the good Spirit will direct; and if there are any who have means to spare, and should feel drawn to this matter, I shall take it as an indication that God would have me continue; and after a little rest will open my humble doors again, and seeking strength from above, will do all I can to teach and encourage these youths to devote their time and energies to the elevation of their race. Some come three and four miles, and now all feel greatly encouraged. If schools are of value to us, they are more so to these, whose minds have so long been dormant. Something has been done for them, but much more remains to be done. They are poor. If you could see them struggling to get a little spot to call home, and rear their children, and often share their pittance with

poorer relatives, and even old fellow servants thrown upon a cold world, you would not wonder that they can do no more for schools. Then what is a three months school which the State proposes to give?

Our dear Editors say, Condense your letters; but, really, I have not the genius to do so, and will not often trespass upon your time. So please excuse.

I just want to say that my heart is full of love to God's people, and though so far away, and alone as it were, the reading of the *Crisis*, *Banner*, *Christian*, and precious tracts sent here, brings me very near to them, and causes me to anticipate the time when, with them, and the pure and good of all ages, I may triumph over sin, death and the grave, and forever extol the grace that saves.

ACKNOWLEDGMENTS.—A Steward, $2.00, by G. T. Adams. A Friend, New Britain, $1.00. A large package of tracts from I. C. Wellcome. A box of reading matter from Sister Treadwell. From J. B. Cook, $5.00, instead of $2.00, as seen by my last.

West Point, Ky., Feb. 26th, 1874.

Married.

ABBOTT—TUTTLE. At Ossipee, N. H., Feb. 28th, 1874, by A. Stillings, Mr. HENRY F. ABBOTT, of Ossipee, and Miss AMANDA C. TUTTLE, of Effingham, N. H.

BELLINGER—SEYMOUR. At Martinsburg, N. Y., March 3d, 1874, by Eld. C. H. Williams, Mr. SAMUEL BELLINGER and Miss SARAH A. SEYMOUR, both of Martinsburg.

Correspondence.

From Bro. Geo. E. Lee.

Dear Brn. and Srs:—As the *Crisis* is open for correspondence upon experience, from those who love our Lord and Savior Jesus Christ, I feel impressed to write a few words. My present experience is that of love, joy, and peace, and a heart of thanksgiving that the Lord is so good." He is truly "the One altogether lovely," and there is none like him. To him be all the glory, for in him is a never failing fountain, of which, if we daily partake, it will be in us a well of water springing up into everlasting life. This is his promise, and it is our privilege to claim it; for he has said, "Whosoever shall drink of the water that I shall give, shall never thirst." Thus will it ever prove true, that as long as we have access to the Fountain, we have no reason to be thirsty. The water is always free, and like the manna in the wilderness, we can get a fresh draught every day, or just when it is needed, and not be under the necessity of obtaining a surplus quantity for days in the future, and then be in anxiety lest when it should fail we could not at once obtain more. The Lord has promised to care for his children as the shepherd careth for the sheep; and so long as they have an active, living faith that takes God to mean just what he says, just so long will he "withhold no *good* thing," and the christian heart will desire nought but good at any time.

I love the life of faith. Are we not in this present life to "walk by faith, and not by sight?" "For what a man seeth, why doth he yet hope for?" We hope the day of redemption is about to dawn, and we have *faith* that our Savior will come the second time, in like manner as he went away. This, at least, is *my* hope and faith, and I can say, "Jesus saves me, saves me now." I *know* that my trust is in him alone, and the Psalmist saith, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

Then here is the secret of a holy life, or fitness for the kingdom. It is implicitly *trusting* in the Lord as a helpless child trusts its parents. It is not a selfish boast for us to claim a *present salvation*. And when all who love the highway of holiness attain this blessed position, the Spirit and grace of God will "be the tie that binds," despite all minor differences of opinion, and we shall realize "how good and how pleasant it is for brethren to dwell together in unity.

Springfield, Mass., March 1st.

From D. D. Reed.

To the dear friends of the Crisis:—May the grace, mercy, and peace of our Lord Jesus Christ be with you all. We are exceedingly glad, on this coast, that our beloved Bro. Grant has come back again this winter. The Lord is with us. I wish there were more such men. We would send them to Oregon. The Lord is blessing his labors in San Francisco. The house is well filled, night after night. Sinners are being converted, and all the church is being stirred up to put away all sin, and live godly in Christ Jesus.

I understand there has not been a jarring note in the church since last spring. I was with Bro. Grant last spring at Vallejo, and his labors were signally blest of the Lord. Nearly the whole church received a fresh baptism of the Holy Spirit, and are rejoicing in God, with a blessed hope of soon seeing Jesus. There are many on this coast who will praise God in his kingdom that Bro. Grant ever came here to bring them the glad tidings of full salvation from all sin, and the kingdom of God at hand. He is *one* of the closest preachers that I ever heard. He is a faithful worker, and has more calls than he can fill. The prospect is that great good will be done this winter. Let us all pray that this may be the case. Jesus is soon coming. Let us all be found watching.

Santa Clara, Cal.

From Bro. D. C. Thomas.

Dear Brn. and Srs. in Jesus:—I do not desire notoriety, but will state a little of my experience. I was awakened about one year ago, but strove with the Spirit until the fifth of Oct. last, when I laid all at the feet of Jesus, and, glory to his name, he spoke peace to the troubled soul, and I was happy. But I was cherishing an idol in the form of tobacco, which the Lord took from me on the 17th of December, and to-day I am a free man, and God grant that I may "be kept by the power of God, through faith unto salvation, ready to be revealed in the last time." While I am laboring for holiness, the Lord is rolling on me the worth of lost sinners. And oh, that my eyes were a fountain of tears, that I might weep day and night for the perishing. But I am weaker than a bruised reed, and can only trust in Jesus, and feel how blessed it is to have such a friend. Brethren and sisters, all who read these lines, remember poor, unworthy Bro. Thomas in your prayers, and ask God to give sustaining grace, that I may work as God directs.

Kendall, Feb. 27th, 1874.

— Prince Frederick Charles of Prussia is to make a tour of the world soon.

Obituaries.

HOPKINS. Fell asleep in Jesus, in Cabot, Vt., Feb. 16th, 1874, Bro. Isaac R. Hopkins, aged thirty-eight years.

His faith in the sleep of the dead, and of receiving immortality at the resurrection of the just, grew stronger until the last. Although he viewed death as an enemy, yet he felt that his sleep would be short, for he was looking for the speedy return of the Nobleman, to raise the dead, and to reward every one according as his deeds have been. Bro. Hopkins leaves a dear companion, aged parents, brothers and sisters, who deeply mourn. The church of which he was a member feel that they have met with an irreparable loss, yet they look for a reunion in the new earth, wherein dwelleth righteousness. Words of comfort were spoken by Bro. Leonard Wheeler.

E. N. MORSE.

WHITE. Sweetly feel asleep in Jesus, at her brother's residence in Camden, N. J., Feb. 14th, 1874, Sister Sarah D. White, in the thirty-sixth year of her age.

Several years ago our sister gave her heart to the Lord, and united herself with the M. E. church, where she lived a consistent christian for some time. Nearly four years ago, herself, mother, and only brother became interested in the blessed hope of the Lord's soon coming, and were baptized by Elder F. H. Burbank. Her sufferings were borne with christian patience and meekness. When asked how she was, she always answered, "Happy in the Lord." She died rejoicing in the full assurance of faith, and with the hope of a glorious resurrection. Her funeral was attended by a large company of friends. A very able sermon was preached by Elder George A. Brown, from words of her own choice, Luke 20: 36.

H. T. TAYLOR.

WHITCOMB. In Hatley, P. Q., Canada, Feb. 15th, 1874, of congestion of the lungs, Mr. Cyrus Whitcomb, aged fifty-two years.

Being of a kindly and benevolent disposition, he had many warm friends, and but few, if any, foes. In his death the cause of truth has sustained a loss. The heralds of the cross found the comforts of home at his fireside, and he gave his money cheerfully for their support. Several of our ministers well remember his kindness, and will shed tears of sympathy with his deeply bereaved family. He leaves a wife, a son, and two daughters to mourn his loss with bleeding hearts, that will not soon forget him. May these, and all his friends, be prompted by his death to live for the life hereafter. Funeral service by the writer. Text, Job 13: 15.

CHAS. P. DOW.

FOREIGN NEWS.

LONDON, Feb. 28. A special dispatch to the Daily Telegraph, from Central Asia, says that the Zameed Turcomans recently made an attack on the Russian fortifications. They were defeated and while crossing a frozen river during their retreat, the ice broke and a large number were drowned. Gen. Kauffmann is to return to Khiva in April.

March 5. The correspondent of the Daily News at St. Petersburg writes, under date of the 28th ult., that serious rioting has occurred in Eastern Poland in consequence of the closing of the churches by order of the Government. At one place the disorder was so great that the military was called out and fired on the rioters, killing and wounding seventy persons.

March 6. Reports continue of wrecks, accompanied with loss of life. Steamship Seda, from New Castle for Port Said, is lost. Thirty people were drowned.

March 9. The Count De Chambord has had a slight attack of apoplexy.

March 10. A jute spinning mill at Dundee was burned last night. The glare of the conflagration alarmed the whole city, and 20,000 people surrounded the burning edifice. Loss $100,000. Seven hundred hands are thrown out of employment.

LISBON, March 6. It is rumored here that certain inhabitants of Fayal have addressed a petition to President Grant, praying for the establishment of a protectorate by the United States over the Azores, and that the President replied that the era of the popular will has replaced the era of conquest.

CONSTANTINOPLE, March 6. There has been an extensive conflagation in Salonik. An immense amount of property was destroyed, and eleven persons were burned to death.

CALCUTTA, March 6. Accounts from Tirboot show that the distress from famine is increasing.

A Madrid special says that President Serrano will lead 35,000 men to relieve Bilbao.

A dispatch from Berlin states that the condition of the Emperor William causes disquietude.

Chilian advices mention an earthquake at Copiapo, Feb. 15, but although somewhat severe not much damage was done. The Chilian volcanoes have resumed eruptions, and a new crater has broken out on one side, and the river Nube shows that the lava is flowing into its head waters.

The provisional President Arias of Honduras, who was besieged at Camayague, has capitulated to Gen. Leiva, who is now in full possession of the government. It is reported that there was considerable bloodshed during the troubles.

THE BENGAL FAMINE.—The last accounts of this visitation give an enhanced idea of its gravity. The Lieutenant Governor of Bengal informs the Home Government that upward of a million of persons, even now, are starving to death, and that all the poor classes—which means millions more—are beginning to feel the want of food. It must not be forgotten that the famine extends more or less severely over the greater part of Bengal, whose area is 239,591 square miles, with a population—reckoning in the native States subject to its government—of over 38,000,000; that is to say, the rice crop of 1873, throughout nearly the whole of this region, was short of the average, and in some sections failed entirely. The want of food, however, is most felt in the districts of Behar and Patna, on the Ganges, about three hundred miles north by west of Calcutta. It is estimated that the number of people who must be fed, and for whom supplies must be imported if they are to be saved from starvation, will reach eleven, if not twelve millions. The time for which aid must be extended in most cases, will be about nine months, as the same condition of drouth which cut off last year's harvest prevented the autumn-sown rice from growing. The amount of rice supplies required is put at 1,400,000 tons, at £14 per ton, which would make £19,000,000, or $95,000,000, in all.

CITY OF MEXICO, March 1, via Havana. Ten bandits attacked a stage near Gaudalajara. The passengers resisted. Reinforcements of thirty bandits arrived, when eight gendarmes, escorting the stage, fled. The passengers continued to defend the stage. The bandits killed Willian Westfall, a German physician, formerly residing in Havana, and Bartholy, a German merchant, and wounded two Mexicans. They also maltreated Bartholy's wife, and the rest of the passengers, and chopped off the heads of the two dead Germans. The Governor of Tepic has sent out men to search for the bandits.

In Brief.

— The Turkish Government has ordered a new iron-clad in England, to cost £120,000. She will carry a powerful ram.

— Over sixteen thousand Hindoos have petitioned the English Viceroy to prohibit the liquor traffic.

— Omaha, Nebraska, despatches say that the Indians are incensed on account of the ill treatment they are receiving, and contemplate a general rising in the spring, and are now on the prairies prepared for war.

— During a hurricane at sea on the 27th, ult., the steamer Pennsylvania, from Liverpool for Philadelphia, was injured and five lives lost, including the captain, first and second mate.

— The body of Miss Jennie Russell of Lancaster, Mass., was found in the Nashua river, Sunday. There is no doubt that she committed suicide.

— The Ashantees have by treaty agreed to pay the British 50,000 ounces of gold and relinquish to them a large amount of territory.

— The autopsy of the Siamese Twins is said to show that they could not have been separated without destroying their lives.

— It is said that two hundred and fifty persons have been adjudged insane by the Courts in Illinois, who were made so by the Chicago fire.

— An enormous amount of snow has fallen in the Sierra Nevada Mountains in California. Passenger trains cannot move, and freight trains have been abandoned for the present.

— A boy of fourteen is a leader of a great religious revival in DeKalb county, Illinois. He is a fluent exhorter, and his efforts are very successful in winning converts.

Fires.

— A fire in the town of Clinton, N. Y., destroyed Edward H. Marshall's outbuildings, filled with grain and hay; also three horses, three cows, a calf, forty-four sheep, and several wagons and sets of harness. The loss is about $6,000, partially insured.

— An incendiary fire in Middletown, Conn., destroyed the Farmers' and Mechanics' Hotel; loss, $19,000.

— The loss by the burning of D. A. Drury & Co.'s boot factory in Spencer, Mass., is $20,000.

— A terrible conflagration occurred in Panama on the 26th inst., whereby the largest of the business part of the town was destroyed. The losses are estimated at over $1,000,000, which are mostly insured in London.

— There has been a $50,000 fire at Fairhaven, Conn.

Notices.

CONFERENCE NOTICE.—The annual session of the Mass. Advent Christian Conference will be held at Worcester, Mass., with the Advent Christian Church, commencing on Tuesday evening, March 31st, to continue over the following Sunday. The first business session will be held on Wednesday, April 1st. It is desired that our churches throughout the State be as largely represented by delegates as possible.

C. E. BARNES, Secretary.

☞ On the Boston and Albany R. R. fare is reduced to two cents per mile. Tickets to be had at the following stations: Boston, Natick, Framingham, Cordaville, Westboro, Charlton, Warren, Palmer, Springfield, Westfield, Adams, Hinsdale. Call for "*Advent Conference*" tickets. Good March 31st to April 7th. G. T. A.

ANNUAL STATE CONFERENCE.—To the saints scattered abroad:—As our next Annual State Conference is appointed in Worcester, we therefore give you a cordial invitation to come and labor with us for the salvation of our fellow beings. Soon it will be too late. Come, filled with faith and the Holy Spirit. Come, baptized with the spirit of work. To this end pray much, that it may be the best Conference we have ever held. We shall do the best we can to entertain all who come to this feast.

S. G. MATHEWSON, in behalf of the church.

IT is expected Bro. Stockman will hold a protracted meeting in Worcester, commencing March 24th, and continue over Sunday.

S. G. MATHEWSON.

ALTON BAY.—The Alton Bay Campmeeting Committee are requested to meet at the *Crisis* Office, Boston, Mass., *Monday, March 30th*, 11 o'clock A. M. J. COUCH, Chairman.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

MISSION TENT.—There has been a call for subscriptions to furnish a Mission Tent. The old Mission and the Mass. Conference Tent have both been worn out in the service. The time will soon come for Tent meetings, which is one of the best, if not *the very best way* to reach the people. The cause demands double the sacrifice and effort to enlighten and save that we are making. Shall we want for a Tent? Shall we want means and men to make an onward movement to save men by pulling them out of the fire of the last day? Brethren, help us to a Tent.

L. BOUTELL.

LECTURES IN CHARLESTOWN, MASS.—By request, the undersigned will deliver a series of lectures at Mystic Hall, on Main street, on the Nature and Destiny of Man, commencing on Tuesday evening, March 10th, and continuing every evening but Saturdays and Mondays until Sunday, March 22d. F. H. BURBANK.

ADVENT CHRISTIAN CHURCH OF CHICAGO.—After prayerful consideration, we have felt it duty to again reorganize a church in this city, and fling the Advent banner to the breeze. This was effected Jan. 29th, 1874. We mean to keep the fact before the people that Christ's coming is near, which to his waiting ones will be hailed with rejoicing. We have a nice Hall, No. 213 West Madison Street, plainly yet neatly fitted up, where we expect to be supplied with God's messengers of truth, to make glad the hearts of his people, and to give to all meat in due season. May the Spirit of the Lord keep us in lively exercise, and sanctify us wholly, that we may be read and known of all men, and adorn our profession.

A. P. WRIGHT, R. P. PRICE, } Elders.

THE fourth Quarterly Meeting for the Eastern Dist. of Wisconsin will be held with the church at Prairie Du Sac, commencing Friday evening, April 24th, and hold over Lord's day. Let us come up to this meeting filled with the Spirit of the Master. Let every church in the Dist. report by delegate or by letter. We expect a number of brethren present to assist in preaching the Word. F. P GRAVES.

CONFERENCE.—The Delaware Dist. A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Phil., Pa., commencing Thursday morning, April 9th, at ten o'clock A. M., and continue over the following Sabbath. The morning meetings will be for the transaction of business; the afternoon and evening, for preaching and other devotional exercises.

This is our annual meeting to hear the reports of all our preachers, officers, committees, and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means; to learn by reports the amount of monies received and paid out, for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session.

This Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Penn. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body co-operating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.

H. K. FLAGG, President.
EDWIN KING, Secretary.

CONFERENCE.—The Third Session of the A. C. Quarterly Conference of North West Kansas will be held with the church of Athens, Jewel Co., commencing Friday evening, March 27th, and continuing over the Sunday following. All of like precious faith are cordially invited to meet with us, and will be heartily welcomed by the friends at Athens.

E. N. BLISS, President.
J. S. THORP, Secretary.

THERE will be a series of meetings on Britton Hill, Hebron, Me., commencing Thursday evening, March 26th, and hold over the Sabbath, and as much longer as the Lord may direct. Come, brethren and sisters, to work for the Lord.

In behalf of the church, THOMAS RINES.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

AMOS SANFORD, Secretary.

THE next session of the Maine Central Quarterly Meeting will be held in Rome, Town House, commencing Thursday evening, March 19th, and hold over the following Sunday. Brethren and sisters are invited to come and labor with us for the upbuilding of the church and the salvation of sinners; also it is hoped our preaching brethren will make an effort to be at this meeting. Provision will be made for all, both man and beast. Those coming from abroad will call on David Watson, N. P. Martin, Amaziah Tracy, John Fletcher, and others. For the church,

H. B. SEVEY.
W. A. KNIGHT, Sec.

ADVENT meetings have been started in Hinsdale, N. H., in American Hall. Will the preaching brethren who are passing this way give us a call? Please drop a note previous, to prevent any conflict, to DUSTIN L. PEEHAM.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
E. Owen ... Thursday evening, March 19th
W. F. Smith ... Sunday, March 22d
J. S. White ... Sunday, April 12th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
M. Batchelor ... Sunday, March 22d
S. S. Brewer ... Sunday, March 29th
Roland D. Grant ... Sunday, April 19th
Joseph W. White ... Sunday, April 26th

CHARLESTOWN (HALL No. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank ... Sunday, March 22d
Wm. N. Pile ... Sunday, March 29th
J. F. Nickerson ... Sunday, April 5th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
M. R. Phetteplace ... Sunday, March 22d
M. Batchelor ... Sunday, March 29th

CAMBRIDGEPORT, MASS. (*Washington Hall, Main St.*)

Keene, N. H ... Sunday, March 29th — C. E. BARNES.

Providence, R. I. ... Sunday, March 22d — L. BOUTELL.

Natick, Mass ... Sunday, March 29th — I. I. LESLIE. WM. H. CROCKETT.

Coventry Centre, R. I. ... Sunday, March 22d
Plymouth, Mass ... Sunday, March 29th
Tremont, Mass ... Sunday, April 5th
Putnam, Ct ... Sunday, April 19th — J. S. WHITE.

North Adams ... Friday evening, March 20th
Hoosick Falls, N. Y. (Chapel) ... Sabbath, March 22d
Newhaven, Ct ... Sabbath, March 29th
The three last Sabbaths in April not engaged. — H. MUNGER.

Vineland, N. J ... Sunday, March 22d — H. F. CARPENTER.

South Ashburnham, Mass ... Sunday, March 22d
Hinsdale, N. H ... Sunday, April 5th — M. A. POTTER.

Tremont, Mass ... Sunday, March 22d — JOHN T. DIXON.

Mattapoisett ... Sunday, April 5th
Fairhaven, Mass ... Sunday, April 12th
Lowell, Mass ... Sunday, June 7th — M. BATCHELOR.

Somerville (Parker's Hall) ... Sunday, March 29th — GEO. W. SEDERQUEST.

Hyde Park, Mass. (Pythian Hall) Sabbath, March 22d — T. M. PREBLE.

Weston, Mass. (Bro. Lovewell's neighborhood) Sunday, March 22d. — L. T. CUNNINGHAM.

New Bedford, Mass ... Sunday, March 22d — A. M. HIGGINS.

Tremont, Mass ... Sunday, March 29th — W. F. SMITH.

Hartford, Conn ... Sunday, March 22d — H. A. KING.

Barkhampsted, Ct ... Sunday, March 22d
Prospect, Ct ... evenings, March 27th and 28th and over Sunday, March 29th.
Montgomery, Mass ... Sunday, April 5th — S. WOODRUFF.

Salem, Mass ... Sunday, March 22d — JOHN B. PAINE.

New Haven, Conn ... Sunday, March 22d — WM. STUART.

Westfield (Farms) ... evening, March 30th
Westfield (Middle Farms) ... evening, March 31st — E. OWEN.

Lake Village, N. H. (North Church) eve., March 26th
Wentworth, N. H ... evening, March 27th
Warren Summit ... Sunday, March 29th
Haverhill Centre ... evening, March 31st — J. DAVIS.

Stoneham, Mass ... Sunday, March 22d — E. GORDON.

Keene, N. H ... Sundays, April 12th and 19th — O. W. KIMBALL.

Epsom, N. H. (Marden's Corner) evening, March 21st and Sunday, March 22d.
Chichester, N. H. (Pine Ground) evening, March 28th and Sunday, March 29th.
Loudon Village, N. H ... evening, April 4th and Sunday, April 5th.
Canterbury, N. H. (as Bro. Tucker may arrange) evening April 18th, and Sunday, April 19th. — N. B. MCMURPHY.

South Alfred ... Sabbath, March 22d
Kennebunk Depot ... Sabbath, March 29th
Kennebunkport ... Sabbath, April 26th — J. R. TRIPP.

Hartford, Ct. (Talcott & Post's Hall) Sun., March 29th — GEO. W. BROWN.

Granby (Bachelor Street) ... Sunday, March 22d
South Hadley Falls ... Thursday evening, March 26th — G. L. TEEPLE.

Rochester Village, N. H. ... evening, April 4th and Sabbath, April 5th. — C. S. EMERSON.

Haverhill (Large Dist.) ... Sunday, March 22d
West Groton, N. H ... evening, March 28th
Topsham, Vt. (Carson Bridge) ... Sunday, March 29th — GEO. E. BROWN.

Seabrook, N. H ... Sunday, March 22d — BENJ. FINNEY.

Bow, N. H. (Woodbury school-house) Sun., March 22d
East Kingston, N. H ... Sunday, March 29th — R. MORRILL.

Canterbury, N. H. (Emery school-house) Sun., March 22d.
East Concord, N. H ... Sunday, March 29th
Franklin, N. H ... Sunday, April 5th — D. F. LEAVITT.

Brimfield, Mass ... Sundays, April 19th and 26th — C. S. SHATTUCK.

Plymouth, Mass ... Sunday, March 29th — B. WOODSIDE.

North Rutland, Mass ... Sunday, March 29th — GEO. A. STREETER.

Stowe, Mass. (Osgood's Hall) ... Sunday, March 22d — Z. BOODEY.

Augusta, Me ... Sunday, March 22d — JOHN R. HALL.

South Rochester ... Sunday, March 22d
Kingston Plains ... Sunday, March 29th
Newcastle ... Sunday, April 5th
South Berwick (Great Works) Me., Sunday, April 12th — H. S. PINKHAM.

Moderation, Me ... Sunday, March 22d — JESSE GAY.

Frankfort, Me ... Sunday, March 22d
Searsport Village, Me ... Sunday, March 29th
Lincolnville, Me. (at the Young school-house) Sunday, April 5th.
Rockland, Me ... Sunday, April 12th
Rockville, Me ... Sunday, April 19th
South Hope, Me ... Sunday, April 26th
Friendship, Me ... Sunday, May 3d
Cushing, Me ... Sunday, May 10th
Bristol, Round Pond, Me ... Sunday, May 17th
Sheepscot Bridge, Me ... Sunday, May 24th
Augusta, Me ... Sunday, May 31st — E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

South Barnstead, N. H. (Clarktown) Sun., March 22d — D. M. LEAVITT.

Ellsworth, Ct ... Sunday, April 5th — G. L. WHITE.

West Deerfield ... Sunday, March 22d
Salisbury, South Road (as Bro. Foote may appoint) Saturday evening, March 28th, and over the Sabbath at the Academy.
Stoneham, Mass ... Sabbaths, April 5th and 12th — ROLAND D. GRANT.

Putnam, Ct ... Sunday, March 22d
Woodstock Valley, Ct ... Sunday, March 15th — P. S. BUTLER.

Danville, P. Q., the 2d and 4th Sundays in each month
Barford, P. Q. (Advent Chapel) ... Sunday, March 15th — F. M. DRAKE.

Buxton, Me. (Duck Pond) ... Saturday evening, March 21st.
Bonny Eagle, Me ... Sunday, March 22d
Kennebunkport, Me ... Sunday, March 29th
South Windham, Me ... Sunday, April 5th — C. H. SWEET.

Levant, Me ... Sunday, March 22d
Dover, Me ... Sunday, March 29th — F. A. BAKER.

Salem, Mass ... Sundays, March 29th and April 5th
Bonny Eagle ... Sunday, April 12th — E. S. MOULTON.

Hinsdale, N. H ... Sunday, March 22d — S. COOK.

Farmington Village, N. H ... Sunday, March 22d — WM. BODGE.

Abington, Ct ... Sunday, March 22d — H. DAVIS.

Rochester, N. H ... Sunday, March 22d — JOHN CHAMBERLAIN.

Dayton, Me. (Clark school-house) Sabbaths, March 22d and 29th, and Sabbath, April 5th. — JER. HILL.

East Concord ... Friday evening, March 20th
Buck Street, Allenstown ... Saturday eve., March 21st
Suncook, N. H ... Sunday, March 22d — ENOCH MORRILL.

Stoneham ... Sunday, April 19th — ALVAH BEAN.

Farmington, N. H ... Sunday, March 29th
Pleasant Valley, N. H ... Sunday, April 5th — T. L. CHURCHILL.

West Ossipee, N. H ... Sunday, March 22d
Wolfborough (Frost's Corner) ... Sunday, March 29th — A. STILLINGS.

Lee (Union meeting-house) through the week, and over Sunday, March 22d.
Newcastle, N. H ... Sunday, March 29th
Great Works, Me ... Sunday, April 5th
East Rochester, N. H ... Sunday, April 12th
Lyman, Me ... Sunday, April 19th
Hollis Centre, Me ... Sunday, April 26th
If any of these conflict, write me at East Concord. — C. R. PARSONS.

Drew's Mills (Advent Chapel) ... Sunday, March 22d — U. G. LADD.

Stony Creek, Conn ... Sunday, March 22d — S. C. HANCOCK.

Alton, N. H ... Sunday, March 22d — W. M. HARMON.

Northfield, N. H. (at Mr. Braley's) Saturday evening, March 21st.
Canterbury, N. H. (Emery school-house) Sabbath, March 22d.
Northfield, N. H. (Oak Hill school-house) Sabbath, March 29th.
East Canaan, N. H ... Saturday evening, April 18th and over the Sabbath, April 19th.
Monday evening, April 20th, at Mr. Gilersis'. — SIMEON ROBY.

Campton, N. H. (Bump school-house) evening, March 17th, and over Sunday.
Holderness, N. H. (True school-house) eve., March 26th, and over Sunday. — JOHN H. EVANS.

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
O. R. Fassett (of California) ... Sunday, March 22d
H. Munger ... Sunday, April 5th

LAWRENCE, MASS.
R. R. York ... Sunday, March 22d
T. W. Piper ... Sundays, March 29th and April 5th
J. Couch ... Sunday, April 12th
E. A. Stockman ... Sunday, April 19th
C. Cunningham ... Sunday, April 26th
Nathan Wheeler ... Sabbath, May 3d
J. W. Bridge ... Sabbath, May 17th
J. S. White ... Sunday, June 7th

HAVERHILL, MASS. (Advent Hall.)
B. S. Emery ... Sunday, March 22d
Wm. H. Mitchell ... Sunday, March 29th
D. M. Leavitt ... Sunday, April 5th
John M. Orrick ... Sunday, April 12th
C. Goodrich ... Sunday, April 19th
Geo. W. Brown (of Elliot, Me.) ... Sunday, April 26th
D. M. Leavitt ... Sunday, May 3d
John Couch ... Sunday, May 10th
T. W. Piper ... Sunday, May 17th
C. S. Shattuck ... Sunday, May 24th
J. Albert Libby ... Sunday, May 31st
D. M. Leavitt ... Sunday, June 7th

SPRINGFIELD, MASS. (Franklin Hall.)
H. Pratt ... Sunday, March 22d
G. L. Teeple ... Sunday, March 29th
C. S. Shattuck ... Sundays, April 5th and 12th
J. W. Brittan ... Sunday, April 19th

SPRINGFIELD, MASS. (Bethel Church.)
E. Owen ... Sundays, March 22d and 29th
C. E. Barnes ... Sunday, April 5th
C. A. Brown ... Sundays, April 12th and 19th
Wm. N. Pile ... Sunday, April 26th

LOWELL, MASS.
J. Harvey ... Sunday, March 22d
J. G. Smith ... Sunday, March 29th

CLINTON, MASS.
Geo. W. Sederquest ... Sunday, March 22d
L. Boutell ... Sunday, March 29th
C. Goodrich ... Sunday, April 5th
M. A. Potter ... Sunday, April 12th
H. F. Carpenter ... Sunday, April 19th

CHICOPEE FALLS, MASS.
R. Baker ... Sunday, March 22d

CONCORD, N. H. (Centre St. Church.)
G. W. Wallace ... Sunday, March 22d
B. Woodside ... Sunday, March 29th
A. Ross ... Sunday, April 5th
D. M. Leavitt ... Sunday, April 12th
G. W. Brown (of Elliot, Me) ... Sunday, April 19th
A. Ross ... Sunday, April 26th

CONCORD, N. H. (Bethel, Green Street.)
C. S. Shattuck ... Sunday, March 22d
G. H. Wallace ... Sunday, March 29th
W. M. Harmon ... Sunday, April 5th
E. A. Stockman ... Sundays, April 12th and 26th
D. M. Leavitt ... Sunday, April 19th
A. Simpson ... Sunday, May 3d

EAST CONCORD, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill ... Sunday, April 5th
Also the first Sunday in each month.

PORTSMOUTH, N. H.
J. G. Smith and J. Parsons ... Sunday, March 22nd and through the week.
J. Parsons ... Sunday, March 29th
L. Boutell ... Sunday, April 5th
W. H. Mitchell ... Sunday, April 12th
T. W. Piper ... Sunday, April 19th
C. Goodrich ... Sunday, April 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
E. A. Stockman ... Sunday, March 22d
D. M. Leavitt ... Sunday, March 29th
E. A. Stockman ... Sunday, April 5th
C. H. Fletcher ... Sunday, April 12th
B. S. Emery ... Sunday, April 19th
D. Churchill ... Sunday, April 26th
E. A. Stockman ... Sunday, May 3d
A. Simpson ... Sunday, May 10th
C. Goodrich ... Sunday, May 17th

EXETER, N. H.
T. W. Piper ... Sunday, March 22d
B. Finney ... Sunday, March 29th
J. G. Smith ... Sunday, April 5th

GREAT FALLS, N. H. (Franklin Hall.)
Wm. C. Stewart ... Sunday, March 22d
C. S. Shattuck ... Sundays, March 29th and April 5th
C. Goodrich ... Sunday, April 12th
S. S. Brewer ... Sunday, April 19th
C. S. Shattuck ... Sunday, April 26th

HAMPTON, N. H.
L. T. Churchill ... Sunday, March 22d
C. Goodrich ... Sunday, March 29th

RYE, N. H.
G. F. Haines ... Sunday, March 22d
J. H. F. Varney ... Sunday, March 29th
J. W. White ... Sunday, April 5th

EAST ROCHESTER, N. H.
J. L. Chute ... Sunday, March 22d
Mrs. L. E. Saulpaugh ... Sunday, April 5th
and first Sunday in each month until further notice.

DOVER, N. H.
S. S. Brewer ... Sunday, March 22d
A. W. Simpson ... Sunday, March 29th
T. W. Piper ... Sunday, April 5th
Sr. L. E. Saulpaugh ... Sunday, April 12th

PORTLAND, ME. (Union Hall.)
E. S. Moulton ... Sunday, March 22d
John Couch ... Sunday, March 29th
Wm. H. Mitchell ... Sunday, April 5th
S. K. Partridge ... Sundays, April 12th and 19th
C. Goud ... Sunday, April 26th
Wm. H. Mitchell ... Sunday, May 3d
E. A. Stockman ... Sunday, May 10th

BATH, ME.
John Couch ... Sunday, March 22nd
C. Goud ... Sunday, April 5th
H. D. Reed ... Sunday April 12th
E. S. Moulton ... Sundays, April 19th and 26th

HOLLIS CENTRE, ME.
C. S. Shattuck ... Sunday, June 14th
Jesse Gay ... Sunday, April 5th
and the first Sabbath in each month.

SOUTH BERWICK, ME. (Great Works.)
C. Coodrich ... Sunday, March 22d
J. W. White ... Sunday, April 12th
T. L. Churchill ... Sunday, April 26th

SOUTH ELLIOT, ME.
A. A. Robinson ... Sunday, March 29th
T. W. Piper ... Sunday, April 12th

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet ... Sunday evening, March 22d
I. C. Wellcome ... Sunday, March 29th

BRISTOL, CT.
A. Elliott ... Sunday, March 22d
J. Curtis ... Sunday, March 29th
B. Hitchcock ... Sunday, April 5th

YALESVILLE, CT.
B. Hitchcock ... Sunday, March 22d
S. Woodruff ... Sunday, April 12th

PLAINVILLE, CT.
Geo. L. White ... Sunday, March 29th

NEW YORK CITY.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. COX, 273 W. 22nd street.

At Temple Hall, No. 229 Bowery, three and a half blocks above Grand street, preaching every Sunday, at 10½ A. M., 3 P. M., and 7½ P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

MEETINGS in Saratoga Springs, N. Y. (Second Advent Church), every Sunday, at 10½ A. M. and seven P. M., in lower Town Hall, corner of Broadway and Lake Avenue. Sunday School and Bible Class directly after the morning service. Prayer meeting every Thursday evening at the residence of the pastors, *Van Dam Street, first house east of Broadway*.
WM. A. & M. L. DURAND, Pastors.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

WEST DEERFIELD, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend. G. E. M., Com.

PROVIDENCE, R. I., Advent Christian Church, on Hammond Street, near Division.—Sabbath school 10½ A. M. Preaching at 2½ P. M. Prayer and conference meeting at 7 P. M.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. ONGLEY.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

NOTICE.—We are all out of the No. of *Crisis* containing Spurgeon's *Sermon*.

☞ A. DAMON'S address is Bridgewater, Vt.
☞ ELD. WM. KELLAWAY'S address is 78 Newgate Steet, London, England.
☞ E. G. KINGSBURY'S address is Warren, Mass.
☞ ROLAND D. GRANT'S address is Buckland's, Conn.
☞ H. K. FLAGG'S address for the present will be Rutland, Vt., Box 106.
☞ DR. A. M. HIGGINS' address is 71 Maxfield Street, New Bedford, Mass.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—Geo A Streeter, P Mitson, A A Hoyt, Wm Sheldon, Mary Coon, E Miller, S C Colburn, Mrs A M Fish, W H Fay, Cyrus Colburn, W Cornell, J A Smith, W O Higley, H Puterbaugh, H F Carpenter, J Ingalls, D N Smith, G W Turner, H A Way, L Hilliard, W Jay Ketchum, Isaac Case, Wm A Bassett.

CASH RECEIVED FOR BOOKS AND TRACTS.—M E Traver $6.00, G A Streeter 25c, A A Hoyt 75c, H B Wheeler $3.50, J Hamilton $1.25, J Fleming 25c, E Sharp 25c, H D Sharp $4.00, H M Bowen $1.50, L K Ballard 70c, A Gould 50c, H W Davis 50c, W Cornell $2.00, G W Truell 25c, J A Smith 60c, T E Arnold 50c, S H Shippee $1.85, W A Briggs 25c, A K McKenzie $1.00, H Puterbaugh 50c, H A Way $3.50, D N Smith 50c, A Cairns $1.15, F Ghormsley 75, J Thurber 50c, A J Cole 15c, Mrs M C Cogswell 25c, C Atherton 50c, Mrs D Gould 50c, S H Shippee 35c, N S Williams 20c.

BOOKS AND TRACTS SENT.—By Mail—G A Streeter, A A Hoyt, M E Traver (2 pack), E Sharp, J Fleming, J Hamilton, H B Wheeler, I Roberts, E Elliott, J H Mosher, D D Derrickson, C W Kitchin, E G Marden, H D Sharp, H M Bowen, J L R Bowen, M Sherman, L K Ballard, W Cornell, A Harvey, H W Davis, G W Truell, A Gould, M M Norton (13 pack), S H Shippee, H Puterbaugh, John Puterbaugh, I Puterbaugh, A K McKenzie, J A Smith, T E Arnold, W A Briggs, J B Roby, H C Willoughby, I K Lombard (2 pack), H A Way (2 pack), H Salisbury, W. J. Roberts, F Ghormsley, J Thurber, A Caines, Mrs D Gould, Wm D Wood, B S Emery (2 pack), C Atherton, A J Cole, Mrs H Milliken, Mrs M C Cogswell.
By Express—H Holden.

MISSIONARY WORK.

Wishing to move our office on the first of May next, to less expensive rooms, and having several thousand back numbers of the BIBLE BANNER on hand, which we do not wish to move, we make the following liberal offers:—

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One more day's work for Jesus—
One less of life for me!
But heaven is nearer,
And Christ is dearer
Than yesterday, to me.
His love and light
Fill all my soul to-night.

One more day's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak his beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

One more day's work for Jesus;
Sweet, sweet the work has been
To tell his story,
To show the glory
Where Christ's flock enter in.
How it did shine
In this poor heart of mine.

One more day's work for Jesus;
In hope, in faith, in prayer,
His word I've spoken,
His bread I've broken
To souls faint with despair;
And bade them flee
To him who hath saved me.

One more day's work for Jesus,
Yes, and a weary day,
But heaven shines clearer,
And rest comes nearer,
At each step of the way;
And Christ is all;
Before his face I fall.

O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for him looks sweet.
Lord, if I may,
I'll serve thee more another day!—*Ex.*

"JUDGE NOT."

J. H. WHITMORE.

The errors of our fellow men do not in most cases call for the unmeasured denunciation and relentless severity that we are quite too apt to inflict upon the men who have committed them. An error, whether intentional or otherwise, is always a mistake. What can be plainer than the fact that a perfect man in every respect is incapable of making mistakes? But we all make mistakes; therefore we are all imperfect. Again, what can be plainer than that a perfect judgment requires on the part of the judge not only a perfect knowledge of what exact justice in each case demands, but also a thorough acquaintance of the motives, history and character of the person judged, together with a complete understanding of all his surroundings? But these requirements none of us possess; therefore we can never give a perfect judgment of men.

All human judgments therefore being necessarily imperfect, it is certain that every time we judge a man we are unjust to him, and an injustice to him is also an injustice to ourselves. As judges we are constantly making mistakes. We judge with the relentless severity of Draco, or with the leniency of some among the moderns who say that no man is blameable for anything that he may do or say. Let any one carefully read and solemnly consider the first five verses of the seventh chapter of Matthew, before he judges his brother man.

It may be asked, "Are we not then to judge any one?" No. Let us answer boldly, "No, we are not to judge men." But let me not be misunderstood. Though we are not to judge *men*, yet we may judge of their actions. In other words, we may, indeed we *must* judge of abstractions, of acts, by some standard of right and wrong. This right to judge of men's actions grows out of the necessity of our judging and knowing good and evil. The argument against judging men is not composed solely of the reason that we are necessarily imperfect judges, because a similar reason might be urged against our doing or saying anything; for it is obvious that we neither say nor do anything perfectly. None of our senses or powers are perfect. We never see anything exactly as it is, either with our physical or mental eye. But this is no good reason for not trying to see. But judging men as to their moral or religious standing is entirely different from anything else in the world. What a man does, his act, may be, perhaps must be, absolutely good or evil; but it is impossible that the doer of the deed should be as the deed itself, either wholly good or wholly bad. So that when we judge that a man is absolutely bad because some act of his is absolutely bad, we do him the grossest injustice.

A man is what his character is. But character is not made up of any single quality, nor is it shown by any single act. The motives or hidden springs of action, hidden from human eyes, are of the essence of character, and essential to its being understood. For instance, a man in passing a beggar hands him a silver dollar. The poor man, grateful for this unusual gift at once says, What a good man! how benevolent, how kind, how generous! And yet this man whom the beggar pronounced to be so good may have stolen a thousand dollars within a week, or cheated some poor orphan or widow of a large sum; and perhaps it was with the thought of assuaging the feelings of remorse that he gave the pittance to the beggar. The act did not prove that the man was either good or benevolent; though the dollar did the beggar just as much good as though it had been given with the purest motives. An act, in its immediate results at least, is in no wise affected by the motives which prompted it. A gun accidentally discharged may be as fatal to one's dearest friend as though it had been purposely aimed and discharged by an assassin.

"But," it may be asked, "did not our Savior say, "By their fruits ye shall know them"? Yes, but he did not say, By their actions ye shall judge men. He said, "Judge not." Knowing men, or forming an opinion of them from what they do, is not wrong; because we cannot help having opinions of mens' capacities and morals from what they do. Besides, men usually judge prematurely. They do not wait for the fruit; they judge by the blossom. The verdict of posterity is usually more just than that of one's contemporaries. We are all more or less ignorant, prejudiced, one-sided and selfish in our judgments.

Our Savior in speaking of false prophets said, "By their fruits ye shall know them." If a man predicts that a certain event will take place at a certain time, and the time passes and the event does not take place, then the prediction was a false one, and the prophet was a false prophet. But though we may know that he has proved himself a false prophet, we should not be justified in judging that he was a bad and wicked man. Possibly his motives were pure. If so, though his prophecy proved false, and he was false *as a prophet*, yet he was not false as a man or as a christian.

Let us remember the admonition of the Master, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." Luke 6: 36.

If we harshly judge and condemn men, we shall not only be unjust to them, but we shall ourselves become harsh, censorious, and unloveable. The merciful shall obtain mercy. Better that we should be deceived, than that we should condemn unjustly. "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." *Paul.* Let us be sure to keep our own garden clear of weeds, our own eyes clear of beams; and in proportion as we do this honestly and intelligently, shall we learn to do justly, to love mercy, and to walk humbly with our God.

Gloversville, N. Y., March 5th, 1874.

LETTER FROM SR. M. M. EASTMAN.

My mother, Mrs. Mary Clark, died in Landaff, N. H., Feb. 3d, 1874, aged eighty-two years. She was a consistent Bible christian for over sixty years. She belonged to the Methodist church, but loved the doctrine of Christ's coming, and enjoyed reading the *Crisis*. She did not appear to have any disease, but she often said to people, "The lamp has about burned down." Though she loved life, yet she was willing to die; and when asked if she felt fully ready, she replied with earnestness, "*Why, yes.*" She commenced failing about the middle of Dec. last, and slowly sank away, dying so easy we could hardly tell when she was gone. Her blessed hope imprinted a calm, peaceful expression upon her face, just as her life had always been. I never heard her express her faith about the state of the dead, till a short time before she died; when she said to an aged Methodist sister, "I believe we sleep till the resurrection."

Many of our Advent ministers, who came here to preach, fed her soul with the meat she loved. I am sure of this; and she wanted me to read to her as long as she had strength to hear. We feel deeply the loss of one of the best mothers with whom children were ever blest. While we stood over that lone grave, the sun shining so brightly into the narrow house in which the loved form was so soon to be shut up in darkness and silence, we thought, O, how terrible is death! But a little beyond is a glorious light; for Christ is soon coming to destroy Death. God's Word reveals a glorious resurrection from the dead. Isaiah, the prince of all the prophets, touched with inspiration from the Almighty, breaks out,—"Thy dead men shall live; together with my dead body shall they arise." Jeremiah looked down through the vista of time, and heard a voice of "lamentation and bitter weeping. Rachel weeping for her children, refused to be comforted for her children because they were not." "Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears; . . . they shall come again from the land of the enemy." In Matt. 2: 17, we have a record of the fulfillment of Rachel's weeping; but the last part is to be fulfilled when Christ comes and brings these children, whom Herod slew, and all who sleep in Jesus, from the land of the enemy; and as surely as the lamentation and bitter weeping has been fulfilled, so surely will the last part be fulfilled. Every christian should be comforted by this assurance.

God's inspired patriarch Job said,—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and not another." Job was not here when the Son of God trod the earth, and he must be resurrected to see him in his *flesh*, when his Redeemer stands upon the earth in the latter day. The weeping sister Martha said to Jesus, "I know (like Job she was confident) that he [Lazarus] shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And to give a proof of his almighty power and ability to raise the dead, he restored the dead brother to life and to his weeping sisters. Can we doubt Jesus' words?

Jesus says, "When thou makest a feast, call the poor, the maimed, the lame, the blind; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

Says Paul,—"Why should it be thought a thing incredible with you, that God should raise the dead?" Paul might have said, "O fools, and slow of heart to believe," when Christ has demonstrated the fact in raising Lazarus and the widow's son.

Again Jesus says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; *neither can they die any more.*" Comforting thought! "Death can have no more dominion over them." In view of those Jesus had raised, he said "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Paul says,—"Behold I show you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory." We have no immortality till the last trump shall sound. Blessed day! haste, O haste thy dawning! Methinks I hear an echo—"It is coming, coming speedily." In this argument he says, "But if there be no resurrection of the dead, then is not Christ raised. . . . . Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, *your faith is vain*, ye are yet in your sins. Then they also which are *fallen asleep* in Christ are perished." This is not much like modern theology. We never hear a word about the resurrection at many funerals. What a sad departure from the teaching of Christ and his apostles!

Paul says, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." He also says—"I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord *himself* [not his spirit] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

David said, "Then shall I be satisfied when I awake with thy likeness." In his thirty-seventh Psalm he gives us a clear view of the inheritance of the saints. In that one Psalm he tells us six times that the righteous shall inherit the earth, and dwell therein forever. Jesus confirms this when he says—"Blessed are the meek, for they shall inherit the earth." When he gathers all nations for the final separation, he says to the good, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In Dan. 7: 27 we read,—"And the kingdom, and dominion, and the greatness of the kingdom *under* the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." God told Daniel, after that great image had passed down into its divided state, representing ten kings,—the divided state of the Roman empire,—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This harmonizes with David,—"Their inheritance shall be for ever."

This will be at the time when God gives to his Son the heathen for his inheritance, and the uttermost part of the earth for his possession; and says to him, "*Thou* shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." This does not look like the conversion of the world. Christ says it shall be as it was in the days of Noah and Lot. Paul says—"When they shall say, Peace and safety, then sudden destruction cometh upon them." Our ears are often saluted by ministers, who, amid all this confusion, darkness, corruption and apostasy, with a multitude of glaring signs as clearly indicating the coming of the Lord, as the red sky in the east indicates foul weather, are prophesying peace and safety for an apostate church and wicked world;—thus plainly contradicting God's Word.

In view of this terrible tide of wickedness and infidelity, my daily prayer is, "Let thy kingdom come." "Even so, come, Lord Jesus, and come quickly."

Landaff, N. H.

"WHAT SAITH THE LORD?"

Of the dominion of Canada, I mean, upon the subject of disturbing "any assemblage of persons met for religious worship"? A wholesome law, and one that ought to be known, at least by those careless persons who are liable to disturb meetings by sheer accident, and so come in unawares for the penalty.

In the 4th and 5th of Victoria, chap. 27, the law is found as follows:—"And be it enacted, that if any person shall willfully disturb, interrupt, or disquiet any assemblage of persons met for religious worship, by profane discourse, by rude or indecent behavior, or by making a noise, either within the place of worship, or so near it as to disturb the order or solemnity of the meeting; such person shall, upon conviction thereof, before any Justice of the Peace, on the oath of one or more credible witnesses, forfeit and pay such a sum of money, not exceeding five pounds, as the said Justice shall see fit." And in default of payment within a specified time, be imprisoned in in the district jail, not exceeding one month.

Such a law upon the Statute Book of a country is a tribute to Christianity; and other countries than our "Dominion" have similar stringent laws,—all countries where God is scripturally worshiped, and the equal rights of the citizens are regarded and duly protected. We have much to thank God for, since by his mercy and providence he has caused the body politic to secure our rights of property and conscience. We are not living in a "martyr age," but in an age of lax theology, of coldness and inexcusable indifference; in an age of "perils," an age of superabounding wickedness. Let us fear God, honor the King, Queen, or President, as the case may require; obey duly constituted authority, that we may lead peaceable lives in all godliness and honesty; for this is good and acceptable in the sight of God. C. P. DOW.

WERE WRONGS RIGHTED.

If stolen money, like laying hens, could cackle, what a racket there would be in some men's pockets and premises. If stolen goods, like chanticleer, could only crow, how many persons would be broken of their rest and kept awake by night. If the hire of laborers kept back by fraud could talk, what braying would din some employers' ears. If the wrongs of the widow and the orphan could speak, how many unjust ones would be continually troubled by the ringing of voices in their ears, saying, "Give us our rights." If some lordly mansions, reared by ill-gotten gains, could articulate, many a stone would cry out of the wall, and many a brick and beam from the timber would answer it: "Woe to him that procureth wicked gain for his house, that he may establish his nest on high."

If all things unfairly gotten and wrongly detained could be set free and remanded to their rightful owners, what a wonderful exodus would there be from house to house, from person to person, from purse to purse, from capital to labor, from labor to capital. If some "spirit medium" going from house to house could enter all the parlors and chambers—plain and princely—whose furniture was bought with other men's money, and could set the several articles in motion—each in the direction of its rightful owner—what a movement there would be among the mirrors, what a rattling among the silver plate, knives, forks and spoons; what bustling of chairs and tipping of tables; and would not many a bed take up itself and walk?

If evil spirits, at the present day, could enter into the various forms of property gotten by fraud, some things besides swine would rush into the sea! Many a fat, fancy horse—in the carriage or under the saddle—would, I ween, make its way rapidly down "the steep" and choke rider and all in the depths!

"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." It is a great thing to have a conscience void of offence toward God and man; a great thing to be able to say, I have wronged no one, corrupted no one, defrauded no one.—*Christian Union.*

CONFORMITY TO THE WORLD.

To this vile world be not conformed, in holy writ we read;
We find no license to adorn, where there exists no need.
Shall we for naught spend time and means, but like the world t' appear?
And yet profess that we have done with all things needless here?

We must account for what we spend in all this extra show;
And whose approval shall we gain? Not that of God, we know;
Nor yet the world's; its just remarks reproach us for the same;
So we add naught in heaven or earth, by this, to our good name.

The bands of velvet, taste, and braid, but for a moment please;
And can we ask the Lord to bless while working over these?
Says one, "I feel reproved for this." Would you if it were right?
True freedom we can only find while walking in the light.

By thoughtless wandering from the light we fall into the snare;
But conscience will, if we'll obey, all condemnation spare.
We give our souls the wounds they feel, by self-indulgence here;
Self-conquest is the only path unto a holier sphere.

By this keen process let us be refined, exalted too,
And with the King of kings at last the city's gates go through.
Our height of glory there will be as here our works have been;
Each self denying act of love will be rewarded then.

—*Selected by* H. H. H.

MY EXPERIENCE.

R. T. ELDRIDGE.

For the encouragement of any of God's afflicted children who may read these lines, I will relate a little of my experience and God's dealings with me.

In the year 1849, though young, I became weary of the transitory joys of earth, and gave my heart to God; and in return received the pardon of my sins, with the assurance that my name was written in the Lamb's book of life. I was enabled to "rejoice with joy unspeakable and full of glory"; and for four years I was permitted to meet with God's children in the sanctuary, and labor in my blessed Master's cause. But that privilege I was not long to enjoy; for God, in his infinite wisdom, saw fit to lay his afflicting hand upon me, and I was stricken down by disease from which I have never recovered. Although my sufferings have at times been somewhat alleviated, yet I am still a sufferer. But in all these years of deprivation, God's grace has wonderfully sustained me. The Lord has been a present help in every time of need. Often has my heart been cheered by the thought that the bitter cup from which I have been obliged to drink was presented by the kind and loving hand of my heavenly Father, who does not willingly afflict his children. And today I can testify that the religion of Christ is perfectly adapted to the wants of the soul, both in prosperity and in adversity. I am rejoicing in the hope of a blissful immortality beyond the grave. I am looking forward with blessed anticipation to the glorious appearing of my Savior, who shall change these frail mortal bodies, and fashion them like unto his most glorious body. How transporting the thought that in that bright and beautiful home, which the Savior has gone to prepare for his faithful children, sickness, sorrow, pain or death can never enter. I love the Word of God. Precious treasure! Great is the consolation derived from the promises contained therein.

The Lord has been my burden-bearer, and I will trust him still. By the kindness of a good brother, I have of late been permitted to peruse the columns of the *Crisis*, and very highly do I prize it as it comes laden with the rich truths of the Bible. I receive various other religious papers, but none are so highly valued by me as the *Crisis*.

To the Editors, and those employed in its publication, I would say, Go on, dear brethren, in your noble work of spreading scriptural truths and winning laurels for your Master; and great will be your reward. Although your hearts may often be cheered by the testimonies of those who have been blest through your instrumentalities, yet eternity alone can reveal the vast amount of good you have accomplished. I ask the prayers of God's children that my faith fail not, and that I may have my lamp trimmed and burning, ready to go in to the marriage supper of the Lamb.

Chatham Mass., Feb. 27th, 1874.

Gems.

— Some hearts, like evening primroses, open most beautifully in the shadows of life.

— He who does evil that good may come, pays a toll to the devil to let him to heaven.

— Do not dread possible worldly trials; perhaps they will never come, and if they do, God will strengthen you.

There is nothing like a broken and contrite heart to teach us our need of prayer.

— There are two sorts of trials, the one of God's sending, the other of our own making. The former are wisely sent, but we must expect to suffer under those we bring upon ourselves.

— Drunkenness is a pair of spectacles to see the devil and all his works.

— Repentance without amendment is like pumping without stopping the leak.

— Let a christian's character be such that those cannot fail to admire it who live with him in his home.

— Whoever would be a pardoned sinner, must be first made a penitent sinner.

— There will be no need to teach a man to be virtuous, if God has made him holy.

— Children of God, like lillies of the valley, flourish best in lowly situations.

— When the multitude applaud, you should inquire what wrong you have done.

— Conformity to the divine will, is one of the desires always uppermost in a believer's prayer.

— We make a wrong use of the Bible when we cannot bless God for its commands.

ADVICE TO MINISTERS.

The following excellent advice to ministers, by Prof. Finney, is worthy of a careful consideration by all who are engaged in preaching the gospel. Prof. F. is a man of very extensive experience and observation, who has had remarkable success as a minister of Christ, and is especially qualified to give advice to others. M. G.

PREACHER, SAVE THYSELF.

I am not going to preach to preachers, but to suggest certain conditions upon which the salvation promised in this text may be secured by them.

1. See that you are constrained by love to preach the gospel, as Christ was to provide a gospel.

2. See that you have the special enduement of power from on high, by the baptism of the Holy Ghost.

3. See that you have a heart, and not merely a head call to undertake the preaching of the gospel. By this I mean, be heartily and most intensely inclined to seek the salvation of souls as the great work of life, and do not undertake what you have no heart to.

4. Constantly maintain a close walk with God.

5. Make the Bible your book of books. Study it much, upon your knees, waiting for divine light.

6. Beware of leaning on commentaries. Consult them when convenient; but judge for yourself, in the light of the Holy Ghost.

7. Keep yourself pure—in will, in thought, in feeling, in word and action.

8. Contemplate much the guilt and danger of sinners, that your zeal for their salvation may be intensified.

9. Also deeply ponder and dwell much upon the boundless love and compassion of Christ for them.

10. So love them yourself as to be willing to die for them.

11. Give your most intense thought to the study of ways and means by which you may save them. Make this the great and intense study of your life.

12. Refuse to be diverted from this work. Guard against every temptation that would abate your interest in it.

13. Believe the assertion of Christ that he is with you in this work always and everywhere, to give you all the help you need.

14. "He that winneth souls is wise;" and "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given" "But let him ask in faith." Remember, therefore, that you are bound to have the wisdom that shall win souls to Christ.

15. Being called of God to the work, make your calling your constant argument with God for all that you need for the accomplishment of the work.

16. Be diligent and laborious, "in season and out of season."

17. Converse much with all classes of your hearers on the question of their salvation, that you may understand their opinions, errors, and wants. Ascertain their prejudices, ignorance, temper, habits, and whatever you need to know to adapt your instruction to their necessities.

18. See that your own habits are in all respects correct; that you are temperate in all things—free from the stain or smell of tobacco, alcohol, drugs, or anything of which you have reason to be ashamed, and which may stumble others.

19. Be not "light-minded," but "Set the Lord always before you."

20. Bridle your tongue, and be not given to idle and unprofitable conversation.

21. Always let your people see that you are in solemn earnest with them, both in the pulpit and out of it; and let not your daily intercourse with them nullify your serious teaching on the Sabbath.

22. Resolve to "know nothing" among your people "save Jesus Christ and him crucified;" and let them understand that, as an ambassador of Christ, your business with them relates wholly to the salvation of their souls.

23. Be sure to teach them as well by example as by precept. Practice yourself what you preach.

24. Be especially guarded in your intercourse with women, to raise no thought or suspicion of the least impurity in yourself.

25. Guard your weak points. If naturally tending to gayety and trifling, watch against occasions of failure in this direction.

26. If naturally sombre and unsocial, guard against moroseness and unsociability.

27. Avoid all affectation and sham in all things. Be what you profess to be, and you will have no temptation to "make believe."

28. Let simplicity sincerity, and christian propriety stamp your whole life.

29. Spend much time every day and night in prayer and direct communion with God. This will make you a power for salvation. No amount of learning and study can compensate for the loss of this communion. If you fail to maintain communion with God, you are "weak as another man."

30. Beware of the error that there are no means of regeneration; and, consequently, no connection of means and ends in the regeneration of souls.

31. Understand that regeneration is a moral, and, therefore, a voluntary change.

32. Understand that the gospel is adapted to change the hearts of men, and in a wise presentation of it you may expect the efficient co-operation of the Holy Spirit.

33. In the selection and treatment of your texts, always secure the direct teaching of the Holy Spirit.

34. Let all your sermons be heart and not merely head sermons.

35. Preach from experience, and not from hearsay, or mere reading and study.

36. Always present the subject which the Holy Spirit lays upon your heart for the occasion. Seize the points presented by the Holy Spirit to your own mind, and present them with the greatest possible directness to your congregation.

37. Be full of prayer whenever you attempt to preach, and go from your closet to your pulpit with the inward groanings of the Spirit pressing for utterance at your lips.

38. Get your mind fully imbued with your subject, so that it will press for utterance; then open your mouth, and let it forth like a torrent.

69. See that "the fear of man that bringeth a snare" is not upon you. Let your people understand that you fear God too much to be afraid of them.

40. Never let the question of your popularity with your people influence your preaching.

41. Never let the question of salary deter you from "declaring the whole counsel of God, whether men will hear or forbear."

42. Do not temporize, lest you lose the confidence of your people, and thus fail to save them. They cannot thoroughly respect you as an ambassador of Christ, if they see that you dare not do your duty.

43. Be sure to "commend yourself to every man's conscience in the sight of God."

44. Be "not a lover of filthy lucre."

45. Avoid every appearance of vanity.

46. Compel your people to respect your sincerity and your spiritual wisdom.

47. Let them not for one moment suppose that you can be influenced in your preaching by any considerations of salary, more or less, or none at all.

48. Do not make the impression that you are fond of good dinners, and like to be invited out to dine; for this will be a snare to you, and a stumbling-block to them.

49. Keep your body under, lest, after having preached to others, yourself should be a castaway.

50. "Watch for souls as one who must give an account to God."

51. Be a diligent student, and thoroughly instruct your people in all that is essential to their salvation.

52. Never flatter the rich.

53. Be especially attentive to the wants and instruction of the poor.

54. Suffer not yourself to be bribed into a compromise with sin by donation parties.

55. Suffer not yourself to be publicly treated as a mendicant, or you will come to be despised by a large class of your hearers.

56. Repel every attempt to close your mouth against whatever is extravagant, wrong, or injurious amongst your people.

57. Maintain your pastoral integrity and independence, lest you sear your conscience, quench the Holy Spirit, forfeit the confidence of your people, and lose the favor of God.

58. Be an example to the flock, and let your life illustrate your teaching. Remember that your actions and spirit will teach even more impressively than your sermons.

59. If you preach that men should offer to God and their neighbor a love service, see that you do this yourself, and avoid all that tends to the belief that you are working for pay.

60. Give to your people a love service, and encourage them to render to you, not a money equivalent for your labor, but a love reward that will refresh both you and them.

61. Repel every proposal to get money for you or for church purposes that will naturally disgust and excite the contempt of worldly but thoughtful men.

62. Resist the introduction of tea parties, amusing lectures, and dissipating sociables, especially at those seasons most favorable for united efforts to convert souls to Christ. Be sure the devil will try to head you off in this direction. When you are praying and planning for a revival of God's work, some of your worldly church members will invite you to a party. Go not, or you are in for a circle of them, that will defeat your prayers.

63. Do not be deceived. Your spiritual power with your people will never be increased by accepting such invitations at such times. If it is a good time to have parties, because the people have leisure, it is also a good time for religious meetings, and your influence should be used to draw the people to the house of God.

64. See that you personally know and daily live upon Christ.

BY AND BY.

When wearied with life's journey,
And we often wish to die,
O let us all remember
There is rest by and by.

Sailor, the ship's deck pacing,
Without one star in the sky,
You soon will reach the harbor,—
There is rest by and by.

Pale woman at your stitching,
Who often grieve and sigh,
Remember, at your labor,
There is rest by and by.

Lone mother, by the bedside
Of your boy who soon must die,
There is an end to sorrow;
There is rest by and by.

Our task will soon be over;
Oh, swift the moments fly;
Let all of us remember
There is rest by and by.

"IN THE SWEET BY AND BY."

"In the sweet by and by" is a sweet, sweet song, gushing forth from hearts filled with joy and gladness in anticipation of the eternal spring-time and the dawn of the brighter day when the darkness of earth shall have passed away and the long looked-for kingdom of Shilo shall come.

"In the sweet by and by" there are beautiful flowers and sweet singing birds. Our hands may grasp the one, and our ears catch the sweet warblings of the other. Yes, for all the good—the ransomed and redeemed—there is a "sweet by and by," and they shall come to Zion with songs, and palms, and with crowns of glory on their heads. Be of good cheer, then; for when the hills and vales of time are all passed; when the cares and disappointments of life are all over; then there is the place, and the rest, and the glory unfading, appointed of God. O glorious inheritance, cleansed from sin! homestead, over whose roof is no darkening shadow or even cloud, and over whose threshold no voice of sorrow shall ever be heard, built upon the eternal hills, and standing amid the spires and pinnacles of celestial beauty, and among the palm-trees of the "city of foundations" from on high! all those who love the appearing of the Lord Jesus Christ shall rest beneath thy shadows and bask in thy glories, in the "sweet by and by."—*Ex.*

THE POWER OF TRACTS.—A popular writer says "It is my conviction that more will have to be done through the press. Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, teachers of all classes, the benefactors of all lands."—*Wayside.*

PRAY RIGHT UP.—Some years ago a slave in Virginia, named Jack, was remarkable for his knowledge of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness.

A professing christian, a white man, who was of a very different temperament, once said to him:

Jack, you seem to be always happy. I wish you would tell me how you manage to keep steadily in this blessed frame of mind."

"Why, massa," replied Jack, "I just fall flat on the promise, and I pray right up!"

How many desponding christians there are who might profit by these words of the happy slave, now a freedman?

"WHY do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigusmund." "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply. Kindness is the best weapon with which to kill an adversary.

THE seed sown will never spring up unless it is watered by prayer. I heard a man once say of his minister, "I love to hear him preach, because his preaching always causes me to pray."—*Rowland Hill.*

HOME AND HEALTH.

THE HUMAN MOUTH.

The mouth was doubtless originally designed for a two-fold purpose only; the first, to receive and masticate the food calculated to nourish the body; the second, to give utterance to the sentiment, and convey the ideas of the inner and true man to the outer world, by producing articulate sounds. It is composed of two lips, thirty-two teeth, upper and lower maxillary bones, one palate, two cheeks, and a tongue. It is also supplied with three salivary glands on each side. These glands furnish the only needful drink for our food, and of a quality, too, which is best adapted, in every respect, for the work of digestion. Hence, we should masticate or chew our food well, and give it time to mix with the fluids of the mouth, and drink but little of any kind of fluids while eating.

The mouth is so endowed as to enable it to break up and refine the food, the tongue throws it about, the teeth grind it, the palate and tongue taste it, and will not allow anything to pass this point unless it is of a proper kind, and properly prepared to enter into the *sanctum sanctorum* of the human constitution. Unless the sentinel station here is overpowered by main force, and an unnatural substance introduced, the working of the bodily functions will be conducted in perfect harmony. Nature has also intended that the mouth should rest between the hours of eating, so that the glands have time to gain strength, and prepare to conduct the next meal.

Drinking water, or talking, disturbs the glands of the mouth but little. Place, however, tobacco, or any other nauseous substance, in the mouth immediately after meals—as many unwisely do—and you keep up a constant working of those glands, and by-and-by they are prostrated, and the food must be washed down by drinks, thus depriving the stomach of the necessary fluids of the mouth to assist in digesting the food, forcing too much work upon the stomach, until its function is impaired, and dyspepsia is the result.—*Health Reformer.*

ENGLISH CHILDREN.

The new-born English aristocrat receives, as soon as born, a little bed with a hard mattrass. From its earliest age it is taken, warmly wrapped, into the fresh air. After the first year, its meals are reduced to three, and this rule is so unchangeable that no child thinks of requiring anything more. After breakfast it remains several hours in the open air, and then sleeps. The whole afternoon is passed outside. From earliest childhood, the children of the aristocracy have the extremities clothed in the warmest manner. Never are English children intrusted to the care of a young nursery maid, but to an elderly, experienced person, under whose direction they constantly are.

As soon as the young girl goes to school, the carriage of the head and shoulders becomes an object of attention, and under no circumstances is she permitted to sit otherwise than upright. "My child grows but once," says an English mother, "and therefore nothing is so important as her physical development." Everything else can be acquired later. An English child rises at seven, breakfasts at eight, dines at one, sups at seven, and at nine o'clock goes to bed. Until twelve years of age, it passes the greater part of the day in the open air, with only about four hours' mental work. An English maiden, at eighteen, is fresh and blooming as a rose, with light step, and eyes beaming with pleasure and life.

Of course, the life of gay society undermines to some extent what the early training has accomplished; but the sensible physical education of the first years leaves permanent effects, and the English woman remains equal to the duties of life and the requirements of wife and mother. If she does not continue perfectly well, she retains enough health to be ever beautiful.

One sees in Great Britain ladies of sixty with complexions fairer than those of our youngest maidens, and whose hair, though silvered, is yet abundant and handsome.—*Galaxy.*

CURE FOR LOCK-JAW.—A correspondent of the *Scientific American* recommends turpentine as a cure for lock-jaw. He says: "Let any one who has an attack of lock-jaw take a small quantity of turpentine, warm it, and pour it on the wound, no matter where it is, or of what nature it is, and relief will follow in less than one minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel with it and spread the flannel on the throat and chest, and in very severe cases, three to five drops on a lump of sugar may be taken inwardly.

PROF. GILMAN says, "The application of opium to the true skin of an infant is very likely to produce death;" and "a single drop of laudanum will often destroy the life of an infant." Thousands of infants are slaughtered by the use of opium in its various preparations, such as morphine, laudanum, paregoric, soothing syrups, and cordials. Parents, if you love your children, give them none of these things.

PROTECT CHEST AND SHOULDERS.—Exposing the lungs by inadequate shielding of the chest and back from the cold is too generally practiced, especially among the ladies. To cover the chest alone, most carefully, is not enough; there should be thick covering between the shoulders.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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POSTAGE.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

☞ "THE WORLD'S CRISIS," Boston, Mass.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 960. BOSTON, WEDNESDAY, MARCH 22, 1874. VOL. XXXVIII.---NO. 25.

The World's Crisis, AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

JESUS, MY REDEEMER, LIVES.

Jesus, my Redeemer, lives,
Christ, my strength, is dead no more;
In the strength this knowledge gives,
Shall not all my fears be o'er;
Calm, though death's long night be fraught
Still with many an anxious thought?

Jesus, my Redeemer, lives,
And his life I once shall see;
Bright the hope this promise gives,
Where he is I too shall be.
Shall I fear then? Can the Head
Rise and leave the members dead?

I shall see him with these eyes,
Him whom I shall surely know;
Not another shall I rise,
With his love this heart shall glow;
Only there shall disappear
Weakness in and round me here.

Body, be thou of good cheer,
In thy Savior's care rejoice;
Give not place to gloom and fear,
Dead, thou yet shalt know his voice,
When the final trump is heard,
And the deaf, cold grave is stirred.

Laugh to scorn, then, death and hell;
Laugh to scorn the gloomy grave;
Caught into the air to dwell
With the Lord who comes to save,
We shall trample on our foes,
Mortal weakness, fear, and woes.

—*From the German.*

CONSOLATION.

"Brethren, concerning them who are asleep, ... comfort one another."—I Thess. 4: 13-18.

"Comfort one another." We are accustomed to say that the believer needs comfort, specially when suffering from affliction, bereavement, or persecution. But indeed there are no times in his history when the consolation which may be derived from the passage under review may not be suitable.

It contains the "consolation with which we are comforted of God." In it "Life and Immortality are brought to light. Let us open our hearts to welcome the things which are wrapped up in these gracious and prophetic words.

The Thessalonian Church seems to have been greatly approved by the apostle Paul; it was a pattern church; it embraced men who had turned from the servitude of "idols to serve the living and true God, and to wait for his Son from heaven." They were not waiting for what is termed the out pouring of the Spirit; not waiting for the fulfillment of predicted troubles, nor for the conversion of the world; but they were waiting for the Son of God, the Lord Jesus Christ; they knew that when he came from heaven their true dignity and happiness would commence, that Christ's waiting, watching, living saints would be changed.

But what of the dead? Paul meets their anxiety; he "would not have them ignorant concerning them who are asleep," and proceeds to make the following statements, viz.

1. That those dying in the faith, sleep in Jesus.

2. That those sleeping ones shall arise at the coming of the Lord in the air, and before the change of those then living.

3. That after their resurrection, the living waiting, watching ones, shall be caught up with them to meet the Lord in the air,—and

4. That those raised, and those changed, shall ever be with the Lord.

Other things are also implied which yield material for comfort. But these statements are emphatically made by the apostle as affording great consolation to the church. We will briefly examine them.

1. That those dying in the faith, sleep in Jesus. Such as by the operation of the word of the Lord, and through the power of the divine Spirit have become new creatures in Christ Jesus, have exercised repentance toward God and faith in our Lord Jesus Christ, have turned from the service of idols to serve the living and the true God; these also live in a watchful state, waiting for the coming of the Lord. But whilst the Lord tarries, they die. The Thessalonians died; all of them have long since fallen under the power of death; they are waiting for the Lord from heaven, they expected the angelic prophecy would have been fulfilled in their day. (Acts I: 11.) And multitudes have since their time lived a life of faith on the Son of God, lived praying, hoping, expecting, but Jesus did not come, and they died; and unless there be a resurrection, they have perished; the apostle clearly shows this. (1 Cor. 15: 18.) And if so it be with them, they are unconscious, for they are at least as though perished until the morning of the resurrection.

Is not this a legitimate conclusion? There can be no consciousness in anything which is as though it had perished. But there will be a resurrection. Yes; and it is because there must be a resurrection, that therefore they are said to be asleep. Beautiful figure, not spoken of the body; that absolutely perishes, and at the resurrection God will give a body as it pleaseth him. (1 Cor. 15: 38.) But the spirit "sleepeth;" at death, it is taken charge of by Jesus, as Stephen's was (Acts 7: 59); it returns to God who gave it, remains hidden in God with Christ, and is, though living,—as we are whilst in deep slumber during the night's dark hours,—unconscious, knowing nothing of aught that passes in the heavens or upon the earth, until recalled by the voice of Jesus. We are at death in the same state and condition as was Lazarus, of whom Jesus said, "Our friend sleepeth." Just such a sleep was that of Lazarus, as a heavy slumberer's after a long day's toil, unbroken by all the din and bustle that may perchance take place around, and at the moment of awaking like Lazarus, utterly ignorant of anything which had occurred during his slumber, and ready to take up life's action from the moment of that life's arrest by death. And so we may, on the great Master's authority, change the words and say, the believer does not die, he only sleeps.

Jesus died for us—he died, and this death he feared, not suffering; no, but death he feared, or perhaps more correctly we should say, the result of death; he feared to be left in a state of death, and "he cried with strong cries and tears, to him that was able to deliver," that he might not be left in death; not left to remain dead; and he was heard in that (thing which) he feared. For our sakes he placed himself under the law to which humanity was subject, put himself on a level with mortals; he who knew no sin "was made sin for us," took upon him our sins, was treated as a sinner on our account, became amenable to the law against sin—to the penalty of non-immortality, or death. But as the result of his life, which was an embodiment of God's righteous law, and of his death, which was the God-demanded atonement, and as the apostle adds, on account of his strong cries and tears, which were based upon his life, and the atonement which he was about to make; he was heard in that thing which he feared; and though he died, which he came to do, he was delivered out from death, and rose the conqueror, robbing the grave of victory, and taking the sting from death. He ascended, the Immortal One, with power to give immortality to whosoever believeth in him; and thus, when the christian dies, he does so knowing that he also shall be delivered out from death at the morning of the resurrection, and therefore in the mean time, he only sleeps—only sleeps—has entered a state of repose after life's toil—a state of safety from every foe; a state predictive of restoration at the commencement of the millennial day.

The doctrine of the Resurrection we have not now to prove. Paul has settled that question in his wonderful writing to the Corinthian church, in the fifteenth chapter of his epistle.

2. That these sleeping ones shall arise at the coming of the Lord into the air, and before the change of the living (v. 15; 16.) That the Lord Jesus is coming from heaven to earth, that he will remain for a while over the earth, and summon his saints to meet him there, and farther, that the time of such coming is now approximately near, is the aspect of sacred truth generally accepted by the readers of the *Rainbow*.

That the coming of the Lord does not mean death, we think to be clearly shown by the fact that the sleeping ones to whom the apostle alluded had died, and had not arisen, but were predicted so to do at the advent of the Lord.

The apostle alludes to the personal manifestation of Jesus to his saints at a time prior to the millennial age, for the early church hoped it would take place in their day. The Thessalonians were "waiting," and were full of anxious thoughts relative to those who had died; but Paul assures them that the dead saints must rise again before the living should be changed. And note well the fact; the apostle did not chide them for their expectation, or intimate that it was a premature hope which must be cut off; neither did he inform them that the world must be converted to Christ before he could come again, but only in his second epistle, did he warn them that they were not to consider the trials to which they were then subjected as indicative that the crisis was upon them, but showed that certain definite and worse troubles would befall the church before the manifestation of the personal Antichrist. All the teachings of Paul in this, and throughout the whole of his epistles, go to show that he thought the coming of the Lord might be near, and that all christians were justified in, and to be praised for, such expectation. See the conclusion of the first chapter of his first epistle to the Thessalonians, and also his commendation of the church at Corinth, that "they came behind in no gift, waiting for the coming of our Lord Jesus Christ," and this because "the testimony of Christ was confirmed in them." (1 Cor. 1: 6, 7.)

It would appear from the language of the apostle that those to whom he wrote were sorrowing, even as those might sorrow who had no hope; for whilst the Thessalonians knew that the living believers should be changed at the coming of their Lord, and at once enter upon the glory, and partake of the dignity of Christ, they seemed to think it possible that the dead might be left in the grave till the general resurrection; to all such erroneous surmises the apostle gives an emphatic negative, "he would not have them ignorant concerning them who slept,"—though a glorious truth that Jesus was coming, and that the living, watching ones, should be changed and raised into his glorious presence; yet, before they could be thus blessed, the dead must rise; those who have the pre-eminence; "the dead in Christ shall rise first."

3. That after those sleeping ones have been raised from among the dead, the living, waiting, watching ones shall be caught up with them to meet the Lord in the air. (v. 17; 1 Cor. 15: 51.)

The testimony of the apostle is very clear upon this point also, and for this, the rapture of the church, they were waiting, they were "looking for that blessed hope, the glorious appearing of the great God and Savior of us, Jesus Christ." This is very blessed.

There are many believers who profess to realize pardon and acceptance in Christ, and find it in their hearts to serve the living and true God; but comparatively few see it to be their happy privilege to wait for his Son from heaven.

Many are waiting for the conversion of the nations, and misquoting and misunderstanding the prophetic word; are expecting the heathen to be given to Christ as his inheritance, as the subjects of his grace before he comes to reign.

Many are looking for the return of the Jews; the manifestation of Israel; the open showing and rule of the personal Antichrist.

But not so the Thessalonians; not so the Corinthians, who were God-gifted to "wait for his Son;" not so many of the Church of Thyatira, who expected the "Morning Star;" nor many of the Church of Sardis, who had not defiled their garments," and had to watch lest their Lord should come over them as a thief; and yet again, the Church of Philadelphia was on the alert, for they had a measure of divine strength, and kept Christ's word, and therefore to them the especial promise that because they had kept the word of his patience (had patiently done his will and waited for him), therefore he would keep them away from the hour of tribulation, which should come upon all the world to try them that (love to) dwell upon the earth—"love to;" such is the force of the Greek text.

How is it that so many professing attachment to Christ shrink from the thought of his return? Is it not because their hearts have yet too great affinity to earthly things? And from this, or from some other reasons, their faith in their own security is not strong? They are not grasping with firm tenacity that their acceptance and faith in the Lord Jesus, as God's unspeakable gift, with all the heart, renders them secure. They love not the sound of the Lord's second coming.

The Thessalonians knew they were delivered from the "wrath to come;" they were so, if we view these words—"the wrath to come"—as referring to the terrors of the second death; and they were so if we read these words as more consistently referring to the time of fearful tribulation which is yet to come upon the world. They were delivered from it, for if they should, as they did, fall asleep before the Master came, they were free from it; or if living at the time of Christ's coming, they would have, in consequence of their faith in Jesus, and the promise of their Lord, been called up to meet him in the air before that time of trial came; and knowing this, they patiently waited and watched, and whilst watching they fell asleep, and that falling asleep is to them the moment of awaking. How so? Because to them time ceased. Because they slumbered, and still slumber, in deep sleep. Their works have stopped; their thoughts have perished; they know nothing, and in accordance with Scripture, are conscious of no device, and no imagination. When they awake, they will know nothing of history from their day till ours, nor of the rise and fall of kingdoms, or the changing dynasties which have passed away; so that, virtually, to the true believer in Jesus, the day of death is the day of the Lord's coming. "Blessed are those servants whom the Lord when he cometh shall find watching;" and if they fall asleep, dying in the faith, whilst watching, they are also watched by the Omniscient and Omnipotent Redeemer, are accepted as his waiting ones; and when he comes into the air, to hurl thence Satan to the earth, and to welcome his watching ones into his presence, these, the slumbering ones, shall rise first. "Then we who are alive and remain shall be caught up together with them in the clouds." Yes; rapt up from the earth at some most unexpected moment. Watch!—*Rainbow.*

WHAT SHALL BE THE SIGN OF HIS COMING?

N. S. BRIAN.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt 24: 30.

The question often arises in the minds of those who are looking for the appearing of the Savior, What will be the nature of the sign of his coming? Does the inspired Word show any light upon this subject? We believe it does. Christ said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I wlll come again, and receive you unto myself; that where I am, there ye may be also." The place here spoken of, Paul says, is "a city which hath foundations, whose builder and maker is God."

We believe when our Savior returns to earth he will bring this city with him. John says, "I saw the holy city, new Jerusalem, coming down from God out of heaven." We think the approach of this wonderful city, whose pearly gates, golden street, and walls of precious stones, the dazzling splendor of which will outshine anything this world has ever beheld, will be "the sign of the Son of Man in heaven." Then the tribes of the earth will mourn; and those who have been scoffing, and saying, "Where is the promise of his coming?" will suddenly find their lamps going out. They go to those who have long looked, in faith, for the coming of the heavenly Bridegroom, and with tears and entreaties they pray them for help. But it is too late. The Savior has left the mediatorial seat. No priest remains to plead the sacrifice. Then a voice shall be heard, saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The last trump sounds,—the dead arise. "Then we which are alive and remain, shall be caught up together . . . to meet the Lord in the air"; and then comes the fiery indignation and perdition of ungodly men. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37: 20.

"But we, according to the promise, look for a new heaven and a new earth, wherein dwelleth righteousness." When the earth is renewed, the curse removed, and the glory of God fills it, and the wilderness and solitary places made glad, then this great city comes down and becomes the metropolis of the new earth—the capital of God's everlasting kingdom.

Let us continue to pray, "Thy kingdom come," for this prayer, taught us by our Savior, will be answered, and that very soon. We live in the most grand and glorious, as well as the most critical period of the world's history. Let us watch, and keep ourselves pure and unspotted from the world; for we know not what hour our Lord may come. What a glorious day it will be for those who are truly ready, when the sign of the Son of man appears in the heavens. We can then say, Lo, this is our God; we have waited for him, and he will save us.

Kedron, Osage Co., Kansas.

SIGNS OF THE NEARING ADVENT OF CHRIST.

REV. HORATIUS BONAR.

(*Concluded.*)

7. *The spread of knowledge.*—"Many are running to and fro, and knowledge is increasing." Dan. 12: 4. Nor is it knowledge of one kind, but of every kind, secular and sacred. It is, however, for the former that this age is specially distinguished. And Satan is putting forth his utmost resources of power and craft thus to lead men at his will. "He is the prince of all knowledge, where God is not known; of all power where God is not acknowledged; the bright archangel of the natural man, revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, and natural humanity." Thus does he play his part in this last age. Under these radiant disguises, he is bewildering the eyes of men, and persuading them that this diffusion of knowledge is the appearing of the Millennial dawn. So specious are his counterfeits that it is hard to separate the real from the false, the precious from the vile, for when he thus comes forth as an angel of light, clothed in every perfection that the natural heart loves and the carnal eye admires, who shall penetrate the deception and escape the snare, save those who "know all things," by reason of "the unction from the Holy One?" 1 John 2: 20. Most truly has the present state of the world been described by one of the world's own poets, when picturing the gay glitter of an evening assembly, over which was thrown—

"A dazzling mass of artificial light,
Which showed all things, but nothing as they were."

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, art, philosophy, are all their own! Yet there is an artificial coloring, an unreal brightness, over all. There is music; but it is of the syren kind. There is eloquence, too, but it is "the words of man's wisdom," not that which speaks for God and "winneth souls." There is fervor, too, but it is the warmth of wild excitement, born in novelty and nursed by perpetual change. There is high thought, too, but it is often of the unhealthful cast, wrought off at the midnight lamp; not the deep musings begot in fellowship with God, and ceaseless converse with that inspired word which maketh wise the simple. And, in connection with all this, there is a proud air of independence, like that which said, "Our lips are our own; who is Lord over us?" There is a reckless determination to hold what opinions men please, unchecked and unreproved.

8. *The Maturity of the Papal Antichrist.*—Popery itself is no new thing on earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which, in other ages it could not claim. It is rising in stature, and fast hastening to its consummation. In extent of circle she stretches far beyond the territories of other days. In all regions of the earth she is planting her banner and claiming dominion over the nations. Never did she show herself more thoroughly in earnest. She is flinging her chains across the globe. With stealthy foot she has been advancing step by step, till now she walks abroad at noonday with the sound of the trumpet, lifting up her head in bold defiance. Her hand, like Amelek's, is "upon the throne of the Lord;" and she acts and speaks as if in nothing she would be restrained of all that she has imagined to do.

Never, since the Reformation, has Popery made so deadly and determined a struggle for the recovery of throne and altar. Hundreds of missionary priests are thrusting themselves into every corner, winding themselves into the confidence of the influential, and insinuating themselves with serpent-stealth and subtlety into all seats of power. They mark off their districts, and rear their churches everywhere, carrying on their work of proselytism at any expense, and by every method. They build with costly splendor; they adorn with most attractive grace; they cast the net with consummate art, that beneath its ample stretch they may entangle the thousands of every age, and class, and temper, who love a theatrical religion, that will gratify the carnal sense, and furnish men with a license for the commission of any amount of iniquity. They talk proudly, too, and boast openly of their success, casting off the mask of meekness and modesty which they had in some measure assumed; proclaiming loudly that as no heresy was ever allowed more than a duration of three centuries, the British apostacy has now reached its close. Thus they prophecy of their own speedy triumph, and of our hastening doom.

It is not my part either to confirm or to confute the prophecy. A few years will unfold it all. There may be darker days in reserve for Britain than many will believe. Her day has been long bright, her sky long cloudless. What nation has ever enjoyed a century of such profound tranquillity as we have experienced, unbroken save by a few political commotions, or a few murmurs of fretful discontent. The cup of trembling, which was put into the hands and pressed to the lips of every nation in Europe, in 1793—1815, passed us by. The revolutionary earthquake shocks that have during this century successively laid waste every kingdom around us, convulsing nations and overturning thrones, tearing up a thousand hearths, and agitating ten thousand fearful bosoms with alternate despair and hope, reached us not, nor stirred even one ripple on our sea-bound shore. When God raised up Napoleon Bonaparte as the scourge of the Papal empires; when he called him to his foot, gave the nations before him, and made him ruler over kings, giving them as dust to his sword and as driven stubble to his bow, he appointed him his bounds that he could not pass over, and we were preserved, unmolested and secure. When every capital in Europe was in flames, from Moscow to Madrid, we were sitting each man under his own vine and fig-tree, with none to make us afraid. The enemy, with the vanquished might of Europe in his train, prepared to overwhelm us. He threatened, boasted, numbered his armies, talked of a second Armada; but in vain! We were secure. We needed "no bulwarks, no towers along the steep." We were Protestant, and therefore invincible. Our protest was our paladium. From our far-off lonely island, there went forth upon the earth the solitary voice that testified for Christ against Antichrist, in the midst of a world of idolatry and darkness. God heard the testimony, and he blessed the witness.

But since that time what has taken place? We have laid aside our protest, as too bigoted for an enlightened age like ours. We have struck our Protestant colors, and hung out the flag of neutrality; or rather we should say, of religious indifference. With our own hands, we have taken down the old ancestral standard which has braved three centuries of storm; allowing the spoiler to tear in pieces and trample under foot the inheritance of our fathers, the birthright of our sons; proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being whether the Bible or the Koran be the basis of her statute book, or whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor of our National Protestant testimony is gone!

9. *The diffusion of Infidelity.*—This at least is new. Our fathers knew comparatively little of this; and our fathers' fathers almost nothing. An infidel was rare indeed in their day; a man wondered at and shunned. Towards the close of the last century infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself everywhere, and is eating out the very heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready to fall to pieces of themselves, or be levelled by the first blast. Its ferocity is alarming; its activity unceasing. Much of it is undisguised and confessed; but very much of it is still secret and unavowed. It taints the air; it blights life; it ossifies conscience; under it all good things wither. It is the worm at the root of all that is noble and excellent in these last days. Hence the hollow condition of things amongst us; the chill that is upon life's warm fellowships and offices of love. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigor which religion imparts is no longer visible. Superstition has come to the rescue, and is trying to supply its place. But in vain! Expediency rules. Large masses of the people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord return to end it? Is it not a sign of his approach, and a denial of the possibility of a previous Millennium of holy blessedness upon the earth?

10. *The increase of Immorality.*—Like a flood it is swelling and widening in its course. It is without shame and without fear. Crimes that our fathers knew not of, are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, things that are done of them in secret." Drunkenness staggers along every street. Blasphemy pours itself forth, till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow-man, in fiendish hatred, or more fiendish love of gain; none spared; the parent slaying his children, the child his parent, the husband the wife, the wife the husband: no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. Oh, what a cry is going up to God from this land of ours, the cry of innocent blood, blood which a righteous God will yet avenge!

But the picture of our spreading immorality is one not easily drawn, save by the record of facts, facts which one man scarcely ventures to whisper to an other, too awful to be laid bare before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it "in secret places" before the Lord. Men are truly "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-bearers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous are the signs of the Advent,—signs of whose nature, whose progress and whose termination demonstrate irresistibly that there can be no Millennium before his coming.

11. *The prevalence of superficiality and formalism in religion.*—Form without power, a body without a soul, religion without vitality,—these are among the signs of the last days. The show of piety is wide-spread, but the thing itself occupies a narrow circle. There is much profession, but profession lies on the surface, and underneath all may be worldliness. Depth and solidity are wanting; the aspect of religion is unhealthy; the fresh hue of primitive times is departed; the intense vitality, which of right belongs to it, is dried up, so that, instead of its being the living source of motion to the world without, controlling or counteracting, or impelling its currents, it lies inert and passive, at the mercy of every outword movement. It is a worldly self-pleasing religion, adopted for fashions' sake, and used according to convenience.

Satan has now transformed himself into an angel of light, and under this fair disguise he is working with marvellous success. He is teaching us to build the tombs of our fathers, that we may rest content with the mere approbation of their principles without any imitation of their practice. He leads some astray into fatal error under the pretext of candor and the love of truth; others he saturates with the orthodoxy of the head, that they may become indifferent to the state of their heart before God. Some he persuades to deny the Bible; to others he lauds it, that he may make it a substitute for the God of the Bible. He allows us a wide range of religious feeling and sentiment, if he can only succeed in making them a substitute for God. He hinders not our being serious, earnest, solemn, if he can thereby feed the cravings of a restless, empty soul with something which may prevent us from seeking the bread of life. He permits us to denounce the world's vanity and hollow pleasures—to be weary of its unsatisfying round of folly, that he may delude us into the idea that this dissatisfaction with the world is a proof that we are religious, and thereby cause us to sit down contented when yet a great way off from our Father's house.

These outward things may be in themselves right and good, but what are they without the indwelling Spirit? What is truth without the True One? What is the perfection of church order without the vital power from above?—The body is there, but the living spirit has fled.

And are not these the signs of the last days? Is it not when the virgins are slumbering that the midnight cry is to be heard, "Behold the Bridegroom cometh?" And when the Son of Man cometh, "shall he find faith on the earth?" Where, then, is there room for a Millennium before the Advent?—*Signs of our Times.*

THE HOME OF THE BLESSED.

E. L. DYER.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 1-3.

Then comes the reign of peace, when the true Israel shall inhabit the city, New Jerusalem, which is coming down on the same place where old Jerusalem now stands. And Jesus, the Crucified, will return, and be crowned King of kings and Lord of lords. The loved ones that now sleep beneath the clods of the valley will be there, and we shall be there, if faithful, and help crown our blessed Master.

It is glorious to anticipate the coming of that day, but how much more blessed it will be to enjoy the fruition of this blessed hope. Then we can sing, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" We cannot sing that while our loved ones are sleeping in the earth. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." This corruptible will put on incorruption, and this mortal will put on immortality. This is the Bible hope;—the hope of the apostles and prophets, and all the early fathers.

There is a theory that we get our reward when we die; but it is not Bible, and I shall use it as did Justin Martyr when in dialogue with Trypho. He said, "If, therefore, you fall in with certain who are called christians, who confess not this truth, but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that immediately when they die, their souls are received up into heaven, avoid them. The Bible teaches that there will be a resurrection of the flesh, and a thousand years in the city of the New Jerusalem, built and enlarged and adorned according to the prophets. Thus, therefore, those that are of faith are blest with faithful Abraham; and the same are the children of Abraham. God repeatedly promised the inheritance of the land to him and his seed; but they have never enjoyed any inheritance in it. They will receive it at the resurrection of the just. Jesus said, "Blessed are the meek, for they shall inherit the earth." The Psalmist says, "The righteous shall inherit the land and dwell therein forever."

Now to my mind it is impossible for these passages to have a fulfillment unless there be a resurrection from the dead.

Some say that it makes no difference what we believe, if we are sincere in that belief. I think it will make a great difference whether we believe the words of inspiration or man's theory. The prophet Isaiah says, —"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." This will take place when the New Jerusalem comes down from God out of heaven. This is to be the capital of the new earth, and the home of the righteous.

I mean to be there—God helping me—and claim my mansion, and receive a crown of life, and live forever.

Portland, Me.

NO PLACE FOR THE ENDLESS SUFFERING OF THE LOST.

C. H. SHEPHERD.

The wicked are to be punished for their sins. The punishment is death. Everlasting death they will receive—the reward for their deeds in the earth. "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11: 37.

The righteous are to live and reign with Christ forever on the earth. It follows that the wicked must first be rewarded, in order for Christ and his saints to possess the earth. Therefore it is certain the earth will give them no place for endless suffering. We have sufficient proof, also, from the Word of life, that there is no other place in the universe for them. The Psalmist says, —"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand *there are* pleasures forever more." Again, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 7-10.

The presence of the Almighty fills the immensity of space. Where, then, can endless suffering exist? "For in the presence of the Lord is fulness of joy, at his right hand there are pleasures forever more."

Not only shall the righteous live eternally, by the wonderful love and mercy of the Most High, but the death of the wicked will also be demanded by it.

All praise to him who sitteth upon the circle of the earth,—who one day will look over his vast empire, and nowhere discover suffering; but all will be joy and happiness.

Melvin Village, N. H.

THE SAVIOR'S BITTER AGONY.

H. P. SIKES.

"And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Luke 22: 44.

How great were our Redeemer's sufferings! Alas! my callous, unbelieving heart can have little realization of such terrible agony. Sometimes we think our trials are great, but what are they compared to his? Be ashamed, O my soul, that you should ever shrink from trial or suffering! Let them be patiently endured for Jesus' sake.

"Sweat, as it were great drops of blood." Perhaps some human beings may have been so weighed down with distress and sorrow as to cause perspiration; but what son or daughter of Adam ever experienced anguish deep enough to cause such sweat as this? O, what a depth of agony! Imagination tires when we try to fathom it. Even our divine Redeemer received the assistance of an angel to help him bear this terrible burden. What love he must have possessed to constrain him to be willing to go through such an awful scene! O, how great was the cost of man's salvation!

How insignificant do our own petty trials appear when placed beside those of our dear Redeemer. My brother, my sister, are your trials severe? Does your cup of sorrows seem to run over? Then look at them in comparison with those of your Savior, and they will dwindle away to a mere speck. Let us often make such comparison; it will do us good. Remember, it is written, "If we suffer with him, we shall also reign with him."

And why must the Lamb of God endure such awful agony? Alas! so despairing was our case, so wretched and hopeless our condition, that nothing short of this would save us. So strong the love of sin in our hearts, so naturally bent upon our own destruction are we, and withal so great are the machinations of the arch deceiver, that it takes the life-blood of the Son of God himself to redeem us. And love constrained him to do all this. Then what ardent love should we render in return. And what implicit, child-like confidence or faith should we repose in him. Well might the apostle say, "He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things." Surely, if my dear Redeemer could voluntarily undergo such untold agony for me, he will do anything else that he has promised.

Northfield, Mass.

THE SONG OF A TIRED SERVANT.

One more day's work for Jesus—
One less of life for me!
But heaven is nearer,
And Christ is dearer
Than yesterday, to me.
His love and light
Fill all my soul to-night.

One more day's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak his beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

One more day's work for Jesus;
Sweet, sweet the work has been
To tell his story,
To show the glory
Where Christ's flock enter in.
How it did shine
In this poor heart of mine.

One more day's work for Jesus;
In hope, in faith, in prayer,
His word I've spoken,
His bread I've broken
To souls faint with despair;
And bade them flee
To him who hath saved me.

One more day's work for Jesus,
Yes, and a weary day,
But heaven shines clearer,
And rest comes nearer,
At each step of the way;
And Christ is all;
Before his face I fall.

O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for him looks sweet.
Lord, if I may,
I'll serve thee more another day!—*Ex.*

"JUDGE NOT."

J. H. WHITMORE.

The errors of our fellow men do not in most cases call for the unmeasured denunciation and relentless severity that we are quite too apt to inflict upon the men who have committed them. An error, whether intentional or otherwise, is always a mistake. What can be plainer than the fact that a perfect man in every respect is incapable of making mistakes? But we all make mistakes; therefore we are all imperfect. Again, what can be plainer than that a perfect judgment requires on the part of the judge not only a perfect knowledge of what exact justice in each case demands, but also a thorough acquaintance of the motives, history and character of the person judged, together with a complete understanding of all his surroundings? But these requirements none of us possess; therefore we can never give a perfect judgment of men.

All human judgments therefore being necessarily imperfect, it is certain that every time we judge a man we are unjust to him, and an injustice to him is also an injustice to ourselves. As judges we are constantly making mistakes. We judge with the relentless severity of Draco, or with the leniency of some among the moderns who say that no man is blameable for anything that he may do or say. Let any one carefully read and solemnly consider the first five verses of the seventh chapter of Matthew, before he judges his brother man.

It may be asked, "Are we not then to judge any one?" No. Let us answer boldly, "No, we are not to judge men." But let me not be misunderstood. Though we are not to judge *men*, yet we may judge of their actions. In other words, we may, indeed we *must* judge of abstractions, of acts, by some standard of right and wrong. This right to judge of men's actions grows out of the necessity of our judging and knowing good and evil. The argument against judging men is not composed solely of the reason that we are necessarily imperfect judges, because a similar reason might be urged against our doing or saying anything; for it is obvious that we neither say nor do anything perfectly. None of our senses or powers are perfect. We never see anything exactly as it is, either with our physical or mental eye. But this is no good reason for not trying to see. But judging men as to their moral or religious standing is entirely different from anything else in the world. What a man does, his act, may be, perhaps must be, absolutely good or evil; but it is impossible that the doer of the deed should be as the deed itself, either wholly good or wholly bad. So that when we judge that a man is absolutely bad because some act of his is absolutely bad, we do him the grossest injustice.

A man is what his character is. But character is not made up of any single quality, nor is it shown by any single act. The motives or hidden springs of action, hidden from human eyes, are of the essence of character, and essential to its being understood. For instance, a man in passing a beggar hands him a silver dollar. The poor man, grateful for this unusual gift at once says, What a good man! how benevolent, how kind, how generous! And yet this man whom the beggar pronounced to be so good may have stolen a thousand dollars within a week, or cheated some poor orphan or widow of a large sum; and perhaps it was with the thought of assuaging the feelings of remorse that he gave the pittance to the beggar. The act did not prove that the man was either good or benevolent; though the dollar did the beggar just as much good as though it had been given with the purest motives. An act, in its immediate results at least, is in no wise affected by the motives which prompted it. A gun accidentally discharged may be as fatal to one's dearest friend as though it had been purposely aimed and discharged by an assassin.

"But," it may be asked, "did not our Savior say, "By their fruits ye shall know them"? Yes, but he did not say, By their actions ye shall judge men. He said, "Judge not." Knowing men, or forming an opinion of them from what they do, is not wrong; because we cannot help having opinions of mens' capacities and morals from what they do. Besides, men usually judge prematurely. They do not wait for the fruit; they judge by the blossom. The verdict of posterity is usually more just than that of one's contemporaries. We are all more or less ignorant, prejudiced, one-sided and selfish in our judgments.

Our Savior in speaking of false prophets said, "By their fruits ye shall know them." If a man predicts that a certain event will take place at a certain time, and the time passes and the event does not take place, then the prediction was a false one, and the prophet was a false prophet. But though we may know that he has proved himself a false prophet, we should not be justified in judging that he was a bad and wicked man. Possibly his motives were pure. If so, though his prophecy proved false, and he was false *as a prophet*, yet he was not false as a man or as a christian.

Let us remember the admonition of the Master, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." Luke 6: 36.

If we harshly judge and condemn men, we shall not only be unjust to them, but we shall ourselves become harsh, censorious, and unloveable. The merciful shall obtain mercy. Better that we should be deceived, than that we should condemn unjustly. "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." *Paul.* Let us be sure to keep our own garden clear of weeds, our own eyes clear of beams; and in proportion as we do this honestly and intelligently, shall we learn to do justly, to love mercy, and to walk humbly with our God.

Gloversville, N. Y., March 5th, 1874.

LETTER FROM SR. M. M. EASTMAN.

My mother, Mrs. Mary Clark, died in Landaff, N. H., Feb. 3d, 1874, aged eighty-two years. She was a consistent Bible christian for over sixty years. She belonged to the Methodist church, but loved the doctrine of Christ's coming, and enjoyed reading the *Crisis*. She did not appear to have any disease, but she often said to people, "The lamp has about burned down." Though she loved life, yet she was willing to die; and when asked if she felt fully ready, she replied with earnestness, "*Why, yes.*" She commenced failing about the middle of Dec. last, and slowly sank away, dying so easy we could hardly tell when she was gone. Her blessed hope imprinted a calm, peaceful expression upon her face, just as her life had always been. I never heard her express her faith about the state of the dead, till a short time before she died; when she said to an aged Methodist sister, "I believe we sleep till the resurrection."

Many of our Advent ministers, who came here to preach, fed her soul with the meat she loved. I am sure of this; and she wanted me to read to her as long as she had strength to hear. We feel deeply the loss of one of the best mothers with whom children were ever blest. While we stood over that lone grave, the sun shining so brightly into the narrow house in which the loved form was so soon to be shut up in darkness and silence, we thought, O, how terrible is death! But a little beyond is a glorious light; for Christ is soon coming to destroy Death. God's Word reveals a glorious resurrection from the dead. Isaiah, the prince of all the prophets, touched with inspiration from the Almighty, breaks out,—"Thy dead men shall live; together with my dead body shall they arise." Jeremiah looked down through the vista of time, and heard a voice of "lamentation and bitter weeping. Rachel weeping for her children, refused to be comforted for her children because they were not." "Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears; . . . they shall come again from the land of the enemy." In Matt. 2: 17, we have a record of the fulfillment of Rachel's weeping; but the last part is to be fulfilled when Christ comes and brings these children, whom Herod slew, and all who sleep in Jesus, from the land of the enemy; and as surely as the lamentation and bitter weeping has been fulfilled, so surely will the last part be fulfilled. Every christian should be comforted by this assurance.

God's inspired patriarch Job said,—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and not another." Job was not here when the Son of God trod the earth, and he must be resurrected to see him in his *flesh*, when his Redeemer stands upon the earth in the latter day. The weeping sister Martha said to Jesus, "I know (like Job she was confident) that he [Lazarus] shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And to give a proof of his almighty power and ability to raise the dead, he restored the dead brother to life and to his weeping sisters. Can we doubt Jesus' words?

Jesus says, "When thou makest a feast, call the poor, the maimed, the lame, the blind; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

Says Paul,—"Why should it be thought a thing incredible with you, that God should raise the dead?" Paul might have said, "O fools, and slow of heart to believe," when Christ has demonstrated the fact in raising Lazarus and the widow's son.

Again Jesus says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; *neither can they die any more.*" Comforting thought! "Death can have no more dominion over them." In view of those Jesus had raised, he said "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Paul says,—"Behold I show you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory." We have no immortality till the last trump shall sound. Blessed day! haste, O haste thy dawning! Methinks I hear an echo—"It is coming, coming speedily." In this argument he says, "But if there be no resurrection of the dead, then is not Christ raised. . . . . Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, *your faith is vain*, ye are yet in your sins. Then they also which are *fallen asleep* in Christ are perished." This is not much like modern theology. We never hear a word about the resurrection at many funerals. What a sad departure from the teaching of Christ and his apostles!

Paul says, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." He also says—"I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord *himself* [not his spirit] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

David said, "Then shall I be satisfied when I awake with thy likeness." In his thirty-seventh Psalm he gives us a clear view of the inheritance of the saints. In that one Psalm he tells us six times that the righteous shall inherit the earth, and dwell therein forever. Jesus confirms this when he says—"Blessed are the meek, for they shall inherit the earth." When he gathers all nations for the final separation, he says to the good, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In Dan. 7: 27 we read,—"And the kingdom, and dominion, and the greatness of the kingdom *under* the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." God told Daniel, after that great image had passed down into its divided state, representing ten kings,—the divided state of the Roman empire,—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This harmonizes with David,—"Their inheritance shall be for ever."

This will be at the time when God gives to his Son the heathen for his inheritance, and the uttermost part of the earth for his possession; and says to him, "*Thou* shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." This does not look like the conversion of the world. Christ says it shall be as it was in the days of Noah and Lot. Paul says—"When they shall say, Peace and safety, then sudden destruction cometh upon them." Our ears are often saluted by ministers, who, amid all this confusion, darkness, corruption and apostasy, with a multitude of glaring signs as clearly indicating the coming of the Lord, as the red sky in the east indicates foul weather, are prophesying peace and safety for an apostate church and wicked world;—thus plainly contradicting God's Word.

In view of this terrible tide of wickedness and infidelity, my daily prayer is, "Let thy kingdom come." "Even so, come, Lord Jesus, and come quickly."

Landaff, N. H.

"WHAT SAITH THE LORD?"

Of the dominion of Canada, I mean, upon the subject of disturbing "any assemblage of persons met for religious worship"? A wholesome law, and one that ought to be known, at least by those careless persons who are liable to disturb meetings by sheer accident, and so come in unawares for the penalty.

In the 4th and 5th of Victoria, chap. 27, the law is found as follows:—"And be it enacted, that if any person shall willfully disturb, interrupt, or disquiet any assemblage of persons met for religious worship, by profane discourse, by rude or indecent behavior, or by making a noise, either within the place of worship, or so near it as to disturb the order or solemnity of the meeting; such person shall, upon conviction thereof, before any Justice of the Peace, on the oath of one or more credible witnesses, forfeit and pay such a sum of money, not exceeding five pounds, as the said Justice shall see fit." And in default of payment within a specified time, be imprisoned in in the district jail, not exceeding one month.

Such a law upon the Statute Book of a country is a tribute to Christianity; and other countries than our "Dominion" have similar stringent laws,—all countries where God is scripturally worshiped, and the equal rights of the citizens are regarded and duly protected. We have much to thank God for, since by his mercy and providence he has caused the body politic to secure our rights of property and conscience. We are not living in a "martyr age," but in an age of lax theology, of coldness and inexcusable indifference; in an age of "perils," an age of superabounding wickedness. Let us fear God, honor the King, Queen, or President, as the case may require; obey duly constituted authority, that we may lead peaceable lives in all godliness and honesty; for this is good and acceptable in the sight of God. C. P. DOW.

WERE WRONGS RIGHTED.

If stolen money, like laying hens, could cackle, what a racket there would be in some men's pockets and premises. If stolen goods, like chanticleer, could only crow, how many persons would be broken of their rest and kept awake by night. If the hire of laborers kept back by fraud could talk, what braying would din some employers' ears. If the wrongs of the widow and the orphan could speak, how many unjust ones would be continually troubled by the ringing of voices in their ears, saying, "Give us our rights." If some lordly mansions, reared by ill-gotten gains, could articulate, many a stone would cry out of the wall, and many a brick and beam from the timber would answer it: "Woe to him that procureth wicked gain for his house, that he may establish his nest on high."

If all things unfairly gotten and wrongly detained could be set free and remanded to their rightful owners, what a wonderful exodus would there be from house to house, from person to person, from purse to purse, from capital to labor, from labor to capital. If some "spirit medium" going from house to house could enter all the parlors and chambers—plain and princely—whose furniture was bought with other men's money, and could set the several articles in motion—each in the direction of its rightful owner—what a movement there would be among the mirrors, what a rattling among the silver plate, knives, forks and spoons; what bustling of chairs and tipping of tables; and would not many a bed take up itself and walk?

If evil spirits, at the present day, could enter into the various forms of property gotten by fraud, some things besides swine would rush into the sea! Many a fat, fancy horse—in the carriage or under the saddle—would, I ween, make its way rapidly down "the steep" and choke rider and all in the depths!

"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." It is a great thing to have a conscience void of offence toward God and man; a great thing to be able to say, I have wronged no one, corrupted no one, defrauded no one.—*Christian Union.*

CONFORMITY TO THE WORLD.

To this vile world be not conformed, in holy writ we read;
We find no license to adorn, where there exists no need.
Shall we for naught spend time and means, but like the world t' appear?
And yet profess that we have done with all things needless here?
We must account for what we spend in all this extra show;
And whose approval shall we gain? Not that of God, we know;
Nor yet the world's; its just remarks reproach us for the same;
So we add naught in heaven or earth, by this, to our good name.
The bands of velvet, taste, and braid, but for a moment please;
And can we ask the Lord to bless while working over these?
Says one, "I feel reproved for this." Would you if it were right?
True freedom we can only find while walking in the light.
By thoughtless wandering from the light we fall into the snare;
But conscience will, if we'll obey, all condemnation spare.
We give our souls the wounds they feel, by self-indulgence here;
Self-conquest is the only path unto a holier sphere.
By this keen process let us be refined, exalted too,
And with the King of kings at last the city's gates go through.
Our height of glory there will be as here our works have been;
Each self denying act of love will be rewarded then.
—*Selected by* H. H. H.

MY EXPERIENCE.

R. T. ELDRIDGE.

For the encouragement of any of God's afflicted children who may read these lines, I will relate a little of my experience and God's dealings with me.

In the year 1849, though young, I became weary of the transitory joys of earth, and gave my heart to God; and in return received the pardon of my sins, with the assurance that my name was written in the Lamb's book of life. I was enabled to "rejoice with joy unspeakable and full of glory"; and for four years I was permitted to meet with God's children in the sanctuary, and labor in my blessed Master's cause. But that privilege I was not long to enjoy; for God, in his infinite wisdom, saw fit to lay his afflicting hand upon me, and I was stricken down by disease from which I have never recovered. Although my sufferings have at times been somewhat alleviated, yet I am still a sufferer. But in all these years of deprivation, God's grace has wonderfully sustained me. The Lord has been a present help in every time of need. Often has my heart been cheered by the thought that the bitter cup from which I have been obliged to drink was presented by the kind and loving hand of my heavenly Father, who does not willingly afflict his children. And to-day I can testify that the religion of Christ is perfectly adapted to the wants of the soul, both in prosperity and in adversity. I am rejoicing in the hope of a blissful immortality beyond the grave. I am looking forward with blessed anticipation to the glorious appearing of my Savior, who shall change these frail mortal bodies, and fashion them like unto his most glorious body. How transporting the thought that in that bright and beautiful home, which the Savior has gone to prepare for his faithful children, sickness, sorrow, pain or death can never enter. I love the Word of God. Precious treasure! Great is the consolation derived from the promises contained therein.

The Lord has been my burden-bearer, and I will trust him still. By the kindness of a good brother, I have of late been permitted to peruse the columns of the *Crisis*, and very highly do I prize it as it comes laden with the rich truths of the Bible. I receive various other religious papers, but none are so highly valued by me as the *Crisis*.

To the Editors, and those employed in its publication, I would say, Go on, dear brethren, in your noble work of spreading scriptural truths and winning laurels for your Master; and great will be your reward. Although your hearts may often be cheered by the testimonies of those who have been blest through your instrumentalities, yet eternity alone can reveal the vast amount of good you have accomplished. I ask the prayers of God's children that my faith fail not, and that I may have my lamp trimmed and burning, ready to go in to the marriage supper of the Lamb.

Chatham Mass., Feb. 27th, 1874.

Gems.

— Some hearts, like evening primroses, open most beautifully in the shadows of life.

— He who does evil that good may come, pays a toll to the devil to let him to heaven.

— Do not dread possible worldly trials; perhaps they will never come, and if they do, God will strengthen you.

There is nothing like a broken and contrite heart to teach us our need of prayer.

— There are two sorts of trials, the one of God's sending, the other of our own making. The former are wisely sent, but we must expect to suffer under those we bring upon ourselves.

— Drunkenness is a pair of spectacles to see the devil and all his works.

— Repentance without amendment is like pumping without stopping the leak.

— Let a christian's character be such that those cannot fail to admire it who live with him in his home.

— Whoever would be a pardoned sinner, must be first made a penitent sinner.

— There will be no need to teach a man to be virtuous, if God has made him holy.

— Children of God, like lillies of the valley, flourish best in lowly situations.

— When the multitude applaud, you should inquire what wrong you have done.

— Conformity to the divine will, is one of the desires always uppermost in a believers prayer.

— We make a wrong use of the Bible when we cannot bless God for its commands.

ADVICE TO MINISTERS.

The following excellent advice to ministers, by Prof. Finney, is worthy of a careful consideration by all who are engaged in preaching the gospel. Prof. F. is a man of very extensive experience and observation, who has had remarkable success as a minister of Christ, and is especially qualified to give advice to others. M. G.

PREACHER, SAVE THYSELF.

I am not going to preach to preachers, but to suggest certain conditions upon which the salvation promised in this text may be secured by them.

1. See that you are constrained by love to preach the gospel, as Christ was to provide a gospel.

2. See that you have the special endowment of power from on high, by the baptism of the Holy Ghost.

3. See that you have a heart, and not merely a head call to undertake the preaching of the gospel. By this I mean, be heartily and most intensely inclined to seek the salvation of souls as the great work of life, and do not undertake what you have no heart to.

4. Constantly maintain a close walk with God.

5. Make the Bible your book of books. Study it much, upon your knees, waiting for divine light.

6. Beware of leaning on commentaries. Consult them when convenient; but judge for yourself, in the light of the Holy Ghost.

7. Keep yourself pure—in will, in thought, in feeling, in word and action.

8. Contemplate much the guilt and danger of sinners, that your zeal for their salvation may be intensified.

9. Also deeply ponder and dwell much upon the boundless love and compassion of Christ for them.

10. So love them yourself as to be willing to die for them.

11. Give your most intense thought to the study of ways and means by which you may save them. Make this the great and intense study of your life.

12. Refuse to be diverted from this work. Guard against every temptation that would abate your interest in it.

13. Believe the assertion of Christ that he is with you in this work always and everywhere, to give you all the help you need.

14. "He that winneth souls is wise;" and "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given" "But let him ask in faith." Remember, therefore, that you are bound to have the wisdom that shall win souls to Christ.

15. Being called of God to the work, make your calling your constant argument with God for all that you need for the accomplishment of the work.

16. Be diligent and laborious, "in season and out of season."

17. Converse much with all classes of your hearers on the question of their salvation, that you may understand their opinions, errors, and wants. Ascertain their prejudices, ignorance, temper, habits, and whatever you need to know to adapt your instruction to their necessities.

18. See that your own habits are in all respects correct; that you are temperate in all things—free from the stain or smell of tobacco, alcohol, drugs, or anything of which you have reason to be ashamed, and which may stumble others.

19. Be not "light-minded," but "Set the Lord always before you."

20. Bridle your tongue, and be not given to idle and unprofitable conversation.

21. Always let your people see that you are in solemn earnest with them, both in the pulpit and out of it; and let not your daily intercourse with them nullify your serious teaching on the Sabbath.

22. Resolve to "know nothing" among your people "save Jesus Christ and him crucified;" and let them understand that, as an ambassador of Christ, your business with them relates wholly to the salvation of their souls.

23. Be sure to teach them as well by example as by precept. Practice yourself what you preach.

24. Be especially guarded in your intercourse with women, to raise no thought or suspicion of the least impurity in yourself.

25. Guard your weak points. If naturally tending to gayety and trifling, watch against occasions of failure in this direction.

26. If naturally sombre and unsocial, guard against moroseness and unsociability.

27. Avoid all affectation and sham in all things. Be what you profess to be, and you will have no temptation to "make believe."

28. Let simplicity sincerity, and christian propriety stamp your whole life.

29. Spend much time every day and night in prayer and direct communion with God. This will make you a power for salvation. No amount of learning and study can compensate for the loss of this communion. If you fail to maintain communion with God, you are "weak as another man."

30. Beware of the error that there are no means of regeneration; and, consequently, no connection of means and ends in the regeneration of souls.

31. Understand that regeneration is a moral, and, therefore, a voluntary change.

32. Understand that the gospel is adapted to change the hearts of men, and in a wise presentation of it you may expect the efficient co-operation of the Holy Spirit.

33. In the selection and treatment of your texts, always secure the direct teaching of the Holy Spirit.

34. Let all your sermons be heart and not merely head sermons.

35. Preach from experience, and not from hearsay, or mere reading and study.

36. Always present the subject which the Holy Spirit lays upon your heart for the occasion. Seize the points presented by the Holy Spirit to your own mind, and present them with the greatest possible directness to your congregation.

37. Be full of prayer whenever you attempt to preach, and go from your closet to your pulpit with the inward groanings of the Spirit pressing for utterance at your lips.

38. Get your mind fully imbued with your subject, so that it will press for utterance; then open your mouth, and let it forth like a torrent.

69. See that "the fear of man that bringeth a snare" is not upon you. Let your people understand that you fear God too much to be afraid of them.

40. Never let the question of your popularity with your people influence your preaching.

41. Never let the question of salary deter you from "declaring the whole counsel of God, whether men will hear or forbear."

42. Do not temporize, lest you lose the confidence of your people, and thus fail to save them. They cannot thoroughly respect you as an ambassador of Christ, if they see that you dare not do your duty.

43. Be sure to "commend yourself to every man's conscience in the sight of God."

44. Be "not a lover of filthy lucre."

45. Avoid every appearance of vanity.

46. Compel your people to respect your sincerity and your spiritual wisdom.

47. Let them not for one moment suppose that you can be influenced in your preaching by any considerations of salary, more or less, or none at all.

48. Do not make the impression that you are fond of good dinners, and like to be invited out to dine; for this will be a snare to you, and a stumbling-block to them.

49. Keep your body under, lest, after having preached to others, yourself should be a castaway.

50. "Watch for souls as one who must give an account to God."

51. Be a diligent student, and thoroughly instruct your people in all that is essential to their salvation.

52. Never flatter the rich.

53. Be especially attentive to the wants and instruction of the poor.

54. Suffer not yourself to be bribed into a compromise with sin by donation parties.

55. Suffer not yourself to be publicly treated as a mendicant, or you will come to be despised by a large class of your hearers.

56. Repel every attempt to close your mouth against whatever is extravagant, wrong, or injurious amongst your people.

57. Maintain your pastoral integrity and independence, lest you sear your conscience, quench the Holy Spirit, forfeit the confidence of your people, and lose the favor of God.

58. Be an example to the flock, and let your life illustrate your teaching. Remember that your actions and spirit will teach even more impressively than your sermons.

59. If you preach that men should offer to God and their neighbor a love service, see that you do this yourself, and avoid all that tends to the belief that you are working for pay.

60. Give to your people a love service, and encourage them to render to you, not a money equivalent for your labor, but a love reward that will refresh both you and them.

61. Repel every proposal to get money for you or for church purposes that will naturally disgust and excite the contempt of worldly but thoughtful men.

62. Resist the introduction of tea parties, amusing lectures, and dissipating sociables, especially at those seasons most favorable for united efforts to convert souls to Christ. Be sure the devil will try to head you off in this direction. When you are praying and planning for a revival of God's work, some of your worldly church members will invite you to a party. Go not, or you are in for a circle of them, that will defeat your prayers.

63. Do not be deceived. Your spiritual power with your people will never be increased by accepting such invitations at such times. If it is a good time to have parties, because the people have leisure, it is also a good time for religious meetings, and your influence should be used to draw the people to the house of God.

64. See that you personally know and daily live upon Christ.

BY AND BY.

When wearied with life's journey,
And we often wish to die,
O let us all remember
There is rest by and by.

Sailor, the ship's deck pacing,
Without one star in the sky,
You soon will reach the harbor,—
There is rest by and by.

Pale woman at your stitching,
Who often grieve and sigh,
Remember, at your labor,
There is rest by and by.

Lone mother, by the bedside
Of your boy who soon must die,
There is an end to sorrow;
There is rest by and by.

Our task will soon be over;
Oh, swift the moments fly;
Let all of us remember
There is rest by and by.

"IN THE SWEET BY AND BY."

"In the sweet by and by" is a sweet, sweet song, gushing forth from hearts filled with joy and gladness in anticipation of the eternal spring-time and the dawn of the brighter day when the darkness of earth shall have passed away and the long looked-for kingdom of Shilo shall come.

"In the sweet by and by" there are beautiful flowers and sweet singing birds. Our hands may grasp the one, and our ears catch the sweet warblings of the other. Yes, for all the good—the ransomed and redeemed—there is a "sweet by and by," and they shall come to Zion with songs, and palms, and with crowns of glory on their heads. Be of good cheer, then; for when the hills and vales of time are all passed; when the cares and disappointments of life are all over; then there is the place, and the rest, and the glory unfading, appointed of God. O glorious inheritance, cleansed from sin! homestead, over whose roof is no darkening shadow or even cloud, and over whose threshold no voice of sorrow shall ever be heard, built upon the eternal hills, and standing amid the spires and pinnacles of celestial beauty, and among the palm-trees of the "city of foundations" from on high! all those who love the appearing of the Lord Jesus Christ shall rest beneath thy shadows and bask in thy glories, in the "sweet by and by."—*Ex.*

THE POWER OF TRACTS.—A popular writer says "It is my conviction that more will have to be done through the press. Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, teachers of all classes, the benefactors of all lands."—*Wayside.*

PRAY RIGHT UP.—Some years ago a slave in Virginia, named Jack, was remarkable for his knowledge of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness.

A professing christian, a white man, who was of a very different temperament, once said to him:

Jack, you seem to be always happy. I wish you would tell me how you manage to keep steadily in this blessed frame of mind."

"Why, massa," replied Jack, "I just fall flat on the promise, and I pray right up!"

How many desponding christians there are who might profit by these words of the happy slave, now a freedman?

"WHY do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigusmund." "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply. Kindness is the best weapon with which to kill an adversary.

THE seed sown will never spring up unless it is watered by prayer. I heard a man once say of his minister, "I love to hear him preach, because his preaching always causes me to pray."—*Rowland Hill.*

HOME AND HEALTH.

THE HUMAN MOUTH.

The mouth was doubtless originally designed for a two-fold purpose only; the first, to receive and masticate the food calculated to nourish the body; the second, to give utterance to the sentiment, and convey the ideas of the inner and true man to the outer world, by producing articulate sounds. It is composed of two lips, thirty-two teeth, upper and lower maxillary bones, one palate, two cheeks, and a tongue. It is also supplied with three salivary glands on each side. These glands furnish the only needful drink for our food, and of a quality, too, which is best adapted, in every respect, for the work of digestion. Hence, we should masticate or chew our food well, and give it time to mix with the fluids of the mouth, and drink but little of any kind of fluids while eating.

The mouth is so endowed as to enable it to break up and refine the food, the tongue throws it about, the teeth grind it, the palate and tongue taste it, and will not allow anything to pass this point unless it is of a proper kind, and properly prepared to enter into the *sanctum sanctorum* of the human constitution. Unless the sentinel station here is overpowered by main force, and an unnatural substance introduced, the working of the bodily functions will be conducted in perfect harmony. Nature has also intended that the mouth should rest between the hours of eating, so that the glands have time to gain strength, and prepare to conduct the next meal.

Drinking water, or talking, disturbs the glands of the mouth but little. Place, however, tobacco, or any other nauseous substance, in the mouth immediately after meals—as many unwisely do—and you keep up a constant working of those glands, and by-and-by they are prostrated, and the food must be washed down by drinks, thus depriving the stomach of the necessary fluids of the mouth to assist in digesting the food, forcing too much work upon the stomach, until its function is impaired, and dyspepsia is the result.—*Health Reformer.*

ENGLISH CHILDREN.

The new-born English aristocrat receives, as soon as born, a little bed with a hard mattrass. From its earliest age it is taken, warmly wrapped, into the fresh air. After the first year, its meals are reduced to three, and this rule is so unchangeable that no child thinks of requiring anything more. After breakfast it remains several hours in the open air, and then sleeps. The whole afternoon is passed outside. From earliest childhood, the children of the aristocracy have the extremities clothed in the warmest manner. Never are English children intrusted to the care of a young nursery maid, but to an elderly, experienced person, under whose direction they constantly are.

As soon as the young girl goes to school, the carriage of the head and shoulders becomes an object of attention, and under no circumstances is she permitted to sit otherwise than upright. "My child grows but once," says an English mother, "and therefore nothing is so important as her physical development." Everything else can be acquired later. An English child rises at seven, breakfasts at eight, dines at one, sups at seven, and at nine o'clock goes to bed. Until twelve years of age, it passes the greater part of the day in the open air, with only about four hours' mental work. An English maiden, at eighteen, is fresh and blooming as a rose, with light step, and eyes beaming with pleasure and life.

Of course, the life of gay society undermines to some extent what the early training has accomplished; but the sensible physical education of the first years leaves permanent effects, and the English woman remains equal to the duties of life and the requirements of wife and mother. If she does not continue perfectly well, she retains enough health to be ever beautiful.

One sees in Great Britain ladies of sixty with complexions fairer than those of our youngest maidens, and whose hair, though silvered, is yet abundant and handsome.—*Galaxy.*

CURE FOR LOCK-JAW.—A correspondent of the *Scientific American* recommends turpentine as a cure for lock-jaw. He says: "Let any one who has an attack of lock-jaw take a small quantity of turpentine, warm it, and pour it on the wound, no matter where it is, or of what nature it is, and relief will follow in less than one minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel with it and spread the flannel on the throat and chest, and in very severe cases, three to five drops on a lump of sugar may be taken inwardly.

PROF. GILMAN says, "The application of opium to the true skin of an infant is very likely to produce death;" and "a single drop of laudanum will often destroy the life of an infant." Thousands of infants are slaughtered by the use of opium in its various preparations, such as morphine, laudanum, paregoric, soothing syrups, and cordials. Parents, if you love your children, give them none of these things.

PROTECT CHEST AND SHOULDERS.—Exposing the lungs by inadequate shielding of the chest and back from the cold is too generally practiced, especially among the ladies. To cover the chest alone, most carefully, is not enough; there should be thick covering between the shoulders.

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 960. BOSTON, WEDNESDAY, MARCH 22, 1874. VOL. XXXVIII.---NO. 25.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

JESUS, MY REDEEMER, LIVES.

Jesus, my Redeemer, lives,
Christ, my strength, is dead no more;
In the strength this knowledge gives,
Shall not all my fears be o'er;
Calm, though death's long night be fraught
Still with many an anxious thought?

Jesus, my Redeemer, lives,
And his life I once shall see;
Bright the hope this promise gives,
Where he is I too shall be.
Shall I fear then? Can the Head
Rise and leave the members dead?

I shall see him with these eyes,
Him whom I shall surely know;
Not another shall I rise,
With his love this heart shall glow;
Only there shall disappear
Weakness in and round me here.

Body, be thou of good cheer,
In thy Savior's care rejoice;
Give not place to gloom and fear,
Dead, thou yet shalt know his voice,
When the final trump is heard,
And the deaf, cold grave is stirred.

Laugh to scorn, then, death and hell;
Laugh to scorn the gloomy grave;
Caught into the air to dwell
With the Lord who comes to save,
We shall trample on our foes,
Mortal weakness, fear, and woes.

—*From the German.*

CONSOLATION.

"Brethren, concerning them who are asleep, ... comfort one another."—1 THESS. 4: 13-18.

"Comfort one another." We are accustomed to say that the believer needs comfort, specially when suffering from affliction, bereavement, or persecution. But indeed there are no times in his history when the consolation which may be derived from the passage under review may not be suitable.

It contains the "consolation with which we are comforted of God." In it "Life and Immortality are brought to light. Let us open our hearts to welcome the things which are wrapped up in these gracious and prophetic words.

The Thessalonian Church seems to have been greatly approved by the apostle Paul; it was a pattern church; it embraced men who had turned from the servitude of "idols to serve the living and true God, and to wait for his Son from heaven." They were not waiting for what is termed the out pouring of the Spirit; not waiting for the fulfillment of predicted troubles, nor for the conversion of the world; but they were waiting for the Son of God, the Lord Jesus Christ; they knew that when he came from heaven their true dignity and happiness would commence, that Christ's waiting, watching, living saints would be changed.

But what of the dead? Paul meets their anxiety; he "would not have them ignorant concerning them who are asleep," and proceeds to make the following statements, viz.

1. That those dying in the faith, sleep in Jesus.

2. That those sleeping ones shall arise at the coming of the Lord in the air, and before the change of those then living.

3. That after their resurrection, the living waiting, watching ones, shall be caught up with them to meet the Lord in the air,—and

4. That those raised, and those changed, shall ever be with the Lord.

Other things are also implied which yield material for comfort. But these statements are emphatically made by the apostle as affording great consolation to the church. We will briefly examine them.

1. That those dying in the faith, sleep in Jesus. Such as by the operation of the word of the Lord, and through the power of the divine Spirit have become new creatures in Christ Jesus, have exercised repentance toward God and faith in our Lord Jesus Christ, have turned from the service of idols to serve the living and the true God; these also live in a watchful state, waiting for the coming of the Lord. But whilst the Lord tarries, they die. The Thessalonians died; all of them have long since fallen under the power of death; they are waiting for the Lord from heaven, they expected the angelic prophecy would have been fulfilled in their day. (Acts I: 11.) And multitudes have since their time lived a life of faith on the Son of God, lived praying, hoping, expecting, but Jesus did not come, and they died; and unless there be a resurrection, they have perished; the apostle clearly shows this. (1 Cor. 15: 18.) And if so it be with them, they are unconscious, for they are at least as though perished until the morning of the resurrection.

Is not this a legitimate conclusion? There can be no consciousness in anything which is as though it had perished. But there will be a resurrection. Yes; and it is because there must be a resurrection, that therefore they are said to be asleep. Beautiful figure, not spoken of the body; that absolutely perishes, and at the resurrection God will give a body as it pleaseth him. (1 Cor. 15: 38.) But the spirit "sleepeth;" at death, it is taken charge of by Jesus, as Stephen's was (Acts 7: 59); it returns to God who gave it, remains hidden in God with Christ, and is, though living,—as we are whilst in deep slumber during the night's dark hours,—unconscious, knowing nothing of aught that passes in the heavens or upon the earth, until recalled by the voice of Jesus. We are at death in the same state and condition as was Lazarus, of whom Jesus said, "Our friend sleepeth." Just such a sleep was that of Lazarus, as a heavy slumberer's after a long day's toil, unbroken by all the din and bustle that may perchance take place around, and at the moment of awaking like Lazarus, utterly ignorant of anything which had occurred during his slumber, and ready to take up life's action from the moment of that life's arrest by death. And so we may, on the great Master's authority, change the words and say, the believer does not die, he only sleeps.

Jesus died for us—he died, and this death he feared, not suffering; no, but death he feared, or perhaps more correctly we should say, the result of death; he feared to be left in a state of death, and "he cried with strong cries and tears, to him that was able to deliver," that he might not be left in death; not left to remain dead; and he was heard in that (thing which) he feared. For our sakes he placed himself under the law to which humanity was subject, put himself on a level with mortals; he who knew no sin "was made sin for us," took upon him our sins, was treated as a sinner on our account, became amenable to the law against sin—to the penalty of non-immortality, or death. But as the result of his life, which was an embodiment of God's righteous law, and of his death, which was the God-demanded atonement, and as the apostle adds, on account of his strong cries and tears, which were based upon his life, and the atonement which he was about to make; he was heard in that thing which he feared; and though he died, which he came to do, he was delivered out from death, and rose the conqueror, robbing the grave of victory, and taking the sting from death. He ascended, the Immortal One, with power to give immortality to whosoever believeth in him; and thus, when the christian dies, he does so knowing that he also shall be delivered out from death at the morning of the resurrection, and therefore in the mean time, he only sleeps—only sleeps—has entered a state of repose after life's toil—a state of safety from every foe; a state predictive of restoration at the commencement of the millennial day.

The doctrine of the Resurrection we have not now to prove. Paul has settled that question in his wonderful writing to the Corinthian church, in the fifteenth chapter of his epistle.

2. That these sleeping ones shall arise at the coming of the Lord into the air, and before the change of the living (v. 15; 16.) That the Lord Jesus is coming from heaven to earth, that he will remain for a while over the earth, and summon his saints to meet him there, and farther, that the time of such coming is now approximately near, is the aspect of sacred truth generally accepted by the readers of the *Rainbow*.

That the coming of the Lord does not mean death, we think to be clearly shown by the fact that the sleeping ones to whom the apostle alluded had died, and had not arisen, but were predicted so to do at the advent of the Lord.

The apostle alludes to the personal manifestation of Jesus to his saints at a time prior to the millennial age, for the early church hoped it would take place in their day. The Thessalonians were "waiting," and were full of anxious thoughts relative to those who had died; but Paul assures them that the dead saints must rise again before the living should be changed. And note well the fact; the apostle did not chide them for their expectation, or intimate that it was a premature hope which must be cut off; neither did he inform them that the world must be converted to Christ before he could come again, but only in his second epistle, did he warn them that they were not to consider the trials to which they were then subjected as indicative that the crisis was upon them, but showed that certain definite and worse troubles would befall the church before the manifestation of the personal Antichrist. All the teachings of Paul in this, and throughout the whole of his epistles, go to show that he thought the coming of the Lord might be near, and that all christians were justified in, and to be praised for, such expectation. See the conclusion of the first chapter of his first epistle to the Thessalonians, and also his commendation of the church at Corinth, that "they came behind in no gift, waiting for the coming of our Lord Jesus Christ," and this because "the testimony of Christ was confirmed in them." (1 Cor. 1: 6, 7.)

It would appear from the language of the apostle that those to whom he wrote were sorrowing, even as those might sorrow who had no hope; for whilst the Thessalonians knew that the living believers should be changed at the coming of their Lord, and at once enter upon the glory, and partake of the dignity of Christ, they seemed to think it possible that the dead might be left in the grave till the general resurrection; to all such erroneous surmises the apostle gives an emphatic negative, "he would not have them ignorant concerning them who slept,"—though a glorious truth that Jesus was coming, and that the living, watching ones, should be changed and raised into his glorious presence; yet, before they could be thus blessed, the dead must rise; those who had fallen asleep in Christ, must have the pre-eminence; "the dead in Christ shall rise first."

3. That after those sleeping ones have been raised from among the dead, the living, waiting, watching ones shall be caught up with them to meet the Lord in the air. (v. 17; 1 Cor. 15: 51.)

The testimony of the apostle is very clear upon this point also, and for this, the rapture of the church, they were waiting, they were "looking for that blessed hope, the glorious appearing of the great God and Savior of us, Jesus Christ." This is very blessed.

There are many believers who profess to realize pardon and acceptance in Christ, and find it in their hearts to serve the living and true God; but comparatively few see it to be their happy privilege to wait for his Son from heaven.

Many are waiting for the conversion of the nations, and misquoting and misunderstanding the prophetic word; are expecting the heathen to be given to Christ as his inheritance, as the subjects of his grace before he comes to reign.

Many are looking for the return of the Jews; the manifestation of Israel; the open showing and rule of the personal Antichrist.

But not so the Thessalonians; not so the Corinthians, who were God-gifted to "wait for his Son;" not so many of the Church of Thyatira, who expected the "Morning Star;" nor many of the Church of Sardis, who had not defiled their garments," and had to watch lest their Lord should come over them as a thief; and yet again, the Church of Philadelphia was on the alert, for they had a measure of divine strength, and kept Christ's word, and therefore to them the especial promise that because they had kept the word of his patience (had patiently done his will and waited for him), therefore he would keep them away from the hour of tribulation, which should come upon all the world to try them that (love to) dwell upon the earth—"love to;" such is the force of the Greek text.

How is it that so many professing attachment to Christ shrink from the thought of his return? Is it not because their hearts have yet too great affinity to earthly things? And from this, or from some other reasons, their faith in their own security is not strong? They are not grasping with firm tenacity that their acceptance and faith in the Lord Jesus, as God's unspeakable gift, with all the heart, renders them secure. They love not the sound of the Lord's second coming.

The Thessalonians knew they were delivered from the "wrath to come;" they were so, if we view these words—"the wrath to come"—as referring to the terrors of the second death; and they were so if we read these words as more consistently referring to the time of fearful tribulation which is yet to come upon the world. They were delivered from it, for if they should, as they did, fall asleep before the Master came, they were free from it; or if living at the time of Christ's coming, they would have, in consequence of their faith in Jesus, and the promise of their Lord, been called up to meet him in the air before that time of trial came; and knowing this, they patiently waited and watched, and whilst watching they fell asleep, and that falling asleep is to them the moment of awaking. How so? Because to them time ceased. Because they slumbered, and still slumber, in deep sleep. Their works have stopped; their thoughts have perished; they know nothing, and in accordance with Scripture, are conscious of no device, and no imagination. When they awake, they will know nothing of history from their day till ours, nor of the rise and fall of kingdoms, or the changing dynasties which have passed away; so that, virtually, to the true believer in Jesus, the day of death is the day of the Lord's coming. "Blessed are those servants whom the Lord when he cometh shall find watching;" and if they fall asleep, dying in the faith, whilst watching, they are also watched by the Omniscient and Omnipotent Redeemer, are accepted as his waiting ones; and when he comes into the air, to hurl thence Satan to the earth, and to welcome his watching ones into his presence, these, the slumbering ones, shall rise first. "Then we who are alive and remain shall be caught up together with them in the clouds." Yes; rapt up from the earth at some most unexpected moment. Watch!—*Rainbow.*

WHAT SHALL BE THE SIGN OF HIS COMING?

N. S. BRIAN.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory."—MATT 24: 30.

The question often arises in the minds of those who are looking for the appearing of the Savior, What will be the nature of the sign of his coming? Does the inspired Word show any light upon this subject? We believe it does. Christ said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The place here spoken of, Paul says, is "a city which hath foundations, whose builder and maker is God."

We believe when our Savior returns to earth he will bring this city with him. John says, "I saw the holy city, new Jerusalem, coming down from God out of heaven." We think the approach of this wonderful city, whose pearly gates, golden street, and walls of precious stones, the dazzling splendor of which will outshine anything this world has ever beheld, will be "the sign of the Son of Man in heaven." Then the tribes of the earth will mourn; and those who have been scoffing, and saying, "Where is the promise of his coming?" will suddenly find their lamps going out. They go to those who have long looked, in faith, for the coming of the heavenly Bridegroom, and with tears and entreaties they pray them for help. But it is too late. The Savior has left the mediatorial seat. No priest remains to plead the sacrifice. Then a voice shall be heard, saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The last trump sounds,—the dead arise. "Then we which are alive and remain, shall be caught up together . . . to meet the Lord in the air"; and then comes the fiery indignation and perdition of ungodly men. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37: 20.

"But we, according to the promise, look for a new heaven and a new earth, wherein dwelleth righteousness." When the earth is renewed, the curse removed, and the glory of God fills it, and the wilderness and solitary places made glad, then this great city comes down and becomes the metropolis of the new earth—the capital of God's everlasting kingdom.

Let us continue to pray, "Thy kingdom come," for this prayer, taught us by our Savior, will be answered, and that very soon. We live in the most grand and glorious, as well as the most critical period of the world's history. Let us watch, and keep ourselves pure and unspotted from the world; for we know not what hour our Lord may come. What a glorious day it will be for those who are truly ready, when the sign of the Son of man appears in the heavens. We can then say, Lo, this is our God; we have waited for him, and he will save us.

Kedron, Osage Co., Kansas.

SIGNS OF THE NEARING ADVENT OF CHRIST.

REV. HORATIUS BONAR.

(*Concluded.*)

7. *The spread of knowledge.*—"Many are running to and fro, and knowledge is increasing." Dan. 12: 4. Nor is it knowledge of one kind, but of every kind, secular and sacred. It is, however, for the former that this age is specially distinguished. And Satan is putting forth his utmost resources of power and craft thus to lead men at his will. "He is the prince of all knowledge, where God is not known; of all power where God is not acknowledged; the bright archangel of the natural man, revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, and natural humanity." Thus does he play his part in this last age. Under these radiant disguises, he is bewildering the eyes of men, and persuading them that this diffusion of knowledge is the appearing of the Millennial dawn. So specious are his counterfeits that it is hard to separate the real from the false, the precious from the vile, for when he thus comes forth as an angel of light, clothed in every perfection that the natural heart loves and the carnal eye admires, who shall penetrate the deception and escape the snare, save those who "know all things," by reason of "the unction from the Holy One?" 1 John 2: 20. Most truly has the present state of the world been described by one of the world's own poets, when picturing the gay glitter of an evening assembly, over which was thrown—

"A dazzling mass of artificial light,
Which showed all things, but nothing
as they were."

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, art, philosophy, are all their own! Yet there is an artificial coloring, an unreal brightness, over all. There is music; but it is of the syren kind. There is eloquence, too, but it is "the words of man's wisdom," not that which speaks for God and "winneth souls." There is fervor, too, but it is the warmth of wild excitement, born in novelty and nursed by perpetual change. There is high thought, too, but it is often of the unhealthful cast, wrought off at the midnight lamp; not the deep musings begot in fellowship with God, and ceaseless converse with that inspired word which maketh wise the simple. And, in connection with all this, there is a proud air of independence, like that which said, "Our lips are our own; who is Lord over us?" There is a reckless determination to hold what opinions men please, unchecked and unreproved.

8. *The Maturity of the Papal Antichrist.*—Popery itself is no new thing on earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which, in other ages it could not claim. It is rising in stature, and fast hastening to its consummation. In extent of circle she stretches far beyond the territories of other days. In all regions of the earth she is planting her banner and claiming dominion over the nations. Never did she show herself more thoroughly in earnest. She is flinging her chains across the globe. With stealthy foot she has been advancing step by step, till now she walks abroad at noonday with the sound of the trumpet, lifting up her head in bold defiance. Her hand, like Amelek's, is "upon the throne of the Lord;" and she acts and speaks as if in nothing she would be restrained of all that she has imagined to do.

Never, since the Reformation, has Popery made so deadly and determined a struggle for the recovery of throne and altar. Hundreds of missionary priests are thrusting themselves into every corner, winding themselves into the confidence of the influential, and insinuating themselves with serpent-stealth and subtlety into all seats of power. They mark off their districts, and rear their churches everywhere, carrying on their work of proselytism at any expense, and by every method. They build with costly splendor; they adorn with most attractive grace; they cast the net with consummate art, that beneath its ample stretch they may entangle the thousands of every age, and class, and temper, who love a theatrical religion, that will gratify the carnal sense, and furnish men with a license for the commission of any amount of iniquity. They talk proudly, too, and boast openly of their success, casting off the mask of meekness and modesty which they had in some measure assumed; proclaiming loudly that as no heresy was ever allowed more than a duration of three centuries, the British apostacy has now reached its close. Thus they prophecy of their own speedy triumph, and of our hastening doom.

It is not my part either to confirm or to confute the prophecy. A few years will unfold it all. There may be darker days in reserve for Britain than many will believe. Her day has been long bright, her sky long cloudless. What nation has ever enjoyed a century of such profound tranquillity as we have experienced, unbroken save by a few political commotions, or a few murmurs of fretful discontent. The cup of trembling, which was put into the hands and pressed to the lips of every nation in Europe, in 1793—1815, passed us by. The revolutionary earthquake shocks that have during this century successively laid waste every kingdom around us, convulsing nations and overturning thrones, tearing up a thousand hearths, and agitating ten thousand fearful bosoms with alternate despair and hope, reached us not, nor stirred even one ripple on our sea-bound shore. When God raised up Napoleon Bonaparte as the scourge of the Papal empires; when he called him to his foot, gave the nations before him, and made him ruler over kings, giving them as dust to his sword and as driven stubble to his bow, he appointed him his bounds that he could not pass over, and we were preserved, unmolested and secure. When every capital in Europe was in flames, from Moscow to Madrid, we were sitting each man under his own vine and fig-tree, with none to make us afraid. The enemy, with the vanquished might of Europe in his train, prepared to overwhelm us. He threatened, boasted, numbered his armies, talked of a second Armada; but in vain! We were secure. We needed "no bulwarks, no towers along the steep." We were Protestant, and therefore invincible. Our protest was our paladium. From our far-off lonely island, there went forth upon the earth the solitary voice that testified for Christ against Antichrist, in the midst of a world of idolatry and darkness. God heard the testimony, and he blessed the witness.

But since that time what has taken place? We have laid aside our protest, as too bigoted for an enlightened age like ours. We have struck our Protestant colors, and hung out the flag of neutrality; or rather we should say, of religious indifference. With our own hands, we have taken down the old ancestral standard which has braved three centuries of storm; allowing the spoiler to tear in pieces and trample under foot the inheritance of our fathers, the birthright of our sons; proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being whether the Bible or the Koran be the basis of her statute book, or whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor of our National Protestant testimony is gone!

9. *The diffusion of Infidelity.*—This at least is new. Our fathers knew comparatively little of this; and our fathers' fathers almost nothing. An infidel was rare indeed in their day; a man wondered at and shunned. Towards the close of the last century infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself everywhere, and is eating out the very heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready to fall to pieces of themselves, or be levelled by the first blast. Its ferocity is alarming; its activity unceasing. Much of it is undisguised and confessed; but very much of it is still secret and unavowed. It taints the air; it blights life; it ossifies conscience; under it all good things wither. It is the worm at the root of all that is noble and excellent in these last days. Hence the hollow condition of things amongst us; the chill that is upon life's warm fellowships and offices of love. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigor which religion imparts is no longer visible. Superstition has come to the rescue, and is trying to supply its place. But in vain! Expediency rules. Large masses of the people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord return to end it? Is it not a sign of his approach, and a denial of the possibility of a previous Millennium of holy blessedness upon the earth?

10. *The increase of Immorality.*—Like a flood it is swelling and widening in its course. It is without shame and without fear. Crimes that our fathers knew not of, are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is "a shame even to speak of those things that are done of them in secret." Drunkenness staggers along every street. Blasphemy pours itself forth, till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow-man, in fiendish hatred, or more fiendish love of gain; none spared; the parent slaying his children, the child his parent, the husband the wife, the wife the husband: no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. Oh, what a cry is going up to God from this land of ours, the cry of innocent blood, blood which a righteous God will yet avenge!

But the picture of our spreading immorality is one not easily drawn, save by the record of facts, facts which one man scarcely ventures to whisper to an other, too awful to be laid bare before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it "in secret places" before the Lord. Men are truly "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-bearers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous are the signs of the Advent,—signs of whose nature, whose progress and whose termination demonstrate irresistibly that there can be no Millennium before his coming.

11. *The prevalence of superficiality and formalism in religion.*—Form without power, a body without a soul, religion without vitality,—these are among the signs of the last days. The show of piety is wide-spread, but the thing itself occupies a narrow circle. There is much profession, but profession lies on the surface, and underneath all may be worldliness. Depth and solidity are wanting; the aspect of religion is unhealthy; the fresh hue of primitive times is departed; the intense vitality, which of right belongs to it, is dried up, so that, instead of its being the living source of motion to the world without, controlling or counteracting, or impelling its currents, it lies inert and passive, at the mercy of every outword movement. It is a worldly self-pleasing religion, adopted for fashions' sake, and used according to convenience.

Satan has now transformed himself into an angel of light, and under this fair disguise he is working with marvellous success. He is teaching us to build the tombs of our fathers, that we may rest content with the mere approbation of their principles without any imitation of their practice. He leads some astray into fatal error under the pretext of candor and the love of truth; others he saturates with the orthodoxy of the head, that they may become indifferent to the state of their heart before God. Some he persuades to deny the Bible; to others he lauds it, that he may make it a substitute for the God of the Bible. He allows us a wide range of religious feeling and sentiment, if he can only succeed in making them a substitute for God. He hinders not our being serious, earnest, solemn, if he can thereby feed the cravings of a restless, empty soul with something which may prevent us from seeking the bread of life. He permits us to denounce the world's vanity and hollow pleasures—to be weary of its unsatisfying round of folly, that he may delude us into the idea that this dissatisfaction with the world is a proof that we are religious, and thereby cause us to sit down contented when yet a great way off from our Father's house.

These outward things may be in themselves right and good, but what are they without the indwelling Spirit? What is truth without the True One? What is the perfection of church order without the vital power from above?—The body is there, but the living spirit has fled.

And are not these the signs of the last days? Is it not when the virgins are slumbering that the midnight cry is to be heard, "Behold the Bridegroom cometh?" And when the Son of Man cometh, "shall he find faith on the earth?" Where, then, is there room for a Millennium before the Advent?—*Signs of our Times.*

THE HOME OF THE BLESSED.

E. L. DYER.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." REV. 21: 1-3.

Then comes the reign of peace, when the true Israel shall inhabit the city, New Jerusalem, which is coming down on the same place where old Jerusalem now stands. And Jesus, the Crucified, will return, and be crowned King of kings and Lord of lords. The loved ones that now sleep beneath the clods of the valley will be there, and we shall be there, if faithful, and help crown our blessed Master.

It is glorious to anticipate the coming of that day, but how much more blessed it will be to enjoy the fruition of this blessed hope. Then we can sing, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" We cannot sing that while our loved ones are sleeping in the earth. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." This corruptible will put on incorruption, and this mortal will put on immortality. This is the Bible hope;—the hope of the apostles and prophets, and all the early fathers.

There is a theory that we get our reward when we die; but it is not Bible, and I shall use it as did Justin Martyr when in dialogue with Trypho. He said, "If, therefore, you fall in with certain who are called christians, who confess not this truth, but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that immediately when they die, their souls are received up into heaven, avoid them. The Bible teaches that there will be a resurrection of the flesh, and a thousand years in the city of the New Jerusalem, built and enlarged and adorned according to the prophets. Thus, therefore, those that are of faith are blest with faithful Abraham; and the same are the children of Abraham. God repeatedly promised the inheritance of the land to him and his seed; but they have never enjoyed any inheritance in it. They will receive it at the resurrection of the just. Jesus said, "Blessed are the meek, for they shall inherit the earth." The Psalmist says, "The righteous shall inherit the land and dwell therein forever."

Now to my mind it is impossible for these passages to have a fulfillment unless there be a resurrection from the dead.

Some say that it makes no difference what we believe, if we are sincere in that belief. I think it will make a great difference whether we believe the words of inspiration or man's theory. The prophet Isaiah says, —"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." This will take place when the New Jerusalem comes down from God out of heaven. This is to be the capital of the new earth, and the home of the righteous.

I mean to be there—God helping me—and claim my mansion, and receive a crown of life, and live forever.

Portland, Me.

NO PLACE FOR THE ENDLESS SUFFERING OF THE LOST.

C. H. SHEPHERD.

The wicked are to be punished for their sins. The punishment is death. Everlasting death they will receive—the reward for their deeds in the earth. "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11: 37.

The righteous are to live and reign with Christ forever on the earth. It follows that the wicked must first be rewarded, in order for Christ and his saints to possess the earth. Therefore it is certain the earth will give them no place for endless suffering. We have sufficient proof, also, from the Word of life, that there is no other place in the universe for them. The Psalmist says, —"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand *there are* pleasures forever more." Again, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 7-10.

The presence of the Almighty fills the immensity of space. Where, then, can endless suffering exist? "For in the presence of the Lord is fulness of joy, at his right hand there are pleasures forever more."

Not only shall the righteous live eternally, by the wonderful love and mercy of the Most High, but the death of the wicked will also be demanded by it.

All praise to him who sitteth upon the circle of the earth,—who one day will look over his vast empire, and nowhere discover suffering; but all will be joy and happiness.

Melvin Village, N. H.

THE SAVIOR'S BITTER AGONY.

H. P. SIKES.

"And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Luke 22: 44.

How great were our Redeemer's sufferings! Alas! my callous, unbelieving heart can have little realization of such terrible agony. Sometimes we think our trials are great, but what are they compared to his? Be ashamed, O my soul, that you should ever shrink from trial or suffering! Let them be patiently endured for Jesus' sake.

"Sweat, as it were great drops of blood." Perhaps some human beings may have been so weighed down with distress and sorrow as to cause perspiration; but what son or daughter of Adam ever experienced anguish deep enough to cause such sweat as this? O, what a depth of agony! Imagination tires when we try to fathom it. Even our divine Redeemer received the assistance of an angel to help him bear this terrible burden. What love he must have possessed to constrain him to be willing to go through such an awful scene! O, how great was the cost of man's salvation!

How insignificant do our own petty trials appear when placed beside those of our dear Redeemer. My brother, my sister, are your trials severe? Does your cup of sorrows seem to run over? Then look at them in comparison with those of your Savior, and they will dwindle away to a mere speck. Let us often make such comparison; it will do us good. Remember, it is written, "If we suffer with him, we shall also reign with him."

And why must the Lamb of God endure such awful agony? Alas! so despairing was our case, so wretched and hopeless our condition, that nothing short of this would save us. So strong the love of sin in our hearts, so naturally bent upon our own destruction are we, and withal so great are the machinations of the arch deceiver, that it takes the life-blood of the Son of God himself to redeem us. And love constrained him to do all this. Then what ardent love should we render in return. And what implicit, child-like confidence or faith should we repose in him. Well might the apostle say, "He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things." Surely, if my dear Redeemer would voluntarily undergo such untold agony for me, he will do anything else that he has promised.

Northfield, Mass.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 25, 1874.

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THE SEALING ANGEL.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." REV. 7: 2-4.

If we are right in our argument upon the four angels, that they symbolize the rulers of four kingdoms allied for the purpose of stopping and preventing a recurrence of general war, and that these were the rulers of England, Prussia, Austria, and Russia, and that this alliance would be in existence at the end of the gospel, it follows, that the sealing angel will be upon the stage, and do his work at the same time that the four angels do theirs.

We have said that the class of men from whom symbolized agency is taken, may be known by the nature of the work to be accomplished. If it be a political work, they are taken from statesmen; if ecclesiastical, from the church. The work of the angels in this case, is clearly ecclesiastical, for it is sealing the servants of God. We must expect, therefore, to find the agency illustrated in the church.

What shall we understand by sealing the servants of God? It signifies confirmation, assurance, or, as Webster says,—"Used by way of *authentication* or *security*." Those sealed by the Holy Spirit of promise are made secure as to the blessing promised. The sealing in this case would seem to be a sign of authentic security, or divine protection from the calamities of the winds. Barnes, in explaining this symbolism, says, "The essential ideas, therefore, in this portion of the symbol cannot be mistaken. They are two—(1) that at the period of time here referred to. . . . there would be a state of things which would be well represented by rising tempests and storms, which, if unrestrained, would spread desolation afar; and (2) that this impending ruin was held back, as if by angels having control of those winds; that is, those tempests were not suffered to go forth to spread desolation over the world. A *suspended* tempest; calamity held in check; armies hovering on the borders of a kingdom, but not allowed to proceed for a time; hordes of invaders detained by some restraining power, not their own, and from causes not within themselves; any of these things would be an obvious fulfilling of the symbols." Is not this explanation of the great Expositor remarkable?—"hordes of invaders, detained by some restraining power, not their own," would "not be suffered to go forth to spread desolation over the world," "for a time." Are not the facts answering this description now existing? There are more than two hundred millions of Catholics, fifty millions of Republicans, many millions of Communists, and various other classes opposed to the great empires who are to-day hovering around the borders of imperial power, which, if not held by the four allied monarchies, would deluge the Roman world with blood in terrible efforts to accomplish their established designs.

In speaking of the sealing, he says, "What this would be, whether a *profession*, or *form* of *religion*, or the *holding* of *some doctrine*, or the manifestation of some spirit, is not here designated; the design of sealing the persons referred to, seems to have been to *secure* their *safety* in the *impending calamities*. Thus the winds were held back until those who were to be sealed could be designated, and then they were allowed to sweep over the earth." We believe that this learned author has given a correct interpretation of these symbols, and that circumstances like those he has described will fulfil them. As Mr. Barnes shows, the sealing angels work will be in the church, and may consist in some particular "profession or form of religion," and this profession may be of some particular "doctrine" held by a particular "spirit." If this idea is correct, the important question is, What particular religious position is required to secure this safety from the impending judgment? Has God given us any example of such a position, as security against approaching calamities, in the history of his people in the past; or has he given us any instruction directly as to this particular case? Any religious "doctrine," which in its application secures against coming danger, necessarily presents to view the approaching snares, so that security may be obtained by avoiding them. This would imply that the sealing doctrine would be prophetical, by which the approaching trouble would be seen and prepared for.

If a man learns that his house is on fire at midnight, he finds safety for his family if possible. When we learn that a thief is approaching, we secure our goods. So God in all ages to seal his people or make them safe against coming danger, has always forewarned them, so that if the warning is heeded, the seal is obtained, or safety secured. Jesus cited two cases as examples; showing that at his second coming it will be as it was in the days of Noah and Lot. They obtained safety from the approaching judgments by taking a certain religious position, by faith, in prophetic truth relating to the events they were to meet. So it was with the church at Jerusalem when the city was destroyed. The people were sealed with safety, by believing that the city would be destroyed by the Romans as predicted, and fled from it. Thus we see that God, in past ages, has sealed his people for safe deliverance from coming calamities by giving them forewarnings of the dangers, and their taking heed to them.

Christ, in describing the events preceding his coming, and the end of the world, says, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." This message runs over the time of the sealing angels work, and must express the leading truths applicable at that period.

The gospel of the kingdom is evidently the sealing angels message, and was designed to produce a religious position in harmony with the testimony and cases we have given. It will apply to the church in the last days, and cause her to look for and prepare to meet the last judgment, as Noah, Lot, and the church at Jerusalem, were prepared to meet the judgments of these times. Mark describes this message thus: "Preaching the gospel of the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the gospel." Mark 1: 14, 15. Here we get every feature of a sealing message. It is a forewarning of coming events requiring special preparation to meet them. The unbelieving Jews failed to obtain the divine protection, when the desolating arm was raised against them, because they refused to take the "position" that message required of them.

The work of the gospel angel in Rev. 14 is evidently the same as the sealing angel, occupying the same time; and warning all nations that the season of God's "judgment" has come. The characteristic feature of the sealing message must be prophetic, like all its prototypes, giving the forewarning of the approach of the day of God. Is such a message being proclaimed, while the four angels are holding the winds? The allied powers succeeded in procuring general peace in 1815. Joseph Wolf commenced preaching in 1820 that the prophecies showed the last judgment was at hand, which message seems to meet the demands of the prophecies, presenting the sealing "doctrine" in every feature. It came in the sixth period of the gospel age. It came while the angels were holding the winds. It is a scriptural notification to the "nations" that a new administration of earthly government is about to be inaugurated. It is a forewarning of coming calamities. It is an earnest appeal to all to immediately find "safety" by preparing to meet the coming Judge. The sound swiftly rolled back to the ends of the earth,—God raising up simultaneously Irving, Spalding, Miller, and many others among different nations, to proclaim, substantially, the same message. Where the living preacher could not go, the published heralds were sent, silently proclaiming to all the approaching day of vengeance. We know not of a nation which has not been thus warned within the last fifty years.

We believe God has been in this worldwide message, giving it his divine sanction, as the last warning to men. It causes those who believe it to take a "position" of "safety," like that of Noah and Lot; and those who reject it, like the unbelieving Antediluvians and Sodomites, as Jesus said.

The twelve tribes are evidently a typical representation of the Christian church, and also the number 144,000, expressing a full or complete class. If these views are in harmony with the prophecy, then the end of all things is immediately to come, and the church is passing through her most trying ordeal, to fully prepare her to stand secure amid the consuming fires of the day of God. The proclamation of such a message is as solemnly responsible as anything mortals were ever called to proclaim.

We sincerely believe that this work symbolized by the sealing angel is our special work, and that God has called us to faithfully perform it. Satan understands the importance of it, and is laboring by every possible means to divert Christ's servants from it, by introducing a great variety of substitutes, and wickedly dividing those who advocate it. May the God of all grace, who sealed these great truths upon our hearts years ago, give us victory over Satan and all hindrances to this Heaven-appointed work. J. C.

CORRECTION.—In our notes relating to the "Discussion in California," published in the *Crisis*, Feb. 25th, near the bottom of the column, for "*Theology* of the Hindoos, p. 28," read *Theogony* of the Hindoos, p. 28. M. G.

IS SIN A NECESSITY?

In 1 Tim. 2: 15 we read: "Continue in faith and charity and holiness with sobriety." Can one continue in a road that he never traveled, and in which it is not possible for him to walk?

Can a person "continue in faith" who has no faith? Can one continue in "charity" who has none? Can a follower of Christ continue in "holiness" who is not holy? Is there any sin in holiness? Can one continue in sin, and at the same time continue in holiness? Can he be in both conditions at once? But the Lord does say, "Be ye holy, for I am holy." We read of "holy men," and "holy women." There is an abundance of Scripture to show that holiness is enjoined upon the followers of Christ in this life. Has the Lord set a standard for man to which he cannot attain? Has he commanded him to do what he cannot perform, with the help of the Holy Spirit? If so, then such commandments would be very grievous; but we read: "His commandments are not grievous." Our Creator knows just what man is capable of doing, and has not required him to do, or to be any thing, but what can be accomplished by the assistance of his grace. We think no one can come to any other conclusion.

It would be very unreasonable to suppose that the Lord asks us to attempt to accomplish impossibilities. But we are required to be "holy," and to "continue in . . . holiness." Then holiness must be a *glorious possibility*; if so, sin is not a *necessity*. If sin is a *necessary*, continual element in all human beings, in this life, then holiness is an impossible attainment, and the oft repeated commandment: "Be ye holy," is unreasonable, grievous, and extravagant. We do not believe our kind heavenly Father has given one commandment but what he designed to have his children keep, and which they can keep by his help.

A *necessity* is not a criminality. As Cowper says: "A necessary act incurs no blame." It is true we have inherited from our parents a sinful nature; but we do not ask pardon for having it. It is a necessity; but are we to blame for this nature? No more than we are for having two eyes, two ears, two feet, or ten toes. If we inherit scrofula, or any other disease from our parents, are we to blame? Is it a crime? Certainly not; it is a *calamity*. But suppose a free remedy is provided, that is a certain cure for that inherited disease, and the person afflicted will not use it; then it is his own fault if he is not cured. The blame for not being a well man then rests on his own refusal to use the remedy, and from that time forward he would have no cause for complaint, because his disease continued. He creates the necessity for the continuance of his malady.

So in relation to sin. If there was no remedy for it, then it would be a perpetual necessity. Breathing is a necessity, so long as a man lives; hence not criminal. The same is true of the circulation of the blood, of seeing, when our eyes are open; hearing of all sound within a certain distance, of a given intensity; smelling of odors that reach the olfactory nerve, tasting of food, when in the mouth, feeling pain, when in the system, etc. But when he voluntarily puts himself in the way to hear, see, smell, and taste things unholy, he is responsible for the results, and not the Creator who gave him these important faculties. For instance, man has a mouth, stomach, and digestive organs, which are a necessity for his healthy existence. But these may be so used as to ruin him in this life and forever, by devoting them to gluttony and intoxicating liquors. Is there a necessity that he should thus abuse these important organs, which were designed to increase man's happiness, besides being employed to continue his existence? In other words, is drunkenness a *necessity?* If not, then temperance is a possibility.

Man is blest with the power of speech, which is a wonderful gift; but some use the vocal organs for telling lies, fretting, scolding, backbiting, evil speaking, swearing, etc. Are such uses of the tongue a necessity? If so, would it be criminal? If we were so constituted that we could not avoid lying and swearing, any more than we can breathing, would it be our fault? Certainly not, but the blame would rest on the one who made the organism to do thus of necessity.

Was there a necessity that Adam should disobey his Creator? Who says, yes? If it was a necessity, then, wherein was Adam to be blamed? What is true in relation to the *first* sin, is true of all sin. If the first was not a necessity, then the last is not. God has given man ability to obey his commandments, if he will; he also has power to disobey. It is for him to decide which he will do. If man was not a free actor, he would not be a moral being, but if he was obliged to do things of necessity, he would not be a free actor, consequently not accountable. Was the murder of Abel by Cain a necessity? Certainly not. Is adultery a necessity? Is stealing? There can be but one answer to these inquiries. Then, if all sin is not a necessity, is there a necessity for any crime?

It may be said that the working of the human nature inherited from our parents, leads to the production of evil imaginations, hatred towards those who misuse us, variance, pride, selfishness, vanity, strife, covetousness, and other evil things. It is true that these are the necessary result of the active manifestation of the Adamic nature. As before stated, we do not ask pardon for having human nature. It is not a crime to possess it, because it is a necessity, but we pray for pardon for having yielded to the misuse of our inherited mental and physical powers. If all our acts, deeds and thoughts, had been a *necessity*, as are our faculties themselves, we should not feel like asking pardon.

When does the wrong use of our abilities become sin? When we obtain a knowledge of the law regulating their right use, and refuse to obey. At that same point comes the offer of help from the Lord to overcome the temptation; hence the necessity of sinning is at once removed, and the possibility of escape placed within our reach. There are some like Samuel, who commence to obey the Lord from early childhood. As the Lord is no respecter of persons, others might do so if they would; then it follows that sin is not a *necessity*.

We learn from the Scriptures that "the manifestation of the Spirit is given to *every man* to profit withal." 1 Cor. 12: 7. The Syriac reads: "And to each man there is given a manifestation of the Spirit to *aid* him." It is said of Christ, that he "lighteth *every man* that cometh into the world." John 1: 9. If "every man" would yield to the leading of the Spirit, and follow the *light* given by the Lord, when *first* received, as they might do, if they would, then they would at once put themselves in a position to be "kept by the power of God" from yielding to the temptation to sin.

If one should take some deadly poison by mistake, it would not be a crime, but a calamity. If, as soon as the individual ascertained the fact, a sure remedy was offered by a kind friend, and refused, then the poisoned one becomes his own destroyer and he alone would be responsible for his death by poison. If, in time of famine, a table is spread with abundance of good food, to which all hungry ones are invited, and some refuse to come and eat, they create the necessity for starvation. The one who provided the free table would not be to blame. He did all in his power, and removed all necessity for starvation. If some should say, We are not going to the table to eat; if he wishes us to eat of his food, he can bring it to us, and put it into our mouths privately. We are not going to stoop so low as to eat with those who have to be fed at a free table. If such starve to death, they themselves create the necessity.

So with those who continue in sin. Jesus offers to accept every one who will come to him. He says: "Him that cometh to me I will in no wise cast out." Is there a *necessity* for any one to stay away from Christ? Hear him: "Come unto me, *all* ye that labor and are heavy laden, and I will give you rest." Matt. 12: 28. Where lies the *possibility* of coming, or staying away? In the *will* of the person. He said to some: "Ye *will not* come to me, that ye might have life." John 6: 40. Man's *will not* makes his *cannot*. When we can do right, by the help of the Lord, and will not, then it is sin; but there is no necessity for sinning; hence freedom from sin is a glorious possibility, and the same means by which we are once made "free from sin," if continually employed, will keep us free. But if sin is a *necessity*, no one can be free from it at any time. If one form of sin is not necessary, is it not equally true of all kinds?

Has the reader broken any known commandment of Christ to-day? If so, was it a necessity? If a necessity, was it a crime? If not a necessity, then it could have been avoided. The same is true of all sins. If it was not a necessity to break the commandment, then it could have been kept by the help offered by the Lord. When one is compelled to do anything he is not guilty; but the one who compels.

Said Paul: "Finally, brethren, be *perfect*." 2 Cor. 13: 11. Solomon says: "The righteousness of the *perfect* shall direct his way." Prov. 11: 5. Jesus says: "I in them, and thou in me, that they may be made *perfect* in one." John 17: 23. It was said to Moses: "Thou shalt be *perfect* with the Lord thy God." Deut. 18: 13. Said Paul: "We speak wisdom among them that are *perfect*." 1 Cor. 2: 6. "Ye may stand *perfect* and complete in all the will of God." Col 4: 12. Does the perfection in these passages include sin? If not, *is sin a necessity?* M. G.

"PRINCELY MANHOOD" is the title of a new book of much value, just issued by Bro. S. H. Platt, Bridgeport, Ct. The fact that it comes from his pen affords a surety that it is worth reading. This is "a private treatise, for adults only," treating upon "the procreative instinct, as related to moral and christian life." It is truly a book for the times, and of great value to all for whom it is designed.

We fully endorse the following statements in relation to the work:—

"This work is one of rare interest and value, and 'should be read,' says a Boston editor, 'by every man in the world.' It treats the subject of the author's lecture on the same name more in detail, and is a mine of rich suggestion to the middle aged and young. Except the Bible, no father can give his child a more valuable literary keepsake than this. Millions of money and years of health would be saved if men would heed its words."

We recommend the book to all for whom it was prepared, as one of special value, particularly to those who are anxious to enjoy pure religion.

"As the private character of the book precludes it from circulation through the trade, its sale depends upon special advertising, which necessarily makes it cost more than ordinary works of the same size. It contains over one hundred pages, and will be sent post paid for 50 cts."

Address S. H. Platt, Box 583, Bridgeport, Ct. M. G.

DEEP SNOW.—The snow at the Summit, on the Sierra Nevada mountains, is now (Mar. 6th) said to be twenty feet deep on a level. The trains are much hindered. The snow has not been known more abundant than during the past winter. The weather is pleasant in San Francisco, where snow never falls, and flowers bloom in the yards the year round. M. G.

PREPARATION.—An eminent Methodist minister writes: "I am becoming impressed with your view, that the holiness movement is the forerunner of the Second Advent."

We can also say, we are increasingly convinced of the same thing. All things indicate that Christ is soon coming. This appears from the fact that those events which the prophets said should transpire in the last generation before the coming of Jesus, are now being witnessed. As his coming is at hand, it follows that the time has also arrived to make full preparation to meet him; but no one in his sins can be said to be ready. Sin is the only thing that unfits a man for the kingdom of God. Let every one who wishes to be prepared to meet our coming Savior, see that his heart is made clean by faith in the blood of the Lamb. As saith the apostle Paul: "Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19. M. G.

ROME.—Things in Rome are vastly changed since the Italians took possession Sept. 20th, 1870. "A Roman correspondent of the *Catholic Review* gives information that the suppression of religious houses in Italy goes on without abatement. Thirty-two convents have recently been appropriated by the State, some of them bearing very historic names."

It is said that in Rome "Protestantism numbers more than forty chapels or places of worship, open every Sunday, and several times during the week. A Scripture Reader's Association has been formed for the purpose of reading the Bible from house to house."

These are dark days for the Papacy, but nothing when compared with what is coming. The time when "that great city" shall "be thrown down, and shall be found no more at all," must be near at hand; but when that event transpires, we understand the Scriptures to teach that the saints will be raised from the dead to witness her destruction. The great day of the Lord must be near. Is the reader ready? If not, do not fail to make immediate preparation. The end of all things is rapidly approaching. Let it be the first work to get into harmony with Jesus. M. G.

SAN FRANCISCO.—Our meetings in the new Chapel, on Eddy St., between Taylor and Jones, are still as good as ever. Quite a number from other churches are deeply interested, and are receiving the whole truth joyfully. They now wonder why they did not see it before. Several ministers have been in, and some take a part in the meetings. Three ministers were present last evening (March 9th). A Jewish lady, who was baptized last Sabbath (March 8th), said last evening, "I am the happiest woman in San Francisco." Her happy countenance gave warrant to the expression. She received the gift of the Spirit at her baptism. M. G.

WAR PREPARATIONS.—Marshal Moltke, in his late speech in regard to the military position of Germany and France, said things that have produced some sensation among the powers of Europe. The Marshal stands on high ground among the Germans, and what he says on the subject is known to be of weighty interest. It is understood that what he said had more reference to foreign powers than to the Germans. M. G.

BRO. J. G. HOOK is out of health, in San Francisco, and now (Mar. 6th) unable to preach. Pray for him. M. G.

VIEWS OF ANNA MARIA---PREDICTIONS OF A PROPHETESS.

The German student in *Aurora Leigh* complains bitterly that "future generations lie on us as heavy as the nightmare of a seer," and that "our meat and drink grow painful prophecy." Most men, says the London *News*, are able to bear with tolerable equanimity the prospective trouble of future generations. But it is very different when they are personally concerned, and such seems to be the case in the matter of some utterances of the prophetic soul of Sister Anna Maria Taiga, a venerable nun, who died many years ago, bequeathing to the world the legacy of a scroll of discomforting vaticinations. The one which most nearly affects us declares that the period immediately antecedent to the Pope's death will be marked by the "sudden manifestation of God's wrath in the heavens, preceded by plagues, epidemics, and wars, and a general disturbance of society." These will be the prelude to a more startling phenomenon still. "For three days and three nights after," Sister Anna Maria says, "Cimmerian darkness will rest over the earth, hiding every object in the world from view; the people who look out of the windows for the purpose of describing what is going on in the firmament will be immediately struck down dead," a provision which appears specially aimed at newspaper reporters. What gives the prophecy an importance which this class of literature cannot often claim, is the fact that some portions of the chapter in which it is written have actually been verified.

What first called attention to the utterances of the venerable nun was the statement that before his death Pius IX. should be "encircled in the Vatican by iron as a prisoner," for fulfillment of which the faithful point to the alleged imprisonment of his Holiness in his palace. Another forecast which has been justified by events was that the Pope would live to the end of his twenty-seventh year of office. War we have in Ashantee and Spain; plagues are chronic; epidemics are not unknown; and Mr. Disraeli has recently born testimony to the general disturbance of society, owing to the adminstration of Mr. Gladstone and his colleagues. There remain now only, as a last warning to those whose duty it is to provide for the succession to the Papal chair, the "three days and nights of Cimmerian darkness;" and possibly they may have already passed by, unidentified in the fog that took possession of London in the early part of the cattle show week.

While we have but little faith in modern prophecies, the present state of the Papal power indicates most clearly that its last days have truly come, yet it will continue as a system, till the Savior appears in glory to set up his kingdom. M. G.

REFORMING the world is like patching an old coat, which will soon need another patch; but if it were not for reformers, the world would always be out at the elbows.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873; voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$412.12
J. D.	10 00
L. Morse	2.00
J. B. Paine	1.00
Sophia F. Hulbard (Kellaway)	.50
Mrs. D. F. Yaw	.75

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$51.00
J. D.	5.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3,335.12
Frost Johnson (balance of $100 pledge)	25 00
P. W. Higgins	25 00
"J. D."	10 00
"C."	2.00

OUR CONFERENCE.

As our yearly Conference has great need of delegates from all the churches, we have got the fare reduced one third, as at camp-meetings, expecting it will be a stimulant for each church to send one delegate, at least, and as many brethren and sisters come as can. We expect a large and good Conference. The Worcester church always accommodates us well, and all will be welcome. Come to the first business meeting, if possible. We expect the Lord will bless the meeting. Call for Conference tickets to Worcester, Mass. The tickets will be good from March 30th to April 7th inclusive. They will be endorsed back as at camp-meeting. Come from other States.

H. MUNGER.

ATTENTION.—Permit me to call the attention of our Kansas brethren and sisters to the call for the annual session of the Conference to be held May 15th, 1874, at Melvern, Osage Co., near the home of our State Evangelist, Elder J. C. Smith. A grand work has been accomplished through the untiring, self-sacrificing efforts of Elders Smith, Clark, Bliss, and others, and the next session will undoubtedly be the largest congregation of Adventists ever held in the State. In view of the fact of the shortness of time, and the great necessity for more work and more laborers, I would urge all, who can, to attend the coming session. Let those who can not attend, write.

AMOS SANFORD.

RELIGIOUS JOURNALISM---WHAT IS NEEDED?

E. A. STOCKMAN.

The secular press gives us news,—sensation; the schools evolve philosophy, and the Reviews furnish criticism. The religious journals ought to furnish soul-food, nutriment for the heart, matter suited to purify and exalt affection, strengthen faith, promote union, and increase holiness. Doctrine is not the special need. The endless doctrinal diversity of Christendom is a chief hindrance to the simple truth. The masses hunger not for *dogma*, but for *bread*—bread of heaven. The want is something to *feed* upon; something to enrich and strengthen the moral nature; something practical, experimental, *digestible*. The richness and fulness of Christ, the presence and power of the Spirit, the scope and efficacy of prayer, the leadings and deliverances of Providence, the transporting expectations of the kingdom near, the final and eternal redemption, by the resurrection from the dead,—something, anything that will arouse the slumbering churches to prepare to meet the Lord, and awaken sinners to repentance.

While many religious journals are crowded with long, hair-splitting, dogmatic articles, that settle nothing, unless it be the vanity and egotism of the writers, and accomplish nothing but the division of the household of God; we look in vain for rich, pithy experience, or grand, alarming appeal;—these are fast disappearing from pulpit and press.

An old country farmer having occasion to spend a few days at a city hotel, on coming to the table rich with wares, but naked of food, was presented with the bill of fare; but unable to decipher it, he flung it at the waiter exclaiming, "Take away your *documents*, and give me something to *eat!*" So say many hungry hearts, as they faint over the dry, indigestible matter of the religious papers, which contain little logic, and less life. Take away dogma; give us *bread*; the people are starving.

Manchester, N. H.

PRAY FOR SISTER WAGG.—Sr. Wagg feels that the request which appeared in the *Crisis* a few weeks since, asking prayer for her, is not so explicit as it should be. She has suffered unutterable pain and misery for twelve years, from neuralgia. All medical aid failing to cure, she has hope that the prayers of the righteous may be heard in her behalf. She therefore asks that the saints who read this may make it a specialty, when they meet to pray in their respective places of worship the next Lord's day, to ask the Lord to heal her of this dreadful malady. "Remember them who are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

I. C. WELLCOME.

BRO. M. R. MILES writes:—"I wish to say a few words to the readers of the *Crisis*. My heart beats in unison with all my brethren and sisters who are working for Jesus. The Lord bless you all. I have been laboring for the Master, and have seen many converted to Jesus during the last year, which has rejoiced my heart; but I have felt sad to see brethren, who have worked together for years, separate because they could not believe alike on definite time, and divide the church. The Lord will judge righteously, so we ought not to judge one another. I believe in church organization and church order. Every one should try to build up the church of Christ, and unite its members, and not divide them. There is but one body; if we are united to that, we should be careful how we divide the members."

Correspondence.

From Sr. L. N. Larrance.

To the Brn. and Srs. in Christ:—I will endeavor to give you some idea of the destitution which prevails throughout this portion of the land,—Nortwestern Iowa,—by giving you a brief sketch of our condition, which is like hundreds of others. We, like many others here, are homesteaders. We came here two years ago this spring, in order to take advantage of the "Homestead Bill." My husband had selected our homestead the year previous. But when we arrived here we were twenty miles from timber, and thirty-five miles from a railroad station and post-office. We had a family of three children, some two or three weeks' provisions, and forty cents in money. Our expenditures, owing to unavoidable circumstances, were more than we had expected. Being in limited circumstances and somewhat involved before starting, we chose to brave the hardships of the Northwest rather than leave any accounts uncancelled. So, when we began life here, we had no team, no house, no well nearer than half a mile, and but one and one-fourth acres of land broken. But through all our privation and hardships the Lord was ever near supporting and sustaining us by his miraculous power. Praise be to his ever worthy name! That year the Sioux City & St. Paul R. R. was completed through our vicinity, which was a great blessing to the homesteaders. We succeeded in getting seven acres of land broken that season, but no house except a very small cave which we built for a temporary shelter.

That fall my husband bought a yoke of oxen, and we went to Green county to winter, hoping to make enough to buy our summer's provisions. Having a great deal of sickness that winter, and consequently many expenses, and a very poor chance for making anything, we just barely had enough to get back in the spring. Then we had another season of privations and hardships, but my husband put in a crop, and we toiled hopefully, thinking that when harvest came we should have plenty. But alas! the grasshoppers came upon us, and completely devastated our land; so that all we could earn must be laid out for something to live upon, and that was all consumed some time ago; and we have been compelled to apply to the General Relief Society for aid. The State has and is doing much for the relief of the destitute, but still there is great need. Suffering, for the want of proper clothing, fuel and provision, abounds. We were compelled to sell our team also, and now we have none. We have four children, and no means of support, and still have no house but our cave, which has got to leaking badly.

There is no work in the whole country to be obtained at any wages. Men offer to work with their teams for their board, but cannot get the chance. About all the provisions that are to be had among us are a little meal or flour, and sometimes a little pork. No groceries or luxuries are seen, except what come by private donations. It would be impossible for tongue to tell or pen portray the hardships we have had to endure; and I can very plainly feel that it is breaking my constitution, and undermining my health. After having suffered so much for the sake of a home, we do not like to abandon it without a recompense.

Now, my friends, I would simply ask you, if it is within your power to lend a helping hand to this community, if you will not do it? As many families are very destitute of clothing, many garments which have been worn some there, and have been laid by, might be a great benefit to us here; and if any feel like sending a little money to purchase necessary articles, which can not be obtained without money, I think the Lord will reward them.

I give below an extract from the report of the General Committee of the State Legislature to investigate the destitution of the Northwest. If any of you wish to donate anything, you can send it to Isaac S. Larrance, Sheldon, Obrien Co., Iowa; or if you wish to make personal donations, I will send you names of needy families. All things sent will be distributed according to directions. If any wish to know more of the particulars, I will answer all letters. Address Lydia H. Larrance, Sheldon, Obrien Co., Iowa. If any goods are sent, please send money to pay freight, for we have not got it to pay.

EXTRACT.

"Your committee spent some time in riding over the great sweeps of prairie, snow-clad and desolate, visiting the people in their homes. None of their residences are extravagant, and seldom embrace more than one room. A majority of them are neat, though rough, having little furniture aside from such articles as the man of the house could manufacture. Some of the houses are made of sod, with straw roofs, in which floors other than the hard ground may be absent. A few pounds of flour, or a little meal, with possibly a little pork of some kind, generally comprised the stock of provision—with no hope beyond the good hearts of the more fortunate people of Iowa for fresh supplies. Nevertheless, the people are generally cheerful; and if any one expects to find a wail of perpetual lamentation he might as well look outside 'the grasshopper district,' as within it. The men and women there stand up squarely, in the full dignity of their muscular development, and say, 'We only ask for a reasonable chance for our lives!' And they evidently have faith sufficient in the people of Iowa to believe that this they shall have.

The relief supplies, so far as your committee could judge, have been wisely used; and that they have prevented actual starvation, your committee are constrained to believe. It is all important that these supplies should be continued; and your committee feel impelled to say that they can hardly be continued too liberally."

From B. Woodruff.

Dear brethren:—I still am homeward bound. Can say the last two years has been the best of all my christian experience. Although at times I have suffered much from an infirmity, yet He who giveth life and strength to the weak and frail, has heard the cries of his children in my behalf, and I have been raised up from a weak state of body, to go forth and herald the news of salvation through Him who has purchased redemption for us by his own blood.

I can truly say the service of my Lord is a delightful service. It brings peace known only to those who obey the Lord. Blessed abiding peace. I feel at times much of the presence of the Lord, and have seen so much of his stately goings, that I never can leave the narrow way, for it is the way of life.

IMPERFECT ORIGINAL

I am glad Jesus lives, and is on the mercy seat; for sinners are awakened, and wanderers are coming home.

My heart cries out this evening, O, let me go where saints are going! A few days ago I was taken suddenly ill, did not know but my race was nearly run. But the saints offered earnest, fervent prayer to God, and waited his answer. Praise God! The means used were blest. Disease, which would soon have ended in death was stayed in its progress, and I am on my feet again, gaining, I think, daily. Thanksgiving and praise be unto him who remembereth his little ones, scattered over the hills and mountains. He remembereth even the lambs of the flock. Praise his blessed name forever! Yea, let every thing that hath breath praise the Lord! Praise is comely, and is due our God. I would that every nation, kindred, tongue, and people could view the risen Redeemer as he is, and let them compare him with earth's noblest benefactors; then I am sure every reward, every crown, and all praise would be given to Jesus, for he is worthy. Dear brethren, the march is onward and forward. There is no retreating now. Victory will soon be ours in the name of the Lord Jesus.

It may seem to be a digression from our rules to publish this letter asking for pecuniary aid, but when any of our brethren or citizens are in a starving condition, we would not dare take the responsibility of withholding the knowledge of their condition from those who would esteem it a privilege to assist them. This is not a single family in want, but a community suffering, and threatened with starvation. J. C.

From Bro. Charles Eckhart.

Dear Brn.—We commenced revival meetings here last Sunday, March 1st. Bro. Stetler, of Philadelphia, preached morning and evening. Bro. Mendenhall, of Wilmington Del., arrived here on Monday afternoon, and has preached for us every night this week; and the Lord willing, he will preach for us every night, as long as the interest continues.

Last night we had one of the best meetings I have ever attended. Bro. Mendenhall preached a powerful sermon, after which, six started for the kingdom. The people are aroused, and we expect many more to come out on the Lord's side before our meetings close.

Praise God for his goodness. We feel encouraged to go forward. I withdrew from the Baptist Church of Phœnixville a few days ago. I held my membership there over six years. I did this, because we expect to organize an Advent Church here, and I want to unite myself to those of like precious faith. I do thank the Lord that I have been enabled to see the glorious truth as it is recorded in the Bible.

From Bro. N. S. Ketchum.

The good cause is advancing slowly but surely (through much opposition) in this western country. The fields are all ripe and ready for the harvest. We have been trying to have some of our experienced brethren come and wake up this wicked city. Capt. Young invited Bro. Grant to come here and hold a series of meetings, but he could not come. If Bro. Hastings comes West again, we would like for him to visit Sioux City.

From Bro. A. W. Sibley.

Dear Brn. and Srs. in Christ:—Sunday, March 1st, was a good day for the Advent Christian church in Sandy Hill, N. Y. Four persons were buried with Christ in baptism, and seven united with the church, and received the right hand of fellowship,—making fifteen that have united with us since last November. To God belongs all the glory.

Married.

TROWBRIDGE—BURR. In Norwalk, O., March 11th, 1874, by Eld. Frank Burr, Mr. THOMAS L. TROWBRIDGE, of New Rutland, La Salle Co., Ill., and Miss GERTRUDE A. BURR, daughter of Frank Burr, of Norwalk, Ohio.

MERRILL—QUIMBY. In Epsom, N. H., Jan. 29th, 1874, by Eld. M. M. Cleverly, Mr. GEORGE F. MERRILL and Miss ANN AUGUSTA QUIMBY, both of Deerfield, N. H.

TAYLOR—STICKNEY. In Deerfield, N. H., Feb. 11th, 1874, by J. M. Quimby, Mr. JOHN M. TAYLOR, of Exeter, N. H., and Mrs. DORATHY H. STICKNEY, of Brentwood, N. H.

WELCH—SARGENT. In East Minneapolis, Minn., March 11th, 1874, at the residence of the bride's father, by Eld. W. W. Satterlee, Mr. CHARLES P. WELCH and Miss IVA H. SARGENT, both of Minneapolis.

Obituaries.

RIGGS. In Albion, Feb. 18th, 1874, Dr. Amos C. Riggs, aged sixty-three years.

Dr. Riggs was born in Pittsford, Vt., in 1810, and moved to Albion in 1831, where he lived until the time of his death. In 1834 he made a profession of religion and united with the Baptist Church, with which he was connected until 1853, when he united with the Adventists, with whom he was a devoted member until death. His life was one of christian example. He was firm in his belief, and not afraid to speak in its defense.

For two years previous to his death he suffered much, yet made no complaint, but manifested himself willing to submit to God's will, believing that with him all things would work for good. He leaves a wife and a large circle of friends, by whom he will be greatly missed. Truly we feel our loss a great one, yet we should not mourn, for he said,

"Weep not when I'm gone, and they lay me to rest,
But leave all with God, for his ways are best."

MRS. A. C. RIGGS.

FOSTER. In Lapeer, Feb. 3d, 1874, of consumption, Mrs. Adaline B. Foster, aged thirty-seven years.

She will be remembered by our preaching sisters at least as one whose name was among theirs as a preacher of the gospel, and a member of their former Association. Sr. Foster's early religious experience was very remarkable. She bore a heavy cross in doing the work that she believed God had called her to do. But she rests from her labors. She was perfectly willing to die, and bore her sufferings during her illness with christian resignation. She sleeps in Jesus.

"Blessed sleep!
From which none ever wake to weep."

By her request her funeral sermon was preached by the writer from Rev. 14: 13.

JANE HITCHCOCK.

MYERS. Dea. Joseph Myers, of Pownal, Vt., died Feb., 1874, aged seventy-two years.

The funeral took place at the Union Church, Pownal Centre, Friday, Feb. 13th. No man could have been removed from our town whose loss would have been more generally felt. He had held the office of Town Treasurer, and discharged its duties to the satisfaction of all for forty years. To say all in a word,—he was a *christian*. The discourse that was delivered came from the lips of his former pastor, Eld. Matthew Batchelor, who faithfully preached the gospel of Christ to that church for fifteen years, and who will, we trust, have many stars in his crown, as trophies of his faithfulness to Christ. The deceased deacon and the Elder were more than friends; they were really christian brothers, bearing each other's burdens as far as possible. In this discourse we were told that in consequence of the transgression of Adam, literal death was pronounced upon him and all his posterity, and without any future act of redemption there would be no further life for any human being. But Christ brought immortality to light, and by accepting the terms offered by him, we may gain eternal life by a resurrection from the grave. If any do not comply with the terms, the original sentence rests upon them, and they will perish like beasts forever. These views were strongly held by the deceased.

J. W. WRIGHT.

NORTON. In Bristol, Ct., March 2d, 1874, Sr. Rene Norton, in the ninety-first year of her age.

Our aged sister had been for many years a lover of the dear Redeemer. When about thirty she was awakened and gave her heart to Christ, and united with the Congregational church in this place. She remained there until the proclamation of the Advent truth. She then came out, and was buried with Christ in baptism, and from that time she looked for and loved the appearing of Jesus. She has fallen asleep, and now awaits the ushering in of that glorious morning, when the voice of the archangel and the trump of God shall awake her to eternal life. The writer endeavored to comfort the surviving friends from Luke 8: 52,—"She is not dead, but sleepeth." S. C. HANCOCK.

HAINES. In Biddeford, Me., Feb. 26th, 1874, Sadie E. Haines, daughter of Eld. G. F. and Sarah Haines, aged two years and two months.

Sadie was a very bright and pleasant little child, and made the home of her parents cheerful by her childish songs. But she sleeps in Jesus, and will awake in the morning of the resurrection. May the blessing of God be upon our brother and sister in their bereavement. Words of comfort were spoken by the writer. WM. C. STEWART.

BLASS. In Conquest, N. Y., March 4th, 1874, of consumption, Margaret Blass, aged sixty-eight years.

She was a widow, and truly a christian. She never was known to complain, and in her last sickness, when asked if she suffered, would answer, "No." She sleeps in Jesus. We laid her away to wait the trumpet's blast. M. R. MILES.

ARNOT. Fell asleep in Jesus, in Wolcott, N. Y., Feb. 25th, 1874, wife of John Arnot, aged sixty years.

She was a believer in the doctrines that have distinguished us as a people. She was a mother in Israel, and a friend of the orphan. In her death the church sustain a great loss.

M. R. MILES.

ROBINSON. At Milton Mills, N. H., Jan. 27th, 1874, Lydia F., wife of George F. Robinson, aged twenty-three years.

Sr. R. expressed a hope of living again. May the Lord bless the mourners is our prayer.

B. S. EMERY.

GRISIM. In Manchester, N. H., Jan. 20th, 1874, Annie May, eldest daughter of Campbell and Roxana Grisim, aged fourteen years.

In her Bible were found written these words,—"Blessed are they that mourn, for they shall be comforted." May God grant this comfort to the afflicted family. D. W. DAVIS.

CALHOUN. In New Preston, Ct., Feb. 14th, 1874, of scarlet fever, George Case, only son of Charles L. and Melissa L. Calhoun, aged six yrs., ten months, and sixteen days. C. L. CALHOUN.

BARTLET. In Bridgewater, Vt., March 8th, 1874, John Bartlet, aged twenty-one years.

Poison supposed to be the cause of his death. Funeral services attended by the writer.

A. DAMON.

TUTTLE. In Bridgewater, Vt., March 9th, 1874, of heart disease, George Tuttle, aged seventy-six years. A. DAMON.

ROBINSON. In Bridgewater, Vt., March 10th, 1874, Hubert E. Robinson, aged nine weeks.

May this sudden and severe stroke of affliction tend to bring the parents to see more their need of Christ. A. DAMON.

CRANE. In Suncook, N. H., Aug. 19th, 1873, of cholera infantum, Charlie J., son of Solomon J. and Mary A. Crane, aged six months and twenty-four days.

He "sleeps, but not forever." JOHN PARSONS.

FOREIGN NEWS.

LONDON, March 16. Intelligence of a shocking accident in the Mediterranean reached here today. The steam-ship Laconia, while on a voyage from Alexandria, Egypt, for Algiers, having as passengers two hundred and seventy-eight pilgrims returning from Mecca, encountered terrific gales. One huge wave, which struck the vessel, washed overboard from her deck one hundred and seventeen of them, and all were drowned.

March 18. A special dispatch to the Daily News from, Central Asia represents that anarchy reigns in Khiva.

ROME, March 13. The Pope has written to the Austrian bishops, inciting them to use all their influence to prevent the passage of the proposed ecclesiastical laws.

MADRID, March 15. Marshal Serrano, with an army of 34,000 men and ninety pieces of artillery is now face to face with a Carlist force of 35,000, while Gen. Loma, with a column 8,000 strong, is moving on the enemy's rear.

GIBRALTAR, March 16. The bark Jupiter has arrived here from New York. She experienced tempestuous weather on the passage, and lost several hands overboard, including the master.

VIENNA, March 17. The Roman Catholic Bishops in the Reichsrath threaten to withdraw if the passage of the Ecclesiastical bills is pressed.

CITY OF MEXICO, March 10, via Havana, 16th. A fearful outrage was perpetrated by a mob at Ahualueco, in the State of Jalisco, last Sunday. In the morning a priest delivered an incendiary sermon, in the course of which he advocated the extermination of the Protestants. This so excited his hearers, that an armed mob of two hundred persons gathered in the evening, and proceeded to the residence of Rev. John L. Stevens, a Congregational minister sent out by the Boston Board of Foreign Missions.

With cries of "Long live the priests! they broke into the house, and, seizing the clergyman, smashed his head to a jelly and chopped his body into pieces. They afterward sacked the house and carried off everything of value.

After much delay the riot was suppressed by the local authorities. The Government has sent a detachment of troops to the place.

A rigid investigation has been set on foot, and orders have been issued for the arrest of all the priests in Ahualuco and the neighboring town of Teshitan.

A mob in Saguavo, acting under similar religious frenzy, attacked the small garrison of the town, burned the public archives, and pillaged the houses of the authorities.

DOMESTIC NEWS.

Salisbury, N. C., March 17. One report, from a scientific source, states that the internal noises at Bald Mountain resemble those heard in Mount Etna preparatory to a volcanic eruption. The people have precipitately fled. Throughout the entire country, and for a distance of sixteen miles from the mountain, extending into adjoining counties, these sounds are not only heard, but the trembling and reverberations of the earth are perceptible.

In numerous instances for several miles from the mountains the glasses have rattled in windows and the dishes have been shaken from shelves to such an extent as to create a most wide-spread consternation among the rural inhabitants. This again caused a still greater stampede of the citizens, many of whom superstitiously regard the terrible symptoms as an indication of the "judgment day." A passenger on a western train states that it is pitiful to see the poor, unsophisticated rustics flying in such great terror. The latest accounts from the disturbed mountain state that so far there has been no volcanic eruption of lava or fire, though the terrific noise and internal rumbling heard at a distance were so great yesterday morning as to induce the belief that a veritable and genuine volcanic outbreak had taken place. The excitement throughout the entire western section of the State is intense, and many people are repairing to the scene in hope of witnessing for the first time a grand volcanic eruption.

In Brief.

— Elder Knapp, the well-known Evangelist preacher, died at Rockford, Illinois, aged seventy-four.

— A terrific hurricane swept over Cairo, Ill., doing considerable damage.

— Subscriptions are being raised in Washington for a monument to Charles Sumner.

— The ship Alice, with a cargo of three thousand bales of cotton, was partly burned at New Orleans. Damage $100,000.

— The Erie Railroad declared insolvent. Starting exposition by Mr. Dunan.

— Two more defalcations in New York. A clerk makes way with $160,000. A leather dealer with $60,000.

— Serious floods are reported in Alabama.

— Advices from Rio Janeiro report that the Bishop of Pernambuco has been sentenced to four years' imprisonment for continued resistance to the laws of the State.

— Prince Kalakna has been chosen King of the Sandwich Islands. The result so displeased the adherents of Queen Emma that a serious riot occurred.

— The immense steamship "City of Pekin," the largest vessel ever built, with the sole exception of the Great Eastern, was successfully launched at Chester, Pa.

— A half dozen young men of Shreveport, La., who entered the rebel army when the war began and served through it without receiving a scratch, have all since been killed in bar-room fights.

— English evangelists publish religious tracts in the weekly newspapers as advertisements, and claim that by this means they reach three million readers every week, a much larger number than could be reached in any other way.

— The last day that Henry Clay ever sat in the Senate was Charles Sumner's first day in the Senate.

— Germany and Italy are now large consumers of American corn in the manufacture of alcohol.

Fires.

— Fire at Norwood—loss $20,000—burning of a portion of the Talbot Oil Carpet Works.

— Fire at Oswego—loss $30,000.

— At Bridgeport, Conn.—loss $55,500.

— $100,000 fire at Modoc City, Pa.

— At New York—loss $33,000.

— Disastrous incendiary fire at Woodbridge, Canada.

— In Panama—loss $800,000 to $1,000,000—destruction of the Grand Hotel and many stores.

— The depot at Dennison, Tenn., the Adams Express offices adjoining, and thirty freight cars, laden with merchandise and lumber, and a number of valuable sample trunks, were burned on the 14th. Estimated loss $40,000.

Notices.

CONFERENCE NOTICE.—The annual session of the Mass. Advent Christian Conference will be held at Worcester, Mass., with the Advent Christian Church, commencing on Tuesday evening, March 31st, to continue over the following Sunday. The first business session will be held on Wednesday, April 1st. It is desired that our churches throughout the State be as largely represented by delegates as possible.

C. E. BARNES, Secretary.

ANNUAL STATE CONFERENCE.—To the saints scattered abroad:—As our next Annual State Conference is appointed in Worcester, we therefore give you a cordial invitation to come and labor with us for the salvation of our fellow beings. Soon it will be too late. Come, filled with faith and the Holy Spirit. Come, baptized with the spirit of work. To this end pray much, that it may be the best Conference we have ever held. We shall do the best we can to entertain all who come to this feast.

S. G. MATHEWSON, in behalf of the church.

IT is expected Bro. Stockman will hold a protracted meeting in Worcester, commencing March 24th, and continue over Sunday.

S. G. MATHEWSON.

ALTON BAY.—The Alton Bay Campmeeting Committee are requested to meet at the *Crisis* Office, Boston, Mass., *Monday, March 30th*, 11 o'clock A. M. J. COUCH, Chairman.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

MISSION TENT.—There has been a call for subscriptions to furnish a Mission Tent. The old Mission and the Mass. Conference Tent have both been worn out in the service. The time will soon come for Tent meetings, which is one of the best, if not *the very best way* to reach the people. The cause demands double the sacrifice and effort to enlighten and save that we are making. Shall we want for a Tent? Shall we want means and men to make an onward movement to save men by pulling them out of the fire of the last day? Brethren, help us to a Tent.

L. BOUTELL.

HOOSICK VALLEY CONFERENCE.—The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held with the church in Rutland, Vt., from Wednesday evening, April 22d, over the ensuing Sunday. The prospect of a meeting of more than ordinary interest and profit will, we trust, attract an unusually large attendance of delegates and others interested.

WM. L. HIMES, Sec'y.

To the brethren that have written me to come and labor with them in protracted meetings, I would say, my health has been so poor for the last few weeks that I have not been able to fulfill my promises. The Spirit has been willing, but the flesh weak. I hope to be well enough soon to fill some of the old standing appointments.

M. R. MILES.

PROTRACTED MEETING.—A protracted meeting will commence at North Pond, N. H., Thursday evening, March 26th, and continue over Sunday.

E. MORRILL.

THE fourth Quarterly Meeting for the Eastern Dist. of Wisconsin will be held with the church at Prairie Du Sac, commencing Friday evening, April 24th, and hold over Lord's day. Let us come up to this meeting filled with the Spirit of the Master. Let every church in the Dist. report by delegate or by letter. We expect a number of brethren present to assist in preaching the Word. F. P GRAVES.

CONFERENCE.—The Delaware Dist. A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Phil., Pa., commencing Thursday morning, April 9th, at ten o'clock A. M., and continue over the following Sabbath. The morning meetings will be for the transaction of business; the afternoon and evening, for preaching and other devotional exercises.

This is our annual meeting to hear the reports of all our preachers, officers, committees, and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means; to learn by reports the amount of monies received and paid out, for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session.

This Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Penn. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body co-operating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.

H. K. FLAGG, President.
EDWIN KING, Secretary.

CONFERENCE.—The Third Session of the A. C. Quarterly Conference of North West Kansas will be held with the church of Athens, Jewel Co., commencing Friday evening, March 27th, and continuing over the Sunday following. All of like precious faith are cordially invited to meet with us, and will be heartily welcomed by the friends at Athens.

E. N. BLISS, President.
J. S. THORP, Secretary.

THERE will be a series of meetings on Britton Hill, Hebron, Me., commencing Thursday evening, March 26th, and hold over the Sabbath, and as much longer as the Lord may direct. Come, brethren and sisters, to work for the Lord.

In behalf of the church, THOMAS RINES.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

AMOS SANFORD, Secretary.

HAVING made arrangements with the church at Franklin to be with them the second Sunday of each month, please appoint so as not to conflict.

G. H. WALLACE.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Mrs. R. E. Childs ... Sunday, March 29th
Geo. W. Sederquest ... Sunday, April 5th
J. S. White ... Sunday, April 12th
Geo. W. Sederquest ... Sunday, April 19th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. L. Hastings ... Sunday, March 29th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
S. S. Brewer ... Sunday, March 29th
B. Woodside ... Sunday, April 5th
Roland D. Grant ... Sunday, April 19th
Joseph W. White ... Sunday, April 26th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. N. Pile ... Sunday, March 29th
J. F. Nickerson ... Sunday, April 5th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
M. Batchelor ... Sunday, March 29th

Keene, N. H. ... Sunday, March 29th
C. E. BARNES.

Natick, Mass ... Sunday, March 29th
I. I. LESLIE.
WM. H. CROCKETT.

Plymouth, Mass ... Sunday, March 29th
Tremont, Mass ... Sunday, April 5th
Putnam, Ct ... Sunday, April 19th
J. S. WHITE.

Warehousepoint, Ct ... Sunday, March 29th
Rochester, N. Y ... Sunday, April 12th
H. PRATT.

Newark, N. J ... Sabbath, April 12th
West Hoosick (Chapel) Thursday evening, April 23d and over the Sabbath, April 26th. April 19th at liberty.
H. MUNGER.

East Pepperell, Mass ... Sunday, March 29th
Hinsdale, N. H ... Sunday, April 5th
M. A. POTTER.

Mattapoisett ... Sunday, April 5th
Fairhaven, Mass ... Sunday, April 12th
Lowell, Mass ... Sunday, June 7th
M. BATCHELOR.

Somerville (Parker's Hall) ... Sunday, March 29th
GEO. W. SEDERQUEST.

Tremont, Mass ... Sunday, March 29th
W. F. SMITH.

Prospect, Ct ... evenings, March 27th and 28th and over Sunday, March 29th.
Montgomery, Mass ... Sunday, April 5th
S. WOODRUFF.

Westfield (Farms) ... evening, March 30th
Westfield (Middle Farms) ... evening, March 31st
E. OWEN.

Lake Village, N. H. (North Church) eve., March 26th
Wentworth, N. H ... evening, March 27th
Warren Summit ... Sunday, March 29th
Haverhill Centre ... evening, March 31st
Groton, Vt ... Sunday, April 5th
J. DAVIS.

North Pembroke, N. H. (Brick school-house) Sunday, March 29th.
Keene, N. H ... Sundays, April 12th and 19th
Kennebunkport, Me ... Sunday, May 5th
O. W. KIMBALL.

Chichester, N. H. (Pine Ground) evening, March 28th and Sunday, March 29th.
Loudon Village, N. H ... evening, April 4th and Sunday, April 5th.
Canterbury, N. H. (as Bro. Tucker may arrange) evening April 18th, and Sunday, April 19th.
N. B. MCMURPHY.

Kennebunk Depot ... Sabbath, March 29th
Rochester Village, N. H ... Sabbath, April 12th
Kennebunkport ... Sabbath, April 26th
J. R. TRIPP.

Hartford, Ct. (Talcott & Post's Hall) Sun., March 29th
GEO. W. BROWN.

South Hadley Falls ... Thursday evening, March 26th
G. L. TEEPLE.

Fitchburg, Mass ... Sunday, March 29th
Athol, Mass ... Sunday, April 19th
A. W. BRADFORD.

Rochester Village, N. H ... evening, April 4th and Sabbath, April 5th. C. S. EMERSON.

West Groton, N. H ... evening, March 28th
Topsham, Vt. (Carson Bridge) ... Sunday, March 29th
GEO. E. BROWN.

East Concord, N. H ... Sunday, March 29th
Franklin, N. H ... Sunday, April 5th
D. F. LEAVITT.

Brimfield, Mass ... Sundays, April 19th and 26th
C. S. SHATTUCK.

North Rutland, Mass ... Sunday, March 29th
GEO. A. STREETER.

Kingston Plains ... Sunday, March 29th
Newcastle ... Sunday, April 5th
South Berwick (Great Works) Me., Sunday, April 12th
H. S. PINKHAM.

Searsport Village, Me ... Sunday, March 29th
Lincolnville, Me. (at the Young school-house) Sunday, April 5th.
Rockland, Me ... Sunday, April 12th
Rockville, Me ... Sunday, April 19th
South Hope, Me ... Sunday, April 26th
Friendship, Me ... Sunday, May 3d
Cushing, Me ... Sunday, May 10th
Bristol, Round Pond, Me ... Sunday, May 17th
Sheepscot Bridge, Me ... Sunday, May 24th
Augusta, Me ... Sunday, May 31st
E. COTTON.

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Ellsworth, Ct ... Sunday, April 5th
G. L. WHITE.

Salisbury, South Road (as Bro. Foote may appoint) Saturday evening, March 28th, and over the Sabbath at the Academy.
Stoneham, Mass ... Sabbaths, April 5th and 12th
ROLAND D. GRANT.

Woodstock Valley, Ct ... Sunday, March 15th
P. S. BUTLER.

Danville, P. Q., the 2d and 4th Sundays in each month
F. M. DRAKE.

Kennebunkport, Me ... Sunday, March 29th
South Windham, Me ... Sunday, April 5th
Standish, Me. (Oak Hall) ... Sunday, April 12th
C. H. SWEET.

Dover, Me ... Sunday, March 29th
F. A. BAKER.

Salem, Mass ... Sundays, March 29th and April 5th
Bonny Eagle ... Sunday, April 12th
E. S. MOULTON.

Dayton, Me. (Clark school-house) Sabbath, March 29th and Sabbath, April 5th. JER. HILL.

Plymouth, Mass ... Sunday, April 5th
A. SIMPSON.

Hinsdale, N. H. (Village) ... Sabbath, March 29th
T. L. HALL.

Scitico, Ct ... Sundays, March 29th and April 5th
ANNA E. SMITH.

Deerfield, N. H ... Sunday, April 5th
D. W. DAVIS.

Moultonboro Neck ... Sunday, March 29th
N. GLIDDEN.

Holderness, N. H. (True school-house) eve., March 26th, and over Sunday.
East Concord, N. H. (Ward House) Wednesday evening, April 8th.
Concord, N. H. (Bethel, Green St.) Thursday evening, April 9th.
Waterloo, Warner, N. H ... evening, April 10th and over Sunday.
Unity, N. H ... Wednesday evening, April 15th and over Sunday.
West Groton, Vt ... Thursday evening, April 23d and over Sunday.
North Haverhill, N. H ... evening, May 2nd and over Sunday.
Dorchester, N. H. (Town House) ... Sunday, May 10th
JOHN H. EVANS.

Conquest, N. Y. (as Bro. Wood may arrange) Tuesday evening, March 31st.
Savannah, N. Y. (Cansoe school-house near Bro. Albright's) Wednesday evening, April 7th.
Seneca Falls, N. Y ... Thursday, April 2nd
Owasco, N. Y. (Miller school-house) Friday evening, April 3d. JAS. E. WELLS.

Lake George, N. Y ... Sunday, March 29th
Hoosick, N. Y ... Sunday, April 5th
Hebron, N. Y ... Sunday, April 19th
RICHARD MOSHER.

Hartford, Ct. (Stedman Hall) ... Sunday, March 29th
MRS. E. A. WARREN.

Stoneham, Mass ... Sunday, March 29th
E. GORDON.

Friendship, Me., Sundays, March 29th; April 5th and 26th. Baptism April 5th.
Augusta ... Sunday, April 29th
JOHN R. HALL.

Willand's Pond ... Sunday, March 29th
Alton (Placer's school-house) ... Sunday, April 5th
J. L. CHUTE.

Newcastle, N. H. (Christian Church) Sun., March 29th
JOSEPH W. WHITE.

Barnstead, N. H. (Clark meeting-house) Sun., Mar. 29th
Alton Corner, N. H ... Sunday, April 5th
Strafford, N. H. (Robert's school house) Sun., April 12th
Barnstead, N. H. (Tuttle school-house) Sun., April 19th
Farmington, N. H ... Sunday, April 26th
Dover, N. H ... Sunday, May 3d
WM. BODGE.

Stoneham ... Sunday, April 19th
ALVAH BEAN.

Farmington, N. H ... Sunday, March 29th
Pleasant Valley, N. H ... Sunday, April 5th
T. L. CHURCHILL.

Wolfborough (Frost's Corner) ... Sunday, March 29th
A. STILLINGS.

Newcastle, N. H ... Sunday, March 29th
Great Works, Me ... Sunday, April 5th
East Rochester, N. H ... Sunday, April 12th
Lyman, Me ... Sunday, April 19th
Hollis Centre, Me ... Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. PARSONS.

Northfield, N. H. (Oak Hill school-house) Sabbath, March 29th.
East Canaan, N. H ... Saturday evening, April 18th and over the Sabbath, April 19th.
Monday evening, April 20th, at Mr. Gilersis'.
SIMEON ROBY.

Muncy, Lycoming Co., Pa ... March 27th
Brick school-house, near Bro. Winner's, March 28th
Warrensville, Lycoming Co., Pa ... March 29th
Quaker Hill, " " " ... March 30th
Shangai S. H. " " " ... March 31st
Canton, Bradford Co., Pa ... Sunday, April 1st
Segurs school-house on the Mountain ... April 2nd
Chase's Mills, Tioga Co ... April 3d
South Creek, Bradford Co ... Sunday, April 5th
Painted Post, N. Y ... April 7th
Hornellsville ... April 8th
Rogersville, Steuben Co., N. Y ... April 9th and 10th
Dansville, N. Y ... Sunday, April 12th
JOHN T. ONGLEY.

Holden, Mass ... Sunday, April 12th
W. N. PILE.

Dorchester, N. H ... Sabbath, April 5th
Franklin, N. H ... Sabbath, April 12th
East Concord, N. H ... Sabbath, April 19th
Danbury Depot, N. H ... Sabbath, April 26th
G. H. WALLACE.

Boscawen, N. H. (Gulf school-house) Sun., March 29th
Candia (Colcord Dist.) ... Sunday, April 5th
Kingston Plains ... Sunday, April 12th
R. MORRILL.

LAWRENCE, MASS.
T. W. Piper ... Sundays, March 29th and April 5th
J. Couch ... Sunday, April 12th
E. A. Stockman ... Sunday, April 19th
C. Cunningham ... Sunday, April 26th
Nathan Wheeler ... Sunday, May 3d
A. Ross ... Sunday, May 10th
J. W. Bridge ... Sunday, May 17th
A. M. Higgins ... Sunday, May 31st
J. S. White ... Sunday, June 7th

HAVERHILL, MASS. (Advent Hall.)
Wm. H. Mitchell ... Sunday, March 29th
D. M. Leavitt ... Sunday, April 5th
John M. Orrick ... Sunday, April 12th
C. Goodrich ... Sunday, April 19th
Geo. W. Brown (of Elliot, Me.) ... Sunday, April 26th
D. M. Leavitt ... Sunday, May 3d
John Couch ... Sunday, May 10th
T. W. Piper ... Sunday, May 17th
C. S. Shattuck ... Sunday, May 24th
J. Albert Libby ... Sunday, May 31st
D. M. Leavitt ... Sunday, June 7th

SPRINGFIELD, MASS. (Franklin Hall.)
G. L. Teeple ... Sunday, March 29th
C. S. Shattuck ... Sundays, April 5th and 12th
J. W. Brittan ... Sunday, April 19th

SPRINGFIELD, MASS. (Bethel Church.)
E. Owen ... Sunday, March 29th
C. E. Barnes ... Sunday, April 5th
C. A. Brown ... Sundays, April 12th and 19th
Wm. N. Pile ... Sunday, April 26th

LOWELL, MASS.
J. G. Smith ... Sunday, March 29th

CLINTON, MASS.
L. Boutell ... Sunday, March 29th
C. Goodrich ... Sunday, April 5th
M. A. Potter ... Sunday, April 12th
H. F. Carpenter ... Sunday, April 19th

CHICOPEE FALLS, MASS.
E. Phelps ... Sunday, April 5th
G. L. Teeple ... Sunday, April 12th
R. Baker ... Sunday, April 19th

CONCORD, N. H. (Centre St. Church.)
B. Woodside ... Sunday, March 29th
A. Ross ... Sunday, April 5th
D. M. Leavitt ... Sunday, April 12th
G. W. Brown (of Elliot, Me) ... Sunday, April 19th
A. Ross ... Sunday, April 26th

CONCORD, N. H. (Bethel, Green Street.)
G. H. Wallace ... Sunday, March 29th
W. M. Harmon ... Sunday, April 5th
E. A. Stockman ... Sundays, April 12th and 26th
D. M. Leavitt ... Sunday, April 19th
A. Simpson ... Sunday, May 3d

EAST CONCORD, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill ... Sunday, April 5th
Also the first Sunday in each month.

PORTSMOUTH, N. H.
J. Parsons ... Sunday, March 29th
L. Boutell ... Sunday, April 5th
W. H. Mitchell ... Sunday, April 12th
T. W. Piper ... Sunday, April 19th
C. Goodrich ... Sunday, April 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt ... Sunday, March 29th
E. A. Stockman ... Sunday, April 5th
C. H. Fletcher ... Sunday, April 12th
B. S. Emery ... Sunday, April 19th
D. Churchill ... Sunday, April 26th
E. A. Stockman ... Sunday, May 3d
A. Simpson ... Sunday, May 10th
C. Goodrich ... Sunday, May 17th

EXETER, N. H.
B. Finney ... Sunday, March 29th
J. G. Smith ... Sunday, April 5th
E. Morrill ... Sunday, April 19th
B. S. Emery ... Sunday, May 17th
W. S. Campbell ... Sundays, June 7th and 14th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck ... Sundays, March 29th and April 5th
C. Goodrich ... Sunday, April 12th
S. S. Brewer ... Sunday, April 19th
C. S. Shattuck ... Sunday, April 26th

HAMPTON, N. H.
C. Goodrich ... Sunday, March 29th
John Parsons ... Sunday, April 5th
J. L. Chute ... Sunday, April 19th
B. Finney ... Sunday, April 26th
J. G. Smith ... Sunday, May 3d
T. W. Piper ... Sunday, May 10th
Wm. Sutherland ... Sunday, May 24th

RYE, N. H.
J. H. F. Varney ... Sunday, March 29th
J. W. White ... Sunday, April 5th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh ... Sunday, April 5th and first Sunday in each month until further notice.

DOVER, N. H.
A. W. Simpson ... Sunday, March 29th
T. W. Piper ... Sunday, April 5th
Sr. L. E. Saulpaugh ... Sunday, April 12th

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
H. Munger ... Sunday, April 5th

PORTLAND, ME. (Union Hall.)
John Couch ... Sunday, March 29th
O. R. Fassett (of California) ... Sunday, April 5th
S. K. Partridge ... Sundays, April 12th and 19th
C. Goud ... Sunday, April 26th
Wm. H. Mitchell ... Sunday, May 3d
E. A. Stockman ... Sunday, May 10th

BATH, ME.
C. Goud ... Sunday, April 5th
H. D. Reed ... Sunday, April 12th
E. S. Moulton ... Sundays, April 19th and 26th

HOLLIS CENTRE, ME.
C. S. Shattuck ... Sunday, June 14th
Jesse Gay ... Sunday, April 5th, and the first Sabbath in each month until further notice.

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J. W. White ... Sunday, April 12th
T. L. Churchill ... Sunday, April 26th

SOUTH ELLIOT, ME.
A. A. Robinson ... Sunday, March 29th
T. W. Piper ... Sunday, April 12th

STEEP FALLS, ME. (Depot Hall.)
I. C. Wellcome ... Sunday, March 29th

NEW HAVEN, CT.
H. Munger ... Sunday, March 29th
Wm. N. Pile ... Sunday, April 5th
Mrs. E. Warren ... Sunday, April 12th
B. Hitchcock ... Sunday, April 19th

BRISTOL, CT.
J. Curtis ... Sunday, March 29th
B. Hitchcock ... Sunday, April 5th

YALESVILLE, CT.
S. Woodruff ... Sunday, April 12th
B. Hitchcock ... Sunday, April 26th

PLAINVILLE, CT.
Geo. L. White ... Sunday, March 29th

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Cast on God your care.
He whose very name is love,
Whom no change can ever move,
Deigns to bid you from above
Try the force of prayer.

Prayer has won the ear of heaven;
Prayer the bonds of death has riven;
Prayer 'gainst Satan's wiles has striven,
Broken many a snare;
Prayer has stayed the mid-day sun,
Prayer the victory oft has won,
And the coils of hell undone:
Try the force of prayer.

Burdened sinner, though you know
Sin embitters every woe,
And you dread the gulf below,
Yield not to despair;
Jesus pleads before the throne,
Once for all he did atone,
Now he makes your cause his own:
Try the force of prayer.

When the cares of life abound,
Earthquake shocks prevail around,
Knell to knell rebeats the sound,
Tears, for tears prepare;
He who walked upon the sea,
Rules the storm for thee and me,—
Lo! he counsels lean on me:
Try the force of prayer.

When the end appears in view,
Jordan's waves roll darkly too,
And you know not what to do,
To his cross repair;
Do what millions more have done,
Trust his mighty arm alone,
Make their anchorage your own:
Try the force of prayer.

When we reach our better home,
Where no storms can ever come,
And recount the wondrous sum
Of God's blessings here;
All to grace will date their gains,
All will own in joyful strains
That the force which loosed their chains,
Was the force of prayer.

—*Sel. from the Christian at Work by S. J. Bushnell.*

BINDING OF THE DEVIL.

HENRY PRATT.

The subject is becoming one of deep interest to the students of prophecy. That nothing in the past tallies with the prophecy, many feel assured, though they may be unsettled in their own minds about the matter. The person to be bound, the cause or crime alleged, and the one who binds him, are matters of importance; also the chronology of the event. These being obtained, the matter will be well nigh settled.

1. Who is the person to be bound? It is a person or creature having four names: Dragon, that old Serpent, Devil, and Satan. The word dragon, from *drakon*, is found only in Revelation. His warfare is against the church, as an accuser of the brethren before our God—standing before the woman to devour the man-child; persecuting the woman, and making war on her seed. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." Here the dragon and the old serpent are one, i. e., he is certainly doing the work that the deceiver or serpent in the garden was to do; and is called the devil and Satan in chap. 20.

Having traced the dragon from his laying in wait for the man-child to destroy it, to the brink of the pit, with the assurance that it "is the devil" by Christ's own angel, we leave him, to bring up the serpent. This word is from *aphis*, and is used in the singular number only, to represent the serpent that beguiled Eve, save where it speaks of Moses lifting up the serpent in the wilderness. Hence the propriety of calling it "that *old* serpent," and also giving the same assurance that had been given of the dragon, that it too "is the devil."

Satan is a proper name, from *Satanas*, and is used alternately with the name devil, though never rendered from the same word. It is like the given and surname of an individual; or like the name Saul and Paul; and always has reference to the great adversary of man,—the devil. Christ was tempted forty days of Satan. He says, "Get thee behind me, Satan." He speaks of the woman that had been long bound by Satan, and finally couples him with the devil at the pit, or includes him in the indictment of deceiving the nations.

This brings us to the last name, which embraces the same characteristics as the others,—the devil. This is from the Greek word *diabolos*, and is that being for whom that great fire is prepared, even for "the devil and his angels." Mark 1: 13 says Christ was tempted of Satan. Matt. 4: 1 says he was tempted of the devil. And so they are used alternately for the same being through the Scriptures; hence the appellation, "the devil and Satan,"—deceiver and adversary.

2. Having found the culprit, we naturally inquire for the indictment. For what is he to be arrested? For deceiving the nations; or, as in Rev. 12, "which deceiveth the whole world"; and this binding is to save the world from deception a thousand years. Has there ever been a time since the serpent deceived Eve that neither himself, or the dragon, or Satan, or the devil, deceived anybody for a thousand years? For they certainly are all involved in this deception.

3. But it may be we can turn on more light by the answer to the question, Who binds the devil? It is certain that this accuser of our brethren—this persecutor of the church—this war-maker and deceiver of the world, will not be entrusted to any earthly power, for it will require a stronger than he, as the Savior says, to first bind the strong man, and then destroy his goods. Who is stronger than the devil—the prince of this world—the prince of the power of the air; or, as the Irish word *Diabhall* is rendered, "god of the air"? I answer, Michael. He it was that contended about the body of Moses, the devil disputing the while, and was victorious; otherwise Moses had not been on the mount. This devil here could not have been a man, or any body of men, for no man knew where Moses' grave was; therefore it was some other being than man. It was as Jude said, "the devil" that was disputing.

Again, when that war occurred in heaven, we read that Michael and his angels fought, and the dragon (which is the devil) fought, and prevailed not. Therefore Michael is proved the stronger, If Michael and his angels are literal beings, then the dragon and his angels are literal; and when divested of his characteristics, it is the devil; and heaven rejoices at his departure, and the inhabitants of earth and sea mourn his presence. He is cast out of heaven for accusing our brethren before our God, day and night, as he did Job, and is to be bound for deceiving the nations.

"Then you have a hideous monster for a devil, with seven heads and ten horns?" We have no such conception of Christ when he is called the Lion of the tribe of Judah, or a Lamb with seven eyes. The latter denotes all seeing, the former all power. And I saw an angel come down from heaven with a key and chain, and laid hold of the dragon, that old serpent which is the devil and Satan. Who demurs at Gabriel's explanation of Dan. 8—"The ram thou sawest having two horns are the kings of Media and Persia"? and why demur at this explanation? If the devil would dispute about the body of Moses, he will dispute about the resurrection of the saints. But Michael's (the archangel's) voice will be heard, and the dead in Christ shall rise first. Michael will stand up, and many sleepers in the dust shall awake. The devil is bound, and the dead saints live.

Then to establish the chronology of this event it is declared to be "the first resurrection." The contending parties are an angel and the devil. The party to be bound is the dragon, that old serpent, which is the devil and Satan. The cause for binding was for deceiving the nations. This would be accomplished at the end, by unclean spirits; i. e., "the spirits of devils"; the prime mover of which is *the* devil. The object of binding was, that he should deceive the nations no more for a thousand years. The angel to bind the devil is not named; but as *Michael*, the archangel, did conflict with the devil for the body of Moses; and as *Michael* and his angels did cast out the devil and his angels into the earth; and as Michael shall stand up and some of the sleepers in the dust will awake; and as his voice shall be heard with the trump of God, and the dead in Christ shall rise first; and as the first resurrection is preceded by the binding of the devil; and as the time of trouble preceding the awaking of the saints in Dan. 12 is caused by Michael's standing up, it is strong inferential testimony, at least, that the other party—the one that binds the devil—is *Michael*, or it is by his direction. The thousand years between the resurrections does not conflict with a single declaration of Scripture in the light of truth. The mission of Christ was "to preach the acceptable year of the Lord and day of vengeance of our God"; and the events are separated by nearly two thousand years.

HOW TO OVERCOME SIN.

In every period of my ministerial life I have found many professed christians in a miserable state of bondage either to the world, the flesh, or the devil. But surely this is no christian state, for the apostle has distinctly said,—"Sin shall not have dominion over you; for ye are not under the law, but under grace." In all my christian life I have been pained to find so many christians living in the legal bondage described in the seventh chapter of Romans—a life of sinning, and resolving to reform, and falling again. And what is particularly saddening, and even agonizing is, that so many ministers and leading christians give perfectly false instruction upon the subject of how to overcome sin. The directions that are generally given upon this subject, I am sorry to say, amount to about this: "Take your sins in detail, "resolve to abstain from them, and fight against them, if need be, with prayer and fasting, until you have overcome them. Set your will *firmly* against a relapse into sin, pray and struggle, and resolve that you will not fall, and persist in this until you form the habit of obedience, and break up all your sinful habits." To be sure, it is generally added: "In this conflict you must not depend on your own strength, but pray for the help of God." In a word, much of the teaching, both of the pulpit and the press, really amounts to this: Sanctification is by works, and not by faith. I notice that Dr. Chalmers, in his lectures on Romans, expressly maintains that justification is by faith, but sanctification is by works.

Some twenty-five years ago, I think, a prominent professor of theology in New England maintained in substance the same doctrine. In my early christian life, I was very nearly misled by one of President Edward's resolutions; which was, in substance, that when he had fallen into any sin he would trace it back to its source, and then fight and pray against it with all his might until he subdued it. This, it will be perceived, is directing the attention to the overt act of sin, its source, or occasions. Resolving and fighting against it fastens the attention on the sin and its source, and diverts it entirely from Christ.

Now it is important to say right here that all such efforts are worse than useless, and not unfrequently result in delusion. First, it is losing sight of what really constitutes sin; and, secondly, of the only practicable way to avoid it. In this way, the outward act or habit may be overcome and avoided, while that which really constitutes the sin is left untouched. Sin is not external, but internal. It is not a muscular act; it is not the volition that causes muscular action; it is not an involuntary feeling or desire; it must be a voluntary act or state of mind. Sin is nothing else than that voluntary, ultimate preference or state of committal to self-pleasing out of which the volitions, the outward actions, purposes, intentions, and all the things that are commonly called sin, proceed.

Now, what is resolved against in this religion of resolutions and efforts to suppress sinful, and form holy habits? "Love is the fulfilling of the law." But do we produce love by resolutions? Do we eradicate selfishness by resolutions? No, indeed. We may suppress this or that expression or manifestation of selfishness by resolving not to do this or that, and praying and struggling against it. We may resolve upon an outward obedience, and work ourselves up to the letter of an obedience to God's commandments. But to eradicate selfishness from the breast by resolution is an absurdity. So the effort to obey the commandments of God in spirit—in other words, to attempt to love as the law of God requires by force of resolution—is an absurdity. There are many who maintain that sin consists in the desires. Be it so. Do we control our desires by force of resolution? We may abstain from the *gratification* of a particular desire by the force of resolution. We may go further, and abstain from the gratification of desire generally in the outward life. But this is not to secure the love of God, which constitutes obedience. Should we become anchorites, immure ourselves in a cell, and crucify all our desires and appetites, so far as their indulgence is concerned, we have only avoided certain forms of sin; but the root that really constitutes sin is not touched. Our resolution has not secured love, which is the only real obedience to God. All our battling with sin in the outward life, by the force of resolution, is of no avail; for in all this, however successful, the effort to suppress sin may be, in the outward life or in the inward desire, it will only end in delusion; for by the force of resolution we cannot love.

All such efforts to overcome sin are utterly futile, and as uncriptural as they are futile. The Bible expressly teaches us that sin is overcome by faith in Christ. "He is made unto us wisdom, righteousness, sanctification, and redemption." "He is the way, the truth, and the life." Christians are said to "purify their hearts by faith." And it is also affirmed that the saints are sanctified by faith in Christ. In Romans 9: 31, 32, it is affirmed that the Jews attained not to righteousness, "because they sought it not by faith, but as it were by the works of the law." The doctrine of the Bible is, that Christ saves his people from sin through faith; that Christ's spirit is received by faith to dwell in the heart. It is faith that works by love. Love is wrought and sustained by faith. By faith christians "overcome the world, the flesh, and the devil." It is by faith that they "quench the fiery darts of the wicked." It is by faith that "they put on the Lord Jesus Christ, and put off the old man with his deeds." It is by faith that we fight "the good fight," and not by resolution. It is by faith that we "stand;" by resolution we fall. This is the victory that overcometh the world, even our faith. It is by faith that the flesh is kept under, and carnal desires subdued.

The fact is, that it is simply by faith that we receive the Spirit of Christ to work in us, to will and to do, according to his good pleasure. He sheds abroad his own love in our hearts, and thereby enkindles ours. Every victory over sin is by faith in Christ; and whenever the mind is diverted from Christ, by resolving and fighting against sin, whether we are aware of it or not, we are acting in our own strength, rejecting the help of Christ, and are under specious delusion. Nothing but the life and energy of the spirit of Christ within us can save us from sin, and trust is the uniform and universal condition of the working of this saving energy within us.

How long shall this fact be, at least practically, overlooked by the teachers of religion? How deeply rooted in the heart of man is self-righteousness and self-dependence! So deeply that one of the hardest lessons for the human heart to learn is to renounce self dependence, and trust wholly to Christ. When we open the door by implicit trust, he enters in and takes up his abode with us, and in us. By shedding abroad his love, he quickens our whole souls into sympathy with himself, and in this way, and in this way alone, he purifies our hearts through faith. He sustains our will in the attitude of devotion. He quickens and regulates our affections, desires, appetites, and passions, and becomes our sanctification. Very much of the teachings we hear in prayer and conference meetings, from the pulpit and the press, is so misleading, as to render the hearing or reading of such instruction almost too painful to be endured. Such instruction is calculated to beget delusion, discouragement, and a practical rejection of Christ as he is presented in the gospel.

Alas for the blindness that "leads to bewilder" the soul that is longing after deliverance from the power of sin! I have sometimes listened to legal teaching upon this subject until I felt as if I should scream. It is astonishing sometimes to hear christian men object to the teaching which I have here inculcated that it leaves us in a passive state, to be saved without our own activity. What darkness is involved in this objection! The Bible teaches that by trusting in Christ we receive an inward influence that stimulates and directs our activity; that by faith we receive his purifying influence into the very centre of our being; that through and by his truth revealed directly to the soul he quickens our whole inward being into the attitude of a loving obedience; and this is the way, and the only practicable way to overcome sin.

But some one may say, "Does not the apostle exhort as follows: 'Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure?' 'And is not this an exhortation to do what in this article you condemn? By no means. In the twelfth verse of the second chapter of Philippians Paul says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure." There is no exhortation to work by force of resolution, but through and by the inworking of God. This is precisely the doctrine of this article. Paul had too often taught the church that Christ in the heart is our sanctification, and that this influence is to be received by faith, to be guilty in this passage of teaching that our sanctification is to be wrought out by resolution and efforts to suppress sinful and form holy habits. This passage of Scripture happily recognizes both the divine and human agency in the work of sanctification. God works in us to will and to do; and we, accepting by faith his inworking, will and do according to his good pleasure.

Faith itself is an *active* and not a passive state. A passive holiness is impossible and absurd. Let no one say that when we exhort people to trust wholly in Christ, we teach that any one should be or can be passive in receiving and co-operating with the divine influence within. This influence is moral, and not physical. It is persuasion, and not force. It influences the free will, and consequently does this by *truth*, and not by force.

Oh! that it could be understood that the whole of spiritual life that is in any man is received direct from the Spirit of Christ by faith, as the branch receives its life from the vine. Away with this religion of resolutions! It is a snare of death. Away with this effort to make the life holy, while the heart has not in it the love of God! Oh, that men would learn to look directly at Christ through the Gospel, and so close in with him by an act of loving trust as to involve a universal sympathy with his state of mind! This, and this alone, is sanctification.—C. J. Finney, *in Earnest Christian.*

NOTES BY THE WAY.

H. MUNGER.

It is generally more interesting to some, to read of the work of the Lord in different places, than to read a logical article on a point of Bible doctrine. Yet both are needed, and good in their places. Those who travel know more about what is going on in the world and among our brethren than those who have to stay at home and depend upon what they see in the *Crisis*. What could we do without it? It is a medium through which we can get acquainted, and feed and strengthen each other.

I find of late a happy reaction taking place in many places where distracting elements have caused the meetings to run down. There now seems to be a coming together in effort, and dropping of little points of difference, and pushing the weightier matters, i. e., the getting ready to meet the Lord. My labors have been in cities mostly through the cold weather. I have been to New Haven five times, and find them, after a severe trial of scattering, coming together, and God is blessing them. A good number have been converted, and others quickened. This church serves as a good light-house on that coast, and many see the light and come to it. Brn. Denny and Steele have done a good work in reestablishing these meetings on a firm basis. God bless them.

I have also been to Newark, N. J. Brn. Shepherd and Libby have established a good meeting, where the honest, hungry children can come and get fed on a variety, which is the only way to keep life in the church in these times. We had blessed meetings, and unbelievers got interested, which is always the case when union on the great truths prevail over doting about questions of no general profit. This has killed out the interest in many places.

New York City has a good meeting at the Bowery. At the last meeting, after preaching, a young man arose and asked prayers, which gave the meeting a new start. I took dinner with him, and found him determined to go on. Others are much interested in the present truths. If all the elements in that city were united, instead of two or three little factions, their power would be especially felt; for there are strong minds there who love the truth.

We had a meeting at Green Point, Sabbath evening, in the Christian church, where hundreds heard the truth. The few brethren think of starting meetings there again and call in the sheep of that fold. Bro. Campbell desired this before he died; but his labors are finished, and others must take his place. At Templeton, Md., another rundown church, on account of divisions and opposition. We had a good meeting, and the brethren feel it duty to repair the light-house. So in many other places. There is a spirit of rallying around the old standard of truth. Other places of worship do not feed them. The house of Rimmon does not satisfy them.

On my way to Massena, N. Y., near the Canada line, I stopped one evening, and found them in a good state for work. Bro. Flagg has become their Pastor by unanimous consent, and is working with them in a protracted meeting. Some have been converted. One Catholic. If they hold on, the devil will find a strong fortification there after all he has done to distress it. Bro. Flagg is hard at work, and the Lord is blessing his labors. I stopped over night with Bro. Taylor, at Rouse's Point. Preached in the Methodist church on our truth, and had a blessed time. Was requested to call when I came back and preach again.

Went to Massena, a four hundred miles ride, then had to take stage and wagon twenty miles further, which was more to be dreaded than all the rest; but got through comfortably. There is opposition to this dispensational truth in this place, and for years they have had preaching only occasionally until Bro. Pike settled there, which has been a blessing to them. They are much scattered. Many came from three to eight miles to meeting. Another great inconvenience is, they have a meeting in the forenoon at the union house, and then go five miles for a meeting in the afternoon and back for the evening meeting, making twenty miles travel for the people and preacher that live at the village. This has prevented some from attending meeting. The subject of building a chapel has been agitated, and some pledges made, but no plan was matured or spot selected. It needed a little encouraging and engineering, which I felt it duty to do, and in two days we got the church together, and appointed a building committee. By request I went with Bro. Pike and bought a piece of land in the village, drew a plan of the house, made out a bill of material, estimated the expense, in one day, and preached at night and had a blessed good time. We found there was more pledged than the house would cost;—a thing I never knew before anywhere. The house, 50 × 36, will cost $2100, and we have got $2500, leaving $400 towards a parsonage. With a little effort enough more can be raised to build a parsonage 20 × 28. This church put their hands into their pockets. Some gave $500, others $400, and down to one hundred, which is the least. God will prosper them. One man gave five hundred dollars that does not profess religion, and will give more if necessary. He paid $350 down for the land the day we bought it. We hope God will convert him soon. He attends every meeting. We are having good times in Massena in spite of opposition; and the success of the house has astonished the people, and set all the elements in motion—enemies and all. But we praise God for our prosperity thus far. Many got light on our truth, and some started anew to serve the Lord. Bro. Pike will look well to their interest. This is a strong church, rooted and grounded in the faith once delivered to the saints.

On leaving there I came to Rouse's Point. Found Bro. Taylor sick, but he had secured the Methodist church, where I preached and received good attention while I presented the plan of redemption through Christ and the resurrection. Many heard for the first time. Next to Castleton, Vt. Here I found a daily paper, the first for two weeks. The church is doing well under the labors of Bro. Wm. Himes. He makes the doctrines of our faith prominent. All lovers of this truth must act faithfully.

CONFERENCE REPORT.

The Third Quarterly Meeting of the Iowa Christian Conference met pursuant to notice, at Floyd Iowa, on the 19th of Feb., 1874. The attendance was good. Many dear brethren came in from the surrounding country, and testified of the goodness of God. We had a refreshing time.

The reports from the churches and brethren were cheering; and upon the whole, it was the best Quarterly Meeting of the season. It was good to be there. The President, Elder Raymond, called the meeting to order in the usual manner,—made a few brief remarks—said the first object of the meeting was to promote unity and harmony; the second, to transact such business as may be thought best for the advancement of the cause of our Master.

MINISTERS REPORT.

Elder C. C. Ramsey said he had been preaching every Lord's day, and had attended two campmeetings; but could not say that he had accomplished as much as could be desired. Other ministers reported briefly, that they were doing what they could in the Lord's vineyard.

BUSINESS.

Resolved, That we request the Campmeeting Committee to call these meetings on the 18th of June, and hold over two Sabbaths. The President instructed the Secretary to call the annual Conference in connection with the campmeeting at New Hartford, commencing June 24th, 1874.

Bro. T. F. Miller, of Clarksville, was licensed to preach. Brethren will therefore receive him as a co-laborer.

An invitation was extended to all lovers of Christ to make a special effort to attend our annual June campmeeting; not for the purpose of advocating some particular tenet of doctrine, but for the purpose of elevating the spiritual condition of the church at large.

J. W. Burroughs, *Sec.*

IF WE KNEW.

If we knew when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay;
We would pause when now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade that we should fling,
If we knew what lips were parching
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say, Good by,
Which among the lips that kiss us,
First should 'neath the daisy lie;
We would clasp our arms around them,
Looking on them through our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had ever lain among them
Like the frost among the flowers;
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
Would we cry,—*Forgive, forget.*

If we knew—alas! and do we
Ever care or seek to know,
Whether bitter herbs or roses
In our neighbor's gardens grow?
God forgive us, lest hereafter,
Our hearts break to hear him say,
"Careless child, I never knew you,
From my presence flee away."

—*Friends' Tract in Nat. Agriculturist.*

WHO WILL WIN?

J. T. KIMBALL.

I once saw a wax figure,—the devil and Christian playing a game. It was in the form of a game of chess; the devil one side, Christian the other. The chess were all marked with some of the besetments of human nature; such as anger, pride, evil-speaking, backbiting, wrath. Well, I could not think of them all if I had the time. The most of us have found out what we are made of. Now to the game. These besetments were all on the board. I noticed that Christian had won a few points; one was anger. But I do not remember them all, or just how the game stood. I know one thing,—there were some important points to strive for; and I thought how well that illustrated our warfare.

We are at a game—a fearful game—with an antagonist that is no new hand at the business. He is an old gamester, and knows every move. You and I cannot play with him without getting the worst of the game. But Jesus and I can beat him every time. We have got to watch;—it won't do to look off the game; for you know it is just like the devil to make a move when we are not looking. He is an old cheat. He won't play fair any way. But be sure and get Jesus to help. There are some points that will take a hard struggle to win. It seems sometimes as though we should lose the game, sure. Some think it so hard they give it up. How unwise! How can you give it up, when there is so much at stake?

If you reign on the new earth, you will have to take a hand at this game, with the same old gamester. Don't think of playing with him alone. Better and smarter people than you or I have tried that, and been beaten every time. "Well," says one, "I tried and got beat." Well, try again. You *are* beat if you do not try; so I think it best to keep at it. A few more battles, and we will be out of his reach.

I do not know as I can do any one any good, but will say I am at this game yet. I have not won as many points as I ought to, with the experience that I have had. I ought to be a better player by this time. I am glad some are farther advanced than I am. To such I say, I am after you. Do not stop to hitch on to me, but go on. By the grace of God I will try to overtake you. The world to come never looked better to me than it does to-night. There will be no sickness there; no sorrow, no dying, no poverty. No. Thank God! As I think of this, a little faith kindles up in my mind, and I think it will pay to endure a little longer, and try to be a little more watchful; for if I lose that world, all is gone. What a world this is! what suffering! How hard it is to look on the dear little innocent ones as they lie and suffer. But these scenes will soon be over. Dear ones, how do you stand? Are you doing all you can for the Master? Soon he will be here.

Well, I won't bother, or mortify, or hinder you any more in this; and I don't think I shall be offended if I never see it in print. I will try and meet you in that bright and beautiful world, where sorrow or care never come, and where the tried and tempted will find peace. Come, you almost discouraged one, don't give up here. Face the storm; the rest will be the sweeter over there.

May God bless and keep you, and all the dear ones, is the prayer of your unworthy brother.

Concord, N. H., March 6th, 1874.

"THE WORD."

E. S. WILLARD.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God.

"Now unto him that is *able to do* exceeding abundantly *above all that we ask or think*, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

My whole soul utters this prayer for the church at this time. Amen.

Haddonfield, N. J.

REPORT

Of the Second Quarterly Meeting of the Northern Penn. and Southern New York Advent Christian Conference, assembled at South Creek, Bradford Co., Pa., March 5th, 1874.

The weather was quite unpleasant, but quite a number of Brn. and Srs. from abroad were with us to aid in prayer, exhortation and song. Preaching Brn. present: Bro. Cowles, Pres., also Brn. Ongley, Eggleston, Sawyer, Benson, and Fletcher. Preaching by Brn. Cowles, Eggleston, Benson, and Ongley;—we hope to acceptance. Many good exhortations by the other Brn. Brn. Benson and Fletcher were received into the Conference as licentiates, and the right hand of fellowship given them. The little church of South Creek, Pa., organized by Eld. J. T. Ongley, Dec. 14th, 1873, numbering sixteen members, and the church in Ward Tp., Tioga Co., Pa., organized by J. T. Ongley, Feb. 4th, 1873, eleven members, were received into the Conference. After the services in the day-time, on Sunday, a goodly number partook of the Lord's Supper in expectation of soon seeing the absent One. Truly we can say, We had a good meeting.

J. T. Ongley, *Sec. pro tem.*

Gems.

— The promises of God are solid food. Satan's promises are baits, as the meat that fowlers set before birds, which is not to feed them, but to take them.

— If afflictions work good in us, they will only be as waves to lift the bark into the haven of eternal rest.

— In heaven will be found peace without molestation—plenty without want—health without sickness—day without night—pleasure without pain—and life without the least mixture or dread of death.

— If God gives us a staff, he intends us to lean on it; and when he takes it away he is sure to give us his own hand instead.

— Self-confidence destroys its thousands, but holy diffidence is a sure protection.

— If we can but believe that all which occurs to us is meant for our good, we shall get good out of every thing.

— We read our Bibles well, if the holy language of them constrains us to pray to God to fix his precepts in our hearts.

— We pray best when we expect most.

— By the words of our mouth we may affect to adore religion; but it is by the works of our lives that we adorn religion.

— Wherever there is grace, there will be gratitude.

— One spot causeth a whole garment to be washed; so watching one sin makes us watch all.

— True wisdom, is to know what is best worth knowing, and to do that which is best worth doing.

— When you grind your wheat, give not Satan the corn, and God the bran.

— Naked knowledge may make the head giddy, but it will never make the heart holy.

— Keep good company. He who comes from the kitchen smells of its smoke.

— Every man is a volume, if you know how to read him.

SAMMY HICKS AND HIS PIPE.

It is said of that good man, Sammy Hicks, the Macclesfield blacksmith, that "as he understood the words of the Lord Jesus, it was quite enough for him to *see* the path of duty steadfastly to travel in it."

An instance of this feature of his character was exhibited in his sudden abandonment of tobacco. One day he gave sixpence to a poor widow. She blessed him, and could hardly find words enough with which to express her thanks.

He said to himself, "Well, if sixpence makes that poor creature so happy, oh how many sixpences have I spent in filling my mouth with tobacco!"

He made a vow instantly never to let a pipe enter his lips again. Soon afterwards he was taken very ill, and a doctor said to him, "Mr. Hicks, you must resume your pipe."

"I will not," he replied.

"Then," said the doctor, "if you do not, you will not live."

"Bless the Lord, then," said Sammy. "I have made a vow to the Lord that the pipe shall never enter my mouth again; and it never shall."

Sammy Hicks kept his vow, and lived to be an old man.—*Rev. T. E. Thorsby.*

The Two Gardeners.—Two gardeners, who were neighbors, had their crops of early peas killed by frost. One of them came to condole with the other on this misfortune.

"Ah!" cried he, "how unfortunate we have been, neighbor! do you know I have done nothing but fret ever since. But you seem to have a fine healthy crop coming up already; what are these?"

"These!" cried the other gardener, "why these are what I sowed immediately after my loss."

"What! coming up already?" cried the fretter.

"Yes; while you were fretting, I was working."

"What! don't you fret when you have a loss?"

"Yes; but I always put it off until after I have repaired the mischief."

"Why then you have no need to fret at all."

"True," replied the industrious gardener, "and that's the very reason."

Nothing so wins upon strangers as true politeness. A little attention shown in a stage, or in the cars, or at a public table, costs us very little. But what an effect it has upon the persons to whom the attention is shown. The pleased look, the grateful smile, show us we have gained a friend.

HOME AND HEALTH.

MISTRESS AND SERVANT.

In an article under this caption the *Daily Graphic*, with many timely and practical remarks, says:

"The average modern woman knows very little about housekeeping, and cares less than she knows. She looks upon it as drudgery. She could not get a complete dinner in perfect order to save her life. She has the least practical knowledge of how a whole house is to be kept in order, and the entire mechanism of the household to run in perfect time, without friction or creaking. She cannot teach what she does not know. She has neither the taste nor the patience to go into the kitchen and show her domestics just how every kind of work should be done. She bargains for servants that understand their business. It is her place to issue orders and their place to obey them; and it *is quite as much as she can do to issue commands*, without superintending the execution. Under these circumstances we submit whether a training-school for mistresses is not quite as important as one for maids."

Verily, a training-school for mistresses is a thousand-fold more important than one for maids. A know-nothing woman is no more fit to preside over a household than an ignoramus of a man is to manage the outdoor affairs. And we would go a little further and say, that no woman is fit to be mistress, wife, or mother, until she personally understands how to cook wholesome food, dress children healthfully, and preserve her own health. This may sound like very radical doctrine for the "butterflies of fashion," but we think it is radically true.—*Science of Health.*

EXTRAVAGANCE.

Extravagance is the disease of the times. Multitudes have been living beyond their incomes. Luxury has been invited to dinner, and refuses to leave at tea time. The pocket-money of the boys and girls in a modern family would have supported the grandfather's household. The great financial cloud that hangs over us has come for the reason that men have not known the worth of a dollar. God has set apart this fall and winter to teach it, and I think he will keep us in school till we have got the lesson. In scattering for worldly pleasure men have driven fleet horses; in saving for worthy uses they have ridden snails. Fashion has been reigning in a fool's paradise. Hundreds of nice young men have been doing nothing but part their hair in the middle, and spend their father's earnings, and as many nice young women have been sticking their hair on the top of their heads, and helping them. Now, God has come to cut the proud flesh, and good and bad alike will feel the knife. In the practice of simplicity, honesty, sincerity, true economy,—our christian duty begins. It is a heroic work, and requires a martyr spirit. Save fragments of time; save fragments of opportunity; save fragments of money; but of the fragments of God's gifts to you, saved by your care, you may assist to build his spiritual temple, radiant with his glory, and musical with the chorals of eternal praise.—*C. H. Goodell.*

"AS THE TWIG IS BENT THE TREE IS INCLINED."

We often hear mothers wondering why their daughters are so indolent, or so ignorant of household matters, or so careless in their habits. They complain, and scold, and fret over it, but they make no attempt to teach them better. The fault lies with the mothers themselves; instead of training their girls to habits of industry and neatness, instead of instructing them in household ways, they have allowed them to grow up without any training at all.

Girls are not going to learn these things of their own accord; they must be taught from the time they are old enough to ... how to be neat and industrious. The teaching of them must be systematic; beginning in their early years; it will not do to train them a month, then leave them three months to do as they please. Education is, after all, the mighty magician that turns every thing into gold.

Mothers, educate your girls to be neat and industrious, and you will never have to complain that they are not neat and industrious women. Train them carefully in household ways; teach them how to make puddings, and cakes, and pickles, and preserves; show them how to be tidy about a house, how to do everything in the neatest manner. Teach them both by precept and example; it is worth the trouble; for, instead of having drones and slatterns about you, you will have well-trained and useful helps.—*Mrs. Leigh, in the Southerner.*

A Simple Disinfectant.—One pound of green copperas, costing seven cents, dissolved in one quart of water, and poured down a water closet, will effectually concentrate and destroy the foulest smells. On board ships and steamboats, about hotels, and other public places, there is nothing so nice to purify the air. Simple green copperas, dissolved in any thing under the bed, will render an hospital, or other places for the sick, free from unpleasant smells. In fish-markets, slaughter-houses, sinks, and wherever there are offensive gases, dissolve copperas and sprinkle it about, and in a few days the smell will all pass away. If a cat, rat, or mouse dies about the house, and sends forth an offensive gas, place some dissolved copperas in an open vessel near the place where the nuisance is, and it will purify the atmosphere.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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Postage.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 961. BOSTON, WEDNESDAY, APRIL 1, 1874. VOL. XXXVIII.---NO. 26.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all the truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FAITH.

MRS. CURRY.

Our faith is like the morning star,
It shines so calm and even;
It safely guides us, step by step,
On to our home in Eden.

It reaches down from realms above
A golden chain of light;
Each link displays Almighty love—
An emblem of delight.

A precious gift—a sacrifice
To save a fallen race;
'Twas wrought by blood, and tears, and cries—
'Twould all mankind embrace.

Yet faith was sung ere Christ appeared
Amongst us here on earth;
For many saints their God had feared,
And prophesied his birth.

With faith then watch, and work, and pray,
That star will lead us home;
Our Jesus will not long delay—
The Bridegroom bids us "Come."

THE COMING CRISIS OF THE SECOND ADVENT.

REV. HORATIUS BONAR.

Never did futurity wear so wild an aspect, ... God's ways seem so strange and ... never were the church's prospects more perilous and perplexed, never were "the world's turns so slippery," as they are at present. Above all, never was there a time when events developed themselves with such rapidity. This seems especially one of the characteristics of the last days. As the world moves onward, it appears to accelerate its speed and precipitate itself with headlong recklessness and feverish haste. Events, alike the evil and the good, though ... form, seem to ripen before their season, as if Satan were in haste to ... through ... devices, knowing that now he hath but a short time. The crisis comes ere we are well aware of the commencement. Speed, whirlwind speed, is the order of the day. All things are now conducted upon a larger scale, and cast in a more commanding mould. There is less of the commonplace, and more of the startling—less of the gradual movement, and more of the sudden shock and convulsion in the events of the age—an age which is destined, we believe, to concentrate in its history more of the terrible and the calamitous than has ever heretofore been witnessed, or shall be witnessed hereafter.

What then are our prospects? Some would paint them bright, others gloomy. All indeed are full of expectation as to the glory that is yet to brighten over the earth, the peace that is yet to gladden it. But as to what that glory is, how it is to be introduced, and how present events are making way for its arrival, men are divided. The fond idolaters of science and reason are hailing the day of triumph as if its dawn were already brightening in the East, as if in the march of intellect every one might discern the progress of righteousness and truth. Some in the church, not so unscriptural in their optimism, nor trusting so vainly to human intellect, nevertheless think they see the Gospel gradually leavening the world, and all things advancing onward resistlessly to a glorious issue. There are others, however, who see the shadows gathering deeper and broader everywhere, and darkness, denser than Egyptian, settling down upon Christendom, and who look for no triumph till there has been a time of trouble such as never was nor ever shallbe. (Dan. 12: 1.)

Which of these opinions is right, *Prophecy* alone can inform us. This is our only guide. It is our watch-tower, into which we must betake ourselves, in order, on the one hand, to note the troubled scenes that are passing below, and on the other hand to watch for every token of the ascending dawn. On the early morn of jubilee, men were stationed on the eastern hills about Jerusalem to catch the first gleam of sunshine, silvering the cloud or the mountain-top afar off, that they might announce it to the priests waiting in the temple with their silver trumpets to proclaim it to the expecting city, from which the tidings, caught up by the watchmen of the surrounding hills, were echoed from mountain to mountain till all Judea hailed the welcome note. So are we to take our stand on our prophetic watch-tower that we may catch the earliest glimpse of approaching glory and proclaim it over earth as glad tidings of great joy to a groaning creation and a sorrowing church. Woe be to us if we keep the world in ignorance of what is coming, so that when the day arrives, it may turn round on us in reproach, and say, "We never heard of all this; they who professed to know it kept silence; no utterance of warning from their lips ever reached our ears."

Considered even thus generally, we not only find abundant reasons inviting us to the study of prophecy, but we see also how profitable and how practical that study is. There are many circumstances, however, at present, fitted to call our keenest attention to its predicted scenes, and to invest them with a profounder interest. When the heavens are gathering blackness and the night is deepening its gloom; when infidelity, like some universal solvent, is dismembering and levelling the national and social system; when everything seems starting from its long-rooted base, as if gravitation itself had given way; when the church is sore pressed and straitened, seeing traitors admitted within its camp, and the enemy's ranks augmented by desertion from its own; when Popery, Infielity, and Liberalism, firmly leagued together in well-leased confederacy, are maddening against her with infuriated zeal; when the kings of the earth and the governments of the people are taking counsel against the Lord and his Anointed;—how intense the interest which the church ought to feel in the "sure word of prophecy," how earnestly ought she to take heed to it as to a light shining in a dark place until the day dawn and the day-star arise!

DESIRABLENESS OF CHRIST'S ADVENT.

What a trial the departure of Jesus must have been to his disciples! His absence was a sad blank in their circle. How they would miss him! He knew this, and prepared them for it. Love like theirs could ill bear the absence of one so dear. No wonder that they delighted in the prospect of his return, and clasped the promise of it to their heart as their treasure and their joy. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

What a trial also must his departure have been to the family that he loved at Bethany! How often had he been their guest! How often had he sat at their table and slept beneath their roof! How often had they watched him in the still evening, coming over the brow of Olivet, and slowly descending its shady slopes! How eagerly they had gone forth to meet him, and to welcome him to their quiet dwelling where no city hum could meet his ear, and nought be heard around, save the breath of the breeze as it murmured through the palms! What a blank then would his absence be! How empty, how desolate would their dwelling now appear! Their loved Friend and guest had gone, and left behind him a vacancy which none but himself could ever fill. They could not doubt his love; they had his abiding though unseen fellowship; but *he*, the living Jesus,—he, the visible companion, was away. How they would mourn! How eagerly they would cling to the promise of his speedy return! It would be to them truly a "blessed hope."

Such should be the feelings of the church, such should be the longings of every saint. The Bridegroom is absent, and should not the friends of the Bridegroom mourn? Above all should not the Bride lament his absence? Should she not long and watch without ceasing, for the return of the beloved of her heart? Until he appear, she cannot be comforted. She must of necessity feel the dreary blank. No glory, no prosperity to which she may attain, can satisfy her without his personal presence. A millennium, without him in the midst, would be poor indeed. And besides, it is on his return that God wishes her to fix her eye. It is around his return that all her hopes revolve. It is in his return that all the glory she has been promised is wrapt up. It is then that the marriage is to take place, for this is but the time of her betrothment. It is then that she is to receive from his own hands the crown of royal dominion and be invested with the rule of the universe as his queen,—his love, his dove, his undefiled. Till then sorrow and tribulation are her lot below.

THE TARRYING OF THE BRIDEGROOM.

The Lord, in one of his parables, likens himself to "a certain nobleman" who went into a far country "to receive for himself a kingdom and to return." He is now in that far country, and has been sojourning there these eighteen hundred years. But he is not always to remain there; he is to return, having received the kingdom. Before he left, he gave many intimations regarding his return; his instructions were minute and special, implying the great stress he laid upon it, and his anxiety that his church should at all times be fully prepared for it, however sudden it might be. He spoke of its time as uncertain, but of the event itself as most absolutely ceatain, and most abruptly unexpected, overtaking men "as a snare," stealing in upon them with silent foot, as "a thief in the night."

Looking to these intimations, the early Christians were ever on the eager watch to hail his advent. It was the resting place of their hopes, the strength of their souls, the very life of their joy. They allowed no object to intervene between them and their Lord's appearing; they were ever waiting and looking for it, as if all between it and them were a dreary rugged waste. As, in a night of clouds, when no small tempest lies upon his vessel, the seaman's eye is ever on the look out for the star of morning, so were their anxious eyes, amid tribulation and darkness, ever watching for the appearing of "the bright and morning star."

He did not, however, come in their day. The Bridegroom tarried, the King delayed his return. Was, then, all their waiting profitless? Were they, as men disappointed, cheated, befooled? No! their watching was not in vain. Besides its being their Lord's command, it was blessedness unspeakable to them. It sustained them, comforted them, gladdened them, sanctified them in a way such as no other truth, no other hope could have done. Verily they had their reward.

Take a common illustration. A friend promises you a visit "very soon." His language is such that he may perchance come to-morrow; and accordingly you wait for his arrival on that day. But he comes not. The third day passes, but still he comes not. What do you infer from this? Do you say forthwith, "Oh, he did not mean what he said; I must have mistaken him; he meant that I was to go to him, not that he was to come to me." Would you reason thus? Not if you believed his word, and were assured that no hindrance could stay him. Not if you were really anxious for his arrival, and felt the dreary solitude of absence from him. On the contrary, you would say, "I know he will fulfill his promise, and that nothing can hinder him; and therefore, since he has not arrived to-day, I may be more sure of him to-morrow." Every lengthened day would only make you the surer, as well as the more eager in your expectations, because you are well assured that he will abide by his promise, and that, therefore, his tarrying cannot now be long.

OUR POSITION IN THE FOURTH WATCH.

Just so ought the Christian church to reason regarding the Lord's appearing. He came not in the first watch of the night; but what of that? We may more confidently reckon on his arrival in the second. He came not in the second; but what of that? We may surely expect him in the third. He came not in the third; but what of that? Shall we weary of watching? Shall hope deferred make our hearts sick? Shall expectation give way, and our longings be quenched? Shall we conclude that he cannot come in the fourth? In that fourth and last watch of the night we seem now to be. And what shall we say? My Lord delayeth his coming? He has been so long behind the appointed time, and has too often disappointed us, that perhaps he may not come at all? Shall we give birth to such thoughts, or utterance to such words as these? Nay, but let us lift up our heads, knowing that now our redemption must be drawing nigh. We are surer than ever that he is near, even at the door. If this be the fourth and last watch of the night, then beyond that, his stay cannot be prolonged, for he comes as the star of the morning, the herald of the dawn. He must be nigh. "He that shall come, will come, and will not tarry."

If the warning words, "Behold, I come quickly," sounded with such solemnizing power in the church's early days, how much more loudly ought they to peal upon us now! If they broke like threatening thunder upon the slumbers of a careles world in these times, how appalling how overwhelming now! If in the primitive age they carried with them such a potent spell to nerve and animate the church with more than human vigor and endurance; to fill her soul with *more* than mortal joy; to bear her far above this earth, as upon eagle's wings; to disenchant the principalities and powers of darkness of all their power to harm,—what ought they not to do now, when the revolution of so many centuries has brought us so much nearer the expected time.

Now, how is it possible that the millennial of a thousand years (Rev. 20:) can precede the second advent of Christ? How can I watch,—watch with the eager throb of uncertainty and hope,—for that which I positively know to be a thousand years distant? And especially if these thousand years be so marked that I cannot mistake their beginning or end,—there can be no watching at all.

THE APOSTACY AND MAN OF SIN.

St. Paul tells the Thessalonians that the day of the Lord shall not come "except there come a falling away, first, and that man of sin be revealed, the son of perdition," and it has been argued that, as the apostle did not reckon the interposition of this event between him and the second advent, to be inconsistent with the command to watch, so the interposition of the millennial age cannot be inconsistent with it. 2 Thess. 2.

On this, I remark that the interposition of an event is very different from the interposition of a period. The latter seems to be incompatible with watchfulness, but not the former, more especially when that event "the falling away" or anti-christian apostacy is declared to be already in progress, as is done by the apostle when he says "the Mystery of Iniquity doth already work." For this no time is given, and it is the absence of time that is the foundation of watchfulness. The event which the apostle interposes is one which he declares to be already begun. It is an event which might be consummated within a very short space—so short, that when known to be commenced, no man could say of it that it might not be brought to a crisis without delay. Its development may be with the unexpected suddenness of the lightning. We have, in our own day, witnessed so many instances of the rapid development of events—events which we should have judged to be the product of ages, that we, of all others, should be cautious of affirming that length of time must be allowed for an event which is frequently alluded to as one of startling celerity, alike in its "shooting forth" and in its passing away. "Behold at eveningtide trouble, and before the morning he is not."

The prophecies of Scripture are so worded as to prevent any age of the church from saying, The crisis cannot be in our day? And does not this peculiar construction of prophetical language proceed upon the principle that an interposed period must destroy vigilance, but that an interposed event does not? That event, namely, the antichristian apostacy, was so predicted, that being known to be already in motion, its crisis might arrive at any time. And thus, while the church was kept ever watchful for her coming Lord, she was also kept with her eye fixed upon the workings of that apostacy, not knowing but that in a moment the explosive and combustible materials might kindle, and with their hellish blaze, wrap Christendom, if not the world, in flame.

OUR CRITICAL SITUATION.

Is not this the position in which we now stand? The apostacy has been working these 1800 years. It has more than once in successive ages appeared to come to a crisis; yet the crisis has not yet arrived. The papal apostacy has by far the likest thing to the crisis that the world has yet seen; but there is to be one beyond it, more fearful than any hitherto; in which shall be concentrated not merely many of the elements of evil that have formerly shot up in other days,—but all the different forms of evil, apostacy, rebellion, idolatry, superstition, infidelity that have broken loose upon the earth since the days of Cain. It is for this that we are now looking. We see the intermingling elements. We mark the rapid fermentation. We are startled with the swift career of action in each event, starting from the goal but yesterday, and finishing its race to-night. We are horrified at the giant stature which every form of sin reaches in a single day. It would seem as if some tropic sun of hell were glaring down upon us, ripening evil before its time; and preparing for us a vintage of iniquity, almost before "the sour grape is seen ripening in the flower."

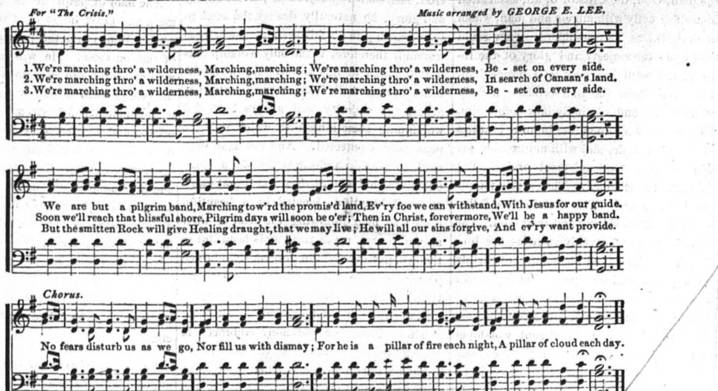
But, besides all this, let us remember,—and this with glad solemnity,—that it is before the mighty crisis that the saints are caught up to meet the Lord in the air. Christ's first action after leaving the Father's throne, is to raise his dead saints and change his living ones. He comes no doubt to destroy Antichrist, and to pour out the terrors of fiery judgment upon an apostate and blaspheming earth. But in these acts of final vengeance his saints are associated with him; for "this honor have all the saints;" and this is that to which our Lord referred when he tells us that "two shall be together in the field, the one shall be taken (caught up), and the other left." These scenes of vengeance we shall behold; but only afar off. Among them we shall not be. We shall have already entered our chambers and have shut our doors about us until the indignation be overpast. Safe hidden in the clefts of the rocks we shall look out and see far beneath us the havoc of the wasting storm, and mark the swelling of the angry flood as it rolls its red billows over earth, swallowing up city and village, tower and temple, in the advancing current, hushing alike the roar of its tumult and the "noise of its viols," till as, amid the deep vapor, we discern the smoke of "that great city Babylon," we take up the song of Moses and of Miriam, and call on heaven and earth to rejoice with us over the ruin of that habitation of devils whose power and pomp and glory in one hour have perished, laid waste like Sodom, swallowed up in that abyss out of which no second Babylon shall arise.

If these things be so, what manner of persons ought we to be in all holy conversation and godliness? For what is there now between us and the coming of the Lord? What is there to lead us to suppose that He is not nigh, even at the doors? If, even before the last crisis bursts upon the amazed earth, we are to be caught up out of it and taken away from the evil to come, then it is high time to awake out of our sleep. "The night is far spent, the day is at hand." The judge standeth before the door. "Watch, therefore, for in such an hour as ye think not, the Son of Man cometh."

But a few years,—it may be less,—and we shall be beyond the circle where sorrow enters, beyond the ebbing and the flowing of human vicissitude, seeing Him face to face whom not having seen we love; our battles fought, our wounds all healed, our toils forgotten, and our tears all wiped away.—*Signs of our Times.*

"WE'RE MARCHING THROUGH A WILDERNESS."

For "The Crisis." Music arranged by GEORGE E. LEE.



PROPHECY FULFILLED.

"THE GIANT CITIES OF BASHA."

J. WESLEY HORNE, A. M.

One cannot easily forget the deep satisfaction with which he once read that opportune book, "Keith's Demonstrations of Prophecy." The author very cleverly places side by side, in parallel columns, certain striking passages from the prophetic writings concerning certain Bible-lands and cities of yore and of note, and then extracts from accredited and accepted books of travels through these very same lands and cities; which double extracts in many instances seem very much like the original voices and afterwards their echoes adown the ages, so exactly do they respond the one to the other. And these harmonies are the more to be observed because in some instance, at least—as, for example, in the case of the infidel traveler Volney, whose writings are largely quoted—the sacred and profane writers were inimical in character, though unintentionally and wonderfully corroborative in their statements.

With like pleasure have we lately risen from reading "The Giant Cities of Bashan," by Rev. J. L. Porter, A. M., author of "Five Years in Damascus," etc.; and, as the region covered by these cities is now under exploration and inviting public attention, we venture to offer our contribution also toward its unfolding. Says the noted Renan, in his "Life of Jesus," "To the reading of the text I have been able to add a fresh source of light, an examination of the places in which the events occurred." And of the effect of this examination on his mind and imagination he must himself be allowed to tell, though his language will be spoiled of something of its beauty by a translation: "All the history which at a distance seems floating in the clouds of an unreal world thus assumed a body, a solidity, which astonished me. The striking accord of the texts and the places, the wonderful harmony of the evangelical ideal with the landscape which served as its setting, were to me as a revelation. I had before my eyes a fifth Gospel, torn, but still legible; and thenceforth, through the narratives of Matthew and Mark, instead of an abstract being which one would say had never existed, I saw a wonderful human form live and move." That is very well said, even for the "Membre de l' Institut." Let us hear what our own author has to say to the same purpose: "During all my journeys the Bible was my constant companion. I read its prophecies, as well as its histories, amid the very scenes to which they refer. I have in all cases attempted to exhibit two pictures—one, of the country as seen by myself; another, as sketched by the Hebrew prophets; and one thing all Eastern travelers must admit, the perfect harmony between the Bible and the land in which it was written."

"The Land of Bashan" is on the other side Jordan, and was bounded on the north by the restless and powerful kingdom of Damascus, and on the south by the land of the Ammonites. The Rephaim, or giants, inhabited it, and built up massive cities, some of which, after forty centuries of continuance, exist unruined to this day. When the shepherd tribes of Israel came up to conquer and possess the rich plains of Bashan, Og, their king, and the last of the lordly line of the giants, marshaled his forces for the struggle. But it was all in vain. One more than mortal warred for Israel! Og's army was defeated; he himself was slain, and his territory was eventually given to the half tribe of Manasseh. With that tribe it remained until the captivity, after which its very name disappeared from geographical history, while such terms as Gaulonitis, Auranitis, Batanea, and Trachonitis came to disguise the original names of the region. A few of the more interesting events of the New Testament occurred so as to consecrate this territory. Not only did the wild demons from the dispossessed drive the swine headlong down the western slopes of Bashan's tablelands into the Sea of Galilee, but, also, on the same grassy slopes, and by the same quiet waters, the merciful Savior of mankind twice miraculously fed the hungry multitudes; up upon snowy Hermon, likewise, which stands upon the northern boundary of Bashan, Jesus led the favored disciples to behold the transcendant glories of the transfiguration; and, furthermore, the Land of Bashan was the first field of the apostolic labors of St. Paul, and the church which he there planted grew and flourished, "large and fair," until, in the fourth century, nearly all the inhabitants had become professedly christian.

Although Bashan must be named among the most interesting and picturesque of the provinces of Palestine, yet it remains comparatively unknown. While Western Palestine is traversed by the tourist every year, the travelers who have succeeded in exploring Bashan scarcely number half a dozen. The land is in the hand of the infidel and the enemy; the state of the country is altogether unsettled; and the Bedouin marauder still holds his hand against every man. But this very isolation immensely enhances the charm of the region. Both the land and the people remain thoroughly Oriental, just as they were in the days of Job and of Abraham. And another peculiarity is very striking, and becomes intensely interesting. While the ancient cities, and even the villages of Western Palestine have been almost annihilated, and the monuments subsequently reared by the wealth and the genius of Imperial Rome are fast mouldering to decay; the state of the country of Bashan is totally different. Here the land is literally crowded with towns and villages—deserted, the most of them, it is true, but not ruined. Many of the houses are standing to-day as perfect as if finished only yesterday—the doors, and even the window shutters, being in their places. And if any one in amazement shall ask again, "How can these things be?" the answer is ready to hand. These are the gigantic cities which "the sons of the giants" built more than three thousand years ago. They were built for eternity! The walls are from five to eight feet thick, and made of large blocks of basalt; the roofs are formed of slabs, like planks, hewn out of the quarry, and reaching from wall to wall; and the doors and the window shutters are of stone, hung upon pivots projecting from above and below.

But we must leave room for just two or three specimens of the fulfillment of prophecy after the lapse of thousands of years from the date of the prophetic record. Consider then, this one, for a moment. There may have been almost an excuse for some persons who have thought that Moses possibly indulged in Oriental exaggeration when he wrote, in describing the conquest of the country. "We took all the cities at that time, . . . *threescore cities*, all the region of Argoe, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates and bars, besides unwalled towns a great many." This statement would not stand the arithmetic of Bishop Colenso, who therefore made light of it. "But," says our author, "mysterious and incredible as it seemed, with mine own eyes I have seen that it is literally true. The walled cities, in full number, with their ponderous gates and bars, are there to-day, and the unwalled towns as well, standing testimonies to the accuracy of Moses, and monumental protests against the poetic interpretations of modern rationalists."

Look, also, at the view given us from one of the high towers of the city of Bozrah, overlooking the plains of Bashan and Moab. Towns and cities appear in every direction, thickly dotting the vast expanse. On examination the walls and the houses generally will be found in as perfect a state of preservation as if they had been inhabited until within the last few years. But, with the exception of a few of those towns looking toward the north, they are utterly deserted. Now, then, listen to the language of the prophet uttered respecting them in the long bygone, when all was life and stir and bustle within and around. "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord hath removed men far away, and there be a great forsaking in the midst of the land."

One more specimen we may offer. Mr. Porter says that around Kenath he observed, and especially in the best parts of the forest, that many of the largest and finest of the oak-trees were burned almost through, and that a vast number of huge trunks were lying black and charred among the stones and brushwood. He wondered at what appeared a piece of wanton and toilsome destruction, and asked Mahmood, the guide, if he could explain it. He replied, "The Bedoins do it. They make large quantities of charcoal for the Damascus market as well as for home use; and that they may get more easily at the branches, which are the only parts used, they kindle a fire around the roots of the largest oaks, burn them deeply, and then the first blast of the wind blows them over, and the boughs are chopped off with little axes." Now let us hear the Prophet Isaiah speaking from his holy oracle: "The defenced city shall be desolate, and the habitation forsaken, and left like a wilderness. . . . When the boughs thereof are withered they shall be broken off; the women come and set them on fire; for it is a people of no understanding." But so much must suffice.

Let us close with a remarkable passage from the author: "Many of the people of those far-off days doubtless thought the prophets but gloomy dreamers, just as many in our day regard their writings as gorgeous fancy-pictures of Eastern poets; but with mine own eyes I saw that time has changed every prediction into a historic fact. I saw that those predictions were, one and all, graphic and delicate descriptions of real events, which the Divine Spirit opened up to the prophetic eye through the long vista of ages. Were the same holy men inspired now by the same Divine Spirit to describe the actual state of the country, they could not possibly select language more appropriate or more graphic than that found in their own predictions, written thousands of years ago. This is no vague statement made at random, or penned for effect. God forbid that I should ever pen a single line rashly or thoughtlessly on such a topic. It is the result of years of study and of travel. It is the result of a calm and thorough comparison of each prophecy of Scripture regarding Palestine's history and doom with its fulfillment on the spot. I had no prophetic theory or interpretation to defend. My mind was not biased by a false faith in literacy on the one side, nor by a false skepticism regarding prophetic reality on the other. Opportunities were afforded me of examining evidence, of testing witnesses, of seeing with mine own eyes the truth or the falsehood of Bible predictions. I embraced these opportunities, as God gave them, to the best of my ability. I examined deliberately, cautiously, and, I believe, conscientiously; and now I thank God that with the fullest and the deepest conviction—conviction that all the ingenuity of modern criticism and all the plausibility of modern scientific skepticism can never overthrow, can never shake—I can take up and re-echo the cheering statement of our blessed Lord, that 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.—*The Christian Advocate.*'"

THE WORD OF PROPHECY.

The Savior's longest discourse was the sermon on the mount of beatitudes, and his next longest sermon was that which he pronounced upon the mount overlooking Jerusalem, when he predicted distress of nations, perplexity, the fall of Jerusalem, the dispersion of the Jews, and all the lights and shadows of that futurity into which we have long ago entered. It was in the course of this prophecy that the disciples said to him, "What shall be the sign of thy personal advent; the sign of thy coming, and the end of the world?" What did the Savior answer? Did he rebuke them? Did he say you have no business with such subjects? Did he say go and practice righteousness, and charity, and love, and truth, but crush all desires to know aught of futurity? Certainly not; he at once proceeded, in a chapter as sublime as it is rich in comfort and thought, to tell them what sign should precede his coming, what circumstances should usher it in, what shadows and cloud should lie broad, cold, and dark upon the bosom of the earth, until the brightness of his advent came to strike them through with glory. "There shall," he said, "be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and look-after those things which are coming on the earth. And then"—when? just when you see these things,—"then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Thus the Savior has assured his people that he will come again. He has not left us finally; we are in an interim condition, between the Christ that was crucified centuries ago, and the Christ that will come in the glory of his Father and with his holy angels. All christians that repeat the apostles' creed, believe that Jesus will come personally to our world—that he who breathed our atmosphere before shall breathe it again—that he who raised the dead in Palestine shall raise the dead throughout the whole globe—that he who calmed the tempestuous ocean will stretch his priestly hand over all creation, and there shall be an everlasting and unbroken calm. He will come in the language of the angel sent to tell the sorrowing disciples upon Olivet when they mourned his departure from them: "This *same* Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Can words be plainer?

Let this great truth sink deep into our hearts, that He who came personally to die, will come personally to reign. It is no dispute as to the meaning of the second advent; if language has any sense, if grammar is capable of construction, it must be accepted as a literal and a personal advent. How will that sublime scene, it may be very near, startle a world that has no thought of it, and no care about it. A glory in comparison of which Tabor's light was dimness, will flash into every eye, for "every eye shall see him," and the glory of the Lord shall be revealed, and all flesh shall see—some, departing like a vision forever; others, embracing it with joy unutterable and full of glory, the salvation of our God. But whatever be the contrasting effects, his coming draweth near.—*Dr. John Cumming.*

"THE WORD."

E. S. WILLARD.

"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgav you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

God help his saints thus to do, is my daily prayer.

Haddonfield, N. J.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 1, 1874.

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PERILOUS TIMES.

Perils are dangers,—liability to be injured, destroyed. Perilous times are seasons when many circumstances tend to ensnare—to endanger property, liberty, and life. There are no times, in this world, when men are exempt from dangers; but there are seasons when there are combinations of circumstances which render it peculiarly dangerous. We are taught by many of the inspired writers that the "last days" would be particularly distinguished as a period of great perils. Men are comparatively safe when they know the dangers to which they are exposed; for a snare is generally harmless when it is understood. It follows, therefore, that the seasons of greatest peril are those when the people are in the greatest ignorance of the events which threaten them.

The times of greatest peril to men in the past have been those when the judgments of God were approaching for their sins, and they were ignorant, both of the enormity of their crimes, and the approaching retribution for the same. This was exhibited in the cases of the flood, burning of the cities, overthrow of Babylon, and destruction of Jerusalem. The people imperilled in those cases were very wicked, but they repelled all reproof for their sins, by contending that their acts were justifiable, and therefore persistently refused to listen to warnings of approaching retributive judgments. The combination of those circumstances produced the perils of those times.

Jesus, Paul and Peter expressed these views very explicitly. Paul said—"In the *last days*, perilous times shall come." Peter says, "Knowing this first (of first importance) that there shall come in the *last days* scoffers, walking after their own lusts, and saying, Where is the promise of his (Christ's) coming? A scoffer is one who makes ridicule of, or uses contemptuous language concerning what he sees or hears. They must hear that Christ is "coming," or they would not scoff at it; consequently, if they remain in that ignorance, he will "come upon them as a thief," and they will be taken in "a snare." Jesus said of the days preceding his coming, or last days,—"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37–39. The Savior evidently presents the cases of Noe and Lot as examples of perilous times, when men would be exposed to imminent danger from coming judgments, and make sure their destruction by refusing to receive instruction relating to them, and thus neglect to prepare for them. The Antedeluvians perished because they "knew not" that the flood was coming, and they knew not because they refused to know; so it will be with the generation which is upon the stage at the coming of Christ and the last judgment. It will be in great danger, and will only find safety by taking heed to the "sure word of prophecy," which will give them an understanding of their danger and the means of safety.

What did the Antedeluvians scoff at? The preaching of a coming flood. What will the last day scoffers mock at? The preaching of Christ's coming and the meeting of the elements "with fervent heat." Does inspiration clearly testify to this. It does. Then we may know that Christ will not return to the earth until a forewarning of that event has been proclaimed, and the multitude make ridicule of it; so that the wicked will be ensnared at the last judgment just as they were in the days of Noah and Lot.

The fact that a forewarning message of Christ's speedy advent is being proclaimed in the four quarters of the world, and that it is despised by the masses, led by allegorizing theologians, misguided scientists, and all classes of Infidels, Atheists, and Spiritualists is a strong proof that we are amid the perils of the last days. If so, then our safety depends much upon our warning the world of its danger. If our friends are exposed to fatal snares on account of the darkness of night, and we have light that we can throw in their pathway, we shall be guilty of their blood if we withhold it. It is the most dangerous time that the church ever saw. It is like traveling over an old decayed bridge, with the planking giving way at many points, and travelers falling through into certain death. A part of it is perfectly safe, but that part can only be known by the most diligent watchfulness and a clear light. God has given the light which is particularly adapted to the emergency, and we greatly fear that all who attempt to pass over without it may fatally fall. The greatest snare in this case will be the false cry that there is no danger; for when they shall say *Peace* and *safety, then* sudden destruction cometh upon them."

We believe most devoutly that the days we occupy are the last days, and that God has called his people to lift up the prophetic standard for the nations, and warn the world of approaching judgment. He designs that the great head-light shall be trimmed, and its powerful rays be reflected from a broad surface, and concentrated upon the dangerous foot-path his people are walking.

If God has called us to take such a position, and do such a work, our safety consists in continuing to make it *our grand specialty* to sound the note of warning to a generation now standing in a fatal snare immediately to be drawn. The church is in great danger of conformity to the world, lukewarmness in devotion, dead faith, false hope, sectarian love, and a human sensational influence, instead of the Holy Spirit. There is great danger of accepting a lower standard of christian character than that established, by Inspiration, in the primitive church. None should feel that they are prepared for Christ's coming, until they have the evidence that Christ has conquered all their evil passions, and holds them in subjection to the divine will. These are days of strife, about words, parties, and men, which is very dangerous. Our safety consists in quietly attending to our own business, contented with the assurance of acceptance with God, and a readiness to meet our Judge.

Brethren and sisters, be not deceived by Satan or wicked men, as to Christ's speedy coming; for the sure word of prophecy shows, unmistakably, that it is emphatically near. The gospel of the kingdom was designed to prepare a people to wait in readiness for the coming of the Bridegroom. Nothing is so well calculated to wean men from the world while in health. It will produce the most thorough sanctification and deep-toned piety; and we believe, when it is received by a faith vitalized by the Holy Spirit, that it will fully prepare a people for translation. We believe that the infallible God prepared it for the emergency of these terrible times, and we fear to teach men that they are safe while rejecting it. It is a glorious thought that very soon the church of Christ will have passed all these dangers, and fears, and stand upon the peaceful shores of the heavenly country, where temptation, sin and death will be eternally unknown. J. C.

FAITH.

"But without faith it is impossible to please God: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."—HEB. 11: 6.

The Scriptures present faith as an absolutely essential element in human experience, during man's probation. Our future life and happiness are hinged upon it. By it, all that is desirable in the future is secured; without it, all is lost. Through it we triumph over Satan, and become the friends of God. It opens to the sinner the prison doors of darkness and woe, and raises him to heavenly places, and purest joys of divine communion. It delivers from the evils of this world, and secures to us the riches and glory of the next. It denounces Satan as a liar, and exalts the testimony of Jesus as eternal truth. It makes its possessors strangers and pilgrims in the world, but heirs of Christ, and citizens of the kingdom of God.

What is it? and how can it be obtained? It is the principle by which we are enabled to please God; for "without" it, "it is impossible to please him." What must man do to please God? That which God made him to do, or for which he designed him. What must a machine do to please its inventor and maker? The work he designed it to do. Did God have a wise and glorious design in the creation and endowment of man? Did he design him to fill a certain place, and do a certain work? He did; and when man fills that place, and does that work, God is well pleased with him.

What was evidently the central idea, and grand object, in man's creation and endowments? Worship. He was made for worship, and is emphatically a worshiper. The principles of worship inhere in his nature. Place him where you may, and educate him as you will, he is still a worshiper. If he does not worship the Creator, he will worship something created. If he does not worship the invisible God, his heart will be ruled by a visible one. The Bible and human experience testify that man was made for that great work.

It then follows that man cannot please God only when he becomes a worshiper, according to the divine purpose. It is also true, according to the text, that none can become acceptable worshipers to God, but such as are controlled by faith. Faith must, therefore, be something that produces in man acceptable worship. Worship consists of love, adoration, sympathy, and obedience. Love is the central characteristic principle in all worship; for it is impossible to worship a being whom we do not love. Adoration is the acknowledgment of the superiority of the being worshiped, over the worshiper.

Knowledge is a pre-requisite of love and adoration. We cannot love a being, or thing, of which we have no knowledge; nor can we reckon any being superior to ourselves, until we know in what the superiority consists. Therefore it is impossible to worship any God, until we gain some knowledge of that God.

The natural and legitimate channel through which God wished to convey knowledge to man, was, his organs of sense. He gave him the eye, by which he could know color and form; the ear, by which to understand sound. That was the normal status of man as a worshiper. To carry out and perfect the plan, God, the Creator of all, associated himself directly with angels and man, whom he designed as his worshipers. They could look upon the majesty and glory of the Infinite, and with heavenly love praise him. They could hear the indescribable melody of his voice, and adoringly bow before him. They could gaze upon the infinite beauties of Deity's temple, and with unutterable joy join the chorus of universal praise. But the scene has changed. The earthly temple has been defiled. The curtain has fallen between the worshipers and their God. The melodies of the heavenly anthems are broken. The richness and blessedness of earthly worship, stamped with perfection, is lost for a season. Man, having become a rebel against his God, was deposed from his exalted position as an intelligent worshiper of Deity; and his temple being defiled, and the divine presence withdrawn, he could no longer, through the organs of sense, gain the requisite knowledge of God, to produce the required worshipful spirit. At that point man utterly failed to meet the requirements of his Creator, and that failure must have been eternal, had not a new plan been instituted by God, through which to reinstate man as a worshiper.

The fundamental principles connected with worship could not be changed. Love, adoration, and obedience, must still be the ingredients of true worship. A true and correct knowledge of the being worshiped was still essential to the purity of devotion. But as sin had introduced new circumstances connected with the worshiper, not provided for in the original plan, new principles must be introduced to meet them. The whole change in this department resulted from the fact, that man had lost the power to gain the required knowledge of his God, through the appointed channel. God had removed so far from man as a sinner, that direct association was lost, and thus man was left, as to a knowledge of his God, in *perfect darkness*.

At this point in human history, new principles must be introduced, or man utterly fails to please his God as a worshiper. The chasm must be bridged, and man and his God associate again. If the changed circumstances forbid *direct* association, then *indirect* must be substituted, through some agency or medium, which will not be needed after man's disabilities are removed, and the direct presence of God is restored.

What do the Scriptures present as the new principles through which man, in his fallen state, is enabled to approach his God as an acceptable worshiper? Faith and Hope. Faith was designed to bridge the chasm, and bring the rebel man back to the presence and favor of his God again. It raises the fallen out of the pit, so that he can once more talk with God, and behold through this medium his infinite perfections, which causes his heart to overflow with divine love, expressed in praises and adoration.

What is faith? It is divine testimony, human credence, or confidence, and divine power. The testimony is evidence relating to those things which man, in this state, cannot know through the senses of his organs. The credence, is man's confidence in that testimony that the beings and things testified of *do*, and *shall*, exist. The power is communicated through the Holy Spirit, and vitalizes the confidence, so that absent beings and objects seem present, and distant ones near.

Faith was designed to partially restore man to his former status as a worshiper. The channel through which the knowledge of his God had been conveyed, was closed. He could no longer see, hear, or associate with him, therefore, he could not love or adore him. Faith takes the place of sight; as it is said, "We walk by faith, and not by sight. Man was made to walk by sight, but in his fallen state, faith is substituted. Through faith "we know in part," that is, we imperfectly comprehend the beings and objects with which our senses are not directly connected. We receive testimony that forms and colors do, and will exist, in a perfect state; but in this world, there are no perfect forms or colors; so we cannot fully comprend how the perfect ones will appear. Therefore, in this state, as Paul says, "we see through a glass [faith] darkly [imperfectly], but then face to face; *now* I know in part, but *then* [in the restitution] shall I know even as also I am known."

Faith cannot give its possessor the perfect knowledge, as a worshiper, which God designed him to enjoy in his sinless state; yet it is the only channel through which we can gain any degree of true knowledge of the Deity.

The desires and principles, which were designed to control man in his perfect state, still inhere in him in his fallen state. He was made to desire and enjoy the presence of God, and to worship him; looking upon his glorious majesty, and listening to the heavenly music of his melodious voice, filling his heart with purest love, as he adoringly bowed before him.

As the desires and principles which produced that worship are still operative in his nature, he will naturally seek to worship in the same way, laboring to produce the same circumstances and results. Therefore it is natural for man to worship something he can see, hear and enjoy, through his organic senses; and something with which he can associate directly. This principle accounts for the fact, that a majority of the human family have, in all past ages, worshiped gods tangible to their organic senses, made by their own hands, and constituted objects of worship by their own decisions.

As man in his original state was inspired with love, adoration, and holy devotion, by looking up to the glorious majesty of his God, surrounded by objects of perfect beauty and glory, he naturally desires the same in in his worship in his fallen state. Idolatrous worship, therefore, is the only worship natural for man in this world. As the multitudes are controlled by nature, instead of grace, the majority will always be found worshiping something with which they are personally connected. And as man was *made* to worship a glorious God in a glorious place, his *nature demands* a god glorious and beautiful, located in a beautiful place; so men following the lead of their natural hearts, make their idols beautiful to the eye, putting them in gorgeously adorned palaces and temples; thus the gods and temples both become objects of worship to men destitute of divine grace.

The evidence or testimony embraced in saving faith, presents first the God of the Bible as the only object of man's supreme love and adoration. That evidence is presented in the Scriptures of divine truth, the teachings of the Holy Spirit, and divine providences. No evidence outside of these is incorporated in evangelical faith. The second element of faith, is man's credence given to that evidence. Credence given to testimony is an acknowledgment of the existence of things testified of. To look upon God as differing from the testimony given of him, is a rejection of the testimony; and is unbelief. The revelation presents him as the Creator, and rightful Ruler of all things. It follows, therefore, that all who truly receive that revelation, will submit to him as their Governor, and Supreme Head; thus, by faith, making the law of God their rule of life.

The divine power incorporated in saving faith is an important element in its composition. Faith is represented in the Scriptures as being "weak," and "strong," that is, having much and little power. Paul presents faith as one of the fruits of the Spirit. The Spirit, therefore, produces faith, as an apple-tree produces apples. It seals its evidence and testimony with its divine unction. It vitalizes and makes confident man's credence of the testimony, so that his experience in his association with the beings and objects testified of is made as nearly as possible, as if that association was direct through the senses of his organs.

Paul said of Moses, that he by faith, endured AS SEEING him who is *invisible*. Paul, therefore, taught that the confidence of Moses' faith was so strong, that an invisible Savior did exist, that he suffered just as much for him, as if he could have *looked* upon him with his eyes. Faith enables its possessor, like Abraham, to account "those things which be not as though they were; who against hope believed in hope." (Rom. 4: 17.) Abraham is here represented by faith looking upon the dead as already living again; for he had hoped, according to the promise of God, that Isaac should become the father of a great nation; but, against that hope, he expected to see that son bleeding in death; yet beyond that tragical scene, his faith saw, as a reality, that son reliving, and the veritable father of the promised nation.

Faith in divinely revealed evidences of distant and hidden beings and objects takes the place of our organic senses; and when those evidences are credited, under the operation of the Holy Spirit, the objects become as real to the believer, as if known to the senses. Perfect faith, therefore, produces the same kind of experience as personal presence, but not to the same degree. That faith takes the place of our organs of sense, is made plain in the Scriptures, which represent the believer as seeing, hearing, tasting, not by the literal organs, but by the power of faith.

The true believer in God will not, like the heathen, study to exercise and gratify his organic senses in his worship, by receiving any earthly being or thing with which he desires to associate, as the supreme object of his love; neither will he desire to worship in a place where the surroundings are calculated, by their beauty, or gorgeousness, to engage his senses with admiration. His enjoyment in worship must be produced by the action of faith, and not of sight, "for we walk [worship] by faith, and not by sight." In his seasons of devotion, his mind and heart by the power of faith ascend to God, and seem to view him truly and really existing, just as the evidences of revelation represent him. A wonderful power is then given, which makes him feel that he is in the presence of the God of the universe, looking upon his glorious majesty, listening to the sweet tones of his enrapturing voice, which fills all the space with its eternal melodies. He contemplates his wonderful works and infinite love, the vastness of his creations, his ceaseless care over it all, and the mercy of redemption's plan in the ending of evil, and the eternity of good.

In this state his soul fills with unutterable love to God, as the infinity of Deity lifts his eyes to the point of supreme adoration, where his heart melts with sorrow for sin, and his longing soul exults in the sweet assurance of eternal redemption.

This experience is more heavenly than earthly, so elevating the aspirations of him who enjoys it, that all earthly objects and beings seem vain and unworthy of his love and worship. The nominal christian has no knowledge of it. He who only *assents* to the truthfulness of inspiration, but has not yielded his *heart* to the *claims* of the *divine law*, cannot comprehend this sweetest of all human emotions.

Faith has the power to carry the devotional mind away from scenes and objects now present, to those distant; and as the absent ones are vastly superior to those present, it immediately loses a degree of interest in the present, and becomes all absorbed in *seeming* "to be present with the Lord."

The man of faith needs no idol, for in mind and heart he is carried away from all earthly things into the presence of the God of the universe. He will not accept any man as leader and captain, for he has daily interviews with Jesus, whose counsels and commandments he esteems superior to all others, and delights to keep them. He does not seek as his devotional retreats the richly ornamented earthly temples, where the harp and lute mingle their notes in human harmonies, thus to receive his inspiration of devotion through the organic eye and ear, but with the piercing eye of faith he looks beyond the obscuring veil of the curse, and gazes with inexpressible admiration upon the Infinite Jehovah, the King of Paradise restored, and the fadeless glories of the new creation.

SR. N. A. GRANT, of Chelsea, is deeply afflicted with disease, and asks the prayers of all of God's children that she may be healed. *Pray for her.* J. C.

CORRECTION.—The foot-note following Bro. B. Woodruff's letter in last week's *Crisis*, should have followed Sr. L. N. Larrance's letter. J. C.

THE TEMPERANCE MOVEMENT.

The new temperance movement, carried forward largely by the women, is exerting a powerful influence; and, if earnestly continued, as it has commenced, bids fair to accomplish glorious results. It is certainly time something was done to rescue the multitude that are thronging the broad road, because of their attachment to the bowl of intoxication. Satan is swelling his hosts through the use of intoxicating liquors. This is especially true of California; but the prospect for a radical change is now encouraging. The women are taking hold of the work in earnest in San Francisco.

In the Daily *Call* this morning (March 10th), we find a petition, presented last evening to the Board of Supervisors, by a delegation of thirty-five ladies, who are members of the Women's Temperance Union. Mrs. J. S. Allen, one of the number, presented the following address, which would be applicable, in the main, to all cities:— M. G.

"Mr. President and Gentlemen:—I trust you will pardon us for the liberty we take in presenting ourselves before you this evening. We are a delegation from the 'Women's Temperance Union,' only now fairly organized, and nothing short of a consciousness of imperative duty could prompt us to this step. We come, gentleman, to lay before you a respectful and earnest petition from a large number of our substantial citizens, praying your co-operation in a cause which immediately and very seriously concerns every inhabitant of this great community. When we consider the magnitude of the devastating results of the great evil of intemperance, we are surprised at our own past indifference, and wonder that any man or woman having the good of society at heart, could stand idle and see the terrible consequences without raising their hand and voice in earnest, irresistable protest against the works of the destroyer. We see the sale and use of intoxicating drinks filling our hospitals and alms-houses, our Industrial School and prisons. We see it stealing away all that is good and noble in our sons, all that is pure and holy in our daughters. Fathers of families are besotted and brutal; mothers are debauched, and equally useless as guardian and guide to their children. The petition we present points especially to that extensive class of liquor dealers who, under the innocent sign of 'grocery,' do more damage than all others to the poorer classes, whose hard-earned wages are mainly dissipated in payment for strong drink, while their families suffer for the necessaries of life. . . .

I would like to call the attention of your honorable body to some startling facts. There are two thousand dram shops in this city. Estimating the permanent population of this city at 200,000, this makes a dram shop to every one hundred persons, including women and children. What a deplorable fact? Looking at this question from a financial point of view, the exhibit is still more awful. After consulting with persons familiar with the subject, I conclude that the average daily sales of these dram shops are at least ten dollars each. I think all will agree that this estimate is not too high. This would make the daily sales $20,000; the monthly sales $600,000, giving a grand total of $7,300,000 annually! paid out for that which does no good, adds nothing to the wealth of the city, but on the contrary degrades the consumer and promotes poverty, pauperism, disease and death.

To illustrate the vastness of this amount thus annually wasted for intoxicating drinks, I will call your attention to the fact that it amounts to more than the entire annual expense of the City Government, including the interest on the Public Debt, the cost of the School Department, Hospitals, Alms Houses and prisons; also the entire expenditure to date on the new City Hall and the Golden Gate Park, and still leaves an overplus of nearly one million and a half of dollars.

These facts, gentlemen, speak louder than any poor words of ours. No wonder that the moral sense of this community is shocked at this condition of affairs, and that all good citizens are awakening to the knowledge that speedy measures must be taken to check this alarming evil. There is no question but the public sentiment is in favor of what we ask. We have but just commenced to circulate our petition, but find a general readiness to sign it. We will have the honor to present further petitions in favor of the proposed measures in a few days.

We leave the subject in your hands, trusting you will listen to our appeal and grant our prayer. This movement is not in the interest of any sect or creed, but from and for the whole people."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$426.37
E. F. Nettleton	10 00
M. A. Elliott	2 00
W. H. Mitchell	2 00
H. I. J.	1.00
A Friend	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$56.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3,397.12
Ralph White (pledge paid)	25 00
Henry Howland " "	20 00
I. C. Humes (on pledge)	25 00
J. E. W. " "	6.60

SALEM, MASS.

L. BOUTELL.

I spent Sunday, March 15th, with the Second Advent church worshiping in Hardy Hall, Washington St., Salem, Mass. It had been a long time since I had known their condition. In former years, when they worshiped in Union St. Chapel, I was with them often, and have ever had an interest in their welfare. My visit and privilege of preaching with them were enjoyed by me. Time and death have made many changes and vacancies among them. There were good congregations to hear the Word of God, or "good news." The morning prayer and conference meeting was well attended. Familiar faces of earlier days were among them, and indications of the spirit of revival were apparent. Their earnest prayers and testimonies plainly revealed their strong desire for the salvation of the sinner and the perfection of the church in love. The message of the Coming One seemed to cheer and comfort. After preaching in the evening, twenty testimonies followed, and I left, thinking it the best state of things I had seen for years in Salem. The Lord is with them, increasing their desire for spiritual growth.

WARNINGS.

C. MENDENHALL.

God, because of his great love toward us, and the abundance of his mercy, has never sent a calamity upon a people or a nation, without giving unmistakable notice and timely warning of the approaching danger.

Previous to the flood, warning notes were sounded, and so it was when destruction with its desolating tread marched upon the Cities of the Plain, because of their gross wickedness. The Jews were warned of the troubles which they were heaping upon themselves by rejecting the Son of the most High God. And many other instances might be cited from sacred history to prove that it is, and has always been, a fixed principle in the divine economy to give poor sinful transgressors an opportunity to flee from the wrath to come. Sinners in every age have been cautioned against their course and the fatal result of it has faithfully been pointed out.

It is a duty incumbent upon those who see danger approaching to warn others of it; consequently, we who know by the numerous signs above, around, and beneath us, that the "perilous times" have come, are constrained by the love of Christ to proclaim the last day as at hand. We feel the words of the Prophet Joel urging us to renewed action when he so beautifully and forcibly says,—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

Oh, how we who profess to be the children of light ought to be fired with an holy zeal, pleading with our fellow men to flee to the ark of safety now, ere mercy is cut off, —pardon unattainable and judgment and destruction sure. Warning is sounded *now* by the earth beneath, the heavens above, even the very elements carry the news with sure and certain sounds that Jesus is coming, and judgment is near.

Careless one, you cannot plead ignorance as an excuse. God's servants, the press, the people, the whole universe must arouse you if you are not willfully blind.

Christian pilgrim, let us send the cry far and near—"Behold the Bridegroom cometh;" and may we be ready for the event which will relieve us of all care, trial, trouble, and anxiety. How joyous the thought that sin and sickness, sorrow and sighing, shall be gone forever, and we shall be with Jesus free from error, safe from danger, because in him, and with the redeemed ones we shall praise God in an age unending—everlasting. Is it not well worth a struggle? What are present cares and sufferings in comparison?

Sinner, will you not leave your sinful pleasures, your fleeting hopes, your transient joys, for heavenly blessings, pure and steadfast anticipations, and real tangible joy and peace? Wonderful mercy, grace unknown outside of God's promises! yet they are for all men—"Whosoever will, let him take of the water of life freely," yes, "without money and without price," heaven's richest blessings in this life, and much more hereafter, will be given to those whose names are recorded in the Lamb's book of life. Is your name there? Is mine? God help us to answer aright and make our calling and election sure. The time has come when those who watch for their Lord and Master are to rejoice, knowing that their redemption draweth nigh.

May this hope make us pure, that we may enter that city of which it is written, —"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 27.

Wilmington, Del.

Correspondence.

From Sr. Viola Friend.

Dear Readers of the Crisis:—I am feeling sad and lonely to night, as I am all alone with my two little children. My dear husband is away most of the time in the field of labor, trying to preach Jesus, and save sinners before it is too late. As I was reading the *Crisis*, I thought perhaps a few lines from me might benefit some one; for it has been a great blessing to me to read letters from others. How soul-cheering, when we are sick or lonely, to have some one sympathize with us in our troubles. The time will soon be when the last tear will be shed. Thank God, we never shall sorrow there.

I am young, but there is nothing that moves me. My faith is strong, though I have opposition on every hand. My husband is a Free Will Baptist preacher, but although he does not oppose me (for he is a very kind and affectionate companion), yet he, of course, would rather have me see just as he does;—that would be a natural consequence; but God knows my heart. I will follow him in all his ways, if all my friends forsake me. I meet with some of my associates occasionally, and it is very crossing for me to encounter such opposition; but if God is for us, he is more than all who can be against us. It was one of the greatest crosses for me to say publicly that I was an Adventist. I felt that they were looked down upon, even with contempt; and my nature could not seem to bear that, as I was very proud, and really wanted to be *somebody*. But God caused me to see what I was doing, and showed me it was his word, bade me throw away vain pride, and look to him, instead of wanting to be popular. O, how submissive I feel to-day. I have given all to Jesus. I never was so fully given up to him as I am to-day. Blessed, blessed it is to be wholly his. It is a mighty sacrifice to be a true christian, and to be so given up as to feel that you are truly the Lord's.

I have two sisters that are following Spiritualism in Boston; but amid all I hear the small, still voice, "It is I, be not afraid." Dear reader, we must be very good if ever we walk those golden streets. I am so glad there will be nothing impure ever enter there.

I do not wonder that sinners speak as they do of the churches and so-called christians. O, how glad I am that the time is so near when the wheat and tares will be separated. They are not all Israel, that are of Israel. My heart is pained when I hear of such low, vile conduct among those who preach and profess to be followers of Christ. How pure, how good, how meek, a true child of God should be; they will never bring a reproach upon the cause of Christ.

Dear reader, are you just what you ought to be? Do you shun every appearance of evil? If so, God bless you. [illegible] grims, and there are many false [illegible] the world, but let us be very careful not to drink into any of them. I am with you so far as I understand the Bible.

Ripley Mills, Me., March 6th, 1874.

From F. P. Dingley.

I would like to say to the brethren and sisters, through the *Crisis*, that I am still striving for that incorruptible and undefiled inheritance that fadeth not away, which is reserved in heaven [illegible] the last time, for those who are kept by the power of God through faith unto salvation. I have the Lord with all my [illegible] My all is on the altar. I am the Lord's, and he is mine. What I know to be his will I try by his grace to do; and I feel that by so doing he blesses me day by day. "Great peace have they that love thy law, and nothing shall offend them." My hopes are all based on Jesus and his appearing, to take to himself his people, and destroy the wicked, make the place of his feet glorious and to reign forever. These blessed thoughts buoy me up while passing through this wilderness of woe. The thought of seeing Abraham, Isaac, and Jacob, and the holy ones of all ages, in the kingdom of God, and reigning with them forever, encourages me to press onward towards the mark, for the prize of the high calling of God which is in Christ Jesus our Lord.

The best, and most encouraging thought is that of seeing Jesus, the author and finisher of our faith,—that hath loved us, and hath brought us nigh unto God by washing away our sins in his own blood. How blessed the thought of beholding the Lamb of God. There is no name given under heaven, or among men, that sounds so sweet to the child of God as the name of Jesus. Let us thank God for the hope of soon seeing him and being made like him.

Dear brethren and sisters, let us seek purity of heart, and live just as the Lord would have us (half way service will not answer the purpose), that we may say in the day of Jesus' coming, "Lo, this is our God; we have waited for him and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation."

South Casco, Me.

From Bro. C. H. Williams.

Dear ones of like precious faith:—As some time has elapsed since you heard from me through the *Crisis*, perhaps it will not be amiss to write of my whereabouts, and success in the Master's cause; for thereby some isolated ones may be comforted and encouraged. *Grace* and *truth* are still my foundation, while the cross of Christ is my only fort. When thus concealed, the "sword of the Spirit" is effectually wielded, and Christ appears as the one altogether lovely, and the chiefest among ten thousand. While resting sweetly in the arms of Jesus, we find all is well. Though Satan rages in storms of opposition, we have peace that flows like a river. Praise God for his love shed abroad in my poor heart by the Holy Ghost. My delight is in the "gospel of the kingdom." While feeding others, I am fed. O how sweet is the bread of life to hungry souls, and how it fills my heart with joy to see poor sinners bow to the mild sceptre of righteousness, as the fruit of my efforts.

Since my last communication to the *Crisis* it has been my privilege to bury twenty-one happy souls with Christ in baptism, and they are now free in the gospel. I am happy to say that the truth is steadily advancing in Northern New York, although the wicked one is trying to impede its progress in various ways. My health has been very

...od's ...er for ...en and sisters, ev... s throne, and I will patien... wait for the coming of Jesus.

West Martinsburg, N. Y., Mar. 5th.

BRO. S. G. LOW writes:—"I have often thought I would like to say something about tobacco; having had an experience of more than twenty years in the use of it. I knew that it never did me any good, and thought I would leave it off; but I liked the taste of that filthy weed so well that I began to think it never had done me any harm, and that I would use it again. Tobacco chewers will understand what I am talking about. Common sense and reason still kept at work, and I began to inquire how I could use tobacco to the glory of God, and how I could ask his blessing on such a filthy habit. I soon came to the conclusion that it was very wrong for the Lord's people to use it. Then I had no trouble in leaving it off; for I had long desired to do his will, and to cleanse myself from all filthiness of the flesh and spirit, and perfect holiness in his fear; and he has blessed me in so doing. My brethren, we profess to be a peculiar people, zealous of good works; and how can we set such an example? A sister said to me in New Durham, N. H., while speaking of a sermon preached at Alton Bay: 'I suppose the sermon was good enough, but it did not do me any good, for I was all the time thinking that he was a tobacco chewer.' I have no doubt that hundreds thought as the sister did. She had boys, and thought it was a poor example for ministers to set before them. Brethren, if ministers can chew tobacco, why not let the boys chew it?"

EMPEROR WILLIAM'S LETTER.

The Emperor William seems resolved that Germany shall not bow to the Pope, and submit to his dictation. What a change since 1076, when Pope Gregory VII. deposed Henry IV., Emperor of Germany, and he went to Rome to obtain pardon, and obtained it after standing three days and nights, bare-headed and bare-footed, in midwinter, in the outer court of the Vatican. The dominion of the "little horn" is now gone.

The following is Emperor William's reply to Lord Russell:— M. G.

"BERLIN, Feb. 8, 1874.

To Dear Lord Russell:—I have received your letter of Jan. 28th, with the resolutions of the great meeting in London, and my Ambassador's report of the proceedings. I thank you sincerely for this communication, and for the accompanying expression of your personal good will. It is incumbent on me to be the leader of my people in the struggle maintained through centuries past, by the German Emperors of earlier days, against a power, the domination of which has in no country of the world been compatible with the freedom and welfare of nations—a power which, if victorious in our days, would imperil, not in Germany alone, the blessings of the reformation and liberty of conscience, and the authority of law. I accept the battle thus imposed upon me in the fulfillment of my kingly duties, and with firm reliance on God, to whose help we look for victory; but also, in a spirit of regard for the creed of others, and the evangelic forbearance which has been stamped by my forefathers on the laws and administration of my States. The latest measures of [illegible] ... religion.

I rejoice at the proof afforded me by your letter that the sympathy of the people of England would not fail me in this struggle;—the people of England, to whom my people and my royal house are bound by the remembrance of many a past and honorable struggle maintained in common since the days of William of Orange.

I beg you to communicate this letter, with my hearty thanks to the gentlemen who signed the resolutions, and I remain yours sincerely, (Signed) WILHELM."

Obituaries.

SCOVILLE. Fell asleep in Jesus, at Hartford, Ct., Feb. 26th, 1874, my dear niece, Mrs. Frances C., wife of Mr. Wm. W. Scoville, and only child of Bro. Wm. and Sr. N. S. Harris, of Plainville, Ct., aged forty-five years.

Seldom has death aimed his dart at one in private life, affecting so deeply the happiness of two families, as in the present case. From childhood she had ever maintained a most dutiful and affectionate regard towards her parents, encouraging their hearts to lean hopefully upon her, as "the weakness of age" admonished them of their mortality. But her loss is most keenly felt by an affectionate husband and four children, the youngest being twelve years; and long may her pious counsel remain with these dear ones, beckoning them on, until they with her shall "stand arrayed complete in immortality." As a wife and mother, she was unremitting in affectionate solicitude regarding the welfare of her family, and could she answer the question so naturally propounded in these loving hearts, how to repay this anxious toil, would it not be the same sentiment as breathed forth by her just before entering the dark valley?—"LIVE so as to meet me in the kingdom."

The subject of this notice gave her heart to God in early life, and with myself and companion, was buried beneath the yielding wave in the likeness of Christ's death in Jan. 1843. Soon after, the glad tidings of a soon coming kingdom, with its kindred truths, greeted her ear, which she received with joyful emotions, and has always retained these glorious truths down deep in her heart; though her multitudinous cares may sometime in a measure have eclipsed the lustre of the blissful hope, yet she never seemed to lose sight of the prize at the end of the race. In the early part of her ten days illness she expressed her premonition of its being her last sickness, and, like most of us, preferred to live to see the "King in his beauty"; yet having "gathered with Christ," she could safely trust herself in his care. While nearing the dark valley it pleased the Lord to smooth her dying pillow by a bright view of heavenly things. It is hard to part with one so genial and benevolent, but when we remember her sorrows are forever past, and that very soon she will be raised to die no more, we say in the language of the poet,—

"Sleep on, beloved sleep, and take thy rest;
Lay down thine head upon the Savior's breast:
We love [illegible] well, but Jesus loves thee best.
Good night—good night.

Calm is thy slumber [illegible] infant's sleep,
But thou shalt wake no more [illegible] and weep;
Thine is a perfect rest, secure and [illegible].
Good night—good night.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine,
And he shall bring that golden crown [illegible] thine.
Good night—good night."

Funeral sermon by Eld. S. G. Mathewson, of Worcester, Mass., from Ps. 39: 4, assisted by a Baptist minister, Rev. Mr. Crane, of Hartford; a large concourse of people being assembled to pay their last tribute of respect to one not soon forgotten. B. MATHEWSON.

WOOD. Fell asleep in Bennington, Vt., [illegible] 20th, 1874, Fannie Wood, daughter of Henry and Emily Wood, of Woodford, Vt., aged sixteen yrs.

Fannie was one of the nine that were killed in the mill of H. E. Bradford & Co., of this place, which was partially destroyed by the explosion of the gasolene that was used for lighting the mill. Most of those that were killed were so nearly consumed in the fire which instantly followed the explosion, that positive identity became quite difficult, there being only charred remnants of what had been human form left. Annette, a sister older, had a very narrow escape, and received injuries from which she has not fully recovered.

Fannie was truly a lovely girl,—reserved and gentle in her manner, and was loved by all who knew her. We miss her in our meetings and Sabbath school, where she was an attentive listener, and where her voice was heard as she united with us in singing the songs of Zion. Her parents, brothers, sisters, and other relatives have sustained a great loss, and deeply feel it. Words of comfort were spoken by the writer. W. O. HIGLEY.

WHITE. In West Gloucester, R. I., Feb. 18th, 1874, Sr. Ellen M., wife of Geo. S. White, aged thirty-three years.

Sr. White was converted four years ago, and since that time has lived the life of a christian. She firmly believed she should receive her reward at the coming of Christ, and she loved his appearing. She was a dutiful daughter, a loving wife, a kind and obliging neighbor, and a true child of God. A husband, father, mother, brother and sisters, and a large circle of friends are left to mourn her loss. May the Lord sanctify this affliction to the good of all is my prayer. J. S. ELDRIDGE.

STONE. In Augusta, Wis., Jan. 27th, 1874, of scarlet fever, Ines E. Polly, youngest daughter of Carolus and Katie M. Stone, aged twelve years.

Of her it truly could be said, "none knew her but to love her."

Our dear little Ina lies hidden
Under the snow.
The angels their kind watch are keeping
O'er the beautiful treasure safe sleeping;
No pain and no sorrow or weeping
Under the snow.
Yes, beautiful Ina lies sleeping
Under the snow;
But she will awake in the morning,
At the bright resurrection dawning,
No more to lie down midst our mourning
Under the snow.

PERHAM. Fell asleep in Jesus in Windsor, Vt., Jan. 31st, Sr. Abigail M. Perham, aged seventy-five years.

Sr. Perham was a firm believer in the speedy coming of Christ, and although summoned suddenly, being in usual health but an hour before, she was found with the armor on. Death has laid her low, but his triumph will be short, for she will come forth when Jesus comes, a victorious conqueror through Christ, to die no more. Her christian virtues shone forth in her daily walk and conversation, and for years her house has been the pilgrims' home. She leaves a husband and six children to mourn. M. A. PERKINS.

DICKINSON. At Coventry Centre, R. I., Feb. 28th, 1874, Henry Howard, only child of George K. and Emma I. Dickinson, of Hartford, Ct., aged eleven months.

"Go to thy rest, fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head.
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this dark and fearful land,
Where flowers so quickly fade.
Before thy heart had learned
In waywardness to stray,
Before thy feet had ever turned
The dark and downward way."
G. K. D.

PEEBLES. In Martinsburg, Lewis Co., N. Y., Jan. 14th, 1874, Bro. Henry S. Peebles, aged seventy-three years.

The subject of this notice was emphatically a Bible christian, for his labors and influence produced a salutary effect, especially upon the young who came under his instruction in Sunday school capacity. He has long waited for God's Son from heaven; but has finally fall[illegible] in Jesus, ex[illegible] resurrection." [illegible] who deeply [illegible] the enemy.

Clip from the [illegible]
One curl tha[illegible]
Give the cold [illegible]
Weep, parents weep, the child is dead.
Soon shall the light of coming day
Flash through the portals of the tomb;
Sighing and tears will flee away,
And joy light up thine endless home.
G. W. TURNER.

MARDEN. In Boscawen, N. H., March 17th, 1874, son of Bro. Wm. Marden, aged eighteen years.

Thank God, Jesus will soon come again, then our loved ones that sleep will come forth to die no more. Sermon by the writer. SIMEON ROBY.

FOREIGN NEWS.

LONDON, March 20. The Twenty-third Regiment of Welsh Fusiliers, which arrived at Portsmouth yesterday, from the Gold Coast, disembarked this morning in the presence of an immense crowd. They were met by the Mayor and corporation, who presented an address, also a regimental coat. The troops took up their march to the railway station, where they lunched. The entire route from the dock to the station was decorated and crowded. Enthusiastic cheers greeted the warriors. The troops were attired in the same uniforms they wore during the Ashantee campaign.

The Carlist military agent in this city has received a despatch from the Bayonne Carlist Junta that Palacious reports he is marching in the direction of Madrid with 12,000 men, after defeating, with great loss, a Republican column under Collejo, near Minglarilla, southeast of Cuenca.

BAYONNE, March 24. The Carlists are throwing incendiary shells into Bilbao with terrible effect. Whole streets are reported in flames. A recent engagement before the city has resulted in the occupation by the besiegers of Alba, a suburb on the left bank of the Nervion.

March 25. The Carlists under General Seballs have routed a force of Republicans under Col. Rouille at Tordera. It is said the Republicans lost 300 killed.

THE FAMINE IN INDIA. Later reports from India are not hopeful, and the gloomy prospects can no longer be denied. Up to March 1st, the sum of $12,000,000 had been expended in the famine, and the expenditure by October 1st will amount to $75,000,000, and yet for the need of a little extra money, many thousands must die in the next few months. The Viceroy has not been willing to spend enough, and has been a hard taskmaster in exacting a vigorous labor test. Women and children are forced to shovel earth in rather a purposeless way before any food will be given to them.

DOMESTIC NEWS.

Cairo, Ill. A terrific hurricane swept over the city this morning, unroofing several buildings on the levee, on Sixth street and Washington avenue, and blowing a small shanty occupied by negroes into a deep pond, from which the inmates were rescued by boats.

Hartford, Conn., March 19. A white woman, the wife of a colored man named James Freeman, committed a horrible murder in Farmington, ten miles from this city, at an early hour this morning, her sister, who resided in the same house, being the victim.

Omaha, Neb., March 24. A telegram from Scott's Bluff, Wyoming, states that on Sunday, the 22d inst., one white man was killed, and all the horses at Cood's Ranch were stolen by Indians.

San Francisco, March 24. A dispatch from Tucson, Arizona, received here, states Major Randall had a fight with Apache Indians fifteen miles from Florence. Eleven warriors were killed and thirty women and children captured. Three soldiers were wounded. Major Randall had a narrow escape.

New York, March 26. A terrible labor riot occurred at Rock Tavern, beginning at the foot of the hill leading from Hudson City Heights into Hoboken, at about 10 o'clock this morning. Some time ago, the men engaged in constructing the Delaware, Lackawanna and Western Railroad tunnel through the hill, struck for higher wages, and the company secured the services of about two hundred Italians. The strikers have frequently threatened violence, but never undertook to execute their threats, until this morning. At about nine o'clock, to-day, they organized themselves in a company and marched upon the new laborers. A terrible fight ensued. One Italian was killed and the rest fled.

A despatch from Susquehanna Depot, Penn., states that nine hundred men employed in the Erie Railway machine shop struck for their pay for February, yesterday. The turning table was rendered useless, the engines in the shop and yard had pins taken out, rendering them useless, and all arriving trains are so crippled that they cannot go on. None but mail trains are allowed to proceed.

In Brief.

— An acre of wheat straw in England is worth more than an acre of wheat and straw in Minnesota.

— Troops are guarding the roads leading to San Luis Potosi, to insure the safety of travelers.

— In Carthage, Ill., boys under the age of sixteen are by a city ordinance recently passed, prohibited from chewing tobacco.

— The Viscount de Gontaut Biron, the French Ambassador, is about to resign in consequence of unpleasant relations with Prince Bismarck.

— England spends two hundred and sixty-five millions of dollars a year for tobacco.

— A lady burned alive in her own room at the South End, Boston.

Fires during the Week.

— Mass. States Prison. Loss $300,000.
— Shaw's block, in Biddeford, Me., containing fifteen stores. Loss 41,000.
— At Chicago. Loss $15,000.
— The spring factory of Ingall & Dovey, in Philadelphia, Loss $35,000.
— At Portland, Me. Loss $15,00.
— Terrible fire at New York—a mother and three children perish in the flames.
— Fire at Kensington, Pa. Loss $150,000.
— At Newark, N. J. Loss $5,000.
— At Elmira, N. Y. Loss over $200,000.
— At Southington, Ct. Loss $75,000.
— Incendiary fire in Newton.
— At Red Creek, N. Y. Loss very heavy.
— A $3000 fire at Salem, Mass.
— At New York, March 15th, about two o'clock in the morning, a fire was discovered in the second story of F. J. Dorris' hardware store in West First street. Loss $33,000.
— Tannery destroyed at Lowell. Loss $75,000.
— Incendiary fire in Hyde Park.
— A fire broke out in the stables owned and occupied by Mr. James Kelly, Clifton, Staten Island. Loss $10.000.
— At St. Louis. Loss $100,000.
— At Deerfield, N. H., a dwelling occupied by S. B. Roberts, with two barns, were burned. Loss $4,000.
— Fell's spice mills near Brandywine Springs; loss $15,000.
— Three buildings of the Talbot oil carpet works, near the New York and New England Rail way station in Norwood, were burned. Loss nearly $20,000.
— The Hillsdale College, at Hillsdale, Michigan, has been destroyed by fire. The east hall was saved, with the furniture, libraries, musical instruments, etc. Loss $75,000.
— At Wooster, Ohio. Loss $66,000.
— The Van Renselaer mansion, near New Hamburg, on the Hudson, was destroyed by fire. It was owned by James H. Ingersoll, of the Tammany Ring. None of the contents were saved. The loss is about $100,000.

Married.

DAVIS—PATTON. At West Rumney, N. H., March 17th, 1874, by Elder Enoch Morrill, of South Deerfield, Mr BYRON W. DAVIS, of West Rumney, and Miss MARTHA D. PATTON, of Hyde Park, Mass.

Notices.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

CONNECTICUT CAMPMEETING.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee, O. D. WOODRUFF.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th. JER. CARR, Chairman.

[illegible] in Rutland, Vt., from Wednesday evening, April 22d, over the ensuing Sunday. The prospect of a meeting of more than ordinary interest and profit will, we trust, attract an unusually large attendance of delegates and others interested. WM. L. HIMES, Sec'y.

THE fourth Quarterly Meeting for the Eastern Dist. of Wisconsin will be held with the church at Prairie Du Sac, commencing Friday evening, April 24th, and hold over Lord's day. Let us come up to this meeting filled with the Spirit of the Master. Let every church in the Dist. report by delegate or by letter. We expect a number of brethren present to assist in preaching the Word. F. P GRAVES.

CONFERENCE.—The Delaware Dist. A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Phil., Pa., commencing Thursday morning, April 9th, at ten o'clock A. M., and continue over the following Sabbath. The morning meetings will be for the transaction of business; the afternoon and evening, for preaching and other devotional exercises.

This is our annual meeting to hear the reports of all our preachers, officers, committees, and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means; to learn by reports the amount of monies received and paid out, for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session.

This Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Penn. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body co-operating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa. H. K. FLAGG, President. EDWIN KING, Secretary.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors, AMOS SANFORD, Secretary.

CONFERENCE.—The next session of the Conn. A. C. Conference will be held with the church at South Windsor, commencing Wednesday evening, April 15th, and continue over the following Sunday. The church desire a good representation at this meeting. Our last Conference at Yalesville has left a good influence on the church and community, and we hope by the blessing of God that this one may be the means of encouraging and strengthening the church, and arousing the unconverted to a sense of their danger. Those coming by Rail Road will stop at Burnside Station on the H. P. and F. R. R. Inquire for Bro. Henry Hart, who will give all necessary directions. G. L. WHITE, Secretary.

WILL every minister and church belonging to the R. I. and East Conn. Christian Advent Conference please send immediately their addresses, and date of becoming members of the Conference? If church, send when organized, and present number of members to N. A. ANGELL, Conf. Clerk, North Scituate, R. I.

I WOULD say to the Advent brethren and friends that it is my desire to employ my whole time in the gospel field, and any church or society wishing my services, can write me at Fredonia, Chautauqua Co., N. Y. C. W. LOW.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest.......Sunday, April 5th
J. S. White.......Sunday, April 12th
Geo. W. Sederquest.......Sunday, April 19th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside.......Sunday, April 5th
Roland D. Grant.......Sunday, April 19th
Joseph W. White.......Sunday, April 26th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson.......Sunday, April 5th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

CAMBRIDGEPORT, MASS. (*Washington Hall, Main St.*)
Z. Boody.......Sunday, April 5th

South Barnstead, N. H. (Clarktown) Sun., April 12th
A. ROSS.

Putnam, Ct.......Sunday, April 19th
Providence (Advent Christian Chapel) Friday evening, April 24th.
Coventry Centre, R. I.......Sunday, April 26th
J. S. WHITE.

Rochester, N. Y.......Sunday, April 12th
H. PRATT.

South Norwalk, Ct.......Tuesday and Wednesday evenings, April 7th and 8th.
Newark, N. J.......Thursday evening, April 9th
Friday evening at liberty anywhere in that vicinity if Bro. Shepard appoints.
Newark, N. J.......Sabbath, April 12th
West Hoosick (Chapel) Thursday evening, April 23d and over the Sabbath, April 26th. H. MUNGER.
P. S. Will Bro. Ainsworth meet me at the South Norwalk depot, at ten o'clock train from New York, that starts at eight o'clock? H. M.

Hinsdale, N. H.......Sunday, April 5th
Ashburnham, Mass.......Sunday, April 26th
Brimfield, Mass.......Sunday, May 17th
M. A. POTTER.

Mattapoisett.......Sunday, April 5th
Fairhaven, Mass.......Sunday, April 12th
Lowell, Mass.......Sunday, June 7th
M. BATCHELOR.

Montpelier, Vt.......Sunday, April 5th
A. A. HOYT.

Pittsfield (Carr school-house).......Sunday, April 19th
JER. CARR.

Clarktown, N. H.......Sunday, April 5th
J. H. F. VARNEY.

Montgomery, Mass.......Sabbath, April 19th
Granby (Bachelor St.).......Sabbath, April 26th
GEO. L. TEEPLE.

Northwood Narrows, N. H.......Sunday, April 12th
Pittsfield, N. H.......Sunday, April 19th
J. G. SMITH.

Natick, Mass.......Sunday, April 19th
Stowe, Mass.......Sunday, April 26th
Z. BOODY.

Griswoldville, Mass.......Sunday, April 12th
Charlemont.......Sunday, April 12th
S. C. HANCOCK.

Southbridge, Mass.......Sunday, April 5th
E. OWEN.

Guilford, Norton Town (school-house) Sun., April 5th
O. D. WOODRUFF.

Harrisburg, N. Y.......Sunday, April 12th
Glenmore, N. Y.......Sunday, April 19th
New London, N. Y. (Morrell Dist.) evening, April 20th.
Higginsville, N. Y.......evening, April 21st
Verona, N. Y. (as M. T. Burdick may arrange) evenings, April 22d and 23d.
Osceola, N. Y. (as Bro. John Gibbs may arrange) Sunday, April 26th.
Greenboro, N. Y.......evenings, April 28th, 29th and 30th
[illegible]
O. W. KIMBALL.

Holden, Mass.......Sunday, April 12th
W. N. PILE.

Loudon Village, N. H.......evening, April 4th and Sunday, April 5th.
Canterbury, N. H. (as Bro. Tucker may arrange) evening April 18th, and Sunday, April 19th.
N. B. MCMURPHY.

Rochester Village, N. H.......Sabbath, April 12th
Kennebunkport.......Sabbath, April 26th
J. R. TRIPP.

Athol, Mass.......Sunday, April 19th
A. W. BRADFORD.

Rochester Village, N. H.......evening, April 4th and Sabbath, April 5th. C. S. EMERSON.

Franklin, N. H.......Sunday, April 5th
Farmington, N. H.......Sunday, April 12th
Lee, N. H.......Sunday, April 19th
Canterbury, N. H. (Emery school-house) Sun., Apr. 26th
D. F. LEAVITT.

Brimfield, Mass.......Sundays, April 19th and 26th
C. S. SHATTUCK.

Newcastle.......Sunday, April 5th
South Berwick (Great Works) Me., Sunday, April 12th
H. S. PINKHAM.

Lincolnville, Me. (at the Young school-house) Sunday, April 5th.
Rockland, Me.......Sunday, April 12th
Rockville, Me.......Sunday, April 19th
South Hope, Me.......Sunday, April 26th
Friendship, Me.......Sunday, May 3d
Cushing, Me.......Sunday, May 10th
Bristol, Round Pond, Me.......Sunday, May 17th
E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Ellsworth, Ct.......Sunday, April 5th
Warehousepoint, Ct.......Sunday, April 12th
G. L. WHITE.

Stoneham, Mass.......Sabbaths, April 5th and 12th
ROLAND D. GRANT.

Danville, P. Q., the 2d and 4th Sundays in each month
F. M. DRAKE.

South Windham, Me.......Sunday, April 5th
Standish, Me. (Oak Hall).......Sunday, April 12th
Buxton, Me. (Duck Pond).......Sunday, April 19th
C. H. SWEET.

Salem, Mass.......Sunday, April 5th
Bonny Eagle.......Sunday, April 12th
E. A. MOULTON.

Dayton, Me. (Clark school-house).......Sabbath, April 5th
JER. HILL.

Plymouth, Mass.......Sunday, April 5th
A. SIMPSON.

S[illegible]co, Ct.......Sunday, April 5th
ANNA E. SMITH.

Allenstown, N. H. (Buck Street) Saturday evening, April 4th.
Deerfield, N. H.......Sunday, April 5th
D. W. DAVIS.

East Concord, N. H. (Ward House) Wednesday evening, April 8th.
Concord, N. H. (Bethel, Green St.) Thursday evening, April 9th.
Waterloo, Warner, N. H.......evening, April 10th and over Sunday.
Unity, N. H.......Wednesday evening, April 15th and over Sunday.
West Gr[illegible], Vt.......Thursday evening, April 23d and over Sunday.
North Haverhill, N. H.......evening, May 2d and over Sunday.
Dorchester, N. H. (Town House).......Sunday, May 10th
JOHN H. EVANS.

Savannah, N. Y. (Cansoe school-house near Bro. Albright's) Wednesday evening, April 7th.
Seneca Falls, N. Y.......Thursday, April 2nd
Owasco, N. Y. (Miller school-house) Friday evening, April 3d.
Owasco, N. Y. (Passol school-house) Saturday evening, April 4th.
Auburn, N. Y.......Sunday, April 5th
Sennett, N. Y.......Monday evening, April 6th
Syracuse, N. Y.......Tuesday evening, April 7th
Herkimer, N. Y., Thursday evening, April 9th, and every evening and Sunday, as long as it appears to be duty. JAS. E. WELLS.

Hoosick, N. Y.......Sunday, April 5th
Hebron, N. Y.......Sunday, April 19th
RICHARD MOSHER.

Friendship, Me. (B[illegible]m).......Sunday, April 5th
Augusta.......Sunday, April 29th
JOHN R. HALL.

Alton (Plaser's school-house).......Sunday, April 5th
J. L. CHUTE.

Alton Corner, N. H.......Sunday, April 5th
Strafford, N. H. (Roberts school house) Sun., April 12th
Barnstead, N. H. (Tuttle school-house) Sun., April 19th
Farmington, N. H.......Sunday, April 26th
Dover, N. H.......Sunday, May 3d
WM. BODGE.

Dorchester, N. H.......Sabbath, April 5th
Franklin, N. H.......Sabbath, April 12th
East Concord, N. H.......Sabbath, April 19th
Danbury Depot, N. H.......Sabbath, April 26th
G. H. WALLACE.

Stoneham.......Sunday, April 19th
ALVAH BEAN.

Pleasant Valley, N. H.......Sunday, April 5th
T. L. CHURCHILL.

Great Works, Me.......Sunday, April 5th
East Rochester, N. H.......Sunday, April 12th
Lyman, Me.......Sunday, April 19th
Hollis Centre, Me.......Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. PARSONS.

Northfield, N. H. (Oak Hill school-house) April 12th
East Canaan, N. H.......Saturday evening, April 18th and over the Sabbath, April 19th.
Monday evening, April 20th, at Mr. Gilersis'.
SIMEON ROBY.

Canton, Bradford Co., Pa.......Sunday, April 1st
Segurs school-house on the Mountain.......April 2nd
Chase's Mills, Tioga Co.......April 3d
South Creek, Bradford Co.......Sunday, April 5th
Painted Post, N. Y.......April 7th
Hornellsville.......April 8th
Rogersville, Steuben Co., N. Y.......April 9th and 10th
Dansville, N. Y.......Sunday, April 12th
JOHN T. ONGLEY.

Candia (Colcord Dist.).......Sunday, April 5th
Kingston Plains.......Sunday, April 12th
R. MORRILL.

LAWRENCE, MASS.
T. W. Piper.......Sunday, April 5th
J. Couch.......Sunday, April 12th
E. A. Stockman.......Sunday, April 19th
C. Cunningham.......Sunday, April 26th
Nathan Wheeler.......Sunday, May 3d
A. Ross.......Sunday, May 10th
J. W. Bridge.......Sunday, May 17th
A. M. Higgins.......Sunday, May 31st
J. S. White.......Sunday, June 7th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt.......Sunday, April 5th
John M. Orrick.......Sunday, April 12th
C. Goodrich.......Sunday, April 19th
Geo. W. Brown (of Elliot, Me.).......Sunday, April 26th
D. M. Leavitt.......Sunday, May 3d
John Couch.......Sunday, May 10th
T. W. Piper.......Sunday, May 17th
C. S. Shattuck.......Sunday, May 24th
J. Albert Libby.......Sunday, May 31st
D. M. Leavitt.......Sunday, June 7th

TREMONT, MASS.
J. S. White.......Sunday, April 5th
J. T. Dixon.......Sundays, April 12th and 19th
I. I. Leslie.......Sunday, April 26th
J. S. White.......Sunday, May 3d

SPRINGFIELD, MASS. (Franklin Hall.)
C. S. Shattuck.......Sundays, April 5th and 12th
J. W. Brittan.......Sunday, April 19th

SPRINGFIELD, MASS. (Bethel Church.)
C. E. Barnes.......Sunday, April 5th
C. A. Brown.......Sundays, April 12th and 19th
Wm. N. Pile.......Sunday, April 26th

CLINTON, MASS.
C. Goodrich.......Sunday, April 5th
M. A. Potter.......Sunday, April 12th
H. F. Carpenter.......Sunday, April 19th

CHICOPEE FALLS, MASS.
E. Phelps.......Sunday, April 5th
G. L. Teeple.......Sunday, April 12th
R. Baker.......Sunday, April 19th

ATHOL, MASS.
A. Hemenway.......Sundays, April 5th and 12th
A. Bradford.......Sunday, April 19th
H. F. Carpenter.......Sunday, April 26th
J. Hemenway.......Sunday, May 3d
O. R. Fassett.......Sunday, May 10th
J. Hemenway.......Sunday, May 17th
L. Boutell.......Sunday, May 24th

CONCORD, N. H. (Centre St. Church.)
A. Ross.......Sunday, April 5th
D. M. Leavitt.......Sunday, April 12th
G. W. Brown (of Elliot, Me).......Sunday, April 19th
A. Ross.......Sunday, April 26th

CONCORD, N. H. (Bethel, Green Street.)
W. M. Harmon.......Sunday, April 5th
E. A. Stockman.......Sundays, April 12th and 26th
D. M. Leavitt.......Sunday, April 19th
A. Simpson.......Sunday, May 3d

EAST CONCORD, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill.......Sunday, April 5th
Also the first Sunday in each month.

PORTSMOUTH, N. H.
L. Boutell.......Sunday, April 5th
W. H. Mitchell.......Sunday, April 12th
T. W. Piper.......Sunday, April 19th
C. Goodrich.......Sunday, April 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
E. A. Stockman.......Sunday, April 5th
C. H. Fletcher.......Sunday, April 12th
B. S. Emery.......Sunday, April 19
D. Churchill.......Sunday, April 26
E. A. Stockman.......Sunday, May
A. Simpson.......Sunday, May
C. Goodrich.......Sunday, May

C. S. Shattuck.......
John Parsons.......
Enoch Morrill.......
J. L. Chute.......
B. Finney.......Sunday, ...
J. G. Smith.......Sunday, May ...
T. W. Piper.......Sunday, May 10th
Wm. Sutherland.......Sunday, May 24th

RYE, N. H.
J. W. White.......Sunday, April 5th
S. Julia Buswell.......Sundays, April 12th and 19th
G. F. Haines.......Sunday, April 26th

WEST DEERFIELD, N. H.
Dustin W. Davis.......Sunday, April 5th
Enoch Morrill.......Thursday evening, April 9th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh.......Sunday, April 5th and first Sunday in each month until further notice.

DOVER, N. H.
T. W. Piper.......Sunday, April 5th
Sr. L. E. Saulpaugh.......Sunday, April 12th

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
H. Munger.......Sunday, April 5th
M. Batchelor.......Sunday, May 24th

PORTLAND, ME. (Union Hall.)
O. R. Fassett (of California).......Sunday, April 5th
S. K. Partridge.......Sundays, April 12th and 19th
C. Goud.......Sunday, April 26th
Wm. H. Mitchell.......Sunday, May 3d
E. A. Stockman.......Sunday, May 10th

KENNEBUNKPORT, ME.
Wm. C. Stewart.......Sunday, April 5th
Geo. W. Brown.......Sunday, April 12th
Jesse Gay.......Sunday, April 19th
J. R. Tripp.......Sunday, April 26th
E. S. Moulton.......Sunday, May 3d
Geo. W. Brown.......Sunday, May 10th
Jesse Gay.......Sunday, May 17th
A. A. Robinson.......Sunday, May 24th
B. S. Emery.......Sunday, May 31st

AUGUSTA, ME.
Wm. Doughty.......Sunday, April 5th
L. Howard.......Sunday, April 12th
W. S. Campbell.......Sunday, April 19th
J. R. Hall.......Sunday, April 26th

BATH, ME.
C. Goud.......Sunday, April 5th
H. D. Reed.......Sunday April 12th
E. S. Moulton.......Sundays, April 19th and 26th

HOLLIS CENTRE, ME.
C. S. Shattuck.......Sunday, June 14th
Jesse Gay.......Sunday, April 5th, and the first Sabbath in each month until further notice.

SOUTH BERWICK, ME. (Great Works.)
J. W. White.......Sunday, April 12th
T. L. Churchill.......Sunday, April 26th
S. Julia Buswell.......Sunday, May 3d
J. W. White.......Sunday, May 10th

SOUTH ELLIOT, ME.
T. W. Piper.......Sunday, April 12th
J. W. White.......Sunday, April 19th
S. Julia Buswell.......Sunday, April 26th
Geo. W. Brown.......Sunday, May 3d

STEEP FALLS, ME. (Depot Hall.)
A. A. Robinson.......Sunday, April 5th
E. B. Wells.......Sunday, April 12th
J. T. Jordan.......Sunday, April 19th
C. H. Sweet.......Sunday, April 26th

NEW HAVEN, CT.
Wm. N. Pile.......Sunday, April 5th
Mrs. E. Warren.......Sunday, April 12th
B. Hitchcock.......Sunday, April 19th

BRISTOL, CT.
B. Hitchcock.......Sunday, April 5th

YALESVILLE, CT.
S. Woodruff.......Sunday, April 12th
B. Hitchcock.......Sunday, April 26th

NEW YORK CITY.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. COX, 273 W. 22nd street.
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J. B. W.

[illegible]e winds are round me blowing,
[illegible]y heart is ever flowing
[illegible] the love the Master gave me;
[illegible] my life is upward growing,
[illegible] feeling, ever knowing
[illegible]t my Master longs to save me.

[illegible]d my hands are upward lifted
[illegible] the Rock that once was rifted,
[illegible]hedding his blood for *even you*;
And I see him, bleeding, dying,
And I hear him, groaning, crying,
Forgive, they know not what they do."

Ah! see that pierced and bleeding side,
And hear those wicked men deride
God's own Son—the heir of heaven.
Oh, boast ye not with vengeful breath,
For all your sins shall end in death,
Unless you beg to be forgiven.

They did not think he'd live again
To be the Judge of wicked men,
When they consigned him to the grave;
But on that morning, cold and gray,
An angel rolled the stone away,
And Christ arose, with power to save.

Look! I see my Lord ascending,
And seraphic hosts attending
Him to heaven, shouting Amen!
And I see two heralds, flying,
And I hear their voices, crying
This very Christ will come again.

And I hear the trumpet sounding
From the east to west resounding
That far-off nations all may hear,
And I feel the mountains shaking,
And I see the dead awaking,—
It is the glad Sabbatic year.

Lo! I see the wicked flying,
And I hear them loudly crying
For the stupendous rocks to fall
And hide them from the face of God,
Who holds o'er them the chast'ning rod,
While fear their senses each appal.

Hark! I hear the chorus ringing,
'Tis the saints in glory, singing
The sweet new song, with one accord;
Earth's long warfare now is ending,
See! the saints to God ascending,
To be forever with the Lord.

Rochester, N. Y.

DID CHRIST MAKE THE WORLD?

T. M. PREBLE.

NUMBER FIVE.

We now come to the pronoun "*him*," as found in John 1 : 3, 4, which is from the Greek *autou*. What is the signification of *autou*, or *hautou?* Liddell & Scott say:—"*Autou*, adverb, originally genitive neuter, from *autos*." Donnegan—"*autou* (gen. neut. of *autos*)." By turning to the use of this word, as found in the New Testament, we find it occurs about six hundred and forty times; and but seldom is it rendered "him." It is rendered in our common version as follows: "his," 441 times; "their," 118; "her," 53; "*him*," 13; "himself," 7; "them," 3. "themselves," 2; "they," 1; "the," 1; and "*it*," 1.

Webster says, "*Him* and *his* were formerly used for nouns of the neuter gender, but the practice is obsolete." This agrees with Liddell & Scott, as above, that "*autou*" was "originally genitive neuter." Now, if this is so, then Tyndal, Cranmer, Geneva, Coverdale, Wakefield, Thompson, Dickinson, Barker, Taylor, Folsom, Sharpe, Campbell, the *Emphatic Diaglott*, and others, are correct when they render *autou* by the neuter pronoun "*it*," in John 1 : 3, 4.

Tyndal (1534) reads:—"All things were made by it, and without it was made nothinge that made was. In it was lyfe, and lyfe was the light of men." Cranmer (1539), the very same as Tyndal. The old Genevian Translation of the Bible, imprinted in London 1584, reads:—"In the beginning was the Worde, and the Worde was with God, and the Worde was God. The same was in the beginning with God. All things were made by it; and without it was made nothing that was made. In it was life," etc. "Tomson's Beza's Testament" [illegible] renders it:—"This same was [illegible] in the beginning with God. All [illegible] things were made by it, and without it was made nothing that was made. In it was life," etc. The Bible, which was "Imprinted at London by Robert Baker, Printed to the King's most excellent Majesty," in 1611, reads:—"All things were made by it, and without it was made nothing," etc.

Gilbert Wakefield renders it:—"In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God. The same was in the beginning with God. All things were made by it, and without it was nothing made. What was made, had life in it," etc. He refers to Prov. 8 : 1, 22–31, as proof. And on John 1 : 14, Wakefield says: "And this Wisdom became flesh, and dwelt among us," etc. George Campbell renders it:—"This was in the beginning with God. All things were made by it, and without it not a single creature was made. In it was life," etc. Rodolphus Dickinson's "Corrected Version" of the N. T. renders it:—"All things were formed by it, and without it not even one thing was made which has existed. In it was life," etc. Sam'l Sharpe renders it:—"All things were made through it, and without it was not anything made whatever." The *Emphatic Diaglott* renders it:—"Through it everything was done, and without it was not even one thing done which has been done."

The New Testament, revised by "A Layman" (Edgar Taylor), from the text of J. J. Griesbach, translates John 1 : 3 as follows: "All things were made by it, and without it was not anything made that was made; in it was life," etc. This "Layman," in his Notes on the meaning of *Logos*—"Word," says, it "bears different senses, such as *speech, creative command, wisdom, reason*," etc. He quotes Origen as follows: "Origen's comment is, 'If all things were made *through* (*dia*) the Word, they were not made *by* (*upo*) the Word, but by some one mightier—the Father.' So Eusebius also."

Thus we perceive the harmony between the word *logos*, and *it*. For if, as Liddell & Scott say, "*Logos* never means a *word* in the grammatical sense, as the *mere name of a thing*"; then must we use the neuter pronoun "*it*"—not "*him*,"—so as to be in agreement with *logos*. And also in John 1 : 10, where our English version reads—"The world was made by him," etc.; Sharpe renders it thus: "It was in the world, and the world was made through it, and the world knew it not." But it should be known, and borne in mind, that for this word "made," in this tenth verse of our English version, there is *nothing* in Griesbach's Greek text to *answer to it!*

A GRAVE INTERPOLATION!

We now come to Eph. 3 : 9, where is found a serious interpolation! The phrase—"*by Jesus Christ*"—is spurious. The following from Dr. A. Clarke will give us light upon this point. In commenting upon this phrase, Clarke says:—"But the words '*by Jesus Christ*' are wanting in A B C D E F G, and several others; also in the Syriac, Arabic found in our English version, the preposi- of Erpen, Coptic, Æthioptic, Vulgate, and Itala; as also in several of the Fathers. Griesbach has thrown the words out of the text; and Prof. White says, '*they are indisputably spurious.*' The text therefore should be read—*which from the beginning of the world had been hidden in God, who created all things.*" Many other reliable authorities might be given, which agree with Clarke, but his testimony is all we need give at this time, to show that these words—"by Jesus Christ"—are an interpolation most serious! Whosoever, therefore, will persist in quoting this phrase, "by Jesus Christ," in Eph. 3 : 9, as the Word of God, after they have been warned against it, will they not be likely to incur what is mentioned in Rev. 22 : 18? By leaving out this interpolation in Eph. 3 : 9, it will then be in harmony with John 1 : 3–10, as above given.

COLOSSIANS 1 : 16.

We are now prepared for an examination of Col. 1 : 16. In this sixteenth verse, as tion "by," in the first part of the verse, is from the Greek *en*. But the preposition "by," in the last part of the verse, is from the Greek *dia*. To this let us pay particular attention. The Greek *en*, is found in N. T. more than 2600 times. In our English version it is rendered in, among, within, with, by, under, at, through, upon, unto, on, because of, to, throughout, toward, into, about, by means, before, over, between, for, against, of, by way of, etc. The Greek *dia* is found in the N. T. more than 600 times. In our version it is rendered by, by reason of, by occasion of, thereby, whereby, because, because of, because that, that, for, through, throughout, though, fore, with, in, of, after, at, to, among, etc. These two Greek prepositions, *en* and *dia*, are each rendered about 26 different ways in our common version.

This makes quite a forest of words, in which the reader might become bewildered and lost, if he had no light except that which he can obtain from King James' version. In defining the Greek *en*, Robinson says: "Of a person or thing, *in* or *on* which, as a substratum, anything rests, exists, is done." He also says of *dia*, in referring to Christ,—"as he *through* whom we receive forgiveness of sin and salvation"; and refers to Acts 13 : 38; Rom. 5 : 1, 2, 9, 11, 17, 21; 2 Cor. 1 : 5, 3 : 4; Eph. 2 : 18, as proof. He also says of *dia*,—"Of the *moving cause*, the motive or occasion, *because of, on account of, for the sake of*." When, therefore, the difference in the signification of the Greek *en* and *dia* is critically considered, it will clearly appear that the first "by," in Col. 1 : 16, should be rendered *in*, and the second "by" should be rendered *through*, as the following will show:—

Wakefield renders Col. 1 : 16—"For *in* him we were all things created, . . . *through* him and for him." No[illegible]ves renders it—"For *in* him were created all things; . . . . all things have been created *through* him and for him. Wicklif—"For *in* him," etc. Rheims—"Because *in* him," etc. Macknight—"All things were created *through* him, and for him." Then he says: "All things were created by God, *through* the Son, and for him; that is, for the manifestation of his wisdom and power, and to be governed by him." Syriac—"All things were created *through* him, and for him." Sharpe—"For *by means of* him were created all things, . . . all were created *through* him, and for him." Prof. N. N. Whiting—"All things were created *through* him, and for him." Sawyer—"All things were created *through* him, and for him." The Emphatic Diaglott—"Because *in* him were created ALL things; . . . ALL things have been created *through* him, and for him"—or a literal, word-for-word translation, "all *on account of* him."

Out of about 2600 times that the Greek *en* occurs in the N. T., King James' translators thought best to render it "in," about nineteen hundred times. Why, then, not render it "in" in Col. 1 : 16? When Col. 1 : 14–20 is taken together with other portions of the Scriptures, we shall find all in harmony. In the fifteenth verse, Christ is spoken of as a "*creature*" (Greek, *ktisis*—not a creator, *ktistees*); for he was "the beginning of the creation (*ktisis*) of God." Rev. 3 : 14. Jesus was a created being; "made of the seed of David" (Rom. 1 : 3); "made of a woman" (Gal. 4 : 4); a being of "flesh and bones"; yet he is "God with us" (Matt. 1 : 23); "in (*en*) whom we have redemption through (*dia*) his blood." v. 14. If, therefore, we would be made "a new creature (*ktisis*), we must be made so "in (*en*) Christ." 2 Cor. 5 : 17. Jesus, being "the first-born of every creature," was of course "the head of the body, the church; who is THE BEGINNING, the FIRST-BORN from the dead; that in (*en*) ALL THINGS he might have the PREEMINENCE. For it pleased the Father that in (*en*) him should ALL FULNESS dwell; and having made peace *through* (*dia*) the blood of his cross, *by* (*dia*) him to reconcile all things unto himself; by (*dia*) him, I say, whether they be things in earth, or things in heaven." vers. 18–20. This is according to God's "eternal purpose, which he purposed in (*en*) Christ Jesus our Lord." Eph. 3 : 11.

The following will also show that "in," or "because of," or "on account of" Christ, all things were created:—"For we are his workmanship, created in (*en*) Christ Jesus," etc. Eph. 2 : 10. "In (*en*) whom all the building fitly framed together groweth unto a holy temple in (*en*) the Lord; in (*en*) whom ye also are builded together for an habitation of God through (*en*) the Spirit." Eph. 2 : 21, 22. The saints were chosen "in (*en*) him before the foundation of the world," etc. (Eph. 1 : 4); "that in the dispensation of the fulness of times he might gather together in one all things in (*en*) Christ, both which are in heaven, and which are in earth; even in (*en*) him" (ver. 10); "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through (*en*) Christ Jesus." Eph. 2 : 7. Peter, as a witness, will agree with Paul; for he says,—"The God of all grace, who hath called us unto his eternal glory by (*en*) Christ Jesus." 1 Pet. 5 : 10.

King James' translators have rendered *dia* by the words "through," 99 times; "because," 22; "because of," 25; and either of these forms would have given us clearer light on Col. 1 : 16 than the word "by," from *dia*, as we have shown by the authorities above cited. By looking at a few examples where *dia* is rendered through," this point will be made still clearer:—"God sent not his Son into the world to condemn the world; but that the world (*kosmos*) through (*dia*) him might be saved." John 3 : 17. This shows that the *kosmos*—"the world or universe"—can be "saved" through (*dia*) Christ, but not "created" by him. Also in Rom. 5 : 9,—"Much more then, being now justified by his blood, we shall be saved from wrath through (*dia*) him." This shows that we can be "saved" through him, but not "created" by him. Again in Eph. 1 : 7,—"In whom we have redemption through (*dia*) his blood," etc. Here, again, we are shown that the saints can have "redemption" through Christ, but are not "created" by him. Once more, in 1 John 4 : 9, "God sent his only begotten Son into the world, that we might live through (*dia*) him." By this we are shown that we can "live" through the Son of God, but not be "created" by him.

By such examples as these, we see that "through" (*dia*) Christ the world can be "saved"; God's people can have "redemption," and they may "live"; but no such an idea as being "created" by Jesus the Son of God is found. And so here also, in Col. 1 : 16, we fail to find proof that Christ made the world, the same as we did in John 1 : 3, 10; and Eph. 3 : 9.

STAYING AT THE CROSS.

There are many, who in their faith, conversation, preaching do not get beyond the cross. They follow Christ to Calvary, behold his agony and death, but proceed no farther. Here they rest, assured that the work of redemption is finished, that nothing more is to be done for the salvation of the world. While Christ goes on, from the cross to the grave, from the grave to Galilee, from Galilee to Olivet, from Olivet to heaven; they tarry, lingering near the wood and the nails stained with his blood, and cry: "Here I am saved." "I am clinging to the cross."

When into heaven itself Jesus has gone, "there to appear in the presence of God *for us*," many are standing by the empty cross, singing of salvation through it, and dwelling upon the tragedy of Calvary as the only work of God by Christ for the redemption of the world. They forget that the sacrifice and blood on the cross were of no avail if these had not been presented to God by an Intercessor in heaven. They forget that the present position of Christ is as important as the one he occupied at his death, and that his death upon the cross could have saved no one if Jesus had remained there. They should remember that it is Christ *now* that saves, and not that Christ then saved. "Seeing he ever liveth to make intercession for us," his present position should be kept in mind more than any former one. While we should remember his past work and sufferings for our salvation, we should never dwell upon them as the finality of our redemption. We shall live because he lives, and not alone because he died. "By his stripes we are healed," but by him living we are made alive.

To believe on Christ fully is to follow through all his work of redeeming the him world. This work was begun by him at his baptism, and will end when he shall have returned and "put down all rule and all authority and power." To look to Christ on the cross is to behold him in the *midst* of the work of redemption, and not at the end. The journey he took to find the lost sheep did not end at Calvary; nor has it yet ended. The way back to earth from heaven must be again gone over before he can see all the sheep in the one fold. They are now scattered; the shepherd must come and gather them before he can behold all his flock together.

Let us then not cling to the cross, but to Jesus *where he now is*. From there we look for him, not from the cross. He left that long ago, and has never returned to it. Neither will he return to it when he comes. He spoke not of it after he left it; but he did say, "I am he that liveth, and was dead; and behold I am alive forevermore." A dying Jesus cannot save—a living one will. "Because *I live*, ye shall live also," said the living Christ. "We are saved by his life," said an apostle. Let us let go the cross and cling to him who once hung upon it, but is there no more. Let us I say, cling to him.

I. I. LESLIE.

DAN. 7: 26.

HENRY PRATT.

"And they shall take away his dominion, to consume and to destroy it unto the end."

The power to be disposed of is the one that wears out the saints of the Most High, and is identified in Rev. 13 as making war with the saints, and in the 17th chapter as being drunk with the blood of saints. As it is to prevail against the saints until the judgment sits, it is evident that some others than the saints are to take away its dominion to consume and to destroy unto the end. As certain ten kings are to *hate*, and strip, and make desolate this power, it is presumable that they take away its dominion; and as the angel declared to Daniel that the power that took away its dominion should consume and destroy, this would seem to settle this matter concerning the agent to accomplish the work.

Has the papacy lost its dominion? It has. When did it lose it? Sept., 1870. Who says so? The Prime Minister of the Italian States,—Visconti Venosti. Hear him:—"We feel all the responsibility we assume when we declare that the temporal power of the Pope has ceased to exist." "The Pope was sent to the Leonine City, denuded of his tiara (the triple crown), and stripped of his splendor."—*Boston Journal.* Mr. Joseph R. Chandler, formerly a member of Congress, of Philadelphia, says:—"No ruler in the world holds his temporal authority by titles stronger or more venerable than the Holy Father. The invasion and appropriation of his temporal possessions is simply a robbery." Archbishop Manning, the Ultramontane prelate of London, says: "A nation may indeed have the power to apostatize, but it never has the right of deposition of the head of the church from that christian sovereignty with which the providence of God invested him. The *overthrow* of that throne is the deadliest blow to all christian kings. The deposition of the sovereign pontiff is not so much the deposition of a person, as a principle. It is christian sovereignty, christian legislation, and christian government, that have been dethroned and dissolved in the person of Pius the ninth." The Pope admits the fact of his dominion being taken away. Oct. 20th, 1870, he said: "The sacrilegious invasion of this august city, however, of our Holy See, and of the rest of the provinces constituting our temporal dominion, by which the unshaken rights of our civil sovereignty and of the Apostolic See have been violated, contrary to all law, and with the most incredible perfidy and audacity, has now placed us in so grievous condition that we find ourselves at present . . . constituted under the dominion and in the power of the enemy." Says Dr. Litch:—"An event of the magnitude of the fall of the Roman government should not pass by unnoticed by the students of prophecy." Again he asks, "Does the Roman government exist? If not, when did it die?"

Having shown, by facts, that the dominion of that power that was to wear out the saints has been taken away, and also that it was dethroned by the Italians, we inquire, Was it accomplished in the precise manner that the prophecy declared?

1. A judgment is to sit, and they that sit in judgment are to take away its dominion.

2. The same agencies that deprive it of its dominion are to consume and destroy it.

Was there a council of the Italian ministry called to sit in judgment on the dominion of the Pope? There was. When? In Sept., 1870. Did they, in spite of the protest of Victor Emanuel the king, decide to take away the dominion of the papacy? They did. Was it effected? It was. Then that meets the requirement of the prophecy. But had not the Pope's dominion been taken away before? If so, it would not be necessary or possible to take it away then. But may not the saints take it away yet? I answer, No; for it has already been done in the past. Are the same agencies that took away its dominion consuming and destroying that power, or stripping and devouring, as in Rev.? Facts say, Yes. Then let us accept it, and so be among those who may rejoice when she sinks like a millstone in the sea to rise no more at all.

But does not the language of Scripture always give us the antecedent in connection with the pronoun? I answer: in Rev. 20 : 4, we read—"And I saw thrones, and they sat on them." Who sat on them? We would hardly believe that it was the angel that bound the devil, and the devil that was bound, sitting on thrones in judgment; and yet these are the only persons mentioned in this connection. Elsewhere, then, we must find the antecedent to the word *they*.

NEW MOSAICS.

J. H. WHITMORE.

I. To be good is not a passive but an active condition. It not only supposes good *having* been done, but good *being* done.

II. Compassion is a God-like virtue. As Rothe has finely said, "With God there is no passion but *compassion*."

III. Goodness is the highest and truest test of nobility. He only is truly noble who is consecrated to the highest good.

IV. Truth is a word of large meaning. Men speak of having the truth and of understanding it as though it was finite like themselves. The wisest of men, the greatest and most profound thinkers of the race, Job, and Solomon, and Paul, Plato, Aristotle, Socrates, Pascal, Locke, Bacon, Newton, Descartes, Goethe, Edwards, Luther, Calvin, Shakspeare, Milton, had singly or combined but glimpses or partial views of truth. Absolute truth in all its relations is utterly inconceivable by finite minds. A knowledge of truth in its entirety belongs only to the Infinite. This thought should make us humble, hopeful, progressive, and teachable.

V. Our life, in some respects, is like a kaleidoscope, which, with ever the same elements, has constantly changing views. The experience of no two days is alike. Our thoughts, our estimates, our judgments, are constantly changing. How absurd, then, for anybody to pretend to fixed and crystalized views of things!

VI. Some men never express hearty and sincere admiration for anything that is noble and good. They seem not to be aware that they thereby place their own character in an unfavorable light. For a man is, in his tastes, aspirations and tendencies, like what he admires. If he admires mean things, he is himself mean. If he admires wealth more than goodness, he is more avaricious than benevolent. If he admires learning more than piety, he is more pedantic than pious. If he admires popularity more than principle, he is not only *like* a vane, but he *is* vain.

VII. Sacrifice, in its highest meaning, is but another name for worship. We know men's aims by knowing to what they habitually and voluntarily sacrifice.

VIII. An habitually cheerful and good-natured man can hardly be radically bad.

IX. I love to think that the three cardinal virtues, faith, hope, and love, are, in this life at least, inseparable. In defining one, we use a term essential to the existence of another; nor is it possible to give a complete definition of any one of these virtues, without naming a quality essential to the very existence of the other two.

X. Some one has said that God gave us religion, but the devil gave us theology. The saying is not without point. In fact, it is all point, for it has neither length, breadth, nor thickness. A truer if less pointed saying would be that God ordained that true religion and true theology should ever be one and inseparable. True theology is from God; false theology is from the devil. True theology is what God says of himself; false theology is what the devil says of him.

XI. It is said that history repeats itself. But this is nothing more than to say that what has been will be,—a saying as old as Solomon.

XII. Human thought, imperfect as it is, has never been accurately expressed in words, for words at best are but clumsy signs of ideas. How absurd, then, to fix and define our beliefs by words!

STUDYING THE SCRIPTURES.—Erasmus, speaking of Jerome, says, "Who ever learned by heart the whole Scripture, or imbibed or meditated upon it as he did?" Tertullian, after his conversion, was engaged day and night in reading the Scriptures, and got much of them by heart. The Emperor Theodosius wrote out the New Testament with his own hand, and read some part of it every day. Theodosius the Second dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty seven times. Alphonsus, King of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

CONVERSATION ABOUT MAN.

C. COLGROVE.

The parties to the following conversation are the village docter, and Uncle Daniel, his next door neighbor—a farmer. Just after tea a loud rap is heard at the doctor's door, and the next moment appears the silver gray head of the honest neighbor, who is promptly invited to a seat. After some friendly common places, the veteran, who is unlearned, but thoughtful and conscientious, begins thus:

Uncle Daniel. "Well, doctor, this is a strange world. I declare, it is perfectly amazing to see the thousand different opinions on all sorts of subjects. But it beats all to see what a perfect host of people, religious people too, are set in the notion that every body has certainly got an immortal soul."

Doctor. "That's exactly so, uncle. It beats almost every thing. Sometimes I think we might as well drop the subject, and stand by all the good people in every good cause, and then again the preaching of natural immortality in man comes up so sharply, is assumed so readily, is asserted so confidently, is promulgated so persistently, that I feel driven back to the ground of positive dissent, and tingle in my very veins with vehement inward protest. The fact is, it is just impossible to re-assent to what you have deliberately rejected. How can a man believe a falsehood because the best man on earth affirms it, or how can he credit what he mightily believes to be an impossibility?

Uncle. "The way I look at it now, doctor, what an arrant foolishness it is! It is the teaching and belief of about all the churches and ministers. But in my way of thinking, it's a pretty bad blemish on all their creeds, and systems, and sermons, and I would to God the light might just shine in upon 'em powerful smart. Now, doctor, what in your opinion is about the first Scripture you would take to demolish this idea of an immortal soul."

Doctor. "Well, uncle, if you want to know just where I would begin a Scripture argument, or choose a Scripture citation, I am rather inclined to think I would commence with the plain Bible declarations of the unconsciousness of the dead. I would demonstrate the impossibility of inherent immortality in man, by the Scriptures which positively deny *post mortem* consciousness until the resurrection. I would charge upon the ramparts of orthodox opinion with statements so simple that a child can understand them. I would adduce sayings too explicit for evasion, and too absolute for contradiction. For example, I would open straight to Ecclesiastes 9 : 10,—'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Uncle. "That is a plain and powerful Scripture, doctor, and I should call it amazing hard to get around it by any fair means."

Doctor. "You see, uncle, there are two sentences, and they are sharply outlined. The first is an earnest exhortation—yes, a very injunction; and the second is a simple, solemn fact, to emphasize, and sanction, and impress the duty enjoined. In fact, there is an admonition to incessant and zealous activity (in doing good of course) because the time is coming when all effort is impossible. Nay, not only labor is impossible, but knowledge or consciousness is impossible. The idea is, do every thing possible *now*, for presently you can do nothing, know nothing, think nothing. If there is no knowledge in that state, there is no notice or observation of passing thoughts, and therefore no consciousness. There is not so much as the least knowledge of being in a state of death. The christian in death has not even the faintest glimmering of an idea of God, for where all knowledge and wisdom are impossible, clearly that which is highest and noblest is excluded. Memory is extinct, for memory implies the knowledge of things past; or it implies the recollection and knowledge of truths once acquired. Christian hope is impossible, for it is based upon, or inspired by a knowledge of God's grace. No act of the will can be performed, as in the act of preferring good to evil, for this would be an act of *wisdom*, and there is *no wisdom* there. Faith is impossible, for faith is eminently a noble and special *work*, and there is *no work* there. No purpose of obedience, no plan or purpose of escape from the state of blank oblivion, not even in its first or faintest conception is possible, for there is *no device* there. In fact, there is just as truly and just as absolutely a cessation of every function of the mind as there is of the body. The hand is the instrument of the mind in each believer's life-time of probation. The duty and ability to use both mind and hand are highly imperative and perfectly unquestioned while life lasts, but after that the duty is no longer incumbent, because the opportunity and the possibility no longer exist. However earnestly we may labor to establish the doctrine of post mortem consciousness, the work is futile, for in death there is no work; though we may devise the doctrine of intellectual activity, it is vain, for in death there is no device; and true wisdom and knowledge will be evinced in consenting to the indisputable truth of the declaration that there is no wisdom nor knowledge to the dead."

Uncle. "But you see, doctor, the objectors will make a point of evading the argument, if they can, by means of those little words *in the grave*. They will say, of course there is no knowledge in the grave. The body goes to the grave, and every one knows a dead body knows nothing, but the soul goes to heaven, and the soul knows a powerful sight."

Doctor. "Exactly. That is just what they say, I know. But the death blow to their scheme is found in the true meaning of the original. The Hebrew word is "*sheol*," which means the *place or state of the dead*. And whatever or wherever *sheol* is, there the man himself goes when he dies. The dead man goes into sheol, even if he is unburied. The 'preacher' addresses his living friend, hearer, and fellow-traveler on earth,—'work now—do your best, be diligent—the time is short.' Does he address a sentient man? Is he alive and active among men? Has he a sphere for labor and a place to be? The same identical person is assured that when he dies, in *sheol* he can do no work, and to *sheol* he will surely go. The man who thinks, and wills, and works in life, the same man will be a tenant of *sheol*. Shall we not believe the record? Why not? Let it be remembered then, that the dead are in *sheol* (the equivalent of the Greek *hades*), and that in *sheol* there is positively no intelligence, no labor, no function whatever of any organ, either physical or intellectual; nay, if a soul supposed to be immortal were a tenant of *sheol*, it could not perform the smallest mental act; it is absolutely void of intellection and volition (for volition would be at least an *effort* of the mind), and therefore the soul being incapable of any function, is for the time defunct, and therefore not immortal, for that which is immortal cannot die, nor suffer its functions to be wholly suspended."

Uncle. "But you know, doctor, a great many believe the soul goes to God when a man dies."

Doctor. "O, yes, I know. There is an astonishing discrepancy of opinion. There is an opinion about the soul going to heaven at death. Another thinks it is the *spirit*. One thinks paradise is the refuge of an incorporeal soul; another, Abraham's bosom. One supposes the soul is playing a harp and hymning a song of praise in the New Jerusalem; another imagines that souls or spirits of the dead are conversant with the living on earth. Some say they leave the glory above to minister to their former friends; others think they can see down through all intervening space, and take note of passing affairs on this terrene orb."

Uncle. "It seems as if the souls of saints would have a good way to travel to come back to earth."

Doctor. "Yes. Jesus is exalted '*far above all heavens*,' and if there are spirits of the dead with him, they are far beyond the most distant visible star; and besides that, *angels* are appointed to minister to saints on earth—angels, and not souls of the dead in heaven. And still more, the entrancing glories of heaven would scarcely seem to permit the idea of beatified souls making these excursive flights to earth."

Uncle. "Well, doctor, I believe just what the Bible says,—'the living know that they shall die, but the dead know not anything.' That's just exactly my opinion." And buttoning up his old-fashioned roundabout, and clapping his round seal skin cap on his venerable white head, he bade the doctor a hearty good night.

Correspondence.

From Bro. E. D. Elliott.

To the Brn. and Srs. scattered abroad, Greeting:—Another year, with all its trials, cares and anxieties is numbered with the things that are past. Death has made its inroads among us, and all our little ones have fallen. But, thanks be to God, we mourn not as those that have no hope. They are at rest—sleeping sweetly in Jesus, awaiting a better resurrection. They are safe. The unhallowed influences of the world have no power over them. They were taken away, one by one, until we were left childless. Gertrude died Oct. 17th; Lewis, Oct. 30th; and Mariah Nov. 5th, 1873.

Brethren and sisters, we desire your sympathy and prayers. I never realized our position as I have of late. I have no brethren of like precious faith to associate with. I do think the gospel of the kingdom ought to be preached here. I listened to a sermon not long since, preached from an orthodox pulpit, on the immortality of the soul. The preacher said that the thinking part of man was the immortal man, the real man; and all the proof he gave was, "We never see carved on a tombstone, such a *soul* has died, but 'John,' or 'Charles,' or 'Mary' has died." I asked him who God addressed when he pronounced the sentence on Adam? Did he address the conscious man, or the lump of clay? He said he was not prepared to answer my question. I told him I did not go to the graveyard to get my doctrine, but to the Bible. In that I could find where such a soul had died. It says there, "The soul that sinneth, it shall die." And, "The wages of sin is death." I do think the people ought not to be fed on husks any longer. They should have the gospel truth.

Shelby, Oceana Co., Mich.

From R. E. Tuller.

To the pilgrims scattered abroad:—This is the first time I ever attempted to address you through the *Crisis*. We are strangers here to each other, but we have one common interest, and I believe the time is not far distant when we shall meet where there is no parting. There we shall see Jesus who died to redeem us, and has promised us immortality and eternal life with all the redeemed, if we endure unto the end. Let us fight on a little longer; the battle is almost over, and the last enemy is about to be destroyed.

Dear friends, can you give a reason of your hope with meekness and fear? Are you looking to Jesus, the author and finisher of your faith? Are you ready for the coming kingdom? Have you on the wedding garment? It has been a number of years since I embraced this blessed hope, and still I trust in God. Since I left the East, and came West, I have been almost alone. A little over two years ago, Bro. Turner came here and preached the coming kingdom. Some of the good seed was sown, took root, and has brought forth good fruit. When Jesus comes to gather up his jewels, God grant that we may all be gathered into His everlasting kingdom.

Gilmanton, Buffalo Co., Wis. Mar. 5th.

From Sr. A. A. Sargent.

What a comfort and relief from sorrow do we find in prayer. When the heart is throbbing with pain, and all seems cheerless and dark, we can go to God in prayer, and obtain that comfort which earth cannot afford. It is the great remedy which heals the broken heart, and removes the keenest sorrow. We must bow submissively to God's will, and then we have the blessed assurance that all will be well. If we take Jesus for our constant companion, although disappointments may attend us, yet he has promised us grace sufficient for our day, and when all earthly friends fail us he will not leave us alone. Let us place our whole confidence in him for his promises are sure. He says, "Fear not little flock;" and "I am with you always, even unto the end." How blessed to commune with such a friend! May we be watchful and prayerful, that when Jesus appears, we may be ready to meet him.

West Randolph, Vt.

—Of all our infirmities, vanity is the dearest to us; a man will starve his other vices to keep that alive.

Correspondence.

H[illegible]

[illegible]sola Friend.

WASH[illegible] of the Crisis:—I am [illegible] THE

There is no [illegible] in the body which water is not fitted for if you can get it in properly. Why one of the very best things you can do is to wash your blood; and the great folly we commit in going through our lives from childhood to grave silence is, that we do not wash our blood as we ought. Infusions of coffee, tea, chocolate, or cocoa or cider or beer do not wash the blood, because with the fluid so taken in, something is carried in also which befouls and defiles the blood. Just let a man say to himself, "It is Saturday night, I have worked hard all the week, and Sunday shall be a day of rest to me. I am now going to give my whole system between this and Monday morning a good thorough washing." So he begins to drink and drink, and drinks but little at a time, yet between Saturday night and Monday morning a healthy man can drink without producing any disturbance a gallon of water.

Now let this come into and go through his circulation—through lungs and skin and kidneys and bowels the waste materials are carried out—and when Monday morning comes, if he jumps out of bed and gives his external skin a good washing, the water that he washes in will be foul. Or if he prefers to test that question even more thoroughly, all he has to do is to take a clean sheet, and wetting it in good soft, pure water, be wrapped up in it, and lie forty-five to sixty minutes, and then have the sheet washed in a tub of water, and it will color the water so it will look dirty. The man has been washed inside,—his blood has been washed. When you have washed his blood, tissues, bones, nerve, muscle, sinew, membrane, and every thing in him, he can defy all pestilences for that week. The washing of a person's inside is as necessary as the washing of a person's outside, and the washing of a person is twice as necessary as the washing of a person's clothes; and yet there are those who are very particular to have their clothes washed with great care, who are not at all particular to wash themselves.—*Laws of Life.*

STAMMERING.

Stammering is due to unbalanced action of the muscles concerned in articulation. This is why many persons who stutter badly in speaking can sing without difficulty. Singing, compared with speaking, is as walking compared to running. Some persons whose muscular system is not equally developed, as in the case of many sedentary females, can walk very well, but cannot run without staggering. The athlete can run with the same grace and symmetry of motion that he can walk. In singing, the motions of the articulating muscles are slow, deliberate and measured. In speaking, they are rapid, and if all do not contract in harmony, some will be thrown into spasmodic action. And this is stammering.

In some cases the tongue, and in other cases the lips act spasmodically, producing the varieties of stammering known as lingual and labial. It is very easy to understand that, if these defects are not corrected in childhood, they become, by long habit, very inveterate in adult life. Yet nearly all cases are curable by judicious training. But months of patient and persevering effort are usually required.

The remedial plan consists essentially in ascertaining what words or letters occasion spasmodic action, and practicing on them by pronouncing very slowly and distinctly, as in singing, until the habit of spasmodic action is overcome. The patient must on no account utter a sound hurriedly, nor until the [illegible] by a deliberate exercise of will-power, got control of the muscles. A good elocutionist may be of great service to the patient; but he must study the peculiarities of each case, and not undertake to manage all cases by a routine.—*Science of Health.*

VENTILATION OF CLOSETS.—This is a p[illegible] of the sanitary arrangements of houses which is almost entirely neglected. In cities, where houses are let as tenements, the closets and cupboards are used for receiving not only bread, but fragments of all kinds of food, some sound and some spoiling, so that all is more or less tainted. Soiled clothing is often put away here to wait washing. Even in the houses of the rich, cupboards and closets are not properly ventilated. Doors are tight, no ventilation in the ceiling or walls, and sometimes these closets remain closed for twenty-four, or even forty-eight hours; then, when opened, the foul gases are distributed throughout the adjoining rooms. All this is wrong and unhealthful. No part of the house requires more perfect ventilation than the closets. A wire-screen which will exclude flies, bugs, and mice, with a slide which can be closed, should be placed in the wall of every closet. We trust all our readers who are building or repairing houses will see to this securing ventilation for kitchen, halls, bed-rooms, sitting-rooms, cellars, closets, and the rest. Pure air everywhere is what we want.

KEEP WARM.—Many a fatal case of dysentery is caused by the want of a woolen undershirt, or an extra blanket at night. The sudden changes of temperature which occur at this season of the year are very trying to the constitution. People with weak lungs quickly feel the effects of them. Frequently the thermometer falls many degrees within a few hours. Not only the feeble, but robust and strong persons suffer from such great variations of temperature. When the weather grows cold rapidly, the pores of the skin are suddenly closed, and the result is frequently a bad cold, which may hold on all winter and terminate in consumption or a fatal attack of dysentery, or that dreadful disease, typhoid fever.

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POSTAGE.—The postage in the United States on each single copy of the Crisis [illegible] year, payable quarterly, in advance, at the office of delivery.

[illegible] THE WORLD'S CRISIS, Boston, Ma[illegible]

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 962. BOSTON, WEDNESDAY, APRIL 8, 1874. VOL. XXXIX.---NO. 1.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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THE WAITING.

Waiting for the heavens to pass away;
Waiting for the great, the burning day;
Waiting for the Judge of earth to come;
Waiting for the rending of the tomb;
Waiting for the countless dead to rise;
Waiting for the flaming earth and skies;
Waiting for the shout through heaven around;
Waiting for the trumpet's dreadful sound;
Waiting for the great white throne to appear;
Waiting for the angel reapers here.

I. I. LESLIE.

MOMENTOUS EVENTS, AND THE RETURN OF CHRIST AT HAND.

REV. DR. CUMMING, OF LONDON.

The time also of Christ's advent is at hand. Chronology shows, and advancing events confirm, that he cometh with clouds, and that every eye shall see him. To the heaving and restless nations of Europe, which seem like a stormy sea, he will speak, and there shall be a great calm. The waning of the Eastern crescent, the stir among the Jews, the breaking up of Babylon, for which all the elements are in constant preparation, indicate that the time of Christ's advent is not distant. Let our loins be girt and our lamps burning, and let us read more devoutly this prophecy, at once the prediction and the augury of his advent; for "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time of His appearing, the second time without sin unto salvation, is at hand." Contemporary history is shedding no common light on no common events. It repeats and reverberates from every occurrence, "Behold, I come as a thief."

At the coming of Christ, the saint's frail body which sleeps beneath the green sod shall rise to life; that frail tenement that has been the spoil of the sabre, or of shot and shell, and is buried in the battle-field, or lowered deep into that grave of nations, the unsounded sea; that dead dust that has been wafted by the winds of heaven to every part of the earth, that has been incorporated with the very grass of the field, also that which lies in monuments of bronze, or in marble mausolea, or in village churchyards,—shall emerge again; atom shall come to atom, particle to particle, and not one shall be missing when the great Creator and Governor of all gives the command. And not only shall the bodies of the dead be raised, but the living also shall be changed. Those christians who shall be alive when Christ comes shall be changed. We have the whole history of this in 1 Thess. 4: 16, 17. It is possible, and not improbable, that there may be some actually reading this page who shall never die; at all events, if not some of us, there will be multitudes of christians living when Christ comes who shall never die at all. The apostle declares, "the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up to meet the Lord in the air." And in 1 Cor. 15, the apostle says, "We shall not all sleep, but we shall all be changed." The barrister pleading for his client, the judge speaking from the bench, the physician feeling the pulse of his patient by the bedside, the minister preaching from the pulpit, the hearer listening in the pew, will simultaneously and suddenly hear that royal sound; and in each instance this very mortal shall become instinct with immortality, this very corruptible shall be charged with incorruptibility, and death shall be visibly, and literally, and gloriously swallowed up in victory.

The Apocalyptic seer announces with deep solemnity,—"Behold he cometh with clouds." This expression is so consistently and continuously employed throughout the Bible, that there must be very great meaning in it. For instance, Daniel speaks of one that he saw like the Son of Man, who came in the clouds of heaven to the Ancient of Days and spake to him. So in the Gospel of Matthew we read that "hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." This is so constantly used in Scripture, that there is scarcely a doubt but that it describes a literal transaction; that it delineates a feature of that grand day which shall unbosom the most stupendous fact that ever transpired in the history of mankind, when, scarcely anticipated by the church, unforeseen by the million, the Son of God shall come again to this world, in which he suffered—in the language of an apostle, taking "vengeance upon them that know him not when he comes to be glorified in all them that believe."

Our great hope should be, not our individual introduction into happiness at death, but the participation of this happiness by us and by all at the personal coming of our Lord and Savior Jesus Christ. That event is probably not far distant. It is a most striking fact that all the lines of prophecy converge upon a year not very remote. If we date the Apocalyptic period of 1260 years from the time when the Mohammedan apostacy began, and the Romish apostacy was completed, it ends very near the present epoch. If we adopt Clinton's chronology, which he has established with irresistible force, we shall find, according to that chronology, that the seventh thousand year of the world begins about the present time. We shall soon see every element of wickedness—despotism, popular superstition, licentiousness falsely called liberty, revolution, and other seething elements—fast coming to a head. Such is the actual fact. Things that used to take a couple of centuries to ripen are now matured in one year; more has been done during the last ten years of our life than probably was done in the last century. It seems as if the wheel were rolling down the declivity, and the nearer it approaches the valley below, the more accelerated its motion becomes, until, in a moment, in the twinkling of an eye, the Lord shall come, as the lightning bursts in its splendor from the east to the west, and every eye shall see him—many eyes with tears and weeping, but many eyes sparkling with joy unutterable and full of glory; some looking on him with unutterable remorse, others looking on him with joy and delight, but with ecstasy or agony, every eye shall see him. And what a sight! What a magnificent and impressive spectacle when he shall come.

There are certain great truths that we must hold fast till Christ comes. One of these great truths is, that the Bible is every man's right, and an opened Bible every man's privilege, and an intelligible Bible the great fact that no man should be suffered to dispute or to deny; justification freely through Christ's righteousness upon us; sanctification progressively by the Spirit's work within us; and liberty to worship God in the form we believe to be purest and best. These are things which will be laid siege to sooner than we anticipate; for everything indicates the coming storm—and all around us on the continent of Europe are mustering and preparing for it. All these things will come sooner than we anticipate, and therefore hold fast that which is much more than gold, than fine gold. If our country lets go its open Bible, its sheet-anchor is gone. If she lets go the distinctive truths of the Bible, embodied in ancient and modern creeds, and preached from so many pulpits in this day, she is gone. But whoever lets go, let us hold fast, even till Christ come.

PREDICTED DOOM OF THE CITY AND CHURCH OF ROME.

But some morning we shall rise and hear echoing in glad jubilee from heaven to earth, and back again from earth to heaven, "Babylon the Great is fallen." The Papacy is to be destroyed finally by a miracle: I appeal for evidence to the prediction in the Thessalonians, "Whom the Lord shall consume with the Spirit of his mouth, and destroy by the brightness of his own personal appearing." We shall succeed in consuming and wasting it, but the great skeleton, awfully corrupt and overshadowing, will still survive to be swept away by the brightness of Christ's appearing. If persons say we do not see the appearance of it now, we answer everything is going on exactly as it was predicted. Romanism, broken and shattered, is making its last and most desperate effort to regain a foothold in Europe; and in this country it has influence. But the present struggle of Rome instead of being discouraging, is the reverse, for it forbodes its dissolution. When was it that the handwriting came forth upon the wall, and wrote, "MENE, MENE, TEKEL, UPHARSIN—thou art weighed in the balances and found wanting?" Just when Belshazzar was in all his glory, with his golden cups stolen from God's people, feasting with his counsellors, and mocking at the being of God. Then it was that ancient Babylon passed away, its gates burst open, its rivers dried up, and the Mede and Persian thundered at the doors of its palaces; and similarly just when Nebuchadnezzar, in all his pride and his glory, was saying, "Is not this great Babylon that I have built by the might of my power, and for the glory of my name?" At that very moment the kingdom was taken away from him. And so will it be with the antitype. Just while Papal Babylon is boasting and blaspheming, it will go down like a millstone into the depths of the sea, and the voice of the bride, and the bridegroom, and the harper and the musician, shall be heard in it no more at all. And afterwards will follow the descent of the New Jerusalem as a bride prepared for the bridegroom, and the paradisiacal state of the world in its last times.

Because I believe that Papal Babylon is utterly to be destroyed, I do not believe that every Romanist is forever lost. Merle D'Aubigne gives a fine description of an ancient convent being pulled down at the era of the Reformation, in one of the stones of which, taken out of its walls there was found a hole with a parchment in it containing an inscription written by a monk four hundred years ago, which stated his belief in the only Savior, and that on our Savior's blood alone he trusted, but that he dared not at present proclaim it. He was one of God's hidden and sequestered ones in the church of Rome—not of it, but in it. Some poor monk, who carries his crucifix in his hand, may yet see beyond that crucifix, and rest his heart upon the Lamb of God that taketh away the sins of the world. At the present moment the cry given in the Apocalypse, as sounding from heaven, will grow louder and spread wider before great Babylon is utterly destroyed—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We live at the era of the utterance of this cry. The whole world responds to it. We may turn to Ireland, which has been too much neglected by ministers of the gospel. What do we hear? God calls from heaven, and the late Bishop of Tuam said he was prepared to depone upon oath that during his presidency thousands in his diocese alone had come out of the church of Rome and entered that of the Lord Jesus Christ. And when depressed and discouraged and cast down by the reflux of superstition and its successes, we may yet see leading noble and educated persons detaching themselves from Rome, and attaching themselves, not in name, but in deed and in truth, to the church of God, and others in the humbler ranks of life coming out of Babylon by thousands every day. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—*Signs of our Times.*

DID CHRIST MAKE THE WORLD?

T. M. PREBLE.

NUMBER SIX.

HEBREWS 1: 2, 10.

In Heb. 1: 2, it is not the *kosmos* world that is named; but the *aionas*—meaning the "ages." The "Emphatic Diaglott" renders it,—"On account of whom, also, he constituted the ages." Sharpe,—"By whom also he made the ages." Here, again, we fail to find proof that Christ made the (*kosmos*) world. In ver. 10th,—"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands," is not said of Christ, but of God the Father; as will be seen by referring to Ps. 102: 25. The context here shows that it is the Father, and not the Son, who "laid the foundation of the earth." This is a *prophecy* relating to Christ:—"He (God) weakened (margin—*afflicted*) my (Christ's) strength in the way; he (God) shortened my (Christ's) days. I (Christ) said, O my God, take me not away in the midst of my days," etc. Verses 23, 24. This passage, relative to Christ being "afflicted"—margin, and the shortening of his days, and his being taken away in the midst of his days, should be read in connection with Isa. 53: 3-10. That the Psalms are prophetic, and that David was sometimes prophesying of Christ, when the language would appear at first sight to apply only to himself, is found sometimes in the Psalms. The following will show that Jesus, the Son of God, is really the subject of the prophecy, although the language at first sight may appear to refer only to David. Ps. 16: 1-11, compared with Acts 2: 25-28. That the pronoun "Thou," in the commencement of Heb. 1: 9, refers to a different Being from that which is found in ver. 10, is proved from the fact that the first "Thou" comes from the Greek *ngapesas*,—a phrase which the "Emphatic Diaglott" renders, "Thou didst *love*," and refers to God the Son, mentioned in ver. 8. But "Thou," in ver. 10, is from the Greek *Su*, and refers to Jehovah.

Albert Barnes, in his Notes on this, says: "*Thou, Lord.*" This is taken from Ps. 102: 25-27. The quotation is made from the Septuagint with only a slight variation, and is an accurate translation of the Hebrew. In the Psalm there can be no doubt that Jehovah is intended. This is apparent on the face of the Psalm, and particularly because the name Jehovah is introduced in vs. 1, 12, and because he is addressed as the Creator of all things, and as immutable. No one, on reading the Psalm, ever would doubt that it referred to God," etc.

Whatever else Mr. Barnes says in connection with this, in order to establish his view of the "trinity," and to try to make it appear that Christ made the world, the reader may harmonize if he can. Here, again, in Heb. 1: 10, we fail to find proof that Christ made the world.

CHRIST DID NOT MAKE THE WORLD.

Having examined the passages in the N. T. which are supposed to teach the doctrine that Christ made the world, and having found them either mistranslations, interpolations, or misunderstandings; we will now prove from the Old Testament that it was God the Father who made the world by his *logos*. And right here, lest some should misunderstand me, and think that I do not believe in the divinity of Jesus Christ, I will say that I do believe in the divine Son of God,—that he is a divine Being, an object of divine worship, both by men (Luke 24: 52), and by angels (Heb. 1: 6); and that "*all men should honor the Son, even as they honor the Father* (John 5: 23); because he is equal with the Father (John 10: 30) *in things pertaining to the redemption and salvation of this world* (*kosmos*); yet I do not believe that he was first an omnipotent, immutable being in heaven, and then migrated, or was transmigrated into the Virgin Mary, and there so changed (?) or reconstructed (!) as to become "Jesus of Nazareth"! But I do believe that "Jesus" was actually begotten by the "power of the Highest" (Luke 1: 35), and thus became "the Son of God." The Son's *history*, however, as revealed throughout the Bible, I cannot speak of here.

But to return to the question, Who made the world? In the Old Testament, there is only *one* God of *history* named, and he is called by *nine* proper names in the Hebrew Scriptures. 1. Jehovah, Jah, and Ehejeh; and these names denote *self-existence*. 2. Elohim, El, Eloah; and these names denote *power*. 3. Adanai, Shaddai, and Jehovah-Tsebaoth; and these names denote *government*. In our English version these words are generally rendered God, and Lord. The term "God," from *Elohim*, as rendered in our common version, is applied to *idol gods* more than two hundred times. In Ps. 8: 5, it is translated "angels." It is also translated "judges" several times; and it is applied to *anything* that men esteem instead of God,—"Whose god is their belly." Phil. 3: 19.

It is well known that *Elohim* is in the plural form, but it is used in the singular when it refers to the self-existent, invisible God. Prof. Muller says: "*Elohim* is a plural noun, though followed by a verb in the singular." Prof. Bush, in his Notes on Genesis, p. 26, in speaking of *Elohim* in the plural form, says, it was so used to represent a greater *fulness*, *emphasis*, and *intensity* of meaning." The author of a "Hebrew Grammar" says:—"For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord*, *God*, etc., in the plural form, but with the sense of the singular." That *Elohim* is used in the singular, is proved from the fact that the verbs and the pronouns are in the singular." Such as—"*I* am the Lord thy God." Ex. 20: 2. "The Lord our God is *one* Lord." Deut. 6: 4. The verb "created," in Gen. 1: 1, is singular,—*he*, not *they*, created. And so also other verbs and pronouns, in the history of creation, and elsewhere, are used in the singular with *Elohim*.

The pronouns in the Old Testament, when the invisible, self-existent God is referred to, are—I, mine, me; he, his, him, etc.; and not we, they, etc. The plural "us," in Gen. 1: 26, no doubt refers to God the Father and God the Son; but the text and the context show that Gen. 1: 26-28 is to be considered in a *prophetic sense*—covering six thousand years or this world's history, God the Father making man of "the dust of the ground" in *his* own image, at the *beginning* of the 6000 years, with the promise of the "dominion" "over all the earth"; and God the Son will "fashion" the saints "like unto *his* glorious body" (Phil. 3: 21), at the *end* of the 6000 years. Then, they will *possess* the dominion "over all the earth," which God promised at the beginning. I have thoroughly canvassed this subject throughout the entire Bible, yet it is not the place to speak further upon it here.

The term "God," from the Greek *Theos*, as found in the common version, is applied to God the Father in the N. T. more than twelve hundred times; and to God the Son, as God, twice. Matt. 1: 23; Heb. 8. It is applied to Christ, as the Son of God, about fifty times. It is also applied to *men* about twenty times; to *heathen gods* ten times; to the *devil* once (2 Cor. 4: 4); and to *appetites* once (Phil. 3: 19).

The term "Lord," from the Greek *kurious*, is found in the N. T. about six hundred and sixty-eight times. It refers to God the Father about two hundred and forty-eight times; to God the Son, some three hundred and fifty-eight times; and to men, sixty-two times. The word "Lord" is a term properly denoting *any one who has dominion*, whether in a family, or in a community; whether on earth, or in heaven. On the earth a husband is called "lord" (Gen. 18: 12); Moses is called "lord" (Num. 11: 28); Elijah is called "lord" (1 Kings 18: 7); and many others. The self-existent God, the Maker of all things, he is Lord of his vast universe, and Lord of his Son Jesus Christ. "The LORD (JEHOVAH) said unto my Lord" (*Adonai*). Ps. 110: 1; Matt. 22: 44; Acts 2: 34. "The *head of Christ is God.*" 1 Cor. 11: 3. And this Christ himself acknowledged when he said, "My Father is greater than I." John 14: 28. The Son will always "be subject unto him that put all things under him." 1 Cor. 15: 28. The Son will be Lord of the new earth; for after his resurrection the Father gave him all power "in heaven and in earth." Matt. 28: 18. Not power *over* heaven, but *in* heaven; that is, all the power in heaven and in the earth which was needful for the Son to have, to make him Ruler, Lord or King on David's throne (Luke 1: 32, 33), the Father gave him. Christ is never called the "Maker" or the "Creator" of anything. But he is a "Savior" and "Redeemer" of what his Father made, or created. "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40: 28. When the term "Lord" in the O. T. is printed in capitals, it is the translation of JEHOVAH (or YAHVEH), and so might, with more propriety, be rendered.

ELOHIM, AS APPLIED TO GOD THE SON.

The term "God," from *Elohim*, refers to the Son of God *prophetically*, in Ps. 45: 6—"Thy throne, O God, is for ever and ever." Proof—"But unto the Son he saith, Thy throne, O God, is for ever and ever." Heb. 1: 8. Again, Ps. 50: 3,—"Our God shall come" etc. Also in Ps. 82: 8,—"Arise, O God, judge the earth; for thou shalt inherit all nations." For proof that Christ, the Son of God shall judge the world, see John 5: 22, and Acts 17: 3. That he also shall inherit all nations, see Ps. 2: 8; Rev. 11: 15; and many other like passages. And again, in Isa. 25; 9,—"Lo, this is our God (*Elohim*); we have waited for him, and he will save us," etc. Also in Isa. 35: 4,—"Behold, your God will come with vengeance, even God with a recompense; he will come and save you." Once more, in Zech. 14: 5,—"And the Lord my God (*Elohim*) shall come, and all the saints with thee," etc.

GOD THE FATHER MADE THE WORLD.

This is proved, first, from the fact that there never was but *one* Supreme, All-wise, Eternal God. But when Jesus Christ, our Lord, came into the world, he was "God with us." Upon this point, we will consider the testimony of the *seven* following witnesses:—

1. *God the Father* testifies:—"*I* am the first, and *I* am the last, and beside *me* there is no God. . . . Is there a God beside *me*? Yea, there is *no* God; I *know not* ANY." Isa. 44: 6-8. "*I* am the LORD, and there *is none else*; there is no God beside *me*. . . . there is none beside *me*. I am the LORD, and there IS NONE ELSE. . . . Woe unto him that striveth with his Maker. . . . *I* have made the earth, and created man upon it; *I*, even *my* hands, have stretched out the heavens. . . . For thus saith the LORD that created the heavens; God *himself* that formed the earth and made it; *he* hath established it; *he* created it not in vain; *he* formed it to be inhabited: *I* am the LORD, and there is NONE ELSE. . . . There is no God else beside *me*; a just God and a Savior; there IS NONE BESIDE ME. Look unto *me*, and be ye saved, all the ends of the earth; for *I* am God, and there IS NONE ELSE." Isa. 45: 5, 6, 8, 9, 12, 18, 21, 22.

2. *God the Son* testifies:—"Hear, O Israel; The Lord our God is ONE Lord." Mark 12: 29. "And this is eternal life, that they might know THEE, the ONLY TRUE GOD, and Jesus Christ, whom thou hast sent." John 17: 3.

3. *Moses* testifies:—"The LORD, *he* is God; there is none else beside him. . . . . The LORD, *he* is God in heaven above, and upon the earth beneath; there is none else." Deut. 4: 35, 39. "Hear, O Israel: The LORD our God is ONE Lord." Deut. 6: 4.

4. *Hezekiah* testifies:—"O Lord God of Israel, ... *thou* art the God, even *thou* alone, of all the kingdoms of the earth; THOU *hast made* HEAVEN AND EARTH. . . . O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that *thou* art the LORD God, even THEE ONLY." 2 Kings 19: 15, 19.

5. *David* testifies:—"That all the people of the earth may know that the LORD is God, and that there IS NONE ELSE." 1 Kings 8: 60. "O LORD, there is none like thee, neither IS THERE ANY GOD BESIDE THEE, according to all that we have heard with our ears." 1 Chron. 17: 20. "THOU art God alone." Ps. 86: 10.

6. *Solomon* testifies:—"O LORD God of Israel, there IS NO God like *thee* in heaven, nor on the earth." 2 Chron. 6: 14.

7. *Paul* testifies:—"Seeing it is ONE God." Rom. 3: 30. "To God *only wise*, be glory through (*dia*) Jesus Christ for ever." Rom. 16: 27. "There is none other God but ONE. . . . To us there is but *one* God, the Father, . . . and one Lord Jesus Christ." 1 Cor. 8: 4, 6. "God is ONE." Gal. 3: 20. "ONE God and Father of all, WHO IS ABOVE ALL, and THROUGH ALL." Eph. 4: 6. "The *only wise* God." 1 Tim. 1: 17. "There is ONE God, and *one* mediator between God and man, the man Christ Jesus." 1 Tim. 2: 5.

Now, *second*, we give the positive proof that this one God—the Father—"made," or "created" the world.

1. Moses testifies:—"In the beginning God (*Elohim*) created the heaven and the earth." Gen. 1: 1. "And God saw everything that *he* had made, and, behold, it was very good." Gen. 1: 31. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended *his* work which *he* had made; and *he* rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it *he* had rested from all *his* work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Gen. 2: 1-4. "For in six days the LORD made heaven and earth, the sea, and all that in them is." Ex. 20: 11; 31: 17.

2. David testifies:—"The LORD made the heavens." 1 Chron. 16: 26. "The heavens declare the glory of God, and the firmament showeth *his* handywork." Ps. 19: 1. "By the word of the LORD were the heavens made, and all the host of them by the breath of *his* mouth." Ps. 33: 6. "Before the mountains were brought forth, or ever *thou* hadst formed the earth and the world, even from everlasting to everlasting, *thou* art God." Ps. 90: 2. "I said, O my God, take me not away in the midst of my days; *thy* years are throughout all generations. Of old hast *thou* laid the foundation of the earth; and the heavens are the work of *thy* hands." Ps. 102: 24, 25. "My help cometh from the LORD, which made heaven and earth." Ps. 121: 2. "Our help is in the name of the LORD, who made heaven and earth." Ps. 124: 8. "The LORD that made heaven and earth bless thee out of Zion." Ps. 134: 3. "Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God; which made heaven, and earth, the sea, and all that therein is." Ps. 146: 5, 6.

3. Nehemiah testifies—"*Thou*, even *thou*, art LORD alone; *thou* hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein." Neh. 9: 6.

Solomon testifies:—"The LORD possessed me (wisdom) in the beginning of his way, before *his works* of old. . . . . While as yet *he* had not made the earth, nor the highest part of the dust of the world. When *he* prepared the heavens, I was there; when *he* set a compass upon the face of the depth; when *he* established the clouds above; when *he* strengthened the fountains of the deep; when *he* gave to the sea his decree, that the waters should not pass his commandment; when *he* appointed the foundations of the earth," etc. Prov. 8: 22-29.

5. Paul testifies:—"Ye should turn from these vanities unto the living God, which *made heaven, and the earth, and the sea*, and all things that are therein." Acts 14: 15. "God that *made the world*, and all things therein, seeing that *he* is Lord of heaven and earth, dwelleth not in temples made with hands," etc. Acts 17: 24. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created all things*." Eph. 3: 9. (The phrase, "by Jesus Christ," in this verse, I have already proved, is an *addition* to God's Word, and, therefore, must be left out.) "*Thou*, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands," etc. Heb. 1: 10. This, I have already proved, is said of the Father, not the Son.

6. John testifies:—"Fear God, and give glory to him; for the hour of his judgment is come; and worship HIM that *made heaven, and earth*, and the sea, and the fountains of waters." Rev. 14: 7.

7. God the Son testifies:—"For in those days shall be affliction, such as was not from the beginning of the creation, WHICH GOD CREATED, unto this time." Mark 13: 19.

God himself testifies:—"Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the *Creator of the ends of the earth*, fainteth not, neither is weary? there is no searching of his understanding." Isa. 40: 28. "*I* have *made the earth*, and *created man* upon it; *I*, even *my hands*, have stretched out the heavens, and all their host have *I* commanded." Isa. 45: 12. "For thus saith the LORD that *created the heavens; God himself* that formed the earth and made it; *he* hath established it, *he* created it not in vain, *he* formed it to be inhabited; *I* am the Lord, and there is none else." v. 18.

And now we ask, Where is there any evidence to prove that Christ made the world? My experience for nearly forty years in the work of the ministry has taught me, that it is much easier and much more pleasing to rectify the mistakes which are found in King James' Bible, than it is to try to harmonize those errors with the unerring Word of God, as found in the original Hebrew and Greek languages. There is no difficulty in harmonizing God's divinely inspired Word, when men's errors are sifted out of it. And when such passages as—"Let us make man,"—"Whose goings forth have been from of old, from everlasting,"—"Before Abraham was, I am,"—"The glory which I had with thee before the world was"—"I came down from heaven"—"Was rich, yet for your sakes he became poor," etc., etc., are critically examined, they are all found to be in perfect harmony with the foregoing. Thank God for light on his precious Word.

ETERNITY.

L. T. C.

That *eternity* essentially belongs to *none* but God or Christ, is clearly set forth in the divine Oracles; and therefore he is said *only* to have immortality. The entire universe, with all flesh, receive their existence or being from him, which comprises things "visible or invisible, whether thrones, or dominions, or principalities, or powers; all things were created *by him*, and for him: and he is *before* all things, and *by* him all things consist." Col. 1: 16, 17. As all things receive their being *from* him, they can also be deprived of their being *by* him; therefore our hope of *eternal* life rests wholly with Christ. "In him *was* life"; that is, life *always* existed in him. All beings and things depend on him; he depends on none. Independent immortality is appropriated to Christ;—"Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who *only* hath immortality."

That these titles refer expressly to Christ may be seen in the description of him in Rev. 19, when heaven is opened, and he appears bearing upon his "vesture" and upon "his thigh a name written" with great emphasis, "KING OF KINGS, AND LORD OF LORDS." Again the eternity of Christ is expressed in Rev. 1: 8,—"I am Alpha and Omega, the beginning and the ending, saith the Lord" (or *Kurious*—Greek), which is, and which *was*, and which is to come, the Almighty"; or, the Almighty God. Also in Rev. 11: 17,—"Saying, We give thee thanks, O (*Kurious, Theos*) Almighty, O Lord God Almighty, which art, and *wast*" (or always existed), and art to come." These titles cannot be applied to any created being.

Creation is a producing *something* from *nothing*. What was once *nothing* cannot therefore be eternal. A creature was nothing before it was created. Therefore, if Christ is essentially a created being, then the time was when he did not exist, and therefore was nothing. Again, there is no *creature* but what is *mutable*, therefore not eternal. If the creature were not mutable, it would be most perfect. Mutability and eternity are utterly inconsistent; therefore the prophetic declaration concerning Christ would be utterly inconsistent if Christ were a created being (Micah 5: 2)—"Out of Bethlehem came forth he that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting," or from the days of eternity. Here are two goings forth: first, from the days of eternity; second, from Bethlehem, in the days of his incarnation. If the goings forth of Christ from the days of eternity were only in the decree or purpose of God, then the same might be said of David, and of every creature.

The eternity of Christ is the ground of the christian religion; because this fact makes him immutable, therefore his covenant will be so, and cannot be disannulled; therefore, the hope and expectation of his church will not be obstructed or disappointed. And thus we see immutability and eternity go hand in hand; and the promise of eternal life, which God promised before the world began, is in his covenant with his church; therefore cannot fail.

How transcendently beautiful and glorious is the contemplation of *life*, *eternal life*, to be bestowed upon mortal man,—believers, that are united to Christ by a living faith; for says Jesus, "I give unto my sheep *eternal* LIFE, and they shall *never perish*." Says Paul,—"Ye are dead, and your *life* is *hid* with Christ in God; and when Christ, who is our *life*, shall appear, *then* shall we also appear with him in glory." If our *life* is thus *hid* with Christ in God, it is not hid within ourselves, and we can never receive it until Christ *comes* to give it to us. Therefore, those in their graves (the good) will yet hear his voice and come forth to the resurrection of *life*, and thus all God's saints are to receive eternal life at the epoch of the first resurrection, from the great *Life-giver.* Amen.

THE CHURCH THAT CHANGETH NOT.

It is some little time since a christian lady, entitled to the respect of all who love the pure and the beautiful in the life and the literature of England, complained in a communication, addressed to the editor of the *Christian Standard*, that the good wrought by christian workers is too much overlooked, whilst attention is more generally directed to the faults and to the short comings of certain fractions of the religious world.

Miss Havergal's views, in this respect, are shared we believe by more than one sincere believer, and are allied, in some instances at least, with very strong illusions. As we look around us we cannot partake of them.

Whilst it is undoubtedly most desirable that everything tending to the encouragement and edification of the christian community, and to the cementing of the bonds of christian sympathy and fellowship, should be manifest to all, and become the theme of universal joy and praise, it would be a most fatal error we think to attempt to palliate or disguise the perils of the time.

Egypt, the prophet tells us, was seduced "even by they who were the stay of the tribes thereof." Her princes were deceived, and they misled the people. Jerusalem fell because she would that her teachers should speak to her not right things, but smooth things.

The history of nations, no less than that of many individuals, attests that men are but too apt to ignore the signs of coming ills, whilst indulging in the delusions that flatter their peculiar idiosyncracies. What court was ever more frivolously gay than that of the unfortunate Marie Antoinette? How little did that beautiful queen, and her charming friend, the Princess de Lamballe, anticipate the doom that awaited them! Madame de Genlis relates in her memoirs, how at this period ladies of rank were wont to frequent places of popular amusement, and how gleefully they shared the pleasures of lackeys and plebians. Such was the intoxication that preceded the appalling [illegible] of terror, that a shameless woman was [illegible] bled in her midnight rambles to pass for the Queen of France in the eyes of a Cardinal, prince of the house of Rohan! At a later period we have ourselves seen in France, with more of dignity, not less of infatuation. We have seen in 1830, the priest and the aristocrat equally confident and elated, and we have seen them, within a short interval, shrinking, as it were, from the gaze of men.

Need we speak of later times? What Frenchman of a future generation will not read with wrath and scorn, that only three days previous to the declaration of war against Prussia, the surgical operation to which Napoleon III. finally succumbed, was pronounced necessary by his medical advisers?

Had the result of the medical consultation been made known to the Empress, as it was proposed, war would not have been declared. Such, however, was the fanaticism of the Ultramontanes, who at this period were urging France on to the destruction of Prussia, of Protestantism, and of liberty, that the Empress Eugenie was kept, officially at least, ignorant of her husband's condition; and thus France and Napoleon were alike sacrificed.—*Christian Standard.*

BEING IN HONOR.

"Man being in honor abideth not: he is like the beasts that perish."—Ps. 49: 12.

This is a positive declaration of God: that men who are honored by the world will not be saved. No process of reasoning can make it appear that those whom the world love and exalt are the servants or children of God. It is positively declared that such shall not "abide"—that they shall "perish." This is the unbroken voice of sacred Scripture. Men may exalt themselves, and be universally honored, even for what the world call goodness and virtue, and God despise their image—their character.

Men who are honored seek for honor. If they seek it of the world, it will be the honor of the world that they will obtain. If they seek honor of God, it will be the honor that cometh from God that they will have. Now these two kinds of honor are as unlike as light and darkness. Between these two classes of men there is a gulf that can never be spanned nor filled up. It is not a *line* that divides them, but a sea, over whose billows none can ever pass. As far as death is from life, so far are they who are honored by the world from those who are honored by God.

Christ said, "How can ye believe (in me) who receive honor one of another, and seek not the honor that cometh from God only?" Do men who seek honor of men believe in Christ? The statement is they do not; and the evidence is they have no real faith in him. If they did believe in him they would follow him, and seek for the honor that God bestows. Jesus says again, "If any man serve me, him will my Father honor." Men who seek honor of the world cannot serve Christ. To serve Christ is to be dishonored by the world. An Apostle said, "If I pleased men, I should not be the servant of Christ." To be honored by men we must please men. To please men is to displease God.

There is, then, this wide distinction between the praise of men and that of God; and it never can be obliterated. Men of the world may praise and honor men, and declare them christians, and in their death saved, but God contradicts them:—"Man *being in honor*, abideth not: he is like the beasts that perish." I. I. LESLIE.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 8, 1874.

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M. G.

"SHADOWS ON THE NATION."

Shadows are evidently gathering over the nations of earth, sending a thrill of sorrow to the hearts of great and far-seeing politicians. The most intellectual and sober men in the political, ecclesiastical, financial, social and scientific world, who carefully view the progression of all things in these departments, express fearful forebodings of coming calamitous changes. Jesus expressed it, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The men who exercise the most independent thought, and occupy the most advantageous positions for observation express these fears most boldly. The late Senator Sumner possessed a mind and occupied a position to make him as good a judge of the immediate future of this nation as any man living. He is reported by a Pennsylvania paper as saying to friends whom he met on a social occasion,—"Ah, I won't live to see it, but you will, gentleman; you will if you live to be as old as I am now; you will see the streets of our cities run with blood, and the blood will be the blood of our own people, and by our own people." "The special cause of Mr. Sumner's despondency is alleged to have been the evidences of political corruption which he discerned on every hand, and worst of all, in his own Massachusetts, which he said had always been so loyal to all that is good in a good Government." *Boston Journal*. We have been preaching and publishing such things for many years, but the world has looked upon us as visionary fanatics. We obtained our evidence from the prophetic Scriptures, and Mr. Sumner from the political situation. The prophecies, when in process of fulfillment, must agree with the circumstances foretold; therefore, two conclusions legitimately drawn from the prophecies and situation must agree.

The Word of God clearly teaches that a great slaughter of humanity will take place at the end of the Gospel, reaching "from one end of the earth unto the other end of the earth," when "every man's sword shall be against his brother." All nations must drink of this deadly cup. Such a war will not come causelessly, but events must gather around which will result in the terrible fray. Those events become the signs of the times to the prophetic expositor, and cause the hearts of worldly men to fail for fear. Senator Sumner only expressed of this nation what the wisest statesmen of all nations express in relation to their governments. Deep rooted corruption in human society is cropping out every where, from the mightiest empires to the smallest families. Jealousy and faction are becoming the ruling elements of this generation. Artful, intriguing men, extortioners, libertines, bloodthirsty aristocrats and tyrants are every where striving to grasp the reins of government, and crush with heavy hand all who oppose them. A government is in the last stages of consumption when its principle offices are filled by intrigue and bribery.

Rome lost her liberty and government when the political element became so corrupted that her imperial and subordinate offices were purchased by money, or filled by the dictation of soldiers, or by the intrigue of factious parties. So it must be with all other governments. A nation is on the high road to ruin when it becomes fashionable or customary for its officers of trust to sell their official power to the highest bidders, so that the love of money becomes the ruling element of the nation. Then the monied corporations and aristocrats will so control the legislatures and courts, as to oppress the lower classes, who are always a large majority, and who will in an emergency count on their superior strength, and rise in bloody revolution to obtain their rights.

These principles have always been the leading cause of all internal war and revolution. No man in this nation understood these principles and their inevitable results better than did Mr. Sumner. He was unlike many of our legislators, who have had no particular training in the science of political economy; for he was thoroughly educated in that department, and comprehended well the principles which strengthen and those which destroy a government.

It is a painful thought that this great nation should so soon become so divided into factious parties, and its rulers so dishonest and corrupt, and its citizens so demoralized, that its wisest statesmen and most enlightened people should forebode immediate bloodshed and revolution. But when we consider that the day of the Lord is at hand, when all the nations must be overwhelmed in the bloody conflicts of the last battle, it is not surprising that the youngest of the great nations should so early mature into ripened depravity.

The doom and destruction of all nations is evidently just before us, and may we have wisdom, so as not to be caught in any of their coils, depending upon, or engaged in any of their anti-gospel and fruitless sensational and spasmodic movements to reform society. Christ never sent scoffing worldly men to lead his people in any gospel work of reformation. Do not let Satan deceive you by thinking that you can do more good by going outside of the gospel with unbelievers than you can by the gospel with God's people. God has instituted the best possible means to save the world; and when those means become ineffectual to secure good society, and wickedness threatens to produce revolution, men usually try something new of their own invention, and sink in the trial.

If God has scuttled the ship of State, and she is absolutely in a sinking condition and must go down, we only endanger the lives of the passengers when we make a show of putting in new pumps, and give encouragement that she can be saved. A true friend of humanity, under such circumstances, would faithfully give the alarm, and exhort all to immediately put on life-preservers and man the boats. So we would say to all that the old ship bearing humanity over the boisterous sea of time is fast sinking, while the storm is raging fearfully, and every moment adds to the danger of the awful position.

But amid the howling tempest and foaming waves, hope still lives; for there alongside of the sinking ship lays a life boat, in which sits the virgin church, meek and calm, lifting her sweet voice in emphatic tones of assurance and invitation, beckoning all to come on board, and be safely carried to the stormless shore of the eternal Eden of rest.

J. C.

SIGNS OF THE TIMES.

Said the Savior, "Can ye not discern the signs of the times?" Matt. 16: 3. Were he present with us now, we think he would ask the question with much emphasis. He then referred to the signs which so clearly indicated that he was the true Messiah, who had come in fulfillment of the prophetic Scriptures, relating to his first advent. Since then, some eighteen hundred years have passed, and many great events, foretold by the prophets, have been accomplished, and their fulfillment now seems to say most emphatically that the end of the present dispensation is very near. Let this be true, as we believe, then "the signs of the times" should indicate the same thing. That there are to be signs seen before the second coming of Christ, that will indicate that the great event is "at hand," "even at the doors," showing we are in the last "generation," seems to be fairly taught in the sacred Scriptures. When Jesus was teaching in the temple, what is recorded in Luke 21, he was asked: "When shall these things be? and what sign will there be when these things shall come to pass?" He proceeded to give a chain of events, from his time to his second coming to set up "the kingdom of God." At another time, when seated on the Mount of Olives, his disciples came unto him, and made further inquiries about the signs of his second coming. They said: "Tell us when shall these things be; and what shall be the sign of thy coming, and of the end of the world?" This conversation is recorded in the 24th chapter of Matthew, which we purpose now to examine briefly, to ascertain whether "the signs of the times" are in harmony with what is indicated by the fulfillment of other prophecies relating to the four great kingdoms, the last of which (the Roman) now seems to be near its end. It is believed the signs which are to precede the second coming of Christ must transpire about the time when the dominion is taken away from the Papal power at Rome. As that was done Sept. 20th, 1870, we may reasonably expect to find the signs of Christ's coming well advanced in their accomplishment. It is our purpose to pursue the inquiry, Have any of the signs been seen that are to be witnessed by the last generation before his second coming? If not, then it would appear that they have not kept pace with other prophetic events, which show very clearly that the great day of the Lord is emphatically near at hand.

M. G.

FRANCE.

The state of things in France is far from being settled. Another revolution seems to be working up with strong proportions. The rich men appear to favor it, and desire the restoration of imperial power, which has been buried since Napoleon III. surrendered at Sedan in Sept. 1870.

It appears by the late following correspondence from Paris, that there is room for strong hope on the part of the young Napoleon in favor of his taking the throne of France:—

"HOPES OF THE BONAPARTISTS.

Is France drifting to the Empire? Such is the general topic of conversation even with people who detest Imperialism with a holy hate. Beyond doubt it is not in the same position as it was in February, 1871, when the present Assembly corroborated the dethronement effected without any effort the previous September. One must henceforth speak deferentially of Bonapartists. They are supporters of the Government—for the time being—and do not shrink from having an interpretation of their own, as to the seven years duration of MacMahon's powers, just as if they were Legitimists. They give anxiety to both Royalists and Republicans, disliking the latter as being false democrats, they alone being the pure ones. Two of a trade never agree. It is the Orleanists; their allies in turning out Thiers and turning in the undefined Septennat, that the Bonapartists afflict with all the violences of the season. No person can discover the promised good times coming—unless, perhaps, the Imperialists. The Republicans are being sorely tried; are growing faint and weary. The Monarchists are in power, but not at all nearing their haven of rest. Their happy land appears to be far, far away. The only party that has hope, confidence and audacity, are the Imperialists. Their very affrontery is startling."

We think radical changes, of some kind, cannot be far off. Let us all keep on our watch-towers, looking out for the dawning of the glorious morning, when the saints shall rise from the dead, and all "the wise" shall receive their glorious reward, and commence to live eternally.

M. G.

SAN FRANCISCO.

We had a good day in San Francisco, yesterday, March 22nd. Several requested prayers that they might become christians, and others that they might be brought into complete and uninterrupted communion with Christ, in order to stand ready to meet him at his coming. It was stated in the meeting last evening, by a prominent member of a Baptist church, that other churches were receiving beneficial results from the revival meetings we are enjoying, and said that he was himself a believer in the great truths for the preaching of which we are shut out from most meeting-houses, and called "Infidels." Many are beginning to see that common theology preached at the present time is not in harmony with the sacred Scriptures.

Bro. Johnson, a Congregationalist minister, who has recently come to the coast, was in last evening, and took an active part, manifesting a true christian spirit. He attended the meetings we held in Washington, D. C., some years since. He said he loved the coming of Jesus. Bro. Hubbard, who has just united with us, preached an able and effective sermon last evening. His preaching talent is of the first class, and if he fully regains his health, we believe he will be very successful in giving the last great proclamation to a judgment-bound world. Pray for him.

Bro. Hook's health will not allow him to preach at present. He preached once last week, but it was too much for his strength. He feels very sad to be unable to labor in the vineyard of the Lord, when there is so much to be done. Remember him in prayer.

Prof. W. Denton, from the East, is now in San Francisco, giving a course of lectures on geology, making sharp thrusts against christianity, God and the Bible. Such men find many supporters in California. Spiritualism and infidelity hold the chief sway on the Pacific coast, yet there are some noble exceptions. Jesus has some warm friends here, who would love to see him coming in the clouds of heaven.

M. G.

DISCUSSION.—We have now arranged to hold a discussion in Napa City, Cal., on the Sabbath question, commencing Monday evening, March 23d, to continue several evenings. There is much anxiety among the people to hear the debate, as quite a number from the different churches have been persuaded by the Seventh-day preachers, that it is their duty to rest Saturday, instead of the Lord's day. The Seventh-day people purpose to make a strong effort on the Pacific coast the coming season. Elder J. White and wife, Elders Cornell, Loughborough and Canright are also here, and expected to be present at the discussion next week. The Seventh-day people have nearly completed a neat chapel in Napa City, which they purpose to dedicate shortly. It is hoped and expected that the discussion will be sanctified to the good of the people.

We have been holding meetings in this city the last five evenings, and a fine interest is awakened. Quite a number were unable to obtain seats, and positively good results begin to appear. To-day (Saturday, March 21) we return to San Francisco to spend the Lord's day with the church in that city. During the week we have heard good reports from their meetings. The work of the Lord has been progressing successfully.

M. G.

STRANGE THINGS.

In San Francisco is a man who claims to be "Christ's chief medium," or "superior medium." He has frequently been seen in our meetings. He has traveled much, is an intelligent man, who appears to be wholly given up to be controlled by the spirits of demons, who have made him believe he is controlled by Christ.

The following purports to come from Jesus through this medium:—

"For many years there have been a number of professing christians looking for my second appearance on earth. Some have believed that I should make my appearance in the same physical body I lived in when on earth; some have believed I would have a new body, formed out of magnetism, electricity, and such grosser elements as might be necessary, while others have believed that I should appear spiritually (or celestially) to those who were sufficiently developed, and who were chosen and unfolded for my reception. This third class of believers are correct in their judgments, for I have appeared to, and influenced many mediums every year since I left the body, either directly, or indirectly, through spirits below me; but it must be very evident to one of great wisdom, that however much I may try to communicate through many mediums, I can give the highest and most valuable communications through but one. As persons are differently organized, they stand related to me as superior and inferior.

You may now ask, who is my superior medium? If you cannot tell by the works and writings I produce through him, then I cannot convince you by giving his name; for it is very easy counterfeiting a name, but utterly impossible to perfectly counterfeit my works in all things; for to do so, would make the actor equal to the originator or his medium. Many discoveries will be published in this journal, never before given through any medium, or made by persons in the physical body—not even by myself when living on earth. But we shall not claim perfection for all that is published in this book, although it reaches higher and broader, in many parts, than has ever been given to mortal man before on your earth. In examining this work, let common sense be your guide, praying God the Father to inspire your soul, and give you wisdom and understanding to appreciate and practice all of its truths. Amen.

Signed Jesus, formerly of Nazareth."

M. G.

FRANCE.

France is the barometer of Europe. As it rises in warlike excitement, and falls again into quiet, so the storms and calms of war and peace generally prevail among the continental nations. When the French bugle is still, the royal neighbors sleep quietly; but when it peals the note of alarm, there is a bustle through all their military camps. France is the crater of the volcanic mountain of the Roman world. When a rupture is imminent, threatening sounds are first heard about the gaping mouth of the fiery cone; and when the signal of danger is raised, the surrounding villagers hasten to some safe retreat.

France was originally represented by golden frogs, and is the frog kingdom, from whence proceed the spirits to gather the nations to the last terrible battle. She was the supporting brace to sustain the doomed powers of the Papacy and Mohammedanism, and when God would lay them on their dying couch, he suddenly smote, with a death stroke, the Corsican Empire by the diplomacy of Bismarck and the strategy of Moltke. Bismarck understands that although the French are divided on most points, yet they are united in making a desperate effort to be avenged on Germany and regain their lost provinces. He knows they are rapidly recuperating their army, so that his chances for a second triumph are becoming less every day, and that the entire Catholic church will throw its power with France; therefore, the sooner the conflict commences the more certain will Germany be to triumph. Under these circumstances the German government is evidently trying to provoke the French to commence the combat immediately. They have succeeded in causing the French Minister at Berlin to resign, which has caused a profound sensation in France. This inspires each political party of the republic to hold the reins of government when the terrible struggle shall come; for they know that the nation will be a unit in that matter, and the party which leads in gaining the victory they anticipate will become popular and control the nation.

The following dispatches from Paris to the Boston *Globe* expresses the present condition of France, doubtless correctly:—

"London, March 30th.—Paris dispatches received to-night state that the political disquietude throughout the country is on the increase. The various political factions are again discussing the probabilities of important changes in the administration at no distant day. The recent debates in the Assembly, from their general tone and character, have weakened the confidence of the country in the permanence of the seven-year Presidential system. An apprehension is becoming popular that France and Germany will soon be again involved in dangerous complications, and that an early renewal of the late war between the two countries is unavoidable. Great excitement was created in Paris on Saturday by the unfounded rumor of the death of ex-President Thiers. The Republican candidates for the French Assembly have been elected in the Departments of Haute-Marne and Gironde."

J. C.

OUTLAWS BECOMING BOLD.

The Governor of Pennsylvania has within ten days called out fifteen hundred troops to quell a riotous and lawless mob of strikers on the Erie R. R. at Susquehanna, Penn. These strikers have appeared to many as merely foolish and annoying events, and would soon pass away among the things that were, without much harm to the governments. But we have been of a different opinion. Although this case was settled without bloodshed, yet it must be obvious to all that such scenes are constantly becoming more serious and threatening. Every time a government is disturbed by these laborers, it will become more severe, and that severity will increase the number of strikers, and the determination of the laborers. We believe that this difficulty between rulers and laborers is predicted as becoming very serious in the last days, and therefore an increase of these difficulties become a sign that the end is drawing near.

The Governor of Missouri is also asking his Legislature to furnish him with troops to put down murderous mobs in his State, as the following item of news will show.

J. C.

ST. LOUIS, MO., March 30.—"The House having refused to pass the Senate bill providing for the organization of the State militia and appropriating the money therefor, thus leaving a portion of the State at the mercy of outlaws who defy the laws, the Governor sent a message to the House Saturday evening, calling the attention of the members to the fact and enclosing a communication just received from the Sheriff, prosecuting Attorney and Clerk of the Circuit and County Court, which states that on the 18th one William Manks of West Plains shot James Miller in the head, then fled to the country, and refuses to submit to a civil process on the plea that he cannot obtain justice. Manks has three hundred men ready to obey his call and defend him. On Thursday night thirty men rode into West Plains, headed by John Nicholson, who swore that they were going to see Manks have justice, and stating that the sheriff and other county officials and prominent men of West Plains were a band of conspirators sworn to take the life of Manks, and they (the Manks men) had them spotted and intended to kill the last one of them.

The whole party went to the Sheriff's office, dared him to arrest any of them or attempt it, and they would shoot him and clean out the town, saying that they were three hundred strong, and intended to get their force together and resist the town. A communication then calls on the Governor and some of the peaceable, law-abiding citizens of the county to take speedy means to bring Manks and his followers to justice, stating further that unless this is done many lives will be sacrificed."

COSTLY APPAREL.—Mrs. Wm. B. Astor, of New York, whose husband is said to be worth a hundred million dollars, recently made a party at her Fifth Avenue residence, when she appeared dressed in jewelry and diamonds, said to be worth a million dollars. One present, who is well acquainted with court life in Europe, said the largest collection of diamonds in possession of any European Empress or Queen, belongs to the present German Empress, but says she cannot make a diamond display that begins with Mrs. Astor's. The following is a part of the description of Mrs. A's dress:

"On each of her shoulders she had four stars, the size of silver half dollars, made of diamonds. Her hair was set very thickly with diamonds, and her head seemed aflame with them. There was a diamond bandeau upon her brow. She had diamond ear-rings and a diamond necklace of magnificent proportions. Upon the two sides of her chest were two circles of diamonds, about the size of the palm of the hand. From them depended lines and curves of diamonds reaching to her waist, round which she wore a diamond girdle. On the skirts of her dress in front were two large peacocks wrought of lines of diamonds. There were rosettes of diamonds on her slippers. There were diamonds large or small, but in every variety of form, all over her dress and person, wherever they could be artistically placed. She presented an extraordinary and dazzling spectacle as she moved languidly through the dance, among her friends."

The description of the display at Mrs. Astor's, closes as follows:—

"On the evening in which the diamond display here described was made in the Fifth Avenue mansion, the starving masses in the wretched quarters of the city were swarming around some two or three hundred soup houses and charity places, while between eight and nine thousand homeless men and women were huddled for the night in station houses, or still more miserable free resorts, and not a few tried to keep warm by crawling into ash-barrels or slinking into area ways. The money of the Astors is their own, and the sufferings of these miserable wretches is *their* own."

M. G.

FROM BRO. GEO. JEFFERSON.

I write the following for the *Crisis*, as another illustration of 2 Tim. 4: 3, 4,—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away from the truth, and shall be turned unto fables."

I desired recently to obtain fellowship in a regular Baptist church. A committee was appointed to hear my statements. All went well until the question came, "*Do you endorse our creed?*" It was duly stated to me, and "the immortal soul" part of it had to be the first thing in order. I had to confess that I *did not* endorse that. "What, then, do you believe?" was the next question. I begged permission to state my belief touching immortality in my own way. Granted. I proceeded thus: The apostle Paul is the only inspired writer who ever uses the terms "immortal" and "immortality"; but (1) he never apples either term to *sinners;* (2) he never applies either term to *saints* in this life; and (3) he never applies either term to *souls* in this life or in any other; so we never read of "immortal sinners,"—"immortal saints,"—"immortal souls." (4) He declares that God ONLY has immortality. ver. 16. (5) He tells us that men may obtain it by *seeking* it. (6) He tells us that at the *resurrection* it shall be realized by all worthy of it. (7) He tells us that the *knowledge* of it is not had by the history of our creation, but only by the *gospel*. (8) He tells us that the ungodly SHALL NOT HAVE IMMORTALITY. I got as far as my fourth item, and then was arrested in my supposed triumph by their saying, I was not required to *prove* anything, but only to say *what* my belief is. I begged to be allowed to give Bible reasons for my faith, but was told that was not called for. I then appealed, "Does the apostle Paul in these or any other scriptures teach anything like 'human immortality'?" I was answered, "Your Bible proofs are not of any weight, because we have all a right to put *our own interpretations* on them." I gravely demurred at this.

Next came the *destiny of the wicked*. The *creed* taught them "eternal torment." I had again to object. I did so by quoting Ps. 145: 20,—"The Lord preserveth all them that love him; but all the wicked will he destroy." I suggested that as here are two diametrically opposite characters to be rewarded, their rewards are of necessity of a diametrically opposite nature. "Preserve" is the opposite of "destroy," and *per se*, to destroy anything is the exact contrary of preserving it. I then attempted to fortify my position with other texts selected out of two hundred, teaching the utter destruction of all the wicked, as well as of "the devil and his angels," his works, etc.; but was not allowed to use my Bible at all in the case. I must either endorse *their* creed, or I must not have fellowship!

Much more passed on other matters of the the "creed," as "death and going to heaven or hell," etc., but all in the same way as the above. Well, I confess myself astonished that men who even boast of having the truth, should ignore the "word of the Lord" and refuse any one fellowship because he *believes* it in preference to tradition. Is not this Popery which denies the sufficiency of the Bible, and says "the CHURCH is to tell you *what you are to believe?*" "Come, Lord Jesus!" Amen.

Halifax, Va.

CORRECTION.—*Bro. Editor:*—In my article No. 5, in the *Crisis* of April 1st, by the misplacing of one entire line, considerable confusion is created. The last line at the bottom of the first column should have been placed between the 23d and 24th lines from the top of the second column. The reader will be benefited by this correction. Sixty-six lines from the top of the second column, the pronoun "we" is a mistake in the printing.

T. M. PREBLE.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$441.87
T. J. Philbrook	5.00
People of Lake District, Lapere, Mich	2.50
C. D. Peck	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$56.00
F. Vatan	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3,473.12

Correspondence

From Hattie S. Tuttle.

As there is an invitation given to the Brn. and Srs. to write for the *Crisis*, I thought I would try.

I have been deeply interested for some months past in what has been said through the *Crisis* on the subject of the speedy coming of our blessed Redeemer; and I can say with all my heart, "Come, Lord Jesus, come quickly."

A little over a year ago my eyes were opened to see the truth as it is revealed in God's Word; and I do praise him that he ever permitted me to hear an Adventist preach. A short time before I embraced the truth, I was living at Linden, and Sr. Stoddard came and preached in the school-house. I went to hear her, and stopped my ears to all that was said, and tried to satisfy myself with the thought that the coming of Christ was yet a great way off. I was taken sick. I began to think, Am I prepared to meet my God? I felt that I was not. After a while Bro. Stevens came to the place to preach, but my health was so poor I could not go and hear him.

One day, as I was almost given up to despair, feeling that death was near, dear Sr. Moore came in and sat by my side and began to talk with me. She asked if I loved the Lord. The scripture came to my mind, "If ye love me, keep my commandments." I knew I did not keep them, and so it must be that I did not love him. I had once professed to love him, but the world and its cares had overcome me, and I was worse than if I had never known the way. She asked if I would not come to the meetings. I promised I would try. As it was but a short distance to the school-house, I asked the Lord to help me. When evening came, I went, and O, the Lord did bless me. That meeting I never shall forget. My health kept failing. The doctor was called, and left medicine, but I refused to take it. I thought I had not given up all for Jesus. I had never been baptized, and the cross seemed too heavy for me to bear. I read in the Word, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I at last gave my self entirely into his hands, and said, I will do anything.

From that time I began to improve in health. In the latter part of June I was laid beneath the placid wave by Bro. A. P. Moore. The Lord has been with me ever since, and I am determined, by his grace assisting me, to be faithful the little time that I am permitted to stay on the shores of time, so that when Christ who is our life shall appear, I may appear with him in glory.

Wheatville, Genesee Co., N. Y.

From Sr. I. P. Hodgdon.

To all those who are trying to endure unto the end, I would say, hold on to the promises a little longer; they are yours if you endure unto the end;—not most there, but *clear through to the end*. Let nothing hinder you, or turn you from your purpose. The great enemy of all good will invent every piece of machinery in his power to throw you off the track, or destroy you in some way; but, like Bunyan's Christian, put your fingers in your ears, and run and cry, "Eternal life!" when you are tempted and tried, and almost on the point of giving up in despair, just go and get down alone before the Lord, tell him all about it, and plead his promises,—they are yours. He never turned any away empty that came to him pleading the merits of Christ. O, how precious is the memory of these seasons to me! When I have had some severe trial that I could not endure with my weak human nature without help and strength from the Lord, I have gone and shut myself up and cried to Jesus for strength to endure this one more trial, and he would always come to the rescue. He has been tempted in all points like as we are, and knows just how to help us. I feel such a sense of his power and goodness that I can say, Not my will, but thine, O Lord, be done.

Let each one strive to endure a little longer, carry everything to God in prayer, that he may help us keep the word of his patience; then he will keep us in the hour of temptation, and when Jesus comes he will give us eternal life.

Manchester, N. H., March 18th, 1874.

From C. A. Hosmer.

As it has been requested through the columns of the *Crisis*, that more religious experiences be sent for publication, I thought I would very briefly relate my own.

About four years ago, at a revival meeting held in Asbury M. E. Church, West Phila., Pa., an opportunity was given for any person to speak who wished. I arose and said, if there is any reality in religion, I would like to know it; feeling willing to do anything that was required in order to attain it. I was then asked forward to the altar; I went twice, after which I felt a change; everything seemed to look bright, clear, and beautiful. In a short time I left Phila., and went to Rochester, N.Y., where I had formerly resided. Shortly after, the doctrine of baptism came into my mind, and I felt as if it was God's will that I should be baptized by immersion. The Methodists were unwilling to baptize me, as I had been sprinkled. So after looking into the doctrines of the Baptist church, and not believing as they did in regard to the state of the dead, I concluded to be baptized by Bro. E. McCulloch, of Nevada, O., and united with the Advent church in Rochester. Since then I have had a somewhat different experience from others; but am happy to say to-night that the Lord is my Shepherd, and by his grace I am saved.

A few weeks ago, the *Crisis* contained a sermon of the Rev. Mr. Spurgeon, and one point in it struck me very forcibly; viz., we who call ourselves christians should now be preaching the second coming of Christ, as Noah preached before the flood that the deluge was coming. Christian Brn., in conclusion let me entreat of you, be faithful to your mission, and pray for me, that the blessing of God may attend my labors here, and that I may also endure unto the end, and finally you and I have an abundant entrance into the kingdom of heaven. Blessed are they who are called unto the marriage supper of the Lamb.

Old Point, Va., March 24th, 1874.

From Bro. D. D. Lathrop.

Dear Friends in Christ:—I have been so much delighted in reading your correspondence in the *Crisis*, that a desire is awakened in me to give in my testimony also, in favor of Jesus and his Holy Word. For about twenty-two years I have been trying to serve God in my weakness, although, like Bunyan's Pilgrim, I have made some blunders, and passed through difficulties real and imaginary; yet, on the whole, I think I am nearing the Celestial City. I love God and his people, which is one evidence that I have "Christ formed within, the hope of glory." It is cheering to me to read the *Crisis*. It is the best preaching I get outside the Bible. I find, when trials multiply, there is nothing so comforting as *to feel* that "our Father in heaven" knows all about it, and will care for us kindly, and will bring us off victorious; that he will never leave or forsake us. When friends depart, disappointments come, trials are severe, and hopes are blasted, or health is waning, or age is waxing, how good it is to feel that Jesus is our friend,—that we may go to him for sympathy and favor, for his Holy Spirit, for temporal blessings, watch-care and guiding hand! Every joy, or happy season we have in this life, is very brief. We are consoled with the assurance that soon we shall enter that delightful place "where there is fulness of joy, and pleasures forevermore." With encouragement and delight we anticipate the rapturous scene when that illustrious day shall come, in which our friends and loved ones who are now sleeping in Jesus shall awake with glorified bodies to join us in the clouds of heaven, escorted by all the angels, and shouts of joy and songs of victory in the brightness of eternal glory and felicity shall forever sweep away the remembrance of earthly sorrow. Dearest brethren, aid *me* by your prayers.

New Milford, Susq. Co., Pa.

From O. B. Town.

Dear Brn. and Srs. in Christ:—We are truly in a world of sorrow. We see that the enemy, Death, is in our land, and it takes one here and another there. On our right hand and on our left, our dear ones fall by his stroke. Our sister in Christ, Bro. Gibb's companion, a friend of my wife, has been cut down by his rude hand, and he and his family of six children are left to mourn. We are often called to mourn the loss of near and dear ones, but not as those that have no hope; for we believe they will "come again from the land of the enemy." We have laid them away in deep sadness, but hope to join them again soon on the evergreen shore. The enemy may triumph for a little season, but his time is short. Soon Jesus will speak to them, and they will arise. Then we will take them by the hand, and beneath the shade of life's fair tree we will join them in singing praises to him who was slain from the foundation of the world.

Stowe, Vermont.

From Sr. Sarah Haines.

It is with a sad heart that I for the first time make an attempt to write for publication in the *Crisis*. Death has recently visited our family circle and snatched from our loving embrace our darling and only daughter, whom we fondly loved and cherished. Our affliction seems almost too great to bear, but we know that our little one will come again from the land of the enemy. We shall see her again in a better state than when she last parted from us, if we follow Christ, and live a life of watchfulness and prayer. By God's grace we expect to be overcomers, and live forever in the sweet fields of Eden, where death and he that has the power of death will be no more. Brethren and sisters, pray for us in this trying hour.

Biddeford, Me., March 28th, 1874.

SPIRITUAL LIGHT.

The manner in which the Spirit operated upon the apostles and multitudes is beautiful to contemplate. On Pentecost, he descended upon the disciples, and "Peter stood up and spoke as the Spirit gave him utterance." Acts 2: 4. The people who heard these great words of the Spirit were cut to the heart, and all who heard with understanding (as did the Jews in the days of Ezra) inquired, "What shall we do?" Acts 2: 37. In every instance the Spirit *spoke*, in words which the humble fishermen of Gallilee could easily comprehend. No man, indeed, ever thought of spiritual direction, who did not hear the words of the Spirit; and hence we feel perfectly safe in saying, that God's revelations were made to no one except in words adapted to the condition of the individuals addressed.

We have found no evidence that the Almighty ever made a communication to mortals but in words. "The Lord *said* to Ananias, Arise, and go into the street which is called Straight, and inquire for Saul." "The Lord *said*, Go thy way." Acts 9: 11-15. "The Spirit *said* to Peter, Behold, three men seek thee; arise, therefore, and go with them." Acts 10: 19. We certainly cannot be mistaken as to the manner by which the Spirit calls men to perform special missions, such as visiting persons and places, and preaching the gospel to them.

Many, we are aware, are prepared as to

the manner in which "the Spirit bears witness with our spirits that we are the children of God." There can be no confusion on this subject, if we regard the Word of God as the end of controversy. A witness is one who testifies to the truth of a proposition; and we rejoice in the confidence that the Good Spirit is a witness to every christian that his name is written in the book of life. But the question is, *How* does he bear witness? Paul will answer. He said, "And now I go bound in Spirit to Jerusalem, not knowing what will befall me there, save that the Holy Spirit WITNESSETH in every city, *saying* that bonds and afflictions abide me." Acts 20: 22. It will be seen in this instance, at least, that the Spirit bore witness to Paul by *telling* him what awaited him. We presume that more on this subject, to one who believes the sacred Scriptures, will be unnecessary.—*Religious Historian.*

Married.

BULLOCK—HUCKANS. At Gloversville, N. Y., Sunday evening, March 1st, at the Advent Christian Chapel, by Eld. J. H. Whitmore, of Rochester, Mr JAMES H. BULLOCK and Miss SUSIE T. HUCKANS, both of Gloversville, N. Y.

BROWNELL—GALIGER. At Hoosick, N. Y., March 26th, 1874, by Eld. Jacob Wilbur, Mr. NELSON BROWNELL, of Pittstown, N. Y., and Miss MARY GALIGER, of Hoosick.

CORBETT—ILLSLEY. In Colebrook, N. H., March 28th, 1874, by D. E. Cummings, Esq., Mr. JACOB P. CORBETT, of Colebrook, and Miss SAPHRONIA J. ILLSLEY, of Erroll, N. H.

PIERSON—BURNHAM. At the residence of the bride's father, March 24th, 1874, by Eld. C. F. Sweet, Mr. THOMAS V. PIERSON, of Lockport, N. Y., and Miss EGLA E. BURNHAM, of Newstead, N. Y.

Obituaries

MITCHELL. In Kennebunk, Me., Feb. 5th, 1874, Bro. Wm. Mitchell, aged seventy-nine yrs.

Many of the preachers will remember him, as his house has been a home for them many years. He gave his heart to the Lord under the labors of Eld. Humphry Goodwin, and connected himself with the Christian church in K. When the glorious message of Jesus' coming sounded in his ears, his heart was ready to receive it, and he soon became a strong believer in the sleep of the dead and their literal resurrection. In this faith he lived the last thirty years of his life; and when called to meet death he was calm and unshaken, expecting to live again when Jesus comes, which he believed would be very soon.

He leaves a widow and three children to mourn the loss of a kind husband and father, while we as a church feel that we have lost an earnest brother. One of the children is our beloved Bro. W. H. Mitchell, who feels the blow to be heavy. May the Lord comfort these mourners as none other can. The funeral was attended by the writer, assisted by Brn. A. A. Robinson and George W. Brown. B. S. EMERY.

GRAVES. At Pine River, Richland Co., Wis., March 10th, 1874, Deacon Bronson Graves, aged fifty-five years.

The circumstances of our brother's death were sad, and are as follows: On that morning he arose in his usual health, and after the morning meal and devotion he left the house to attend to feeding his farm stock, and was found dead in the public highway, but a few steps from the entrance to the barn-yard, by his two little boys. It is evident that he had turned his colts into the yard, put the bars up in order, and with the halter in his hand proceeded towards the barn, but he was arrested by the destroyer—Death. We think our brother's death was caused by a diseased state of the lungs, as they have troubled him for years.

The funeral was attended by a large concourse of people, and we committed him to the narrow house appointed for the living. BENJ. JUDSON.

A. C. Times, please copy.

WALKER. On the 5th of Feb., 1874, Bro. Munson Walker, of Union, Me., aged fifty-four years.

He was one of our best citizens. His exemplary life will long be remembered by many friends (he had no enemies), for it was worthy of imitation. At home with his family, and in business with his fellow men, he was the same. Four years he had been preaching Christ. He loved the present truth, and contributed much to the interest of the social meetings by exhortation and songs of praise. The tender tie that bound him to kind christian friends had to be severed. As a man he was kind and gentle, as a neighbor obliging, and as a husband faithful and affectionate. He leaves a wife, brothers and sisters to mourn his loss. We laid him away in sadness, but not without hope in our breasts. S. K. PARTRIDGE.

FELCH. In Holderness, N. H, March 20th, of consumption, Sr. Mary J., wife of Mr. Osman Felch, aged thirty-six years.

It is seldom that death claims a victim whose loss is so deeply felt by the entire community as is that of our sister. Adding deep piety to a naturally amiable disposition, she has ever been a shining light in the church. She was a faithful wife, a fond mother, a wise counselor, and a true friend. May God bless the broken-hearted husband, son, brothers and sisters, that they may all meet her, as she expressed it, "in the morning." Funeral services conducted by the writer, assisted by Eld. Levi Allen, of Lake Village.

J. H. F. VARNEY.

PARKER. In North Monroe, N. H., March 18th, 1874, Sr. Augusta H., wife of T. L. Parker, and youngest daughter of Chas. Piper, of Wentworth, N. H., aged thirty-six years.

Our sister leaves an affectionate husband and children, parents and sisters, and a numerous circle of friends to mourn. May this afflictive dispensation be sanctified to the good of this mourning circle. They have hope in her death, and trust that when the trump of God shall sound, she will come forth to die no more.

ANN ELIZA CLARK.

SAWYER. In Porter, Me., March 14th, 1874, Levi Sawyer, aged eighty years.

Bro. Sawyer was inured to hard labor for the greater portion of his life. He was poor in this world, and with his companion, who survives him, had a large family of children to rear up; but he is sweetly resting now from all his labors. His last sickness was brief, and his departure from this life sudden, but we trust he was ready to go, and that to-day he sleeps in Jesus.

CHAS. H. HURD.

ROUNDS. In Providence, R. I., Feb. 10th, 1874, M. Jennie Rounds, wife of G. Edwin Rounds, and daughter of P. S. Peckham, of Coventry Centre, R. I., aged twenty-one years.

It was the privilege of the writer to baptize her at our campmeeting in 1872. Since that time she has maintained a good hope through grace, and died in the triumph of faith.

Sister, thou hast gone and left us,
Here thy loss we deeply feel;
But 'tis death that has bereft us,
God can all our sorrows heal.

E. R. WOOD.

HIMES. In North Kingston, March 2nd, 1874, Florence Belle, daughter of Jabez G. and the late Abby F. Himes, aged sixteen years.

We have often heard her sweet voice praising God and warning sinners to repent. She sleeps in Jesus.

"We shall meet her in the morning,
When life's sorrows all are o'er;
When the loved of earth are gathered,
We shall meet to part no more."

E. R. WOOD.

EMERY. In West Groton, Vt., March 23d, 1874, Lizzie, daughter of Obadiah and Ella Emery, aged one year and three months.

Bro. Geo. E. Brown preached the funeral sermon, from Jer. 31: 16, 17. Lizzie "sleeps, but not forever." CARRIE DARLING.

KEEP clear of any system of religion which confounds the world and true believers, and makes no broad distinction between those who are true children of God in a congregation, and those who are not. Be not carried away by an appearance of great self-denial and humility. It is far easier to fast and wear sack-cloth, and be of a sad countenance, than to receive thoroughly the doctrine of justification by faith without the deeds of the law.

FOREIGN NEWS.

LONDON, March 29. The steamer Malwa arrived off Suez at eleven o'clock Saturday night. Arthur Laing and Jacob Wainwright were on board in charge of the remains of Dr. Livingstone.

THE FATAL ILLNESS AND DEATH.

The following account is given of Dr. Livingstone's fatal illness and death: He had been ill of chronic dysentery, for several months. He was well supplied with stores and medicines, but he had a presentiment that the attack would prove fatal. At first he was able to ride on a donkey, but soon had to be carried. Arriving at Muilala, beyond Lake Bemba, in the Bisa country, he said, "Build me a hut to die in." A hut was built by his followers. The first of May he was confined to his bed, and afterward suffered greatly, groaning night and day. The third day he said he was very cold, and requested that more grass be put over the hut. His followers could not speak or go near him. Kitumbo, the Chief of Bisa, sent flour and beans, and behaved well toward the party. The fourth day Dr. Livingstone was insensible, and died about midnight. Makaohooa, a servant, was present.

THE LAST ENTRY IN HIS DIARY.

Dr. Livingstone made his last entry in his diary April 27. He spoke much and sadly of his home and family. When he was first seized by the fatal attack, he told his followers he intended to exchange everything for ivory to give to them, and then push on to Ujiji and Zanzibar, and try to reach England.

LONDON, March 27. The *Daily Telegraph* announces that the remains of Dr. Livingstone were embarked on a steamer at Aden on the 23d inst., and are now on their way to England. An investigation at Aden resulted in the complete identification of the body.

A Vienna telegram to the *Daily News* reports that the Emperor Francis Joseph will visit Naples, where he will meet the King of Italy and accompany him to Turin.

A Berlin dispatch says that it is stated authoritatively that Prince Bismarck will retire or dissolve the Reichstag if the army bill is rejected.

A special dispatch to the *Standard* from Berlin, says the reports in regard to Prince Bismarck's illness are discouraging. The patient is in a state of great prostration.

March 30. The *Times* correspondent at Marshal Serrano's headquarters telegraphs that the losses in the battle of Friday, before Bilbao, were enormous. General Primo de Rivera was mortally wounded. When the National troops heard this they refused to give quarter. General Lamos was seriously wounded, and two colonels were killed.

March 31. Santander is crowded with the wounded. The Carlist besieging force has partially suspended the bombardment of Bilbao, in order to turn their guns against Serrano's army.

BAYONNE, March 30. The Carlist Junta have received dispatches from Durango claiming that the Royalists maintain all their positions near Bilboa, and that they have cut the telegraph behind Serrano's army.

MADRID. March 26. A desperate engagement was fought yesterday before Bilboa.

The Republican army, under command of Marshal Serrano, attacked the Carlists at eight o'clock in the morning, and met with a stubborn resistance.

The battle was kept up all day, and was only stopped by the approach of night, when the Republicans encamped on positions they had captured from the Royalists.

The loss of the national troops was four hundred and seventy men.

Gen. Loma commanded the centre and Gen. Primo De Rivera the right.

It is probable that the battle will be renewed to-day.

The Minister of War has telegraphed the congratulations of the Cabinet to Marshal Serrano.

March 30. An official dispatch dated Somorrostro Friday night, states that the final attack on Abanto has again been suspended.

THE FUTURE OF FRANCE.

PARIS, March 27. In the Assembly to-day M. Dahirel, a Monarchist, moved that the Assembly take a vote on the 1st of July to decide the future form of government of France. He urged it was impossible to make a constitution without first settling the question whether France was to be a Monarchy or a Republic.

The motion caused great excitement, and a heated debate ensued.

March 30. The report that Henri Rochefort and Paschal Groussett have escaped from the penal colony of New Caledonia is confirmed. A dispatch from Melbourne of to-day's date, says they with Gurde, Bulliere and two other convicts have arrived at Newcastle, New South Wales.

DOMESTIC NEWS.

Concord, N. H., March 27. David E. Blodgett, the Laconia murderer, recently sentenced to thirty years' hard labor in the State Prison, attempted last night to cut his throat with the prongs of his suspender buckle. He failed to do more than to severely scratch his throat. He will be brought to Concord to-morrow.

Key West, Fla., March 26. A dispatch received by boat from Havana says it is reported there that the Spaniards lost very heavily in the battle at Guasimoclara, near Puerto Principe. The Cubans remained in possession of the field at night, and the killed and wounded fell into their hands.

Poughkeepsie, N. Y., March 29. A terrible accident occurred on the ferry-boat at this place this afternoon, Martin McCue and his wife Mary, with her baby, eight months old, drove on board in a wagon; when the boat started the horse commenced backing, and did not stop till all went overboard. Mrs. McCue was undoubtedly struck by the horse, and she did not live three minutes, nor did her body sink; the babe was drowned, and its body has not yet been recovered. Mr. McCue was rescued with great difficulty. Upon examination three of his ribs were found broken, which, together with his other injuries, makes his recovery doubtful. The horse was drowned. But one witness on the Coroner's inquest, thus far, has testified that the guard-chain was up, and he was the boy whose duty it was to put it up. His deportment before the Coroner's jury was of a brazen character, and he was shamefully impudent. Martin McCue, the injured man, states positively that the chain was not up. The inquest will be resumed to-morrow morning.

Toronto, Ont., March 30. A despatch from Ottawa states that Louis Riel, the Red River rebel who was elected to the House of Commons, a short time ago, was sworn in this morning, and will probably take his seat in the House. The excitement in Ottawa is intense and trouble i feared. Later news from Ottawa states that a warrant has been issued for the arrest of Riel, and troops of cavalry and artillery have been ordered to hold themselves in readiness in case of disturbance.

EASTERN MASSACHUSETTS.—A gentleman of an inquiring mind went to hear an "inspirational speaker" at Boston. The lady oratress professed her willingness to answer any questions that might be propounded to her, saying that the words she wrote came from a "power" above herself. The gentleman disguised his handwriting and asked the same question six times, enclosing the queries in six different envelopes. Six answers were received, so utterly contradictory as to be beyond the power of an ordinary human mind to reconcile. The gentleman thinks the "power" which inspired the replies must have been slightly muddled.

Religious News.

— The Beecher council, which is to consider the conduct of Plymouth Church in its relations to Congregationalism and its usages, will be a notable body. The New England delegates will include Profs. Barbour of Bangor, Tyler of Andover, and Day of New Haven; Rev. Drs. Carruthers of Portland, Alden and Thompson of Boston, Lord of Montpelier, Taylor and Smith of New York, and Rankin of Washington; besides others as well known. Plymouth Church so far declines to participate in the council.

— Mrs. Harriet D. Walker, a cultured christian lady connected with the Central M. E. Church of Lowell, was licensed to preach by the Lynn District Conference at Peabody recently.

— Mr. Murray, of the Park Street Church, Boston, having recently instanced rain among the objects for which christians have no right to pray, because the answer would violate natural laws, a correspondent of the *Congregationalist* cites the Apostle James' reference to Elias, who "prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain, and the earth brought forth fruit." This is a crusher on the apostle.

Fires and losses during the Week.

Kittanning, Pa., $100,000. East Boston, $5,000. Albany, N. Y., $10,000. Port Henry, N. Y., $90,000. Detroit, Mich., loss heavy. Dedham, Mass., $2,000. Bloomingdale, N. Y., $37,000. Hampton, N. H., $3,500. Baltimore, Md., $150,000. Hill, N. H., $4,000. East Cambridge, Mass., $1,000. Naugatuck, Ct., $1,000.

— The Virginia oyster beds cover 640,000 acres, and yield an annual revenue of $18,000,000.

Notices.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary.*

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

CONNECTICUT CAMPMEETING.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee,

O. D. WOODRUFF.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

HOOSICK VALLEY CONFERENCE.—The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held with the church in Rutland, Vt., from Wednesday evening, April 22d, over the ensuing Sunday. The prospect of a meeting of more than ordinary interest and profit will, we trust, attract an unusually large attendance of delegates and others interested.

WM. L. HIMES, Sec'y.

QUARTERLY CONFERENCE.—The Lord will, the second session of the New Hampshire State Quarterly Conference will be held with the church at New Durham Ridge, commencing Thursday evening, April 23d, to hold over the following Sabbath. It is hoped that all who can will try and attend this meeting. The church heartily bids you come. Come with the armor on. Brn. A. Ross and others are expected to preach the Word.

T. W. PIPER, G. W. BROWN, D. W. DAVIS.

A QUARTERLY MEETING will be held at Norwalk Ohio, on the fourth Saturday and Sunday in April. We would like to see all the brethren in the surrounding country at this our quarterly feast, that all may be revived and strengthened in Christ. For the church, F. BURR.

QUARTERLY MEETING.—The Lord willing, the next Quarterly Meeting of the Little Marsh church will be held at Little Marsh, Tioga Co., Penn., commencing Friday evening, April 24th, and hold over the Sabbath following. We hope the brethren and sisters around us will come ready to work for the Lord. E. H. EGGLESTON, Pastor.

THE fourth Quarterly Meeting for the Eastern Dist. of Wisconsin will be held with the church at Prairie Du Sac, commencing Friday evening, April 24th, and hold over Lord's day. Let us come up to this meeting filled with the Spirit of the Master. Let every church in the Dist. report by delegate or by letter. We expect a number of brethren present to assist in preaching the Word. F. P. GRAVES.

ACKNOWLEDGEMENTS.—For Sr. C. Tuller.—From Sr. S. M. Hall, $5.00. E. J. W., $1.00.

For the Poor in N. W. Iowa.—From Sr. S. H. Hall, $5.00. S. W. Brooks, $5.00.

For W. Kellaway.—From E. J. W., $1.00.

GEO. T. ADAMS.

CONFERENCE.—The Delaware Dist. A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Phil., Pa., commencing Thursday morning, April 9th, at ten o'clock A. M., and continue over the following Sabbath. The morning meetings will be for the transaction of business; the afternoon and evening, for preaching and other devotional exercises.

This is our annual meeting to hear the reports of all our preachers, officers, committees, and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means; to learn by reports the amount of monies received and paid out, for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session.

This Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Penn. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body co-operating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa. H. K. FLAGG, President.

EDWIN KING, Secretary.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

AMOS SANFORD, Secretary.

CONFERENCE.—The next session of the Conn. A. C. Conference will be held with the church at South Windsor, commencing Wednesday evening, April 15th, and continue over the following Sunday. The church desire a good representation at this meeting. Our last Conference at Yalesville has left a good influence on the church and community, and we hope by the blessing of God that this one may be the means of encouraging and strengthening the church, and arousing the unconverted to a sense of their danger. Those coming by Rail Road will stop at Burnside Station on the H. P. and F. R. R. Inquire for Bro. Henry Hart, who will give all necessary directions.

G. L. WHITE, Secretary.

HAVING decided to close my labors with the church in Biddeford, Me., the last Sunday in April, I shall move to Exeter, N. H., and my health being somewhat impaired, I shall not accept any pastoral charge at present. My physician says it will not do for me to labor as constantly as heretofore; but I shall endeavor, by the help of the Lord, to travel and preach some, therefore those who desire my labors can write me at Biddeford, Me., until the last of April; after that date at Exeter, N. H., Lock Box 945.

WM. C. STEWART.

WILL every minister and church belonging to the R. I. and East Conn. Christian Advent Conference please send immediately their addresses, and date of becoming members of the Conference? If church, send when organized, and present number of members to N. A. ANGELL, Conf. Clerk, North Scituate, R. I.

I WOULD say to the Advent brethren and friends that it is my desire to employ my whole time in the gospel field, and any church or society wishing my services, can write me at Fredonia, Chautauqua Co., N. Y. C. W. LOW

HAVING made arrangements with the church at Franklin to be with them the second Sunday of each month, please appoint so as not to conflict.

G. H. WALLACE.

TO THE READERS OF THE CRISIS.—Brethren and sisters and friends, we are publishing two pamphlets to aid our mission tent enterprise, viz., "A Concise History of the Faith of the Primitive Christian Fathers," and "The Tree of Life," by C. F. Sweet, also his Colloquy with Dr. A. Campbell on Everlasting Punishment. As we go into new fields with our tent, we need just such works to answer certain inquiries, and silence objections; and while we expect to keep a supply of other books on hand, we can get none to fill the place of these. They will be printed by the 1st of May, 1874, but times are hard, money is scarce, and we are poor. We ask, therefore, all that can and will to send us $1.00 (or more if they will), to aid us in this enterprise, and we will send, as soon as printed, six of our pamphlets, three of each (the Colloquy and Tree of Life being bound as one) for each $1.00 received. If by this means we can receive $100.00, or thereabouts, by the first of May, we can pay for printing, and go into the regions beyond with our tent unencumbered by debt. Who will invest $1.00 to send the gospel to the poor and blind?

The two pamphlets contain about 150 pages, and will retail for not less than two cents each. They are free to the Lord's *honest poor.* Send for some. Address C. F. Sweet, Albion, Orleans Co., N. Y.; J. T. Ongley, Lincolnville, Crawford Co., Pa.; or Wm. H. Spencer, Rochester, N. Y.

C. F. SWEET and J. T. ONGLEY.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
J. S. White..........Sunday, April 12th
Geo. W. Sederquest..........Sunday, April 19th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
Thos. B. Proctor..........Sunday, April 12th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
O. R. Fassett..........Sunday, April 12th
Roland D. Grant..........Sunday, April 19th
Joseph W. White..........Sunday, April 26th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
L. L. Howard..........Sunday, April 12th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
M. R. Phetteplace..........Sunday, April 12th
O. R. Fassett..........evening, April 14th
J. Couch..........Sunday, April 19th
M. Batchelor..........Sunday, April 26th
S. G. Mathewson..........Sunday, May 3d

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

CAMBRIDGEPORT, MASS. (*Washington Hall, Main St.*)

Barnstead, N. H..........Sunday, April 12th
Pittsfield, N. H..........Sunday, April 19th
A. ROSS.

Wakefield, Mass..........Sunday, April 12th
C. E. BARNES.

Putnam, Ct..........Sunday, April 19th
Providence (Advent Christian Chapel) Friday evening, April 24th.
Coventry Centre, R. I..........Sunday, April 26th
J. S. WHITE.

Rochester, N. Y..........Sunday, April 12th and through the week, and over Sunday, April 19th.
H. PRATT.

Newark, N. J..........Thursday evening, April 9th
Friday evening at liberty anywhere in that vicinity if Bro. Shepard appoints.
Newark, N. J..........Sabbath, April 12th
West Hoosick (Chapel) Thursday evening, April 23d and over the Sabbath, April 26th. H. MUNGER.

Danielsonville, Conn..........Sunday, April 12th
H. F. CARPENTER.

East Pepperell, Mass..........Sunday, April 19th
Ashburnham, Mass..........Sunday, April 26th
Brimfield, Mass..........Sunday, May 17th
M. A. POTTER.

Fairhaven, Mass..........Sunday, April 12th
Lowell, Mass..........Sunday, June 7th
M. BATCHELOR.

New Durham Ridge, N. H..........Sunday, April 12th
S. S. BREWER.

Natick, Mass..........Sunday, April 12th
S. S. MOONEY.

Plymouth, Mass..........Sunday, April 12th
A. SIMPSON.

North Rutland, Mass..........Sunday, April 26th
GEO. A. STREETER.

Natick, Mass..........Sunday, May 3d
BENJ. FINNEY.

Montpelier, Vt..........Sunday, April 19th
Hinesburg, Vt..........Sunday, April 26th
A. A. HOYT.

Webster, N. H. (Old meeting-house)..Sab., May 10th
SIMEON ROBY.
MRS. L. E. SAULPAUGH.

Hartford, Conn..........Sunday, April 26th
Providence, R. I..........Sunday, May 3d
Fitchburg, Mass..........Sunday, May 17th
CHAS. A. BROWN.

Natick, Mass..........Sunday, May 10th
WM. H. CROCKETT.

East Weymouth, Mass..........Sunday, April 12th
J. BATES, JR.

Pittsfield (Carr school-house)..........Sunday, April 19th
JER. CARR.

Montgomery, Mass..........Sabbath, April 19th
Granby (Bachelor St.)..........Sabbath, April 26th
GEO. L. TEEPLE.

Natick, Mass..........Sunday, April 19th
Stowe, Mass..........Sunday, April 26th
Z. BOODY.

Griswoldville, Mass..........Sunday, April 12th
Charlemont..........Sunday, April 12th
S. C. HANCOCK.

Harrisburg, N. Y..........Sunday, April 12th
Glenmore, N. Y..........Sunday, April 19th
New London, N. Y. (Morrell Dist.) evening, April 20th.
Higginsville, N. Y..........evening, April 21st
Verona, N. Y. (as M. T. Burdick may arrange) evenings, April 22d and 23d.
Osceola, N. Y. (as Bro. John Gibbs may arrange) Sunday, April 26th.
Greenboro, N. Y..evenings, April 28th, 29th and 30th
Lorraine, N. Y. (at 10½ A. M. and 1 P. M.) Sunday, May 3d.
Greig, N. Y. (Otter Creek Dist.) Sunday, May 10th, at 10½ A. M., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

Keene, N. H..........Sundays, April 12th and 19th
Kennebunkport, Me..........Sunday, May 3d
Biddeford, Me..........Monday evening, May 4th
Portland, Me. (Union Hall) Tuesday evening, May 5th
Lewiston, Me..........Wednesday evening, May 6th
O. W. KIMBALL.

Holden, Mass..........Sunday, April 12th
W. N. PILE.

Canterbury, N. H. (as Bro. Tucker may arrange) evening April 18th, and Sunday, April 19th.
Loudon Village, N. H..........Sunday, May 3d
East Concord, N. H. (Varney school-house) evening, May 9th, and Sunday, May 10th.
N. B. MCMURPHY.

Rochester Village, N. H..........Sabbath, April 12th
Kennebunkport..........Sabbath, April 26th
J. R. TRIPP.

Athol, Mass..........Sunday, April 19th
A. W. BRADFORD.

Farmington, N. H..........Sunday, April 12th
Lee, N. H..........Sunday, April 19th
Canterbury, N. H. (Emery school-house) Sun., Apr. 26th
Salisbury (South road) N. H., at Bro. Foote's, Saturday evening, May 2nd, and over the Sabbath, May 3d, at Academy Hall. D. F. LEAVITT.

Brimfield, Mass..........Sundays, April 19th and 26th
C. S. SHATTUCK.

South Berwick (Great Works) Me., Sunday, April 12th
H. S. PINKHAM.

Rockland, Me..........Sunday, April 12th
Rockville, Me..........Sunday, April 19th
South Hope, Me..........Sunday, April 26th
Friendship, Me..........Sunday, May 3d
Cushing, Me..........Sunday, May 10th
Bristol, Round Pond, Me..........Sunday, May 17th
Bangor, Me. (with Bro. I. Dammon)..Sun., May 24th
Bangor, Me..........Sunday, June 21st
North Searsport, Me..........Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. COTTON

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Warehousepoint, Ct..........Sunday, April 12th
G. L. WHITE.

Stoneham, Mass..........Sabbath, April 12th
ROLAND D. GRANT.

Danville, P. Q..the 2d and 4th Sundays of each month
Melbourne, P. Q., at 2 P. M., 3d Sunday of each month
F. M. DRAKE.

Standish, Me. (Oak Hall)..........Sunday, April 12th
Buxton, Me. (Duck Pond)..........Sunday, April 19th
C. H. SWEET.

Bonny Eagle..........Sunday, April 12th
E. S. MOULTON.

Concord, N. H. (Bethel, Green St.) Thursday evening, April 9th.
Waterloo, Warner, N. H..........evening, April 10th and over Sunday.
Unity, N. H..........Wednesday evening, April 15th and over Sunday.
West Groton, Vt..........Thursday evening, April 23d and over Sunday.
North Haverhill, N. H..........evening, May 2nd and over Sunday.
Dorchester, N. H. (Town House)...Sunday, May 10th
JOHN H. EVANS.

Herkimer, N. Y., Thursday evening, April 9th, and every evening and Sunday, as long as it appears to be duty. JAS. E. WELLS.

Hebron, N. Y..........Sunday, April 19th
RICHARD MOSHER.

Augusta..........Sunday, April 29th
JOHN R. HALL.

Strafford, N. H. (Robert's school-house) Sun., April 12th
Barnstead, N. H. (Tuttle school-house) Sun., April 19th
Farmington, N. H..........Sunday, April 26th
Dover, N. H..........Sunday, May 3d
WM. BODGE.

Franklin, N. H..........Sabbath, April 12th
East Concord, N. H..........Sabbath, April 19th
Danbury Depot, N. H..........Sabbath, April 26th
G. H. WALLACE.

Levant, Me..........Sunday, April 12th
Bangor, Me..........Sunday, April 19th
Levant, Me..........Sunday, April 26th
Bangor, Me..........Sunday, May 3d
South Sebec, Me..........Sunday, May 10th
F. A. BAKER.

Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H..........Sunday, June 14th
W. W. SUTHERLAND.

Stoneham..........Sunday, April 19th
ALVAH BEAN.

East Rochester, N. H..........Sunday, April 12th
Lyman, Me..........Sunday, April 19th
Hollis Centre, Me..........Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. PARSONS.

Northfield, N. H. (Oak Hill school-house) April 12th
East Canaan, N. H......Saturday evening, April 18th and over the Sabbath, April 19th.
Monday evening, April 20th, at Mr. Gilersis'.
SIMEON ROBY.

Dansville, N. Y..........Sunday, April 12th
JOHN T. ONGLEY.

Kingston Plains..........Sunday, April 12th
R. MORRILL.

Wales, Mass. (Baptist Church)....Sunday, April 12th
Southbridge, Mass..........Sunday, April 19th
E OWEN.

Mercer, Me..........Sunday, April 19th
H. B. SEVEY.

Barton Landing, Vt., evening, April 11th, Sunday the 12th, and as long as it seems duty. J. G. SMITH.

Croiden, N. H. (Methodist house) Sunday, April 12th
JOS. KIMBALL.

Newcastle, N. H..........Sunday, April 12th
G. W. RANDALL.

South Lebanon, Me..........Sunday, April 19th
North Chichester, N. H. (Pine Ground) evening, April 25th, and over Sunday, the 26th.
Barnstead, N. H. (Clarktown)......Sunday, May 10th
S. VARNEY.

Guilford..........Sunday, April 26th
MRS. E. L. CRUMB.

Mattapoisett, Mass..........Sunday, April 19th through the week, and over Sunday, April 26th.
J. D. MERRIAM.

Bonny Eagle, Me..........Sunday, May 3d
Hollis Centre, Me..........Sunday, May 10th
T. E. LANG, JR.

If these conflict, please notify me at Box 46 Manchester, N. H.

Sabbattus, Me. (Baptist meeting-house) Sunday, April 26th. R. R. YORK.

LAWRENCE, MASS.
J. Couch..........Sunday, April 12th
E. A. Stockman..........Sunday, April 19th
C. Cunningham..........Sunday, April 26th
Nathan Wheeler..........Sunday, May 3d
A. Ross..........Sunday, May 10th
J. W. Bridge..........Sunday, May 17th
A. M. Higgins..........Sunday, May 31st
J. S. White..........Sunday, June 7th
C. H. Fletcher..........Sundays, June 21st and 28th
T. W. Piper..........Sunday, July 12th

HAVERHILL, MASS. (Advent Hall.)
John M. Orrick..........Sunday, April 12th
C. Goodrich..........Sunday, April 19th
Geo. W. Brown (of Elliot, Me.)..Sunday, April 26th
D. M. Leavitt..........Sunday, May 3d
John Couch..........Sunday, May 10th
T. W. Piper..........Sunday, May 17th
C. S. Shattuck..........Sunday, May 24th
J. Albert Libby..........Sunday, May 31st
D. M. Leavitt..........Sunday, June 7th

LOWELL, MASS.
C. Cunningham..........Sunday, April 12th
Wm. H. Mitchell..........Sunday, April 19th
Joseph Harvey..........Sunday, April 26th
B. S. Emery..........Sunday, May 10th
Wm. H. Mitchell..........Sunday, May 17th
Joseph Harvey..........Sunday, May 24th
C. Goodrich..........Sunday, May 31st
M. Batchelor..........Sunday, June 7th

TREMONT, MASS.
J. T. Dixon..........Sundays, April 12th and 19th
I. I. Leslie..........Sunday, April 26th
J. S. White..........Sunday, May 3d

SPRINGFIELD, MASS. (Franklin Hall.)
C. S. Shattuck..........Sunday, April 12th
J. W. Brittan..........Sunday, April 19th

SPRINGFIELD, MASS. (Bethel Church.)
C. A. Brown..........Sundays, April 12th and 19th
Wm. N. Pile..........Sunday, April 26th

CLINTON, MASS.
M. A. Potter..........Sunday, April 12th
H. F. Carpenter..........Sunday, April 19th

CHICOPEE FALLS, MASS.
G. L. Teeple..........Sunday, April 12th
R. Baker..........Sunday, April 19th

ATHOL, MASS.
A. Hemenway..........Sunday, April 12th
A. Bradford..........Sunday, April 19th
H. F. Carpenter..........Sunday, April 26th
J. Hemenway..........Sunday, May 3d
O. R. Fassett..........Sunday, May 10th
J. Hemenway..........Sunday, May 17th
L. Boutell..........Sunday, May 24th

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt..........Sunday, April 12th
G. W. Brown (of Elliot, Me)..........Sunday, April 19th
J. Couch..........Sunday, April 26th

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman..........Sundays, April 12th and 26th
D. M. Leavitt..........Sunday, April 19th
A. Simpson..........Sunday, May 3d

EAST CONCORD, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill..........Sunday, May 3d
Also the first Sunday in each month.

PORTSMOUTH, N. H.
W. H. Mitchell..........Sunday, April 12th
T. W. Piper..........Sunday, April 19th
C. Goodrich..........Sunday, April 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher..........Sunday, April 12th
B. S. Emery..........Sunday, April 19th
D. Churchill..........Sunday, April 26th
E. A. Stockman..........Sunday, May 3d
A. Simpson..........Sunday, May 10th
C. Goodrich..........Sunday, May 17th

EXETER, N. H.
E. Morrill..........Sunday, April 19th
Wm. C. Stewart..........Sunday, May 3d
B. S. Emery..........Sunday, May 17th
W. S. Campbell..........Sundays, June 7th and 14th

GREAT FALLS, N. H. (Franklin Hall.)
C. Goodrich..........Sunday, April 12th
S. S. Brewer..........Sunday, April 19th
C. S. Shattuck..........Sunday, April 26th

HAMPTON, N. H.
Enoch Morrill..........Sunday, April 12th
J. L. Chute..........Sunday, April 19th
B. Finney..........Sunday, April 26th
J. G. Smith..........Sunday, May 3d
T. W. Piper..........Sunday, May 10th
Wm. Sutherland..........Sunday, May 24th

RYE, N. H.
S. Julia Buswell..........Sundays, April 12th and 19th
G. F. Haines..........Sunday, April 26th

WEST DEERFIELD, N. H.
Enoch Morrill..........Thursday evening, April 9th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh..........Sunday, May 3d and first Sunday in each month until further notice.

DOVER, N. H.
Sr. L. E. Saulpaugh..........Sunday, April 12th
A. Simpson..........Sunday, April 19th

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
M. Batchelor..........Sunday, May 24th

PORTLAND, ME. (Union Hall.)
S. K. Partridge..........Sundays, April 12th and 19th
C. Goud..........Sunday, April 26th
Wm. H. Mitchell..........Sunday, May 3d
E. A. Stockman..........Sunday, May 10th

KENNEBUNKPORT, ME.
Geo. W. Brown..........Sunday, April 12th
Jesse Gay..........Sunday, April 19th
J. R. Tripp..........Sunday, April 26th
E. S. Moulton..........Sunday, May 3d
Geo. W. Brown..........Sunday, May 10th
Jesse Gay..........Sunday, May 17th
A. A. Robinson..........Sunday, May 24th
B. S. Emery..........Sunday, May 31st

AUGUSTA, ME.
L. Howard..........Sunday, April 12th
W. S. Campbell..........Sunday, April 19th
J. R. Hall..........Sunday, April 26th

BATH, ME.
H. D. Reed..........Sunday, April 12th
E. S. Moulton..........Sundays, April 19th and 26th

HOLLIS CENTRE, ME.
C. S. Shattuck..........Sunday, June 14th
Jesse Gay..........Sunday, April 5th, and the first Sabbath in each month until further notice.

SOUTH BERWICK, ME. (Great Works.)
J. W. White..........Sunday, April 12th
T. L. Churchill..........Sunday, April 26th
S. Julia Buswell..........Sunday, May 3d
J. W. White..........Sunday, May 10th

SOUTH ELLIOT, ME.
T. W. Piper..........Sunday, April 12th
J. W. White..........Sunday, April 19th
S. Julia Buswell..........Sunday, April 26th
Geo. W. Brown..........Sunday, May 3d

STEEP FALLS, ME. (Depot Hall.)
E. B. Wells..........Sunday, April 12th
J. T. Jordan..........Sunday, April 19th
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Jared Whitman..........Sunday, May 3d

PLAINVILLE, CT.
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B. Hitchcock..........Sunday, May 3d

BRISTOL, CT.
J. Curtis..........Sunday, April 12th
Geo. L. White..........Sunday, April 19th
I. B. Potter..........Sunday, April 26th

NEW HAVEN, CT.
Mrs. E. Warren..........Sunday, April 12th
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ELD. J. C. WRIGHT.

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When before our heavenly Father,
I kneel down from day to day;
When at morning and at evening
I incline to seek his face,
And my voice goes up in pleading
To his glorious throne of grace?

When my voice goes up in pleading,
Does my heart go with it too?
There are many things I ask him,
That his might and grace may do;
Petition on petition
Goes up to meet his ear;
Oh, are they such petitions
As our Father loves to hear?

I tell him of my wants—my needs;
But when I turn away
Do I think of what I asked for?
Do I watch as well as pray?
Do I strive against temptation?
Do I seek like Christ to live?
Do I use aright the blessings
That so freely he doth give?

My prayers are with much speaking,—
Yet, when I leave the spot
How quickly are its memories fled;
How soon those prayers forgot!
Oh, if the thought that gave them birth
So lightly treasured be,
How can I think God's mercy
Will remember them for me?

Yet one petition further, Lord!
Wilt thou not deign to hear?
O, let my spirit breathe anew
Through all my daily prayer;
Then help me, as I pray, to live,
Kept by thy grace divine,
And the glory of the prayer and life,
Alike, O Lord, be thine.

—*Sel. by J. G. Oaks.*

GREAT MOVE AGAINST THE ROMISH SEE IN AUSTRIA.

W. KELLAWAY.

The Papacy bears distressing news from Austria this week: yes, from Austria! that most "pious" and "Catholic" of nations. Well may the ears of the presumptive lord of the Vatican tingle as he hears of the new check he has received in Austria. It is becoming apparent that his word is being treated as the prattle of a child; and soon every body will cease to take notice of the fancies and delirious ravings of the harmless old man who is master of—simply a house at Rome.

Hear the news. On Saturday last, March 7th, the lower house of the Austrian Reichsrath resumed the discussion of the Bills settling the future relation between the Church and the State. It was proposed that the debate on these bills should be adjourned, and another member of the house asked that the matter might be referred to a Committee; but both propositions were rejected.

On Monday, the 9th inst., the matter came up for action. Previous, however, to the taking of the vote on the first Bill, an Ultramontane member, Giovanelli, declared that after the passing of the Church Bills the Tyrolese would only serve in war for his God, but never for Austria or for the Emperor! A sensation followed this announcement. But this subsided, and was succeeded by "applause," which "lasted a full minute," when the Premier declared the Government would compel obedience to the laws against ecclesiastics. The first Church Bill was then carried by 224 votes against 71. How was this received by the people? Our telegram reads: "In Parliament and in the the city the greatest enthusiasm prevails."

On Tuesday "the whole constitutional press" commented on the great success against priestly and papal dominance, and said, "the enthusiasm with which the Ministerial speeches were received, and the overwhelming majority of three-fourth of the House, by which the Ecclesiastical Bill was passed, afford most striking proof of the harmony of views existing between the Reichsrath and the Ministry.

Next day (Wednesday) news is sent us from Vienna that a Conference of Austrian Bishops is to take place in a week to consider these "sacreligious" Church Billls, and decide what action they will take in the present state of affairs. They announce their intention of addressing a letter to the Emperor against the Confessional Bills; and their decision to publish pastoral letters to their "flock" on the same subject. Meanwhile they have nothing very encouraging to expect from the Emperor, for he has "sent a congratulatory message to the Minister of Public Worship for his defence of the Confessional Bills in Parliament.

The *Daily News* remarks: "Times have certainly changed when we find the Austrian Government supported by an overwhelming majority in the Austrian Parliament, proceeding to wage war against priestly interference in social and political matters in a fashion which must satisfy even Protestant Prussia. Not many years ago Austria was looked on as one of the last strongholds of the Roman Catholic religion; and it was expected in many quarters that if Italy got too hot to hold the Pope, his Holiness would retire to Schonbrunn, and the peaceful seclusion of its formal alleys and garden slopes. But these anticipations must have been rudely disturbed by the conduct of Austria towards the Concordat; and now the Ecclesiastical Bills that are before the Reichsrath carry the differences between Vienna and the Vatican to a further stage. It is strange, however, to find how nearly the words uttered in the Austrian Parliament resemble those we have recently heard from Berlin. 'The Government cannot permit,' said the Minister of Public Worship on Monday, 'the abuse of religion for the purpose of intrigues fraught with danger to the State, or allow the servants of God to become the missionaries of an organized opposition to the laws of the country.'

'The attitude of the Austrian Government in this matter is of far-stretching significance. It is possible—we refrain from saying that it is probable—that we are approaching another European war; and in some quarters the wish has scarcely been concealed that that war should be fanned and fed by religious antipathies. When one thinks of the hideously destructive and protracted wars that have devastated Europe in the name of religion, one naturally and anxiously turns to see whether any great coalitions of States are possible on this basis; and it is comforting to find that, whatever cause may be found for the declaration of hostilities, it is not likely to arise from theological differences, which are never healed. In plain English, there are no two countries on the Continent likely to take the field on behalf of the Pope. Germany is in declared antagonism; Russia has no sympathy with Roman Catholicism; Italy does not look lovingly on the prisoner of the Vatican; Spain is not yet in the hands of the Bourbons; and Austria is engaged in passing these Ecclesiastical Bills. On this score, at any rate, the outlook is peaceful."

We think we like the old historical counterpart and interpretation of prophecy, better than all the new-fangled theories, which are continually exploding and failing at the very time when their success is looked for.

The Papacy and Roman Catholicism combined, are doomed from the mouth of the Lord of Hosts; and it is solemn to see wave after wave roll over the drowning antichrist! God knows when the last gurgle of his overwhelmed enemy shall finish its hard-departing life.

78 *Newgate Street, London, Eng.*

WILL THERE BE A RELIGIOUS WAR IN EUROPE?

The complications in the politics of Europe are becoming very grave. France, burning to avenge her humiliation, seeks for the aid of the church. The church has been humbled with her by the destruction of the temporal power of the Papacy. It is natural for the two to join hands, and they have joined hands already.

The pilgrimages of Frenchmen to sacred shrines have a political as well as a religious meaning; Rome and France are inseparably connected in their devotions. But the France thus bound to Rome, is France with a republic destroyed and a monarchy restored. The religious revival means a political reaction. Already French pilgrims have appealed to the Pope to direct them in the path traced by the Syllabus. France seems inclined to turn her back on her history since 1830, and to assume, under a Bourbon monarch, the championship of the church.

The taking of such a position by France implies the taking of a position equally grave by Italy. The Pope and Italian king are irreconcilable. Assured by the moral support of the faithful, and by the abundant contributions poured into his treasury, Pius becomes daily more defiant. Excommunication of the king and his ministry follows upon excommunication. In every brief or allocution, the Pope pours out the story of his griefs. He studies to keep up the irritation between the government and himself, and succeeds. There can not forever be two hostile powers in the same city. If these cannot be reconciled, one of them must go; that is inevitable. Nor is Germany all this time asleep. Her position is one of watchfulness. The conflict now going on between the empire and the church grows continually more bitter. Bishops defy the law, and are mulcted by the courts; priestly seminaries are closing, but still the church will not yield. The claim of the old catholics to the possession of church benefices must soon come up for adjudication. The parties grapple each other even more closely, and soon the struggle must be one of life or death.

Does all this mean war? If France should be so insane as to restore the Bourbon monarchy, there is no telling what may come. One thing is certain, that if the church stirs up the war that it may recover its lost prestige, it will itself meet a speedy doom. Having then declared its undying hostility to the age, it must take the consequences.—*Methodist.*

THE TIMES IN WHICH WE LIVE.

A. B. F. WELLS.

"This *know* also, that in the last days perilous times shall come."—2 TIM. 3: 1.

Forewarned is forearmed. To refuse to look at dangers that impend is not courage, but folly and cowardice. "The prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished." He who shuts his eyes and walks off a pier will drown just as surely as if he went into the water, seeing the peril. To borrow trouble about the future is distrusting the providence of God; to rush madly or suffer ourselves to be borne quietly into calamities, against which he has warned us, is wicked presumption.

The greatest dangers are those which peril the final salvation of man. The christian need not fear. You may rob him of his gold and silver, but these are not his treasures; you may torture him, but this does not disturb his peace; you may take his life by the lingering torments of the inquisition, but this will only give him a more glorious recompense at the resurrection of the just. "Fear not," says our Savior, "them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Any threatened evil which leaves us this side of perdition, should never keep us a moment from the discharge of duty.

"In the last days perilous times shall come." But what makes them perilous? Is it because mighty armies shall be marshalled against each other? Is it because "the nations which are in the four quarters of the earth, Gog and Magog—the number of whom is as the sand of the sea—shall be gathered to battle?" Rev. 20: 8. Is it because the most terrible engines of destruction shall be employed, and blood shall flow "even unto the horses' bridles, by the space of a thousand and six hundred furlongs?" Rev. 14: 20. Do these elements enter into the calculation of the holy apostle, when he bids "KNOW that in the last days perilous times shall come?" These things, which so ordinarily excite the fears of men, appear to have had but a slight influence in prompting him to sound so faithfully in our ears the notes of warning. The peril, against which he would have us so sedulously guard, does not seem to arise from the clash of contending armies, or from the the weakness or instability of human governments, nor from the persecutions of religious bigotry, intensely inflamed, or from any physical torments to which we may be exposed; but from the danger we shall be in, from the influence around us, of losing our souls! The times are "perilous," because, unless we offer a stout and constant resistance, the prevailing currents will sweep us on to destruction. The gales which many court as so propitious, and which waft so smoothly a gay and laughing throng, as they suppose to the heavenly haven, will, unless we make head against them, inevitably dash us upon the unseen rocks of dark damnation, and drown us in destruction and perdition.

The perilous times arise from THE PREVALENCE OF FORMALISM,—from the influence of those who have *the form of godliness, but deny the power thereof.* Against the influence of false doctrine, the church may be always upon her guard. As in times of war, there are always soldiers who love the bloody fray for the excitement afforded, and the glory promised, so there are always religious knight-errants, who delight in nothing more than a fierce logomachy—a war of words.

The church has never more apologists and defenders ready to do battle for truth, with pen and tongue, than when she has fewest saints to illustrate the purity of her doctrines, by humility of spirit and godliness of life. The first apostolic church that fell, was still in her fallen condition, so orthodox in doctrine, that she "could not bear them which were evil, and had tried them which said they were apostles and were not, and had found them liars." Rev. 2: 2.

At the present time, the churches are most tolerant in respect to the lives of their members, and most exacting in their respect to opinions. A zealous, paying adherent is tolerated in almost any irregularity that does not conflict with the current morality, but woe to him, however fervent in piety, who should venture the opinion that grace can do more for him than is expressed in the acknowledged formulas of the church. He will be a hopeful candidate for the highest ecclesiastical anathemas that the civil law will permit to be inflicted.

The dangers arising from fanaticism are comparatively trifling. The heavenly fire could burn Moses' bush without consuming it, but the false fires of religious frenzy soon exhaust themselves from the destruction of the materials upon which they feed. Temptations, that present an attractive appearance under the garb of sanctity, are doubly dangerous. The forbidden fruit, the taste of which brought death into the world, "was pleasant to the eyes, and a tree to be desired to make one wise." Formalism exhibits itself to the eyes of the beholder in the most bewitching guise. The study is how to make religion so attractive to the natural man that he will be beguiled into the church without any supernatural influence, such as struck down on his way to Damascus, the fiery persecutor. Nothing is omitted that can dazzle the intellect, soothe the senses, or captivate the imagination. Architectural beauty and grandeur, the fine-spun theories of metaphysics, the precise statements of logic, the flowers of rhetoric, the charms of poetry, enticing strains of music, social mirth and festivity, fairs and lotteries, the splendors of fashion, and the honors of genteel society—all that wealth can purchase or ingenuity devise are resorted to in order to induce the votaries of worldliness to take upon them the responsibilities of a religious profession. "They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Tit. 1: 16.

Formalism is dangerous because it is contagious. The most healthy cannot long associate with the dead without becoming themselves exposed to death. The strongest christian that ever obtained mercy of the Lord, cannot long affiliate with the carnal and worldly-minded professor, without a loss of spirituality. The miasma of the marsh is invisible and intangible; the nicest chemical tests fail to detect any difference between it and the pure mountain air; yet wherever it flies, death rides upon its poisoned wings. So from the lowlands of religious experience there emanates a subtle influence which carries death to vital godliness wherever it goes. Associate with formalists, in seeming fellowship, and you will become formal. You will drink in the spirit that prevails around you. The apostle Peter, strong as he was, and the holy Barnabas had not power always to withstand the influence of formalists, but on one occasion at least were "carried away with their dissimulation," and were sharply reproved by uncompromising Paul.

No class of persons are so difficult to be brought under the dominion of the saving grace of God, as conscientious formalists. It was to them our Savior declared, "Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you." Under the labors of the apostles, the worst of characters were saved, idolaters and adulterers, thieves and drunkards "were washed and sanctified, and justified in the name of the Lord Jesus, and by the spirit of our God."

I do not remember of reading in the New Testament of the conversion of but one Pharisee, and that was effected by an overwhelming miracle. Formalism begets self-complacency. He who is thoroughly satisfied with himself is not easily brought to renounce his valued righteousness—the fruit and labor of years, and led to follow Christ in the way of humility, reproaches, self-denials and persecutions.

The Laodiceans were rigid christian formalists. No errors of doctrine had crept in among them, no immoral practices had been indulged or countenanced, their profession was up to the highest requirements of orthodox standards; they said they were "rich, and increased with goods, and had need of nothing." To call in question at the present day the piety of such a church would be considered the extreme of uncharitableness. They were luke-warm professors, respectable in the eyes of men, but objects of loathing to God. "I would," said our Savior, pathetically, "thou wert either cold" (for then you might be brought to repentance) "or hot" (for then you would be safe); but as they were, he evidently almost despaired of their salvation.

To have "the form of godliness and deny the power thereof" is to be in a sure way to destruction. Terrible is the self-deception that many practice upon themselves. "To what purpose is the multitude of your sacrifices unto me? saith the Lord." Our offerings upon which so much stress is laid, our contributions to ministers and missions, our long and noisy prayers cannot save us. Without inward and outward righteousness, purity of heart, and holiness of life, mere professions and external observances of forms however excellent will not answer. We must be controlled by a spirit of active obedience. "Not every one" says Jesus, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The extreme danger we are in from formalism may be seen from the directions that the Holy Spirit gives us that we must avoid coming under its influence. "From such turn away." From the example of our Savior, we are authorized to go among publicans and sinners. The openly wicked we must reprove and warn. We may reason with those who oppose the truth, and instruct them in meekness. He who is overtaken in a fault we must endeavor to restore. "The spirits" we may "try whether they be of God." And even Satan himself we need not run from, but we are taught to "resist the devil, and he will flee" from us. But from those who have the form of godliness, but deny the power thereof," we are commanded TO TURN AWAY. We must get out of the reach of their influence as soon as possible. In a precipitate retreat, is our only safety. Parley with them and we become exposed to ruin. Contend and we are overcome.

We ask, are not these "perilous times," spoken of by Paul upon us? Do you *know* your danger? If not, then is your peril most imminent. You sleep as do others. The soft influences that sooth to destroy are prevailing against you. A most determined and vigorous effort is demanded. Your case admits of no delay. If your prayers are cold and formal, composed of stereotyped phrases and expressions repeated until they have lost all meaning; if they are studied productions of the intellect rather than the warm effusions of the heart, do not think to make any compensation for their dryness by their frequency. No increase of speed can take you along any faster while you remain in this treadmill. You need the Holy Spirit. Here is your lack. Without you attain this, you will remain essentially the same, going over the same round of ceremonies without any benefit other than the satisfaction afforded by the indulgence of a habit good enough of itself, but possessing no saving character. You must begin anew. You must have the power of godliness, or you are undone forever. Rest no longer in forms. Arouse thee in earnest. Say not, "I am as safe as others." Their damnation will not help you. You must live or die for yourself.

Hatley, P. Q.

HE DIED TO LIGHT ME HOME.

MARY V. SALTMARSH.

Far from my Father's peaceful home my feet did stray,
O'er sins wild mountains long I wandered; oft the way
Was rough and steep and hard, the night was dark, the storm
Beat fiercely: how I longed to hail the bright approach of morn,
Thinking I might retrace my steps, and reach the home
For which I sighed, from whence my feet would never roam.
But no. The night was dark, and darker still it grew;
The howling winds around me hard and harder blew.
All bewildered then I stopped, thinking I must die.
Suddenly I heard a voice, it seemed some one was nigh;
The tone was sweet. I listened. It said to me,
"Turn, turn thy wayward feet, there's light for thee."
I turned—a light was shining brightly all around:
And O! when once my eyes had looked upon the ground,
I saw the dangerous place on which my feet did stand,
The terrors of the pits and snares all o'er the land.
O, then I hurried from the spot, the light still shone,
And in the distance I saw my Father's home.
Amid the dangers then my feet could safely tread,
For that strange light gleamed brightly. Then I said:
What is this light? Who kindly holds it out to me?
A voice—the voice I heard before—answered softly, "He."
"Come, nearer, child, and you shall see what means this light."
And soon I reached a place where rose before my sight
A cross of dazzling brightness, a cross uplifted high,
My soul was filled with wonder as to it I drew nigh.
I paused—my heart forgot its sorrows, for to my ear
There came sweet whispers full of love; and O, to hear
The touching story of that cross as was made known!
My heart was praising him who so much love had shown,
For 'twas through love that cross had been erected there.
"A friend," that voice said sweetly, "saw thee where
Were dangers thick surrounding, and he knew thy fears,
He heard thy groans, and saw thy falling tears.
His heart was filled with love and pity, for he knew
No one could save, no ray of light was there for you:
And quickly from his home he came, bringing with him
The brightest light of heaven to cheer earth's valley dim.
And though he came with light from death to rescue thee,
It cost his precious life, but this he gave most free."
In love and penitence I knelt before that cross,
Thinking how for my gain that friend had suffered loss.
And while I wept those tears of gratitude, before me
Stood a heavenly form and said, "Behold, I'm He
Who once was dead, but now I live forevermore.
I died to light the path to the celestial shore,
To guide thy feet along the dark and gloomy road,
And bring thee to thy Father's blest abode.
Walk in the path where shines this light, and soon you'll stand
Within the gates, immortal in that heavenly land."
And now I'm walking in the light, it shines more bright,
More clear, and just before is gleaming on my sight
The splendor of the golden shore, and angels wait
With joy to welcome me at yonder shining gate.
A crown of life my Savior holds within his hand,
Which he will give me when I reach the heavenly strand.
I almost hear celestial hosts as glad they sing
Loud praise to him who is their glorious King.
And when I reach that world, with seraphs round the throne,
I'll stand, and ever sing, *He died to light me home.*

Haverhill, Mass.

DIGGING UP THE OLD WORLD.

We are making great progress in these days in our acquaintance with antiquity. People have been recovered to our knowledge whose histories a century ago was an entire blank to us. The restoration at Pompeii and Herculaneum have been a more vivid revelation of the home life of the Romans than could ever have been gained from books. We have learned almost as much of the Egyptians. Great discoveries are now being made among the relics of the Assyrians and Babylonians. The school histories used to record that the names of most of the rulers of these nations were unknown, and spoke of the knowledge of what they did as utterly lost. The sites of their cities were disputed points. Now, the list of Assyrian kings is made out; that of the Babylonain kings nearly so. Many of their records have been discovered, and the process of discovery is still going on, while Assyriology has become a recognized study. Mr. Smith has found in the clay tablets of Nineveh most valuable illustrations of biblical history, and has procured treasures in this year's excavations which promise to give new stores of knowledge.

The explorations going on at the present time in Palestine and the adjacent countries are throwing floods of light upon hitherto difficult problems connected with the sacred records. There is on exhibition in this city a collection of relics from the Isle of Cyprus, of articles left there by a people who were "ancients" to the ancient Greeks, and had been lost to sight and almost to memory nearly four thousand years, when Mr. De Cesnola dug up their buried goods. We may some day have their history. We have already noticed quite fully the excavations of Mr. Wood at Ephesus, including the recovery of the great Temple of Diana, and the explorations of Mr. Schliemann on the plains of Troy. The latter gentleman has recovered treasures of great variety and interest, the meaning and value of which have not been ascertained. Some persons express the belief, after reading Mr. Schliemann's accounts, that not one city only, but two or more cities, which occupied the same spot at different epochs, have been dug up. Much may be anticipated from the excavations which Mr. Schliemann expects to make at Mycenæ and Argos, those most ancient cities of Greece. Several important works are going on in the city of Rome for the recovery of ancient temples and works of art.

Investigators everywhere, especially in Europe and America, are actively engaged in studying the antiquities of the "prehistoric" races, or of primitive savage men. Although most of their deductions from their researches are as yet only conjecture, something substantial will eventually be learned from them regarding the earliest condition and history of man.—*Methodist.*

MY EXPERIENCE.

LEVI BIRD.

Dear Brn. and Srs.:—Those that are interested in the salvation of sinners will read this with some interest. I was one night last summer walking past the Advent meeting-house, and as I was passing I heard a peculiar noise coming from within. I stood a little while and listened, and at intervals this curious sound could be heard. It sounded to me something like the bark of a dog. There was a man standing by, and I said to him, "Whatever in the world is that noise in there?" He laughingly replied that they were "Adventists, having a prayer-meeting." "Well," said I, "I don't see what on earth they should make that noise for." I thought at that time there was no need of shouting in a meeting-house to serve God. With that I passed on, thinking what curious people they were, and what fanatics. The next morning I went to my work, as usual, at the mill in Portsmouth, called the Kearsarge Mills. I was in the habit of going, now and then, to the blacksmith's close by, in connection with the mill. I had this morning occasion to go in. The blacksmith was himself an Adventist, though I did not know it, and there was also another man in the shop. So I began to tell them of this meeting house, and what awful noises I had heard, and what I thought about it. After I had got through with my long tirade about the noise, the blacksmith quite calmly and good-naturedly gave me to understand what the noise was. He said he was there, and the man who shouted so loud felt good, and that the Spirit of God had caused these strong emotions and loud noise. "But after all," I replied, "I don't see what use there was in shouting like that in a meeting." Now, thank God, I am ready and willing to shout out, Amen! Bless God! and exhort all the faithful to praise his name with a loud voice, as king David did. Little did I think that at that very place I should be baptized, become a partaker of the blessed promise, and become an heir of everlasting life.

Previous to this I began to think about myself, and made a resolution to give up all smoking and drinking, for I knew I could not serve God and do these things. So one day I determined to rid myself of these temptations. I gathered my pipes, tobacco, cigars, songs and song books, play books, and all the worthless literature and trash I had, and consigned them to the flames. Then I went to my room, knelt down, and offered myself to Christ, and begged, as the publican did, "Lord, be merciful to me a sinner." Then, how free I felt. How sweet was that hour. I then began to look about me to find a home. I went to several meetings, and at last to the Methodist. I had almost resolved to become a member. I asked them if they believed in the second coming of our dear Master. Some did, and others did not. I was not satisfied with that, so I turned my attention to the Adventists; and it came about in this way. The brother that I spoke to about the noise, got into a friendly discussion with me about these matters. He had invited me to witness a baptism, as I had not been to one in my life. So one beautiful Sabbath morning I went to see this ordinance administered. There was a young girl going to be baptized. The preacher opened by singing "Happy day"; and indeed it was a happy day to me, for I felt convinced that there was no other way to follow the example of our dear Redeemer, and the very next Sunday (Nov. 9th, 1873), I was baptized by Bro. Smith. Now I am rejoicing in God my Savior, for he hath made me heir of salvation. Now I earnestly request all not to be afraid to praise God with a loud voice, but be faithful and obedient, for you know not what results may follow.

I have now no desire for those things I have abandoned, but an earnest desire for the Word of God. How many people there are still holding on to these pernicious habits. Clear them out as I did, and ask God to help you, and he will. Dear ones that are undecided, decide now, just now, and all will be well.

Portsmouth, N. H.

Gems.

— A man has a poor opinion of himself who is not willing to seem what he is.

— The man who knows his own weakness is known to be strong.

— Temptations are a file which rub off much of the rust of our self-confidence.

— An investment in knowledge always pays the best interest.

— The fewer the words, the better the prayer.

— No thoroughly occupied man was ever yet very miserable.

— Talking is poor busines compared with doing.

— The more we find to do for Jesus, only brings us nearer to him; and the harder we work, brings us nearer the end.

— The lowest education that reaches self-control, is better than the highest that neglects it.

— True repentance has a doubtful aspect; it looks upon things past with a weeping eye; and upon the future with a watchful eye.

— A man of learning, who makes no use of what he knows, is like a cloud which gives no rain.

— He alone is a man who can resist the genius of the age, the love of fashion, with vigorous simplicity and modest courage.

— God has given different gifts to different ministers; but that kind of preaching is the best which aims at the great end of the gospel—the plucking of poor sinners as brands from the burning.

— How few of us give even the light of a glow-worm, much less of a star! It is of very little consequence how high we shine, the grand question is how bright we shine, and if we shed a light upon the sphere in which God has placed us.

QUARTERLY CONFERENCE REPORT.

The Third Quarterly Conference of the Western Division of the N. Y. State Conference met pursuant to notice with the Springwater Church, Friday evening, March 6th 1874. Conference convened for the transaction of business on Saturday at 10.30 A. M. Bro. W. J. Hobbs, President, in the chair. Prayer by Bro. R. H. Bateman. In the absence of the Secretary, Bro, A. P. Moore, Bro. R. H. Bateman, was chosen Secretary *pro tem.*

Devotional Committee, Brn. Halbridge, Morris, Withington, and Smith.

Owing to the short time given by the notice, the Conference was not fully represented from the various churches, and also on account of the illness of some of the brethren. There being no special business before the Conference, remarks were made by different brethren as regards the best ways and means for the promotion and advancement of the cause of Christ amongst us,—to prepare a people for the soon coming of the Lord. Adjourned to meet at the close of the afternoon service.

Conference met again pursuant to adjournment at four P. M. Bro. Hobbs in the chair. Some of the reports from the delegates of the various churches were cheering, while some others were not of as high a tone as might be desired.

Quarterly collections. East Shelby church sent in $4.00; the Dansville church $3.00.

Religious services were well attended, and the spirit of the Lord was with us in power. Adjourned to meet at the annual Conference. R. H. BATEMAN, *Sec. pro tem.*

ANTICIPATION.

MRS. CURRY.

There is a bliss to be enjoyed
By sinners saved through Jesus' grace;
A happiness all unalloyed,
Of meeting Jesus face to face.

To hear him speak, to be with him,
Oh joy divine! oh rapturous thought!
Worthy of songs of seraphim,
Yet sung by souls that Jesus bought.

And now that blissful hour draws nigh,
Soon shall we hear the Bridegroom's cry;
Soon shall the trump of God resound,
From shore to shore the world around.

HOME AND HEALTH.

RELATIONS OF WHISKY TO LABOR.

According to the internal revenue returns, the annual production of spirits from grain in the United States is over one hundred millions of gallons. At seventy drinks to the gallon this would furnish seven thousand millions of drinks. Divide this by forty millions, and you have an average of one hundred and seventy-five drinks per annum for each man, woman and child in the country. At an average price of five cents a drink this beverage costs the consumer $350,000,000, to say nothing of the increase of quantity (about twenty-five per cent.) by reducing in the process of compounding it. This article yields a revenue of $70,000,000 to the Government. It kills sixty thousand drunkards every year. These sixty thousand men, estimating their labor at $1 net per day each, takes from the wealth-producing labor of the country $18,000,000.

To produce this annual death crop requires an army of habitual drunkards, amounting to six hundred thousand men, as only ten per cent. of our drunkards die annually. Suppose this army engaged in preparing the death crop makes half time at labor, which is a high estimate, and the country loses by them $90,000,000 more of the wealth-producing labor of the country. Here is $108,000,000 dead loss. If we add to this the cost of the grain consumed in the manufacture of the spirits, and which may be considered worse than wasted, especially the portion that is not made into alcohol for manufacturing and medicinal purposes, and which amounts to about twenty millions of bushels, worth an average of at least $1 per bushel to the bread consumers, it will be seen that we have one hundred and twenty-eight millions of charges against the whisky trade.

But this is not all. We have already seen that the conversion of this large amount of breadstuffs into spirits costs the consumer at least two hundred and fifty millions, after it is put upon the market at one dollar a gallon, and before he drinks it over the bar. Here is a gross profit of two hundred and fifty per cent. upon an article universally admitted to be a damage to the interests of labor. If such a profit were taxed upon the staff of life, the whole community would rise in a burst of indignation which nothing could withstand. Bread riots, such as were never known in the history of England, France or the world, would be the immediate result. This article might easily stand an increased tax of one hundred per cent. without additional cost to the consumer.

The best authorities agree in admitting that seven-eighths of the crime, vagrancy and pauperism in this country may be traced directly to the use of spirits as a beverage. If this be true, then there must be charged up to the debit of the account, seven-eighths of the cost of building and maintaining our prisons, criminal courts, almshouses, houses of correction, county jails and orphan asylums. Calling these expenditures one hundred millions per annum, we have now a grand total annual debit chargeable to the whisky trade of five hundred and seventy-eight millions of dollars. If this view of the subject be correct, it is submitted that there should be no surprise exhibited at the crusade of the wives and daughters of the laborers of the west against this traffic.

This is a tax in double the amount of the expenses of the General Government, freely and voluntarily paid by the people of the United States in gratification of an acquired appetite. Is it not a little remarkable that more attention is not given to it by our political economists? The Granger movement has been organized to save an estimated annual unnecessary expenditure of one hundred millions in freights. This charge of seven hundred and fifty millions passes unnoticed. The politicians, both in and out of Congress, are endeavoring to give most respectful heed to the demonstrations of the Grangers. They are afraid to increase taxation by a single cent. They are devising ways and means to increase the tax-paying capacity of the country, and adding to the gross revenue without augmenting the rates. And yet, here is a constant sinking of the aggregated wealth of the nation by hundreds of millions annually through one single avenue, one line of traffic which does not appear to receive a passing thought. Such is the force of habit. —*National Republican.*

TO PUT AWAY FAULTS.

One day I was watching a great Newfoundland dog. He had been told by his master to fetch him a basket of tools that the gardener had left in the shed. The great dog went to obey his young master. He took hold of the basket with his mouth, but he could not lift it. What did he do? Give it up? No, never! One by one he took the things out of the basket and carried them to his master.

One by one! That is what we must try to do with our faults. Try and get rid of them one by one. Jesus knows how hard it is for you to do this, and so he has given you a word that will help you to do it, and that word is "To-day."

I will show you how. Take one fault—we will call it bad temper—and in the morning, when you get out of bed, ask God for Christ's sake to help you "to-day" to overcome that bad temper. Perhaps by and by something will begin to make you feel angry; then remember your prayer, and try and drive away the angry feeling, and say, "Not to-day."

If you have learned any bad, wicked words, like some poor children in the street who do not know any better, then ask God for Christ's sake to help you to-day; then, when you are tempted to do so, remember, Not to-day; I will not say wicked words to-day."

And do the same with all your faults. Take them one by one, and try for one whole day not to give way to them. It will come easier then.—*Guiding Star.*

A WORD TO MOTHERS.

Consider it your religious duty to take out door exercises without fail each day. Sweeping and trotting around the house will not take its place; the exhilaration of the open air and change of scene are absolutely necessary. Oh, I know all about Lucy's gown that is not finished, and Tommy's jacket and buttonless coat—thrown into your lap, as if to add the last ounce to the camel's back, still I say, up, and out. Is it not more important that your children in their tender years should not be left motherless, and that they should not be born to that feeble constitution of body which will blight every blessing? Let buttons and strings go. You will take hold of them with more vigor and patience when you return, bright and refreshed; and if every stitch is not finished at such a moment—and it is discouraging not to be able to sympathize in your best effort—still remember that "she who hath done what she could" is entitled to no mean praise. Your husband is undoubtedly the best of men, though there are malicious people who might answer that that was not saying much for him. Still, he would never, to the end of time, dream of what you are dying of. So accept my advice and take the matter in hand yourself.—*Dr. Dio Lewis.*

"BETTER TAKE A SHEEP TOO."

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly-hired man:

"Jonathan, I did not think to mention to to you when I hired you, that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said: "Father, will you give me a sheep if I will do without."

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded; and the result was, the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.

CHANGE OF CLOTHING.—It would be a great deal better to wear the entire winter suits through March, and even to the middle of April; and even then, until the first week in May, to make no change in the outer clothing, nor any in the inner garments, except in a less heavy woolen next to the skin; for it is only for the three hours embracing one o'clock in the afternoon that winter clothing is at all oppressive; while the very warmth of noonday makes the raw dampness of the morning and the late afternoon specially felt. All changes to lighter or cooler garments should be made at dressing in the morning; and if in any case the change leaves the body chilly, or if, soon after it is made, the weather changes to much cooler, by all means promptly, without half an hour's delay, resume the full winter dress. The old, the young, the invalid,—in short, all persons of feeble constitutions, of small vitality, should be especially careful to heed these suggestions.—*Hall's Journal of Health.*

GRAPES AS FOOD.—Men can live and work on grapes and bread. The peasantry of France, Spain, and Italy make many a satisfying meal in this way; and of the wholesomeness of the diet there can be no doubt. Medical men constantly recommend the use of grapes for their patients. Scarcely any plant can equal the vine as regards the beauty of its leaves and fruit. As a covering for bare walls and for affording shelter, it is a climber of the first rank. To sit under one's own vine, has in all ages been considered the acme of rural happiness—an emblem of peace, a symbol of plenty, and a picture of contentment. That pleasure, though perhaps not in all its fulness, may become the heritage of thousands in these temperate climes. Neither our latitude, longitude, nor leaden skies, nor erratic climate, forbid the growth of the grape-vine throughout the larger portion of the kingdom.—*Health Reformer.*

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$2.00 per year, payable in advance.

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POSTAGE.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 963. BOSTON, WEDNESDAY, APRIL 15, 1874. VOL. XXXIX.---NO. 2.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"WHO LOVED ME."

Three little sunbeams gilding all I see.
Three little chords, each full of melody.
Three little leaves, balm for my agony.

"WHO."

He loved me, the Father's only Son.
He gave himself, the precious, spotless One.
He shed his blood, and thus the work was done.

"LOVED."

He loved, not merely pitied. Here I rest.
Sorrow may come—I to his heart am pressed.
What should I fear while sheltered on his breast?

"ME."

Wonder of wonders, Jesus loved me—
A wretch—lost—ruined—sunk in misery.
He sought me—found me—raised me—set me free!

My soul, the order of the words approve:
Christ first—me last—nothing between but love.
Lord, keep me always down: Thyself, above!

Trusting to thee, not struggling restlessly,
So shall I daily gain the victory.
I—"yet not I, but Christ"—"who loved me!"

—*Ex.*

WATCHING FOR CHRIST'S COMING.

Being part of a recent address by Lord Polwarth, of Edinburgh.

A traveler was riding at early dawn of a cold spring morning across a wild Scotch moor. No living thing was visible, save the wild bird starting from the heather or the mossy swamp. Suddenly his ear caught the tender bleat of a lamb—sharp, clear, and intensely plaintive. Yet not a creature could be seen. A few steps more, and in a wet ditch he saw a mountain lamb all wet and shivering. Startled by the result of its own cry, at first it would have fled, but then drew near, as if conscious of its helpless, lost condition. The traveler, followed by his faithful horse, climbed down, lifted it up, and drying it with the long grass and heather, bore it in his arms. What heart could resist the claims of the helpless one? Certainly not the heart of a christian, who remembers that God careth for the least of his creatures. Wondering what to do with it, he went on, till, at some distance beneath a clump of fir trees, he saw the rest of the flock. There were many sheep browsing there, many skipping lambs, but where was the lambless mother? Yon must be her, gazing with all the keenness of her bright wild eye. The lamb was placed on the ground, and the traveler drew back to see her dart to her offspring, and watch her mother's gladness. Oh! joy of joys in restoration.

But how much more intense is the yearning of the heart of Christ over the lost and wandering. Jesus loves to restore. He came to seek and to save the lost—to bring the wandering nigh to God.

Behold upon the cross the Son of God making one all-sufficient sacrifice for sin. His death-cry declared it finished. And look from the cross to the throne. Yonder, at the right hand of the Father, sits he, who, having expiated our guilt, lives now to give repentance and remission of sins. Oh, how ready he is to welcome each weary wanderer that flees to him for refuge.

A company of eager hearers were once listening to a speaker, who dwelt on those words in the 4th chapter of John, descriptive of the Saviour, wearied with the journey sitting at the mouth of Jacob's well, yet not too weary to give rest to the sin-laden one who came thither. At the close of the meeting a poor woman paused, and holding out her hand to him, said, "I just wanted to tell you I have found Christ."

But a few days passed, and she was found dead in bed, with her Bible lying open on the table. She had supped on the words of Jesus, had lain down to rest, to wake up in his presence. She had gone to rest from all the world's weariness, her body to repose till Jesus wakes it at some future day. It was a brief biography—"I wanted to tell you that I had found Jesus."

Reader, can you, like that poor woman, say "I have found Christ?" Oh, the joy of the heart that has found him!—present peace, unmistakable rest and happiness. We read of one who went and sold all that he had for joy that he had found a better treasure. One there was—Saul of Tarsus—who in the ardour of his religious zeal, in the devotion of his energies, and in the blamelessness of his conduct, according to his religion, could not be surpassed. His fellow-men were proud of him, his own heart found satisfaction in his integrity and fervour, but only for a time, for he got such a sight of the superlative excellency of the righteousness of Christ that thenceforward he counted all that had been gain to him in the past but loss. So dazzling was the splendor of that robe, that he cast away his own that he might win Christ and be found in him, not having his own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith. Thenceforth his wish was to win Christ—not merely to have his righteousness imputed to him; that he had the moment he trusted Jesus; in that alone, as the only righteousness sufficient to meet the claims of the holy law, he gloried. In him he stood complete. But the blessing was not exhausted. His whole heart longed to win, or, as it is also expressed, apprehend Christ. Paul knew that in Jesus all fulness dwells—that, in the loving purpose of God, every want of the sinner had been taken into account, and fully as well as freely provided for. Whether it were forgiveness, reconciliation, peace, restoration, deliverance from the power of sin, entire satisfaction of heart, no matter what, in Christ all fulness dwells. There are some even of those who trust Jesus who are often weary for lack of trusting more. They would indeed say, for lack of doing better, and living better, but they forget that the life of holiness, of beneficence, and usefulness must flag whenever the root of faith fails. The connection between works and faith is so close that the one discovers, O how quickly, the state of the other. Where the fruit vanishes, withers, languishes, there is but too sure evidence that the root is failing.

The heart that knows best its own corruption and emptiness, and that looks away from self to him in whom all fulness dwells, is already rich in him, and, living on him for everything, will abound in inward peace and joy, and in blessing unto others. Once realize that Christ is ours, who shall limit the amount of blessing open to every child of God? Paul's prayer for the Ephesian christians was that God would "grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." He asked and expected that God would grant them this, and it became them for whom he prayed to be ready and willing to receive so vast a blessing. All that God has given us in Christ Jesus it is our privilege, through the teaching of the Holy Ghost and of the Word, to discover, and, discovering through faith, to appropriate or win.

It will be a step onward if, as restored wanderers, we seek to win, and not only to win, but to *work* for Christ. How ardently Paul was led to work for Jesus we all know. All the love of that burning heart, all the energy of that resolute spirit, all the strength of that body, all the talents, all the eloquence; everything was laid on the altar, and Paul was manifestly a living sacrifice. For Christ, for precious souls, he never ceased to toil. Whether he were preaching to the multitudes, arguing with sceptics, conversing with individuals, on shore or on sea, a captive or free, an honored teacher writing his epistles, or a lowly workman toiling with his hands for a livelihood, always, and in all things, he served the Lord Jesus.

Fellow-christians! is there no need to work for Jesus now? Are not the fields already white unto the harvest at home and abroad? Workers, oh for workers! is the cry of the mission field. Yonder are the needy multitudes, and, as a converted heathen said, "where there are men, missionaries are bound to go." Where are the missionaries? Is there no response from among the happy freedmen of Christ? Shall soldiers volunteer to go and die for their country, and are not christians ready to go and preach the gospel? There is need for every christian who cannot go abroad to work at home; but shall we not think of his eye of pity resting on the vast harvest-fields of China, Africa, India, Central Asia, Japan, and other fields as he sees them ripe unto the harvest, and shall we not cry to him for laborers? O for men of all classes, and all trades and professions, willing to consecrate their special gifts to his service.

But if the Master call us to work for him, he will come to gather in the fruit of that work. To every worker in his great harvest-fied, to every believer, he has given the command—*Watch.* All that was written in Moses, the law, and the prophets concerning our Lord's first coming we look back on as fulfilled. One by one they came to pass. All he accomplished for us and did while on earth, is now for us matter of precious contemplation. But this word of our Master's, calls every heart to expectation. Over and over again has he told us to watch for his second coming. By direct injunction, by striking parables, by bright prospects, by most solemn warnings, he enjoins us to watch and be ready. No subject is more fully illustrated, no thought more pressed home to our hearts, than the reality, the suddenness, the certainty of our Lord's second coming.

The world slumbers on: men do not, will not, do not wish to realize that he is coming; that any day or hour the cry may arise, "Behold the Bridegroom cometh." When they shall say, "Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that day shall overtake you as a thief." Believers, ye are called "children of light and children of the day"—that is, those who have been illuminated, and now live and walk in the light of the living God, and just because ye are so, *Watch.* "Therefore, let us not sleep as do others, but let us watch and be sober.

The expectation of Christ's return to the earth is meant to be keen, real, constant; sufficiently so to keep us on the alert, and to prevent us at any time being overcharged with either the cares, the business, or the pleasures of this life.

Our love should be longing for the coming of the Bridegroom. The servants of the great King should be working in expectation of his advent—no talent hidden, no unbelief or distrust of his gracious character freezing up the powers, which should be put forth with grateful, hearty earnestness, that at his coming he may receive his own with blessed increase. What encouragement there is in the prospect of his appearing for every heart, which, sympathizing with Jesus, seeks to minister in lowly actions of love to his tried, suffering saints.

When He comes, not one cup of cold water given in his name will be forgotton by him. Shall not the thought of his appearing stimulate every one of us? The lamps that were growing dim, shall they not be trimmed? The hearts that were growing weary, shall they not revive? The faithful workers will work more earnestly just because they hear the sound of his chariot wheels. A little while, and he that shall come will come, and will not tarry.

Think of the joy of the Son of God when he shall receive the reward of all his travail, and over the countless assembled multitudes of the redeemed and sanctified, shall rejoice as the Bridegroom over his Bride. The day is drawing nearer in which it shall be said, "The marriage of the Lamb is come, and his wife hath made herself ready. Rev. 19: 7.—*Signs of our Times.*

TRUTH SOUGHT FOR ON THE 1260, 1290, 1335 DAYS OF DAN. 1, 2.

LET OUR MOTTO BE PROV. 2: 1-9.

It was under the most solemn and impressive *oath* that the Lord pointed to the particular *national event* from which to measure, with the 1335 years, to the time when Daniel was to stand in his lot. Now shall we not greatly dishonor God, if we doubt in the least that he will let us know by historic records, or by some means, *what that very important event was, and when it transpired*, so that we who live in the time of the end may be enabled to measure from it understandingly? Can we for a moment entertain the idea that the Lord has given this time measurement under such wonderful circumstances never to be understood? What a thought! And yet, thus far, we have not a good understanding of this revealed time, and the general complaint of lay members is that our teachers do not agree on time. And on this account the cause is injured, and the good influence of the Lord's authoritative time is measurably lost, and we left in doubt not knowing whose theory to believe.

These things ought not so to be. Think you that the Lord is well pleased with such a condition of things? Has he not truly said that "the *wise shall understand*?" and did he not give this measurement of time to Daniel for our special benefit? And are there no wise ones among our watchmen who can give us the true time? Not the particular day, or even year in which *Jesus will appear*, but the year from which to measure, with the 1335 years, *to Daniel's allotment*. Is it certain that Daniel will obtain his destined lot immediately on the appearing of Jesus, or will not the time that the saints occupy the sea of glass—Isaiah's chambers—intervene between Christ's coming and the allotment of Daniel, and the "blessed" "waiting" ones? (Dan. 12: 12). Have we as earnestly "set" our "face unto the Lord God, to seek by prayer and supplications" &c., as this important cause requires? (Dan. 9: 3-19). Would it not be well for all who desire to know the truth concerning this interesting time measurement, to follow Daniel's example as above referred to in this case, and pray most fervently, first, that the truth concerning this time may be obtained; and second, that there may be a general agreement among all who publish and proclaim it?

Dear Editors of the *Crisis*, and associates in its interests, will you please do the very best you can to bring this about? And by the help of the Lord give us as good an understanding as possible of the time when Daniel will stand in his lot.

To our beloved brethren scattered abroad who have light on the subject of time, we would say, Please do not let the influence of this important and perhaps most profitable message from God be entirely lost. Is not this one of the right divisions of the "word of truth," as named by our Editor, for our time? Because we have been disappointed a few times, let not our heart fail; but let us in perfect meekness and submission to the Lord's will, look to him for further help, and carefully search for truth without the least selfish motive or fear of reproach, and present the truth quietly to our Editors, as we understand it, and fully submit the case to them, to correct all they consider incorrect, we making no complaint of them, but rather unite in asking our Heavenly Father to give them wisdom to reject all error, and reserve the important, and appropriate truth only.

We wish not to be understood by the foregoing, that there are none that understand, or that have light on prophetic time, for there is light in some degree, but in our opinion far too little advocated and noticed to accomplish the object designed by the Author and Giver of it. This is the Lord's message to the church and world, to notify us to prepare for the judgment, and will he not hold his servants responsible for its faithful delivery? May he enable every one of his servants that he has called to this work, to faithfully discharge their duty in his fear, is our most earnest prayer.

The "mourning," fasting, and humiliation by Daniel in obtaining this message (Dan. 10) and the great and wonderful work of God's messengers in giving it to him, shows plainly the great importance and necessity of our improving it as God would have us, that is, to his glory and the best good of his church and the world.

Our object in this, is to "stir up the pure mind" of God's dear children "by way of remembrance," and to new activity and engagedness in this good work, that the church may be fully prepared to meet the Lord, and that the world may be faithfully warned once more that the "vision" is about to "speak and not lie." That there is light to be obtained on this subject on which we may all rely with safety, and in which we may all unite and agree, is evident; and if the truth be found, and all rally and sustain it, then there will be a permanent agreement that cannot be broken nor gainsayed by all the world combined. INQUIRER FOR TRUTH.

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?---No. 1.

J. S. WHITE.

This question can be answered by the testimony of the Lord through the Holy Ghost, only. The first testimony I will notice is in the first chapter of John. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us." vs. 1-3, 14.

If there were nothing more in the Bible on this subject, it would seem that that class of people, who hear Christ gladly, could answer this question at once. There have been persons who have labored hard to show that this statement of John is not to be taken as it reads, or to show that what is plainly on the face of it is not true. They say that the "Word" is to be taken for the purpose or speech, etc., of God. They say that *Logos*, translated "Word," is never used as the *name* of a *thing*. Suppose this to be true, it is used as the name of a *person*. The "Word," in the text, must mean some person, for it is affirmed that "the Word *was* GOD." If this means God the Father, then it is the name by which John called him; and if it means Christ, the Son of God, then it is the name by which John called Christ, in the same sense that God's Son was called Jesus.

John says, "This *name* is called the Word [in the Greek, *Logos*] of God." Rev. 19: 13. Here we have it positively stated by the same John that Christ's name is "the Word of God"; so that, if *logos* is not the name of a thing, it is the name of a person, and that person is Christ, the Son of God.

One writer has said that the term "him," in verses 3 and 4, from the Greek *autou*, or *hautou*, should not be taken as a personal pronoun in the masculine gender, but as the neuter pronoun "it." The term *autou* is not in these verses; and *hautou* is not in the Greek. *Autou*, in the Greek, does not have the *h* sound. But suppose it had been *autou* in these verses; it would not follow that it should be taken for the neuter gender, for it is used in the masculine. This word *autou* is in verses 12, 21, 25, 29, 31, 32, 33, and in every instance in the masculine gender. Let the reader put *it* in the place of *him* in these verses, and he will find himself in the condition of those who put *it* in the place of *him* in verses 3 and 4. In ver. 3, the word for "him" is *autau*, and in ver. 4 it is *auto*, *o* long. The difference is because they are in different cases. These words are in the masculine gender.

Our translators did not make such a grammatical blunder, as to put "it" in the place of "him" in verses 3 and 4, having *logos* for its antecedent, who John says "was God." We might have presented to us the whole Unitarian argument on the first chapter of John, which is only an effort to show that Christ had no pre-existence as a being, and that he was no more than a very good man, through whom God worked while he was in the world. Probably Mr. Abbot, of Cambridge, is as candid a man as there is among that class. He and Mr. Morton, to whom reference has been made, admit that *logos* is a *name* which John gave to God, or by which he called God; and that *logos* was personified, and spoken of as a person. If so, then the pronoun referring to *logos* should not be in the neuter, but in masculine gender, as it is in vers. 3 and 4 in our version of the Bible. The Unitarians seem to think that if they can set John's definition of *logos* and the seventh verse in the fifth chapter of his letter one side, the doctrine of the pre-existence of Christ has no foundation to stand upon.

It is a remarkable fact, that when a person undertakes to support a wrong theory from the Bible, his first and great effort is to show that some portions of our version should not be there, and that other portions should be corrected. Prof. Goussen says of some men: "If they do not wish . . . to take God from the Holy Bible, they at least wish to correct God *in* the Bible. Which of the two is most outrageous it would be difficult to say."

In the tenth verse John says,—"He was in the world, and the world was made by him, and the world knew him not." Should the words "he" and "him" in this verse be put in the neuter and read—*it* was in the world, and the world was made by *it*, and the world knew *it* not? If the word "him" in verses 3 and 4 should read "it," then it should so read in this verse, and so all the way through John.

"And the Word was made flesh." v. 14. Did Jesus' speech or purpose become flesh? Would not the objector rather say that God's speech or purpose *produced* flesh? But John says, "The Word *became* flesh." Who was the Word? "The Word was with God, and the Word was God. The same was in the beginning with God." If John meant by these statements, as some claim, that God in the beginning had speech, or utterance, or purpose, etc., and nothing more, it would be equivalent to saying that in the beginning *God was alive.* John did not commence his gospel by giving a history of God the Father, but of the Father's Son. He goes back in his history before anything was made. John's theme was the history of God the Father's Son. He tells us by what name he was called. "His name is called, The Word of God."

CHRIST OUR PASSOVER.

M. R. STEELE.

Among all the anniversary seasons, there is one of paramount importance to all nations—the feast of the *Passover.* Then the Jews commemorate the exodus from Egypt, and the protection of the Hebrews, through the sprinkling of blood on the door posts, from the destroying angel, when the first-born of Egypt were smitten.

In all centuries the christian church has commemorated the salvation of sinners from a worse than Egyptian bondage, through the death of God's first-born, the spotless Lamb. Let us consider the type and the antitype.

The Lord God of Israel had visited many terrible plagues on the Egyptians; still Pharaoh's heart was hardened, that he would not let Israel go. Last of all, God laid his hand heavily on every Egyptian family, from the king on his throne, down to the captive in the dungeon. In every house there was one slain, and all the first-born of cattle. The Hebrews were commanded to take a lamb or kid, a male of the first year, without blemish, to slay it on the fourteenth day of Abib, the first month of their year, and to strike the blood on the lintel and side-posts at the entrance of every dwelling. "*And when I see the blood*, I will *pass over* you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt. And this day will be unto you for a memorial. . . . throughout your generations. Ex. 12: 13, 14. Thus were the Hebrews taught that they, as well as the Egyptians, were sinners, and that their freedom was bought with the price of innocent blood. The lamb was to be roasted and eaten with bitter herbs and unleavened bread, the emblems of penitence and sincerity. But it was impossible that the blood of animals should atone for sin. It typified the blood of the Messiah of whom Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Deut. 18: 15.

Centuries passed. The Hebrews were settled in the Promised Land,—were repeatedly chastised and carried captive for their sins, and restored on repentance. And still the blood of animals flowed in sacrifice, the voice of prayer ascended to the God of Abraham, the story of the great exodus was read to the people, and told at every fireside, and the prophets still foretold more and more clearly, the character of the Messiah, and the time of his advent, to put away sin by the sacrifice of himself. Heb. 9: 26. In the fulness of time he came. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "He came unto his own, and his own received him not." Their own wicked hands delivered him to be crucified and slain, on the very day when they ate the paschal lamb, the fourteenth of Abib. A careful comparison of the Old and New Testaments shows the exact fulfillment of the various types and sacrifices in the great Antitype and Sacrifice, *Jesus Christ.* "Behold the Lamb of God, who taketh away (like the scape-goat) the sin of the world." According to the christian computation, "Good Friday," the anniversary of our Lord's crucifixion, falls, this year, on the 4th day of April, differing but a few days from the Jewish reckoning.

Let us reverently, humbly, gratefully, meditate on the Lamb slain, the blood shed, the inestimable price paid for our redemption—the "precious blood of Christ." He ate the feast of the passover with his disciples; using wine three times according to custom; and with the third cup, after supper the cup of blessing, he instituted his own memorial supper, to be observed through all time "until he come." This was on the eve of the fourteenth of Abib, the day on which he suffered death, the Jewish day, beginning at sunset. "It is a night to be observed much unto the Lord."

"Christ, our Passover, is sacrificed for us; therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

As the bodies of beasts, whose blood was offered in sacrifice, were burned outside the camp, so Jesus suffered outside the gate of Jerusalem, that he might sanctify the people with his own blood. Let us go forth therefore unto him without the camp, bearing his reproach.

"Here let our hearts begin to melt,
While we his death record;
And, with our joy for pardoned guilt,
Mourn that we pierced the Lord."

Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Sinners, hear your Savior in his agony—"My soul is exceeding sorrowful, even unto death!" Is it nothing to you, all ye "that pass by? Behold! see if there be any sorrow like unto his sorrow." I am the good shepherd who giveth his life for the sheep. "*Whosoever* believeth on him shall have eternal life." "He that believeth not the Son of God, *the wrath of God* abideth on him." "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." If the blood of the Lamb of God be not sprinkled on you, the destroying angel will cut you down. You are "condemned already." "Behold! he cometh with clouds, and every eye shall see him." He comes to judge the world in righteousness.

"Fly to the Savior! Make the Judge your friend;
Lest, like a lion, his last vengeance tear
Your trembling souls, and no deliverer near!"

"FOLLOW AFTER CHARITY."

Seek after and possess love, and endeavor to show it. This we think will cover the Apostle's meaning.

Is this important? Should we have charity, and should we exemplify it? How can we know that we are christians or show that we are by anything else, or in any other way? How can I know that I have been begotten by the Holy Spirit, but by my love for my brother? And how can I show my brother that I am thus begotten, but by manifesting my love for him? Is it not true that by our love we test ourselves, and are tested by others? If love is the fulfilling of the law, then all the law is fulfilled by love, and in no other way. There may be acts of kindness without love, but the law is not fulfilled in these. The love must be in the heart, or the acts will be hypocritical.

To love is not natural. Love is not of us, but of God. It is easy to hate; it is hard to love—to love those who do not love us—those who treat us unkindly and injure us. Must we not, then, *make an effort* to love? and must we not *by our acts* show that we do love? Has it not been our experience in the christian life, that we lack in charity? And have we not failed in this more than in anything else? Have we not many times had to resist the temptation to turn away from and discard those who did not please us, or in whom we saw some fault, error or sin? Have we not found it hard to love like Jesus many who have come in our way? and some, even, with whom we have associated? Have we not, again and again, for some word spoken against us by an individual, been ready to cast him out of our sight, and say, "I will have no more to do with him?" In a word, have we not all been tempted to hate a brother or sister who in some way had fallen below the standard of right, or injured us by word or act? Have we not had to try to "follow after charity" in order to follow Christ in loving the fallen and lost? Then, too, have we not had to do this to show to God and men that our profession was not a false one? And again, have we not ofttimes given others cause to doubt our love to God and men, by our unloving words and unkind acts towards our brother or sister? and also the world? Who will believe us to be christians if we violate the command of God by "speaking evil one of another?" Who will credit our testimony that we are perfect in Christ, when we do not manifest his love toward all men? He that is not perfect in love is not perfect at all. It is in vain that we talk of perfection, if in our hearts we do not love all and forgive all of all things. Christ showed himself to be perfect by his last words: "Father, forgive them." And Stephen, also, showed that he was filled with the Spirit of Christ, and perfect in love, by his dying prayer: "Lay not this sin to their charge."

No one can live without sin until he has "followed after charity" and obtained that love which "thinketh no evil" of his brother, and can "bear all things" from him, and "hope all things" for him. He that loves God will love his brother; not partially, but fully. Not with a show of love and half a heart, but as God loves, will he love. Without dissembling will be his love who loves God.

Our motto now should be—"Like Jesus." And this likeness attained, all our inclinations to hatred, variances, wrath, strife, envyings, will be gone. Like him, and we shall be unselfish, unambitious, unworldly. Like him, and we shall not seek position, authority or to control. Like him, and we shall not desire to lead, guide or direct. Like him, and we shall not seek the praise of each other, nor of the world. Like him, and we shall not want to be conspicuous among our brethren nor in the world. Like him, and we shall not love the world, nor the things that are in the world; nor shall we make merchandise of the Gospel of Christ. Like him, and we shall not sound a trumpet in regard to what we do or say. Like him, and we shall suffer all reproach meekly, and commit all to God for judgment. Like him, and we shall "love with pure hearts fervently," and forgive all as we would be forgiven. Let us "follow after charity." I. I. LESLIE.

WATCH.---Mark 13: 32-37.

Thrice repeated in this passage is the command "to watch." To watch for what? There are those who answer, "For death." There is a sense, indeed, in which we may fulfil this command, by being always stirred up to the faithful use of our time and talents before that night cometh. But this is not what our Lord is talking about in this chapter. He is speaking of great and world-wide events, affecting the future of Jerusalem, and the Gentiles, and all mankind. There is no sense in which he could speak of the rising of nation against nation, or kingdom against kingdom, of the publishing of the gospel among all nations, of the darkening of sun and moon, of the shaking of the powers of the heavens, as precursors of every man's death. To limit this solemn warning to that crisis individual to you and to me, the coming of Christ to receive us at death, is a wicked trifling with the words of him who says, in this connection, "Heaven and earth shall pass away, but my words shall not pass away." No, it is of that grand approaching consummation, the return of Jesus from the heavens into which he has gone, that the whole church, that you and I, are commanded to watch and to wait for. And no weakening process or interpretation, which ignores this true and proper intent of the passage, however pious its garb, can excuse any one of us from that solemn duty, nor relieve itself from the sin of handling the word of God deceitfully.

And yet, we grieve to say, a large portion of christians have ceased to take any interest in that event, or to regard the discussion of it as of any very practical importance. While some look forward with proper concern to the hour of death; while they take great interest in the conflict which is going on between the church and the world, and watch and pray for the day of her triumph, they do not watch for the personal return of the Son of man from heaven as Paul tells us the Thessalonians did after they were turned from idols.

And this because they do not see that the coming of Christ is intimately connected with that triumph of his kingdom for which they wait. Like the disciples before the crucifixion, who did not understand, when Jesus explained to them that he must needs go up to Jerusalem, and suffer, and be killed, and rise again the third day, so our modern disciples do not understand the "needs be" of Christ's second coming. The first disciples did not see but that the personal presence of Jesus on earth, and in the flesh, was all that was needed to insure the triumph of his kingdom. So now christians do not see that anything more is needed than the presence and powerful working of the Spirit, whom Jesus sent to take his place during his absence. They think it a sort of slur on him and his appointed agent, to imagine that every needed provision for success has not been made.

Peter said, when Jesus told him of what was to befall him, "Be it far from thee, Lord." And yet Jesus administered to him the severest possible rebuke. It was the vital truth of his gospel that he must needs suffer before he should enter into his glory. And now again he has told us that, notwithstanding the blessed provision he has made for the church's comfort and enlargement in the gift of the Holy Spirit, he must come again to relieve her of her present suffering and disadvantage in a world that knows him not; he must come to wrest the sceptre of the world from the ruler of its darkness, and bestow upon us the promised inheritance. And it is criminal blindness and shameful disloyalty in us to adopt any view which contradicts the "needs be" of his second coming, or substitutes any present blessing, or expected triumph, for that blessed hope of which Paul speaks, the glorious appearing of the great God and our Savior Jesus Christ.—*Prophetic Times.*

UNCONSCIOUS PUNISHMENT.

FRANK BURR.

An argument is sometimes attempted against the Bible doctrine of the destruction of the wicked, by the idea that there is no punishment unless there is consciousness. As, for instance, it is asserted that you cannot punish that which does not feel, so a state of absolute death cannot be a punishment, as there is no feeling. And as everlasting punishment is a Bible doctrine, there must be also everlasting consciousness in order to the everlasting punishment.

If this be a true position, then all punishment must be subject to the same rule of consciousness. Let the rule be fully understood. It is, that there must be continual consciousness on the part of the condemned one, in order that the condemnation be a punishment to him.

To test the rule, let us suppose that a criminal according to the laws of this world be sentenced to fifteen years imprisonment. He is remanded from court to prison, and spends the time of his sentence in days and nights, but at the apparent end of his term he is told that his sentence is only two thirds expired, because one third of his time has been spent in *unconscious sleep*, and therefore cannot be counted in the time of his sentence, because it was no punishment. He is told that during the hours of sleep he was unconscious of being in a prison; that a palace would have been all the same to him for the portion of time thus spent, and therefore he has had only ten years of punishment instead of fifteen, and he cannot be permitted to leave yet. Who does not see that this would be a perversion of justice and law. There was no mention made in the sentence, of consciousness, or unconsciousness, but only imprisonment. And in the case of God's law the condition mentioned in the penalty is that of death, and to have the punishment everlasting, it is only necessary that the condition be occupied everlastingly.

There is no more necessity for consciousness in this condemnation than in the case of the criminal before referred to. In fact the law of God requires *unconsciousness* in order to its full execution, otherwise death, which is the penalty would not be inflicted. And as any release from a state of actual death at any time during eternity would be a release from the penalty, so continual absence of life, which is a state of perfect unconsciousness is absolutely essential in order to everlasting punishment with death.

Thus we see that the attempt to refute the Bible doctrine of destruction to the wicked by such an argument as the one here stated, is in vain. And it is not necessary that God shall keep the particles that constitute the bodies of wicked men in their human form forever, in order that the men may exist like mummies under death, but they may be reduced to "ashes" as the Scriptures declare, and remain thus forever, seeing that no life is ever to be given to them again.

BENEVOLENCE.—A benevolent man is a happy man; he cannot be otherwise, for it is a universal law of nature to be made happy by making others so. Those evil passions, such as envy, hatred, malice, pride and such like, do not exist in the heart of a benevolent man. These malign passions are found within the heart of the selfish man, which lead him to deception, fraud, murder, or crimes of the most heinous nature.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 15, 1874.

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary*.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16: 3.

Let us turn to Matt. 24 and read: "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

It will be noticed that this conversation of the Savior with his disciples was while "he sat upon the mount of Olives." We think the form of the questions asked implies that the disciples had in their minds one great, leading thought, which was this: Master, when shall you come again, "and what shall be the *sign* of thy coming, and of the end of the world," or age! He had told them he was going away, and would come again. It was very natural that they should ask him when he would return, and what sign would precede his coming. When they asked their questions, it is evident they had no idea how long the Savior would be away from the world before his return. Hence he commences his answer to their inquiries as follows: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

This statement affords positive evidence that many will come in his name, saying, "I am Christ," before his return. This announcement carries us far beyond the destruction of Jerusalem.

The first and only false Christ, of whom we have any record, that appeared before the destruction of Jerusalem, was one Caziba. But *one* cannot be said to be *many*. The next one was in A. D. 434, one Moses Cretenses. Between this one in 434 and 1682, some twenty-two others appeared. And just before the Savior's coming, we may expect a revival of false Christs, as we now find them among Spiritualists. As many false Christs have already appeared, so far as this sign is concerned, we see no reason why the Savior may not come at any time.

He next says: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Then it is settled that the Savior will not return till after there have been "wars and rumors of wars," and nation has arisen against nation, and kingdom "against kingdom;" consequently, he could not return till after the Roman Empire should be broken up into its varied fragments, as declared by the prophet Daniel. For when Jesus spoke, the Roman Empire held sway over almost the entire known world. At the time of the birth of Christ, "There went out a decree from Cæsar Augustus, that all the world should be taken." Luke 2: 1. He would not have issued such a decree if his power had not at that time been thus extensive. The Roman Empire remained undivided till the last five years of the fourth century, when it was separated into the eastern and western divisions between Honorius and Arcadius. Previous to this time, kingdom could not rise against kingdom, nor nation against nation. In the fifth and sixth centuries, the Empire was finally broken up into ten parts, and after that, there "were wars, and rumors of wars," nation rose against nation, and "kingdom against kingdom."

In connection with the strife among the nations and kingdoms, there were to "be famines, and pestilences, and earthquakes, in divers places." By famine and sword, 580,000 Jews were destroyed between A. D. 96 and 180. In 310, 40,000 perished in England. There was a terrible famine in Italy in 370, when parents ate their own children. In England there were severe famines in 679, 739, 823, and 954. There was a terrible one in Europe in 1016. In 1352 a famine in China carried off some 900,000. Many others might be named. During the same period, pestilences also did terrible work. In A. D. 78, a pestilence in Rome destroyed 10,000 daily. In 167 and 187, it appeared again with ravages. In 430, the plague in Britain raged so terribly that the living were scarcely sufficient to bury the dead. In 538 a dreadful plague commenced in Europe, and spread throughout Asia, continuing several years. In 590, the plague killed 10,000 daily in Turkey. In 717, 300,000 died of plague in Constantinople, and in 746,200,000 more. In 772, at Chichester, England, an epidemic disease destroyed 34,000. In 954, 40,000 died of pestilence in Scotland. In 1077, so many died in Constantinople, that the living were unable to bury them. In 1124, one third of the people died of plague in England. In 1345, 50,000 died in London, of plague and famine; in Norwich, 50,000; in Venice, 100,000; and in Eastern nations, 20,000,000. It was called the "*black death*."

Besides these, the Savior said there would be "earthquakes in divers places." In A. D. 79, the cities of Herculaneum and Pompeii were destroyed and buried by an earthquake and an eruption of Mount Vesuvius. In 107, four cities in Asia, two in Greece, and two in Galatia were destroyed. Antioch was destroyed in 114. In 357, one hundred and fifty cities and towns were damaged in Asia, Pontus and Macedonia. In 558, the edifices of Constantinople were destroyed, and thousands of people. In Africa many cities were overturned in 560. In 742, more than five hundred cities were destroyed in Asia, including a terrible loss of life. In 936, Constantinople was overturned, and all Greece shaken. In 1137, Catania, in Sicily, had a terrible earthquake, when 15,000 were buried in the ruins. In 1186, at Calabria, a city with all its inhabitants, were overwhelmed in the Adriatic Sea. In 1456, 40,000 persons perished by an earthquake. In 1662, 300,000 persons perished in Pekin alone. Many others might be specified, accomplishing similar results.

After these should occur "in divers places," the Savior said: "All these are the beginning of sorrows," as though the saints would experience something worse than these occasional and terrible calamities. The end would then be some distance in the future; and other events must transpire, before his children could reasonably look for his coming.

M. G.

GREAT PRESENTIMENTS.

God never brings great changes in human associations and experiences without first giving a notification that such a change is approaching. Such notices are given by prophetic revelations, promonitions of the Spirit, or providential manifestations, or by all combined. God did not send the flood upon the Antedeluvians until they had been warned by Noah, and received impressions or presentiments by the Spirit of coming danger. The angels found the Sodomites in a fevered excitement, ready to break out in lawless demonstrations, because they had been forewarned of coming calamities. The world was profoundly impressed, at the first advent of Christ, that some great change affecting the status of humanity was about to take place. The Jewish nation, prior to the destruction of Jerusalem, professed to believe that God had covenanted to protect them, and that their defence was sure; but with that profession on their lips they manifested fearful forebodings of coming desolations.

Is it not a fact that this generation is universally and profoundly impressed that some great change will soon be experienced in this world, affecting a radical revolution? We are confident that such a presentiment, exceeding any which has affected our race, now exists. This impression is variously interpreted. Some understand it as indicating political change, others a religious, while still others say the physical world is to be radically changed; and all agree that a great revolution is imminent. Such an impression, no matter by what means it is produced, necessarily results in an excited, unsettled state of society. Each class understand that they must rise or fall in the coming struggle, so that each nation strains every nerve to strengthen its arm of conquest and defense, and each church will compass sea and land to proselyte the millions to its faith, so as to gain the victory at the grand crisis.

Such a presentiment evidently pervades the Christian world to-day. The Greek church confidently asserts that God has decreed that her faith and communion shall be received and celebrated at every sacred altar, and that the time has come for its accomplishment. The Roman church is electrified in every member, from the Pope to the most ignorant layman, with the idea that the time has come for her, by divine aid, to seize the reins of universal, political, and ecclesiastical government on the earth. The Protestant church is moved by the same idea, viz., that the Gospel gives to it the unfailing promise that it shall immediately triumph over all opposition, and rule the world, politically and religiously, by its baptized members. These hopes and aspirations in all these classes are alloyed with terrible fears of a bloody conflict in the accomplishment of the expected revolution. Their hopes are proclaimed in their pulpits and publications, while their fears are manifested by the kind and degree of preparation they are making to inaugurate their expected "golden age."

The Jewish church typically manifested the same principles and experience at the first advent of Christ. They cherished the hope that God had predetermined that they at that time should take the rulership of the world, and would divinely assist them in subjugating their enemies to that Heaven appointed government.

The Mohammetans also understand that a turning point in their history has come, which is producing among them uncommon efforts in India, Central Asia and Persia, to convert men to their faith. The Sultan is also making great efforts to strengthen his army and navy to withstand the anticipated storm. It is reported that a general impression prevails in China, that their present imperial government is about to be overthrown, and a "coming man" to establish a more perfect government, and that this has caused the recent bloody rebellion. The Japanese are also laboring under a presentiment that a great revolution in their oriental government is soon to take place, which has caused recent efforts to overthrow their ruling dynasty. The Republicans, as a political class, are everywhere stimulated by the same bright hope, that the time has come for the old monarchical governments to give place to free republics. The Communists are affiliating with the various labor unions, because they are impressed with the idea that the time has come for the laboring classes to arise and demand that capital be more equally distributed, and that employers submit to the demand of laborers. The capitalists all see that they must immediately heap together their treasures, so as to combine and increase their power to withstand the coming war upon the rich. Spiritualists confidently predict that the dead are about to gloriously triumph over God, his church, and the holy angels. Scientists tell us that the earthly machine is getting out of gear, and that its friction and jar indicates an immediate physical rupture, which must terminate the life of all who remain upon the earth.

What meaneth this world-wide presentiment of approaching change? Do all things continue as they were? Are all men mistaken, or are all feeling the premonitory vibrations of earth's last shaking? We believe it is God's merciful voice of forewarning that gives these fearful forebodings, and Satan's false hopes which inspire men with bright future prospects in the midst of the curse.

The Spirit which preached to the inhabitants of the Old world of coming judgment, while Noah was preparing the ark, we believe is now giving this great presentiment to all classes and nations, that some marked change is about to come over the present world. It is the indistinct sound of an approaching tempest, the premonitory rumbling of a destructive earthquake. It is the voice of God to the inhabitants of a perishing world,—the message of an angel flying in the midst of heaven sounding the thrilling note of hastening judgment.

This is indeed an age of unparalelled excitement upon this one universal question,—What great events will the immediate future develop? Men attempt to comprehend and explain it, but they manifest a lack of knowledge, by a great variety of conclusions; but God, we think, has himself spoken through his Word and Spirit, testifying that the gospel is about to end, Christ to appear a second time, the dead to be raised, the last judgment to set, the wicked destroyed, and the eternal kingdom of God established under the whole heavens.

Wonderful events! Grand consummation of Jehovah's redemptive plan! O Spirit Divine, come and thrill our world still more mightily with this Heaven-sent premonition of coming wonders! Let the shadows of earth's last twilight deepen the gloom of fearful hearts, until the seeming brightness of a faded world shall have disappeared! Tear away the false hopes of a deluded generation, so that honest hearts may speedily find shelter in the Cleft Rock! O, thou wonderful Jesus, hear the plaintive cry of thy almost despairing Bride, and sweep the heavens with thy royal robes, and come to deliver her. Let the voice of thine own lips answer this marvelous question, which thy Spirit has impressed upon the heart of humanity.

J. C.

CALIFORNIA.

California now (March 30th) presents a lovely appearance. The fruit trees are in beautiful bloom, as we see them in New England two months later. Things grow here just as if they liked to show themselves. The rains this year have been abundant, so that the farmers have bright hopes of heavy crops and an abundance of fruit. The State has great resources of wealth, which are increasing rather than diminishing, excepting the early gold movement.

California has the means of sustaining itself as an independent State beyond any other in the Union. While time lasts, it may be expected to advance in temporal prosperity more rapidly than other portions of the entire American nation, or the world.

Should the new temperance movement, conducted mainly by the women, prove a success, as is hoped, then there will be a most marked improvement in the moral tone of society. Intoxicating liquors have done terrible work on this coast. California's noblest sons have been ruined by the rum demon. Its best business men have been brought to desolation and perpetual disgrace, and their once happy families buried in sorrow and the embrace of poverty. Through the influence of the rum monster the virtuous have been turned to the vicious and vile, the cup of joy filled with remorse, and the christian heart changed to a home for demons. Well may the women arise *en masse* and sound the note of alarm, as they see their husbands, sons and brothers dashing upon the rocks of perdition. May the Lord give the women success.

M. G.

SABBATH DISCUSSION.

We are now (March 30th), engaged in an earnest discussion of the Seventh-day Sabbath question, in Napa city, with Eld. Canright, a Seventh-day preacher, of good ability. At this time, we have debated four evenings, and are to continue three more. Elder James White and wife are here, also Eld. Cornell and Loughborough. The people in the city are deeply interested in the discussion, and crowd the Assembly Hall to hear what may be said *pro* and *con*. Eld. Canright admitted the "old covenant" was abolished in Christ at the cross; but denied that the Decalogue was the "old covenant." We then gave him the following for consideration:

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the *two covenants; the one from the mount Sinai, which gendereth to bondage*, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Gal. 4; 21, 26.

Here we find "two covenants" named, of special character. "One from the mount Sinai, which gendereth to bondage." As the Scriptures speak of only "*one*" covenant "from the mount Sinai," then the other one was not from there. This one "from the mount Sinai" we find called "the first covenant," or the "old" covenant.

Why did the first one produce "bondage?" Because of the "ordinances," or services, connected with it. These began, continued, and ended with it. Without them, the covenant was of no force. This covenant from Sinai was engraven on stones and kept in the ark, which was consequently called "the ark of the covenant."

As the first covenant was made on mount Sinai, it was not the covenant made with Abraham. It is self-evident that "the first covenant" must be abolished when the second becomes binding. Two different covenants cannot be in force at the same time; and if just alike, only one would be needed.

A covenant is defined as follows: (1) "A mutual consent, or agreement of two or more persons, to do, or to forbear, some act or thing; a contract; stipulation. (2) "A writing containing the terms of agreement or contract between parties."—*Webster*. A covenant is still further defined to be based on "mutual promises, with conditions annexed. By metonymy a body of laws and precepts, to which certain promises are annexed."

We will now proceed to show that the "ten commandments," "written and engraven on stones," constituted "the first covenant," or the old covenant, given on mount Sinai, in the time of Moses, after the children of Israel came out of Egyptian bondage.

"And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."—Ex. 34: 27–28. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water. And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave them two tables of stone, even the tables of the covenant." Deut. 9: 9–11. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5: 2–3.

The foregoing Scriptures afford positive evidence that the old covenant, the first covenant, consisted of the ten commandments, "written and engraven on stones," by the Lord, on mount Sinai, after the children of Israel came out of Egypt; therefore, this covenant was not made with Adam nor Abraham. This covenant was kept in the ark, which was consequently called "the ark of the covenant." Moses says: "I turned myself and came down from the mount, and put the tables in the ark which I made, and there they be as the Lord commanded me." Deut. 10: 5. When Solomon had completed the temple he says: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." 1 Kings 8: 21.

In Solomon's time there was nothing in the ark of the covenant but the two tables of stone, on which the covenant was written. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." 1 Kings, 8: 9. In Moses' time, the Book of the Law was kept also in the ark. "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31: 26. After a time it was taken out, and neglected.

We have now found the *first* covenant, "the ONE from the mount Sinai," of which Paul speaks in Gal. 4: 24, and says it "gendereth to bondage." We see no room for doubt. We find no place in the Scriptures where this covenant on the stones is ever called the law. The law *protected* the covenant, specifying penalties for the breaking of the articles of agreement between the Lord and his people, as contained in the covenant. This covenant with the children of Israel had no reference to their final salvation, but simply to this life. It does not refer to Christ. It has no articles specifying rewards or punishments resulting from the keeping of this covenant. It was prepared for the Jewish people, for their temporal welfare, and had nothing to do with any other nations on the earth. It was made only with those who came "out of the land of Egypt;" hence it could not be a universal covenant with all mankind.

M. G.

☞ PRIVATE letters can be addressed to us at *San Francisco, Cal.*, till further notice.

M. G.

A CARD.

R. W. WILSON AND OTHERS.

To whom it may concern:—

As we have heard it has been reported that Elder Miles Grant has not preached the "Advent doctrine" in California, we feel it a duty we owe to him and the friends of Christ to say, that he has preached it *fully, faithfully, earnestly*, and *repeatedly*, during *every* visit he has made to the Pacific coast. We could not ask him to do more. *We are satisfied with his course*, and have great reason to rejoice in the results.

The foregoing "card" is signed by the Pastor of the Advent Christian Church in San Francisco, all of its officers, and every member in the city; by all of the members of the Vallejo church, but one (who are in the city); also by Elders D. C. Abbott, D. D. Reed, R. W. Wilson, and several of the members of the Santa Clara church. The entire list of names attached to the "card" amounts to one hundred and four.

When Elder Grant was about leaving the Pacific coast at the close of his labors the second winter, in 1872, the following unsolicited testimonial was placed in his hands:

"Bro. Grant: . . . . Your labors on this coast have been arduous, and in many respects under most unfavorable circumstances; but you have borne up under them nobly, and as but few could have done. You had special grace given, sufficient unto your day. The Lord bless and go with you on your return East, and to the endearments of home. My dear brother, let us be faithful to the trust committed unto us. There have been great and glorious truths revealed unto us, and we must publish them to the world. They have been sanctified to us, and made us what we are as to efficiency in the Lord's cause. Let us boldly and fearlessly proclaim them until Jesus comes. You have my prayers and christian love as you leave us. May we meet again. We will, by the grace of God, in the kingdom. Yours affectionately, O. R. FASSETT."

☞ NOTICE.

We have been receiving at the *Crisis* Office several letters upon business matters without any signature to them. We wish that all who write to the Office *upon any matters whatever*, would please give their **name** and **address** in full, as it will save us much trouble.

CORRECTION.—In my article on the first page of this paper, in the first line of the third paragraph, the word "this" should read *His*. In the fourth paragraph the word *autou* should read *auton* in every place, except the last time it is named. After saying that *auton* is not in these verses, and that *hauton* is not in the Greek, it should be added, *in this place*.

J. S. WHITE.

GOOD NEWS.

L. BOUTELL.

I have just returned from Providence, R. I., in exchange with Bro. Phetteplace. Their new Advent Chapel is a good-sized, neat house for worship; and what is better still, it is well filled with hearers that give good attention to the preached Word. I found apparently a good state of things among them. Harmony, love, and zeal for the cause of Christ and truth in the departments of christian warfare were manifest in the congregation. There was somewhat of a revival interest showing itself to the praise of God who is among them by the agency of the Holy Spirit. O, how much we need that, that we may have more power to influence and lead others in the right way. One thing is plainly visible: where our brethren make the sacrifice, and build a house for the Lord and his people, to freely speak the words of life, and the soon coming of our Savior, the Lord prospers such by the revival of his work and additions to their numbers. And in our prosperity, the Lord save us from outgrowing the spirit, humility and self-denial of this gospel, that saves wholly. May spiritual prosperity attend them.

Chelsea, March 23d, 1874.

LENGTH OF SERMONS.

SELECTED BY J. PINKHAM.

One word as to the length of sermons. That should never be determined by the clock, but upon broader considerations; short sermons for small subjects and long sermons for large subjects. It does not require that sermons should be of any uniform length. Let one be short, and the next long, and the next intermediate. It is true that it is bad policy to fatigue men, but shortness is not the only remedy for that. The true way to shorten a sermon is to make it more interesting. The object of preaching is not to let men out of church at a given time. The length or quality of a sermon must be determined by the objects which it has in view. Now you cannot discuss great themes in a short compass; nor can you by driblets—by sermons of ten or twenty minutes—train an audience to a broad consideration of high themes. There is a medium. A minister ought to be able to hold an audience for an hour in the discussion of great themes; and the habit of ample time and ample discussion, even if occasionally it carries with it the incidental evil of weariness, will in the long run produce a nobler class of minds and a higher type of education than can possibly belong to the school of dwarfed sermonizers.

GET to the roots of things. The gold mines of Scripture are not in the top-soil; you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the word of God, and seek to possess all the inward work of the blessed Spirit.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society*.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$450.37
Mrs. Ada Jones (San Jose, Cal.) Tracts for Bro. W. Kellaway,	25.00
S. W. Fogg	1.00
Mrs. L. M. Johnson	1.00
Mrs. A. Rogers	1.00
Mrs. Eunice Noyes	3.00
Stephen Scamman	2.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments $57.00

YOUNG PILGRIM FUND.

Previous acknowledgments $19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments $3,473.12

CONFERENCE REPORT.

The annual session of Mass. A. C. Conference was held in Worcester, Mass., in accordance with the published notice, commencing on Tuesday evening, March 31st, and continued over the following Sunday. The first business session of the conference was held on Wednesday morning, April 1st, the President, Elder L. Boutell, in the chair. After prayer, the report of the last annual meeting was read and accepted. Brn. Streeter, Lane and Burnham were appointed a committee on credentials. Brn. Mathewson, Hemenway, and Young, were appointed a business committee to prepare the order of business necessary for conference action.

The committee on credentials reported as follows: MINISTERS PRESENT—Brn. S. G. Mathewson, R. Baker, E. Burnham, M. Batchelor, J. Hemenway, Geo. L. Teeple, H. H. Tucker, L. Boutell, Geo. A. Streeter, J. D. Merriam, C. Goodrich, B. Woodside, I. I. Leslie, S. G. Low, H. Munger, L. T. Cunningham, H. Pratt, E. Phelps, A. M. Higgins, S. Ayers, S. S. Mooney, B. Finney, J. Couch, C. E. Barnes. Brn. Morrill and Bridge reported by letter. DELEGATES PRESENT—H. W. Buxton, W. G. Ruggles, E. G. Higgins, J. S. Giddings, J. B. Walker, Albert Rogers, Ransom Powell, G. W. Lane, Benj. Young, J. F. Clothey, T. S. Pepper, P. J. Smith, John Tripp, Davis T. Standish, John Richardson; Sisters Love Pease, Hepsa D. Tabor, Mary A. Hayward, Mary E. G. Ely. Report accepted.

The business committee reported that the action of the Conference was required in the election of officers for the ensuing year, in the hearing reports from ministers and delegates, and in attending to miscellaneous business that might arise. Accepted. Brn. Batchelor, Buxton, and Clothey, were appointed a committee to nominate officers for the ensuing year. Adjourned till afternoon.

AFTERNOON SESSION.

The President called the meeting to order, which was opened with prayer. Preaching Brn. from other States, acting in harmony with this Conference, were invited to take part in its deliberations.

The nominating committee submitted the following list of candidates, all of whom were duly elected one by one:—President, S. G. Mathewson. Vice President, H. F. Carpenter. Secretary, C. E. Barnes. Treasurer, C. Goodrich. Ministerial Committee, J. Couch, T. M. Preble, J. S. White, S. G. Mathewson, M. Batchelor. Tent, Quarterly, and Protracted Meeting Committee, L. Boutell, J. Hemenway, B. Woodside, Benj. Young. Auditors, J. Couch, L. T. Cunningham. The Tent Meeting Com. of last year reported their labors satisfactorily to the Conference. The Treasurer's report was submitted as follows, and accepted:—

Boston, Mass., March 31st, 1874

C. Goodrich in account with the Mass. A. C. Conf.

DR.

For balance in Treasury April 5, 1873	$125.07
Cash received from various persons	36.00
	$161.07

CR.

For cash paid to sustain tent meetings during the year	$159.75
Balance in Treasury	$1.32

(Signed) C. GOODRICH, Treasurer.

I have examined the accounts of the Treasurer, and find them correct.

JOHN COUCH, Auditor.

MORNING SESSION, APRIL 2.

Meeting called to order by the President. Prayer was offered, when a motion was made and carried that the Conference raise the sum of three hundred and twenty-five dollars for the purpose of purchasing a tent. Brn. Hemenway and Boutell were appointed a committee to receive cash and pledges of money for this object, which was done to the amount of $348. Reports from churches by preachers and delegates were heard, from which it was learned that the truths of the denomination had been carried into new places with encouraging results. The condition of the churches long established was variously reported, some being in excellent condition, with constant additions to their numbers. A number of churches have built suitable chapels for worship. Other churches were in a low state spiritually and financially. It appeared also that the efforts of the preachers had not resulted in as much good as might have been expected, owing greatly to the loose, unsystematic method of carrying on meetings which prevails to too great an extent among our churches. (In connection with this summary, read the motion below concerning the address to the Adventists of this State.) Adjourned to afternoon.

AFTERNOON SESSION.

Meeting opened with prayer, the President in the chair. The following resolution was presented, and after a great deal of discussion, which continued into the next morning's session, was unanimously adopted:

"WHEREAS, the gospel teaches that all matters of grievance between brethren shall be passed upon by the church before being published to the world; and Whereas, we think this rule has been violated in relation to one of the members of this Conference; therefore

Resolved, That the circular scattered broadcast over the land entitled, 'Elder Grant's Four Visits to California,' meets our unqualified disapproval, as calculated to cause division among brethren."

MORNING SESSION, APRIL 3.

The meeting opened as usual with prayer, the chair being occupied by the President. The whole of this session was occupied in discussing the foregoing resolution, prior to its being adopted. Its acceptance was mentioned in the report of yesterday's proceedings for convenience, but it was not, in fact, adopted until after the debate this morning. The vote disapproving of the circulating of the sheet alluded to above had no bearing whatever on the truthfulness or untruthfulness of the allegations contained in said sheet; but was a disapproval of their circulation before the party accused had had a proper hearing before the body to which he is amenable.

In the afternoon further reports were heard from ministers and churches, and in addition to the facts embodied above in the summary of reports of churches, it appeared that several of our preachers had had much success in going into new fields, and visiting the people from house to house, thus carrying the gospel to their very doors.

MORNING SESSION, APRIL 4.

The meeting was called to order by the President. After prayer, a general conversation was engaged in respecting the more effectual establishing of the churches belonging to this Conference, and the means by which the labors and sacrifices of our preachers in proclaiming the gospel might be made to result in more permanent good. In consequence of the foregoing the following resolutions were unanimously carried:

"That the President, Eld. S. G. Mathewson, appoint a committee of three to prepare an address to the Adventist people of Massachusetts in regard to the proper organization of churches and methods of carrying on the work of God among them.

"That when this Conference adjourns, it adjourns to a meeting specially appointed to consider this topic of the proper organization of our churches for the most effective labor, the call for said meeting to be published by the Tent Meeting Committee in the *World's Crisis*."

The President appointed as the committee mentioned in the foregoing resolution, Brn. J. Hemenway, J. Couch, and C. E. Barnes.

Voted, that the report of this meeting be published in the *World's Crisis* and *Advent Christian Times*. The thanks of the Conference were unanimously extended to the A. C. Church of Worcester for the cordial hospitality with which they entertained the brethren and sisters from abroad, after which the Conference adjourned in accordance with the resolution above.

On Fast Day a very impressive and interesting ordination service took place, Brn. John F. Clothey of Marblehead, and Wm. H. Crockett of East Weymouth, being duly set apart for the work of the ministry by prayer and the laying on of hands. The preaching during the Conference was very instructive and interesting, the attendance always good, and many times exceedingly large. The social meetings were seasons of refreshing from the Lord, the most of the testimonies indicating, so far as external appearances can indicate, a good degree of spirituality, and an interest in the turning of men away from sin to Jesus Christ that was and is greatly encouraging.

Another annual gathering rich with blessings has been enjoyed. May God grant that its influence be permanent for good.

C. E. BARNES, *Secretary*.

NEWS FROM ENGLAND.

From our English Correspondent.

POPERY AND THE NEW ENGLISH GOVERNMENT.

The *Daily Telegraph* says:—"It is obvious that one of the main subjects of dispute throughout the Continent during the next few years will be the struggle between the Ultramontane party and the Civil Power. In this struggle the sympathies of Protestant England must, in the long run, side with the State as against the Church, with Germany as against the Papacy. Now, the Liberals, as a party, were somewhat hampered in their attitude towards Germany, partly by their strong theoretical disapproval of any policy which even bears the appearance of inflicting persecution for conscience' sake, partly by their political alliance with the Irish Catholics. The Conservatives, fortunately for themselves, will be entirely independent of the Irish vote, while they will not be perplexed by the difficulty of reconciling the warfare carried on by Prince Bismarck against the Church with the dogma of universal toleration. Thus, under a Conservative *regime*, there will be fuller opportunity for the expression of that moral sympathy with the ecclesiastical policy of Prussia to which Germany attaches so great a value. As to the abstract merits or demerits of the controversy we express no opinion. All we desire to denote is, that the sort of support which a Conservative Government will unquestionably tender to Prince Bismarck in his warfare against the Clerical Power will tend to strengthen the friendly relations between England and the new German Empire.

THE MARRIAGE LAW IN ITALY.

The Italian Government has taken another step in its conflict with the pretensions of the Papacy. The new Marriage Law insists upon every marriage being registered at the State office before it is celebrated by a priest. Of course the clericals are in a mighty ferment. They have called marriage a sacrament, and now loudly protest against being interfered with in the exercises of religious. But they have only their own duplicity to thank. The last Italian law merely made it necessary to resister, in a civil office, every marriage wherever celebrated. The priests taught their devotees that the religious ceremony was sufficient without any registration, and that civil marriages were concubinage. The consequence was, that in the province of Bologna alone, eighteen thousand marriages were unregistered. In other words, the priests taught all these families to break the law of the country in which God had placed them, and that not that they might fulfill the divine law, but keep the traditions of men.

But the evil did not stop here. The couples violating the law sinned against their children, all of whom were illegitimate in the sight of the law. Government rightly demands that no priesthood shall have the power to encourage multitudes within its jurisdiction to defy its regulations. The Italian law now provides that an efficient civil registration shall first take place, and then men may be married by a priest or not. This is true liberty. It is time priests

of [illegible] altars were taught that they are not to be privileged to break the laws which their fellow-subjects are bound to keep. One clause in the new law permits any who have been deluded into breaking the law, and have only been married by priests, to register their union and thus legitimise their children. This benevolent provision is denounced by the last pet phrase of the Ultramontanes. It is retrospective, they say, in its action. We very much object to any law with its retrospective action punishing the guilty; but whoever, except a Romish priest, was angry because a law-giver by retrospective action allowed the guilty to retrieve their position? The fact is, that to do justly, love mercy, and work humbly with God, are as foreign to the genius of priests as it was to Balak, the son of Zippor.

The sting of the new law lies in this, that no marriage may be celebrated by a priest till the civil certificate of registration is in his hands. Let him offend, and he is fined; let him be contumacious, and he makes the acquaintance of a prison-warder. Formerly all the ill effects fell on the priest's victims. The man might desert the woman, never having been legally married to him; and the family were illegitimate. Still the priests encouraged law-breaking. Now the punishment falls on the priest, the instigator of wrong. This is the right quarter. May it fall here till they cease to do evil and learn to do well!—*The Methodist.*

DR. MANNING ORGANIZING FOR "THE RELIGIOUS WAR."

It appears that the League of St. Sebastian held a meeting at Willis's Rooms, London, when business was done, the importance of which it would be difficult to over estimate. Sir George Bowyer filled the chair, and Archbishop Manning made a statement of the objects and plans of the Association. He announced that the approaching demise of the Pope would certainly lead to "a Continental war which would eclipse that of the first Empire." The objects of the war would be to redress the revolution which has been transferred from the streets where it raged in 1848 to the Cabinets and the thrones of Europe. The Holy Father is "held a prisoner in the Vatican by filibusters, and the time is rapidly approaching when the action of the Catholic powers would turn out of Rome and Italy those who had established themselves in the holy city, and had kept prisoner the Vicar of Christ."

In this great conflict the League of St. Sebastian, including on its muster-roll the remnant of the Pontifical Zouaves, will take an active and conspicuous part. "Those present should not leave the meeting with a false impression as to the condition of the League; they should not imagine that with a probable fourteen thousand members the restoration of the Pope could be accomplished. He would not call the present League even the portion of an army, but he felt that when the time of action would have arrived, the present Zouaves would be enabled to act as officers to the large contingents anticipated from all countries of Europe." A corps of fourteen thousand officers—including, we presume, a large band of clerical trumpeters—is a formidable head-quarter staff, indicating a very considerable army corps. This is to be recruited from the Catholics of the United Kingdom, "the most devoted to the Holy See, and most Ultramontane of the Pope's subjects"—men who will make every effort to serve the cause, "even to the sacrificing of their lives."

We take the report of this meeting from the columns of the *Freeman's Journal*, the Irish organ of the League of St. Sebastian, from which we learn that resolutions adopting the programme, as explained by Archbishop Manning, were unanimously adopted. It is a curious circumstance that telegrams received from Dublin and Edinburgh were read to the assembly announcing that at that moment while the proceedings were going on, similar meetings were being held here and in the metropolis of Scotland. If any such meeting was held here the fact has been kept a close secret—another circumstance of interest, considering the many and constant denunciations of Freemasons and other secret societies that have been hurled from the Irish Apostolic Vicariat. Has Archbishop Manning been betrayed into a little too much freedom of speech? At all events, his remarkable candor leaves the Attorney-General of England no excuse for ignorance that a war against our Italian, and, we presume, also against our German allies, is being organized under the protection of the British flag, and in the very heart of England.—*Dublin Evening Mail.*

From Bro. D. C. Thomas.

Dear Readers of the Crisis:—Let me say to you that there are a few waiting ones here, and the Lord blesses them. They have given all for Christ. By the bloody sweat and dying agony of the Son of God, we have been ransomed from the thralldom of sin and the slavery of the devil, and are now under the most sacred obligation to devote our lives and energies to the service of our loving Redeemer. We have entered the heavenly race to run. We enlisted in the Lord's army to fight. In a word, we recognize these bodies as the temple of the Holy Ghost. So then we have no right to adorn them with forbidden tinselry, defile them with filthy tobacco, derange them with beastly gluttony, inflame them with burning alcohol, or recklessly expose them to danger and death. And let us look beyond the obscuring veil of the curse, and gaze with inexpressible admiration upon the infinite Jehovah—the king of paradise restored, and the fadeless glories of the new creation.

Kendall, March 24, 1874.

J. T. DIXON writes from Rocky Brook, March 24th:—"We have cheering news for those who have labored in past times with us in Rocky Brook and Peace Dale, R. I. A protracted meeting has been holden over three weeks (evenings) in our chapel, which we trust has been greatly blessed by the Lord. Elder A. Warner, of Providence, has been with us all the time, and labored with unwearied zeal. He has baptized within that time thirty-three; thirty-one of them, with five others have united with the church. Many wanderers in this and other churches profess to be reclaimed. One Sabbath, and Sabbath evening, many had to go away unable to get in. The interest still continues; new ones request prayers, and others are expecting to be baptized. Pray for us, that the work may deepen and spread, that these young lambs may prove to be of such as hear the Shepherd's voice, that when he appears they may reap eternal life."

Obituaries.

DEXTER. Fell asleep in Jesus in Whitefield, N. H., June 22d, 1873, my dear brother, G. W. H. Dexter, aged twenty-one years.

He died a triumphant death. Well might we say, Let me die the death of the righteous, and let my last end be like his. His death has left a vacant place that never can be filled. It was a beautiful Sabbath morning when he called us around his bedside to receive his last farewell. As he looked on his weeping friends he said, "Don't weep for me." He urged us all, especially his unconverted father, to meet him in the kingdom. He sleeps, but with the glorious hope of a speedy resurrection when Jesus comes.

C. M. NICHOLS.

CLEMENT. In Bath, N. H., March 26th, 1874, Sister Mary Broadhead Clement, wife of Bro. Geo. W. Clement, aged seventy-two years.

Sister Clement has been a professor of religion ever since she was nineteen years of age; and truly has adorned the doctrine of the Savior by a well ordered life and godly conversation. Her sickness was of short duration, but her distress was terrible, which she bore with christian patience, leaving satisfactory evidence of her entire fitness for the kingdom for which she earnestly looked, and we have no doubt of her sharing in the first resurrection. May God bless the afflicted companion and children.

I. H. SHIPMAN.

JOHNSON. Departed this life March 13th, 1874, Sr. Lucy C. Johnson, of Wrentham, Mass., aged fifty-seven years.

She accepted Christ as her Savior many years ago. She believed in the sleep of the dead, and that the Master would soon come to gather his own to himself. She was kind and affectionate, and was loved and respected by many friends. Her sickness was short, but severe. Suddenly prostrated by apoplexy and paralysis, she remained conscious but a few hours, then sank into a deep sleep, from which no effort could awaken her, and which soon resulted in death. Funeral service was attended by Eld. H. Canfield.

N. M. FISHER.

GORHAM. In Castleton, Vt., March 26th, 1874, after many months of ill health, and a few weeks severe sickness, Edmund Gorham, aged seventy-nine years.

Converted many years since under the ministrations of the Methodist church, he adopted what are known as Adventist views at the time of Eld. Grant's first visit to this place, fourteen years ago. I exhibited his sentiments and his hope in a discourse upon the funeral occasion, in which I considered the temporary triumph of that foe whom Paul styles our "last enemy," and the eternal victory of the Savior in the redemption of his people from the grave and the final destruction of death. "He shall swallow up death in victory." (Is. 25: 8.)

W. L. H.

TOWN. In Stowe, Vt., Feb. 27, 1874, Sr. Emily A., wife of Bro. O. B. Town, aged thirty-three years.

Sister Town has had feeble health for several years but has been an earnest worker in the vineyard of the Lord. In her anxiety to meet with the children of the Lord, she visited our last Bethel Campmeeting, and being too feeble to endure the journey, she was taken with bleeding at the lungs, and has been a great sufferer since that time until her death. She died in the triumphs of faith, and sweetly sleeps in Jesus, awaiting the sounding of the trump of God to call her forth to immortal life. She leaves a husband, one son, and a large circle of friends to mourn her loss. Words of comfort spoken by the writer.

A. A. HOYT.

GIBBS. In Stowe, Vt., Feb. 10th, 1874, Sr. Maria M., wife of Bro. Benj. Gibbs, aged thirty-seven years.

Sister Gibbs was a faithful worker in the service of our Lord. Her sickness was short, and she died in hope of a better resurrection. A faithful husband and six little children are left; poor in this world, but rich in faith, they are trusting in him who will in some way or other provide for the poor and needy. Services by the writer.

A. A. H.

Married.

CUDWORTH—WAY. At an entertainment at the house of C. P. Thompson, in New Rutland, Ills., March 25th, 1874, by Elder A. Arnold, Mr. ALVAN CUDWORTH and Mrs. SUSAN WAY, both of New Rutland, Ills.

MERRILL—SARGENT. In Hollis, Me., April 5th, by Eld. Wm. H. Trafton, Mr. HENRY F. MERRILL and Miss ALFRETTA E. SARGENT, both of Hollis.

WOODARD—BROWN. In Northfield, N. H., March 29th, 1874, by Eld. Simeon Roby, Mr. GEORGE E. WOODARD, of Boscawen, N. H., and Miss SARAH J. BROWN, of Webster, N. H.

HERSEY—IRELAND. In Hebron, Me., March 29th, 1874, by Eld. Thomas Rines, Mr. EDGAR T. HERSEY, of Minot, Me., and Miss ANNA M. IRELAND, of Hebron.

FOREIGN NEWS.

LONDON, Maach 31. A dispatch from Melbourne says Henri Rochefort and his companions escaped from New Caledonia by stowing themselves away in a vessel bound for New Castle. They have arrived at Sydney, and will proceed to Europe direct.

The Messageries Maretimes steamship Nil was lost on her last voyage from Hong Kong to Yokohama, and all her passengers were drowned. Among them were the Japanese Commissioners to the Vienna Exhibition.

April 1. The *Times* acknowledges the existence of a financial panic in London, and attributes it to the effect of those with which New York and Vienna have been visited, combined with the depressing influences of the Indian famine. It says the check to trade is probably as severe as in any former instance.

MADRID, March 31. Troops to the number of 15,000 are on the way to reinforce Marshal Serrano.

It is reported that the Carlist Gen. Ollo has been killed. The final attack on Anto will be made on Tuesday or Wednesday.

The Carlists are short of ammunition, and their surrender to Serrano at Albania is expected shortly.

BERLIN, March 31. The Roman Catholic Archbishop of Cologne was arrested to-day, for violating the Ecclesiastical laws. The arrest was made without any demonstration.

DOMESTIC NEWS.

Philadelphia, Penn., March 31. The trials of the former conductors of the Pensylvania Railroad Company charged with embezzling moneys received for the company, stealing tickets, etc., who were arrested some time since, have resulted in the conviction of Thomas D. Shreeves for embezzlement. Conductors Sam. Fennimore and Sam. R. Toy pleaded guilty. Sentences were in all the cases deferred until Saturday next. These cases have attracted considerable attention among the various railroad companies of the country. The defendents were supported by the most able counsel in this city, and much interest was manifested in the trials by the community.

St. Louis, March 30. While about twenty persons were returning from a Campbellite Church, six miles east of Carbondale, Ill., Saturday night, they were fired upon from ambush, and Mrs. Stansell and David Bulliner were dangerously and perhaps mortally wounded. It is not known who were the assailants, but it is believed the affair grew out of an old grudge existing between Bulliner's family and some of their neighbors, and that it was but the continuance of a tragedy which occurred three months ago, in which young Bulliner's father was killed.

Galveston, April 8. A dispatch from Austin to-day says: Last night, about dark, a stage carrying the mail and eleven passengers, of whom three were ladies, was stopped about twenty-three miles from here by three armed men, who cut the front horses loose, and took all the passengers' money and jewelry, broke open their trunks and gutted the mail-bags, taking off one of them. Among the passengers were Bishop Gregg and Mr. Breckinridge, President of the National Bank of San Antonio, from whom they took $1000. They secured about $3000 from the passenger stage. It was the regular four horse stage from San Antonio to Austin, and did not reach Austin until four o'clock this morning.

FATAL BURNING ACCIDENT.—Shortly after eight o'clock, last evening, at the residence of Frank L. Clapp, on Margin street, Salem, Mass., a horrible burning accident from the explosion of a kerosene lamp culminated in the death of Mrs. Mary E. Leach, a nurse, employed in Mr. Clapp's family. Fire was seen through the kitchen window, and the doors of that room being immediately burst open, a sickening sight met the eye. On the floor, in the middle of the room, lay the body of Mrs. Leach, already burned to a crisp, and life entirely extinct. Fragments of a kerosene lamp were on the stove. The deceased was a widow, from Needham, having been in Salem but a short time.

CROPS IN THE GULF STATES.—There appears to be a promising outlook for the crops in the Gulf States the present year. There is an abundance of labor, and prices rule lower than heretofore, while the policy adopted by the planters of hiring on shares rather than on monthly wages has cleared the plantation of idlers. The wisdom of a diversity of crops is perceived, and the raising of corn, wheat, oats and rice is receiving needed attention. In a number of localities corn will be most relied upon, and in many quarters it is already up, presenting a flourishing appearance. In consequence of the large exodus of negroes from certain parts of the country whole plantations are given up to stock raising. Altogether a complete revolution in the agricultural system of these States has occurred, and the farmers are in excellent spirits at the cheering prospect the change has placed before them.

In Brief.

New York, April 1. A dispatch from Buena Vista, Pa., states that between twenty and thirty houses in Millerstown, Pa., were burned last night, and several persons burned to death. Loss 232,000.

San Francisco, April 1. Law & Frick's liquor store was burned this morning; loss $50,000.

— Portions of New Orleans are inundated, and serious loss is feared.

— Serious coflagration at Worcester, Mass.—The Episcopal church burned.

— John Henry, of South Hadley Falls, Mass., accidentally shot himself in the head while hunting ducks on Sunday, and expired soon after.

— John Wright, a boy fourteen years old, was accidentally shot dead while out in a boat gunning, on Sunday, at Seabrook, N. H., by Jeremiah Rowe.

Notices.

☞ THE Alton Bay Campmeeting Committee are notified to meet at Alton Bay Tuesday, May 5th, at 12 o'clock M. J. COUCH, Chairman.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

CONNECTICUT CAMPMEETING.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee,

O. D. WOODRUFF.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

HOOSICK VALLEY CONFERENCE.—The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held with the church in Rutland, Vt., from Wednesday evening, April 22d, over the ensuing Sunday. The prospect of a meeting of more than ordinary interest and profit will, we trust, attract an unusually large attendance of delegates and others interested.

WM. L. HIMES, Sec'y.

QUARTERLY CONFERENCE.—The Lord will, the second session of the New Hampshire State Quarterly Conference will be held with the church at New Durham Ridge, commencing Thursday evening, April 23d, to hold over the following Sabbath. It is hoped that all who can will try and attend this meeting. The church heartily bids you come. Come with the armor on. Brn. A. Ross and others are expected to preach the Word.

T. W. PIPER, G. W. BROWN, D. W. DAVIS.

ACKNOWLEDGEMENTS.—From a Lover of Truth, for Bro. Wm. Kellaway, $5.00. For Sr. Hall, in Iowa, $5.00.

In last week's issue, the acknowledgment from S. W. Brooks of $5.00 should have been *T.* W. Brooks. GEO. T. ADAMS.

QUARTERLY MEETING.—Our next Quarterly Meeting is put over to May 2d and 3d. As this will be at the expiration of our year in E., we hope to see all the church, with brethren and friends from adjacent towns, once more in conference together. Services on the 2d at 2 and 7 P. M., and on the 3d at 10.30 A. M. and 7 P. M. Love feast on the 3d at 9 A. M. Supper and baptism immediately after morning service. In behalf of the church, G. W. STETSON, *Edinboro, Pa.*

THE Committee of the Coventry Centre, R. I., Campmeeting are requested to meet at the campground on Tuesday, May 5th. Those who have pledged to work are desired to be present. If stormy, meet the next fair day.

For the Com., E. BELLOWS.

A QUARTERLY MEETING will be held at Norwalk Ohio, on the fourth Saturday and Sunday in April. We would like to see all the brethren in the surrounding country at this our quarterly feast, that all may be revived and strengthened in Christ. For the church, F. BURR.

QUARTERLY MEETING.—The Lord willing, the next Quarterly Meeting of the Little Marsh church will be held at Little Marsh, Tioga Co., Penn., commencing Friday evening, April 24th, and hold over the Sabbath following. We hope the brethren and sisters around us will come ready to work for the Lord. E. H. EGGLESTON, Pastor.

THE fourth Quarterly Meeting for the Eastern Dist. of Wisconsin will be held with the church at Prairie Du Sac, commencing Friday evening, April 24th, and hold over Lord's day. Let us come up to this meeting filled with the Spirit of the Master. Let every church in the Dist. report by delegate or by letter. We expect a number of brethren present to assist in preaching the Word. F. P GRAVES.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

AMOS SANFORD, Secretary.

HAVING decided to close my labors with the church in Biddeford, Me., the last Sunday in April, I shall move to Exeter, N. H., and my health being somewhat impaired, I shall not accept any pastoral charge at present. My physician says it will not do for me to labor as constantly as heretofore; but I shall endeavor, by the help of the Lord, to travel and preach some, therefore those who desire my labors can write me at Biddeford, Me., until the last of April; after that date at Exeter, N. H., Lock Box 945.

WM. C. STEWART.

TO THE READERS OF THE CRISIS.—Brethren and sisters and friends, we are publishing two pamphlets to aid our mission tent enterprise, viz., "A Concise History of the Faith of the Primitive Christian Fathers," and "The Tree of Life," by C. F. Sweet, also his Colloquy with Dr. A. Campbell on Everlasting Punishment. As we go into new fields with our tent, we need just such works to answer certain inquiries, and silence objections; and while we expect to keep a supply of other books on hand, we can get none to fill the place of these. They will be printed by the 1st of May, 1874, but times are hard, money is scarce, and we are poor. We ask, therefore, all that can and will to send us $1.00 (or more if they will), to aid us in this enterprise, and we will send, as soon as printed, six of our pamphlets, three of each (the Colloquy and Tree of Life being bound as one) for each $1.00 received. If by this means we can receive $100.00, or thereabouts, by the first of May, we can pay for printing, and go into the regions beyond with our tent unencumbered by debt. Who will invest $1.00 to send the gospel to the poor and blind?

The two pamphlets contain about 150 pages, and will retail for not less than two cents each. They are free to the Lord's *honest poor.* Send for some. Address C. F. Sweet, Albion, Orleans Co., N. Y.; J. T. Ongley, Lincolnville, Crawford Co., Pa.; or Wm. H. Spencer, Rochester, N. Y.

C. F. SWEET and J. T. ONGLEY.

HAVING made arrangements with the church at Franklin to be with them the second Sunday of each month, please appoint so as not to conflict.

G. H. WALLACE.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest .... Sunday, April 19th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Roland D. Grant .... Sunday, April 19th
Joseph W. White .... Sunday, April 26th
C. Goodrich .... Sunday, May 3d
M. A. Potter .... Sunday, May 10th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
S. Bragg .... Sunday, April 19th
A. W. Bradford .... Sunday, April 26th
S. Bragg .... Sunday, May 3d
C. A. Brown .... Sunday, May 10th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch .... Sunday, April 19th
M. Batchelor .... Sunday, April 26th
S. G. Mathewson .... Sunday, May 3d

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Pittsfield, N. H .... Sunday, April 19th
A. ROSS.

Salem, Mass .... Sunday, April 19th
I. I. LESLIE.

Putnam, Ct .... Sunday, April 19th
Providence (Advent Christian Chapel) Friday evening, April 24th.
Coventry Centre, R. I .... Sunday, April 26th
J. S. WHITE.

Rochester, N. Y .... Sunday, April 19th
H. PRATT.

Pownal, Vt. (at the depot) Saturday evening, April 18th, and at ten o'clock A. M. Sunday.
Pownal Centre, two and seven o'clock P. M. Also Monday evening, April 20th.
Tuesday and Wednesday evenings where Bro. Worthington appoints.
West Hoosick (Chapel) Thursday evening, April 23d and over the Sabbath, April 26th.
Hebron, N. Y., Tuesday and Wednesday evenings, April 28th and 29th. Will some one meet me at Rupert before the A. M. train?
Poultney, Vt., Friday, May 1st, and over the Sabbath, May 3d.
Lowhampton (if desired) .. Tuesday evening, May 5th
Hydeville or Castleton (as Bro. Himes appoints) April 6th.
Rutland, Vt .... Thursday evening, April 7th
South Vernon, Vt .... Sabbath, May 10th
May 17th at liberty. H. MUNGER.

New York City (Cooper Institute, Room No. 24) Sunday, April 26th.
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th.
Plymouth, Mass .... Sundays, May 24th and 31st
Fitchburg, Mass .... Sundays, June 7th and 14th
F. H. BURBANK.

Lovely Street, Ct .... Sunday, April 26th
S. WOODRUFF.

New Bedford, Mass .... Sunday, May 10th
S. S. BREWER.

East Pepperell, Mass .... Sunday, April 19th
Ashburnham, Mass .... Sunday, April 26th
Brimfield, Mass .... Sunday, May 17th
M. A. POTTER.

Mattapoisett .... Sunday, May 3d
Church meeting Saturday evening, May 2nd.
Lowell, Mass .... Sunday, June 7th
M. BATCHELOR.

North Rutland, Mass .... Sunday, April 26th
GEO. A. STREETER.

Natick, Mass .... Sunday, May 3d
BENJ. FINNEY.

Montpelier, Vt .... Sunday, April 19th
Hinesburg, Vt .... Sunday, April 26th
A. A. HOYT.

Webster, N. H. (Old meeting-house) .. Sab., May 10th
SIMEON ROBY.
MRS. L. E. SAULPAUGH.

Hartford, Conn .... Sunday, April 26th
Providence, R. I .... Sunday, May 3d
Fitchburg, Mass .... Sunday, May 17th
CHAS. A. BROWN.

Natick, Mass .... Sunday, May 10th
WM. H. CROCKETT.

Pittsfield (Carr school-house) .... Sunday, April 19th
JER. CARR.

Montgomery, Mass .... Sabbath, April 19th
Granby (Bachelor St.) .... Sabbath, April 26th
GEO. L. TEEPLE.

Natick, Mass .... Sunday, April 19th
Stowe, Mass .... Sunday, April 26th
Z. BOODY.

Charlemont .... Sunday, April 12th
S. C. HANCOCK.

Glenmore, N. Y .... Sunday, April 19th
New London, N. Y. (Morrell Dist.) evening, April 20th.
Higginsville, N. Y .... evening, April 21st
Verona, N. Y. (as M. T. Burdick may arrange) evenings, April 22d and 23d.
Osceola, N. Y. (as Bro. John Gibbs may arrange) Sunday, April 26th.
Greenboro, N. Y .. evenings, April 28th, 29th and 30th
Lorraine, N. Y. (at 10½ A. M. and 1 P. M.) Sunday, May 3d.
Greig, N. Y. (Otter Creek Dist.) Sunday, May 10th, at 10½ A. M., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

Keene, N. H .... Sunday, April 19th
East Concord (Ward Room) .... Sunday, April 26th
Kennebunkport, Me .... Sunday, May 3d
Biddeford, Me .... Monday evening, May 4th
Portland, Me. (Union Hall) Tuesday evening, May 5th
Lewiston, Me .... Wednesday evening, May 6th
O. W. KIMBALL.

Canterbury, N. H. (as Bro. Tucker may arrange) evening April 18th, and Sunday, April 19th.
Loudon Village, N. H .... Sunday, May 3d
East Concord, N. H. (Varney school-house) evening, May 9th, and Sunday, May 10th.
N. B. MCMURPHY.

Kennebunkport .... Sabbath, April 26th
J. R. TRIPP.

Athol, Mass .... Sunday, April 19th
A. W. BRADFORD.

Lee, N. H .... Sunday, April 19th
Canterbury, N.H. (Emery school-house) Sun., Apr. 26th
Salisbury (South road) N. H., at Bro. Foote's, Saturday evening, May 2nd, and over the Sabbath, May 3d, at Academy Hall.
East Concord, N. H .... Sunday, May 10th
D. F. LEAVITT.

Brimfield, Mass .... Sundays, April 19th and 26th
C. S. SHATTUCK.

Rockville, Me .... Sunday, April 19th
South Hope, Me .... Sunday, April 26th
Friendship, Me .... Sunday, May 3d
Cushing, Me .... Sunday, May 10th
Bristol, Round Pond, Me .... Sunday, May 17th
Bangor, Me. (with Bro. I. Dammon) .. Sun., May 24th
Bangor, Me .... Sunday, June 21st
North Searsport, Me .... Sunday, June 28th
Prospect Point, Me, grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays of each month
Melbourne, P. Q., at 2 P. M., 3d Sunday of each month
F. M. DRAKE.

Buxton, Me. (Duck Pond) .... Sunday, April 19th
C. H. SWEET.

Unity, N. H .... Wednesday evening, April 15th and over Sunday.
West Groton, Vt .... Thursday evening, April 23d and over Sunday.
North Haverhill, N. H .... evening, May 2nd and over Sunday.
Dorchester, N. H. (Town House) ... Sunday, May 10th
JOHN H. EVANS.

Hebron, N. Y .... Sunday, April 19th
RICHARD MOSHER.

Augusta .... Sunday, April 29th
JOHN R. HALL.

Barnstead, N. H. (Tuttle school-house) Sun., April 19th
Farmington, N. H .... Sunday, April 26th
Dover, N. H .... Sunday, May 3d
WM. BODGE.

East Concord, N. H .... Sabbath, April 19th
Danbury Depot, N. H .... Sabbath, April 26th
G. H. WALLACE.

Bangor, Me .... Sunday, April 19th
Levant, Me .... Sunday, April 26th
Bangor, Me .... Sunday, May 3d
South Sebec, Me .... Sunday, May 10th
F. A. BAKER.

Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H .... Sunday, June 14th
W. W. SUTHERLAND.

Alton, N. H. (Plaser's school-house) Sunday, May 3d
J. L. CHUTE.

Rochester Village, N. H .... Sabbath, May 3d
Baptism at noon. C. S. EMERSON.

Newcastle, N. H .... Sunday, April 26th
South Rochester, N. H .... Sunday, May 3d
H. S. PINKHAM.

South Casco .... Sunday, April 26th
Hartford, Ct .... Sunday, May 3d
Oxford, Welchville .... Sunday, May 10th
J. T. JORDAN.

Morris, Ct .... Sunday, May 3d
Campville, Ct .... Sunday, May 10th
G. L. WHITE.

Stoneham .... Sunday, April 19th
ALVAH BEAN.

Lyman, Me .... Sunday, April 19th
Hollis Centre, Me .... Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. PARSONS.

East Canaan, N. H .... Saturday evening, April 18th and over the Sabbath, April 19th.
Monday evening, April 20th, at Mr. Gilersis'.
Northfield, N. H. (Oak Hill school-house) Sabbath, May 3d. Also the first and third Sabbaths in each month for the present. SIMEON ROBY.

Southbridge, Mass .... Sunday, April 19th
E. OWEN.

Mercer, Me .... Sunday, April 19th
H. B. SEVEY.

South Lebanon, Me .... Sunday, April 19th
North Chichester, N. H. (Pine Ground) evening, April 25th, and over Sunday, the 26th.
Barnstead, N. H. (Clarktown) .... Sunday, May 10th
S. VARNEY.

Guilford .... Sunday, April 26th
MRS. E. L. CRUMB.

Mattapoisett, Mass .... Sunday, April 19th through the week, and over Sunday, April 26th.
J. D. MERRIAM.

Bonny Eagle, Me .... Sunday, May 3d
Hollis Centre, Me .... Sunday, May 10th
T. E. LANG, JR.
If these conflict, please notify me at Box 46 Manchester, N. H.

Sabbattus, Me. (Baptist meeting-house) Sunday, April 26th. R. R. YORK.

Kensington, N. H .... Sunday, April 19th
Natick, Mass .... Sunday, June 7th
S. S. MOONEY.

Stoneham, Mass .... Sunday, April 26th
J. H. F. VARNEY.

Newcastle, N. H .... Sundays, May 3d and 10th
Salem, Mass .... Sundays, June 14th and 21st
Marblehead, Mass .... evenings, June 17th and 18th
E. S. MOULTON.

Lake Village, N. H .... evening, April 30th
N. WHEELER.

West Cummington, Mass. (Universalist Church) Sunday, April 19th. MRS. E. A. WARREN.

Natick, Mass .... Sunday, April 26th
H. H. TUCKER.

Hartford, Ct. (Stedman Hall) .... Sunday, April 19th
H. C. SMITH.

Canterbury, N. H. (Emery school-house) Sun., April 19th. MRS. L. E. SAULPAUGH.

Nottingham (as Bro. Garland may arrange) Sunday, April 19th. JOHN PARSONS.

South Rochester, N. H .... Sunday, April 19th
C. E. HURD.

Whitakerville, Vt .... Sabbath, April 26th
T. L. HALL.

Buffalo, N. Y., 528 Eagle St .... Sunday, April 19th
Yorkshire, N. Y. (if desired) Monday evening, April 20th.
Brick school-house (near Bro. Winners), Lycoming Co, Pa., evening, April 25th.
Warrensville, Lycoming Co, Pa .... Sunday, April 26th
Shangai school-house .... evening, April 28th
Canton, Bradford Co., Pa .... evening, April 29th
Segurs school-house, on the Armenia Mountain, April 30th.
Chase's Mills, Tioga Co., Pa .... May 1st
South Creek, Bradford Co., Pa .... Sunday, May 3d
JOHN T. ONGLEY.

LAWRENCE, MASS.
E. A. Stockman .... Sunday, April 19th
C. Cunningham .... Sunday, April 26th
Nathan Wheeler .... Sunday, May 3d
A. Ross .... Sunday, May 10th
J. W. Bridge .... Sunday, May 17th
A. M. Higgins .... Sunday, May 31st
J. S. White .... Sunday, June 7th
S. G. Mathewson .... Sunday, June 14th
C. H. Fletcher .... Sundays, June 21st and 28th
T. W. Piper .... Sunday, July 19th

HAVERHILL, MASS. (Advent Hall.)
C. Goodrich .... Sunday, April 19th
Geo. W. Brown (of Elliot, Me.) ... Sunday, April 26th
D. M. Leavitt .... Sunday, May 3d
John Couch .... Sunday, May 10th
T. W. Piper .... Sunday, May 17th
C. S. Shattuck .... Sunday, May 24th
J. Albert Libby .... Sunday, May 31st
D. M. Leavitt .... Sunday, June 7th

LOWELL, MASS.
Wm. H. Mitchell .... Sunday, April 19th
Joseph Harvey .... Sunday, April 26th
B. S. Emery .... Sunday, May 10th
Wm. H. Mitchell .... Sunday, May 17th
Joseph Harvey .... Sunday, May 24th
C. Goodrich .... Sunday, May 31st
M. Batchelor .... Sunday, June 7th

TREMONT, MASS.
J. T. Dixon .... Sunday, April 19th
I. I. Leslie .... Sunday, April 26th
J. S. White .... Sunday, May 3d

SPRINGFIELD, MASS. (Franklin Hall.)
J. W. Brittan .... Sunday, April 19th

SPRINGFIELD, MASS. (Bethel Church.)
C. A. Brown .... Sunday, April 19th
Wm. N. Pile .... Sunday, April 26th

CLINTON, MASS.
H. F. Carpenter .... Sunday, April 19th

CHICOPEE FALLS, MASS.
R. Baker .... Sunday, April 19th

ATHOL, MASS.
A. Bradford .... Sunday, April 19th
H. F. Carpenter .... Sunday, April 26th
J. Hemenway .... Sunday, May 3d
O. R. Fassett .... Sunday, May 10th
J. Hemenway .... Sunday, May 17th
L. Boutell .... Sunday, May 24th

CONCORD, N. H. (Centre St. Church.)
G. W. Brown (of Elliot, Me) .... Sunday, April 19th
J. Couch .... Sunday, April 26th

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman .... Sunday, April 26th
D. M. Leavitt .... Sunday, April 19th
A. Simpson .... Sunday, May 3d

EAST CONCORD, N. H. (Ward House.) Meetings three times Sunday, and Thursday and Saturday evenings.
Enoch Morrill .... Sunday, May 3d
Also the first Sunday in each month.

PORTSMOUTH, N. H.
T. W. Piper .... Sunday, April 19th
C. Goodrich .... Sunday, April 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
B. S. Emery .... Sunday, April 19th
D. Churchill .... Sunday, April 26th
E. A. Stockman .... Sunday, May 3d
A. Simpson .... Sunday, May 10th
C. Goodrich .... Sunday, May 17th

EXETER, N. H.
E. Morrill .... Sunday, April 19th
Wm. C. Stewart .... Sunday, May 3d
B. S. Emery .... Sunday, May 17th
W. S. Campbell .... Sundays, June 14th and 21st

SEABROOK, N. H.
John Parsons .... Sunday, April 26th
G. F. Haines .... Sunday, May 10th
E. S. Moulton .... Sunday, May 17th

GREAT FALLS, N. H. (Franklin Hall.)
S. S. Brewer .... Sunday, April 19th
C. S. Shattuck .... Sunday, April 26th

HAMPTON, N. H.
J. L. Chute .... Sunday, April 19th
B. Finney .... Sunday, April 26th
J. G. Smith .... Sunday, May 3d
T. W. Piper .... Sunday, May 10th
Enoch Morrill .... Sunday, May 17th
Wm. Sutherland .... Sunday, May 24th

RYE, N. H.
S. Julia Buswell .... Sunday, April 19th
G. F. Haines .... Sunday, April 26th
J. W. White .... Sunday, May 3d
J. G. Smith .... Sunday, May 10th
John Parsons .... Sunday, May 17th
G. F. Haines .... Sunday, May 24th
W. W. Sutherland .... Sunday, May 31st

NEWCASTLE, N. H.
E. B. Wells .... Sunday, April 19th
J. L. Chute .... Sunday, April 26th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh .... Sunday, May 3d
and first Sunday in each month until further notice.

DOVER, N. H.
A. Simpson .... Sunday, April 19th

NEW YORK CITY (Temple Hall, 229 Bowery) 10½ A. M. and 3 P. M., and at 138 W. 24th St. at 7½ P. M.
M. Batchelor .... Sunday, May 24th

PORTLAND, ME. (Union Hall.)
S. K. Partridge .... Sunday, April 19th
C. Goud .... Sunday, April 26th
Wm. H. Mitchell .... Sunday, May 3d
E. A. Stockman .... Sunday, May 10th

KENNEBUNKPORT, ME.
Jesse Gay .... Sunday, April 19th
J. R. Tripp .... Sunday, April 26th
E. S. Moulton .... Sunday, May 3d
Geo. W. Brown .... Sunday, May 10th
Jesse Gay .... Sunday, May 17th
A. A. Robinson .... Sunday, May 24th
B. S. Emery .... Sunday, May 31st

AUGUSTA, ME.
W. S. Campbell .... Sunday, April 19th
J. R. Hall .... Sunday, April 26th

BATH, ME.
E. S. Moulton .... Sundays, April 19th and 26th

HOLLIS CENTRE, ME.
C. S. Shattuck .... Sunday, June 14th
Jesse Gay .... Sunday, April 5th, and the first Sabbath in each month until further notice.

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill .... Sunday, April 26th
S. Julia Buswell .... Sunday, May 3d
J. W. White .... Sunday, May 10th

BOWDOIN, ME. (Dennett school-house.)
H. S. Mitchell .... Sunday, April 19th
Jared Whitman .... Sunday, May 3d

STEEP FALLS, ME. (Depot Hall.)
J. T. Jordan .... Sunday, April 19th
C. H. Sweet .... Sunday, April 26th

BIDDEFORD, ME.
G. F. Haines .... Sunday, May 3d
C. S. Shattuck .... Sunday, May 10th
E. A. Stockman .... Friday evening, May 15th
J. W. White .... Sunday, May 17th
J. Albert Libby .... Sunday, May 24th
Geo. W. Brown (of Elliot, Me.) .... Sunday, May 31st

SOUTH ELLIOT, ME.
J. W. White .... Sunday, April 19th
S. Julia Buswell .... Sunday, April 26th
Geo. W. Brown .... Sunday, May 3d

PLAINVILLE, CT.
Mrs. E. L. Crumb .... Sunday, April 19th
O. D. Woodruff .... Sunday, April 26th
B. Hitchcock .... Sunday, May 3d

BRISTOL, CT.
Geo. L. White .... Sunday, April 19th
I. B. Potter .... Sunday, April 26th

NEW HAVEN, CT.
B. Hitchcock .... Sunday, April 19th

YALESVILLE, CT.
S. Woodruff .... Sunday, April 12th
B. Hitchcock .... Sunday, April 26th

HARTFORD, CT. (Stedman Hall)
Mrs. E. A. Warren .... Sunday, April 26th

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. E. M., Com.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

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"HOW SHALL WE KNOW EACH OTHER?"

JOSIE M. BUCKLIN.

When beyond the pearly portals
We stand ransomed and immortal,—
Saved forevermore;
Far beyond the reach of sorrow,
Care and trouble for the morrow
Cometh never to that shore!—

When this dreary life is ended,
We from sin and death defended
Walk along the golden streets;
See the limpid river flowing,
The tree of life in beauty growing,
Casts its fruitage at our feet—

When we roam those lovely bowers,
And pluck the sweet unfading flowers
Of Paradise restored;
Where there is night or darkness never,
For Jesus is the light forever,—
Our Savior and our Lord!—

From all the ransomed ones we meet,
Each purified and made complete
In beauty most divine;
How shall we know our friends of yore?
Will we not meet and part no more,
I, and those friends of mine?

All blooming in immortal youth!
How shall I know them? for in truth
This troubleth me sore.
My friends on earth were sick and sad,
Gray hairs and wrinkled faces had,
Brows marked with furrows o'er;

And some—while I am growing old—
Are sleeping 'neath the church-yard mold,
Since youth's fair sunny morn.
How will they know me when we meet?
Fancy the meeting! joyous, sweet,
To us immortal born.

When we, all glorified and blest,
Shall enter on this day of rest,
This Sabbath without end;
I think the memories of earth,
The joys, the sorrows and the mirth,
Each circumstance and friend;

The things in common here below,
The pleasures we together know
Will furnish us the key;
And, as the friends who part for years,
In sorrow, bitterness and tears,
When next each other see;

Though half a century has been told,
And each has changed; grown strange and old,
And knoweth not his brother,
Till memories of the by-gone years,
When shared were joys, and hopes, and fears,
Revealeth each the other.

Tell me, ye wise in sacred lore,
When we meet on th' eternal shore,
To share an endless day;
If we shall know—and of the *how*,
The friends so precious to us now?
Answer me this, I pray!

South Butler, N. Y.

LETTER FROM ENGLAND.

(*From our Special Correspondent.*)

CHEERING OUTLOOK FOR THE TRUTH.

Here in England the Word of God grows daily. The knowledge of what revelation teaches rapidly spreads throughout our land. From our great cities, our manufacturing towns, our country villages, our out-of-the-way hamlets, the cry for truth increases alike in volume and earnestness. And that cry is answered by tract, or book, by personal visitation, in whatever way God is graciously pleased to send a knowledge of his truth and will. And but a few months ago there were men who touched delicately, with suspicion and fear, those verities the expression of which in our Advent homes is common as household words: these are now taking hold of them with firmer grasp and a more assured heart. Blessed be God! the timid are becoming meekly daring; and those who awhile ago were uncertain of everything, and therefore had nothing to say, are ready to speak forcibly and plainly those lessons which they have learned of the Wonderful Counsellor. Ah, who teacheth like God, whether by prophet, apostle, or his own Son? And where is wisdom like that of the Most High—"the wisdom that cometh from above"?

Brethren are gravitating toward each other in this old land; and little bodies are gathering around that name which is all our salvation and hope. One brother wrote me yesterday from Cheshire that he has built a chapel for the truth, and believes he has led the van in that direction. He desires any godly brother passing his way to call in and give them a word of counsel or exhortation.

Professor Ives' book is doing an excellent work here. The "Bible Doctrine of the Soul" has, to my knowledge, led one infidel to drop his animosity against God. The gentleman I allude to was staying at the best hotel in London. Somehow copies of the book got there. He read it, and came to the Repository to ask if I had more, as he wished to get copies for himself. He said he had been many years an infidel, and could never be reconciled to the God of the Bible on the understanding of him according to the hard Calvinistic and eternal tormentist's views; but he had read "Bible Doctrine of the Soul," and was willing to be reconciled to such a God as that book portrayed—one so gracious to believers and so just to sinners. He professed himself ready to *hear* him. I need scarcely add that I exhorted him with such words as I could command, as your readers will anticipate that as the sequel. I have also heard of another man who, through reading that book, has come over to the ranks of believers of the truth. About a week ago I was informed of a Congregational minister and a Methodist local preacher, who had both accepted the first principle of the physical nature of man—the soul's complete mortality. These, likewise, were fruit of that work. Mr. Silas Henn, a great Primitive Methodist preacher and writer, has embraced the truth. He has seen quite recently "The Blessed Hope," and "Christian Baptism," and published extracts on the subject. Now he has taken a third step,—and here he is with us, a doughty soldier of Jesus, giving the glory of immortal vigor to Jesus.

I believe I am correct when I say, there is scarcely a thoughtful man in England, a man who really cares whether he believes the truth or a lie, that is not giving at least some attention to the great questions of the day. And, while the iron is hot, I am multiplying blows. That is the reason I have not written to the *Crisis* lately. It is not for want of will; nor that I have nothing to say; but my whole life has been devotedly applied to editing books and publishing the delightful promises of God to self-ruined men. Blessed grace! how my whole soul loves it. From what depths it raises! to what heights it exalts! O what a portion the believing and obedient disciple has in Christ! But I am digressing. Day and night pen and brain have been speeding through work. And often of late indeed, I may say, my usual hours of retirement have been between one and two in the morning. Somebody must wear out while the harvest is so great; somebody must spend and be spent while there is so much to be done and so little time to do it in; and with this knowledge pressing on him, your correspondent has been redoubling his energies, and working up his reserve strength in the Christian work. I remind myself that the rest is in the Sabbath of the Lord. Then the toil worn shall cease from his labor, and be at ease. So I work on till the Sabbath, remembering, "Six [antetypical] days shalt thou labor."

I am now projecting a *weekly* religious newspaper for England. But of course you will know much about it before this letter arrives; for I have supplied the Editors of the *Crisis* with articles concerning it. The name of the paper is decided on—not bigoted sectarian, or bombast. I hope, if permitted to serve my heavenly Master in this labor, to call the paper "*The Bible Echo.*" And if it should develop from a project into an existence, may it ever be a clear *echo* of the Oracles of God. I desire to thank all the readers of the *Crisis* who have written to me, saying they have derived pleasure and edification by perusing my articles for their communications. Their many letters of praise I esteem rather as so many tender expressions of the gracious spirit of Jesus, than as the desert of the unstudied compositions of your correspondent. Happy am I that I can minister edification and pleasure to any; and more happy when it is my privilege to do so to the many intelligent brethren and sisters who take in our well-filled *Crisis*.

A few words more about *Bible Echo*. I want to commence it by the middle or end of April. The charity meetings of all England are held in May, at which season of the year there is an influx into London of all the best and noble-hearted of the so-called "orthodox." And I want to engage a lad to stand outside the door of every principal meeting and distribute copies of *Bible Echo* to all as they come out. But the work requires money to start it, or this cannot be done. If anybody *can* help, and *desires* to do so, any contribution can be forwarded to Eld. W. Kellaway, care of Brown & Busel, 114 North 4th Street, Philadelphia, Pa., and it will be acknowledged in due time. Those who would like to have the paper, provided it comes out, can subscribe for it at $3.00 per year to the same parties. I am sure if it is commenced it will be a *live* paper. If for God's glory, may he help it to the birth, and sustain it in existence. W. K.

ROM. 6: 2.

J. P. MARQUAND.

"How shall we that are dead to sin live any longer therein?"

The strong points of doctrine which are found in the Scriptures are often a stumbling block to the weak and feeble. Such doctrines as salvation from sin, predestination, baptism of the Holy Ghost, the assurance of faith, the kingdom of God under the whole heavens, the immutable promises of Jehovah, the resurrection, the eternal judgment, the second coming of Christ, election, reprobation, the second death, etc., etc.; all these and many more appear burdensome, heavy, and hard to be understood.

The truth is, every one must be contented with such things as are adapted to their state or condition, and ask for more light and knowledge, and they will receive just as fast as they can bear it. Some persons need milk, others meat; all need patience to wait until the appointed time. Does a corn of wheat come up in a day or a week? "First the blade, then the ear, then the full corn in the ear." God has made everything good in its season, and a time for all things. "He that believeth shall not make haste." The German people have a motto which reads thus:—"*Make haste slowly.*" Nothing is gained by impatience or murmuring; it serves to keep back the soul from high attainments. Remember the case of the two sisters,—Martha and Mary. Martha was bustling and over careful, while Mary was thoughtful, penetrating and intuitive. Mary was adorned with a meek and quiet spirit, which in the sight of God is of great price. 1 Pet. 3: 4. The religious experience of every soul is gradual and natural, like that of a plant or tree; first childhood, then youth, then manhood, then maturity. The hot-bed process is not a healthy or sound one, and generally leads to premature decay.

Now let us come back to our text: "How shall we that are dead to sin live any longer therein?" The apostle Paul intimates that a sinless life is attainable, and alludes to some who had experienced it, and asked the question, How shall we ever go back to that state again? and then quotes a figure of baptism,—death to sin, and a new life to holiness. When we consider that Jesus himself was sinless, and that perhaps many of the primitive believers were also the same, especially the apostle John, and that the way is open for others, let us not be unbelieving or unfaithful, but trust in the living God, who will do all things well, and finish the work he has begun in us; remembering this fact, that God is the author and finisher, and that we overcome through Christ, as it is stated in Rom. 8: 2,—"The law of the Spirit of life, in Christ Jesus, hath made me *free* from the law of sin and death." We are not made free from sin by our own power, or good works or resolutions, but by the quickening eternal Spirit of Jesus Christ.

Then to whom belongs the glory or the honor? Not certainly to the creature, who is subject to vanity; but to the Creator, who is God over all blessed forevermore. What is now the condition of the soul after being renewed and brought into fellowship with Christ? Is it boastful, or proud, or noisy? Far different; a sweet humility and patience runs through every act and look, and contentment and peace reign within; unruffled calm, quiet, walking in the light, seeking to know the mind and will of God, satisfied with adversity or prosperity, the sanctified soul travels the pathway of holiness, believing, hoping, trusting, watching and waiting for the day of God to break upon the astonished world, expecting to participate in all its joys and emoluments through countless ages.

To conclude this epistle, we may safely say, that a course of sin persevered in will result in sorrow, anguish and death; but that a course of righteousness and holiness will lead its possessor to realms of everlasting day. Which road are we on? the road of sin and death, or the road of holiness and life? Which road, dear friend? Christ's first advent to this earth was fulfilled to the very letter, literally; so will his second advent be literal. He will come attended by saints, and by a great company of angels; then shall he sit on the throne of judgment. All nations shall be gathered before him. A separation of the good and evil will then take place. Now is the time to choose, while mercy is offered; then it will be too late. O! do not delay or procrastinate. Seize the present moment to make your peace with God.

MOMENTOUS EVENTS, AND THE RETURN OF CHRIST AT HAND.

REV. DR. CUMMING, OF LONDON.

Just before the Crimean war, in 1855, a grand international Peace Convention was held, at which distinguished men from all civilized countries were present, and the general tone of the speakers was one of hopefulness and almost prophecy that the human race had forever done with war. These hopes were soon and too effectually dispelled. The Crimean war broke out soon after, and during its time vast multitudes of lives were sacrificed. In 1859, France and Italy combined and fought Austria; in 1864, Prussia and Austria made war on Denmark; in 1866, Prussia fought against Austria. The United States were involved in a most sanguinary conflict from 1861 to 1865; and finally, in 1870–71, Prussia and France inaugurated and ended a terrible war. The eighteen years that have elapsed since this Peace Convention met, have covered a period of bloodshed unparalleled in the world's history. The hopes and prophecies of peace by the *savans* of Europe have been rudely blasted.

The students of prophecy were right in their interpretations of the signs of the times, and of existing facts. Events and phenomena now gathering indicate most plainly these as the beginning of sorrows, and the approach of a time of trouble (Dan. 12: 1) far more intense and widespread, at our very doors. What was anticipated in my Apocalyptic sketches, published in 1848, is now fulfilling in accomplished and accomplishing events.

Kings, soldiers, and rulers, while doing apparently their own purposes, are carrying out God's great designs. The soldier steps upon the field, and he seeks his own renown or the safety of his country, and so far he does well; the monarch mounts the throne, seeks to govern well, or to make a name that shall sound through ages; the statesman chalks out a policy, and thinks that he will bequeath a grand memory, and be mentioned by the lips of posterity with *eclat*;—each is following out his own end, but all are nevertheless hastening on God's objects. God has sketched the apocalyptic cartoon, and kings and statesmen and soldiers rush forward to fill it up. God has said what shall be; and men are not the sculptors, but the chisel in the great Sculptor's hand—doing his work and carrying out his designs. Such a thought is blessedness. "Blessed is he that readeth, and they that hear the words of this prophecy." Another element in this blessedness is, "the time is at hand,"—the time of the restoration of all things. Rays from the future already gild the present; the horizon around begins to glow with the approaching splendors; and all things, phenomena, facts, revolutions, convulsions, and struggles, testify with consentaneous force, "the time is at hand."

A war of fanaticism, fierce and sanguinary, is about to rage. The Romish orders are mustering their forces, and arranging the place of battle. They are fearfully in earnest, and more formidable than armies. They use weapons, and accept a strategy tortuous and immoral, and will die rather than desist.

The terrible war of 1870 will be child's play beside theirs. Patriotism and military law have redeeming traits; but a war of fanaticism, originated and carried on by the Romish orders and their chiefs, will be redeemed by no compassions, and mitigated by no merciful considerations.

One feature has appeared in Rome itself very suggestive indeed. The Pope and his *curia* have come down from their isolation, and have determined to make use of the ballot-box, and win back by political action what they have lost. Scenes supposed to be the monopoly of Ireland will now be witnessed in Italy. It is the opening of a desperate campaign, the inauguration of the last conflict, and it will be fierce and unrelenting.

IMPENDING STRUGGLE OF POPERY.

The time also of the destruction of Papal Babylon is at hand. Thus while proud priests are boasting of and predicting their ascendancy, and others struggling for power are making themselves the puppets of the priests, in order to retain that power, yet Romanism is doomed. But its dying struggles will be very terrible. Satan will not let go his foothold without a desperate effort to retain it. It will be a spasmodic struggle, yet it will shake thrones, and convulse kingdoms, and perhaps light the faggots in some future Smithfield once more, before it is finally put down.

During the era of martyrs, in Diocletian's time, the only way of preaching Christ was by dying for Christ; the faggot was the only pulpit, and it was a truly impressive ministry. We live in times of sunshine and social peace; we are so accustomed to see prosperity and principle go together, that we have no idea of eras of a directly different complexion: but it may be that just as the ancient Roman empire's greatest prosperity was the eve of its greatest trials, and the Christian church, which was the one day reposing in quiet, the next was plunged into the burning fiery furnace, so our present social peace (for which we bless God) may be designed in his providence to ripen, strengthen, animate and mature us for days of martyrdom and trial that already loom in the distance. Error may once more be throned into supremacy; truth may once more be driven to the prison and to the flames; and then in such a period the reality, the depth and sincerity of our convictions will be tested, and it will be seen who are on the Lord's side, and who are not.

But in future, as well as in past persecutions, it will be found that "the blood of the martyrs is the seed of the church." The Covenanters of the seventeenth century were the vindicators of a freedom which Scotland through them now enjoys; without their sacrifices and their sufferings, a free and Scriptural faith would have probably been entirely crushed in the north. It was they that planted the tree of freedom, watered it with the tears of weeping eyes and with the blood of warm hearts.—*Signs of our Times.*

Do not be afraid of making mistakes, nor be angry with those who show you how to correct them, for they are your best friends. Remember that ignorance is a blank sheet on which we may write, but error is a scribbled one on which we must first erase.

WAITING FOR THE LORD.

The people of God have always been a *waiting* people. If we go back to the good old patriarch Jacob, as he lay upon his dying bed, we hear him break out in language like this: "I have *waited* for thy salvation, O Lord." Jacob had no idea of going to heaven when he died, for he says, "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron, the Hittite." He expected to lie down in the grave, and wait until God's plan of salvation should be completed, and then to share in that salvation with all the faithful. Patient Job says, "All the days of my appointed time will I *wait*, till my change come." Job is waiting to-day. . . .

Again, Paul exhorts the Corinthian brethren that they "come behind in no gift; *waiting* for the coming of our Lord Jesus Christ." And again, he thanks God in behalf of the Thessalonian brethren, that they had "turned . . . from idols to serve the living and true God; and to *wait* for his Son from heaven." And he prays that they may be directed "into the love of God, and into the patient *waiting* for Christ." And in the eleventh of Hebrews, where he recounts a long list of the faithful, he says: "These all died in faith, not having received the promises, . . . God having provided some better thing for us, that they without us should not be made perfect"; so that they also are *waiting* for the things promised.

When John, in vision, on Patmos, heard the souls under the altar praying to be avenged, they were told that they should "rest," or *wait* until the number of martyrs for Jesus and his truth should be complete. And when the waiting days are over, and the King of Glory comes at last, Isaiah represents the triumphant saints as exclaiming, "Lo, this is our God; we have *waited* for him, and he will save us; this is the Lord; we have *waited* for him, we will be glad and rejoice in his salvation."

Our waiting days are almost ended; the midnight shadows are fast fleeing away; the day begins to break, and soon will burst upon us in all its resplendent glory. Let us see to it that "we come behind in no gift," but are wholly the Lord's, and with all our hearts loving the appearing of Jesus. So shall we wait with patience, yet joyful in hope, and strong in faith. He that shall come will come, and will not tarry. Let us wait for him, as they that wait for the morning.—*Prophetic Times.*

GOD'S ANVIL.

Pain's furnace-heat within me quivers—
God's breath upon the fire doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, "As God will!"
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the bare anvil, minded so,
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, "As God will!"
And at his heaviest blows hold still.

He takes my softened heart and beats it—
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper, "As God will!"
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me;
So I say, trusting, "As God will!"
And, trusting, to the end hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all his heaviest blows are surely
Inflicted by a Master-hand;
So I say praying, "As God will!"
And hope in him, and suffer still.

PRAY FOR SINNERS.

D. R. BARRETT.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 21: 34. Will not God do all he consistently can to save men if we don't pray for them? I think so. What good can it do for us to pray for them then? God *can consistently* do more for them when we are anxious enough to consistently pray for them. We are coworkers with the Lord in this matter.

Christ came here to set men an example of righteousness, and suffered and died for their salvation. He has risen from the dead to die no more; and he ever maketh intercession for them, to the end they might have eternal life also. Jesus has done this. He has left this world, but we are here as his representatives—as his servants. He has honored us with a part to perform, and a portion of responsibility rests upon us. We are sent to work in his vineyard, and made stewards of the manifold grace of God. "Of stewards it is required that a man be found faithful." We, therefore, should come up to the help of the Lord against the mighty.

In the Bible, men may get an understanding of the gospel, by the help of the Spirit of God. But men are (in their natural state) exceedingly loth to read that book, therefore, they need before them constantly, "living epistles, known and read of all men." When exemplified before their eyes, the gospel has a new power.

Let us not try to get rid of the responsibility that is thus laid upon us, but pray for wisdom to walk worthy of our high calling before those without. Only when we are willing, and trying to do our part of the work can we pray a consistent prayer for sinners, or expect to be heard. God might send his Spirit to convict of sin, and make men uneasy about their condition; but if God's professed children are cold and indifferent as to whether they are saved or not, they are in no condition to point them to the Lamb of God. By works they deny what by words they profess. If we will live so as to convince sinners that they are living wrong, and have that burden and love for them we ought, God could and would work as he could not otherwise. "If a man be a worshiper of God and doeth his will, him he heareth."

"JUST TEN MINUTES."

E. S. WILLARD.

Said a brother, as we came from the breakfast table into the sitting-room to wait upon the Lord in prayer,—"We have just ten minutes before I must leave for the train." We handed round to each a hymn-book and Testament, and sang the hymn,—"Hail thou long expected Jesus!" then read the chapter in course, 1 John 1: then each of us, four in number, offered up an earnest prayer and closed with "the kingdom prayer" in concert, and when we rose the time had only just expired. Ah! thought I, who will neglect such a blood-bought privilege as the family prayer night and morning when it can be attended to acceptably, as we believe, in so short a time? The Lord help us all, I pray.

Haddonfield, N. J.

THOUGHTS ABOUT THE END.

One of the prominent features of the doctrines connected with the personal coming of our Lord Jesus Christ, and so fearlessly proclaimed by St. Paul, and so faithfully advocated in the columns of the *Prophetic Times*, has been, that the time will come "when men will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.) And God knows that such a time, with all its fearful consequences, is upon us now, though many will not believe or consider it. And it is a fearful thought, that many who have heard, but disregarded, the clear and unmistakable testimony which you have for eleven years borne against the awful danger of disregarding the plain truths of the word of God, may be among the number of those upon whom "God shall send strong delusions, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 11–12.)

During the holy Advent season, through which the Christian church has just passed, I had a conversation with a brother minister of another denomination, pastor of a large and influential congregation. In our conversation we were led to the holy season of Advent. I asked him whether many of his people were true believers in the speedy personal coming of Christ. He seemed surprised that I could entertain any idea that Christ will ever personally come to this earth again, and then replied, that the time was when he did believe such things as the personal coming of Christ, the resurrection of the dead, and the translation of the living, etc., but that he had long ago abandoned them as mere fancies, about which he don't concern himself. I asked him how he could possibly profess to preach the gospel and dispose of those passages of Scripture which declare so positively that Christ will come again to this world? He replied, that the only coming of Christ he could find in the Bible satisfactorily to believe in was a *spiritual* and *providential* coming. I then asked him according to what system of hermeneutics he could reconcile his views with the plain declarations of the Word of God concerning the Second Advent, contrasted with the predictions and fulfillment of the First Advent? He replied, with downcast eyes, "Yes, dear brother, I formerly thought, believed, and argued as you now do, but I suppose you have realized by experience, that such arguing and preaching will not take with the people, and hence I abandoned them, and now I cannot believe anything of the kind." I could not help but feel and exclaim with Jeremiah, "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Is it not a dreadful state of things when the people have such teachers?—*Prophetic Times.*

Gems.

— When charity walks into the lowest places of want, we see the beautiful purity of her garments most distinctly.

— Practice flows from principle; for as a man thinks, so will he act.

— Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

— Wealth, rank, and power are good in their place, but these are not so desirable as to possess the qualities of truth, love and wisdom.

— To persevere in one's duty and be silent, is the best answer to calumny.

— Our prayers and God's mercy are like two buckets in a well—while the one ascends, the other descends.

— Learning teaches youth temperance, affords comfort to old age, gives riches and contentment to the poor, and is an ornament to the rich.

— Bible distribution is a good work; Bible reading a better one; but Bible doing is the best.

— If you would relish food, labor for it; if you would enjoy raiment, pay for it before you wear it; if you would sleep soundly, take a clean conscience to bed with you.

— Show may easily be purchased; but happiness is a home-made article which all may have.

— He who admits that he has a secret to keep has, by doing so, revealed one-half of it, and the other will be likely to very soon follow.

— Nothing teaches patience like nature. You may go around and watch the opening buds from day to day, but each takes its own time, and you cannot urge it on any faster.

— Never scare off a fly with a club, when a feather will do as well.

— Be always at liberty to do good; never make business an excuse to decline the offices of humanity.

— Man is a sort of tree which we are too apt to judge of by the bark.

— Never sigh over what might have been, but make the best of what is.

— Truth sometimes tastes like medicine, but that is an evidence that we are ill.

— Every cloud has a silver lining.

— Men are contented to be laughed at for their wit, but not for their folly.

THE PROMISES.—A writer in the New Orleans *Christian Advocate*, after showing that the Bible contains a promise for every condition of heart, every state of mind, and every circumstance of life, says: "The christian should aim to live among these promises. Here should be his home. As Adam lived among the flowers of Eden, so the regenerated man should live among these promises with which the beneficent hand of the Lord has dotted and fringed the garden of religion. He should open his eyes and look on their marvelous beauty. He should take deep inspirations of the atmosphere which is full of their fragrance. All the sweetness of life is right here, and the christian should try to extract it. The higher joys of existence begin among the promises and end in their accomplishment. Here, then, let every child of God abide, realizing these joys, and qualifying his soul for the enjoyment of higher and yet still higher joys as the years of life run out into the unending cycles of eternity."

HOME AND HEALTH.

DRESS REFORM.

Dr. Horace Chase has delivered another of the series of lectures on dress reform in the vestry of the Hollis Street Church. Dr. Chase began by referring to the importance of a thorough knowledge of physiology as it relates to dress, for a lack of such knowledge was often both destructive and suicidal. He then explained some technical expressions, which, he said, would occur in the course of his lecture, and exemplified his remarks by means of diagrams, which he had on exhibition for that purpose. He gave a brief synopsis of the various apparatuses both of the organs of animal and vegetable life. Under the head of animal life he said were found the apparatus of impression, such as the eyes, ears, etc., the apparatus of locomotion, and also of the nervous system; the principal apparatus of the vegetable life was that of digestion. The lecturer then demonstrated the operations of the heart, the flowing of blood, and the effects which various diseases and disorders of the system have on it.

Diseases and affections of the heart were generally more numerous with men than women, and in about two thousand three hundred examinations of soldiers who had been wounded either by bullets or by sunstroke, he had not found a thoroughly sound heart. There were various opinions, he said, regarding the quantity of blood in the human body. The general belief was that there were between fifteen and twenty-four pounds in an adult, but recent researches have shown that it does not exceed fourteen pounds. This conclusion was arrived at by ascertaining the time which it takes for blood to make the circuit of the vessels, going from the heart through the veins and the lungs back again to the left heart. He further illustrated the action of the lungs and blood-vessels in inhaling air, oxygen and the gases, and passed on to enumerate the evils which spring from tight lacing.

These were in substance that too little blood was allowed to return to the lungs to supply the requisite amount of nourishment, and the capillary circulation was seriously obstructed. By tight lacing the natural healthy circulation of blood is demoralized, and the inhaling of a sufficient quantity of oxygen is prevented; it also causes an inadequate exchange of gases in the lungs, and impedes the free return of blood—it throws a burden on the left heart and causes it to decrease in size, and almost severs the liver in two parts, and shortens and thickens the valves of the heart—thus impeding free circulation, inhalation and respiration.

Heart disease, he said, was not, as is supposed, incurable—in fact, nearly every phase of that dreaded disease was amenable to science. If ladies were compelled by law to endure such tortures there would be such a commotion in the community as was never before witnessed, but they bear it calmly when it is enjoined by the high court of fashion. It is as sure death to bind the body as as it is to bind the neck, but may not be as quick. For the one grave that is filled with an honest corpse, there are one thousand filled with suicidal ones. The lecturer closed by impressing on the minds of his hearers the importance of a more intimate knowledge of the laws of health, and the functions of the different organs of the human system.—*Globe.*

HOSPITALITY.—One of the great delights of having a home of our own, is to have in it a place for friends and strangers. We do not build a house simply to meet the wants of our own families. We have one or more guest chambers, and the extension table, to which we may welcome our friends. The larger a man's means, the more liberal provision he makes for hospitality. They are greatly to be pitied who can barely supply their own physical wants; who dwell always in narrow quarters; who have no pillow or plate for strangers. The farm house generally has room enough for all, and some that we know of have an indefinite power of expansion, that rivals India rubber. The rail-car of our cities is not more accommodating. There is always room for one more, and where the welcome is so hearty, the one more sends his regrets for absence, and comes next time. There are others with houses roomy enough, but unblest with friends the year round. No one breathes the fragrance of their roses, or wipes the bloom from the clusters that are supposed to grace their tables. They live to themselves very elegantly and comfortably, it may be, but very narrowly and selfishly. The doorstep is always clean, and the lawn in front always shorn. It is kept for the eyes and not for the feet. No children play there.—*Ex.*

A WORD ABOUT TOBACCO.

Dr. George Trask sends us the following. It is too good to be lost:—

"MR. EDITOR—The little gibe we here affix has been kindly sent us by one of your patrons, and some fifty other friends up and down the land have done us as a similar favor:

"Bro. Trask, of Fitchburg, will be surprised to learn that Dillah Ladd, of Connecticut, who is in her *one hundred and eighth year*, has smoked a pipe daily for sixty years."

"About fifteen years ago I gave a lecture on the South Shore, in which I aimed to show that as the common use of tobacco diminished appetite, blood, muscle, health and strength, it must abridge life, and if so, the habit amounted to suicide in the constructive sense; hence it was a violation of the sixth commandment, and hence a sin.

"When I closed, a clergyman rose and observed: 'I believe the argument in this lecture conclusive; I believe thousands of tobacco users are poisoned to death, and are chargeable with cutting short their lives. But I have a difficult case to solve, and I wish the lecturer to solve it. I knew a man within ten miles of this place, who smoked his pipe from early life till the day of his death, and he lived to be one hundred and four years of age!'

"'Sir,' I inquired, 'are you sure the old man lived and smoked till he was a hundred and four?'

"'Yes,' he replied.

"'How did he look?'

"'He looked like an Egyptian mummy.'

"'Had he moral sensibility? Did he manifest any public spirit? did he like good schools, roads, order, and the like?'

"'O, no; no more than a mud-turtle.'

"'Had he a family?'

"'Yes, a large one, and a mean one—too large.'

"'Did he love his family?'

"'No, I think not.'

"'Did he hate his family?'

"'No, I think not.'

"'All in a word—did he love any body, or hate any body, dead or alive, in this world or in any world?'

"'No, sir; I think not.'

"'Well, well, brother, the conclusion of the whole matter is simply this,—the old man was dead fifty years ago, only you did not bury him!'"—*Herald of Health.*

THE ABUSE OF APPETITE.

The appetite is one of the least appreciated of nature's gifts to man. It is generally regarded in this work-a-day world as something to be either starved or stuffed,—to be gotten rid of at all events with the least inconvenience possible. There are people who are not only not glad that they have been endowed with sound, healthy bodies, for which nature demands refreshment and replenishment, but they are actually ashamed to have it known that they are sustained in the usual manner. The reason of this we are at a loss to conceive. Every body admires beauty, and there can be no true beauty without good health, and no good health without a regular and unvarying appetite. We are disinclined to let appetite take any responsibility on itself. If we happen to consider it too delicate, we try to coax it, perhaps stimulate it with highly seasoned or fancifully prepared food. There are times when this may seem necessary, as in the case of a person so debilitated as to depend for daily strength on what he eats. But, usually, the cajoling process is a mistake. If the appetite of an individual in fair bodily condition be occasionally slender, it is no cause for alarm, and it should be allowed to regulate itself. It may safely be considered nature's protest against some transgression, and it is wise not to attempt coercion.

At certain seasons, as in spring and summer, the appetite of even the robust is apt to fail, and the relish for meats and heavy food to wane. This is all right enough, for animal diet in warm weather heats the blood, tends to headaches, and is generally unwholesome, unless sparingly used. On the other hand, fresh vegetables, berries, fruit and bread are cooling, corrective, and what the palate most craves. Don't be afraid to go without meat for a month or so, and, if you like, live purely on a vegetable regimen. We will warrant that you will lose no more strength than is common to the time, and that you will not suffer from protracted heat, as when dining on the regulation roast.—*Good Health.*

MANAGEMENT OF CARPETS.—All kinds of carpets will wear much longer if fine straw be spread evenly on the floor, about half an inch thick, before they are fastened down. When they lie on the bare floor, the gritty dust works through them to the floor, and as they are pressed down on and among it, they will be worn out much more than when kept from it by straw. To aid in drawing carpets close up to the base board, preparatory to nailing them, drive eight or ten small nails into a piece of wood, allowing them to extend about three-eights of an inch beyond the surface, similar to a weaver's stretcher, and file them to a sharp point. With such an instrument as this, having a long handle, one person can thrust the side of a carpet up close to the base board, and hold it with ease till it is nailed. There is some science also in the manner of sweeping carpets correctly. Instead of inclining the handle of the broom forward, and rolling the dirt along and pressing it into the carpet, by bearing down on the broom, the handle should be held nearly erect, and the dirt brushed along, by touching the carpet very lightly. In this way, both broom and carpet will be worn less, and the sweeping be done better.—*Amer. Agriculturist.*

CLOTHING.—The whole subject of clothing the body for protection against cold, may be summed up in a few words—dress so as to be comfortable. The fashionable style of dressing, especially among ladies and children, is such as to render them far from comfortable. The body, which needs the least clothing, is usually burdened with twice as much as necessary, while the extremities, which need the most, are very imperfectly protected. The whole thing needs to be reversed—the body needs less clothing, while the extremities require more. Some persons require much more clothing than others, therefore no rule can be established for all, any more than there can be about the the quantity of food which should be eaten, but each one must regulate the amount for himself, being careful not to wear more than is necessary for comfort, and seeing that it is equally distributed. An unequal distribution of clothing is sure to result in an unequal circulation of the blood, congestions of the head or internal organs, cold extremities, etc., while an excessive amount unnecessarily burdens the body, and by overheating, weakens the skin and renders the wearer easily susceptible to colds.—*Her. of Health.*

SOFTENING OF THE BRAIN.—Softening of the brain is becoming a more common disease than formerly. As it is utterly incurable, attention should be given to its causes. The softening is caused from great mental excitement, as a result of study, of the use of spirituous liquors, or allowing the mind to dwell on one subject unpleasantly, especially when there is no real cause, as in fancied slights, conjectured injuries, and the like, moping over them. To ameliorate a malady arising from causes so diametrically opposite, antipodal means should be employed; less work to the overworked, and more work for those who have nothing to do.—*Hall's Journal of Health.*

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POSTAGE.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 964. BOSTON, WEDNESDAY, APRIL 22, 1874. VOL. XXXIX.--NO. 3.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ZION'S MORNING.

IDA AHLBOURN.

Zion, fair and lovely Zion!
Oh! thou chosen of the Lord!
Oh! thou one to whom is given
Sweetest promise in his word;
Be thou faithful, watch and pray,
For thy Lord may come to-day.

Oh! thou waiting, hopeful Zion,
Thy bright morning soon must dawn;
For the signs upon the heavens
Tell us night is almost gone.
Thy redemption draweth near,
Zion's King shall soon appear.

Zion long has groaned and sorrowed,
Been an outcast from the world,
Been the mark where all the wicked
Their poisonous darts have hurled;
But it cannot thus remain,
For the Lord will come again.

Zion, let no power deceive thee,
Satan comes in robes of light;
But thy God will guard and lead thee,
If thou askest him aright;
He will listen to thy cry,
Send thee aid from him on high.

Zion, be thou ever waiting,
Keep thy watchmen on the walls,
That thy lamps be brightly burning,
When thy Bridegroom for thee calls.
Be thou earnest, steady, true,
Keep his coming in thy view.

Zion, lift thy head in triumph,
Sing aloud a joyous song;
Tell to all earth's sinful nations
That thy Lord will come ere long.
He will banish thy dark night,
Bring the everlasting light.

HOW SHOULD THE NEWS OF CHRIST'S COMING BE RECEIVED?

LUTHER C. KERR.

To the above question the Bible furnishes us with *one* answer. We will look at it in the light of the Holy Scriptures, and ascertain the way that intelligence should be received, and then see how it *is* received by professed christians, and thus be able to discriminate between the right and wrong.

When Jesus Christ made his advent into the world, to redeem fallen man from the curse, and give a pledge of eternal life to as many as believed on him, the news of that event was considered "tidings of great joy"; and this was only the time of *confirming* the promise of those blessings made unto the fathers, and not the time of fulfilling them. But now we have reached a time when those promises are about to be fulfilled, and how should it be received? If the confirmation of those promises was "tidings of great joy," how much more glorious ought the news of their fulfillment to be?

In Luke we have an account of the Savior's birth, his first advent into the world, and the manner in which it was received. "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is Bethlehem, . . . to be taxed with Mary his espoused wife, being great with child. And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you *good tidings of great joy*. . . . For unto you is born this day in the city of David, a Savior, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." How did the shepherds receive these tidings? "And the shepherds returned, *glorifying and praising God* for all the things that they had heard and seen, as it was told unto them."

Here was the way that Christ's first advent was regarded by primitive christians. They could glorify and praise God that he had given his only begotten Son, in his good will, to save mortal and sinful man. The gift was appreciated by these few humble shepherds, and some few others; and they thanked God that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And this life is in his Son." He who believes on the Son of God has the testimony in himself. And this is the testimony, that God has given to us eternal life, and this life is in his Son. So that we have the *witness* in ourselves, but Christ has the *life* in himself; and "when Christ who is our life shall appear, *then* [not before] shall ye also appear with him in glory." Col. 3: 3, 4.

Angels termed the advent an important event, and, when sent to proclaim it, called it "good tidings of great joy"; and the aged prophet Simeon regarded it in the same manner, who was just and devout, waiting for the consolation of Israel. It was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And when he had come into the temple, he took the child up in his arms, and *blessed* God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation. . . . A light to lighten the Gentiles, and the glory of thy people Israel." Many other such witnesses could be produced, to show that ancient christians considered the news of a coming Savior a glorious message.

We find a great deal said in the Scriptures about the coming of the Lord, and of the importance of it; and also the *waiting* for it,—a waiting for the Life *giver*—Christ, and not the Life-taker—Death, as many teach and believe these days.

Let us now see how the apostles regarded the coming of Christ. Paul seems to talk a great deal of the *waiting* for the *coming* of Christ. In his exhortation to the church of God, he says, "Even as the testimony of Jesus was confirmed in you, so that ye come behind in no gift, *waiting for the coming* of our Lord Jesus Christ." "There is laid up for me a crown of righteousness [he says], which the Lord the righteous Judge shall give me at *that day;* and not to me only, but unto *all* them also that *love* his appearing." Here Paul talks as though saints would *love* the appearing of Christ, and none others would be entitled to a crown of righteousness. Peter says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." John says, "Every man that hath this *hope* in him purifieth himself, even as he [Christ] is pure." The Revelator says, "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great." Here is the time of reward; and John closes his Revelation by saying, "Even so, come, Lord Jesus."

It is no wonder that the apostles talked and longed so much for that day, for it will be the *coronation day,*—the time when Christ is to come and bring his reward with him; the righteous will shine forth in the kingdom of their Father. God himself will wipe away all tears from his children's eyes, and "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Who among christians (for I speak to those who profess to be such) can regard that time other than a glorious day. If any man fix a time for reward this side of that day when God shall judge the secrets of men by Jesus Christ according to Paul's gospel (Rom. 2: 16), he must do it on his own responsibility, for there is no Bible to sustain him in his position.

Paul says, "Christ was once offered to bear the sins of many; and unto them that *look* for him, shall he appear the second time without sin unto salvation." And who will say that he was wrong about *looking* for Christ the *second* time, to bring salvation to his people? He seems here again to limit the blessing to a *watching* people, who are watching and *waiting* for Christ to appear the *second time*. And he tells us in another place who to wait for. "To wait for *his* [God's] *Son* from heaven." "Blessed is he that *waiteth* and *cometh* to the thousand three hundred and five and thirty days" (years), is the language of the angel to Daniel (12: 12) concerning a people that should live down at the end of those days. The Revelator says, "Blessed is he that *watcheth* and keepeth his garments, lest he walk naked, and they see his shame." This is the time when he comes as a thief; and then the blessing is only promised to those who wait and watch for Christ.

Paul says we should look "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have *waited* for him, and will save us." Another says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking for* and hasting unto the *coming* of the day of God."

Reader, *this* is the patience and faith of the saints. They have been looking and waiting for life, not death. They all looked forward to that blessed hope which should be consummated at the revelation of Jesus Christ, when faith shall be swallowed up in sight. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience *wait* for it." We are admonished all through the Scriptures, by prophets and by the Savior and his apostles, to hope to the end for the grace that is to be brought unto us at the *appearing* of Christ. So we see the great love manifested by those worthies for the coming of Christ, and the way they treated it. They all considered it in the same light, and spoke of it as did the angel of the first advent—"tidings of *great joy*."

But now the scale is turned among professing christians. They tell us that it does not matter when Christ comes; that we can get our reward independent of that time; that death is the redeemer now, and he liberates us from this world of sin and care, and ushers us into the kingdom of God. Him whom Paul called "the last enemy" robs Christ of his title and office, and officiates in his stead. Death's advent is a great deal more esteemed than Christ's, for they consent to yield to the sway of the former, but not the latter. When we talk of death coming upon christians, they receive the news willingly; but when we talk of Christ coming, we are branded as "infidels." We may preach anything but the coming of Christ and resurrection of the dead, and drift along with the tide; but just as soon as we preach this "meat in due season," then persecution comes. I would ask the candid reader if this is not fulfilling this scripture—"We will not have this man to reign over us"? If it is not saying so in heart, then I do not understand the meaning of the passage.

Friends, is this the way christians should regard the coming of the blessed Master? Let candid people answer. I say it is an utter impossibility for any man, or class of men, to love Christ, and yet hate his appearing; for they are destitute of that "hope" which purifies. I do not say it is impossible for a person to be in ignorance with regard to the appearing of Christ, and yet love his appearing; but I do say it is impossible for a person to love him, and hate to see him come; for he says in John 14—"If a man love me, he will keep my sayings"; and one of his sayings is, "When these things [signs of his coming] begin to come to pass, then *look up, and lift up your heads*, for your redemption draweth nigh." Now to disregard these sayings, is to disregard their author—Christ, and this is manifested by all who oppose his coming. Since the apostle has made a criterion, and also a test question of the coming of Christ, we have a right to apply the same rule, viz., "There is laid up for me a crown of righteousness, which the Lord, . . . shall give . . . not to me only, but unto all them also that *love his appearing*." "Unto them that *look* for him, shall he appear the second time without sin unto salvation."

Here is surely a limitation of salvation to a particular class of people,—a people that are to *love* his appearing, and not a people that *oppose* it. If men could all read the Bible with an eye single to the glory of God, and irrespective of human creeds and selfish motives, we should have more real God loving and God fearing people than we have. If they would only believe the Bible as it reads, all would be plain.

JOHN 8: 42.

B. PERHAM.

"If God were your Father, ye would love me."

Some persons are so full of self-conceit, that they seem to consider themselves the standard of all worth and excellence, and are disposed to judge of others principally by their regard for them. If you dislike them, you are worthless; but just in proportion as you esteem and admire them, you rise in value. And such is the injustice of our fallen nature, that we are pleased with commendation which we know we do not deserve, and court praise for abilities and qualities which we do not possess. It was not so with Christ. He was meek and lowly in heart; and if he spoke highly of himself, it was not from pride and vain glory, but from the necessity of the case. He knew himself. He knew his importance to us; therefore he said, Come unto me"; "I am the light of the world"; "I am the bread of life"; "I am the way, the truth, and the life"; "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." He knew that God's relation to us could only be determined by our regard to himself, and therefore he was authorized to say, "If God were your Father, ye would love me." There can be no doubt of this; for he that belongs to God by adoption will love the Spirit of God, and will love to follow its leading and heavenly influences. He will also love the Word of Truth, and love to obey it; and will show by his daily walk and conversation that he is the friend of God, as did Abraham.

It is a great thing to have God for our Father,—not by creation, in which sense all mankind are his offspring; but by adoption, and by regeneration. What honor, to be the sons and daughters of the Lord Almighty! to have free and invited access to him! to share in the love and pity of his heart! to be heirs of God to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us!

But how are we to obtain this great privilege? We answer, by our regard to Christ. If God is our Father, we love him. If this love of God is firmly established in our hearts, we love everything that God loves, and hate everything that God hates. Do we love the word of God, and is it daily our delight? Can I say, Thy words were found, and I did eat them; and thy words were unto me the joy and rejoicing of my heart? Can I say, I have loved the habitation of thy house? Can I say, I love the place where thine honor dwelleth? If this is the case with us, we can approach the throne of grace with delight, and pray—Lord, remember me with the favor thou bearest unto thy people. If we really love the Savior, we shall hate everything that is done or said against him, and everything that displeases him. I love my dear Savior so much that it makes me hate sin in all its forms.

O, give me Jesus, and you may have all the world beside. What a miserable being I should be if I did not have sweet communion with Jesus every day. When he comes by his Spirit to visit me, I lose sight of all other things; and this earth and all its treasures then look small to me.

Dear child of grace, hear the advice of an old man of seventy-two winters, who has been a soldier of the cross fifty-two years: Be sure to keep close to the Savior. Satan cannot have you, unless you wander away from him. Do not grieve such a friend, and do not grieve the tender Spirit of God. May the good Lord help us all to be ready when Jesus comes. Amen.

Vernon, Vt.

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?—No. 2.

1 JOHN 5: 7, 8.

J. S. WHITE.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one." The seventh verse is said to be wanting in most of the ancient Greek copies, and therefore it is claimed by some to be spurious. Some of the modern translators have left it out, while they retain the eighth verse as being correct. In Henry's Commentary there is a very conclusive argument, showing that this seventh verse was written by John. One evidence given is that Tertullian and Cyprian both refer to this passage in their writings. Tertullian died A. D. 240. Cyprian was beheaded A. D. 258. Focundus, referring to Cyprian, says, "Blessed Cyprian, the Carthagenian Bishop and Martyr, in the epistle or book he wrote concerning the Trinity, considered the testimony of the apostle John as relating to the Father, the Son, and the Holy Spirit; for he says, 'The Lord says, I and the Father are one'; and again, 'These three are one.' Now it is nowhere written that these three are one, but in verse 7."

Dr. John Gill says: "This text is so glaring a proof of the doctrine of the Trinity, that the enemies of it have done all they can to weaken its authority, and have pushed hard to extirpate it from a place in the sacred writings; but it is to be traced up within a hundred years, or less, to the writing of the epistle; which is enough to satisfy any one of the genuineness of this text. And there never was any dispute about it, until Erasmus left it out in the first edition of his translation of the New Testament; and yet he himself, upon the credit of the old British copy, before mentioned, put it into another edition of his translation. Yea, the Socinians themselves have not dared to leave it out in their German Racovian version, 1630. To which may be added, that the context requires it." Erasmus died A. D. 1536.

Prof. Goussen has devoted a short space to this text in his work on the Inspiration of the Bible. He reads the verse thus: "There are three that bear record in heaven, the Father, the Son, and the Holy Ghost; and these three are *one (en);* and there are three which bear record in earth, the spirit, the water, and the blood; and the three agree in *this one* (to *en*)." The text of Griesbach reads: "There are three which bear witness in the earth, the spirit, and the water, and the blood; and these three agree in *that* one (to *en*)." He says, "We should deviate from our subject, were we to undertake a review of the historical evidences and the grammatical considerations which, on the other hand, plead for the preservation of the ancient text; we, therefore, confine ourselves to these two remarks of Bishop Middleton. First: 'Why are the words *the three* in the masculine in the Greek, while the words spirit, water, and blood, with which they are connected, are all in the neuter?' This irregularity, which is fully warranted,—by that which is grammatically termed the principle of attraction,—if the the passage remained entire, becomes inexplicable when you would retrench the disputed words. Secondly, 'Why, especially, the word *this* one (to *en—the* one) if a certain *one* had not been spoken of in the preceding words?' Bishop Middleton devotes eighteen pages to it in his valuable book on the doctrine of the Greek article. 'I cannot conceive,' he remarks in conclusion, 'how this word *this one* (to *en*) can be reconciled with the retrenchment of the preceding words.'"

Prof. Goussen adds the following note, under the head of historical evidence that these words should not be retrenched: those of several Latin fathers of the second, third, fourth and fifth centuries; those of the Latin Vulgate, more ancient than the most ancient manuscripts of our public libraries (which are said to be of the fifth or end of the sixth century); and especially that of the Confession of Faith, publicly presented A. D. 484 by four hundred African Bishops, who were persecuted by the Arian king of the Vandals on account of their doctrines.

Prof. Stowe, in his work on the "Origin and History of the books of the Bible," cites Tertullian's words on 1 John, "Which three are one." It will be borne in mind that Prof. Goussen, in proof of the genuineness of this text, refers to the Latin fathers as far back as the second century, and to the most ancient version, the Latin Vulgate.

If there are those who think they must get this text out of the way, in order to show that Christ did not exist before he became flesh, they may have their own way, so far as the argument is concerned; for there is proof enough of this doctrine without referring to this passage. That this passage is true, whether John wrote it or not, is manifestly plain from other passages. Christ has borne record, the Father has borne record, and the Holy Ghost has borne record. These are the three who have borne record to the same things, and they are in heaven, and they are the "one." Jesus said, "I and my Father are one." He told his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost."

Dr. Burkitt says: "The Father bore witness both at Christ's baptism, and at his transfiguration, when with audible voice he declared, 'This is my beloved Son, in whom I am well pleased.' The Word bore record of himself, affirming frequently, plainly, and directly, that he was the Son of God, and making it manifest, by his doctrine and miracles, that he came from the Father. The Spirit bore witness to this, partly by descending on him at his baptism, and partly by descending on his apostles at the feast of Pentecost."

Note 1. How could Tertullian, referring to John's first letter, say, "which three are one," unless he found these words there? Tertullian lived within a hundred years from the death of John.

Note 2. The Latin Vulgate which contains this passage is a translation by Jerome in the third century.

REST.

C. MENDENHALL.

It is perfectly legitimate and quite natural for us to desire rest.

In our daily routine of labor and study, the organs used become fatigued and cry out for rest; but true, settled, undisturbed repose is not obtainable in this present state. Rest with us is synonymous with change. We labor until tired, then repose until this in its turn becomes tiresome. We are ever shifting in an endless restlessness of change, seeking for that which can only be had in God's own time. Rest we have not yet received. Paul says—"For if Jesus had given them rest, then would he not afterward have spoken of another day. *There remaineth therefore a rest to the people of God.*" Heb. 4; 8, 9. What a blissful hope is here set forth to those who sigh for rest. Those who are racked and tormented by pain,—those who are broken down, and perhaps almost weary of life by servitude,—by the heavy burdens and struggles against poverty and misfortune.

When that glorious rest is ushered in we shall hear no more blasphemy, see no more evil, nor will our senses be polluted by defilements in that pure atmosphere. Rest is sweet after toil. What a joyous rest is in store for faithful toiling ones.—"For he that is entered into his rest, he also hath ceased from his own works, as God did from his." We shall rest from all the unhappy influences by which we are now surrounded. Separation no longer shall part us from loved ones;—sickness no longer destroy our comfort and health;—sin gone;—death's power ended;—all is joy, peace, and safety, without alloy, without fear, and unending, everlasting, eternal.

Can it be that all this is in reservation for poor, weak, sinful mortals? yea, even so: for thus saith the Lord—"He that overcometh, shall inherit all things." Rev. 21: 7. God help us to overcome worldliness, strife, any evil which may present a barrier to the attainment of immortality, honor, glory, and eternal life.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." We cannot expect rest here, we are pilgrims—strangers, away from home;—our treasures, our hearts, are elsewhere. Like the patriarchs of old, we confess that we are seeking and desiring a "better country, that is, a heavenly."

Now sinner, Jesus says, "come unto me and find rest for your souls. Will you come? Will you take his easy yoke, and with us, journey on full of hope and joy substantial—real? Let us pray for one another, that when Jesus comes we may be found among those of whom it is written—And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4.

Wilmington, Del.

2 COR. 13: 5.

H. A. HOYT.

"Examine yourselves, whether ye be in the faith."

The above words were made the foundation of two excellent discourses, one in the afternoon, and the other in the evening, delivered at the residence of Bro. Shaw, in this city, yesterday, by our worthy Bro., Elder John T. Ongley, of Crawford Co., Penn., who visits the little flock in this sin-cursed city once in four weeks. The text, as you will see, is a very good one, and I assure you the Elder handled the subject well; telling us what it is, in the first place, to have faith, why we should have it, and how to examine ourselves and measure our faith by the gospel standard, so as to know whether we were in the faith once delivered to the saints. He fully demonstrated the fact that nothing, except such a faith in Jesus as the gospel of our Lord required, could possibly secure to us a blissful immortality beyond this life. Also, there was brought out the true Bible doctrine, that those of us, who, through a perfect faith in and love for Christ, were rewarded by eternal life, would not spend that life in heaven, the present abode of our Savior, but that to the redeemed of all generations, nations, and kindred would be given the land promised to Abraham, Isaac, and Jacob, to be the inheritance of themselves and their seed forever. As that promised land was shown and pointed out to Moses, it follows that it is on the earth we now occupy; and that when God shall have removed the curse which has rested on it so long, it will then be purified and made the happy eternal home of the redeemed,—a home made glorious by the constant presence of our blessed Lord and Savior.

The services in the afternoon and evening were solemn and impressive; and while there I could but wish that such sermons could be preached to larger audiences. But the number who are willing to listen to real gospel truth as it comes pure from the prophets, apostles, and the Savior himself seems to be very small in this city. Let an infidel, or spiritualist meeting be advertised, and our largest hall would be nearly or quite filled; but let it be known that a man is going to speak on the second coming of our Savior, and but few would be interested enough to pay it any attention. Those who profess to be christians will not come to hear the truth for fear they will be converted. The words of our Savior, when he said, "Ye will not come unto me, that ye might have life," would be applicable to very many at the present day. But I tell you, dear brethren, there will come a time when all, professors and non-professors, will have to believe in the second personal appearing of our Lord; and that will be when he comes in the clouds of heaven with power and glory, to call unto himself those whose names are written in the Lamb's book of life; and with them and for them establishes his kingdom on earth.

Let us, who are looking for his coming, earnestly watch and pray for it, so that when he comes we may be found with our lamps trimmed and burning. Let us labor on in faith, turning as many as we can from the errors of their ways unto our God, who will abundantly pardon all who come unto him.

Buffalo, N. Y.

THE HIGHER CHRISTIAN LIFE.

WHAT IS IT?

REV. W. E. BOARDMAN.

It is a full, abiding union between the soul and the Savior; or Christ accepted as wisdom, righteousness, sanctification, and redemption. Or, the realization of the presence of Jesus to deliver the soul from sin, and keep it by his own power through faith. Or, being emptied of self—self-dependence and self-seeking and self-complacency, as well as from self-righteousness—and finding all in Christ, and so being filled with the fullness of God.

It is not Perfectionism or Antonomianism. Perfectionism is believing one's self to be made perfect; the very opposite of dying to or being emptied of self, and finding all in Christ.

Antinomianism is believing Christ to be so formed in one's self as to take the place of his own soul, so that his actions are no longer his own, but Christ's be they good or bad. A very different thing from believing that Christ, as a living Savior, takes one under his care, takes up his abode in him, gives him the Holy Spirit to dwell in him, and so teaches, leads, and purifies him unto himself, and fills him with his own presence, love, joy, and peace, and works in him to will and to do of his own good pleasure, as a free man in Christ Jesus, whose willings and doings are all his own, though wrought in him by the Lord.

It is not entire sanctification as a work done up, complete at once and forever. It is indeed the entire giving up of one's self to Jesus, that he may sanctify us by his Spirit through the truth, and it is entire trust in him as taking the matter into his own hands, even as he took the work of atoning for our sins; but justification and sanctification differ in this, that the soul's justification is completed when committed to Christ, but its sanctification is committed to him to complete.

The abandonment of the soul to Christ, and rest of soul in him, is alike instantaneous in both cases, but the two things are essentially different in this, that one is a complete thing, and the other a process to be completed.

How is to be received? By faith. Simple faith.

By giving one's self wholly over into the hands of Jesus, to be delivered from sin and kept by his power through faith, and presented faultless before the throne of God's glory.

This implies the giving up of all things standing in the way, fear of what the world may say, or what the church may say, or how it may affect one's business, or reputation, or anything else. And the giving up of one's self to Christ to be wholly his in time, and talents, and influence, and possessions, to be ruled in all by him, as well as taught by him and atoned for by him.

It implies, also, the recognition of the fact that Christ is always with us, to deliver, to keep, to lead, and teach, and use us, and that we are to live, in our daily life, in every thing, by faith in him.

What is the good of it? Peace of mind passing all understanding, joy unspeakable and full of glory, daily walking with God in the light as he is in the light, daily fellowship with him and with his Son Jesus Christ in the Holy Ghost.

Power—power to understand the will of God and do it joyfully; power to prevail with God and man, to ask and receive; power to witness for Jesus; power to love God with all the heart, and to love the brethren, deeply, sweetly, truly, and to love sinners, even the chiefest and most degraded.

Fruitage abundant—in souls saved, even amongst the worst and hardest of the race—three thousand in a day at Pentacost, in Jerusalem, where Jesus had just been put to death, many of them those who had vociferously clamored for his crucifixion; and the world overspread with the glad tidings in a single generation, without the aid of press, or electricity, or steam.

There is no limit to the good of it. It is to lift the church up out of self, and sect, and conformity to the world, and bind it in one in Christ, fill it with the fullness of God, and give it power to conquer the world for Jesus.

WHAT SAITH THE SCRIPTURES?

First.—That Christ is our life, whether we have it less or more abundantly. Jesus says of himself, John 14: 6,—I am the way, the truth, and the life. He says of us, in John 3: For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. He says of the life itself, John 17,—This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. And John says of us in his first epistle, v. 12: He that hath the Son hath life, and he that hath not the Son of God hath not life. And in the 20th verse: We are in him that is true—in his Son Jesus Christ This is the true God and eternal life.

Second. That in Christ we have life not only, but have more abundant life. He says, John 10: I am come that they might have life, and that they might have it more abundantly. And the apostle Paul tells us in Ephesians 3: 17-23: That he bows his knees to the God and Father of our Lord and Savior Jesus Christ, for this cause, that He will strengthen you [christians who have life in Christ] by his Spirit in the inner man, that Christ may dwell in you; that ye may be rooted and grounded in love, and be able, with all saints, to comprehend what is the length and breadth, and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God. And then he closes with this wonderful doxology—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Third. That in Christ we have abiding life through our union with him. John 15: 1-10.

Fourth. That our life in Christ, by union with him, is a matter of actual knowledge. He says, in John 14: 20: At that day—the day to be ushered in by the gift of the Holy Ghost to dwell in us—ye shall know that I am in the Father and ye in me, and I in you.

Fifth. That Christ our life is, 1st, himself ever with us: "Lo! I am with you alway, unto the end of the world." Matt. 28: 20. 2. Together with the Father, John 14: 23: "My Father will love him, and we will come unto him, and make our abode with him." 3. And gives us the Holy Ghost to dwell in us continually: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." And thus we are made temples of the Triune God—Father, Son, and Holy Ghost.

Sixth. That by our union with Christ, and his gift of the Spirit to us from the Father, we are, 1st, made willing to give all up and walk in the will of God, Psalm 90: 3: "Thy people shall be willing in the day of thy power in the beauties of holiness." 2d, are taught by the Spirit. John 14: 26: "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." 3d, are led by the Spirit. Rom. 8: 1. 4th, are delivered from sin to serve the Lord. Luke 1: 75: "Without fear, in holiness and righteousness all the days of our life." 5th, are purified unto Christ, a peculiar people, zealous of good works. Titus 2: 2. 6th, are kept by the power of God, through faith, unto salvation. Kept in perfect peace, Isaiah 26: 7th, are preserved blameless unto the coming of our Lord. 1st Thess. 5: 23. 8th, do receive power in receiving the Holy Ghost. Acts 1: 8. 9th, are made witnesses unto Christ. Acts 1: 8. 10th, and conquerors, and more than conquerors, through him who hath loved us.

Seventh. That Christ is complete, and that we are complete in him. Colossians 2: 9, 10. "For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him." 1 Cor. 1: 30, 31. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth, let him glory in the Lord."

RESPONSIBLE FOR ALL THINGS.

All things are of God, and he wants the credit of creating them. To withhold this from him is to deny his supremacy. If another has created anything, God is not God. If anything has come by chance, then there is something without him, and therefore he is not God. If all visible and material things are by him, then all invisible and spiritual things must be believed to be. If he has created all positive things, he must be the author of all negative things.

God takes the responsibility of all things: therefore we should not fear that his character will suffer by our affirming that he is responsible for them. The Creator of all things must be responsible for all that he has made, and he will vindicate his right to do with all things as he pleases. If he has the right to create, he has the right, also, to destroy. If he has the right to make a law, he has the right to annul it.

All things are for a purpose, and when that purpose is accomplished, the things may either cease to exist or continue. God may raise up some men to do his will, while they may have no saving knowledge of him, and so be lost. He may raise up others to do another work and cause them to understand his character and obey his precepts and be saved. This is according to the Record. God takes the responsibility of doing this, and shall we fear that his character will suffer if we grant it? Shall not the Creator and "Judge of the earth do right?" Should we not have a perfect confidence in God? and when he manifests his supreme wisdom and power, be as ready to acquiesce in them as in his infinite love and mercy? Are not his infinite love and mercy based on his infinite wisdom and power? How could he have the latter without the former? The right to the full exercise of the former we must grant, yea believe in, or we are without true faith in Him.

While God is willing that we should examine into his character and acts, he is not willing that we should criticise them by the standard or characters of men. He has never submitted to this, nor will he ever. This Cowper felt when he wrote—

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

I. I. LESLIE.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 22, 1874.

☞ Take Notice!

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of **$2.00** a year, payable IN ADVANCE.

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PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary.*

ENDURANCE.

Endurance is a state of lasting, or duration, and implies bearing suffering, trial, pain or distress, without yielding to opposition. We do not *endure* joy or pleasure, but the opposite—grief, difficulty.

Jesus, in describing the experience of his Church in the last days, says, "But he that shall *endure* unto the end the same shall be saved." This language implies danger, trouble, unpleasant circumstances, which will demand perseverance, stability, decision and much grace. God's people have always experienced trying and dangerous circumstances, which demanded grace to carry them safely through, but the Scriptures clearly teach that the last days will be more perilous than any preceding period. The Bible also clearly teaches in what those special trials and snares will consist. It declares that many will scoffingly reject the Word of God and be lead by the teachings of "spirits," while others will profess to believe it, but will teach it as men teach "fables;" making the language represent unreal thing and events, while the true lesson to be learned is the *moral* to be deducted from the imaginary things expressed, thus destroying all divine authority in the language employed. It also shows that these teachers will draw many after them by using "great swelling words," showing themselves learned and eloquent, "having men's persons in admiration because of advantage;" that is, use their fabled arguments and eloquence to draw the honorable and rich, so as to secure personal advantages—fame and wealth. Lukewarmness will also prevail, which will cause worldly mindedness; keeping up the form of godliness but denying the power; producing false hopes and thus drown many in perdition.

We are also taught that "jealousy" will be stirred up "like a man of war," to "gather the nations" and "assemble the kingdoms;" so that "all the earth" shall "be devoured" by "the fire" of it. See Zeph. 3: 8, and Isa. 42: 13. It will be jealousy in the last days that will burn up all the adhesive power of human associations, so that kingdoms and empires will be marshaled in terrible hostility, while communities and families will be crumbling into disintegration. The church of Christ will not be able to escape the effects and dangers of this terrible malaria, which will sweep over the world like a wave of death. It will tear the State and church into factions, and threaten the union and harmony of Christ's own Bride. It is *this* iniquity which is abounding and causing the "love of many to wax cold." It is this flood of *jealousy*, now pervading our world which particularly demands enduring grace; for it is producing a large crop of evil surmising, grudging one against another, backbiting and many evil practices which we fear will fatally ensnare many. It drives away the Holy Spirit, and leaves a spirit of rivalry and contention. It destroys the purity and sweetness of devotion, and establishes will worship, and, as Wesley said, "sour godliness." These fatal snares and perils are evidently very rapidly increasing around us. We are in the midst of the last fearful tempest.

Dear brethren and sisters in Christ, we appeal to you not to be *unduly* excited with any question of faith, spirit, or mode of worship, definite time of Christ's coming, justification or condemnation of brethren, or any other subject which may tend to disturb the calm quiet of your soul. We now need emphatically the *sober second thought* before we move or decide. Be not hasty to condemn any of your brethren in Christ, but remember that this is the age of jealousy and that it seems almost as if the air is pregnant with it. Every body feels the power of its mighty waves pressing them to receive some evil thought, to say some harsh word, to suffer your sweet fellowship to be soured, and your heavenly harmony to become discord and bitter strife. If you have been injured, bear it quietly; Jesus will surely acquit the innocent, and condemn the guilty. Judge nothing before the time, until the Lord come. That is his work, and not ours. He will attend to it in due time, and do it correctly, without injury to any one. Be calm in the midst of the storm, and be sure that you have the spirit which Jesus had, and it will make you treat people very much as he did. When you are reviled you will not revile again; and when you are persecuted you will not threaten, but commit your reputation, character and all, into the hands of the great Judge. Visit the closet often, for that is the counter where you receive your supplies. Be sure and know that it is the fixed purpose of your heart to injure no one, and to do good unto all men as far as possible.

May the God of all grace give us power to *endure* as seeing Him who is invisible, a little longer, and then we shall rest from trial, and rest with Jesus forever.

J. C.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16: 3.

After the Savior had spoken of the wars, famines, pestilences, and earthquakes "in divers places," which must first transpire, he says:—

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. Matt. 24: 9–13.

In the Scripture just quoted, as related to what precedes it, it appears that after a portion of the wars, famines, pestilences and earthquakes have occurred, "*then*" special afflictions and persecutions would come upon the saints. We believe this refers to the period when the Papal power commenced its bloody work of putting to death the disciples of Christ, under Justinian, in the early part of the sixth century.

When referring to the work to be done before his return, the Savior says in the 14th verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is said the "gospel of the kingdom" has now been preached to every nation on the globe. This has been specially accomplished during the last seventy years, by the missionary labors of the friends of Jesus. According to this sign, "the end" must be near. The Savior then refers specially to the power that would do the persecuting work, and gave instruction for those who should be living at that time:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house; Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24: 15–22.

When speaking of this period (about A. D. 533), in his noted history of the Popes, Bower says: "While the Arian king striving, by the most just and equitable laws, to clear the church from all simony in the west, the Catholic Emperor [Justinian] was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any christian Emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Cristians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous: and as such, excluded from all employments, both civil and military; rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal for their support and maintainance, but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants, who guarded the passes."—*Bower's History of the Popes, Vol.* 1, *p.* 334.

Although the persecutions of the Roman power commenced in the first century against the christians, we do not reach "the great tribulation" of the saints till the "little horn," referred to in Dan. 7: 8, 11, 20, 21, began to do his terrible work, in the sixth century. In verse twenty-one it is said, "*Then* shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." There are two classes of people upon whom this tribulation might come—the righteous and the wicked. There can be but *one* period in the history of the world, when the righteous will suffer a tribulation surpassing anything before it or after it; and there can be but *one* such on the wicked. If the "great tribulation," spoken of in Matt. 24: 21, was at the destruction of Jerusalem, it certainly was not upon the righteous, for they all escaped. It is said there were only about three hundred of them, and when the Roman general withdrew his troops for a time from the city, then all who trusted in Jesus went out unharmed.

As "the great tribulation" was not upon the *righteous*, at the destruction of Jerusalem, was the tribulation upon the wicked in that city beyond any that there has been "since the beginning of the world," or that "ever shall be?" At the seige of Jerusalem, in A. D. 70, about one million and one hundred thousand Jews perished by the Roman power. It was truly a sad time for those who had rejected Christ. But leaving that scene, and looking back to the flood, we find a tribulation upon the wicked surpassing a thousand fold that which took place at the destruction of Jerusalem. The lowest estimate we have seen made for the number of inhabitants at the time of the deluge, was sixteen hundred millions. If we throw off four hundred millions, there would then be left about the same number as at the present time; or over a thousand times as many as perished at Jerusalem.

Again, the tribulation at the end of the world, when Christ shall come, will be as great in *numbers*, as in Noah's time, and more intense in feeling than at Jerusalem or the flood. Their feelings are described in Rev. 6: 15–17, at the time the heaven will depart "as a scroll when it is rolled together." At that time, the agony of the unsaved will be so great, that they will call for "the mountains and rocks" to fall on them, and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb," saying, "The great day of his wrath is come, and who shall be able to stand?" At the time of the flood, and the destruction of Jerusalem, the wicked sought to save their lives, but when they shall be convinced that "the great day" of the Lord has truly come, they will prefer to be crushed by rocks and mountains, rather than to be brought to judgment. Hence we have found a tribulation on the wicked, both before and after the destruction of Jerusalem, far exceeding what happened when that city was overthrown by the Romans, in A. D. 70. For these reasons, we do not see how the "great tribulation" mentioned in Matt. 24: 21, can apply to the destruction of Jerusalem.

If it was not in the first century upon the wicked, it must have been at a later date upon the righteous, or else it is now future. But when we look back into the dark ages, between the time of Justinian and the latter part of the eighteenth century, we find that the christians passed through a time of tribulation "such as was not since the beginning of the world" to that time; and we have the assurance from Christ, that there shall be no more to equal it, as it closed up near the end of the last century.

M. G.

SABBATH DISCUSSION.

After showing that the first covenant was the one "written and engraven on stones" on mount Sinai, and that it was the *only* covenant from the mount given to Moses and the children of Israel, we then proceeded to show that that old covenant was *abolished*, being ended at the cross; hence not binding on any one now, excepting what might be incorporated into the new covenant. For proof of this, we called attention to Heb. 8: 6–10, 13, as follows:

"He is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he said, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. . . . In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 9: 15. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of an eternal inheritance."

Here we find the apostle speaking of a "better covenant," than "that first covenant," which was not "faultless;" for if it "had been" . . . then should no place have been sought for the second." That the "first covenant" was the one "written and engraven on stone" there seems to be no room for doubt; and the second one, the better one, was the one of which Jesus was the Mediator, and which he dedicated with his own blood, shed on the cross. Then and there the new covenant came into force. Jesus had taught its principles during his ministry, but in no case do we find him instructing his disciples to keep the seventh-day Sabbath. Why was this subject entirely omitted, if it is now as important as some seem to think?

It is sometimes said that the Lord *transferred* to the hearts of the people what was written on the stones. In such a case, it would not be "a new covenant," but the transfer of the old one, which would be contrary to the Bible, which expressly says, the new covenant is "*not according* to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt." As the one on the "stones" was the one made when they came out of Egypt, and the new one is "*not according* "to that, it follows the new one is not a *transfer* of the old one from the stones to the hearts of the people.

When we look at the experience under the old and new covenants, we find a marked difference. The old is like a cloudy day, the new like a clear, sunshiny one. Under the old it was chilly; under the new it is warm. The old was gloomy, the new joyful. Those who attempt to keep the old covenant are liable to become strongly sectarian, and exclusive in their feelings towards those who do not keep the seventh day. This is an ugly feature, entirely unlike the sweet spirit of Christ, and sufficient to show that the pretense of keeping the old covenant does not make any improvement in the spirit of those who go back to the institution of the Jewish people. When we look for the benefits produced by changing from the first to the seventh day, they seem to be wholly wanting. We inquire, do such love God any better than those who keep the first day? Do they live any better? Have they more of the Spirit of Christ?

What is the response of the Affirmative? We are sure the change is not a favorable one. We have pressed the Affirmative to tell us the consequence of not keeping the seventh day, but we do not receive any satisfactory answer.

"The first covenant had also ordinances of divine service." Heb. 9: 1. As no other covenant, but the one given on mount Sinai, "had . . . ordinances," we are compelled to admit that is the one denominated "the first covenant," and the first is but another name for the "old," which is the one abolished by the establishing of the new one, of which Christ was the Mediator.

When speaking of the "divine service" of the first covenant, the Lord gave the following instruction: "Thou shalt take fine flour, and bake twelve cakes thereof; two tenth deals shall be in one cake, and thou shalt set them in two rows, six in a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. *Every Sabbath* he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant." Lev. 24: 5–8. "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof; this is the burnt offering of *every Sabbath*, beside the continual burnt offering, and his drink offering." Num. 28: 9. This is the law regulating the "divine service" of Sabbath ordinance. Who observes it now? The penalty for not keeping the seventh-day Sabbath according to the law was very strict and severe. Whenever the Jews neglected their memorial day, that commemorated their deliverance from Egyptian bondage, it was equivalent to forgetting the Lord, and turning to idols. The Lord says: "Verily my Sabbaths ye shall keep; for it is a *sign* between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify *you*. Ye shall keep the Sabbath therefore; for it is holy unto *you*. Every one that defileth it *shall surely be put to death;* for whosoever doeth *any work* therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; *whosoever doeth any work* in the Sabbath day, he *shall surely be put to death*." Ex. 31: 13–15. As the penalty has not been in force since the crucifixion and resurrection of Christ, it follows that the commandment against working on Saturday is also abolished. To say that a law is binding after the penalty is removed from the statute book would be to talk nonsense. If there is no penalty, there is no danger of harm, even if the law be disregarded. The simple fact is this: When the old covenant was abolished, all the ordinances and divine service went with it, to be revived no more for ever.

M. G.

SISTER L. H. LARRANCE wishes to acknowledge the receipt of $31.50 for the relief of the sufferers by famine in N. W. Iowa. They are still in need, and will be until another harvest. May the Lord bless them with all needed assistance and abundant harvests until the end of famine and death.

J. C.

She says: "I feel it my duty to thus publicly thank all who have so promptly responded to my appeal, and may the Father of mercies bless you all is my prayer, and may you never experience the realities of such a struggle. Pray for us, that we may be willing to sacrifice all upon the altar to Christ, and be meek and lowly followers of Jesus, that when the cry is made, 'Behold the Bridegroom cometh, go ye out to meet him,' we may have our lamps trimmed and burning, with oil in our vessels, and thus hail him with gladness, and not with grief. I am in love your sister, LYDIA H. LARRANCE. Address Sheldon, Obrien Co., Iowa."

BRO. A. DURAND of Iowa is sick, and requests the prayers of the saints that the Lord would restore him to health. May the Lord give us the Spirit of faith to pray for our afflicted brother.

J. C.

OUR POSITION.

From information recently received, we are inclined to think it may be duty to say a few words in regard to our present position in relation to the great truths which we have believed for thirty, and preached for twenty-three years. If we could make our voice heard by the whole world, we would rejoice to say, we never believed more firmly that Christ is soon coming; that man is wholly unconscious between death and the resurrection; that all the wicked will be destroyed; this earth renewed will be the home of the saints; and we never preached these things with more boldness than during the last two years. The nearer we live to Christ, the clearer and plainer do they appear. We have *no doubts* of their being the eternal truths of God. As we approach the great day of the Lord, we also see and feel more and more the importance of entire consecration to Christ, and the necessity of purity of heart on the part of those who would be ready to meet Jesus in the day of his coming. We would urge all the watchmen on the walls of Zion, who see the end at hand, to press the importance of holiness of heart and life upon all the followers of Christ, who desire to be at "the marriage supper of the Lamb." Let our motto be—"HOLINESS TO THE LORD."

We most heartily adopt the following language from a correspondent in the first number of *Good Tidings*:—

"My mission and life work for over thirty years, and to which I have consecrated the remnant of my days, is the promulgation of the great truths entrusted to us as a people in these 'last days,' and in this, the sublimest and grandest epoch ever occupied by men in this world's eventful history. I do not intend, by the grace of God, to be turned from my work, to which I have devoted the best period of my life, and have consecrated all my mental powers for time. . . . I am determined that nothing shall move me, or turn me aside from the great work assigned me in my master's cause to defend the hope, and contend earnestly for the faith entrusted unto us in *this* generation, as well as care for the churches."

M. G.

☞ PRIVATE letters can be addressed to us at *San Francisco, Cal.*, till further notice.

M. G.

☞ NOTICE.

We have been receiving at the *Crisis* Office several letters upon business matters without any signature to them. We wish that all who write to the Office *upon any matters whatever*, would please give their **name** and **address** in full, as it will save us much trouble.

CONFERENCE REPORT.

The Third Meeting of the Eastern Conference District of N. Y. met at South Butler, commencing Thursday evening, Feb. 26th, and continuing over the following Sunday. Ministers present,—J. H. Whitmore, B. P. Stevens, S. C. Gove, E. F. Sergisson, M. R. Miles, A. P. Moore, J. E. Wells, and Bro. Dunbar. Each meeting was opened by devout prayer and singing. Committees. Business—M. R. Miles, J. H. Whitmore, and C. G. Oaks. Devotional—Bro. J. Wescott, and Bro. Conroe. It having been understood that J. E. Wells and R. C. and W. E. Brown ignored all organization, the question was asked if they considered themselves members of this Conference, which caused the passage of a resolution that the consideration of the status of these brethren be deferred to the Annual Conference. Delegates were received from Alton, Pineville, and Rochester, with quarterly collections amounting to $4.40.

The reports of delegates and ministers were, as usual, varied—alternate hopes and fears, clouds and sunshine, trials and encouragements, were felt by all. Some churches have been divided, while others are increasing in strength and number. As sufficient means had not been collected, of the pledges given at Alton, to pay the amount due to the brethren who labored with the tent the past year, a collection was taken amounting to $15.65; which with the pledges paid during the Conference amounted to $44.40, and reduced our part of the indebtedness to $16.20. This was paid to the following individuals as follows: M. R. Miles, $10; B. P. Stevens, $10; E. F. Sergisson, $10; and Bro. Knapp, $14.40.

There were in all nine sermons preached, all of a practical nature, and just such, if followed, as will lead men to seek Christ as their only hope. There were four love-feasts during the Conference, in which every moment of time was filled by the faithful ones, relating their hopes and fears, cares, trials and persecutions, but best of all telling of their love for God and his truth, and of their determination to be faithful to the end.

Sunday evening nearly a hundred came around the table of the Lord and partook of the sacred emblems; and truly if each one present instituted that self-examination enjoined by God's Word, no feelings of ill toward any brother could have been found.

During the session of the above Conference the stockholders of the Wayne Co. tent met twice. At the first meeting Bro. M. R. Miles was appointed Chairman, and C. G. Oaks, Secretary. Bro. J. E. Wells reported sixty-five baptized and over one hundred reclaimed as the result of labors with the tent. The coming of the Lord was made a prominent theme, connected with the usual Bible truths held by the Advent people. Tent not in debt, and in good condition to commence work again. At the second meeting, in absence of Bro. Miles, Bro. D. R. Miller was appointed Chairman. $207 of the stock was represented, and $168 of the same was held by those who wished the tent to be controlled by R. C. Brown, and a resolution was passed giving its management to him. Hoping and praying that God will bring us all to act in harmony with his truth; that we may work together in love, trying to build up the cause of Christ, we would say, God bless those who labor with the tent the coming year.

C. G. OAKS, Secretary.

QUARTERLY MEETING.

The third Quarterly Meeting of the A. C. Quarterly Conference of N. W. Kansas was held with the church of Athens, Jewel Co., commencing March 27th, 1874. Ministers present—E. N. Bliss, N. J. Sade, James Page, who received license from the Conference to preach the glad tidings of the kingdom of God, and J. S. Thorp. Churches represented:—Athens, Jewel Co., prosperous. By the Lord's blessing five have united with it since the last Quarterly Meeting. Membership, thirty-two. West Creek, Republic Co., a struggling band of faithful soldiers. Two accessions the past winter. Membership ten. Shockley, Mitchell Co., a little band of pilgrims waiting for Jesus. Organized Mar. 18th, 1874. Prospect good. Membership six. Solomon Rapids, Mitchell Co., organized March 19th, 1874. A little company of the friends of Jesus, who will let their light shine, and endeavor to uphold the cause of truth. Membership five. Others are expected to join soon.

Voted, to hold the next Quarterly Meeting with the church at Solomon Rapids.

This Quarterly Meeting was well attended. Several friends from a distance, including quite a number of our Advent Life Union brethren, were present to help on the good work. Their Pastor, Eld. Lott Clover, preached to us Sunday morning, after which two converts were baptized into Jesus Christ. The cause of truth is prospering in this part of the vineyard. May the Lord still bless, and many more be led in the way of truth and life, and be ready to meet Jesus when he comes.

J. S. THORP, Secretary.

AN extraordinary amount of talent in Congress and elsewhere is devoted to rascality in these days. It has just been discovered that a large distillery in Brooklyn has been supplying itself with gas and water, free of charge, by underground connections of its own with the main pipes.—*Boston Journal.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$483.37
Sister Goodnow (Tracts for J. C. Smith)	5.00
Jonathan Hall	5.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$57.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis.*

Previous acknowledgments	$3,473.12
Cicero Roberts (balance of pledge of $100)	80.00

REPORT OF LABOR.

J. C. & S. H. SMITH.

Praise the Lord for his goodness, and for his many mercies bestowed upon the children of men! The last five weeks of our missionary labor have been fraught with blessings from on high. The Giver of every good and perfect gift has been with us to comfort, sustain, and help in every time of need. We have traveled nearly three hundred miles through mud, rain, and cold, in which many Eastern people would fear to be out; yet notwithstanding, we have had meetings nearly every night, and spoke to full houses over thirty times. Three weeks of our labor was at Levenworth and Jefferson Co. We visited two new places, saw the truth prospering, and left warm friends—brethren and sisters in the work, and meetings appointed for Sundays; also a weekly prayer meeting. At these places the Lord has blest wonderfully. Four or five drinking men came out for Christ, and have resolved by his help not to touch nor taste the unclean thing. Two had been at variance with each other,—not on speaking terms, and neighbors. But hard hearts were melted by the Spirit of God, and these two men were brought together and extended the hand of fellowship. One had to go on crutches, having lost a leg in the army; the other was in the middle of the house, and showed his penitence by going to meet him. This indeed was a blessed sight. Tears filled many eyes, and a number consecrated themselves to the Lord anew.

Our tent meeting near this vicinity last summer was not in vain in the Lord. A goodly number have embraced the blessed hope, and others are confident that we have the truth, and only need more labor bestowed to bring them out. We set in order a company of ten, appointing Bro. Orson Lewis as Elder. He is a whole hearted man, and will look after the interest of the cause. Others we think will unite with them from the Methodist and other churches. They thought when we first went there, that the tent ought to be pulled down and thrown into the creek; but none dared to do it, because the Lord was for us; and those who came with such prejudice are now with us in faith, giving glory to God. Our last meeting there was the best. A number started for eternal life. We had a season long to be remembered. One dear sister (Lapham) who was almost discouraged, and had about come to the conclusion that there were no christians in the world has once more surrendered all to Christ, and is now a bright and shining light among her neighbors and at home. Her husband is in as bad a condition as she was, and is surrounded by infidels which have an evil influence over him. I hope all will pray for this friend, that he may once more take the stand that he has in former days, and with his companion go hand in hand to the kingdom. Brethren and sisters do pray for them and the work at Reno, Leavenworth Co. We went from R. to Lawrence. Found Bro. Chapman and wife as strong in the Lord as ever. Also his dear mother and sister are with him. The large Universalist church was offered to us but we did not occupy it, as word from Franklin Co. urged us there to labor. Cannot Bro. Grant, on his return from Cal., call and give a series of lectures at this place. If so, will he please let E. S. Chapman know. The U. Church would be opened for him, and a multitude out to hear. It would be a great help to the cause in this State. I do hope the Lord may so direct.

Our labor in Franklin Co. has been crowned with favor from God. Great grace rested upon us. Many reports had gone out after we left them, but the truth had taken such root, that a little persecution made them stronger, and a greater desire than ever was created to hear the pure gospel. Night after night, for two weeks more, we labored there. Houses were crowded, and a deep interest manifested all through the community. We had the blessed privilege of baptizing seven happy souls. The preaching of Christ's death once, burial once, and resurrection once, and *only once*, stirred the formal Dunkards, and they tried to drive the converts from their convictions. But "*planting in the likeness of Christ's death*, and rising in the likeness of his resurrection" read too plain to be misunderstood by honest people; so they went forward and complied with the command of Jesus, sanctioned by God and the Spirit. O how blessed the ordinance, and what an emblem of death and resurrection! Praise the Lord for the death, burial, and resurrection of Christ; and also of the future reliving of the dead.

A great work is going forward in Franklin Co., and many are awaking to righteousness. Family altars have been erected in a number of homes, and more searching the Scriptures than ever has been known in that vicinity. Thank the Lord for books and tracts to scatter, to help stir up the people. Bro. I. C. Wellcome has recently sent me fifty dollars worth, for which I am thankful. The Lord reward this dear Bro. for the generous supply. Bro. Virgil Hunt, of Sumner Co., has also sent me some, and a Bro. from Ill., whose name I have not learned, sent some, for all of which I feel grateful. They came in the right time as we had scattered most that we received prevously. We thank the Lord for all of these blessings.

We trust that the Mission Society may be upheld in their great work by the united prayers and efforts of all, that a great harvest may be gathered home when Jesus comes. Do pray, one and all, that the work may be increased ten-fold. Brethren and sisters, let us awake to this great and important work. The harvest field is truly great, and the laborers are very few. Thousands of places all through this great State, and still further west, ought to be visited. Who will come and help? We need men that are not afraid of toil and hardship, privation and sorrows, tribulation and persecution. All this they will meet; yet, amid it all, the blessing pronounced by our Savior will abide with the faithful christian.

May the Lord speed the day when the laborers will shout the harvest home! The Lord grant that the time may soon come when earth's groans and sorrows shall forever pass away, and the loved in Christ of every land and age shall be brought together, and have eternal rest. From your Bro. and Sr. in the highways and hedges.

IOWA GENERAL UNION CONF.

The delegates of the different Conferences of Iowa for the organization of a General Union State Conference met, as per notice, at Belle Plains, Jan 8th to 10th.

Meeting called to order by C. C. Ramsey. Prayer by J. Ridley. Bro. Ramsey was chosen chairman, J. Ridley Secretary. Bro. Ramsey stated the object of the meeting by reading the call. Delegates present were—R. B. Dutton and J. Ridley from the A. C. C. of Iowa. S. K. Gibson from the Southern Iowa A. C. Conf. E. W. Huson and C. C. Haskins from the Central Iowa A. C. Conf., and C. C. Ramsey and M. A. Newcomb of the Iowa Christian Conf. Letter read from Bro. J. W. Burroughs of New Hartford. Voted, that visiting Brn. present be invited to a sitting with us. They were, H. Carter, P. S. Converse, Henry Griswold, Thos. Hollis, L. Marsh, George Ingamells, John Simmons, R. L. Clark, and G. W. Thresher. C. C. Ramsey, R. B. Dutton, and S. K. Gibson were appointed a committee to prepare a constitution for the new Conference. They reported the following, which was unanimously adopted:—

CONSTITUTION.

Art. 1. This organization shall be called the General Union State Conference of the Christian and Advent Christian Conferences of Iowa.

Art. 2. The object of this Conference shall be to promote piety, harmony, co-operation and efficiency in publishing the gospel of the kingdom.

Art. 3. The members of this Conference shall be the ordained and licensed preachers belonging to the aforesaid Conferences, each Conference being entitled to one delegate to every fifty members or fraction thereof.

Art. 4. The officers shall consist of President, Vice President, Secretary and Treasurer, who shall be elected by ballot at each annual meeting.

Art. 5. This Conference shall elect by ballot one Bro. from each of the aforesaid Conferences, who with the officers of this Conference shall constitute the Board of Directors, whose duty it shall be to have disbursement of all the funds raised by the Conference, ascertain the wants as to preaching, camp, tent, ground, etc., and as far as possible provide for such wants.

Art. 6. It shall be the duty of the President to preside at all the meetings of the Conference, when present, and to take the general supervision of the work of the same, assisted by the other officers.

Art. 7. It shall be the duty of the Vice President to preside in the absence of the President.

Art. 8. It shall be the duty of the Secretary to keep a strict and impartial account of the proceedings and attend to official correspondence.

Art. 9. It shall be the duty of the Treasurer to receive all monies, and disburse the same by order of the President and Secretary, who shall act with the consent of the Board.

Art. 10. The territorial bounds of the Conferences shall be determined by this Conference. Each Conference, however, is empowered to transact business according to its local interests, acting in harmony with the State Conference.

Art. 11. Churches that belong to any Conference now, that shall be in the territory of another, shall have the privilege of remaining in said Conference until such time as they see fit to withdraw or make a change.

Art. 12. This Conference shall hold its annual meeting commencing on or about the last Friday in June.

Art. 13. Order of business at annual meeting—1. Committee on Credentials. 2. Admission of Delegates. 3. Reading Minutes. 4. Reports of Officers. 5. Election of Officers and Directors. 6. Miscellaneous business.

Art. 14. This Constitution may be amended by a vote of two-thirds of the members present at any annual meeting.

Voted, to proceed to the election of officers. President—C. C. Ramsey, of Floyd; Vice President—S. K. Gibson, of Wilton Junction; Secretary—J. Ridley, of Manchester; Treasurer—E. W. Huson, of Belle Plains. These were all unanimously elected.

Directors—Ithimas Cooley, of the A. C. Conf. of Iowa. Clark Newcomb, of the Christian Conf. Howard Carter, of the Central Iowa A. C. C. Silas Farnsworth, of the Southern A. C. C., and M. A. Macumber, of the South Western A. C. C.

P. S. Converse, Thos. Hollis and E. W. Huson were appointed a committee for dividing the territory of the State, and locating the bounds of each Conference. They reported the following:—That the State be divided into six divisions, viz., North Eastern, North Central, North Western, South Western, South Central, and South Eastern.

The North Eastern (Iowa A. C. C.) shall comprise the following counties: Albamakee, Winnishiek, Howard, Chickasaw, Bremer, Fayette, Clayton, Dubuque, Delaware, Buchanan, Blackhawk, Linn, Jones, Jackson, Clinton, and Scott.

The No. Central (Christian Conference)—Mitchell, Worth, Winnebago, Crocker, Kossuth, Hancock, Cerro Gordo, Floyd, Butler, Franklin, Wright, Humbolt, Webster, Hamilton, Hardin, Grundy, and Tama.

The North Western—Emmet, Palo Alto, Pocahontas, Calhoun, Sac, Buena Vista, Clay, Dickinson, Osceola, Obrien, Cherokee, Ida, Woodbury, Plymouth, Sioux, and Lyons.

The South Eastern (Central Iowa A. C. Conf.)—Benton, Poweshiek, Iowa, Johnson, Cedar, Muscatine, Louisa, Washington,

Keokuk, Wapello, Jefferson, Henry, Des Moines, Lee, Van Buren, and Davis.

The South Central (Southern Iowa A. C. Conf.)—Marshall, Story, Boone, Dallas, Polk, Jasper, Madison, Warren, Marion, Mahaska, Monroe, Lucas, Clarke, Union, Ringold, Decatur, Wayne, and Appawoose.

The South Western—Greene, Crawford, Carroll, Monona, Harrison, Shelby, Audubon, Guthrie, Pottawattomie, Mills, Montgomery, Adams, Cass, Adair, Taylor, Page, and Fremont. Adopted without dissent.

Voted, that the campmeeting be held in Brooklyn, Powesheik Co., in connection with the annual Conference. Resolved, that the Conference business be done at the first part of the meeting.

Resolved, That the members of the Conference be a committee to solicit subscriptions in each of their respective fields of labor for campmeeting and tent work; also that each church be requested to appoint one member to act on this committee for the same work. Said money to be forwarded to the Treasurer of this Conference, who shall give a receipt therefor to the Secretary, specifying by whom the money was sent.

Voted, to have the proceedings of this meeting published in the *Times* and *Crisis*. The preaching was pointed and practical, and a good interest was manifested to hear.

By request of the official Board of the Central Iowa A. C. Conference, Bro. E. W. Huson was ordained to the work of the ministry. Pledge by R. B. Dutton; prayer by C. C. Ramsey; charge by J. Ridley, and right hand of fellowship by S. K. Gibson. At the close of the meeting Sunday evening a goodly number from various churches sat down to the table of the Lord. Union and harmony prevailed throughout the entire meeting, and we all felt it good to be there.

J. Ridley, *Secretary*.

[This would have appeared sooner, but was overlooked in *Times*.—Ed.

THAT CARD.

Should any suppose on the Pacific Coast that Eld. O. R. Fassett is engaged in "reporting that Elder Miles Grant has not preached the Advent doctrine in California," this is to correct the misapprehension.

To the "Card" printed in the *Crisis* of April 15th there is appended a letter of mine, written in the spring of 1872, claiming to be a "testimonial" from me to the effect that Eld. Grant had done all things well on the coast at this his *second* visit, and satisfactory to the church and Pastor of the San Francisco Church.

Those who have caused to be published this "Card," affixing this letter to it over their own signatures, should have acquainted themselves with all the facts and circumstances which had occurred with Elder Grant's connection with the San Francisco Church and its Pastor, which called forth this note from me. That letter was prompted from a true spirit of "charity which covers a multitude of sins." Overlooking many things which had occurred, and regarding them at the time a lack of judgment rather than an error of the heart, I was induced from fervent christian benevolence, which I trust ever to possess, to put into the hands of Eld. Grant this note, as a comforting assurance of my continued fellowship after our trial. Besides, it should be understood that this "testimonial" was given him on my parting with him to go up into Lake Co., to spend about a month, not expecting to see him again before his departure East; and also before the occurrences made mention of in the third column of the "Appeal from the brethren in San Francisco."

O. R. Fassett.

Married.

BUGH—TIBBALS. At the residence of the bride's father in Canadice, N. Y., April 2nd, by Eld. W. J. Hobbs, Mr. Wm. H. Bugh, of Somerset, Ohio, and Miss Sarah J. Tibbals, of Canadice, N. Y.

LEWIS—TOWLE. At the residence of the bride's father, March 19th, 1874, by Eld. John Parsons, Mr. Oliver P. Lewis and Miss Julia A. Towle, both of Northwood, N. H.

MESSLER—SNYDER. At the Waverly House, Rochester, N. Y., by Eld. T. Douglas, of New York City, James H. Messler, of Coopersville, Mich., and Margaret A. Snyder, of Alton, N. Y.

HALL—CROWNINGSHIELD. In Keene, N. H., March 20th, 1874, by Eld. M. A. Potter, Henry Hall and Miss Lizzie L. Crowningshield.

Obituaries.

Ayres. At Worcester, March 3d, 1874, at the residence of her nephew, Bro. Samuel Ayres, Miss Emelia Ayres, aged seventy-four.

Much physical suffering had been hers to endure for many years, of a nature calculated to depress the mind; but through it all the Lord has safely brought her, and she rests in hope. Sister Ayres was among the first to identify herself with the glorious truth of the speedy return of the Savior, which doctrine she firmly maintained until the last; and being possessed of means, she employed them in relieving the poor, circulating books and tracts evolving light upon the blessed hope, and filling financial exigencies sometimes occurring at our large meetings. But her work is done, and I trust she will soon hear it said "Well done." Sermon on the occasion of her funeral by the writer. It was sad, but we were obliged to

"Close the blinds around her,
And lock her up alone,
That nothing might disturb her
Till her best friend should come."

S. G. Mathewson.

Clark. In Richmond, R. I., April 11th, 1874, Hattie S., youngest daughter of Bro. S. P. Clark, in the eighteenth year of her age.

This is a severe and painful visitation to the family. Naturally of a sweet and amiable disposition, Hattie was greatly endeared to them all, and much beloved by those who knew her. After a severe illness of two weeks, borne with remarkable patience, she succumbed to the fell destroyer, requesting her brother, sisters, and parents to meet her in the "sweet bye and bye." Words of comfort and hope were spoken by the writer, assisted by Eld. A. Durfee. Then we laid her in her silent resting place, soon to awake to glorious immortality.

J. T. Dixon.

Shepard. In Sandisfield, Feb. 5th, 1874, Bro. Joseph Shepard, aged ninety-two years.

The subject of this notice was in the war of 1812. After the war he moved to S., where in 1851 he became interested in the subject of religion, and joined the class in the M. E. church. In 1861 he embraced the Advent faith, and was baptized in the eightieth year of his age, from which time he lived a christian life. He exhibited great patience and christian grace amid the infirmities of old age, and especially in his last sickness, which was caused by breaking his hip by a fall. His whole hope was centered in the return of Christ to bring immortality; to which he looked forward with great anxiety, often exclaiming during his last illness, "How long, O Lord, how long?" He leaves four children to mourn, but not without hope. Sermon by the writer.

Warren Tefft.

Finch. Fell asleep in Jesus, in Milford, Mass., April 12th, 1874, Arlitta Finch, wife of Mordaci L. Finch, aged forty-seven years.

Words of comfort were spoken by Eld. S. G. Mathewson.

"She sleeps, but not forever;
There will be a glorious dawn;
We shall meet, to part no never,
On the resurrection morn."

David M. Finch.

Hatch. Fell asleep in Jesus, at his residence in Buffalo, Wright Co., Minn., Jan. 28th, 1874, Bro. Solomon Hatch, aged sixty-one years.

Bro. Hatch was formerly from Windsor, Me. For many years he followed the sea, and visited many parts of the world; but about eighteen years ago he, with his family, came to this State for a home. He has been a believer in the Advent faith for many years, and during his last lingering illness it was his theme. He loved his Savior, and rejoiced in the thought that he should soon meet him, and enjoy his presence forever, when he should come to receive his people, and give them immortality and eternal life in that rest that remains for them. He leaves a wife and two children, but they mourn not without hope. Words of comfort were spoken by the writer to the mourning friends, from Job 14: 14.

S. C. Wellcome.

Brown. Fell asleep in Jesus at the residence of her son (Bro. Wheeler Brown), at Egota, Minn., Feb. 17th, 1874, Sr. Sarah C. Brown, aged seventy-nine years.

Sr. Brown was formerly from Canada, but came to this State about eight years ago. She has been blind most of the time since her residence here, and has lost her husband and seen much affliction; but she had learned and loved to trust in God, and now rests in him to be raised in the morning of the resurrection. Peace to her ashes. The funeral was attended by Eld. Ketchum, of St. Charles.

s. c. w.

Chandler. In Concord, N. H., Jeremiah Chandler, aged sixty-two years.

Bro. Chandler fell from a ladder while at work on his barn, and was instantly killed, on March 16th, 1874. He embraced the doctrine of the speedy coming of Christ in 1840. He was then a member of the Christian denomination, being connected with the same church of which Eld. Timothy Cole was a member. He was a consistent christian. He leaves a wife and several children to mourn his loss, as a kind husband and a loving father. May the God of the christian comfort and sustain them in this trying hour. Funeral services at the Bethel, March 18th. A very comforting discourse was preached by Eld. A. Ross, from Nahum 1: 7.

O. W. Kimball.

Adv. Chris. Times and Herald of Life, please copy.

Shorey. In Lebanon, Me., April 7th, 1874, Miss Susan Emma Shorey, daughter of Jeremiah Shorey, aged eighteen years.

Our sister leaves near and dear relatives and a large circle of young friends; among whom was an excellent young man to whom she was soon to be united in marriage. He was a true friend, and was with her the past year of her sufferings. She died a christian. May God bless the broken-hearted. Sermon by the writer from Mark 5: 39.

J. Pinkham.

Waterman. In Charles City, Iowa, March 13th, 1874, of spinal menengettis, Frances L. Waterman, adopted child of Seth and Hulda Patterson, aged seven years and five months.

The school of which she was a member followed in the procession. Words of comfort by the writer, from 2 Kings 4: 26.

Peter S. W. Deyo.

Pailthorp. In Warren, R. I., Feb. 17th, 1874, Dennis Pailthorp, in hope of eternal life when Jesus comes.

Dearborn. In New Market, N. H., April 7th, 1874, of consumption, Henry G. Dearborn, of Biddeford, Me.

Services by O. W. Scott. A. P. Hyde.

FOREIGN NEWS.

The Times' Calcutta correspondent telegraphs that the distress from famine is increasing in Tirhoot, and that according to the official estimates 4,573,000 persons, in the districts of Patna, Chazcepore and Rajeshhye, are still suffering from starvation.

London, April 15. A shocking explosion occurred to-day in a coal mine at Durkinfield, Lancashire. A large number of miners were killed and injured, many of the latter being terribly burned. Thus far thirty bodies have been recovered, and it is feared that many more remain in the ruins.

DOMESTIC NEWS.

New York, April 9. One of the five boilers used for compressing air for the use of drills, being worked in the Jugtown tunnel at Pattenburg, N. J., exploded on Tuesday night, totally destroying the other four, killing Thomas Irving, master mechanic, John Boner, fireman, Jacob McGeraghty, a coal-passer, and Thomas Gaughan, fireman.

Chicago, April 9. Seven fishermen perished in the gale yesterday afternoon, at the mouth of Calumet river, and others narrowly escaped death.

Newport, N. H., April 13. Mr. James Nelson of Granthall, yesterday morning was found frozen to death about half a mile from his home. He was at the store at nine o'clock Saturday night, bought several articles and started home on foot. The wind and snow blew fearfully, and it is supposed he became exhausted and perished from cold. Deceased was sixty-eight years old, and a man of sober habits.

A Border Outrage.—A terrible crime is reported from Texas in which the son of the late Hon. Meredith P. Gentry of Tennessee appears as the criminal. On the stage between Fort Worth and Jacksboro, a week or two ago, were a wealthy Missourian named Shire, and Charles Gentry, and during the journey the latter tried unsuccessfully to strike up an intimacy. He then changed his tactics and provoking a quarrel, both left the stage to settle it, the driver dashing ahead and leaving them. A shot was heard, and the other passengers looking back saw Gentry standing over the prostrate form of Shire with a pistol in his hand. The driver was at once ordered on peril of his life to turn back, but before the scene of the murder was reached, Gentry had disappeared, and investigation revealed the fact that the murdered man's pockets had been rifled of a pocket-book known to have contained a large sum of money. A passenger, who witnessed the tragedy, in giving his statement to the Dallas (Texas) *Commercial*, expressed the opinion that Gentry knew Shire to be carrying a large sum of money, and had been joined by the driver in planning the murder before the stage left Fort Worth. The murderer was pursued, but escaped into Mexico.

A Singular Accident.—An accident which occurred not long ago at Plainsville, Penn., is probably as singular a fatality as is ever reported. A young man accustomed to rise very early in order to go to his work, was awakened by his wife from a sound sleep, she fearing that he was oversleeping, and in springing suddenly up he struck a lamp setting near. The blow smashed the globe of the lamp, and a piece of the glass striking him on the neck pierced the jugular vein, causing death within five minutes.

Fires.—A whole block in the principal business portion of Lagrande, Oregon; loss $55,000. A fire in Louisville, Ky.; loss $70,000. Factory burnt at Methuen; loss $50,000. At Newton Lower Falls; loss about $8000 or $10,000. A fire at Marblehead destroyed the dwelling house of Mr. J. Stewart; his daughter, aged about seventeen years, was burned to death. A $70,000 fire occurred at Detroit. Fire at Hillsdale, Mich., April 9th; loss $40,000. The passenger car repair shop of the Fitchburg Railway at Prison Point, Charlestown District, partially burned; loss about $7,000. A fire at Williamsport, Pa., destroyed 20,000,000 feet of lumber; loss $500,000.

In Brief.

— The London Times says the fifteen English marine insurance companies lost $3,640,000 last year, not one realizing a profit.

— A railroad worked by ropes is to be constructed from the base of Mount Vesuvius to the edge of the crater.

— The Supreme Court of Spain upholds Archbishop Florento against the Pope and ex-Captain Gen. Jovellar, and condemns Obera, the Pope's acting Archbishop, to imprisonment or banishment from the Island.

— Julius Spero, convicted in Jersey City of receiving stolen goods, was sentenced Friday to seven years in States Prison upon the first charge, and three years each on fifteen others. Total—fifty-two years.

— Millions of grasshoppers are said to be making their unwelcome appearance in Iowa.

— The whole number of fire alarms during the month of March in Boston, was eighty-seven, including twenty-nine still alarms. The loss on buildings was $109, 774. Loss on stock, $262, 682 29. The number of alarms for corresponding period, last year, was thirty-seven.

— Murderous affairs at Bridgeport, Conn.—A policeman shoots two men in self-defence, killing one of them.

— A couple of roughs in Hartford, Conn. attempted to murder a policeman Sunday morning, by throwing him over a bridge; the officer, however, shot one of the roughs dead and severely wounded the other.

— The whole production of the precious metals throughout the world during 1873 it is estimated to have been worth $219,000,000.

The grand jury of Chicago have had occasion to animadvert upon the treatment of the inmates of the county poor house. All they are allowed in the way of food is two meals a day; turnips are their only vegetable; what is called their tea is little better than the sweepings of a grocery floor, and their soup is made of meat from which all the strength has previously been extracted. Of course, paupers cannot expect luxuries, but they are entitled to a decent quantity and quality of food, and the Tribune is right in saying that the great city of Chicago ought to treat its helpless poor at least as well as its criminals, and both as if they were human beings.

Notices.

☞ The Alton Bay Campmeeting Committee are notified to meet at Alton Bay Tuesday, May 5th, at 12 o'clock m. J. Couch, Chairman.

Alton Bay Campmeeting.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. Couch.

Connecticut Campmeeting.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee,

O. D. Woodruff.

Pittsfield Campmeeting.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

Jer. Carr, Chairman.

The Annual Meeting of the New York A. C. Conference will commence June 25th. Particulars soon. A. P. Moore, Sec.

Another Rogue.—A man calling himself John C. Wells has been in Exeter, N. H., selling vegetable forks and Hair Restorer. He represents himself as being an Adventist, does not pay his board, and otherwise defrauds people. He has also been in Portsmouth, N. H., doing the same thing. Beware of him! We have advertised a number of such men, and think our brethren and sisters ought to be more cautious of such strangers.

J. C.

Hoosick Valley Conference.—The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held with the church in Rutland, Vt., from Wednesday evening, April 22d, over the ensuing Sunday. The prospect of a meeting of more than ordinary interest and profit will, we trust, attract an unusually large attendance of delegates and others interested.

Wm. L. Himes, Sec'y.

Quarterly Conference.—The Lord will, the second session of the New Hampshire State Quarterly Conference will be held with the church at New Durham Ridge, commencing Thursday evening, April 23d, to hold over the following Sabbath. It is hoped that all who can will try and attend this meeting. The church heartily bids you come. Come with the armor on. Brn. A. Ross and others are expected to preach the Word.

T. W. Piper, G. W. Brown, D. W. Davis.

Mechanic Falls Camp-ground.—I would say to those having property on the camp-ground, that we have arranged with Bro. Geo. Strout and his son to live on the ground and care for the property there. We think it advisable for all who wish to unite with us in this good work, in strengthening and encouraging the hearts of the Lord's people, to build their tents, and get ready for the meeting before it commences, so they can lay aside their work, and with one spirit pray and labor for the upbuilding of the cause and the conversion of souls.

Chandler Dennen, North Turuer Bridge, Me.

There will be a protracted meeting at Melbourne Ridge, P. Q., commencing Sunday, May 3d, and continue over Sunday, May 10th.

F. M. Drake. James Wingate.

Special Notice.—To the Brn. and Srs. of the Advent faith in Minn.:—We have in our State about 200 Mission Boxes, got up for the purpose of sustaining our cause in the following manner: They were to be put up in our houses to catch any loose change that the friends might be disposed to deposite in them, and just before our Quarterly Meetings each church Clerk, or Treasurer, was to receive what the boxes contained from the several families in their vicinity, and pass it into the hands of the Quarterly Treasurer, at each Quarterly Meeting; and at the Annual Conference, the State Treasurer was to receive the same from the several Dist. Treasurers, to be disbursed by the State Treasurer as the Mission Board may direct, for the purchase of tracts to keep our preachers supplied for free distribution, and the surplus to go to help spread the gospel as said Board may direct. This matter has been neglected the past year to a great extent. Shall we awake to the importance of this work, and have those little boxes help spread the last message to a dying world?

S. C. Wellcome.

Quarterly Meeting.—The Lord willing, the second Quar. Meeting of the St. Paul Dist., Minn., for 1874 will be held at Independence, near Armstrong Station, commencing Thursday evening, May 7th, and continue over the Sabbath. We hope there will be a general attendance from all parts of the district, that God may be honored, and his cause built up. Let churches send delegates or report by letter as to your prosperity.

S. C. Wellcome, Sec.

Quarterly Meeting.—Our next Quarterly Meeting is put over to May 2d and 3d. As this will be at the expiration of our year in E., we hope to see all the church, with brethren and friends from adjacent towns, once more in conference together. Services on the 2d at 2 and 7 p. m., and on the 3d at 10.30 a. m. and 7 p. m. Love feast on the 3d at 9 a. m. Supper and baptism immediately after morning service. In behalf of the church, G. W. Stetson, *Edinboro, Pa.*

The Committee of the Coventry Centre, R. I., Campmeeting are requested to meet at the campground on Tuesday, May 5th. Those who have pledged to work are desired to be present. If stormy, meet the next fair day.

For the Com., E. Bellows.

A Quarterly Meeting will be held at Norwalk Ohio, on the fourth Saturday and Sunday in April. We would like to see all the brethren in the surrounding country at this our quarterly feast, that all may be revived and strengthened in Christ. For the church, F. Burr.

Quarterly Meeting.—The Lord willing, the next Quarterly Meeting of the Little Marsh church will be held at Little Marsh, Tioga Co., Penn., commencing Friday evening, April 24th, and hold over the Sabbath following. We hope the brethren and sisters around us will come ready to work for the Lord.

E. H. Eggleston, Pastor.

The fourth Quarterly Meeting for the Eastern Dist. of Wisconsin will be held with the church at Prairie Du Sac, commencing Friday evening, April 24th, and hold over Lord's day. Let us come up to this meeting filled with the Spirit of the Master. Let every church in the Dist. report by delegate or by letter. We expect a number of brethren present to assist in preaching the Word.

F P Graves.

Kansas Conference.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock a. m., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

Amos Sanford, Secretary.

A Request.—We number about fifteen Adventists here, and have much opposition to meet. We have been circulating some tracts; and having a grist mill which draws custom from a large district in this western country, and being thus well situated to circulate tracts or papers on the Advent faith; I therefore make a request of the readers of the *Crisis*, who have any old papers or tracts for free distribution, to send them to my address, and I shall take much pleasure in distributing them. In this way much good may be done. Address me at Denver, Worth Co., Mo.

S. C. B. Williams.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Mrs. R. E. Childs......Sunday, April 26th
Geo. W. Sederquest......Sunday, May 17th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Prayer meetings Wednesday evenings.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
Joseph W. White......Sunday, April 26th
C. Goodrich......Sunday, May 3d
M. A. Potter......Sunday, May 10th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
A. W. Bradford......Sunday, April 26th
S. Bragg......Sunday, May 3d
C. A. Brown......Sunday, May 10th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
M. Batchelor......Sunday, April 26th
S. G. Mathewson......Sunday, May 3d
B. Woodside......Sunday, May 10th

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Wakefield, Mass......Sunday, April 26th
Holden, Mass......Sunday, May 3d
C. E. Barnes.

Abington, Ct......Sundays, May 3d and 10th
H. F. Carpenter.

Providence (Advent Christian Chapel) Friday evening, April 24th.
Coventry Centre, R. I......Sunday, April 26th
J. S. White.

West Hoosick (Chapel) Thursday evening, April 23d and over the Sabbath, April 26th.
Hebron, N. Y., Tuesday and Wednesday evenings, April 28th and 29th. Will some one meet me at Rupert Depot the a. m. train?
Poultney, Vt., Friday, May 1st, and over the Sabbath, May 3d.
Lowhampton (if desired)..Tuesday evening, May 5th
Hydeville or Castleton (as Bro. Himes appoints) May 6th.
Rutland, Vt......Thursday evening, May 7th
South Vernon, Vt......Sabbath, May 10th
May 17th at liberty. H. Munger.

New York City (Cooper Institute, Room No. 24) Sunday, April 26th.
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th.
Newark, N. J......Sunday, May 3d
Plymouth, Mass......Sundays, May 24th and 31st
Fitchburg, Mass......Sundays, June 7th and 14th
F. H. Burbank.

Lovely Street, Ct......Sunday, April 26th
S. Woodruff.

New Bedford, Mass......Sunday, May 10th
S. S. Brewer.

Newport (Northville) N. H......Sunday, April 26th
South Sutton, N. H......Sunday, May 3d
C. H. Fletcher.

Woodstock Valley, Ct. (baptism)..Sunday, April 26th
Wilbraham, Mass., for baptism......Sunday, May 3d
Putnam, Ct......Sundays, May 10th and 24th
P. S. Butler.

Candia, North Road, N. H...Saturday evening, April 25th, and over Sunday, April 26th.
Enoch Morrill.

Ashburnham, Mass......Sunday, April 26th
Brimfield, Mass......Sunday, May 17th
Clinton, Mass......Sunday, May 24th
M. A. Potter.

Mattapoisett......Sunday, May 3d
Church meeting Saturday evening, May 2nd.
Fairhaven, Mass......Sunday, May 10th
Lowell, Mass......Sunday, June 7th
M. Batchelor.

North Rutland, Mass......Sunday, April 26th
Geo. A. Streeter.

Natick, Mass......Sunday, May 3d
Benj. Finney.

Hinesburg, Vt......Sunday, April 26th
A. A. Hoyt.

Webster, N. H. (Old meeting-house)..Sab., May 10th
Simeon Roby.
Mrs. L. E. Saulpaugh.

Hartford, Conn......Sunday, April 26th
Providence, R. I......Sunday, May 3d
Fitchburg, Mass......Sunday, May 17th
Chas. A. Brown.

Natick, Mass......Sunday, May 10th
Wm. H. Crockett.

Granby (Bachelor St)......Sabbath, April 26th
Geo. L. Teeple.

Stowe, Mass......Sunday, April 26th
Z. Boody.

New London, N. Y. (Morrell Dist.) evening, April 20th.
Higginsville, N. Y......evening, April 21st
Verona, N. Y. (as M. T. Burdick may arrange) evenings, April 22d and 23d.
Osceola, N. Y. (as Bro. John Gibbs may arrange) Sunday, April 26th.
Greenboro, N. Y...evenings, April 28th, 29th and 30th
Lorraine, N. Y. (at 10½ a. m. and 1 p. m) Sunday, May 3d.
Greig, N. Y. (Otter Creek Dist.) Sunday, May 10th, at 10½ a. m., and at the Grove Dist. in the evening.
C. H. Williams.

East Concord (Ward Room)......Sunday, April 26th
Kennebunkport, Me......Sunday, May 3d
Biddeford, Me......Monday evening, May 4th
Portland, Me. (Union Hall) Tuesday evening, May 5th
Lewiston, Me......Wednesday evening, May 6th
O. W. Kimball.

Loudon Village, N. H......Sunday, May 3d
East Concord, N. H. (Varney school-house) evening, May 9th, and Sunday, May 10th.
N. B. McMurphy.

Kennebunkport......Sabbath, April 26th
J. R. Tripp.

Canterbury, N. H. (Emery school-house) Sun., Apr. 26th
Salisbury (South road) N. H., at Bro. Foote's, Saturday evening, May 2nd, and over the Sabbath, May 3d, at Academy Hall.
East Concord, N. H......Sunday, May 10th
D. F. Leavitt.

Brimfield, Mass......Sunday, April 26th
C. S. Shattuck.

South Hope, Me......Sunday, April 26th
Friendship, Me......Sunday, May 3d
Cushing, Me......Sunday, May 10th
Bristol, Round Pond, Me......Sunday, May 17th
Bangor, Me. (with Bro. I. Dammon)..Sun., May 24th
Bangor, Me......Sunday, June 21st
North Searsport, Me......Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays of each month
Melbourne, P. Q., at 2 p. m., 3d Sunday of each month
F. M. Drake.

West Groton, Vt......Thursday evening, April 23d and over Sunday.
North Haverhill, N. H......evening, May 2nd and over Sunday.
Dorchester, N. H. (Town House)...Sunday, May 10th
John H. Evans.

Augusta......Sunday, April 26th
John R. Hall.

Farmington, N. H......Sunday, April 26th
Dover, N. H......Sunday, May 3d
Wm. Bodge.

Danbury Depot, N. H......Sabbath, April 26th
G. H. Wallace.

Levant, Me......Sunday, April 26th
Bangor, Me......Sunday, May 3d
South Sebec, Me......Sunday, May 10th
F. A. Baker.

Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H......Sunday, June 14th
W. W. Sutherland.

Alton, N. H. (Plaser's school-house) Sunday, May 3d
J. L. Chute.

Rochester Village, N. H......Sabbath, May 3d
Baptism at noon. C. S. Emerson.

Newcastle, N. H......Sunday, April 26th
South Rochester, N. H......Sunday, May 3d
H. S. Pinkham.

South Casco......Sunday, April 26th
Hartford, Me......Sunday, May 3d
Oxford, Welchville......Sunday, May 10th
J. T. Jordan.

Morris, Ct......Sunday, May 3d
Campville, Ct......Sunday, May 10th
G. L. White.

Ellsworth (school-house, near the Congregational Church) Sunday, May 3d. J. Curtis.

Stoneham, Mass......Sunday, May 10th
Benj. Finney.

Clinton, Mass......Sunday, May 10th
Geo. W. Sederquest.

North Pembroke, N. H......Sunday, May 10th
Newcastle......Sunday, May 17th
G. W. Randall.

Piermont, N. H. (Clay meeting-house)..Sun., May 3d
Daniel D. Page.

Cottonboro, N. H......Sabbath, April 26th
Pleasant Valley, N. H......Sunday, May 3d
C. Colman.

East Concord, N. H......Sunday, May 31st
Mrs. L. E. Saulpaugh.

Hollis Centre, Me......Sunday, April 26th
If any of these conflict, write me at East Concord.
C. R. Parsons.

Northfield, N. H. (Oak Hill school-house) Sabbath, May 3d. Also the first and third Sabbaths in each month for the present. Simeon Roby.

North Chichester, N. H. (Pine Ground) evening, April 25th, and over Sunday, the 26th.
Barnstead, N. H. (Clarktown)......Sunday, May 10th
S. Varney.

Guilford......Sunday, April 26th
Mrs. E. L. Crumb.

Mattapoisett, Mass......Sunday, April 26th
J. D. Merriam.

Bonny Eagle, Me......Sunday, May 3d
Hollis Centre, Me......Sunday, May 10th
T. E. Lang, Jr.
If these conflict, please notify me at Box 46 Manchester, N. H.

Sabbattus, Me. (Baptist meeting-house) Sunday, April 26th. R. R. York.

Natick, Mass......Sunday, June 7th
S. S. Mooney.

Stoneham, Mass......Sunday, April 26th
J. H. F. Varney.

Newcastle, N. H......Sundays, May 3d and 10th
Salem, Mass......Sundays, June 14th and 21st
Marblehead, Mass......evenings, June 17th and 18th
E. S. Moulton.

Lake Village, N. H......evening, April 30th
N. Wheeler.

Natick, Mass......Sunday, April 26th
H. H. Tucker.

Whitakerville, Vt......Sabbath, April 26th
T. L. Hall.

Brick school-house (near Bro. Winners), Lycoming Co, Pa., evening, April 25th.
Warrensville, Lycoming Co, Pa...Sunday, April 26th
Shangai school-house......evening, April 28th
Canton, Bradford Co., Pa......evening, April 29th
Segurs school-house, on the Armenia Mountain, April 30th.
Chase's Mills, Tioga Co., Pa......May 1st
South Creek, Bradford Co., Pa......Sunday, May 3d
John T. Ongley.

Springfield, Mass......Sunday, May 10th
Waterbury, Conn......Sunday, May 17th
John C. Day.

Rome, Me......Sunday, May 3d
Mercer, Me......Sunday, May 10th
Augusta, Me......Sunday, May 17th
H. B. Sevey.

Fitchburg, Mass......Sunday, May 3d
Wilbraham, Mass......Sunday, May 10th
A. W. Bradford.

Sandwich, N. H. (Vittum school-house) Sun., May 10th
Campton, N. H. (Bump school-house)..Sun., May 17th
Meredith, N. H. (Dolloff Hall)......Sunday, May 24th
Wm. C. Clifton.

Buxton, Me. (Free Chapel)......Sunday, May 3d
Bonny Eagle, Me......Tuesday evening, May 5th
Standish, Me. (Boulter School-house)...eve., May 6th
Limington, Me. (Hanscom school-house) eve., May 7th
Limington, Me. (Bean school-house)...eve., May 8th
E. B. Wells.

South Windham, Me......Sunday, May 3d
Bonny Eagle, Me......Sunday, May 10th
Hollis Centre, Me......Sunday, May 31st
Portland, Me......Sunday, June 14th
C. H. Sweet.

Newfield, Ct. (school-house)......April 28th
Bakerville, Ct......April 29th and 30th
D. F. Nickerson.

Warehousepoint, Ct......Sunday, April 26th
J. H. Hall.

Worcester, Mass.
J. Couch......Sunday, May 3d

Salem, Mass.
Wm. C. Stewart......Sunday, May 10th
W. S. Campbell......Sunday, May 17th
Geo. H. Wallace......Sundays, May 24th and 31st
Charles Goodrich......Sunday, June 28th

Lawrence, Mass.
C. Cunningham......Sunday, April 26th
Nathan Wheeler......Sunday, May 3d
A. Ross......Sunday, May 10th
J. W. Bridge......Sunday, May 17th
A. M. Higgins......Sunday, May 31st
J. S. White......Sunday, June 7th
S. G. Mathewson......Sunday, June 14th
C. H. Fletcher......Sundays, June 21st and 28th
T. W. Piper......Sunday, July 19th

Haverhill, Mass. (Advent Hall.)
Geo. W. Brown (of Elliot, Me.)...Sunday, April 26th
D. M. Leavitt......Sunday, May 3d
John Couch......Sunday, May 10th
T. W. Piper......Sunday, May 17th
C. S. Shattuck......Sunday, May 24th
J. Albert Libby......Sunday, May 31st
D. M. Leavitt......Sunday, June 7th

Lowell, Mass.
Joseph Harvey......Sunday, April 26th
B. S. Emery......Sunday, May 10th
Wm. H. Mitchell......Sunday, May 17th
Joseph Harvey......Sunday, May 24th
C. Goodrich......Sunday, May 31st
M. Batchelor......Sunday, June 7th

Tremont, Mass.
I. I. Leslie......Sunday, April 26th
J. S. White......Sunday, May 3d

Springfield, Mass. (Franklin Hall.)
S. Julia Buswell....Sundays, May 17th, 24th, and 31st

Springfield, Mass. (Bethel Church.)
Wm. N. Pile......Sunday, April 26th

Athol, Mass.
A. Bradford......Sunday, April 19th
H. F. Carpenter......Sunday, April 26th
J. Hemenway......Sunday, May 3d
O. R. Fassett......Sunday, May 10th
J. Hemenway......Sunday, May 17th
L. Boutell......Sunday, May 24th

Concord, N. H. (Centre St. Church.)
J. Couch......Sunday, April 26th
N. Wheeler......Friday evening, May 1st
A. Ross......Sunday, May 3d
C. Goodrich......Sunday, May 10th
H. Pratt......Sunday, May 17th
D. M. Leavitt......Sunday, May 24th
J. Couch......Sunday, May 31st

Concord, N. H. (Bethel, Green Street.)
E. A. Stockman......Sunday, April 26th
D. M. Leavitt......Sunday, April 19th
A. Simpson......Sunday, May 3d

Portsmouth, N. H.
C. Goodrich......Sunday, April 26th

Manchester, N. H. (corner of Elm and Lowell Sts.)
D. Churchill......Sunday, April 26th
E. A. Stockman......Sunday, May 3d
A. Simpson......Sunday, May 10th
C. Goodrich......Sunday, May 17th
D. M. Leavitt......Sunday, May 31st

Exeter, N. H.
Wm. C. Stewart......Sunday, May 3d
B. S. Emery......Sunday, May 17th
W. S. Campbell......Sundays, June 14th and 21st

Seabrook, N. H.
John Parsons......Sunday, April 26th
L. T. Cunningham......Sunday, May 3d
G. F. Haines......Sunday, May 10th
E. S. Moulton......Sunday, May 17th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck......Sunday, April 26th

Hampton, N. H.
B. Finney......Sunday, April 26th
J. G. Smith......Sunday, May 3d
T. W. Piper......Sunday, May 10th
Enoch Morrill......Sunday, May 17th
Wm. Sutherland......Sunday, May 24th

Rye, N. H.
G. F. Haines......Sunday, April 26th
J. W. White......Sunday, May 3d
J. G. Smith......Sunday, May 10th
John Parsons......Sunday, May 17th
G. F. Haines......Sunday, May 24th
W. W. Sutherland......Sunday, May 31st

Newcastle, N. H.
J. L. Chute......Sunday, April 26th

East Rochester, N. H.
Mrs. L. E. Saulpaugh......Sunday, May 3d and first Sunday in each month until further notice.

New York City (Temple Hall, 229 Bowery) 10½ a. m. and 3 p. m., and at 138 W. 24th St. at 7½ p. m.
M. Batchelor......Sunday, May 24th

Portland, Me. (Union Hall.)
C. Goud......Sunday, April 26th
Wm. H. Mitchell......Sunday, May 3d
E. A. Stockman......Sunday, May 10th

Kennebunkport, Me.
J. R. Tripp......Sunday, April 26th
O. S. Kimball......Sunday, May 3d
Geo. W. Brown......Sunday, May 10th
Jesse Gay......Sunday, May 17th
A. A. Robinson......Sunday, May 24th
B. S. Emery......Sunday, May 31st

Augusta, Me.
J. R. Hall......Sunday, April 26th

Bath, Me.
E. S. Moulton......Sunday, April 26th

Hollis Centre, Me.
C. S. Shattuck......Sunday, June 14th
Jesse Gay..first Sab. in each month till further notice

South Berwick, Me. (Great Works.)
T. L. Churchill......Sunday, April 26th
S. Julia Buswell......Sunday, May 3d
J. W. White......Sunday, May 10th

Bowdoin, Me. (Dennett school-house.)
Jared Whitman......Sunday, May 3d

Steep Falls, Me. (Depot Hall.)
C. H. Sweet......Sunday, April 26th
E. B. Wells......Sunday, May 10th
E. S. Moulton......Sunday, May 24th
J. R. Tripp......Sunday, May 31st
G. F. Haines......Sunday, June 14th

South Elliot, Me.
S. Julia Buswell......Sunday, April 26th
Geo. W. Brown......Sunday, May 3d

Biddeford, Me.
G. F. Haines......Sunday, May 3d
C. S. Shattuck......Sunday, May 10th
E. A. Stockman......Friday evening, May 15th
J. W. White......Sunday, May 17th
J. Albert Libby......Sunday, May 24th
Geo. W. Brown (of Elliot, Me.)......Sunday, May 31st

Plainville, Ct.
O. D. Woodruff......Sunday, April 26th
B. Hitchcock......Sunday, May 3d

Bristol, Ct.
I. B. Potter......Sunday, April 26th
H. A. King......Sunday, May 3d

Yalesville, Ct.
B. Hitchcock......Sunday, April 26th
Seth Woodruff......Sunday, May 10th
B. Hitchcock......Sunday, May 24th

Hartford, Ct. (Stedman Hall)
Mrs. E. A. Warren......Sunday, April 26th

Worcester, Mass. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. E. M., Com.

EastConcord, N. H. (Ward house.)—Meetings three times every Sunday. Preaching only two Sundays each month. Enoch Morrill every first and third Sunday in each month, and May 3d and 24th.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 p. m. Social meetings Wednesday and Friday evenings at 7.30 p. m. M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Paddocksville, St. Johnsbury, Vt.—Preaching regularly every Sunday, at 10.30 a. m. and 1 p. m. Prayer meetings Tuesday and Sunday evenings, and also prayer meetings at Bro. R. W. Warner's, head of the plain, every Saturday evening, at seven o'clock.
Eld. J. C. Wright.

Buffalo, N. Y., at 528 Eagle St.—Prayer meeting at 10½ a. m.; preaching at 2½ and 7 p. m.
J. T. Ongley.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock a. m., 3 and 7½ p. m., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ a. m. and 7½ p. m. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

The church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A. Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 p. m. Wm. H. Fay, Cor. Sec.

Advent meetings have been started in North Easton, Mass, in Good Templar's Hall. Preaching every Sunday, at 10½ a. m. and 1½ p. m. Prayer meeting at 12½. Geo. Waugh.

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ a. m. and 7½ p. m.; also Monday, Wednesday, and Friday evenings.
T. J. Cox, 273 W. 22nd street.
At Temple Hall, No. 229 Bowery, three and a half blocks above Grand street, preaching every Sunday, at 10½ a. m., 3 p. m., and 7½ p. m. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

List of Persons sending Money for Others.—J T Jordan, J C Burnham, W Law, D F Leavitt, S R Mabey, J T Dixon, Geo B Snow, Thos Johnson, Geo. Tilley, A W Sibley, Geo C Alexander, Eld N C Twombly, N S Ketchum, Eld S A Chaplin.

Cash Received for Books and Tracts.—E N Morse 60c, J H Mills $1.60, J G Rogers $1.50, E L Priest $1.00, S H V Bellows 25c, J Moffatt 90c, D Layton $5.10, E L Burnap 95c, P S Peckham $3.90, D Dunbar 50c, D Jeffrey $1.00, J J Giberson 10c, S Parker $1.50, C E Bassett $2.00, J J Gerard $1.37, W C Manning 75c, J Tracy $1.85, J F Funk and Bro. $4 50, E J McLaughlin 25c, H Salisbury 50c, A G Thurston $2.00, W Kingon $1.00, J Schifferli 25c, Mrs S Russell $10.00, J V Himes 85c.

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Articles Received.—A J Young, E N Morse, O Lewis, L Harrington, J S White, S F Leavitt, H P Sikes, T Foote, J A Goodrich, J S Hill, F S Morgan, P W Milliken, W L Himes, M L Coburn, H S Mitchell, F H Chamberlain, C P Whitten, L H Larrance, I I Leslie, L K Lydston.

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"AM WITH YOU ALWAY."

M.

'Tis sweet to read the promise he hath given,
To cheer our hearts along the pilgrim way;
But sweeter far to know its blest fulfillment,
And humbly walk with Jesus day by day.

To walk with Jesus! Who shall tell the gladness
Of those whose daily life the Master shares?
Who hear his voice so full of love and pity,
And rest on him their burdens and their cares.

And this is mine,—the joy of knowing Jesus,
And walking in the sunlight of his smile;
Mine is the peace that floweth like a river,
Deeper and broader growing all the while.

No more a transient guest my Savior cometh,
To bless me but a while and then depart;
But with me now he evermore abideth,
And with his own glad presence fills my heart.

Sometimes when busy with my daily labor,
Yet thinking of the mighty love he bore,
Some precious promise unto me he giveth,
Oft-read perhaps, but never *mine* before.

I know not why he gives his choicest blessings
To one so undeserving of his love;
But this I know—my cup it runneth over;
And day by day his wondrous grace I prove.

I know not why he called me so unworthy
To walk the shining way toward his throne;
But since he calls, with willing feet I hasten,
Content and glad to hear him say, "Well done."

Content to walk in paths of his own choosing,
Since he will hold my hand along the way;
Content to know that I am journeying homeward,
And brighter grows the pilgrim path each day.

East Boston, Mass.

LETTER FROM ENGLAND.

(*From our Special Correspondent.*)

CHURCH OF ENGLAND CLERGYMEN, THEIR TEACHING AND DUPLICITY.

Just now, a number of facts are floating on the surface of journalism, showing the corruption of the State officials provided for the State establishment of "The Church of England." We are glad that every "reverend" does not happen to be of the same character; otherwise the whole institution would be pulled down about their ears: as it is, there are so many of them who are so much to be condemned, and who teach such twaddle that the establishment is even confessed of themselves to be in danger of perishing.

The *Primitive Methodist* has felt it devolve upon it as a duty to expose of late the interference of Church parsons in its evangelistic movements and social rights. This week it gives two specimens of the "light and sweetness" of its religious enemies. One clergyman met a farm bailiff last month, and worked himself into a rage, even to "frothing at the mouth," calling the bailiff a bad man, and the father of lies, and saying he was going to hell, and that the door need only open to admit him; and all because the bailiff was not in the habit of attending the Church at which he officiated. He bound the man under holy vows by law to keep the peace, in sureties of £100 for the term of six months. The second clergyman was humane enough to prosecute his sexton and clerk, an old gentleman of sixty years, who had resided in the parish of Marks Tey all his life, had served one master seventeen years, and another twenty-five; who had been sexton twelve years, and parish clerk six;—this venerable, useful old man was prosecuted for taking home three small pieces of wood with him, value *one penny!* He had been at work at the Vicar's house, and thought he would take home a stick or two. The "divine" saw the "theft," proceeded against him at law, and he was detained in Colchester gaol two days before his case came on for trial. He was brought before a bench of magistrates and committed to take his trial at the Essex sessions. On Tuesday, however, when the Grand Jury met, they ignored the bill of the Bench of Magistrates, and set him at liberty. But it cost the old gent considerably over $50.

So much for some of the officials. Now for some of their *teaching*. Here's a bit for children.

"The Rector of Ryedale, in Yorkshire, allows young children to be taught in a day-school a hymn, from which we quote the following verses:—

'I am a little Catholic,
I love my church and school;
I love my dear old English Church,
I love her faith and rule.

I'm not a little Protestant,
As some would have me say;
I'm not a little Romanist—
So call me what you may.

I love the blessed sacraments,
They are what Jesus gave;
They are the blessed means of grace,
My soul from sin to save.

I honor, too, God's own true priests,
They act in Jesus' stead
When they baptize absolve, and bless,
And consecrate the bread.

In holy water I was washed,
And cleansed from all my sin;
'Twas there the Holy Ghost came down,
My soul to dwell within.

'Twas there I got the holy sign,
The cross upon my brow;
God's mark upon my infant head,
Just as I sign it now.

But, O alas, how often since
I've fallen into sin;
In spite of all my Savior's love,
Who died my soul to win.

How shall I get my sins forgiven?
How cleansed from every stain?
Baptismal purity brought back?
My soul restored again?

First to confession I must go
And tell out all my shame,
My list of sins, all, one by one,
In penitence must name.'"

This is the "sublime" blasphemy that *many* within the pale of the Establishment are teaching. I know it will interest you to hear a little anecdote of a Scotchman in connection with this silly ritualism, and "Catholic" dogma and practice. I cut it from a paper that can be trusted.

"At one of the Ritualistic churches in Brighton, where a placard is posted inviting the worshipers to confess, a 'hard head' M. D. from the north is reported to have presented himself one Monday morning, and asked if he could confess. He was received with all the politeness of the well-known invitation—'walk in, pretty fly.' His confession ran as follows, no doubt greatly to the edification of the would-be priest: 'Before leaving Brighton, I wish to confess that the sermon I heard from your pulpit last night was the greatest and weakest nonsense I ever heard in my life.'"

Now a word about the *amusements* or *recreations* which some of these clergy provide for their "good" people. The *Christian Standard* says: "Some months ago we called attention to a new mode whereby Ritualistic priests desecrate the churches in which they perform their semi-Romanist services. We stated the name and place of the church, in the east end of London, in which the Ritualist incumbent, whose name we also gave, had actually introduced drums and fifes to be beaten and played, as a part of the Sunday evening service, by the boys of the school connected with the church; and, it was added in a daily newspaper, that the boys enjoyed immensely this mode of spending their Sunday evenings in a building called the house of God. The statements we then made have never been contradicted. We have now to mention what we regard as another Ritualistic profanity, though probably more modified.

In Kilburn there is a church called St. Augustine's church, of which the Rev. R. M. Benson is the Incumbent. This Mr. Benson is one of the most ultra-Ritualists in London, or, we believe, anywhere else. Attached to his church are schools for boys and girls. Mr. Benson has also a monthly magazine called "The St. Augustine Kilburn Parish Magazine." In his magazine for February we find the following notice:—'There was a tea for the boys at five o'clock, followed by a distribution of prizes. At seven o'clock a Punch and Judy, and at eight a play entitled 'Done on Both Sides,' by the teachers. At the special request of some friends 'Box and Cox' was also performed.' And all this with the special sanction, and, most probably, the special recommendation of the clergyman of the church, and in a place which, in a sense, is part of the church. Why, even Roman Catholics would shrink from introducing the performance of plays of the kind mentioned above, into their schools, which are presumed to be based on the foundation of the gospel of Christ. To complete the incongruity of such scenes, the teachers were the performers. No better mode could be devised for inspiring these boys with a taste for theatricals which may prove their ruin in after life."

Let us add a word on the *duplicity* of many of these "priests." Here is a true case in point.

"The venerable Archdeacon Prest, in a lecture delivered at York a few days ago, on the introduction of the Confessional into the Church of England, gave as an illustration of the duplicity and dishonesty of the Ritualists, the following case which had been communicated to him, the facts of which he was permitted to give:—'A lady had reason to believe that her daughter had been induced, whilst away from home, to confess, and she therefore appealed to the clergyman of the parish; the curate was charged to discountenance the practice, as she had the greatest abhorrence of it. The clergyman, whilst asserting his feeling that confession was of the utmost value and importance, declared that in no way did he encourage the young lady. She had, he said, appealed to him a short time before her return home to receive her in confession, but that he had persistently refused to do so until she had her mother's consent. A few days after, however, the mother discovered a letter written by this particular gentleman, containing the following:—I was very glad to hear from you, and particularly on the subject you mention. I shall be quite willing, in virtue of my office, to receive you as you desire. Mrs.—— (that was a late housekeeper, who had been guilty of telling tales), has left, and we have the house now to ourselves, and our servants are trustworthy. Parishioners also are constantly coming on business of one kind or another, so that your visits need not be noticed.' Then came what he (the speaker) thought the climax—'Please not to hint anything to my wife on the subject. I think parochial affairs, of whatever kind, ought to be confined to the priest only.' The mother who authorized him to make public the letter added—'I wish any words of mine could caution parents against the untruth and duplicity which this fearful confessional leads to. If my experience could be published it would startle many out of their apathy."

Is it very strange that the world is not converted when everything in the machinery to accomplish this work is so bad? Ah, to think to make men christians by such persons, and such doctrine, and such performances—to save *one* man is more than the whole of this class put together can do. How much better when the church *of God* is manifest in the place of the Church *of England*.

"GIVE ME JESUS."

GEO. E. LEE.

"You may have all the world,—give me Jesus."

Never did this expression of the poet impress itself more forcibly upon my mind than now. There are times when the christian can look out upon this world, and, beholding the beauties of nature, will involuntarily wish to dwell here just as long as possible, without any realizing sense that "the world to come" is far more glorious, and worthy to be sought after; yet, upon giving the subject a second thought, which brings to us the fact that the result of sin and mortality still exists, and nothing is brought to view but what its curse rests upon, we are led to exclaim,

"Weary of wandering round and round,
This vail of sin and gloom;
I long to leave the unhallowed ground,
And dwell with Christ at home."

Such a longing as this is entirely unknown to the unregenerated heart, for it only belongs to those whose affections are "set on things above, not on things on the earth." Hence the "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither *can he* know them, because they are spiritually discerned." 1 Cor. 2:14. And this, on account of being devoid of the grace and "Spirit of God," the "natural man" looks upon the idea of being anxious to be with Jesus our King, and seeking to know the time of his coming, as great "foolishness." It is like beating the air, to attempt to reason with such that it is *right*, and perfectly natural for God's people, however much they may have been disappointed in the past, to still continue to "Search the Scriptures," that they may obtain further light upon his advent. But we do know that when, instead of the spirit of the world, we receive the "Spirit which is of God," *we* are to *know* the things which are freely given to us of God," and of which those who have not this Spirit, will know nothing. And it is not at all surprising either, that they *care* to know nothing of that which is of a secondary interest to them; for the things of this world they seek after with more zeal than for the "kingdom of God," of which we read, if we seek *first*, "*all* these things shall be added."

Do you say, "time has proved that you *know nothing* of the definite day," and still admit that "the Lord is at the door?" If you are confident that "the Lord is at the door," is it not "knowing" *something* about time? And knowing something about it, if, as we claim, we really love the Lord, is it not possible we may know *more* about it? Those who ignore what light has already shone on our pathway, because the Lord sees fit to try and test the faith of those who have sought to know "What shall be the sign of his coming?" are not the ones at all liable to gain advanced light. It is the Spirit that "searcheth all things, yea, the deep things of God," and although man's wisdom tells the child of faith that "*no one* can ever know," yet if such faith does not "stand in the wisdom of men," it shall stand "in the power of God." 1 Cor. 2:5. Let me, then, have Jesus and his love, and "you may have all the world."

"I'm a traveler to a land where all is fair,
Where is seen no broken band—all, all, are there;
Where no tear shall ever fall, nor heart be sad,
Where the glory is for all, and all are glad."

O ye poor and needy, come and accept of "this same Jesus," that you may be made like him, and fitted to dwell with the pure and holy. In this world are trials, afflictions, and death, but in "the world to come," which is to be the dwelling-place of God and his people, none of the inhabitants shall say, "I am sick;" "neither shall there be any more death." If you accept Christ and that world, you shall "inherit all things;" but if you reject him, and choose this world, you will ere long perish with the things of this world. But, having been delivered from the bondage of sin, "let us stand fast in the liberty wherewith Christ hath made us free." We are still surrounded by the foe of all good, but the day-star is about to dawn.

"Then waiting brethren, let us sing,
He will not tarry long;
And fill with love the hours that bring
The glory of our song."

Springfield, Mass.

PUZZLEED—BEWILDERED.

FLESH AND SPIRIT.

O. W. S.

So it must be given up, and abandoned, must it? After all our turning of leaves, searching the Scriptures for truth, and investigating man's nature, and "disputing daily with the Scribes," in relation to man's state in death, it turns out that we are wrong, does it? Well good men say so, and some of our own leaders seem to be leaning that way quite strongly; and if they are right, and we are wrong, why not let it go? But have we not shown, time after time, from the Bible, that man is not "a compound being," but a simple uncompounded material creation of God, formed of the dust, and that he will turn to dust again;—that he is not a triplet, nor yet a quality, but a unit. Have we not repeatedly proved that mind was a product of the brain, and that when God takes away man's spirit, or breath of life, gathers his spirit and his breath unto himself, that then men's thoughts, love, hatred, envy, all perish, that man then ceases to be a "living soul," and unless there shall come a resurrection from and of the dead, even "them that sleep in Jesus are perished also?" Have we not done all this, and more in the same direction, by the word of the Lord? Well, my dear brethren, we thought we had, but if the "inward man" (2 Cor. 4:16), is the *Spirit* in us, changed by the second birth, and if "the new man" is the heart affections, the spirit renewed, if this be *so*, then my brethren we have *not* done what we supposed we had; for the Spirit of the living God by the word through Jesus Christ, in its travail of regenerating our race, does not bring forth nonentities; and John Wesley was not so far wrong when he said, in his renewed state, "*I am an immortal spirit;*" for the twice born man cannot die any more, at least, so said our Savior.

But we need not be discouraged nor disheartened, notwithstanding experiences and compromises are considered and proposed by some, for the Word of our God will stand forever, and accomplish that whereunto it was sent. There is no middle ground here. We are either most gloriously right, or ignominiously wrong in this matter; and if wrong, let us act like and be men, confess our wrong, and give it up; if right, let us stand to our post, be true to the trust committed to us, and declare God's Word faithfully. We have nothing whatever to do with results. God will take care of them, and those also who honor him by honoring his Word. What we have to do, is to faithfully and truly declare the message given to us, and if it prove distasteful and repulsive to whomsoever it may be spoken, the responsibility will not be ours. Let us look to our marching orders, and not stand on the order of our going. The best way in the world to curtail a vicious dog is to excise the superfluous member by decapitation; and the most effectual mode of dealing with error is by the same process,—cut off its head!

In reference to what is called the "new birth," very little, if any importance could attach to its consideration, as to whether it was here or there—at conversion or resurrection, were it not that it is a great fundimental truth governing all other propositions in relation to man's nature, life in Christ, and the reception of eternal life as a gift at the second coming of our Lord and Savior Jesus Christ, to the believer only. If we are "born again" at conversion, we get it here; and if we receive it here and now, we do not receive it there. On the other hand, if we seek it now, and put it on at the resurrection, we do not get it now; and conversion is not the New Birth. It may well be doubted if the Divine mind regards these subdivisions as men do in the process of regeneration; but looks upon, and speaks of it as one work, INENTIRETY.

We will now notice two things, terms and facts, and say of terms, that we cannot determine the time of the new birth definitely, by the terms used only, for the same word is by our translators rendered into more than one English word in different places; as, for example, the Greek word *prototokos* is rendered *first-born* in Col. 1:18, and *first-begotten* in Rev. 1:5, in the English version of King James' translation. But these two words often mean the same thing, and are used synonomously in the Bible. In Num. 9:14 we read, "One ordinance for the stranger, and for him . . . born in the land;" and in 11:12, "Have I conceived all this people? Have I *begotten* them? . . ." where the same sense evidently is, as it is in Col. 1:18, and Rev. 1:5, that of *birth*, produced, brought forth. Then again we have different Greek words rendered by one English word, so that the connection in which a word is used must very much determine its particular sense and meaning. Webster defines *Beget* thus. "To procreate, to *generate*, also to produce." Born—brought forth, produced or *brought into life*, it is followed by *of* before the mother, or ancestors. GENERATE. To *procreate*, also to produce. *Regeneration.* Reproduction, *the act* (process) *of forming into a new and better state.*" Where passages seem, by terms in them, to be averse to the general tenor of the Scripture, we have no need to translate, for there *are* translations, many, and we may, and should, consult them; then the best, and most faithful expounder of the Word, will be he who shall have come nearest to, and clearly brought out the idea, sense, and meaning that was in the mind of the Spirit when it spoke the word for our instruction. Let us all seek for the mind of the Spirit, and abide by and in it.

Edinboro, Pa.

CALL FOR A CONFERENCE.

To the brethren scattered abroad, and to whomsoever it may concern:—

I wish to address you through the medium of the *Crisis* upon a subject of deep and widespread interest to us all.

I have recently written to a large number of our brethren, including some of the best and most effective workers in our ranks, asking their opinion as to the advisability of holding at an early day, and at some central place, a meeting of our best and wisest men representing all sections of our country, to devise, and if possible to unanimously adopt some method for a more effective and harmonious organization of the working forces of our people. The responses thus far received have been almost unanimously in favor of holding such a meeting. Two or three have qualified their adhesion to the proposition by saying substantially that they would join in a call if it received the support of our best men East and West, or was generally demanded. Two others while admitting the necessity for a more hearty cooperation East and West, and the need of a more vigorous prosecution of our work, have doubted whether such a meeting would best serve the end proposed; though neither of them submitted any propositioh as different remedy.

One thing at least, seems apparent to all. We are not doing as much for the Master's cause as we might do. Nobody can doubt that if we had peace where there is now confusion; unity where there is now division; and harmony where there is now discord, we could carry on the work more effectively than we are now doing. We all admit and deplore the evil, while we are not united as to the remedy.

We have as a people no polity, and no specified code of procedure in public affairs. As an ecclesiastical body we are without a method or a system. It would be quite difficult to tell what we believe *as a people*, and still more difficult to tell what our customs, *as a people*, are. We lack homogeneousness, and ever will lack it so long as we have nothing approaching to uniformity, either in doctrine or in church usages. It is *possible*, *just* possible, that we can never succeed in fusing all our discordant elements into one harmonious, effective organization of christians, whose beneficent work shall extend from the Atlantic to the Pacific, from the Lakes to the Gulf, but is it not worth trying? Would not every approach, even the slightest, to a consummation so devoutly to be wished for, be hailed with joy by every good man in our midst? Many of our people having had an unpleasant experience of the "Creedism" and ecclesiastical tyranny of some of the older denominations, having swung to the other extreme. These men, some of them among the best we have, are extremely sensitive to anything that *squints* towards our forming a written creed, no matter how liberal it may be. They prefer the confusion and uncertainty of unwritten creeds to the order and certainty of written ones. The one obnoxious feature of most written creeds is that they *fix stakes* and are therefore the deadly foes of progress. Unwritten creeds can be modified at any time without the holders being in danger of a trial for "heresy" by some ecclesiastical council or tribunal. This is an undoubted advantage in some respects at least, over the orthodox creeds that date back unaltered and unalterable to Athanasius or to Chalcedon and Nice. But may not a middle course be practicable. Might it not be wiser? We could at least state some things that we do *not* believe in, and I think state them to advantage.

Most of our churches, it is true, have adopted covenants in which they take the Bible as the only standard of their faith and practice, and this is eminently proper and Protestant-like; but while the Bible is said, and rightly said to contain the *standard* of our faith and practice, church order and discipline, it cannot justly be said to contain either a *system* of church *order* or a *mode of procedure* in cases of church *discipline*. What we need I think is a system—uniform throughout the country—of church order, and a code of procedure in cases of church discipline. *These should in no wise take the place of the Bible as standards, but should be merely the clearly understood and intelligible expression of the spirit and genius of the Scriptures bearing on these topics.*

I know that this work needs the best talent and most careful attention of the wisest, purest, and most experienced men we have. Heaven would vouchsafe to such a company wisdom in so pious an undertaking, and then we should be nobly successful.

Nothing great or useful in form or religion can be accomplished without organization. The more compact, the more thorough, the more systematic that organization, the better, always *provided*, that it be governed by the Spirit of the Gospel of Christ. All human organizations, must of necessity be imperfect, and should some cases of seemingly harsh and tyrannous or despotic action arise it would not be strange, but for fear of this, shall we prefer certain anarchy to *possible* despotism? Is it not true of all bodies secular or religious, that their power depends upon the quality of their organization? Is not the church a body, and does not its power depend measurably at least, upon the quality of its organization, of its *modus operandi*. I am quite as ready as any other man to gratefully acknowledge the fact that God's grace and the influence of the Holy Spirit are necessary, *indispensably* necessary, to all christian work. But then, too, I know he works by means. He never makes a mob as effective in a campaign as an army of disciplined soldiers; he never smiles approvingly upon scenes of confusion and disorder. God helps them who try to help themselves. Man's extremity is his opportunity. When we have courageously and faithfully marched up *to* the Red Sea of our difficulties, then, and not till then, will he open a way for our escape.

And now a few words about the advisability of holding the proposed meeting. First, we have precedents enough, both in apostolic and in post apostolic times if any were needed. A very distinguished precedent in our own denomination was had in the great Albany convention of 1846 (I believe). Many supposed that the General Conference that met in this city in 1869 would be called again before this time. For my part I am profoundly impressed with the importance of holding General Conferences once in three or four years. A unity of interest and of feeling might thus be kept up between the East and the West, and sectional jeasousies very largely avoided by a better acquaintance between the members from the different sections. Such a convention as the one proposed should be in the highest sense of the term a *deliberative* body. Nothing should be done hastily or without due consideration. We cannot hold such a convention at the Springfield or at the Alton Bay camp-meetings. It is quite difficult to do even the routine business at Springfield as it ought to be done. Besides, what is still more obvious is the fact that some town more centrally situated should be the place of meeting. 2. As to the *personnel* of the convention, all will agree I think, that it should be composed of the wisest and best men we have—men of spotless honor and of unblemished integrity—men sound in both head and heart—men of experience and discretion—men of courage and capacity, and above all, men of deep personal piety, and of fervent love for one another. 3. The convention should I think, be composed of regularly elected delegates, and thus be a representative body and not a mass meeting. It will be difficult, perhaps impossible, to adopt at present any basis of representation that will be entirely fair to all sections. Perhaps if each State Conference should send three delegates, and all isolated quarterly Conferences one delegate each, the representation would be as fair as we can now expect to make it. However, this is only a suggestion that may be adopted, modified or rejected, as I give it only as a personal opinion.

I need not say to those with whom I am acquainted, that I am neither a partisan nor a bigoted sectarian. I have no personal ambition to gratify, and no axes to grind either for myself or for my friends. I desire the advancement of the cause of Christ. My sympathies with that cause and with all its true workers are neither sectional nor national—but world-wide. I am giving the best years of my life and all their energies to this work, and I feel it both a privilege and an honor to be thus engaged. But, my brethren, I need your sympathy and cooperation to make my work the most effective, and you shall have mine in return. The time for work is short; the need of work, wisely directed, well supported work, is urgent. Many of our good brethren are nearly discouraged because through our lack of system, irresponsible persons claiming to be Adventists, have in several places been permitted to tear down and destroy, what these brethren had with great pains and success built up. Shall we not try to aid each other in our work by devising some means whereby we can protect our churches against the destructive fanaticism of peripatetic adventurers, irresponsible empirics and church parasites generally. I want to hear personally or through our journals from every preacher and active worker who has clear and decided views on the subject of this address.

Let every writer who is favorable to the proposition generally—without committing himself to any special object herein mentioned—and who will give his influence to make such a meeting a deserved success if it be decided to hold one, let every such writer give his opinion as to the time and place for the meeting and how such a convention in his opinion should be constituted. On the other hand any who think that the proposed meeting would not advance, but rather retard the best interests of the cause of Christ, let them, too, write freely and clearly their opinion and their objections.

My address for April will be at East Shelby, New York. Hoping, dear brethren, and praying that heavenly wisdom may direct our efforts and control our acts, so that we may best work for God and humanity, I remain your brother in the hope of the Gospel. J. H. WHITMORE.

Rochester, N. Y. March 28th, 1874.

MAKE FRIENDS AMONG BIRDS.

Birds can provide quite well for themselves, but they are very thankful for any assistance. The robin asks only to be let alone, and he will be likely to choose some snug covert in the branches of an evergreen, or other thick foliaged tree near the house in which to commence housekeeping. He and his mate may be made very tame by frequently scattering bread crumbs and other dainties near their haunts. They have been rendered so familiar by such means, that they would come when called and feed at the feet and in some cases from the hands of their friends. The blue-birds will hunt all about the premises for some suitable hollow with a narrow opening in which to build their nests. They sometimes choose very singular dwellings. An old boot hung in the wood-house was for years a favorite nesting place for a pair of these birds. A workman once left his coat hanging on the fence in a back lot. Several weeks after, he remembered it, but found other claimants in possession, two blue birds being very busy rearing a family in one of the sleeves.

A few plain boxes with entrance holes just large enough, placed in trees or on the buildings, will attract these pleasant visitors. The pert and lively wrens, will quickly occupy similar accommodations, and give much pleasure with their sprightly songs and noisy chatterings. The martins go in flocks, and will require larger accommodations. A box three feet long, six to nine inches wide and a foot high, with openings six inches apart will suffice for a small colony. The barn swallows will find quarters in the barn, if openings be left in the gable end, and the mud swallows if undisturbed will make quite a cornice under the eaves. All these birds will work faithfully for the neighborhood where they are encouraged. Moths, caterpillars and worms will be devoured by wholesale where birds abound, and the music they make will certainly afford more pleasure than can be derived from shooting or stoning such innocent creatures. —*Amer. Agriculturist.*

CHANGES OF A CENTURY.—The nineteenth century has witnessed many and great discoveries.

In 1809, Fulton took out the first patent for the invention of the steamboat.

The first steamboats which made regular trips across the Atlantic ocean were the Sirius and the Great Western, in 1830.

The first public application to practical use of gas for illumination was made in 1802.

In 1813, the streets of London were for the first time lighted with gas.

In 1813, there was built in Waltham, Mass., a mill, believed to be the first in the world which combined all the requirements of making finished cloth from raw cotton.

In 1790, there were only twenty-five post-offices in the whole country, and up to 1837 the rates of postage were twenty-five cents for a letter sent over four hundred miles.

In 1807, wooden clocks commenced to be made by machinery. This ushered in the era of cheap clocks.

About the year 1833, the first railroad of any considerable length in the United States was constructed.

In 1840, the first experiments in photography were made by Daguerre.

About 1840, the first express business was established.

The anthracite coal business may be said to have begun in 1820.

In 1836, the first patent for the invention of matches was granted.

In 1845, the first telegram was sent.

Steel pens were introduced for use in 1803.

In 1846, Elias Howe obtained a patent for his first sewing machine.

The first successful method for making vulcanized India rubber was patented in 1869.

LORD, HUMBLE ME.

GEO. E. LEE.

Lord, humble me beneath thy cross,
And from my heart remove all dross;
Do thou my every helper be,
For always have I need of thee.

From vanity I would refrain,
And thy humility retain,
Protect me from the tempter's wile,
And on me shed thy radiant smile.

Oh Jesus, take me as thine own,
That I with thee may take thy throne;
Oh, keep and use me to the end,
For all my hopes on thee depend.

I seek not self, nor wealth, nor fame,
But to exalt my Savior's name.
Oh precious Jesus, thou dost know,
Where'er the journey, I will go.

I know that thou wilt safely lead,
'Tis but thy righteousness I plead;
Oh give me grace, direct my mind,
That I thy resting place may find.

Worcester, Mass., March 31st, 1874.

HOME AND HEALTH.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our path, full of freshness, fragrance, and beauty, so do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of homê perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons who came to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned, and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as doves to their windows," while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world, are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.—*Friend's Intelligencer.*

TREATMENT OF SPRAINS.—Sprains are usually very painful, and are accompanied with a high degree of inflammation and soreness. The indications are to secure perfect rest of the injured part, and to reduce the inflammation. The inflammation may be reduced by cold wet compresses, renewed as often as they become warm. When the patient has a great deal of vitality and there is a high degree of inflammation, the injured part may be immersed in cold water, or a stream of cold water may be poured over it until the pain and soreness has been partially removed, when the cold compress should be applied. When there is much pain and tenderness and but little heat, hot fomentations followed by cold compresses, are preferable. When the inflammation and soreness have subsided, friction is useful to promote absorption and strengthen the part. Great care should be exercised about using the injured part until the strength is restored, as it then requires but very little to sprain it again. A second sprain is more difficult to cure than the first.—*Ex.*

ALCOHOL.—It is a sad mistake to suppose that alcohol in any shape is beneficial to the interior economy of man's body. It is supposed to do all manner of marvelous things. This is not so. Alcohol is one of the few things that resists all attempts of the body to assimilation. It leaves the body in almost precisely the same condition as it enters it, having on its passage done nothing but inflamed the blood, excited the various functions to unnatural and furious action, stimulated combustion, weakened the brain and nerves, sapped the muscular strength, and done much mischief generally. Physicians who recommend a little whisky, or wine, or other tonic, are responsible for thousands of drunkards.—*Her. of Health.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 965. BOSTON, WEDNESDAY, APRIL 29, 1874. VOL. XXXIX.---NO. 4.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

RETURN OF CHRIST.

H. M. LEVI.

As each day draws to a close,
And nature sinks into repose,
O, then we feel the time draws near
When Jesus will again appear.

Soon we'll hear the joyful cry,
Christ is returning from on high;
He comes to save, oh, can it be,
Such mercy is in store for me?

He will save his children then,
Who in sorrow long hath been;
Waiting for their Lord and King,
His everlasting praise to sing.

And he bids us watch and wait,
While living in this mortal state;
Fearing, if suddenly he comes,
He'll find us with the sleeping ones.

O, may we this warning take,
And from this hour all sin forsake;
For his return our hearts prepare,
And often go to him in prayer.

Then in that morning we shall rise
To meet our Savior in the skies;
In the new earth, all free from sin,
The song of triumph will begin.

Amboy, Ill.

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?---No. 3.

J. S. WHITE.

If Christ had no existence as a being before he came into the world, it would be true that he did not make the world. We will notice the testimony of John on this point beyond what we have already said. "He that cometh after me is preferred before me, for he was before me." ver. 15. How was Christ before John? He was not before him in this world, for John was born before Christ. It may be said, that Christ was before John in the purpose of God. But was not John in the purpose of God as soon as Christ was? or is it true that God is like a man, who may at one time purpose to do one thing, and after that purpose to do another thing? Are not God's purposes eternal, like himself? Again, if it was God's "speech" that produced Christ, it was his speech that produced John first. So, then, how was Christ before John? Suppose we read John, *It* was preferred before me, for *it* was before me.

"And no man hath ascended up to heaven but he that came down from heaven." chap. 3:13. "For God sent not his Son into the world to condemn the world." v. 17. "He that cometh from above is above all." v. 31. "For he whom God hath sent." v. 34. "He that honoreth not the Son, honoreth not the Father which hath sent him." "And the Father himself which hath sent me." "For whom he hath sent, him ye believe not." "That ye believe on him whom he hath sent." "For the bread of God is *he* which *cometh down from heaven.*" "For I came down from heaven." "And this is the will of him that sent me." "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that he saith, I came down from heaven?" (It seems that the Jews were as much puzzled to see how Christ could come down from heaven, as some are who live in our day. Probably it did not occur to them that Christ was only an *it*, that came down from heaven. And how could they think of such a thing, from anything that Christ said?) "Not that any man hath seen the Father, save he which is of God; he hath seen the Father." "I am the living bread which came down from heaven." "As the living Father hath sent me." "This is the bread which came down from heaven." "What and if ye shall see the Son of man ascend up where he [not *it*] was before?" Chap. 6.

In this talk with the Jews, Christ repeats the statement over and over that he came down from heaven. This was the great truth he tried to have them believe. They understood him to teach this, as we have noticed, and this was what they did not believe. By not believing it they dishonored him, and they dishonored the Father who sent him. "Jesus answered them and said, My doctrine is not mine, but his that sent me." "I am not come of myself, but he that hath sent me is true, whom ye know not; but I know him, for I am from him, and he hath sent me." Yet a little while I am with you, and then I go unto him that sent me." Chap. 7. "For I know whence I came, and whither I go." "And he said unto them, Ye are from beneath, I am from above." "And he that sent me is with me." "I speak that which I have seen with my Father." "I proceeded forth and came from God; neither came I of myself, but he sent me." "Your father Abraham rejoiced to see my day; and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" By this question, it is evident that the Jews understood Christ to mean that he was before Abraham. Did Christ correct them, or say anything to the contrary? Instead of that, he replied positively, "Verily, verily, I say unto you, Before Abraham was, I am." They did not think that he might have been before Abraham in the neuter gender in the sense of "*it*." No, they took him at his word. And "then took they up stones to cast at him." Not a few beside Jews have cast stones at the plain statements of Christ on his pre-existence, or that he was, before he came into the world in the flesh. Chap. 8.

"Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemeth, because I said, I am the Son of God?" 10:36. "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." 12:44. "He that receiveth me, receiveth him that sent me," 13:20. When Christ was about to raise Lazarus from the dead, he said to the Father, "I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." 11:42.

Thus far the passages I have cited were mostly spoken to the Jews. We see how constantly Christ kept this great truth before them, that he was the Son of God before he came into the world, and that he came down from heaven, and that his Father sent him. This is the great foundation truth of the gospel,—the corner-stone on which Christ will build his church. If the Jews had believed this, they could easily have believed whatever else Christ said of himself. By rejecting this, they rejected and dishonored both him and his Father. "Except ye believe that I am he, ye shall die in your sins." John 8:24. Not to believe that Christ was what he said he was, was to reject Christ. No matter whatever else they believed that Christ was, if they did not believe that he came forth from God, that he was before Abraham, that he was going where he was before he came into the world, which truth Christ tried to impress on their minds with words plainer than which cannot be used, they must die in their sins. Jesus made this a test to the Jews.

What John has said, beyond what I have quoted on this point, was between Christ and his apostles. "But now I go my way to him that sent me." John 16:5. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I am come forth from the Father, and am come into the world; again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee; by this we know that thou camest forth from God. Jesus answered them, Do ye now believe?" John 16:27–31. Here we see the difference between the faith of the disciples and the unbelief of the Jews. One class believed just what Christ said,—that he came forth from the Father, and was going back to the Father, where *he* (not *it*) was before he came from the Father.

After this, Christ prayed to his Father, in which he said, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." 17:8. "As thou hast sent me into the world, even so have I sent them into the world." 17:18. Christ had disciples before he sent them into the world. So God had a Son before he sent him into the world. "For thou lovedst me before the foundation of the world." 17:24. If so, then Christ was there to be loved. Or, did the Father love his Son that he was going to have, but not a Son that he then had? Or, in other words, did he love his Son in prospect only? If so, did he not love John in prospect? Where, then, is the difference between loving Christ before the foundation of the world, and loving John and all other believers in Christ? "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." 17:16. This is what the Jews did not know nor believe, and for not believing it they died in their sins.

Hear the prophet: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. If this means that Christ was everlastingly in the *purpose* of God; or that it was the purpose of God from everlasting to have a Son; and that that Son first came into being when he became flesh, then all other beings were in his purpose from everlasting. If so, why speak thus of Christ in distinction from all other beings? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. Christ was rich before he became poor. If this means that he was rich in God's purpose, then he became poor in God's purpose. Christ was poor all the while he was in the world up to his resurrection. It follows, therefore, that if Christ had no being before he was in the world, he was poor before he became rich. This would be reversing the text. Some, to evade the force of this text, have resorted to the absurdity of saying that Christ was rich all the while he was here until his death, and then he became poor. Jesus said, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5. If this means that it was in the purpose of the Father before the world was to glorify a Son which he would have in some future period, was it not equally true that it was in his purpose before the world was to glorify all that would believe in his Son? This view of the passage makes no distinction between Christ and his people, so far as priority of being is concerned. This is bringing Christ pretty well down to the level with man. For neither Christ nor his people knew anything about any glory they had with God before the world was, for the reason that they were not there.

The whole argument against Christ's pre-existence is to bring Christ down towards man's level. Some claim that Christ was no more than a very good man. Others say that he was a very bad man. This is going to the bottom of the ladder. There are but three or four steps from the top to the bottom. The first and largest is to deny that God's Son made the world, and that he had pre-existence. The second is to deny that he was any more than a very good man, who came to do man good by teaching good morals. The third is to deny that he was a good man. This brings you to the lowest point. I submit, which class of persons is the most consistent? If Christ was not what he said he was, how could he be a good man?

To receive Christ as our Savior, sent from the Father to redeem the world, and at the same time deny that God had a Son to send, or that the Son did not come down from heaven as Christ has said, is adding insult to injury. It is like calling him Lord, and Master, and at the same time not believing what he has said, and so making him a liar.

In view of such plain and repeated statements of Christ and his apostles,—that he came down from heaven, that his Father sent him, that he had glory with the Father before the world was, that he was rich and became poor, and that he has ascended up where he was before;—in the face of all this, to say that God's Son never was in heaven, that God did not have a Son until he was born in the flesh, that Christ had no existence as a being till after John the Baptist was born,—if to say this is not directly denying what God has said in his Word, I know not how it can be done. We have Christ's word that he came down from heaven, and his word that he has gone back to heaven. If we may deny the one, we may deny the other. The evidence that Christ is now in heaven in person is no more direct than it is that he was there in person as God's Son before he came down from heaven.

But, says the objector, I don't deny that Christ was with the Father in some sense, and that he came down from heaven in some sense. In what sense? In the sense that he was in God's mind or purpose;—that God purposed, before he made man, that he would have a Son at some subsequent period. But were not all men in the mind of God before man was made? According to the objector's view, Christ was no more with God in the beginning than John or Paul were; and he no more came down from heaven than they did. Why, then, does not the Bible inform us that all men came down from heaven, and that all men who will have glory in the future, did have glory with God before the world was? For the very good reason that they were not there.

OUR PASSOVER.

J. H. BROWN.

"Christ our passover is sacrificed for us, ... therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5, 7, 8. *Our* passover. Then *we* have a passover to keep. Our lamb has been slain, even the one ordained from the foundation of the world.

I find but two passovers in the Word of God. The first is the passing over of the destroying angel in the land of Egypt, of the children of Israel and their deliverance from death and bondage, commemorated by the slaying of a lamb, and eating it with bitter herbs and unleavened bread. In its main features it was a feast of commemoration or memorial, to keep in remembrance the mercy and goodness of the Lord in his *past* dealings with the children of Israel; also a shadow of good things to come, a type of the *true* passover, the true lamb slain, and feast of unleavened bread. It reached backward in remembrance of past mercies, and looked forward in faith to a manifestation of future mercy, so much greater than the past, as the substance is greater than the shadow.

Another important feature is the *manner* of its observance. The lamb without spot or blemish, was to be kept up from the 10th to the 14th day; killed between the evenings; blood sprinkled on the door-posts; roasted and eaten with unleavened bread and bitter herbs, with staff in hand, loins girded, and shoes on the feet. None was to be left till the morning. All leaven was to be purged out of the houses as well as the bread; and the soul that ate any leaven was to be cut off. "Cursed is he that continueth not in *all* things written in the law to do them."

In the second passover we find the same characteristics as in the first, of which it is the antitype. *Christ our* passover. And if Christ is, then a lamb is not. If it is *our* passover, then it is *another* passover, and not the same as the Jews' passover. And if the first was the shadow, *this* is the substance. If the substance is reached, the shadow is gone. The schoolmaster has led to Christ and there is no longer any need of a schoolmaster; for in Christ *all* fulness dwells.

As in the type, so in the antitype. Christ was kept, was foreordained to be the passover lamb, was slain between the evenings, and his blood sprinkled for the redemption of man. Here the long looked for substance has come. The dim shadows give place to the glittering reality. The outlines of the one correspond with those of the other, and there can be no doubt that the *true* substance has been reached,—the real passover.

After receiving a thousand dollars that had been promised by a friend, would you be foolish enough to throw away the money and say the *promise* was good enough for you? But that is just what men are doing. "O foolish Galatians, who hath bewitched you that ye should not obey the truth; before whose eyes *Jesus Christ* hath been evidently set forth, crucified among you? This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit are ye now made perfect by the flesh? As many as are of the works of the law are under the curse, as it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them."

Now if the old passover is to be kept, it must be kept in every jot and tittle; the sprinkling of blood, eating in haste, with bitter herbs, loins girded, staff in hand, sandals on the feet, none must be left till the morning, or if left, must be burned with fire. Unleavened bread must be eaten seven days; no leaven found in any house; and the soul that disobeys must be cut off from the people. But if this is of effect now, Christ is become of none effect;—ye are fallen from grace. If there is salvation in this, we need not Christ. What saith the Scriptures? "By the works of the law shall no flesh be justified."

But how is *our* passover kept? In our passover the flesh profits nothing. God desires worshipers neither in this mountain nor in Jerusalem. It is a passover kept in spirit and in truth. A feast, not of bread or flesh of lambs, but of the Son of God, whose flesh is meat indeed, and whose blood is drink indeed; a passover kept not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Behold the bread! Sincerity and truth. The bread that came down from heaven, the which if a man eat, he shall not die. Oh, the paschal lamb has been slain, the passover is being kept, the bread of life is being eaten by thousands at the present time. The feast is not yet concluded, and will not be till the morning when deliverance comes to all the true Israelites, who all the long weary night have been feeding on the Lamb, often tasting the bitter herbs, while they have lived as pilgrims and strangers, with loins girt about, and staff in their hand, shoes on their feet, waiting, and looking, and longing for deliverance from Egypt, and for rest and home in Canaan.

As it was then, so it will be now; the soul that eats Christ, and is at the same time full of the leaven of malice and sin will be cut off. There will be no sprinkling of blood to atone and cleanse from sin, no lamb to eat, no righteousness to be attained when the morning dawns, when the destroying angel passes over those that have been washed in Christ's atoning blood. As then the house was to be purged of leaven, so the Gospel House—God's building—the church of the living God is to be purged of every thing evil,—fornicaters, idolaters, railers, drunkards, and extortioners. Know ye not that a little leaven leavens the whole lump? Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened. "Therefore put away from among yourselves that wicked person."

It is eaten by faith in the Son of God. By faith the ancient passover was kept; so now faith takes hold of Christ's forgiveness of past sins, his atonement by his death, and his free justification by his grace. By faith we eat *him*. His nature becomes our nature. As bread when eaten becomes a part of us, and is incorporated into our very being, so Christ, his nature, his love, his mind, becomes our nature, our mind and spirit. Christ in us and we in him. A law implanted in us that works life of its own inherent power, "the law of the spirit of life in Christ Jesus." The law of sin and death works death. It is like the law of gravitation. A body will fall to the earth every time. Not once does it violate the rule; so the law of sin will work sin every time, and we are led to cry, "O wretched man that I am, who will deliver me? and when I would do good evil is present with me," &c. The law of the spirit of life works in the same manner as the law of sin and death, but in opposition. It works holiness as the other works sin, is found only in Christ Jesus, and results from partaking of him.

This is our passover. Jesus has passed our sins all over, and we commemorate the passing over by partaking of him. The commemoration also extends in symbol. As Jesus was about to be offered, he instituted the Supper. "This do in *remembrance of me*," he said. In this you show forth my death till I come. This bread represents my body, broken for you, the cup, my blood; this do till I come. As a supper was instituted in commemoration of the passing over of the destroying angel in Egypt, so here is a supper instituted for a remembrance of our passover. As theirs was a type that was to receive a fulfillment, so is ours; looking forward to the kingdom of God when Jesus comes, when will be celebrated the marriage supper of the Lamb.

Thus there are two distinct passovers, and the commemoration of each is just as separate and distinct. The first was kept with a lamb, unleavened bread, bitter herbs &c.; the second, with bread and wine used as symbols, accompanied by an examination of our own hearts, discerning in the symbols not the feast, but the Lord's body broken for us to purge us from malice and wickedness, and all uncleanness, being partakers of the true passover by faith, without which the mere ceremony of the supper is of no effect, but rather condemnation to the partaker.

But perhaps some one will say, Why all this? I reply, I write, not so much to point out the gospel form of celebration in the elements of bread and wine, but to guard against legalism, or a running into the law, and a falling from grace. One main point to be borne in mind is, that there is *no* salvation in forms or ceremonies. The moment we place undue stress upon a form, even if it is a gospel form, we are approaching dangerous ground. Forms are proper and right, but it is not the form that saves. The main point in the celebration of the Lord's supper is, "*discerning the Lord's body*," and if his body *is* discerned, it is not so important whether we receive the elements standing, sitting, or reclining around a table or in a congregation;—in the daytime, or in the evening; once a week or once a month. These points may not be unimportant, because the further we get from gospel simplicity, the deeper the wheat will be buried in a useless pile of chaff. Bible forms are best, but even Bible forms have changed. The Corinthians at one time made a supper of the sacrament; and one was hungry, and another drunken; wherefore the apostle says, If any man hunger, let him eat at home; and when ye come around the Lord's table, tarry one for the other. The real point to be observed, being a discernment of the body and blood of the Lord.

Beloved, peace be unto you, and let us walk in the light as he is in the light, knowing that the blood of Jesus Christ cleanseth from all sin. Amen.

West Acton, Mass.

THOUGHTS OF JESUS.

M. A. TIFFANY.

Jesus is my theme, for who else is more worthy? Of whom in any age of this world's history can there be said so much that may thrill the hearts of millions as of that wonnerful "Christ-man?" Who among all earth's great and noblest sons could claim such a place in the souls of men and hold it, as did that lowly Nazarene—that gentle suffering Christ? Who is there among men who could suffer willingly all contempt and reproach, and finally, an ignominious death for their enemies? None could be found in the whole universe who could have wrought such a redemption for sinful, fallen man, as the Son of God; none loved us sufficiently to be willing to sacrifice everything, but the Lord of glory; and how great a sin of ingratitude, if we do not, in return, give him what he asks of us—our heart—our love.

Jesus, who was despised and rejected of men, a man of sorrows and acquainted with grief, "is the chiefest among ten thousand; the one altogether lovely." His glorious message of "peace and good-will" has been sounded in all lands. It has penetrated the dark and desolate places of the earth, and carried its joy and blessedness into the hearts of millions. The far-off isles of the sea have heard; the mountains and the little hills have echoed back the glad refrain; while through valley and over plain has rolled the music of its voice, while river, sea, and ocean have chanted its ever increasing melody. Jesus, who was esteemed stricken, smitten of God and afflicted, is become the mighty Savior and Redeemer. He is now exalted above all principalities and powers,—our High Priest and Intercessor; to whom we can ever go with perfect confidence, asking all needed good. He sympathizes with all our hearts, and knows how to alleviate our distress and woe. He is able and willing to take away all our darkness, and scatter its dismal dreary shades by his wonderful beams of light and love; and to each soul he may be its Morning Star and its Sun of righteousness. He has indeed become that to me; and my heart sings from morn till night of his boundless love. Praise God, for the light and peace that floods my soul. Christ has satisfied my thirst, and my heart is perfectly at rest. Oh, how my heart longs for him! Oh, that the blue canopy above would roll together as a scroll, and reveal to my longing eyes Him whom my soul loveth! Earth may fail, but he will never leave us, for are we not his betrothed? and is not our covenant everlasting? He, the Prince of Light will keep us faithful to himself, and at the end will bring us, his chosen ones to Zion, the city of our God, there to reign with him forever.

Hartford, Conn.

ORTHODOX.

Sound in doctrine, is the meaning of this word, and when applied to religion it must include a belief in the teachings of the Bible.

Men are orthodox when they believe the Bible as it reads. Infidels can never be orthodox and christians, though they may call themselves such. A christian will believe the whole Bible, and he, therefore, will be orthodox.

The claims to orthodoxy by certain men, is a most spurious one. They have no right to the title while they hesitate to believe the plain declarations of God, and attempt to make him mean the reverse of what he says. The devils are more orthodox than these men, for they believe the plain teachings of the Bible. They said to Christ, "Art thou come to torment us before the time?" They believed that Christ was to come. They believed that they were to be punished by him; and also that there was a fixed time for their punishment. They, therefore, are more orthodox than men who deny this and other as plainly taught doctrines in the Bible.

A man should blush with shame, who, while he claims to be orthodox, denies that God means what he plainly declares. This is claiming a title before God, angels and men that he has no right to, and therefore he is to be looked upon as an imposter, and despised by all in earth and heaven. But thousands to-day are making this claim, and without shame are asserting continually that they are orthodox—sound in doctrine!

I. I. LESLIE.

FLESH AND SPIRIT.

FACTS.

O. W. STETSON.

We come now to *facts;* and it is an undeniable fact that there are many passages in the New Testament in which believers are spoken of as if they *had* experienced the second birth, the new birth; had been "born again,"—"born from above,"—"born of the Spirit." But do such passages speak of an *existing* fact, or do they speak of a fact *proleptically;* i. e., in anticipation,—antedating it? There are many facts also in Scripture in support of such hypothesis; let us duly examine and consider some of them, and see if they will not reduce our proposition to a thesis. Of the many passages, the strongest of all are John 1:12, 13, and 3:6, and we will begin with these; for if they cannot be satisfactorily elucidated and harmonized, we need go no farther, and might as well stop here.

Griesbach notes a different reading of Jno. 4:13, from that of the English version. Instead of *hoe—egenneetheesan*, he has *egenneethee*, the singular pronoun and verb for the plural; which would make the passage read—"But to as many as received him, he gave authority to become children of God, to those believing into HIS NAME, who *was* not begotten of blood, nor of the will of the flesh, nor of the will of a man, but of God." Thus referring it directly to the *physical* generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers." See Diaglott translation and notes in loc. This reading is evidently harmonious with verses 14 and 18 of the same chapter; with 1 John 4:9, and Luke 1:34, 35; and entirely so with Rom. 8:23, 28–30, as we shall show directly. John 3:6—"That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit." In verses 10, 11, he said, "If I told you of earthly things, and you do not believe, how will you believe if I tell you of heavenly things? and no one has ascended into heaven except the Son of man who descended from heaven." *Diaglott Trans.*

The best and most satisfactory, because the most authoritative exposition of the sixth verse of John 3, is that given by the apostle Paul, in 1 Cor. 15:44–47, agreeing with our Savior's words in John 3:10, 11, already quoted. "If there is an animal [flesh] body, there is also a spiritual body, and so it has been written, The first Adam became a living soul, the last Adam [became] a life-giving Spirit. The spiritual, however, was not the first, but the animal; afterwards the spiritual. The first man was from the ground, earthy; the second man is from heaven." In 2 Cor. 3:17, Paul says, "The Lord [Jesus Christ] is the Spirit," i. e., the spiritual man. Then in 1 Cor. 15:42 he says, "And thus is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; . . . it IS sown an animal body [flesh man], it is *raised* a spiritual body [spiritual man]. . . . . Of what kind the earthy one [i. e., such in kind as the earthly], such also the earthly ones [will be in the resurrection]; and of what kind [such in kind as] the heavenly one, such also the heavenly ones [will also be in the the resurrection]. And even as we bore the likeness of the earthly one, we shall also bear the likeness of the heavenly one [in the resurrection]." "For our polity [citizenship] begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with his glorious body." Phil. 3:20, 21. "If he should appear, we shall be like him, because we shall see him as he is." 1 John 3:2. "And ourselves also, possessing the *first fruit* of the Spirit, [we] groan within ourselves, waiting for sonship—the redemption of our body; . . . . because those whom he [God] foreknew, he also pre-determined to be copies of the likeness of his Son, for *him to be* a FIRST BORN [*prototokos*] among MANY BRETHREN." "The FIRST born [*prototokos*] from the dead." Col. 1:15:18. The *first born* of the dead ones (*prototokos*). Rev. 1:5.

Joseph B. Rotherham, of England, is a translator of the New Testament, from the text of Tregelles. And in his "Exposition of the Gospel," as given in the *Rainbow* for Oct. 1872, I find the subjoined, and deem it worthy of being reproduced here, as giving light on the subject before us. He says:—"Let us consider what our rising from among the dead implies. It implies the triumphant attainment of everlasting life. It is characteristically a resurrection of life. John 5:29. It is the coronation, by virtue of which we are to reign in life. Rom. 5:17. It is our final entrance into life. Mark 9:43–45. Moreover, it is our admission, as inheritors and as kings, into the kingdom of God. 1 Cor. 15:50; Rev. 20:6; Mark 9:47. This last cited passage is valuable as showing that entrance into life, and entrance into the kingdom, are synonymous. Once more, our resurrection from among the dead will be the completion and proof of our being sons of God. 'The sons of this age are marrying and being given in marriage; but those accounted worthy to obtain that age, and the resurrection which is from among the dead, neither are marrying nor are being given in marriage; for not even to die any more are they able; for they are equal to messengers, and are sons of God, being sons of the resurrection.' Luke 20:35, 36. So, then, that resurrection will prove a birth into all the glories of divine sonship! that resurrection will impart an incapacity of death! that resurrection will usher into an age not otherwise to be obtained,—the kingdom, eternal life, unveiled sonship, all welded into one magnificent promise of a Christ-pledged resurrection from among the dead."

"Marvel not that I said unto you, Ye must be born again." "Because I live, ye shall live also." John 3:7, and 14:19.

Edinboro, Pa.

ANGELS IN THE WAY.

J. A. GOODRICH.

To find a reference to what I was reading this morning, I turned to Gen. 32, and the first verse seemed to me so full of richness and encouragement to the christian, that I feasted upon it a long time. "And Jacob went his way, and the angels of God met him." He went on his way, not his own way, only that it was God's way for him; and while obeying the command and the leadings of the Spirit, such a wonderful blessing was vouchsafed to him, as meeting the angels of God. They might have come to him, it is true, had he remained in his place; but he saw them sooner for going on his way. He knew them, for he said, "This is God's host."

We all know that beautiful history,—his fear of Esau, his anxiety to find favor with him, his tenderness in providing for the safety of his family; and who can read unmoved that remarkable prayer, verses 9—12, where he takes God's own words and promises, and lays them before him as though he could not be denied. The Lord had said unto him, "Return unto thy country, and to thy kindred, and I will deal well with thee." All christians, if they will go forward in the path of duty, whatever it may be; whether a sacrifice of our own care, and pleasure for the good of another, a call to give a word of exhortation and prayer, an appeal to some impenitent one, when we know not how it may be received, or to stand by the couch of suffering; in any and all the daily experiences of the christian life, if we go in God's strength we shall surely meet the angels. But the trouble is, we do not know them when we meet them.

O how many times in our weakness and sense of want, do we pray to be filled with all his fulness;—to be made like Christ; and yet we shrink from the trial and suffering that he designs shall make us so. We do not know our prayers in their answers; but in our anguish cry, Did I ask this of thee? O how sweet to trust the Lord fully, and to know that he doeth all things well. Then we know that we shall meet God's host that he has given charge concerning us, to keep us in all our ways. Let us in humility and gratitude plead those precious promises which "are yea, and amen, in Christ Jesus." "I will never leave thee nor forsake thee." "The eternal God is thy refuge, and underneath are the everlasting arms." "Commit thy ways unto the Lord, trust also in him, and he shall bring it to pass." Then with the eye of faith fixed on God, though to our dim, mortal vision there is only trial, darkness, sorrow around and before us, we shall walk with the angels in his light, as children of the light and of the day; for the angel of the Lord encampeth round about them that fear him and delivereth them.

New Britain, Ct.

THE INJUSTICE OF AN UNCHARITABLE SPIRIT.

SEL. BY THOMAS FOOTE.

A suspicious, uncharitable spirit is not only inconsistent with all social virtue and happiness, but it is also, in itself, unreasonable and unjust. In order to form sound opinions concerning characters and actions, two things are especially requisite, information and impartiality. But such as are most forward to decide unfavorably, are commonly destitute of both. Instead of possessing, or even requiring full information, the grounds on which they proceed are frequently the most slight and frivolous. A tale, perhaps, which the idle have invented, the inquisitive have listened to, and the credulous have propagated; or a real incident which rumor, in carrying it along, has exaggerated and disguised, supplies them with materials of confident assertion, and decisive judgment. From an action they presently look into the heart, and infer the motive. This supposed motive they conclude to be the ruling principle; and pronounce at once concerning the whole character.

Nothing can be more contrary both to equity and sound reason, than this precipitate judgment. Any man who attends to what passes within himself, may easily discern what a complicated system the human character is; and what a variety of circumstances must be taken into the account, in order to estimate it truly. No single instance of conduct whatever, is sufficient to determine it, as from one worthy action, it were credulity, not charity, to conclude a person to be free from all vice; so from one which is censurable, it is perfectly unjust to infer that the author of it is without conscience, and without merit. If we knew all the attending circumstances, it might appear in an excusable light; nay, perhaps, under a commendable form. The motives of the actor may have been entirely different from those which we ascribe to him; and where we suppose him impelled by bad design, he may have been prompted by conscience and mistaken principle. Admitting the action to have been in every view criminal, he may have been hurried into it through inadvertency and surprise. He may have sincerely repented; and the virtuous principle may have now regained its full vigor. Perhaps this was the corner of frailty; the quarter on which he lay open to the incursions of temptations; while the other avenues of his heart were firmly guarded by conscience.

It is therefore evident, that no part of the government of temper deserves attention more, than to keep our minds pure from uncharitable prejudices, and open to candor and humanity in judging of others. The worst consequences, both to ourselves and to society, follow from the opposite spirit.

[We commend this article to the special attention of all our readers. J. C.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 29, 1874.

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THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, Saturday, Aug. 15th, and to continue over Sunday, the 23d. Particulars in due time.

Geo. T. Adams, *Secretary.*

TO OUR CONTRIBUTORS.

We would say to our brethren and sisters who have written for the *Crisis*, we hope you will be patient if your articles are not published as soon as you may desire. We have on hand a large amount of matter for publication, which causes a delay; so you will excuse. We are very grateful that you have written so liberally for our paper, and hope you will continue to write as many articles as formerly, but would suggest that many of the long articles might be improved by abridgement;—sifting out unnecessary words and sentences. It will improve the paper to have every thing personal and local, as brief as possible; viz., notices, requests, appointments, obituaries, conference reports, and every thing that will interest but a small portion of our readers.

Some seem to have forgotten that it is against our rules to publish anonymous articles. We must have the writer's name before publishing an article. It is not necessary that the full name appear in print, at we must have it at the Office. Write ith ink and not with pencil; for penciling metimes becomes so blurred in coming rough the mail that it cannot be read. rite plainly as possible, and if you cannot ite a readable hand, get some friend who can, to copy your manuscript. Our work is very trying and laborious, and if you can improve by some of these suggestions, it will relieve us of a burden. Give us a large number of *short, sweet* letters. May God bless you all abundantly with his Holy Spirit to assist you in helping proclaim the good news of salvation through Jesus, and the speedy coming of the King Eternal.

J. C.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—Matt. 16: 3.

Following the instruction of the Savior in relation to the chain of events that was to reach from the first to the second advent, and having compared his prophecy and history till we have reached a period commencing at the end of the "great tribulation," near the close of the last century, we now proceed to inquire what is to follow next in the series of events.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be For wheresoever the carcass is, there will the eagles be gathered together. Matt. 24: 23–28.

The twenty-third verse clearly indicates that following the "great tribulation," caused by the terrible persecutions under the Papal power, there would arise a class of persons who would falsely teach that Christ had come in various places. Of such the Savior says: "Believe it not." It is a well-known fact, that the spirits, who operate through their mediums, do teach, and cause their followers to believe, that the advent of Spiritualism is the second coming of Christ—all the coming that may be expected. He who fully adopts Spiritualism is said to receive the second coming of Christ. As strange as this may appear to the christian man, yet, it is nevertheless true. Resulting from this seems to follow the fulfillment of the twenty-fourth verse. It was said by a prominent Spiritualist that there are at the present time over two hundred persons, who claim to be Christ's. When the mediums arrive to a certain degree of development, the demons endeavor to persuade them to believe that they are on the same plane as was Christ, when in this world; hence, they should be called by the same name. In connection with these are to be "false prophets." A large number of Spiritualist mediums are led to speak prophetically; but it is known to all who are acquainted with the facts, that their prophecies are anything but reliable. Those who utter them, can most properly be called, "false prophets." Besides saying Christ has come, and uttering false prophecies, Jesus said they would "show great signs and wonders, insomuch that, if it were possible, they" should "deceive the very elect."

The "signs and wonders" are largely the means by which they deceive the people, and try to seduce them away from Christ. Of these things, Jesus gave timely and definite warning, so that when they should come, those who witnessed them might be sure they had passed the "great tribulation," and entered the period when the signs would indicate that the real coming of Christ was not far in the future. He tells those who trust in him to put no confidence in those who may say he has come in some "secret" place, like a chamber, where spiritual manifestations may be witnessed, or in some distant, obscure region, like a desert. When he shall come all will know it, for his glory will be as visible as the lightnings glare, that shines from the east to the west. When he comes, he says, "then shall all the tribes of the earth mourn, and they shall *see* the Son of man coming in the clouds of heaven with power and great glory." This sublime event is certainly not in the past, but we think there are unmistakable signs to show that it is in the near future. The impression is becoming stronger and stronger and deeper upon the minds of devoted people, that our Savior's coming is truly an event soon to be witnessed. Satan seems to be making a terrible onset at the present time against those who are looking for the coming of our absent King.

This is the time when all should be on the altar of sacrifice, where we may suffer with Christ in patience, till the hour of deliverence comes. If possible, Satan will provoke and cultivate a smiting spirit, and thus gain an entrance into the hearts of those who may allow it a lodging place. This is the time to "endure hardness as a good soldier of Christ." Let all remember that those who have "hatred," or "variance," "shall not inherit the kingdom of God." If we, or our friends are cheated, slandered, misrepresented, or abused in any way, let all be borne with a calm patience, and let earnest prayer be daily offered for those who may be acting the part of an enemy. We cannot step too carefully at the present time. It is to be feared that many will be shipwrecked in the sight of the heavenly harbor. Remember the caution of inspiration, expressed as follows: "Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently, lest any man fail (margin, fall from) of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12: 14, 15. Should the Savior speak now from heaven, we think he would say: "Take ye heed, watch and pray, for ye know not when the time is . . . And what I say unto you, I say unto all, WATCH." Mark 13: 33, 37.

It is perilous in the extreme to be sleeping now, so near the time of his coming. If a "root of bitterness," "hatred" "variance," or a "grudge," becomes seated in the heart, it will most surely produce moral sleep, by grieving away the Holy Spirit, and thus render the person unfit for the kingdom of God. He may be as sound in the doctrine of the Bible as ever, and defend it as faithfully, but if he has "not the Spirit of Christ, he is none of his." Rom. 8: 9.

Dear Brn. and Srs., let us set a double watch against all the snares and devices of Satan; resign all into the hands of Jesus; then we may sing,

"All is well,"—
"I am trusting, Lord, in thee."

M. G.

SANTA CLARA VALLEY.

Although we have frequently referred to the beautiful Santa Clara Valley, yet every time we visit it we see more and more to admire. While writing, we are now (April 11th) passing through it from Santa Clara to San Francisco. We think it is truly called "the garden spot of the world." Those who have traveled very extensively in the different parts of the globe, do not hesitate to say that this valley affords the most desirable place for a home that can be found on the earth. At this season of the year its scenery is really enchanting. The air is perfumed with the odor of fruit and flower blossoms; the fields are clothed with the finest growth of wheat I ever beheld; the meadows are beautifully ornamented with the most brilliant colored flowers, and the distant hills are fairly painted with them; while the noble live oaks—some moss-covered—stand here and there to afford a most pleasing shade for the flocks and herds in the bright summer day. While other parts of the country may be suffering with cold or heat, not so in this valley. Here the snows never fall, and even frost is only occasional; the flowers bloom all winter in the open air, and fresh vegetables may be had every day in the year.

It is said there is no other spot in the world that affords such a rich variety of choice fruits. It may be said, as was once said of a portion of Palestine, it is beautiful for situation, and the joy of the whole earth. In the summer the nights are pleasantly cool, and at about ten o'clock A. M., a soft cool breeze comes down the valley, producing a sensation quite like that from a fan. This continues till towards night, when a heavenly calm prevails, introducing the starry, cloudless evening, leading one's thoughts back to the first sunset on Eden's happy pair.

During the past five days, we have been enjoying very pleasant seasons with Bro. Wilson and family, Bro. and Sr. Reed, and other saints at Santa Clara. The meetings have been of more than ordinary interest; and several who were low in divine life have been much quickened, and have again taken hold heartily in the service of the Lord. We have much reason to thank the Lord for blessings received during this short series of meetings. Earnest requests were made for their continuance, but other engagements call us away this morning. The revival prospect was quite promising when we left, besides an earnest longing for the gift of the Holy Spirit, as expressed by a goodly number. They feel satisfied that the time has come for the bride to be ready to meet the coming Bridegroom; time to be filled and ornamented with the meek and quiet spirit of Jesus.

Brn. Reed and Wilson, also Bro. Abbott, who was ordained at the dedication of the Vallejo Chapel, are true men of God, and an honor to the cause of Christ. They do not shun to declare the whole truth, and to watch faithfully over the interests of the Lord's disciples. May they be blest abundantly in their noble, self-denying work on the Pacific coast.

We hear joyful news from the churches in San Francisco and Vallejo. They are happily united to Christ and each other, without a jarring note, pressing forward in preparation to meet Christ at his coming. Their prospect is bright and promising.

M. G.

SANTA ROSA.

At this date (April 16th) we are holding meetings in Ridgway's Hall, Santa Rosa. We have the largest and best hall in the city. We commenced Monday evening, April 13th. The audiences have been large, and attentive. The prospect is encouraging. Thus far, we have been lecturing from the chart, on the prophecies, showing that we are very near the coming of Christ. We found two Brn. here who sympathize with us, and love the "blessed hope." On account of the expense of hiring the hall, and the lack of sufficient means in the contributions to meet the expenses, we began to feel last evening that we should not be able to continue longer than to-night, but to our joyful susprise, the Methodist minister, Bro. Walter, who has been attending the lectures, offered us his desk. We have decided to accept his kind offer, and commence in the Methodist house to-morrow (Friday) evening, to continue over the Lord's day, and perhaps through next week. Bro. Walter appears to be a true christian, who preaches the doctrine of holiness, as taught in the sacred Scriptures. We expect the blessing of the Lord on the effort.

The Seventh-day Adventists have a chapel here, and Eld. James White and wife, from Battle Creek, are now in the city. They have been making their home here for some months. We learn that in his special meeting, held last evening, he warned his people against receiving us into their meeting house, or their homes; that in case they did, they might consider him as excluded. Notwithstanding this note of warning and alarm, we presume some will venture to do as they please. Indeed, we understand that some of the leading men in their church, who have the right to say it, have decided that we can have the use of their chapel for meetings, when they do not need it for their own use. As the people are anxious to know our views in relation to the keeping of Saturday, as the day of rest, instead of the Lord's day, we may take occasion to say something on the subject. We are happy to state that our own mind is fully at rest on the subject. We could not ask to have the matter any plainer than it is, the seventh day Sabbath of the Jews, in the old covenant, is *not* now binding. There is much stir on this coast in relation to the Sabbath question. A very strong effort is being made by those who sustain Mrs. White's visions, to bring the people into sympathy with her teachings.

Santa Rosa is beautifully located, in a charming valley, surrounded by mountains. It is one of the most delightful places in the State. It is about fifty miles from San Francisco. The trip here is delightful by steamer and cars. The apple and pear trees are now in bloom, and look very promising. Every tree seems to be preparing to yield its portion of fruit. There are two colleges in the city, the Christian, and the Southern Methodist. This is the county seat of Sonoma Co., and bids fair to experience a rapid growth while time continues.

M. G.

QUESTION.

We have been requested to state our views in regard to "talking in tongues," and "feetwashing;" which we will do briefly, as follows:—In relation to the manifestation of professed "spiritual gifts" we would say, we do not take the position that there are no *genuine* gifts in the church; but we do believe that the *most* we have in this age are *counterfeit*; for it does not answer the gospel description, either in letter or spirit. We believe it tends to division, confusion, and more unrighteousness. We have seen much of it in different places, and read the history of the same thing connected with Luther in Germany, and Irving in England; and do not hesitate to exhort all to stand aloof from it. If we witness any of the *true* gifts, we shall find them accomplishing just what they were given to accomplish in the primitive church. Tongues were not given for believers, but unbelievers; who could understand the language spoken, so that they were convinced by hearing in their own tongue. When we witness any talking in tongues like that, we should be careful and not reject it.

As to the washing of feet being a christian ordinance, we do not believe that Christ designed to establish it as such; and therefore cannot teach or practice it. But we have no doubt that there are good christians who do so understand it, and practice it. We think it was designed to exhibit the true humility which christians should possess; so that they will willingly perform the most menial service for each other when circumstances demand it.

Many, no doubt, understand this to be a divine ordinance, and they believing that Christ clearly taught it, we should be very careful not to despise them for this honest conviction of duty.

J. C.

A GENERAL CONFERENCE.

The question is being agitated among some of our prominent brethren in relation to the advisability of holding another North American Advent Conference the present season. Many feel that the cause of truth and the salvation of the perishing demand it. Let all carefully consider Bro. Whitmore's article in the paper, setting forth the objects for calling such a Conference. We earnestly pray that God may impress our minds with duty in this matter. If more gospel and sanctifying order can be established by it, then it should be holden; but if it will increase divisions and strife, and unscriptural order should be established, then the subject had better be dismissed. We think the question is of sufficient importance to demand earnest prayer and careful counsel in its decision. Let us hear from the brethren in all parts of the country what their decisions are as to its being duty to hold such session. Let all State Conferences, which hold sessions, vote upon the question, and send us the vote. As President of the North American Advent Christian Conference, we ask the Executive Board each to send us answers to the following questions: Shall a session of Conference be holden the present year? If affirmatively answered, at what time and place?

J. C.

N. B.—The members of that Board are J. Couch, W. Sheldon, W. L. Himes, A. W. Sibley, D. Mathewson, H. G. McCullock, S. G. Mathewson, D. R. Mansfield, J. Hemenway, F. Burr, and J. M. Stetler.

THE FUTURE OF EUROPE GLOOMY.

It is the special duty of God's watchmen to investigate every indication of approaching trouble and danger, and give seasonable notice to all exposed. God has given prophetic forewarnings of all important calamitous circumstances which would endanger his church and the world, in a way so that his servants could understand when those dangers were approaching, and has made it their duty to proclaim them, that all may find safety. We confidently believe and would faithfully publish, that the unerring Word of God teaches that a great upheaving of human society in every department is immediately to take place; and that the first and great movement will be in prophetic Europe. That the great monarchical powers, or the Roman "kings" will be seriously threatened by the revolutionary masses, which will compel them to ally themselves for defence, notwithstanding serious antagonisms among them, which will prevent a real union; and that these dividing questions and elements will soon prevail to the destruction of the present quadruple alliance, and result in a terrible war. Many expositors of the Scriptures have come to such conclusions, simply because they understand the Bible to teach it; while many politicians come to the same conclusion because they understand that the present political situation will produce it. A writer in the *New York Daily Graphic*, in commenting upon the Queen's recent speech to the Tory Parliament has said:—

"The Queen has made her speech to the new Tory Parliament, and in it are the usual platitudes about England being at peace with all the world, coupled with the hope that the marriage of the Duke of Edinburgh with the Cesarovna will commemorate a new era of good feeling between the two countries. Doubtless this worthy lady hopes and believes the words which have been put into her mouth by her political conscience-keepers, but disinterested spectators at a distance can hardly take such a rose-colored view of the world's affairs. In truth the war clouds are gathering over all Europe, and it cannot be many more months before the storm will break. The conflict will, of course, be between France and Germany, for the possession of Alsace-Lorraine. The true significance of the Marshalate or septennial of McMahon is that France is determined to have a military man at the head of affairs in the conduct of the next war. All accounts agree that the most extraordinary exertions are being made to place the French army on the most effective footing; new forts are building around Paris; military stores are accumulating; the country is one vast armed camp, and all the youth of France are drilling for the new campaign. Von Moltke tells the Germans what they have to expect, and informs them, moreover, that their peace establishment must be 401,000 men. But the Germans do not like a large standing army. Their discontent is very great. The men who are drafted for military service are paid a mere pittance, and their families are compelled to seek from their friends that support which their husbands and fathers are unable to furnish. Accordingly the proposed army establishment is very unpopular, and the Government was beaten in the Reichstag on the Army bill and their estimates cut down to 350,000 men. But undoubtedly the Government will have its own way, as it has always had in military matters.

The war, when it does break out, is likely to be a very complicated one. The Eastern question, that perennial source of disquietude to European statesmen, again looms up. Russia still dreams of the Bosphorus, and a magnificent Russian-Greek empire, with its capital at Constantinople. Austria may take a hand in the fight with a view of recovering some of her lost prestige, and England, under a Tory administration, will be strongly impelled to do something to restore the rather faded glories of her arms.

Altogether the future looks gloomy enough to those who have been dreaming of universal peace, the federation of the world, and the parliament of mankind."

The Editor of the *Boston Globe*, in presenting this subject of the present European Alliance, in speaking of its purposes and the difficulties it has to encounter, says:—

"There are, however, in the present position of some of the European nations, reasons why these ideas of political combinations are not wholly unreasonable.

There is no doubt that Germany is anxious to be on such terms with the great powers as to be able to throw her whole force against France in the struggle towards which everybody is looking forward. This condition of things, it is obvious, is Russia's opportunity; for, by standing aloof from the Franco-German war, the Czar secured a virtual arbitrament in continental politics. The idea is, that Alexander intends to avail himself of this position to reopen the Eastern question. The weak condition of Turkey is referred to as favoring this design, as well as the fact that the position of France is such that her opposition would be of no avail as against a combination of the three emperors, while Germany, whose antipathy to Turkey and Mahometanism is accompanied by a jealousy of Russian aggrandizement, would be afraid to risk throwing her chief enemy into the arms of the Czar. As between her traditionary Eastern policy and a chance to deal a heavy blow to her conqueror, France would gladly seize the latter. Austria would naturally oppose the Russian movement against the Sultan, for the possession of the Danubian principalities and the control of Servia would naturally endanger her own power in that neighborhood. Of late years, however, the *rapprochement* between the Cabinets of Vienna and St. Petersburg has been marked, and the proffer of a large slice of the disputed territory involved in the Eastern question to Austria is considered a sufficient inducement to secure her assent to Russian plans. In this connection, the visit of Francis Joseph to the capital of the Czar is supposed to favor this view.

The proposed journey of the Emperor Alexander to England is looked upon as in the interest of this grand scheme, and we are further assured that the assent of Great Britain would be secured by the promise of Egypt. We take it, however, that English influence would not be greatly considered, could the union of the three emperors be definitely assured. The difficulty would be to bring about such a tripartite agreement in the interest of Russia, for, despite the inducements held out, it is, to say the least, uncertain whether they would be considered sufficient to neutralize the jealousies and the dangers which such an arrangement would necessarily involve. The first Holy Alliance was made after the second abdication of Napoleon, and was in the interests of absolutist rule. Fifteen years was the limit of its existence, and, as the French Revolution of 1830 may be said to have ended it, there is little doubt that the growing power of France would be able to work upon the jealousies and antagonisms of the parties to the new league, so as to give it a much shorter vitality than was enjoyed by its predecessor. In fact, the recent visit of the Austrian emperor to St. Petersburg is considered in some quarters to indicate danger that France may in the future be admitted to a triple alliance, which would forebode danger to Germany. While there can be no doubt that the present position of affairs in Europe is attended with considerable danger to the existence of prolonged peace, and while the Eastern question is likely to undergo modifications, it does not follow that these conditions will be made the ground for a policy of Russian aggrandizement in the East, which would necessitate the formation of another Holy Alliance."

It seems to us difficult to conceive how writers could more fully express the anticipation of events perfectly harmonizing with the prophecies, than do these writers. They tell us this combination is to assist Russia in her "aggrandizement," by executing "her traditionary Eastern policy," because the "weak condition of Turkey" and the crippled condition of France, make this an opportune time to remove its "capital to Constantinople." They tell us that this alliance must have a much shorter vitality than the first one, because France will stir up the "*jealousies* and *antagonisms* of the parties to the new league," while God tells us that these last kings of Rome will mingle themselves with the seed of men, but they shall not cleave one to another, as iron is not mixed with clay.

If the kings of this alliance are not the kings in whose days the God of heaven shall set up a kingdom, we are at a loss to know where such kings can be found. We believe they are, and that their present position of union produced by mingling the seed of men, or intermarriage, and that union imperfect on account of "jealousies and antagonisms," is just the condition the prophecies show them to be in at the end.

Let us be ready, for the Lord is evidently soon coming, when the eternal destiny of all will be forever fixed.

J. C.

SABBATH DISCUSSION.

We have found it stated by the apostle: "If that first covenant had been *faultless*, then should no place have been sought for the second." Heb. 8: 7. It may be asked Wherein was the first covenant faulty? As it was only a national covenant, designed for the common, social welfare of the Jewish people, and had no reference to Christ or the plan of salvation through him, of course it was not sufficiently strict to fit men for eternal life. There is no evidence that it ever looked beyond the present world, or the literal Canaan, which was occupied by the Children of Israel. A brief examination will show the most careless reader, that the old covenant came far short of the standard for eternal salvation, as taught by Christ. The Decalogue does not condemn hatred, variance, emulation, wrath, strife, envy, backbiting, evil surmising, evil speaking, scolding, pride, selfishness, boasting, busy-bodies, whisperers, fierceness, being heady, form of godliness, unthankfulness, despisers of the good, high-mindedness, fretfulness, malice, unmercifulness, unforgiving spirit, impatience, incest, bigamy, cheating, witchcraft, sorcery, divination, necromancy, pleasure-loving, heresies, revelling, vulgar talk, loving the world, sedition, uncleanness, nor drunkenness. What can be clearer than the fact, as stated by the apostle, that the "first," the "old," the national covenant, was not "faultless, if it "had been," "then should no place have been sought for the second." The moral precepts which the Jews agreed to observe, as specified in the old covenant, were all right and essential for the common welfare of any good society; and if they would not agree to abstain from such things, the Lord could not covenant to build them up as a people; hence, when they broke the covenant, he overthrew them as a nation. The mere keeping of that covenant fitted no one for salvation in the world to come. Their memorial rest day, of the fourth commandment, had no more to do with their final salvation, than circumcision, the keeping of the passover or any other feast day. The whole system of feast days, and other ceremonies, were peculiar to the Jewish people. They began, continued, and ended with them as a nation, and have no place in the new covenant, of which Christ was the Mediator.

The old covenant was not called "the Law." Like all covenants, or constitutions, it contained no penalties or rewards. Those were all specified in the law, which supported the covenant: The law fixed the penalty for Sabbath breaking to be the same as for murder. A law becomes powerless and harmless when its penalty is abolished. It never continues in force beyond the existence of the penalty. The penalty for Sabbath breaking ceased at the cross of Christ, hence the Sabbath law of the fourth commandment has not been binding in the Christian dispensation.

If it be said the penalty is transferred to the world to come, and will be "the second death," then it must follow that "whosoever doeth *any* work in the Sabbath day . . . shall *surely* be put to death" the second time. This being true, none will be saved from the Christian dispensation but a few seventh-day keepers, most of whom have lived since 1844. We see no other alternative: hence the question to settle is simply and only, is it a sin now to do any work on Saturday? Will all be condemned to die "the second death" who rest on the first instead of the seventh day? If it be admitted that there are now, and have been holy men in every generation during the Christian dispensation, who have labored as freely on Saturday as Monday, and have regarded the Lord's day—the first day—as the one on which to rest, as did the apostles, and apostolical fathers; then why should there be a division at this late day, and a separate sect raised up, in which the keeping of the Jewish memorial day, which was never once enjoined by Christ nor the apostles, must be made the test of fellowship? Is such a movement of the Lord? Nay, verily.

The Lord's day is the memorial day of the new covenant, and so far as is known, corresponds with the first Adamic rest day. If Adam rested with his Creator, then his first day corresponded with the Lord's seventh day, for he was the last object made at the close of the six creative days. His second rest day, or Sabbath, would be the eighth, and so on, just as at the present time. It is very evident he could not rest on his seventh day, if he rested with his Creator. Astronomical calculations give evidence that the Lord's day, now observed by christians generally, is the one first kept in Eden. It appears quite plain that the Jews had a new rest day, not observed by other nations. In Persia, where the patriarch lived, the people turned away from the worship of the true and living God, to the worshiping of the sun, and called it "Sunday." They did not lose the original rest day, but changed the mode of worship. We read in Neh. 9: 13, 14, "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them the holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Here is a time specified when the Lord made known unto the Jews the seventh-day Sabbath, implying very cleary that it was a new day, not observed by their fathers. The reason given for its observance shows that it could not be applicable to any other people. They were commanded to keep that day, because they were brought out of the land of Egyyt, through a mighty hand, and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15. This reason for keeping the day could not be applied to any people, but the Israelites, for no other nation had such a deliverance from Egyptian bondage. Tertullian says the seventh day was "a temporary Sabbath," to be observed only by the Jews.

M. G.

"STRUGGLE FOR LIFE."

Careful observers in Europe are convinced that we have entered a period of thrilling interest in the history of the Papacy. Ernest Renan, an eminent French writer, says of Pope Pius IX., "He will be considered as the destroyer of Catholicism."

We are truly living in a sublime period, among the closing events mentioned by the prophets, when every true disciple of Jesus may well lift up his head and rejoice, because his redemption is about at hand. We live to witness what prophets, apostles and martyrs longed to see, but died without the sight. Ours is a favored position in the world's history, because we may hope to live till the King of glory shall appear.

The all important question for each to ask is, Am I ready? If the witness of the Spirit is not clear and abiding, it should be the first business to surrender all to Christ, confessing every sin, asking pardon for the past, with a firm purpose to leave all for ever in his hands, and to do his will, so far as is known, in every thing, at any price, no matter how crossing to the old man. Having done this, then live by faith, trusting the Lord without fear. Then it is easy to say, "Come, Lord Jesus," "come quickly."

M. G.

Our Address.—After reading this, our friends, who wish to correspond with us, will please address us at 504 West Lake St., Chicago, Ill., till further notice.

M. G.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley. *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$493 37
P. S. Ward	1.25
H. W. Burdick	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$57.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3.553.12
N. W. Wait (pledge paid)	100.00
P. S. Ward	1 50

FROM BRO. A. J. YOUNG.

Dear "Crisis," and the Saints scattered abroad:—I thought you would like to know how the cause of our Master is prospering in this part of his vineyard, so I will communicate a few words. We are without a preacher, but God blesses and keeps us daily, and his Holy Spirit is still with us in power. We are enjoying richer blessings than for several months past. The brethren and sisters are coming together in earnest, confessing their faults one to the other, thus causing rich seasons in our midst. Their hearts are burdened for souls out of Christ. We praise God and lift up our hearts in gratitude to him that his cause is prospering, and in a good healthy condition on this coast. We rejoice that men and women, who love Zion's cause as they love their lives, are praising Jesus for his love which is shed abroad in their hearts daily. We feel encouraged, and are strongly impressed that the Master will soon come. We are designated everywhere as "Adventists." This question is settled forever, the world over. We will not contend for a name, but our real aim is to be true christians, pure in heart, having holy desires, ever cultivating that meek and quiet spirit which Jesus willingly gives to all who will receive it. Our earnest desire is to meet Christ as his children when he comes.

We have but two chapels on this coast, one in Vallejo, and one in San Francisco, both of which are known as Advent Christian Chapels. The Lord has blest us, so that we have been enabled to assist in the erection of them. That in San Francisco has recently been completed, in which Bro. Grant has been holding meetings, which have ended with good results. The cause there is advancing, and the church never was in so good condition as it now is. I had the pleasure to visit them several times while the meetings were in progress, and I must say, the results were blessed. Many have been converted, and some reclaimed. A spirit of unity and love seems to exist among them. Bro. G.'s labors have met with better success, and less opposition, thus far, than at any previous visit. We thank our heavenly Father that we ever urged his coming this time, and only regret that he cannot always stay here. We want just such men, who are able to meet the enemy's servants, and stand boldly in the defense of the Bible and its truths. We expect a visit from him soon. We accompanied him to Napa City a few weeks since, where he has been holding a debate with Elder Canright, a Seventh-Day man; and had great victory. A door is opened there for us. We intend to introduce Bro. Carpenter there, if the Lord sends him out to us.

We know of several new fields where a door is opened for Bro. G. We fear he will not be able to meet all the calls this time. He is now in San Jose holding meetings, where we hope good results will attend his labors. He then expects to go to Santa Rosa.

Now, dear brethren and sisters, everywhere, let us lay aside all malice, envy, and strife, and have our hearts filled with the Spirit of the blessed Jesus. We are just running into port. The old ship wants scrubbing up. All hands ought to clean up, so as to bear inspection. The banner floats from "topmast head"; so let us work for Jesus in earnest, and be found with clean hands and pure hearts. The little band in Vallejo is all alive, assembling themselves together often, comforting and edifying one another with the blessed hope of soon seeing the Master. We need a faithful shepherd here, to go out and in among us, to strengthen and encourage the weak ones, and build up the cause by inducing sinners to give their hearts to Christ. We are confident that great good could be done in Vallejo, had we a minister to remain with us. We want the Lord's will to be done, and if he wants us to have a preacher, we shall have one. We praise him for what he has done for us, and is now doing.

All the brethren and sisters here are in unity. We find our deacons side by side at their post, working hand in hand and shoulder to shoulder, staying up the hands of the flock; all of which causes great rejoicing. Dear saints, everywhere, pray for us, that we may advance higher and higher, and the cause still prosper.

Vallejo, Cal., Apr. 3d, 1874.

NEW YORK CITY.

There are many things in this city which will be interesting to our brethren, who never saw New York, to hear about. I have met some who never saw a city, or rode on a railroad; but they read the *Crisis*, and like to hear places described, and this is why I write.

This city has three Advent meetings; two of them think of uniting. I preached to both on Sabbath, April 5th, and dedicated a new place of worship in Green Point, L. I., in the evening, with encouraging results as to members and attention. Went to South Norwalk two evenings. Found a few holding on to the faith. Returned to Green Point, and stopped with my son two days. From there I went to New York

City. I visited Central Park, which has cost over seventeen million dollars. So says one of the Park officers, which astonished me. This city is about twelve miles long and two wide; and when you have rode up Broadway, six miles, to the Park, you have seen about all you would to ride three days; for you would see nothing but great blocks of buildings on both sides, touching each other, except where the streets part them. There are stores of all kinds, for miles, in different directions.

Our friends who live back in the country can form but a little idea of the magnitude of this great wicked Sodom. You are better off where you now are, where you can see things of nature. Here the people have to go to the upper part of this city, to Central Park, to see nature's curiosities, where they are in their natural state, as on the rough farms of N. H. or Vt. Rocks and trees all remain as nature placed them; even the wild laurel, vines, briers, and elder, all grow undisturbed, and men watching them every few rods to keep people from injuring them. This park consists of eight hundred and sixty-two acres. There are reservoirs, pools, ponds for sailing, in which are all kinds of water fowl, covering ninety-five acres; beside many fountains. There are forty-two miles of roads, about one half for horses and carriages, and the rest for foot people. They are the best roads I ever saw; with good seats every few rods, in the woods and out, on both sides of the paths, great or small, so one can rest when he chooses. It seems as if an effort had been made to make this Park a Paradise; but when we get a glimpse, by faith, of the Paradise God has promised, this looks small and poor; but it is the best the wicked will ever see. I told one of the officers of the Park so, which astonished him.

There were other curiosities,—the great Museum building, full of beasts from different countries, dead and alive; also birds and reptiles. It takes three hundred and twenty-two men to keep things in order in this Paradise of New York. I noticed the beasts had to be chained or caged, and were very uneasy. The great lions and bears, and other ferocious beasts, would kill a person if they could. No restoration yet. The two great sea lions, as they were called, were a great wonder. They are about eight feet long, two feet in diameter in the middle, and taper off with the tail of a fish, with two great fins for forelegs, with which they swim and crawl out on land. They weigh about one thousand pounds each. Would sink when they rolled off their platform into the water. They would come up once a minute to breathe, and then settle back out of sight again. Their heads were shaped like a large dog without any hair. Their eyes as large as the eyes of an ox. Many other wonders can be seen on this Park, which makes it a place to be visited by all lovers of art and natural curiosities.

Another new thing was to see a colored man in uniform, with a genteel white driver, in a splendid horse and carriage. This looks like reversing things. The white man was his servant. It helped to make up a variety. There were three teams of goats in a splendid little carriage, two harnessed together, driven by boys. For fifteen cents one could ride around for half an hour, perfectly safe, on a crooked road. Down around the ponds, where horses are not allowed to go, all kinds of water fowls can be seen, from the small dipper duck, up to the great white swan which is as large again as a goose. Few back in the country ever saw anything like this, nor will they till the restoration comes; then the first dominion will be brought back, and all things created by our God for the benefit of man will be restored; and if we are good, we shall see greater things than mortal eyes have yet seen. All these wonders are but faint shadows of what God has promised those who overcome. Every time we see such a stretch of man's ingenuity, it should serve to point our faith onward to the grand realities God has promised. HIRAM MUNGER.

Married.

CLARK—FORD At Kittery Point, Me., by Rev. Mr. Hall, Capt. MELVIN J. CLARK, of Pembroke, Me., and Miss ETTA L. FORD, of Kittery Point.

Obituaries.

HERRICK. Fell asleep in Jesus, March 19th, 1874, Stephen Herrick, of East Granville, Mass., aged eighty-three years.

Also March 26th, 1874, Betsey Herrick, wife of Stephen Herrick, of East Granville, Mass., aged eighty-four years.

Thus death is doing its work steadily and surely; none can stay its power; all human means fail at last. None but Jesus Christ can save. Blessed be God! none can stay his hand when he comes to wake the sleeping ones, and change the living to a life that knows no death. Such was the faith of our father and mother-in-law, who for the last twenty years have been deeply interested in the truths of the gospel pertaining to the great work of preparation for the coming King; and we have good evidence that they were living in anticipation of the soon coming of Jesus. They hoped and had reason to believe they should live to see Jesus come. But death has claimed them as its victims. But, glory to God, the mighty conqueror will soon come and give deliverance, and stay forever the terrible devastation that has marked this world's history. Jesus has been in the grave, and he came forth triumphant—victorious And so the promise is to all that fall asleep in Jesus. It is indeed a great satisfaction to have such an assurance as we have of these old, weary, way-worn pilgrims.

In early life they gave their hearts to God, and sustained their relations with the Baptist church until they heard the glad news of the soon coming King, which was about twenty years ago; since which time they have been faithful to their convictions of truth, especially those connected with this last dispensational message. They have stood firm in the faith of the blessed truths that so completely separate from the world, worldly objects, and worldly interests, amid much opposition and scoffing; and not from the world only, but more from those who profess to be the followers of Jesus. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." SOLOMON HALE.

GRANGER. In West Rutland, Vt., April 9th, 1874, Mrs. Lucy Granger.

Converted in Poultney, she afterwards removed to Castleton, and joined the church here, and was highly esteemed for her christian character to the day of her death. Services by her request at the Chapel in Castleton. Discourse from Job 16: 15. She no doubt sleeps in Jesus. W. L. H.

CHESLEY. In Byfield, Mass., April 12th, 1874, Mrs. Betsy Chesley, aged eighty-six years.

She passed away ripe in years, though retaining her mental faculties till the last. By her amiable disposition and faithful discharge of duties she made many friends, and died without enemies. Her work is done. She sleeps in Jesus. S. M. WITHAM.

CASTLE. In Castleton, Vt., April 14th, 1874, Grace, daughter of John P. and Melissa Castle, aged four years.

The shaft chosen by the enemy to lay this little one low was diphtheria. She was active and strong, and struggled hard for her life. It was pitiful to behold her sufferings. But they were all she will ever know of pain. For awhile she will rest asleep in Jesus, in whom the lambs are all safe. Then she shall be rescued from "the land of the enemy," to live forevermore in the new earth, where the inhabitants shall not say, I am sick. Services at the Chapel, with discourse from John 11: 35,—"Jesus wept." W. L. H.

FORESTER. In Concord, N. H., April 13th, 1874, Mrs. Mary Forester, widow of the late Levi Forester, of Boston, Mass., aged eighty-three.

Words of comfort were spoken by E. A. Stockman, of Manchester, N. H. E. A. SEVILL.

KENT. In Northfield, Vt., Feb. 15th, 1874, Mirtie May, daughter of George H. and Hannah S. Kent, aged three years and eleven months.

Funeral services attended by the writer. A. A. HOYT.

FOREIGN NEWS.

MADRID, April 20. The plan of the campaign proposed by Serreno and Admiral Topete has been adopted. Gen. Concha has disembarked 10,000 troops at Santana, and the Carlists will be attacked simultaneously at different points.

LONDON, April 21. Advices from Madrid, today, state that a vigorous cannonading is kept up by the national troops upon the Carlist positions before Bilboa, and is beginning to tell. Several points bombarded by the Republicans have been evacuated by the insurgents. It is reported that the food of the Carlists is exhausted, and that the men are eating horse flesh.

New York, April 20. Special London dispatches state that the funeral of Livingstone was attended by the French, American, German, Italian, Portuguese and other diplomatic representatives, besides the most distinguished people of England.

DOMESTIC NEWS.

Within the past week dispatches have been received from the South announcing the usual crevasses on the Mississippi, which at this season of the year are not of unusual occurrence. On Friday last a dispatch from New Orleans announced a crevasse six hundred feet wide and ten feet deep west of Baton Rouge. Another was reported on Morgan's bend just below the grand levee. Railroad communication with the north was suspended, and four and a half inches of rain fell in twenty-four hours. The extent of the damage done by the overflow and heavy rain was immense, and the inability of the people or government to meet the emergency has led to the following requests for aid:

THE GOVERNOR ASKS AID FROM THE PRESIDENT.

Executive Department, State of Louisiana, New Orleans, April 17th.

To President U. S. Grant:—

The unprecedented rise in the Mississippi river by violent local storms has caused a most destructive overflow. Six or seven of the largest parishes of the State are already under water, and thousands of people, white and black, are without food or shelter and in danger of starvation. The emergency is so great that I feel constrained to appeal to you directly, asking the General Government if possible to extend to these poor people the same relief that was given in the scarcely more disastrous calamity at Chicago.

(Signed) W. R. KELLOGG. Governor of Louisiana.

The extent of the disaster in Louisiana from the overflow of the Mississippi appears more appalling as our information becomes more complete. The latest dispatches declare that several parishes, including some 2,000,000 acres of land, are overflowed, and that distress will be caused to no less than 50,000 people. The sugar plantations will be laid waste for two years, and the crops on the cotton lands will be delayed, as replanting will be necessary. The greater part of the overflowed region is occupied by small planters, who will be reduced to want by this misfortune.

New York, April 21. A letter from Mexico states that the Rev. Mr. Watkins, another American minister and companion of the murdered missionary Stephens, has received a letter signed by a Catholic clergyman, and sixteen Catholic students, threatening his life unless he leaves for America. They state that they have demanded his expulsion by the President, and if the demand is not complied with there will be a revolution. President Lerdo has given assurances of his protection to Watkins.

New York, April 17. A private letter from Valparaiso confirms the news of the loss of the steamer Tacna. Capt. Hyde took all possible means of righting his vessel and saving the lives of his passengers. Nearly all of the latter were, however, sleeping in their state-rooms, and the loss of life was consequently considerable.

Kenosha, Wis., April 9. Two fishing smacks capsized at this place in a gale, yesterday afternoon, and eight men were drowned.

Colebrook, N. H., April 20. Dr. Augustus Harris, of this village, took by mistake this forenoon tincture of aconite, and died in less than an hour.

A Portland special to the *Globe* says that Mrs. Mary N. Whitten, an old lady who has lived a secluded life for several years in a house on Brackett street, was found dead on a mattress on the floor, yesterday afternoon. Appearances indicated that she had been dead a week or ten days. There was no food found in the house. Her son is a clerk in the Second Auditor's office in Washington.

THE MARTYRDOM OF STEVENS.—Investigation into the murder of Rev. Mr. Stevens develops the fact that the military guard of the village of Ahualulco were the first to discharge their muskets into the body and head of Mr. Stephens, blowing his head to pieces. A Mexican, who occupied a room in the same premises, was then killed. Then Mr. Stephen's rooms were sacked, his papers and books taken to the public square and burned amid the ringing of bells, music and great rejoicings. The murder was occasioned by by a sermon of the Catholic priest in regard to the necessity of "cutting down a tree which bears bad fruit."

In Brief.

— The greatest bell in the world, the "Emperor William Bell," destined for the Cologne Cathedral, has just been finished. It weighs about 60,000 pounds, is eighteen feet high, and fourteen feet wide. The first moulding of the bell proved a failure, and considerable difficulty has yet to be overcome in transporting the immense mass from Frankenthal, where it was cast, to the top of the tower of the Cologne Cathedral.

—Of the fifteen million inhabitants of Spain, twelve millions can neither read nor write. There are four thousand villages, towns and cities presided over by mayors, two thousand of whom are are unable to sign their names to any public document.

— Another tragedy in the Dorchester district, Boston. A child four and a half years of age the victim. Thirty-one wounds upon the body. The supposed murderer is in custody.

— Two young men at Stongington, Conn., were murdered on Sunday night—a ghastly welcome home for the shocked and bereaved parents. An awful mystery overhangs the affair. A hired man has been arrested on suspicion.

— Wheat planted in Selano Co. (Cal.), about the middle of February, now (April 15) is nearly ready to head.

— Twenty-four pounds of wool was recently sheared from a Spanish merino lamb, fourteen months old, at Sacramento, Cal.

— The lowest estimate of the grain crop in this State (Cal.) the present year is 30,000,000 bushels.

— A tornado at Erie, Pa., on Monday, destroyed considerable property and killed a man.

— Crevasses in the Arkansas river are spreading desolation and poverty over many plantations.

FIRE NOTES.—The residence of ex-Secretary Stanton, at Washington, occupied by Senator Jones, and one of the finest in the city, has been destroyed by fire.

A disastrous fire occurred at New Glasgow, N. S., Sunday morning; loss $100,000.

The fire at Ishpenning, Mich., burned twenty-five business places, and rendered thirty families homeless. Loss about 150,000. Mrs. Matthews, wife of the hotel keeper, died from fright.

Fire at Yokohama, Japan; loss $150,000.

Nine frame buildings in Bangor have been destroyed by fire; loss about $100,000.

A fire at the tanneries just outside the city limits of Montreal, destroyed ten tenements, rendering nineteen families homeless; loss $15,000.

At Richmond, Va.; loss $200,000.

Two large barns at Southington were burned a few nights ago, with two hundred cases of tobacco and other property; loss $30,000.

At Saugus, Mass.; loss not stated.

Notices.

☞ THE Alton Bay Campmeeting Committee are notified to meet at Alton Bay Tuesday, May 5th, at 12 o'clock M. J. COUCH, Chairman.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

VERMONT CAMPMEETING.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th. H. F. C., for Com.

CONNECTICUT CAMPMEETING.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee, O. D. WOODRUFF.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th. JER. CARR, Chairman.

THE Annual Meeting of the New York A. C. Conference will commence June 25th. Particulars soon. A. P. MOORE, Sec.

GENERAL UNION STATE CONF. AND CAMPMEETING OF IOWA.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, June 26th, and holding over Sunday, July 5th. Particulars in due season. J. RIDLEY, Sec.

MECHANIC FALLS CAMP-GROUND.—I would say to those having property on the camp-ground, that we have arranged with Bro. Geo. Strout and his son to live on the ground and care for the property there. We think it advisable for all who wish to unite with us in this good work, in strengthening and encouraging the hearts of the Lord's people, to build their tents, and get ready for the meeting before it commences, so they can lay aside their work, and with one spirit pray and labor for the upbuilding of the cause and the conversion of souls. CHANDLER DENNEN, North Turner Bridge, Me.

THERE will be a protracted meeting at Melbourne Ridge, P. Q., commencing Sunday, May 3d, and continue over Sunday, May 10th. F. M. DRAKE. JAMES WINGATE.

QUARTERLY MEETING.—The Lord willing, the second Quar. Meeting of the St. Paul Dist., Minn., for 1874 will be held at Independence, near Armstrong Station, commencing Thursday evening, May 7th, and continue over the Sabbath. We hope there will be a general attendance from all parts of the district, that God may be honored, and his cause built up. Let churches send delegates or report by letter as to your prosperity. S. C. WELLCOME, Sec.

QUARTERLY MEETING.—Our next Quarterly Meeting is put over to May 2d and 3d. As this will be at the expiration of our year in E., we hope to see all the church, with brethren and friends from adjacent towns, once more in conference together. Services on the 2d at 2 and 7 P. M., and on the 3d at 10.30 A. M. and 7 P. M. Love feast on the 3d at 9 A. M. Supper and baptism immediately after morning service. In behalf of the church, G. W. STETSON, *Edinboro, Pa.*

THE Lord willing, there will be a Quarterly Meeting of the A. C. Church of Berea, fourteen miles west of Cleveland, on L. S and M. S. R. R., commencing Saturday [*no date*], two o'clock P. M., and continuing over Sunday, the 17th. The meeting will be held one and a half miles north of Berea Station. A cordial invitation is extended to all. Come if you can, but come in the name of Jesus. For the church, J. M. JUDSON.

QUARTERLY MEETING.—The next Quarterly Meeting of the Northern Pa. and Southern New York Conference will be held at Westfield, Tioga Co., Pa., commencing Thursday evening, May 28th, to continue over the following Sabbath. All are invited. Those coming by Railroad will leave the Erie road at Corning, and take the train for Elkland, on the Cowanesque Valley road. There take the stage for Westfield. E. C. COWLES, President. J. W. TAYLOR, Secretary.

THE Committee of the Coventry Centre, R. I., Campmeeting are requested to meet at the campground on Tuesday, May 5th. Those who have pledged to work are desired to be present. If stormy, meet the next fair day. For the Com., E. BELLOWS.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors, AMOS SANFORD, Secretary.

A REQUEST.—We number about fifteen Adventists here, and have much opposition to meet. We have been circulating some tracts; and having a grist mill which draws custom from a large district in this western country, and being thus well situated to circulate tracts or papers on the Advent faith; I therefore make a request of the readers of the *Crisis*, who have any old papers or tracts for free distribution, to send them to my address, and I shall take much pleasure in distributing them. In this way much good may be done. Address me at Denver, Worth Co., Mo. S. C. B. WILLIAMS.

SPECIAL NOTICE.—To the Brn. and Srs. of the Advent faith in Minn.:—We have in our State about 200 Mission Boxes, got up for the purpose of sustaining our cause in the following manner: They were to be put up in our houses to catch any loose change that the friends might be disposed to deposite in them, and just before our Quarterly Meetings each church Clerk, or Treasurer, was to receive what the boxes contained from the several families in their vicinity, and pass it into the hands of the Quarterly Treasurer, at each Quarterly Meeting; and at the Annual Conference, the State Treasurer was to receive the same from the several Dist. Treasurers, to be disbursed by the State Treasurer as the Mission Board may direct, for the purchase of tracts to keep our preachers supplied for free distribution, and the surplus to go to help spread the gospel as said Board may direct. This matter has been neglected the past year to a great extent. Shall we awake to the importance of this work, and have those little boxes help spread the last message to a dying world? S. C. WELLCOME.

HAVING accepted the invitation of the brethren to become their pastor and labor with them this year, my post office address hereafter will be Lower Cabot, Vt. E. N. MORSE.

DEAR BRN. AND SRS.—As it will soon be time to commence our summer campaign with the Penn. Mission Tent, we should be glad to hear from those desiring Tent Meetings in their locality, especially in Southern New York and Northern Penn. We shall also be glad to receive orders from Brn. for the "History of the Faith of the Fathers," that is in the hands of the printers, and will be out by the first or middle of May. We have felt it duty to publish the work, as we did not have a work to answer many inquiries, when called for, although we had a good many good works on the stand. We shall be glad to have any send on a dollar or more, to help pay the printer, etc., by the 1st of May, and will send the books as soon as published. Said pamphlets will cost about 25 cents each. Also, "The Tree of Life and Colloquy," by Bro. C. F. Sweet, 25 cts. We will send two each on receipt of one dollar, postpaid. Let us hear from you. Address John T. Ongley, Warrensville, Lycoming Co., Pa.; or C. F. Sweet, Albion, Orleans Co., N. Y.; or Wm. H. Spencer, 507 P. O. Box, Rochester, N. Y. JOHN T. ONGLEY.

WILL every minister and church belonging to the R. I. and East Conn. Christian Advent Conference please send immediately their addresses, and date of becoming members of the Conference? If church, send when organized, and present number of members to N. A. ANGELL, Conf. Clerk, North Scituate, R. I.

WILL the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. G. W. Libby, 42 Pennington St., or to me, 126 Bank St. WM. SHEPHERD, Sec.

BRN. wishing to visit Kennebunkport to preach will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Bro. Gordon...Sunday, May 3d
J. S. White...Sunday, May 10th
Geo. W. Sederquest...Sunday, May 17th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
Preaching every evening this week, by H. L. Hastings and others, and over Sunday, May 3d.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. Goodrich...Sunday, May 3d
M. A. Potter...Sunday, May 10th
C. E. Barnes...Sunday, May 31st

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
S. Bragg...Sunday, May 3d
C. A. Brown...Sunday, May 10th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
S. G. Mathewson...Sunday, May 3d
B. Woodside...Sunday, May 10th
J. Couch...Sunday, May 17th
J. Hemenway...Sunday, May 31st
A. Ross...Sunday, June 14th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Holden, Mass...Sunday, May 3d
C. E. BARNES.

Putnam, Ct...Sunday, May 17th
J. S. WHITE.

Abington, Ct...Sundays, May 3d and 10th
H. F. CARPENTER.

Poultney, Vt., Friday, May 1st, and over the Sabbath, May 3d.
Lowhampton (if desired)..Tuesday evening, May 5th
Hydeville or Castleton (as Bro. Himes appoints) May 6th.
Rutland, Vt...Thursday evening, May 7th
Vernon, Vt...Sabbath, May 10th
Newark, N. J...Sunday, June 7th
H. MUNGER.

Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th.
Newark, N. J...Sunday, May 3d
Plymouth, Mass...Sundays, May 24th and 31st
Fitchburg, Mass...Sundays, June 7th and 14th
F. H. BURBANK.

New Bedford, Mass...Sunday, May 10th
S. S. BREWER.

South Sutton, N. H...Sunday, May 3d
C. H. FLETCHER.

Wilbraham, Mass., for baptism...Sunday, May 3d
Putnam, Ct...Sundays, May 10th and 24th
P. S. BUTLER.

Keene, N. H...Sunday, May 3d
Brimfield, Mass...Sunday, May 17th
Clinton, Mass...Sunday, May 24th
East Pepperell (Baptism)...Sunday, June 7th
M. A. POTTER.

Mattapoisett...Sunday, May 3d
Church meeting Saturday evening, May 2nd.
Fairhaven, Mass...Sunday, May 10th
Lowell, Mass...Sunday, June 7th
M. BATCHELOR.

Natick, Mass...Sunday, May 3d
BENJ. FINNEY.

Webster, N. H. (Old meeting-house)..Sab., May 10th
SIMEON ROBY.
MRS. L. E. SAULPAUGH.

Providence, R. I...Sunday, May 3d
Fitchburg, Mass...Sunday, May 17th
CHAS. A. BROWN.

Natick, Mass...Sunday, May 10th
WM. H. CROCKETT.

Greenboro, N. Y..evenings, April 28th, 29th and 30th
Lorraine, N. Y. (at 10½ A. M. and 1 P. M.) Sunday, May 3d.
Greig, N. Y. (Otter Creek Dist.) Sunday, May 10th, at 10½ A. M., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

Kennebunkport, Me...Sunday, May 3d
Biddeford, Me...Monday evening, May 4th
Portland, Me. (Union Hall) Tuesday evening, May 5th
Lewiston, Me...Wednesday evening, May 6th
O. W. KIMBALL.

Loudon Village, N. H...Sunday, May 3d
East Concord, N. H. (Varney school-house) evening, May 9th, and Sunday, May 10th.
N. B. MCMURPHY.

Hartford, Ct. (Stedman Hall)...Sunday, May 10th
MRS A. E. WARREN.

Salisbury (South road) N. H., at Bro. Foote's, Saturday evening, May 2nd, and over the Sabbath, May 3d, at Academy Hall.
East Concord, N. H...Sunday, May 10th
Belmont, N. H...Sunday, May 17th
D. F. LEAVITT.

Friendship, Me...Sunday, May 3d
Cushing, Me...Sunday, May 10th
Bristol, Round Pond, Me...Sunday, May 17th
Bangor, Me. (with Bro. I. Dammon)..Sun., May 24th
Bangor, Me...Sunday, June 21st
North Searsport, Me...Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q. the 2d and 4th Sundays of each month
Melbourne, P. Q., at 2 P. M., 3d Sunday of each month
F. M. DRAKE.

North Haverhill, N. H...evening, May 2nd and over Sunday.
Dorchester, N. H. (Town House)...Sunday, May 10th
JOHN H. EVANS.

Dover, N. H...Sunday, May 3d
WM. BODGE.

Bangor, Me...Sunday, May 3d
South Sebec, Me...Sunday, May 10th
F. A. BAKER.

Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H...Sunday, June 14th
W. W. SUTHERLAND.

Alton, N. H. (Plaser's school-house) Sunday, May 3d
J. L. CHUTE.

Rochester Village, N. H...Sabbath, May 3d
Baptism at noon. C. S. EMERSON.

South Rochester, N. H...Sunday, May 3d
H. S. PINKHAM.

Hartford, Me...Sunday, May 3d
Oxford, Welchville...Sunday, May 10th
J. T. JORDAN.

Morris, Ct...Sunday, May 3d
Campville, Ct...Sunday, May 10th
G. L. WHITE.

Ellsworth (school-house, near the Congregational Church) Sunday, May 3d. J. CURTIS.

Stoneham, Mass...Sunday, May 10th
BENJ. FINNEY.

Clinton, Mass...Sunday, May 10th
GEO. W. SEDERQUEST.

North Pembroke, N. H...Sunday, May 10th
Newcastle...Sunday, May 17th
G. W. RANDALL.

Piermont, N. H. (Clay meeting-house)..Sun., May 3d
DANIEL D. PAGE.

Pleasant Valley, N. H...Sunday, May 3d
C. COLMAN.

East Concord, N. H...Sunday, May 31st
MRS. L. E. SAULPAUGH.

Plymouth, Mass...Sunday May 17th
Great Falls, N. H...Sunday, May 24th
Keene, N. H...Sundays, May 31st and June 7th
A. SIMPSON.

Woodstock Valley...Sunday, May 3d
Southbridge...Sunday, May 10th
East Stafford (Works school-house) Sunday, May 31st
H. DAVIS.

Cochituate...Sunday, May 3d
Natick...Sunday, May 17th
Z. BOODRY.

Wolcottville, Ct...Sunday, May 3d
Wakefield, R. I...Sunday, May 10th
J. F. NICKERSON.

Addison...Sunday, May 3d
H. H. HOYT.

North Rutland, Mass...Sunday, May 10th
Also the second Sunday in each month. Meetings three times each Sunday.
Natick, Mass...Sunday, June 28th
H. H. TUCKER.

Steep Falls, Me...Sunday, May 3d
Northwood Narrows, N. H...Sunday, May 17th
West Deerfield, N. H...Sunday, May 24th
South Lebanon (as Bro. H. B. Larry appoints) Sunday, May 31st. C. R. PARSONS.

Square Pond, Conn...Sabbath, May 17th
Montgomery, Mass...Sabbath, May 31st
B. HITCHCOCK.

Montgomery...Sabbaths, May 3d and 24th
GEO. L. TEEPLE.

Hartford, Ct. (Stedman Hall)...Sunday, May 3d
H. C. SMITH.

Northwood Narrows, N. H...Sunday, May 17th
Danbury, N. H. (Town House)...Sunday, May 24th (Baptism.)
Pittsfield, N. H...Sunday, May 31st
J. G. SMITH.

Barnstead, N. H. (Tuttle school-house) Sun., May 10th
J. LIBBY. C. H. WILLEY. J. H. F. VARNEY.

Gerry, N. Y...10½ A. M., Sunday, May 10th
Darien, N. Y...10½ A. M., Sundays, May 17th and 24th
C. W. LOW.

Northfield, N. H. (Oak Hill school-house) Sabbath, May 3d. Also the first and third Sabbaths in each month for the present. SIMEON ROBY.

Barnstead, N. H. (Clarktown)...Sunday, May 10th
S. VARNEY.

Bonny Eagle, Me...Sunday, May 3d
Hollis Centre, Me...Sunday, May 10th
T. E. LANG, JR.
If these conflict, please notify me at Box 46 Manchester, N. H.

Natick, Mass...Sunday, June 7th
S. S. MOONEY.

Newcastle, N. H...Sundays, May 3d and 10th
Salem, Mass...Sundays, June 14th and 21st
Marblehead, Mass...evenings, June 17th and 18th
E. S. MOULTON.

Chase's Mills, Tioga Co., Pa...May 1st
South Creek, Bradford Co., Pa...Sunday, May 3d
JOHN T. ONGLEY.

Springfield, Mass...Sunday, May 10th
Waterbury, Conn...Sunday, May 17th
JOHN C. DAY.

Rome, Me...Sunday, May 3d
Mercer, Me...Sunday, May 10th
Augusta, Me...Sunday, May 17th
H. B. SEVEY.

Fitchburg, Mass...Sunday, May 3d
Wilbraham, Mass...Sunday, May 10th
A. W. BRADFORD.

Sandwich, N. H. (Vittum school-house) Sun., May 10th
Campton, N. H. (Bump school-house)..Sun., May 17th
Meredith, N. H. (Dolloff Hall)...Sunday, May 24th
WM. C. CLIFTON.

Buxton, Me. (Free Chapel)...Sunday, May 3d
Bonny Eagle, Me...Tuesday evening, May 5th
Standish, Me. (Boulter school-house)...eve., May 6th
Limington Me. (Hanscom school-house)...eve., May 7th
Limington, Me. (Bean school-house)...eve., May 8th
E. B. WELLS.

South Windham, Me...Sunday, May 3d
Bonny Eagle, Me...Sunday, May 10th
Hollis Centre, Me...Sunday, May 31st
Portland, Me...Sunday, June 14th
C. H. SWEET.

Athol, Mass...Sunday, May 3d
Enfield, Mass. (Reth school-house) Sunday, May 17th and every Friday in each month.
North Rutland, Mass...Sunday, May 31st and the last Sunday in each month.
Two first Sundays in each month not engaged.
GEO. A. STREETER.

Melvin Village...Sunday, May 3d
South Barnstead, N. H...Sunday, May 24th
Vitum school-house...Sunday, June 7th
T. W. PIPER.

Clinton, Mass...Sunday, May 3d
W. H. CROCKETT.

Oxford, Me...Sunday, May 3d
I. C. WELLCOME.

Richmond (Reed meeting-house)...Sunday, May 10th
Friendship...Sunday, May 17th
Killingwood's Corner...Sunday, May 24th
Vassalborough...Sunday, May 31st
JOHN R. HALL.

WORCESTER, MASS.
J. Couch...Sunday, May 3d
M. Batchelor...Sunday, June 14th

SALEM, MASS.
Wm. C. Stewart...Sunday, May 10th
W. S. Campbell...Sunday, May 17th
Charles Goodrich...Sunday, June 28th

LAWRENCE, MASS.
Nathan Wheeler...Sunday, May 3d
A. Ross...Sunday, May 10th
J. W. Bridge...Sunday, May 17th
A. M. Higgins...Sunday, May 31st
J. S. White...Sunday, June 7th
S. G. Mathewson...Sunday, June 14th
C. H. Fletcher...Sundays, June 21st and 28th
T. W. Piper...Sunday, July 19th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt...Sunday, May 3d
John Couch...Sunday, May 10th
T. W. Piper...Sunday, May 17th
C. S. Shattuck...Sunday, May 24th
J. Albert Libby...Sunday, May 31st
D. M. Leavitt...Sunday, June 7th
E. A. Stockman...Sunday, June 14th
Israel Dammon...Sunday, June 21st
T. L. Churchill...Sunday, June 28th

LOWELL, MASS.
B. S. Emery...Sunday, May 10th
Wm H. Mitchell...Sunday, May 17th
Joseph Harvey...Sunday, May 24th
C. Goodrich...Sunday, May 31st
M. Batchelor...Sunday, June 7th

TREMONT, MASS.
J. S. White...Sunday, May 3d

SPRINGFIELD, MASS. (Franklin Hall.)
Geo. L. Teeple...Sunday, May 10th
S. Julia Buswell...Sundays, May 17th, 24th, and 31st

ATHOL, MASS.
J. Hemenway...Sunday, May 3d
Geo. L. Teeple (for Bro. Hemenway)..Sun., May 17th
L. Boutell...Sunday, May 24th

CONCORD, N. H. (Centre St. Church.)
N. Wheeler...Friday evening, May 1st
A. Ross...Sunday, May 3d
C. Goodrich...Sunday, May 10th
H. Pratt...Sunday, May 17th
D. M. Leavitt...Sunday, May 24th
J. Couch...Sunday, May 31st

CONCORD, N. H. (Bethel, Green Street.)
D. M. Leavitt...Sunday, April 19th
A. Simpson...Sunday, May 3d

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
E. A. Stockman...Sunday, May 3d
A. Simpson...Sunday, May 10th
C. Goodrich...Sunday, May 17th
D. M. Leavitt...Sunday, May 31st
C. H. Fletcher...Sundays, June 7th and 14th
W. C. Stewart...Sundays, June 21st and 28th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck...Sunday, May 3d
C. S. Emerson...Sunday, May 10th
A. Simpson...Sunday, May 24th
C. S. Shattuck...Sundays, May 31st and June 7th
C. Goodrich...Sunday, June 14th
T. W. Piper...Sunday, June 21st
C. S. Shattuck...Sunday, June 28th

PORTSMOUTH, N. H.
E. Owen...Sunday, May 3d
D. M. Leavitt...Sunday, May 10th
A. Ross...Sunday, May 17th
Geo. W. Brown (of Elliot, Me.)...Sunday, May 24th

EXETER, N. H.
Wm. C. Stewart...Sunday, May 3d
B. S. Emery...Sunday, May 17th
W. S. Campbell...Sundays, June 14th and 21st

SEABROOK, N. H.
L. T. Cunningham...Sunday, May 3d
G. F. Haines...Sunday, May 10th
E. S. Moulton...Sunday, May 17th

HAMPTON, N. H.
J. G. Smith...Sunday, May 3d
T. W. Piper...Sunday, May 10th
Enoch Morrill...Sunday, May 17th
Wm. Sutherland...Sunday, May 24th

RYE, N. H.
J. W. White...Sunday, May 3d
J. G. Smith...Sunday, May 10th
John Parsons...Sunday, May 17th
G. F. Haines...Sunday, May 24th
W. W. Sutherland...Sunday, May 31st

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh...Sunday, May 3d and first Sunday in each month until further notice.
Geo. W. Brown (of Elliot, Me)...Sunday, May 17th
D. F. Leavitt...Sunday, May 24th

NEW YORK CITY (corner 23d Street and 2d Avenue, where the 24th St. and Bowery or Grand St. churches have decided to unite.)
Dedication...Sunday, May 3d
H. F. Carpenter...Sunday, May 17th
M. Batchelor...Sunday, May 24th
Hiram Munger...Sunday, May 31st

PORTLAND, ME. (Union Hall.)
Wm. H. Mitchell...Sunday, May 3d
E. A. Stockman...Sunday, May 10th

KENNEBUNKPORT, ME.
O. S. Kimball...Sunday, May 3d
Geo. W. Brown...Sunday, May 10th
Jesse Gay...Sunday, May 17th
A. A. Robinson...Sunday, May 24th
B. S. Emery...Sunday, May 31st

HOLLIS CENTRE, ME.
Jesse Gay..first Sab. in each month till further notice
C. S. Shattuck...Sunday, June 14th

SOUTH BERWICK, ME. (Great Works.)
S. Julia Buswell...Sunday, May 3d
J. W. White...Sunday, May 10th
W. H. Mitchell...Sunday, May 31st

BOWDOIN, ME. (Dennett school-house.)
Jared Whitman...Sunday, May 3d

STEEP FALLS, ME. (Depot Hall.)
E. B. Wells...Sunday, May 10th
E. S. Moulton...Sunday, May 24th
J. R. Tripp...Sunday, May 31st
G. F. Haines...Sunday, June 14th

SOUTH ELLIOT, ME.
Geo. W. Brown...Sunday, May 3d
W. H. Mitchell...Sunday, May 10th
J. H. F. Varney...Sunday, May 17th

BIDDEFORD, ME.
G. F. Haines...Sunday, May 3d
C. S. Shattuck...Sunday, May 10th
E. A. Stockman...Friday evening, May 15th
J. W. White...Sunday, May 17th
J. Albert Libby...Sunday, May 24th
Geo. W. Brown (of Elliot, Me.)...Sunday, May 31st

BRISTOL, CT.
H. A. King...Sunday, May 3d
H. C. Smith...Sunday, May 10th
C. F. Morse...Sunday, May 17th
H. A. King...Sunday, May 24th

PLAINVILLE, CT.
B. Hitchcock...Sunday, May 3d
C. F. Morse...Sunday, May 10th
O. D. Woodruff...Sunday, May 17th
G. L. White...Sunday, May 24th
Mrs. E. L. Crumb...Sunday, May 31st
Wm. J. Ripley...Sunday, June 7th

YALESVILLE, CT.
Seth Woodruff...Sunday, May 10th
B. Hitchcock...Sunday, May 24th

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend. G. E. M., Com.

EAST CONCORD, N. H. (Ward house)—Meetings three times every Sunday. Preaching only two Sundays each month: Enoch Morrill every first and third Sunday in each month, and May 3d and 24th.

PROVIDENCE, R. I.—A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PADDOCKSVILLE, St. Johnsbury, Vt.—Preaching regularly every Sunday, at 10.30 A. M. and 1 P. M. Prayer meetings Tuesday and Sunday evenings, and also prayer meetings at Bro. R. W. Warner's, head of the plain, every Saturday evening, at seven o'clock. ELD. J. C. WRIGHT.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M. J. T. ONGLEY.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

THE church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

ADVENT meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. GEO. WAUGH.

NEW YORK CITY.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings.
T. J. COX, 273 W. 22nd street.
At Temple Hall, No. 229 Bowery, three and a half blocks above Grand street, preaching every Sunday, at 10½ A. M., 3 P. M., and 7½ P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

MEETINGS in Saratoga Springs, N. Y. (Second Advent Church), every Sunday, at 10½ A. M. and seven P. M., in lower Town Hall, corner of Broadway and Lake Avenue. Sunday School and Bible Class directly after the morning service. Prayer meeting every Thursday evening at the residence of the pastors, *Van Dam Street, first house east of Broadway.* WM. A. & M. L. DURAND, Pastors.

WEST DEERFIELD, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

THERE will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. BURROUGHS.

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When the fires of the judgment all dross have consumed,
When the saints have been welcomed, and sinners been doom'd,
When the heavens together like parchment have roll'd,
And the ages eternal begun to unfold,—

Then the earth from its ashes renewed shall arise,
Transcendant in glory, scarcely less than the skies.
And purged from defilement, from sorrow and pain,
The world shall rejoice in Immanuel's reign.

And no sea shall be there; but broad rivers that flow
From mountains whose summits all uncover'd by snow,
Vast prospects of beauty the beholder afford,
While nature rejoices in the smile of the Lord.

Then the kingdom of Christ over all shall prevail,
And no foes shall be there who its peace would assail;
Since sin is not found, war and strife are unknown,
And righteousness reigneth, with truth on her throne.

No thorns and no briers the new soil shall infest,
For the earth and its products alike shall be blest;
Upspringing, spontaneous, shall its fruitage be found,
And the years as they pass with abundance be crowned.

Then oft shall be seen what to Jacob was shown,
When reposing at night on his pillow of stone;
The angels descending and returning again,
In intercourse sweet with the children of men.

Thus the earth and the heavens together shall blend,
And the dwellers in each, on each other attend;
And the song of all lips, both below and above,
Shall be "Glory to God" for his wonderful love.

DISTRICT MEETING REPORT.

The Hatley District Meeting, in connection with the Advent Christian Conference of the Province of Quebec, met as per appointment, March 4th, 1874; and although the roads were bad, yet the attendance was good, and the interest manifested encouraging. The President presided. A business meeting was held, which he addressed upon our Conference, Constitution, and work, offering a series of highly important suggestions, which were unanimously adopted.

Ministers present were—Elders Stevens, Merrill, Percival, Griffin, L. C. and M. McKinstry, and Dow, of the Hatley District; Elder John Ward, of the Farnham District; and Elder John Porter, of the Melbourne District. The afternoon and evening of each day were devoted to preaching, followed by addresses, while the forenoons and intervals were occupied by a committee on the case of C. E. Piper, submitted to them by him, whose decision will follow and sufficiently explain. The seven Elders who acted as Committee were unanimous in the decision arrived at. We have acted in the fear of God, and for his glory, and the ultimate good of all concerned. Elder J. G. Smith, of the New Hampshire Conference, was a member of the council, and assisted much by preaching. Several interesting sermons were delivered by different ministers. Especially was it interesting to hear from Elder John Porter of Danville, our oldest minister, now eighty-six. Sister McKinstry gave us a good sermon on Sabbath morning, which was followed by one by the President, appropriate for the occasion of the Lord's Supper, which was administered to a large umber. The business done on Saturday orenoon, after hearing the address, was to ppoint Eld. L. C. McKinstry as Chairman, r President of the Hatley District, and Eld. C. L. Percival Secretary. The wants of the Montreal church were somewhat considered, and a few dollars put in the hands of our Conference Treasurer, Elder Merrill, as a nucleus around which we hope other sums will ere long accumulate, until means are raised to purchase land in Montreal to build a house where the truth may be preached.

It may be well to insert here a resolution passed at the Farnham District Meeting, which would give the feeling of this meeting, we think, as follows:—"Having listened to the statement of Bro. Ward, and believing it to be for the glory of God and the good of the cause that they have a church in which to worship; therefore, *Resolved*, That we as a Conference and people do sympathize with our brethren in Montreal, and that we will assist them as far as possible by our influence and example." We will close this report by giving the bond of C. E. Piper to abide the decision of the Council, and then the decision itself.

"This is to certify that I, Charles E. Piper, have requested a council of ministers for the consideration of, and to whom I refer, all matters relating to my conduct and manner of life for the several years last past, when I have been in a state of backsliding from God. *Specially* I wish to refer to the said council the consideration of my present marriage relation, both as to its legality, propriety and right, according to the doctrines of the New Testament relating to marriage. And *I solemnly promise*, and declare *I will abide* in good faith, *in life and conversation*, in harmony with, and according to, the decision of the aforesaid council, it being my sincere and heartfelt wish and desire to return fully to the path of christian duty and privilege, by the confessing and forsaking of all my sins, whereby, for the several years last past I may have grievously sinned against God, and brought reproach and disgrace upon his cause and upon myself; so that, through the blood of Christ, I may be restored fully to his favor and the favor of his church, and, if it please him, to the ministry of his Word; that the remainder of my life may be acceptable to him, and useful to his cause, so that at last, having been an humble follower here of the meek and lowly Savior, I may receive the crown of life at the appearing and kingdom of Jesus Christ.

(Signed) CHAS. E. PIPER.

Hatley, P. Q., March 4th, 1874."

Witnesses,—J. G. Smith, N. Stevens, L. C. McKinstry.

DECISION OF THE COUNCIL.

"*Whereas*, Charles Piper, now of Dudswell, P. Q., but formerly of Boston, Mass., came into the Province six years ago, and was then regarded by most who heard him as an acceptable minister of the "gospel of the kingdom"; who, soon after, married a person of unblemished character, and, a few months later, ceased preaching, and became openly wicked, having at the time a wife in Boston, who had obtained a divorce decree from the court in due form of law, separating her from him; and having continued in that backslidden and apostate condition until a few weeks since, to the great injury of the cause of truth in these parts, and to the great grief of many good friends of the cause he once served; and he having lately confessed his wanderings and great wickedness with shame and tears, and representing himself as desirous of obeying God and making all possible amends for the past; and having himself required and nominated a council of Elders, to whom he submitted the question of his legal and New Testament right to live with the woman he now calls his wife, representing himself as 'undecided about the matter on New Testament grounds,' desiring 'a full, impartial hearing of the matter'; and also executing a written bond to abide by and carry out their decisions;—

"*Therefore*, We, the Elders selected, met in council, feeling all due sympathy for him and his present companion, but feeling also that Bible truth, the cause of God, and the conscientious discharge of our duty in the premises, are considerations paramount to all others; and feeling ourselves incompetent and utterly disinclined to attempt to decisively and finally legislate upon and determine such grave matters; and also remembering the last clause of Art. 9 of our Conference Constitution, which reads, 'This Conference (meaning its members of course) shall exercise no legislative power over the churches; it shall be advisory to them,' would not assume the right or power to finally decide this somewhat complicated and difficult case, but simply give our understanding of the scriptures bearing directly on the case in hand, and all similar ones, and offer our advice. And as to the legal question, we have referred it to competent professional authority for decision, and have received in answer from E. T. Brooks, M. P., of Sherbrooke, P. Q., Queen's counsel, with special reference to the case in hand, the following answer in his own words, thus:—'The marriage *I do not consider legal* under the circumstances.'

"After hearing a full statement, as elicited by questions freely put to Charles E. Piper, relative to his marriage relations, without confirmatory proof; and then having deliberately and carefully examined all the passages in the New Testament, and its references to the Old, as relating to divorce and marriage after, have to submit, that it is our unanimous opinion that Charles E. Piper has done wrong in marrying the last time, not being justified by New Testament law, the only scriptural cause by which a final separation can be justified, being fornication or adultery proved against one of the parties without the possibility of mistake; it then being a question unsettled by plain Bible testimony whether they have a right to marry, even under such circumstances. We deeply regret that he had not wisely called for such action before, instead of five years after his formal marriage to the last woman, who is thus innocently yet deeply and sadly involved on this account. Therefore, we recommend him to serve God at the loss of all things, and do in the future as the Word of God, and his conscience enlightened by that Word, shall dictate; promising him all due christian sympathy in so doing. And further, we advise him not to attempt preaching, or public ministerial duties, until by a satisfactory christian character and the approval of the Conference he shall be authorized to do so.

(Signed) CHAS. P. DOW, Chairman.
JAMES G. SMITH,
NORMAN STEVENS,
JOHN PORTER,
JOHN WARD,
D. H. MERRILL,
C. L. PERCIVAL."

With the reading of the above, the last thing Sabbath afternoon, our second District Meeting closed; the next one to convene in the church at Danville, in the Melbourne District, Thursday evening, June 11th, to hold over the next Sabbath. In love we met, in love we parted, hoping to meet again. C. P. DOW, *Pres. of Conf.*

THE OBJECTS OF READING.

CLARA A. TAYLOR.

To become wiser and more intellectual beings; to know more and more of all that our Creator has given us the power to know of nature, of the mind, of the eternal principles of truth and virtue; to add continually to the stock of just and valuable ideas, and to the power of just reasoning upon them; to cultivate all our faculties throughout the whole of life, as if it was a school to fit us for a noble action and a higher advancement in some loftier sphere,—these should be "*the objects of reading.*"

We presume that we lay down the law of all intellectual, and also of all moral improvements, when we say, to this end the powers of our nature must be tasked,—more than amused, more than employed; they must be tasked. The heart, in its progress, must overcome temptation; the mind must overcome difficulties. To do what we did yesterday, is only to confirm ourselves in the position then taken. To *advance*, we must *do more* than we did yesterday. There must be a grappling with new thoughts, and new forms of thoughts, in order to become intellectual, and to grow strong in intellect. There must be something studied; something searched out which is not at first obvious; something investigated which will task the powers of reasoning; something on which the mind will feel that it must pause, and concentrate its utmost efforts.

To throw one's self into the current of an all-absorbing tale; to be borne in dreamy listlessness or with hurried speed upon its bosom; to make no other intellectual excursions than these, becoming no wiser at the end than at the beginning, and making no progress in thoughts, and becoming no better prepared for the duties of this world or another,—this is a folly and a sin, against which we would loudly protest.

All these efforts of the mind are intense, laborious, patient efforts. All real genius, all true originality, all lofty poetry, all powerful writing and speaking, consists in these, and in nothing else.

And in what way can you spend your unoccupied hours more pleasantly, than in holding converse with the wise and good through the medium of their writings? To a mind not altogether devoid of curiosity, books open an inexhaustible source of enjoyment. The grand volume of nature will always be spread out before us; and if we know how to read its wonders, the world will pour at our feet its treasures, and we shall hold converse with God himself. But to those who are unacquainted with books, and to those who are unaccustomed to read other books, this sublime volume must of course appear an unmeaning blank. They cannot read the glorious lines of wisdom and power, of majesty and love, which the Creator has inscribed upon it. All is to them a sealed book, and they pass through the world none the wiser for all the wonders of creative powers and goodness by which they are surrounded.

A taste for useful reading is an effectual preservation from vice. Next to the fear of God, implanted in the heart, nothing is a better safeguard to the character than the love of good books. They are handmaids of virtue and religion.

"The prudent motto for the young!
Write it in lines of gold
Upon the heart; and in thy mind
The stirring words unfold;
And in misfortune's dreary hour,
Or fortune's prosperous gale,
'Twill have a holy, cheering power,—
Their's no such word as *fail*."

Saco, Me.

"WHAT THINK YE OF CHRIST?"

F. H. CHAMBERLAIN.

This question, propounded by our Lord himself, is certainly a proper one, but it has received various answers. It would be hardly possible for any one to express in full *all* his thoughts concerning this glorious person, so we shall only attempt to give a *few*, and shall to some extent use scripture language in this expression. We may not be able to banish entirely from our minds all the discussions between Unitarians and Trinitarians, but perhaps it would be well if we could do so. No doubt each party has been misunderstood, and perhaps misrepresented. Then let us approach this great question in such a manner as to avoid, if possible, the prejudice which exists against either position.

Without arguing about his *pre*-existence, let us freely admit that he NOW exists. Yes, he liveth *in us*, "except we be reprobates." He is our life, our hope, our all. There is no salvation in any other; for there is no other name under heaven, given among men, whereby we must be saved. He "hath power on earth to forgive sins."

When Joseph was in prison in Egypt, it is said that "whatsoever they did there, he was the doer of it." Joseph was a prominent type of Christ; and as Joseph was the doer of all that was done in the prison, so Christ is the doer of all that has been done (i. e. well done) by his people. "He hath done all things well." After Joseph was brought out of prison, he was promoted to the highest position in the power of Pharaoh to bestow. The king says to Joseph, "thou shalt be over my house, and according unto thy word shall all my people be ruled; *only in the throne*, will I be greater than thou." To such a position Jesus is raised, having overcome death and all opposing powers, he has ascended up on high, and says I "am set down with my Father in his throne." Verily, he is "highly exalted. Many wonderful works were done by him.

When mariners are out on the broad ocean, they are said to be beyond soundings. They do not ask if there is a bottom some miles below the surface. They are out on the "deep sea," practically beyond soundings. We may apply this figure to Christ. Without raising a question in regard to his omnipotence, omnipresence, or other attributes which belong to God, he is certainly beyond all human "soundings" in these directions. Without asking whether there ever was a time when he did not exist, we may be assured that he has existed a long time, certainly more than a thousand years. It seems evident that in "all things" he has the pre-eminence. He is not merely the eldest son, but the *only* son, "the only begotten," and is at the head, over all his Father's house. All others are sons merely by creation or adoption; Christ is (like Isaac) the only heir, the only Son of God. "What think ye of Christ?" "He is the root, and the offspring of David, and the bright and morning star." He is the chiefest, among ten thousand, yea, he is altogether lovely. In him all fullness dwelleth. Others have special points in which they excel. He excels in *all*. He is greater than Solomon. He is King of kings, and Lord of lords.

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

MY EXPERIENCE.

S. F. LEAVITT.

At the age of fourteen, I was so powerfully converted as to preclude all doubts of my acceptance through Christ. Being a schoolboy surrounded by many evil associations, and not receiving the spiritual food by which I might grow, I fell again into sin. About seven years after, I tried to be religious, and joined the Methodists. After a while I got hold of some truths advocated by the Second Advent Brn., which I thought too good to keep in silence, and in consequence was politely, though with marked decision, instructed how I might get out of that connection. I followed the counsel, and thus losing identity with my people, nothing strange that I should become morally corrupt.

In 1854 I embraced the idea of Jesus' coming, and made ready, by the light I then had, to meet him. The time passed by, and I was taken captive by Satan, and so went on sinning and repenting, up and down, good to-day, wicked to-morrow, bearing many evil fruits, such as being a user of tobacco, and sometimes of inebriating drinks for a term of about thirty two years, or until the Alton Bay Campmeeting in 1873. I arrived on the ground at half past eight, from Lawrence, on the last Sat. eve. I heard a few remarks, which awakened an interest in the subject of holiness I never felt before. Being obliged to return to L. by the Sunday train, I got but little instruction there, but enough to beget a hungering and thirsting after righteousness, and a deep cry for a clean heart.

I had tried so many times to keep myself, and as many times failed, that I felt the need of a Savior that could save to the *uttermost*. I set about the work of entire consecration. In this I struggled till the 25th of Sept., and I could yield all but my tobacco. I wanted to save a piece on hand for an emergency. It would not do. This severing text was ready, "Make no provision for the flesh to fulfill the lust thereof." That night, to be remembered in eternity, I gave *all*, believed and found Jesus in a nearer and more blessed sense than I ever had before.

Glory be to his dear name! he let the cleansing wave pass over me, and his blood cleansed me from all sin. He washed me all clean, and I was accepted in the Beloved. Three days after, went to Lowell to hear Bro. Grant, and on returning to Lawrence an indescribable flood of glory, sweet as heaven, filled all my being. Had I been in paradise itself, it seems to me that my sensations could not have been sweeter. Every thing my eye rested upon was shining with glory. Almost seven months have passed away, and I enjoy it still, sweet as ever. Jesus is mine with all his beauty and loveliness. Hallelujah to his dear name! I am all for Jesus. I have no desire, or returning appetite for former evil habits.

Danbury, N. H.

"THOU KNOWEST THAT I LOVE THEE."

L. J. ADAMS.

Blessed Master, amid the joys and sorrows, cares and trials of life, I hear thy voice asking "Lovest thou me?" and my heart replies, "Lord thou knowest all things, thou knowest that I love thee." To thee my heart turns ever. Thou art the spring of every joy. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." When I was burdened with sin I heard thee say, "Thy sins are forgiven thee." How can I cease to love thee?—how turn again to the perishing pleasures of earth that never satisfied my heart, and cast aside the love that encircles me and crowns my life with happiness? "Bless the Lord O my soul, and all that is within me bless his holy name! Bless the Lord, O my soul, and forget not all his benefits! Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies."

In my weakness and helplessness I come to thee for the help and strength which thou alone canst give. Fold me in thy strong arms. "Teach me to do thy will." Make my heart quick to recognize thy voice and willing to obey.

"In life's bewildering strife and eager rush
I lose so much of thy sweet gentleness;
But in the peace and solace of this hush,
Strengthen and soothe me with thy blessedness.
Give to me what thou wilt here at thy side,
Whate'er it be, I shall be satisfied."

O make me pure and holy. Fit me to dwell with thee. Clouds gather o'er my head, lightnings flash, and peals of thunder burst upon my ear. I cannot see the way. Take my hand, and hold it fast. I would follow thee whithersoever thou leadest, though the way be very rough and thorny, and my tired feet find no resting place till they reach the pearly gates of the golden city. The spirit indeed is willing, but the flesh is weak; yet "I can do all things through Christ which strengtheneth me." Make me strong in thee. Quench not the refining fire until all the dross is consumed from my nature, and thy likeness is reflected in me in all its beauty.

"I would be all like thee,
No breath, or thought, or work below
My soul would find, save such as thine.
O then let streams of pureness flow
Within; fed from thy fount divine,
Making me all like thee."

I only seek to know and to do thy will, whatever it may be. I only ask to know that thou art leading me. Thy blessed presence cheers and comforts me. Thy love makes every trial small. I take the bitter cup thy loving hand raises to my lips, and thank thee for it, knowing that to my heart it will bring a blessing. Thy tear-dimmed eyes bring to my mind these precious words,—"In all their afflictions he was afflicted." Blessed Savior, I love thee better than ever before. I thank thee too for the joys thy love brings to my heart, and for the blessed assurance that if I follow thee I shall see theein thy glory, and be made like thee. "I shall be satisfied when I awakewith thy likeness."

Somers, Ct.

KIND WORDS.

H. S. MITCHELL.

They never blister the tongue nor lips, and we have never heard of any moral trouble arising from their use. Though they do not cost much, yet, 1. they help one's good nature. Soft words soften our own soul; angry words are fuel to the flame of wrath, and make it blaze more fiercely. 2. Kind words make other people good natured; cold words freeze people, hot words scorch them, bitter words make them bitter, and wrathful words make them wrathful. There is such an overflow of all other kinds of words in our day, that it seems desirable to give kind words a place among them. There are vain words, silly words, empty words, and profane words. Kind words also produce their own image on men's souls. And a beautiful image it is. They smooth, quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used. Remember kind words.

Gems.

— People often want most that which is least adapted to their wants.

— It is always a sign of poverty of mind when men are ever aiming to appear great; for they who are really great never seem to know it.

— Some people live without purpose, and pass through the world like straws on a river—mere passengers.

— Remember that every person, however low, has rights and feelings. In all contentions, let peace be rather your object than triumph; value triumph only as a means of peace.

— If we seek our happiness in anything beside the peace of God and a good conscience, we shall as certainly be unhappy, as that anything in the world is uncertain.

— Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words.

— Honors and commendations are valuable in proportion as they are bestowed on us by One higher than man.

— The lovers of "some new thing" seldom have much taste for an old truth.

— The sunbeam is composed of millions of minute rays; so home-light must be constituted of little tendernesses, kindly looks, sweet laughter, loving words.

— To tell our secrets is folly; to divulge those of others is treachery.

— Some people have their thinking, like their washing, done out.

— A man who distrusts himself never truly confides in any one.

— Thefts never enrich; alms never impoverish; prayer hinders no work.

AN old minister who, when advanced in life, showed great vigor, being asked the reason of this, replied: "I can easily account for it; I have had three great excellencies during my lifetime; I have always been on good terms with my conscience; I have always been on good terms with my wife; and I have always been on good terms with my congregation and my stomach."

OLD AGE.

It is seldom, says the *Friend's Intelligencer*, we see as beautiful a tribute to the worth of "old age" as is contained in the following, which recently appeared in one of our city periodicals, and is now offered for republication in our columns:

Not long since a good-looking man in middle life came to our door asking for "the minister." When informed that he was out of town he seemed disappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother, and as this place used to be her home, and my father lies here, we have come to lay her beside him."

Our hearts rose in sympathy, and we said, "you have met with a great loss."

"Well, yes," replied the strong man with hesitancy; a mother is a great loss in general; but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself and a burden to everybody. There were seven of us, sons and daughters, and as we could not find any body who was willing to board her, we agreed to keep her among us a year about. But I've had more than my share of her, for she was too feeble to be moved when my time was out, and that was three months before her death. But then she was a good mother in her day, and toiled very hard to bring us all up."

Without looking at the face of the heartless man, we directed him to the house of a neighboring pastor, and returned to our nursery. We gazed on the merry little faces which smiled or grew sad in imitation of ours—those little ones to whose ear no word in our language is half so sweet as "mother"—and we wondered if that day could ever come when they could say of us, "She has outlived her usefulness; she is no comfort to herself, and a burden to every body," and we hoped that before such a day would dawn we might be taken to our rest. God forbid that we should outlive the love of our children! Rather let us die while their hearts are a part of our own, that our grave may be watered with their tears, and our love linked with hopes of heaven.

When the bell tolled for the mother's burial we went to the sanctuary to pay our token of respect for the aged stranger, for we felt that we could give her memory a tear, even though her own children had none to shed.

"She was a good woman in her day, and toiled hard to bring us all up; she was no comfort to herself, and a burden to every body else."

These cruel, heartless words rang in our ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five. How clearly, and almost merrily, each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten, rang out the tale of her sports upon the greensward in the meadow and by the brook. Eleven—twelve—thirteen—fourteen—fifteen, spoke more gravely of school days, and little household joys and cares. Sixteen—seventeen—eighteen, sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen brought us the happy bride. Twenty spoke of the young mother, whose heart was full of bursting with the new-sprung love which God had awakened in her bosom. And then stroke after stroke told of her early womanhood—of the love, and cares, and hopes, and fears, and toils through which she passed during these long years, till fifty rang out harsh and loud. From then to sixty each stroke told of the warm-hearted mother and grandmother, living over again her own joys and sorrows in those of her children and children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize; but hark! the bell tolls on! Seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no one place seems like home. She murmurs in a plaintive tone, and after all her toil and weariness it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited from house to house. Eighty—eighty-one—two—three—four—ah! now she is a second child—now "she has outlived her usefulness, she has ceased to be a comfort to herself or anybody;" that is, she has ceased to be profitable to her earth craving and world grasping children.

Now sounds out, reverberating through our lonely forest, and echoing back from the "hill of the dead," eighty-nine! There she now lies in the coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance, we fancied also an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's word's, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair was silvery white. He read several passages of Scripture expressive of God's compassion to feeble men, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promise when heart and flesh should fail them. Then he said, "The eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk and gazing intently on the coffined form before him, he then said reverently, "From a little child I honored the aged, but never till gray hairs covered my own head did I know truly how much love and sympathy this class has a right to demand of their fellow creatures. Now I feel it. Our mother," he added most tenderly, "who now lies in death before us, was a stranger to me, as are all her descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy bride; that she has passed most of her life toiling, as only mothers ever have strength to toil, until she had reared a large family of sons and daughters; that she left her home here, clad in the weeds of widowhood, to dwell among her children, and that, till health and vigor left her, she lived for you, her descendants.

You, who together have her love, and care, know how well you have requited her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your words and your example before your own children, for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the 'evening of life,' that you may never say in the presence of your families nor of heaven, 'Our mother has outlived her usefulness; she was a burden to us.' Never, never, never; a mother cannot live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosom, and call forth by her helplessness all the noble, generous feelings of their nature."—*Christian Era.*

USE OF GOOD MEN IN BAD TIMES.—It is very necessary that good men should live in very bad times, not only to reprieve a wicked world, that God may not utterly destroy it, as he did in the days of Noah, when all flesh had corrupted its ways; also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done under the sun; at least to struggle and contend with a corrupt age, which will put some stop to the growing evils, and scatter such seeds of virtue as will spring up in time. It is an argument of God's care of the world, that antidotes grow in the neighborhood of poisons; that the most degenerate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the miseries of mankind.—*Sherlock.*

WHAT IS NEEDED.—Every thing in the last few years has shown us that a deeper tone of divine truth, in all who profess to hold that truth, is needed to meet the growing corruption of religion, and the infidelity and lawlessness which cast off all religion. God's own light, as given us in his own Word, must be more and more our guide through the darkness and conflicts of these days. We are assured also, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We may expect, therefore, fresh truth to shine out from the sacred volume. The word of prophecy in general, and especially the hope of the Lord's coming, is as a "light shining in a dark place."—*Bickersteth.*

OVERCHARGED.

MRS. SOPHIA CLEMONS.

Let not your hearts be overcharged,
The Lord and Master said,
With surfeiting and drunkenness,—
The judgment's just ahead.

We rise up early—labor much—
Are pressed with anxious care;
And this our greatest worriment,
"What shall I have to wear?"

The lillies toil not, nor do spin,
Yet grandly are arrayed;
The God who clothes them says to us,
"Trust me—be not afraid."

And yet we worry ne'er so much
As for to-morrow's store;
"What should we have to eat and drink,
Were sickness at our door."

Ah, human heart! when will you learn
To trust the Master's care?
He, who so great, yet stoops so low
To know where sparrows are.

And every hair upon our head
He holds the number fast;
Are not our lives of more account?
Then trust him to the last.

HOME AND HEALTH.

EXPERIENCE OF A PSYCHO-HYGIENIST.

F. P. DINGLEY.

Dec. 25th, 1871, I pledged myself to abstain from swine's flesh, doughnuts, cheese, mince pie, and all unclean and unwholesome food, as a diet. Since then, I have discontinued the use of all flesh meats, eggs, grease, all food prepared from fine white flour, and all condiments, but sometimes a little milk. Now, I live principally upon grains and fruits, and eat only two meals a day. I only eat vegetables occasionally, and never eat them at the same meal with fruits. Out of the many substances from which food is prepared, I value none so highly as wheat and the subacid apple. My food is all prepared so that when it is ready for the table it contains no more nor less elements of nutrition than are natural. I avoid eating apples, peaches, berries, or any fruit, or anything else between my regular meals. I drink nothing while eating, or for at least three hours after, and then I drink nothing but good soft water. I keep my skin clean and the pores open by taking whole baths in water, a little warm. I do this about two or three hours before my second meal, which I eat at half past one, P. M.

Persons should bathe and sleep only when their stomach is free from food. A nap soon after eating might do harm, while one an hour or two before might be very beneficial. I avoid feather beds, and sleep generally with my window open at both bottom and top. I wish to have pure out door air day and night, at all seasons of the year. Light, both of the sun and of God's Word, I think is of great importance to our present and future well being. The former helps to purify the blood and drive away disease; the latter to purify persons both physically and morally, and to fit them for the everlasting kingdom of our Lord and Savior Jesus Christ. If we would shine as lights in the world, we should not reject any light which God has seen fit to reveal to the children of men. Let us have the Word of Christ dwelling in us richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord. And whatsoever we do, in word or deed, let us do all in the name of the Lord Jesus, giving thanks to God the Father by him.

I commenced living in the above manner because I believed it was the Lord's will that I should. When I first made the change, I began to fall away in flesh, and it was sometime before I felt benefitted by it; but after the habit of eating meat, and three meals a day, and using condiments was broken up, I began to improve, and have been improving ever since. I always used to have a very disagreeable feeling in my head, and my mind seemed all the time to be in a cloudy, confused condition; but since I adopted this mode of living, these feelings have been gradually dying away. Although I have not yet arrived at perfect health, still I am on the road that leads to health and happiness, and which ends in life eternal.

I thank the Lord for such physicians as Jackson, Trall, and others, who can tell their patients how they may be cured without having to take poisonous medicines. And not only this, but I thank the Lord for physicians who thoroughly understand nature's laws, that after having cured their patients, can tell them how to live so as to preserve their health. This system of living not only gives me better health in body, but it helps me to fight the good fight of faith, and to lay hold on eternal life. It makes christians more joyful in the Lord. All who have adopted this system of living, can testify that these statements are correct.

A person that is pure in heart and has good health, cannot help being joyful in the Lord. You may cast such persons into the inner prison, and make their feet fast in the stocks, and they will shout and sing praises to God. A person in ill health is a poor instrument for the Lord to work with; while one in good health can every way answer the divine purpose. I do not mean to say that a person cannot live a christian life when in poor health; but I mean that they cannot so fully answer the divine plan. Paul commands to "Rejoice in the Lord always." Now in order for us to do this, we must possess every grace that composes a christian character. So in order for us to live righteously in every respect, I believe we have got to eat and drink, and do all that we do to the glory of God; or in other words, we have got to live healthfully. No unclean person hath any inheritance in the kingdom of Christ. Then I understand that if we have an inheritance in that kingdom, we must cleanse ourselves from all filthiness of the flesh and spirit, and be clean here. We, as pilgrims and strangers here in this world, ought to live just as near as possible like those in the country unto which we are journeying. Here is the only place that I know of where I can prepare to dwell in that country. The blood of Jesus Christ will wash away all our sins, and make us pure within; and that is what makes us ready to enter into that heavenly world. The grace of God, if heeded, will teach us how we may be kept in readiness till we reach the shining shore. We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

South Casco, Me.

RELATION OF THE CUISINE TO BRAIN-WORK.—Turgot could not work well till after he got dined copiously, but many men cannot think after a substantial meal; and here, in spite of the example set by Scott and Goethe, let me observe that nothing interferes so much with brain-work as overeating. The intellectual workman requires nourishment of the best possible quality, but the quantity ought always to be well within the capacity of his digestive powers. The truth appears to be, that whilst the intellectual life makes very large demands upon nutrition—for cerebral activity cannot go forward without constant supplies of force, which must come ultimately from what we have eaten—this kind of life, being sedentery, is unfavorable to the work of digestion. Brain-workers cannot eat like sportsmen and farmers, without losing many hours in torpor, and yet they need nutrition as much as if they led active lives. The only way out of this difficulty is to take care that the food is good enough for a moderate quantity of it to maintain the physical and mental powers. The importance of scientific cookery can hardly be exaggerated. Intellectual labor, in its origin, is as dependent upon the art of cookery as the dissemination of its results is dependent upon paper-making and printing. This is one of those matters which people cannot be brought to consider seriously; but cookery in its perfection—the great science of preparing food in the way best suited to our use—is really the most important of all sciences, and the mother of the arts. The wonderful theory that the most ignorant cookery is the most favorable to health is only fit for the dark ages. It is grossly and stupidly untrue. A scientific cook will keep you in regular health, when an ignorant one will offer you the daily alternative of starving or indigestion.—*Hammerton.*

AN *Excellent Remedy for Constipation, also a good substitute for Tea and Coffee.*—Two teaspoons or less of molasses, and a little cream or milk, in a cup of *hot* water. The molasses and cream mixed according to the taste, makes a palatable and satisfying drink. It should be taken as hot as the stomach will comfortably bear. It warms the stomach when in a cold, languid state, and acts as a laxative. Molasses is preferable to sugar in its effect upon the system when taken in this way. The system needs variety in food and drink.

Another excellent drink, and more healthful than tea or coffee, can be made as follows: In a cup of *hot* water mix enough currant jelly, or any healthful *acid* to render it a palatable drink.

COSMETICS.—"Are the various cosmetics sold by druggists injurious to the skin? What ones can you recommend as the best?"

All the various cosmetics in the shape of washes, powders, and paints are more or less injurious. They contain carbonate of lead and other poisons, and if freely used, result in injury of the skin, partial paralysis, lead colic, etc. The best of all cosmetics and those which I can conscientiously recommend are not to be had at any druggist's shop. They are pure air and water, sunlight, good food, exercise, a healthy stomach, and a clean skin.—*Herald of Health.*

SUDDEN DISUSE OF SPIRITS.—Many think that the disuse of spirits should be gradual, but my observations authorize me to say, that persons who have been addicted to them should abstain suddenly and entirely. Taste not, handle not, touch not, should be inscribed on every vessel that contains spirits in the house of a man who wishes to be cured of intemperance.—*Dr. Rush.*

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"THE YOUNG PILGRIM,"
Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 966. BOSTON, WEDNESDAY, MAY 6, 1874. VOL. XXXIX.---NO. 5.

The World's Crisis, AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, by the

ADVENT CHRISTIAN PUBLICATION SOCIETY,

At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS,

TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WATCH AND PRAY.

Watch! for thou knowest not
What time thy Lord shall come,
When he shall bid thee leave thy toil,
And rest with him at home.

Watch! for thou knowest not
How strong thy foes may be;
They did not spare thy Master once—
They will not pity thee!

Watch! lest thou slumbering lie,
Until the heavenly gate,
Fast closed against thy bitter cry,
Shall leave thee desolate.

Pray! for thine utmost strength
Shall fail thee in the strife;
On Jesus rest, and he at length
Shall crown with love thy life.

Pray! when the morning glows,
When noon is fair and bright,
When eve her purple splendor throws,
To greet the darkling night.

Oh! spirit bound for heaven,
Along the narrow way,
That prophets and apostles trod,
Christ bids thee watch and pray.

—*Selected by E. L. Bitler.*

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?---No. 4.

J. S. WHITE.

We have been told that the Translation of the Four Gospels, by Nathaniel Smith Folsom, renders John 1: 1–5:—"In [the] beginning was the Word. This was in [the] beginning with God. All things through *it* arose into being, and without *it* arose not even one thing which has arisen. In *it* was life," etc. It will be seen that Mr. Folsom puts *it* in the place of *him* in the third and fourth verses. By thus doing, he would have us believe that the Word was not God, but only God's utterance, or speech, which he calls *it*, that became flesh. But in his note on this passage he says: "For the purpose, however, of defending the *personification* of the 'Word,' it makes no difference at all whether the 'Word,' or 'God,' be made the predicate; whether emphatic stress be on 'God,' or 'was,' or the 'Word.' If one reads, 'and the Word was God,' then it is to be said that by the Word thus personified, the Evangelist meant God, and no other person, or hypostasis, or distinction. It was God himself." Thus by Mr. Folsom's own showing, if John meant God himself, it makes no difference about the gender. He may be called an *it*, and so it may read, 'by *it* all things were made, and without *it* [that is, God] was not anything made that was made." We see the absurdities men fall into when they try to reason away what is plainly on the face of the text.

In his notes, Mr. Folsom says:—"The Word, what is it? The first impression on most readers of the common version, and also of the Greek original, is, that the writer seems to mean a person." Mr. F. admits that the first impression on reading this passage, whether in our version or in the Greek, is, that by the "Word," John means a person. This is true; and no one can have any other impression. But if they think that it cannot be reconciled with other portions of Scripture, as Mr. F. does; or if they are unwilling "the Word" should mean a person, they will undertake to reason away this first impression, even though they contradict themselves, and deny other portions of Scripture in doing so.

I know of no statement in the Bible that conflicts with the first impression every one has on reading John 1: 1–5. On the other hand, this impression is supported by the most plain and positive testimony. Before noticing this, I will give one or two extracts from other writers who take a different view from Mr. Folsom's reasoning, by which he tries to do away his "first impression."

"'The same was in the beginning with God.' This, though it was before expressed in that clause, 'the Word was with God,' is by no means a vain tautology, but a strong and emphatical repetition. He is said to be himself God, and is again said to be God, to show his real Godhead, and yet his distinct personality from the Father."—*Dr. Tropp.*

"Although St. John only, of the writers of the New Testament, mentions this title of our Lord, yet it was not new; since by the Chaldee paraphrase, written before our Savior's birth, it abundantly affirms that in many places of the Old Testament, which mention the name of God, the Jews did thereby understand a Divine person, and that person by whom the promised Redeemer was to be brought. So that St. John, declaring the eternal pre-existence of the Son of God—'In the beginning was the Word'—did not declare a point to which the Jews had been wholly strangers before the revelation of the gospel."—*Dr. Claggett.*

"The Messiah was called 'The Word of God' by the Jews. The Chaldee Paraphrasts, the most ancient Jewish writers extant, generally make use of the word *Memra*, which signifies 'the Word,' in those places where Moses puts the Jehovah. And it is generally thought that, under the term, the Paraphrasts would intimate the Son of God, the second person of the trinity. Now their testimony is so much the more considerable as having lived before Christ, or at the time of Christ, they are irrefragible witnesses of the sentiments of their nation concerning this article, since their Targum, or explication, has always been, and still is, in universal esteem among the Jews. And as they ascribe to *Memra* all the attributes of the Deity, it is concluded from thence that they believed the divinity of the Word. They say that it was MEMRA, or the Word, which created the world; which appeared to Moses on Mount Sinai; which gave him the law; which spake to him face to face; which brought Israel out of Egypt; which marched before the the people; which wrought all those miracles which are recorded in the book of Exodus. It was the same Word that appeared to Abraham in the plain of Mamre; that was seen of Jacob at Bethel, to whom Jacob made his vow, and acknowledged as God (Gen. 28: 20),—'If God will will be with me in this way that I go, . . . then shall the Lord be my God.'"—*Alexander Cruden.*

I have said that the impression every one receives on reading John is, that he by the "Word" meant a person, and that this impression is supported by the most plain and positive testimony. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 5–8. The apostle says that Christ, "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Christ was in the form of God before he took upon him the form of a servant, and was made in the likeness of men. Or was it God's speech, or utterance, that was in the form of God in the sense of an *it*, and *it* humbled *itself*, and took on *itself* the form of a servant? If Christ was found in fashion as man, before he became obedient unto death, then was he in the form of God before he took on him the form of a servant. If not, then words fail to express ideas.

"Who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1: 15–17. John says,—"All things were made by him, and without him was not anything made that was made." Paul affirms the same, while he enlarges upon John's statement, by naming the things more particularly that were made by Christ the Son of God. John says, "In the beginning was the Word." Paul says, "He is *before* all things," and is "the first-born of every creature." John says, "All things were made by him, and without him was not anything made that was made." Paul says, "By him were all things created, that are in heaven, and that are in earth. . . . All things were created by him and for him; and he is before all things, and by him all things consist." Thus do John and Paul affirm the same things of Christ.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1: 1–3. "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1: 9–10. Paul here affirms that God did, by his Son, make the worlds. The Father affirms that his Son in the beginning laid the foundations of the earth, and that the heavens are the work of his hands. To say in the face of this testimony that Christ as God's Son was not with God in the beginning, that all things were not made by him, that he did not make the world, that he had no existence before he came in the flesh, that he was a nonentity before he took on him the seed of Abraham, or that he was only an *it* in the neuter gender;—to say this, is virtually to say that there is no confidence to be placed in the record God has given of his Son.

If such testimonies of Christ's pre-existence as the Son of God are not to be received as they are given, we know not that anything they have said of Christ is to be received. No doctrine in the Bible is more plainly and directly stated than this, neither can it be. If the words employed to express the existence of God's Son before he was in the flesh, and that he made the world, do not express these facts, then no words can express them.

Is it true, that in regard to the time God's Son came into being, he has no pre-eminence over man? that man preceded Christ more than four thousand years? He who is "the first-born of every creature," who is "the beginning of the creation of God," and who "created all things in heaven and in earth," had no existence for a long time after all things were created? "Tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." It is opening the flood-gate to all skepticism and infidelity. The skeptic will say, If the doctrine before us is not taught in the Bible, there is no truth in the book. The skeptic knows that this doctrine is taught in the Bible, if words can be used so as to express it. He, not willing to believe it any more than the Jews were willing to believe what is said about it, rejects the whole book as not being the Word of God. Just like the Jews, who would not believe that Christ was before Abraham, that he came down from heaven, and that his Father sent him; so they rejected all that he said of himself. As with the skeptic, so with the Jews,—their conclusion was consistent with their premises. Take the divinity and pre-existence of Christ out of the Bible, and you have taken God out of the Bible. The *learned* skeptic sees this and acts accordingly.

REBUKING THE NATIONS.

Divine legislation is indispensable to the welfare of men, and that legislation to be effectual, must be enforced by divine power. The Law of Sinai and the Gospel of Calvary, both divine, have been long in this world; but "the prince of this world," who hates both, is still at large, and, without difficulty, gets his multitudinous subjects to trample on the one and reject the other. For proof look around you! Take all the states, and kingdoms, and empires, all the islands and continents of the broad earth, and say whether the evidence is not overwhelming that some desperately evil and malignant power is constantly at work through the agency of men. Satan, the adversary, the devil, the prince of the power of the air, the god of this world, is untiringly active as a liar, a spoiler, a murderer, a destroyer. It is vain to talk of improving and blessing humanity, and bringing in the reign of universal brotherhood by education, and science, and commercial interests, while this awfully evil being is lord of the kingdoms. He said to Christ that the kingdoms are in his power, and he was not contradicted! Our Lord speaks of him as the prince of this world. This gigantic foe of God and man is not to be cast down from his dark supremacy by any wisdom of statesmen, or work of ecclesiastics. He is too wise and too strong for them. A stronger than he must do that, and the honor is reserved for him whom saints delight to honor, the Anointed of Jehovah, the Man of God's right hand, whom he hath made strong for himself.

Into the mystery of Satanic royalty we will not enter at present. Briefly stated, our conviction is that the potentate of whom we speak was the puissant head, the delegated sovereign of a race of beings that inhabited the world for many ages before the chaotic era of the second verse of Genesis; that that chaos was the physical memorial of his and their dsloyalty, the awful epitaph upon the grave of a world of intelligent beings who kept not their first estate; and that the malignity with which he deceives the human race has its roots in the accursed passions of hatred, revenge, and jealousy. A splendid being at first as he came from the hands of his holy Creator, the magnificence of his position dazzled him, and, as there is nothing perfect except infinite perfection, pride turned that glorious angelic intellect into the mind of a devil! 1 Tim. 3: 6. Now the perverted nature, with its powers undiminished, directs all its force against the will of God; and, as the fallen prince knows that his years are numbered, and that he must die the death when the term of respite ends, his wrath increases, and his efforts to ruin mankind are multiplied. This is the secret of the appaling evils of the last days. "Woe to inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

On this passage the Rev. James Kelly, M. A., has the following striking remarks in (his "Apocalypse Interpreted in the Light of 'The Day of the Lord'"):—"Thus, the event which gives joy to the inhabitants of heaven is pregnant with alarm to mankind below,—and it would appear, from the expressions used, that the whole compass of the globe, both its inland and maritime regions, will be exposed to the distressing consequences. Here the cause of alarm to mankind is expressly assigned—even Satan's ejection to the earth, whereto, being deprived of his vantage ground in the heavens, his pernicious agency is henceforth to be limited. And because of his consciousness of the short career that remains to him he will labor to fill up the time with proportionate malice." . . . .

Let us now return to our opening proposition—Divine authority, enforced by divine power, indispensable to human welfare. Sentimental philosophy sets forth the virtues of "moral suasion" as sufficient to conquer all the evils which stand between man and the golden age, which every lover of his race must desire. The "good time coming" is actually to come to all lands through the charming eloquence of moral suasion; and, therefore, the "notion of the millenarian," that destructive wars and divine judgments will precede the millennium, must be politely bowed out of court as "absurd." This is the substance of what has been said to us frequently by christian ministers, as it is the substance of tracts and pamphlets innumerable, whose writers feel that the Lord's advent would spoil their entire system of theology, if indeed, it did not somewhat disturb their peace. But the grace of God, which is the best moral suasion we know of, will not always be rejected with impunity. The same book which has the tenderly persuasive words, "To-day, if ye will hear his voice, harden not your hearts," and "Come unto me, all ye that labor and are heavy laden, and I will give you rest," has also the expression, "The day of vengeance is in my heart." Undoubtedly, to some persons, it is an extraordinary association of ideas which is suggested by the words, "The wrath of the Lamb;" nevertheless, they are in the Bible, and that they have a meaning of awful import may be taken for granted as certain.

One of the prophecies of Isaiah reads thus: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more." Here war, with its manifold concomitant woes, is rebuked by the great Judge; his decision ends that scourge of nations; his law on the subject goes forth, and it is obeyed. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46: 9. How shall that be? The answer of the inspired poet is, "The Lord of hosts is with us." This accounts for it. He says to the raging heathen and the troubled nations, "Be still—desist—and know that I am God;" and he will be obeyed, for he says, "I will be exalted among the heathen; I will be exalted in the earth." He is now King by right; he will then be King in fact, and will have his law enforced instantly. Some time ago, a gentleman quoted, for our benefit, as a proof that the church is destined to convert the world to Christ, the following words:—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"Pray proceed," said we. What is the result?"

"Their conversion to christianity, of course."

"Well, no; the next sentence is, 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' And such will be the terrible experience of the Lord's enemies when he riseth up to the long-delayed battle."

"You astonish me!" said our friend, after a long pause.

"*I!* What have I to do with it? They are the words of inspiration regarding the King that Jehovah will set upon his holy hill of Zion;—has set in 'decree,' will set in fact; and, as a christian man, you will surely agree with me in thinking that we are bound to believe them."

"Well, but, sir, our minister ——"

"Hush! not a syllable, if you please. Your minister is an excellent man, whom I love, both for the sake of his work and his character; but I am profoundly impressed with the conviction that it is high time for us all to take the Bible, and see for ourselves what God has really said to us."

Christians, living, as they do, under the dispensation of grace, are too apt to forget that a time comes when the sword of justice will be drawn from its sheath to execute the long-delayed judgments of heaven. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. 66: 15, 16.—*Rainbow.*

THE SIMPLICITY OF CHRIST.

The simplicity of Christ was one of the most prominent and remarkable traits in his character. At all times, in all his teachings and conversation, he was the same Jesus of Nazereth; and amid all his stupendous miracles we find him still the same mild, unassuming being, or as he truly said, the "meek and lowly one." There is nothing in the whole history we have of him that borders in the slightest degree upon parade or show of any kind. All is meekness and humility, from first to last, notwithstanding the mighty works he had done, and the fame of him on account thereof that had gone out into the land. In relation to these he never manifested anything like pride or arrogance. His unvarying answer was, "Of myself I can do nothing, but the Father that sent me, he worketh in me."

How muchsoever his enemies might speak against him as a public teacher; how muchsoever they might from prejudice and bigotry vilify and abuse him, yet they could never accuse him of ambitious views, never of deception, hypocrisy or pride. His amiable deportment, the disinterestedness of his labors, the simplicity of all his doctrines and teachings, could not fail to secure the approbation of those around him, and if not the love, yet certainly the respect of his enemies.

The same open sincerity and unadorned simplicity that characterized him in public life, marked his conduct also in private. Among his nearest and most familiar friends he was the same as when mingled with the multitude, or confronting his foes. To the very last hour of his life, he maintained this frankness and native simplicity; and it is especially seen in the institution of the memorial supper, where all parade and show is put aside, and everything is marked with the most perfect truth and sincerity.

Reader, let us strive to imitate our Master in this respect, and avoiding all pride and haughtiness, walk humbly before God and with our fellows. Let us study to attain to the same simplicity of speech and conduct, and in all things to drink of his spirit, and follow in his steps.—*Selected by* I. I LESLIE.

A PRAYER.

When the world no solace gives,
When in deep distress I groan,
When my lover and my friend
Leave me with my grief alone;
When a weary land I tread,
Fainting for the rocks and springs,
Overshadow me, O Lord,
With the comfort of thy wing.

When my heart and flesh shall fail,
When I yield this mortal breath,
When I gather up my feet
Icy with the chill of death;
Strengthen and sustain me, Lord,
With thine all-sufficient grace;
Overlean my dying bed
With the sweetness of thy face.

—*Selected by C. H. Hurd.*

BORN AGAIN.

HENRY PRATT.

"We live in *embryo* here. Death breaks the bands that usher us into the life of gods and men." So wrote Mr. Young in his "Night Thoughts," and so many people believe. The first sentence is true. "It does not yet appear what we shall be"; therefore we must be in embryo. It doth appear what we are by the first birth; but the undeveloped state—the "*shall be*" state—we see through a glass darkly. By believing, we gain the right or privilege to become the sons of God. Born again is another development of our being. It does not subject us to a hidden, breathless, unconscious state to be in embryo now, but the principle by which this other birth is effected is a new endowment to all our faculties; it is a regenerating principle that is urging men on to a better and higher state. We now bear the image of the earthly; we shall then bear the image of the heavenly.

To be *born* is to be made manifest—*brought forth*. To be *begotten* is to be generated. And though the acts by which they are accomplished are so entirely different, yet they are translated from the same word, the one depending on the other; the birth being the result of begetting. We are begotten by the will of man to the first embryotic state, and born of woman. "Man that is born of woman," etc. In the second place, we are begotten by the will of God. "Of his own will *begat* he us by the word of truth." James 1: 18. A parallel passage in John 1: 13 reads thus: "Which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whatever was accomplished by the word *born* here, as in James, was by "the *will of God*." We cannot alter the translation in James,—"Of his own will *begat* he us." Why not then render John 1: 13 in harmony with James,—"Which were *begotten*, ... not of the will of man, but *of God*"?

As it is an embryonic state in which we have the right or power to become the sons of God, it is evidently a begotten state only. Men are not born of the will of the flesh, nor of the will of man; but they are *begotten* by the will of man, and this other begetting is by the will of God. Paul says, "I have begotten you through the gospel." The gospel came not by the will of man, but of God; therefore is in harmony with James. Peter strikes the same key for his anthem—"Blessed be the God and Father of our Lord Jesus Christ, which hath *begotten* us again *to a lively hope*, . . . not of corruptible seed, but incorruptible, by the word of God." James says, "Of his own will *begat* he us by the word of truth." Paul says, "I have begotten you through the gospel." Peter says, "by the word of God."

All is accomplished by the *will of God* and by his word, and it is a *begetting*, not a birth. It is by an incorruptible seed, and will produce incorruptible beings when developed. John comes into beautiful harmony here. "Whosoever believeth that Jesus is the Christ, is born [*gennas*] of God; and every one that loveth him that begat [*gennas*] loveth him also that is begotten [*gennas*] of God." 1 John 5: 1. It will not make sense to render the word *gennas* born, in the last two places where it is used; why, then, render it born in the *first*, when speaking of the same thing? In the eighteenth verse we have the same thing over; and without aspiring to a translation of the Greek, I find the latest and most critical commentaries rendering it *begotten*, as it should be, to make harmony. Christ was born *first* of a woman, and in the second place he was born from the dead. This birth rendered him immortal, to die no more. And this was a birth of the spirit, and the only spirit birth of which we have any record. He is declared to be the first born from the dead; therefore there were no births from the dead before that.

No person was ever yet born of *man*, neither was there any person ever *born of God*. Persons have been *begotten* by men, and also have been *begotten again* by the will or word of God; but no one was ever born of either. The first birth is of *woman*, begotten of *man*, and ushers us into natural life; the second birth is of the spirit, from the dead, being begotten of God through believing in our Lord Jesus Christ, and it will bring us into eternal life, and into the kingdom of God. "For if the *Spirit* of him that raised up Jesus from the dead [gave him a birth from the dead] dwell in you, he that raised up Christ from the dead shall *also* [just as he raised up Christ] quicken your mortal bodies by his Spirit that dwelleth in you." Now as this Spirit's operation in bringing up Christ from the dead was a *birth* for him, and his *second* birth; so *also* it will be a birth for the church. It will be a birth of the spirit, consequently a spirit birth.

O brethren, let us retain the good, incorruptible seed, that we may be *born again*, and see the kingdom of God.

GENERATION AND REGENERATION.

G. W. STETSON.

THE EXAMPLE AND PATTERN.

In all things pertaining to life and godliness Christ is our example and the pattern. Nowhere does he set before us more than two births. Like the covenants, they are the old, and the new. Like his own comings, they are the first and the second,—the first in the flesh, to be a sin-bearer; the second in the Spirit, to be for salvation; and both personal and in person. First the flesh man, born of flesh, born of Mary; and Mary was flesh, and not spirit. But then, he was not generated by flesh, but by the Holy Spirit, and in death quickened by the Spirit, and then born of the Spirit from the dead. Thus we see that our Savior was the subject and illustration of the new, second, Spirit's birth;—was himself "born again," and yet not converted; proving that our birth is not at our conversion, and that our conversion is not the new birth. But the process for and by which we attain to a birth of the Spirit is analogous to that by which our living Head attained it.

1. We are regenerated by the word of truth,—the incorruptible seed (Jas. 1: 18; 1 Pet. 1: 23)—*anagegennemenoi*. The words that I speak unto you, they are spirit, and they are life." John 6: 63. "He that receiveth seed into good ground is he that heareth the word, and understandeth it, which also beareth fruit." Matt. 13: 23.

This first step, state, or condition, in the process of reproduction by ultimate spiritual birth is commonly denominated conviction for sin by the Word, and leads to repentance not to be repented of;—leads us to turn unto God; to return to the Shepherd and Bishop of our souls (lives). It is said to be of and in the heart, because "out of the heart are the issues of life" (Prov. 4: 23), and is the beginning of a new life,—the Christ, the divine, the spiritual life in us, or, to speak more definitely, it is the implantation of the incorruptible seed in us, in order to the development of the immortal life by and for us.

2. We are quickened by the renewing of the Holy Spirit. Eph. 2: 1; Titus 3: 5–7. This is commonly called conversion, and is now very generally supposed to be the new birth; but as yet there has been only a work,—and a mighty and wonderful work it is, too,—wrought on, in, and for us, by grace, all looking still ahead, "in hope," to an ultimate promised consummation, the attainment of sonship by an entire change of us when the sons of God will be manifested—brought forth—born of the Spirit—immortal, incorruptible, and imperishable. Then the believer will have what he has not now got—an inalienable possession of eternal life in fact; but now this life is in the Son (1 John 5: 11, 12); not in us, except in so far as we by faith have Christ, the hope of glory dwelling in us by the Holy Spirit imparted to us (Rom. 8: 15), as a pledge of our final attainment to sonship. Hence he is termed in this new relation to us the new, the inner, the hidden, the incorruptible man; and he is renewed in us day by day, by giving us "day by day our (*super-substantial*) daily bread," that true "manna," "of which if a man eat he shall live forever." But as Israel's children gathered manna daily, and ate daily, so must we day by day continue gathering and eating, in order to a daily renewal of the Christ life in us.

But not thus will it be with the sons of God born of the Spirit; for "when Christ, who is our life, shall appear, then shall we also appear with him in glory," as "the many brethren," among whom he was the first born, when God by his Spirit "brought again from the dead our Lord Jesus."

It was this renewal of title to life (forfeited by sin), through "the washing of regeneration and renewing of the Holy Spirit," that enabled Paul to say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." By the law he was counted as dead, because of sin; but in Christ he was reckoned as having life, because of righteousness (Gal. 2: 16–21); and that not his own, but "the righteousness which is of God by faith." Phil. 3: 8, 9. He consequently stood in a new and different relation (position) to God from that in which he was placed under the law. There he was under condemnation,—condemned to die; now he was justified,—legally acquitted,—not by works that he had done, but by God's grace, through the washing and renewing. Tit. 3: 5, 7. Therefore, being in Christ, under grace, and no longer under the law, he was "a new creature" (margin, "a new creation"). "Old things"—those under the law—"are passed away [Heb. 8: 13]; behold, all things are become new." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature"—(a new creation). Gal. 6: 15. "For we are his workmanship [God's], created in Christ Jesus unto good works." Eph. 2: 10. "Against such there is no law" (Gal. 5: 23); "for Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4.

Some make "the washing of regeneration" water baptism; but surely it is more than that, for Paul, in 1 Cor. 6: 11, says—"Ye are washed, ye are sanctified,"—"washed" in the name of the Lord Jesus, and "sanctified" by the Spirit of our God. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. "Unto him that loved us, and washed us from our sins in his own blood." Rev. 1: 5. So it would seem that the washing is a work preparatory to regeneration—to renewal; for God will not place his pure mind, his Holy Spirit in an impure, unwashed vessel. "Therefore, . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

Edinboro, Pa.

ALL MINE AND ALL THINE.

B. P. FRENCH.

We will suppose a family—father, mother, brothers and sisters. James, the oldest brother, for his many amiable and noble qualities, is the favorite of the home circle. They all claim him as their own. Annie says, James is *my* brother—*my own* brother. Mary says—James is *my* brother, all mine. So he *is*, just as much as though he had no other sister in the world. William says—James is *my* brother, and Charles claims that James is *his* brother. The mother says, James is my son,—all my own; and the father feels that he is *his* son; and they are all right.

Just so with Christ—the christians elder brother. He is all mine, just as much as though there were no other claimant in all the universe; and all thine, *wholly thine.* O blessed child of God! And *Christ is God's*,—his own Son. Then you are united with God in the possession of the dear, the mighty Savior. My brother, my sister, do you realize what a divine, glorious, living link unites you with God the Father? Can it ever be broken? No, the link will never break; if there is any break it must be in you. He is the channel through which life comes from God to you. "I am the vine, ye are the branches." "My Father is the husbandman." The Vine was of God's planting, and the root takes hold of Deity. The sap comes from the great eternal Fountain of all good, and from that Fountain it flows through the Vine to you. O blessed connection! Surely the branches ought to thrive and bear fruit to the glory of God. Weary, thirsty, and heavy laden, you may be travelling a dusty, tiresome road. You come to a spring of pure cold water gushing from the hillside. You cast down your burden and drink. How sweet and refreshing! From whence came that reviving draught? Away back in the hill is a reservoir of pure water; and through a channel a little rivulet finds its way to the surface to bless the weary traveler.

God is the great reservoir of grace, mercy, happiness and peace. Christ is the spring where we may throw down our burdens of sin, of care and heartache, and drink the water of salvation. He not only brings supplies from God to us, but he presents our supplications to the Father, endorsed by his own intercession in our behalf, and the Father, well pleased to bless those who have an interest in his Son, sends back, by that living way, sweet messages of peace—rich tokens of love, grace, and strength, to enable us to travel on to that better land—that glorious inheritance to which we have become joint heirs with the elder brother. Thank God for the divine connection. "Ask and receive that your joy may be full."

CHRIST'S EPISTLES.

As our Lord left no monument of himself in brass or marble, so he left no letters written by his own hand. He did not write his mind on tables of stone, or on sheets of parchment. Even Rome, with all her rage for relics, does not pretend to show a specimen of his hand writing. Yet he has not left himself without a witness. He has left letters behind him which truly reveal his mind: "Ye are epistles of Christ." Disciples, when he desires to let the world know what he is, he points to you. Nay, more and further, when he would have the Father to behold his glory, he refers him to the saved: "Father, I am glorified in them." It is not only that the world, in point of fact, judges of Christianity by what they see in christians, but they have authority so to do. The Lord himself consented that they should read him there.

So Jesus sends a letter to the world—sends many letters—sends a letter to every city, and every street, and every house. A merchant who is a disciple of Christ, goes to India or China. He sells manufactured goods; he buys silks and tea. But all the time he is a letter, a living epistle, sent by Christ to the heathen. A boy becomes an apprentice in a warehouse or factory; but before he was bound to a master on earth, he has been redeemed by a Master in heaven. He is now, therefore, a letter from the Lord to all his shopmates. In his truth, and love, and gentleness, and fairness, and generosity they should learn the mind of Christ. I confess that this thought is fitted to make us afraid How shall we fulfill such a function? The solution is, it is the Lord's own method. He has chosen earthen vessels in order that the glory may be to God.—*Selected.*

JOHN 6: 63.

J. FOSTER.

"The words that I speak unto you, they are spirit and they are life."

It seems when Jesus uttered these words that he would instantly banish the thought from every hearer and reader of his Word that human beings possess immortality. Dear ones, longing to see Jesus in his everlasting kingdom, cleave to God; he only hath immortality. O how ardently we do desire to see Jesus, and be made like him, and dwell forever with him on the earth made new by him. Parent Divine, hasten the time when the bride of the Lamb shall begin the song of the redeemed that shall have no end. You who are out of Christ, haste unto him, that you may be among his songsters. Amen.

Newburgh, Me.

IT makes the mind very free when we give up wishing, and only think of bearing what is laid upon us.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 6, 1874.

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THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, Saturday, Aug. 15th, and to continue over Sunday, the 23d. Particulars in due time.

Geo. T. Adams, *Secretary.*

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—Matt. 16: 3.

We have now passed briefly over the twenty-fourth chapter of Matthew to the twenty-ninth verse, which introduces the special signs to be witnessed in the last generation before the coming of Christ. We have noticed the "great tribulation" during the supremacy of the Papal power at Rome, and shown that its terrible persecuting work closed up near the end of the last century. In connection with that Jesus says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

It should be remembered that the disciples asked the Savior the following question: "What shall be the *sign* of thy coming and of the end of the world?" Matt. 24: 3. We have been briefly noticing what the Savior said to the disciples in response, and passed over a long chain of events, including the supremacy of the Papal power at Rome, during the dark ages, when millions of saints were slaughtered, causing the "great tribulation," to which he refers, and are now beyond its horrors, where the dominion of the "little horn" is taken away. We have reached a period in this world's history, when, if ever, we should expect the signs that were to precede the coming of our Savior. According to his teaching, in answer to the question of the disciples, before his return, the sun must "be darkened," and also the moon, and the stars must fall. We fully believe the Savior refers to the literal heavenly bodies. When he came the first time one star went and stood over where the young child lay, as a guide to the wise men from the East, who were seeking the infant Savior in his humble resting place, but as forerunners of his second coming in great glory, the sun, moon, and stars were to be employed as heralds of the approaching, sublime event.

We come now to the fulfillment of this prophecy, which we believe began to be accomplished in A. D. 1780. At this time the Papal persecution, that had been continued for many centuries against "the saints of the Most High," had ceased. The Savior said: "immediately after the tribulation of those days shall the sun be darkened." The following historic accounts give, as we believe, the fulfillment of this prophecy:

"The 19th of May, 1780, was a *remarkable dark day*. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the day of judgment was near at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*Pres. Dwight of Conn. Historical Collections.*

"In the month of May, 1780, there was a terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear."—*Tract No. 379 of Amer. Tract Society.—Life of Edward Lee, of Mass.*

"*Dark day of May 19th*, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till near morning was as unusually dark as the day."—*Gage's History of Rowley, Mass.*

It has sometimes been intimated that this great darkness might have been caused by fires in the forests. "I think no fire in our forests could have been sufficient to spread a dense cloud over the whole of New England, and even some parts of the middle States."

Five years after the event, D. Tenny remarked: "No satisfactory solution has yet appeared." About a week after the dark day, Elam Potter preached from Matt. 24: 29-30, and said: "Then, as in our text, the sun was darkened. Such a darkness as was probably never known since the crucifixion of our Lord. People left their work in the field, and in the house. Travelers stopped. Schools broke up at 11 o'clock. People lit up candles at noon day, and the fire shone as in the night. . . . For my part, I really consider the darkness as one of those prodigies foretold in the text, designed for our admonition and warning."

This dark day was not caused by an eclipse of the sun, because the moon was then at the full, and an eclipse of the sun can happen only at new moon.

History says the darkness at noon, on that remarkable day, was as great as it is an hour after sunset in a cloudy day. We find no record of any other dark day like this the Christian dispensation, but if there had been many during the progress of the "great tribulation" under the Papacy, none of them would have fulfilled the prophecy of the Savior; for that states that the darkening of the sun must be *after* the tribulation, not *before*, nor while it is being continued. The dark day came at the right time to meet the prophecy, and at the time was believed to be a fulfillment of that Scripture.

Soon after the dark day, a poetical description was published, entitled:

"A Warning Piece."

"A practical thought, or paraphrase, occasioned by that stupendous and unnatural darkness, or interposing cloud, which obscured the light of the sun on the 19th day of May, in the present year, 1780, which happened about the same time of the year, and on the self-same day of the week, as did the supernatural eclipse of the sun at the crucifixion of the Messiah."

This poetical account of the dark day was surrounded by a heavy black border, a quarter of an inch wide, indicating that an alarming event had happened. We will give a few of the thirty stanzas:

"Ye sons of light, who saw the night
  Triumphing at high noon,
The nineteenth day of the month of May,
  Mark well the dismal gloom.

No orb above in course could move
  Thus to eclipse the sun;
Then understand, it was the hand
  Of the Eternal One

Who drew the pale and sable veil,
  Which interposed the light,
And overhead a curtain spread,
  Converting day to night;

For every town all burning down,
  And forest in our land,
Would not create a gloom so great—
  'Twas God's immediate hand.

* * * * * * *

Doubtless this sign bespeaks the time
  When Jesus is at hand,
Who from his cloud will sound aloud
  The fourth trump through our land."

It may be inquired if the darkness extended over the whole earth? We have no evidence that it did. Had it been darkened in Asia, Africa, and the islands of the sea, it would have been of no avail, because they were in heathenish darkness, with no Bibles, worshiping idols; hence it would be no sign to them that Christ was soon coming. It is reasonable to believe the signs of his return would occur where his church was most devoted, and loved him best, which at that time was most certainly in New England, just where the first signs did appear. The fact that the wonderful darkness was confined to a given locality, where the purest church was found, is only additional evidence that the darkness was supernatural, and given as the sign in the sun to be seen first in the series of signs that should precede the coming of Christ. When the children of Israel were in Egypt, there were three remarkably dark days where the Egyptians dwelt; while at the same time it was light as usual in the land of Goshen, where the children of Israel were living; thus showing the special interposition of the power of the Lord to produce the strange result. So at the time of the dark day in 1780. We can see no other way to account for its appearance. It came at the right time, in the right place; was received as a sign of Christ's coming, and was followed, as we shall yet see, by the other signs in their proper order. The Savior did certainly give this as the first noted sign to be witnessed in the series to be seen a little while before his return to this earth. The prophetic Scriptures of Daniel and John most clearly indicate that we have arrived at the period in the history of the world, when the signs of Jesus' coming should be witnessed. All seems harmonious with the position that we are near the glorious event.

M. G.

A PURE HEART.

The word heart, in the Scriptures, does not usually represent the physical organ called by that name, but is applied in the moral or religious department. It is the "spring of all our actions and purposes; the seat of moral life and character; the moral affections and *character itself*." Webster. It is the moral element or nature with which man is endowed; in other words it is a constituent element of manhood. No being can be made amenable to or the subject of a law which does not recognize and is adapted to an element of that being's nature. If the law recognizes intelligence, it can apply only to beings of intelligence. If it is a law of liberty, it can can only apply to those in possession of liberty. An angelic code can only apply to angels, and a human code is only applicable to men; for it expresses their nature, being designed to govern it. No law produces nature or principles; it is designed to govern them. The law of a kingdom does not produce the subjects of the kingdom, but only their political status. So it is with moral law. It applies only to beings having a moral nature, and establishes a certain spiritual condition of that nature. A moral law cannot apply to beasts, for they have no moral nature, the action of which can be governed by law, so that it can be justified or condemned by its decisions. A law of intelligence can only apply to a class of beings having the degree of intelligence that code expresses. A child is not as amenable to law as a man of higher intelligence. Moral accountability commences with a certain degree of knowledge, and increases with the increase of understanding.

We understand the heart to be the combination of moral forces, producing love, adoration, joy, peace, gentleness, meekness, kindness, sympathy, &c.; but the opposite of these when in a different condition.

To be pure, is to be separate from all foreign matter or elements; to be unalloyed with any thing not permitted,—not authorized by rule or law; free from that which contaminates or is injurious. A compound article is called pure when its ingredients are in kind, quality and quantity, exactly according to rule or law. When God created man, he endowed him with certain moral principles or forces, which were designed to produce in him certain emotions, aspirations and acts, as an intelligent, social being. Therefore, every act of man in his manhood springs from and is characterized by those moral forces, or the heart, so that every act takes on a moral character exactly corresponding with the heart producing it.

All human acts, for which we are accountable, run through the heart, where they take on their moral shade of character—right or wrong, just as a web of cloth runs through a printing machine and takes on the color of the dye in the machine. If the dye is red, the cloth is colored red; if it is blue, it is colored blue. So it is with the heart; if it is pure, it produces acts morally pure; if defiled, it produces impure or sinful acts. Jesus expressed it thus,—"A good man out of the good treasure of his heart bringeth forth *good* things; and an evil man out of the evil treasure bringeth forth *evil* things." Matt. 12: 35. He made it still more plain that a corrupt heart could not produce a Scripturally good act, in his declaration to the wicked Jews,—"O generation of vipers, how can ye, *being* evil, speak good things? for out of the abundance of the heart the mouth speaketh." They could not speak a good thing, for their words and acts were all purposed and designed in a defiled heart, which of necessity defiled the spiritual character of the act.

Our works may externally appear to be Scripturally right, conforming to the letter of God's Word, but their real character is not in the act itself, but in the motive or purpose which caused it to be done. A man may deliberately purpose to murder his neighbor, but fail to do it, because he has no opportunity. By the moral law he is just as guilty of murder as if the purpose had been executed; for the crime of an act is committed in the heart. If a man should purpose to kindly help his neighbor out of difficulty, and the act should kill him, he would be innocent of guilt; for there was no crime in the motive which was formed in the heart.

The heart is Scripturally pure when it is made up of just such elements, producing just such forces, which result in such emotions and works as the law of God requires. The elements of a pure heart originate in God and must be received from him. They consist in perfect love, divine adoration, heavenly joy and peace, Christ-like gentleness and meekness, with gospel kindness, and all the elements of the divine nature. Sin defiles the heart, introducing a carnal satanic nature, in which hatred takes the place of love, war that of peace, pride and arrogance that of meekness, and sedition and envy that of kindness. It so changes it that the God-given principles are suppressed, their forces and action destroyed—killed—reckoned dead—a moral death—dead in trespasses and sin. In that state, God cannot be loved or adored, his commandments cannot be kept, for love, divine love, is the fulfilling of the law. Every act proceeding from such a heart, takes on a moral deflement, and cannot be reckoned as obedience to God, because the divine law is a standard of human works, judging them right or wrong according to their *moral* character.

Two men may do the same thing externally, while God's law would condemn one, and justify the other. They could each give to a poor family five dollars. A gave the five dollars because he understood that God had given him his wealth, and made him a steward to use it as he directed. He knew that he had instructed him to use those treasures in feeding the hungry, and clothing the naked, and he found in his heart an earnest desire, a force of will to do his duty in that matter, which made it a pleasure—a sweet gratification to give the alms. B wished to ingratiate himself into public favor, and he gave the money, thinking that he, by that act, might obtain the applause of men, or more of their patronage, which would more than repay him for the outlay. A gave because his heart loved God, and reverenced his Word, while B gave because his heart was supremely selfish. He did it to gratify a carnal, unsanctified nature. The moral character of the act of one was pure and holy, while the other was defiled and sinful. God designed that man should serve him in all his acts; that is, man's works are accepted of God when they are designed as acts of obedience to him. A man may have a natural inclination to do that which in itself is right, but if he does it from that natural propensity, without any purpose or design to obey and glorify God, it will not be acceptable to him. A man may by nature be benevolent, and give all his goods to feed the poor, yet if he does not see God in this, and the act is not designed by the love of God in his heart, it will not be approved as an act of obedience to the divine law. It was prompted by a good quality of *human* nature, but the *divine* was lacking.

O, that all might see that fallen man, without Christ, cannot keep the divine law; for it requires a purer and more holy motive than humanity, unassisted, can produce. Christ alone, as man, has succeeded in keeping heaven's law enacted for our race, which was designed to produce a certain spiritual quality in our obedience. When he takes possession of our hearts, filling them with the principles and power of his heavenly nature, we feel the same promptings of love and obedience to God, which made it his meat to do the will of his Father in heaven. Then we feel the power of an endless life communicated through the Holy Spirit, which moulds our purposes and aspirations in harmony with the divine will, and establishes in the heart a fixed design to please God in all that we do.

Our works in this state, *intellectually*, will be imperfect, for we are liable to errors of judgment, but *morally* they must be pure. Paul says, "To the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure." He evidently referred to the two classes having pure and defiled hearts. We therefore conclude that a pure heart cannot produce a morally impure act, neither can a defiled heart produce a morally pure act. A change of heart from impure to pure is only attainable in this state of our existence; none can be experienced at or after Christ's coming; and as a pure heart alone can obey God, and as none can enter the kingdom of God only the faithful and obedient, it is of infinite importance to us that we secure that purity of heart which Christ will produce in us if we submit it entirely to him.

God invites sinners to give their hearts to him, and he has promised to take away the stony, unimpressive, obdurate heart, and give one of flesh,—a yielding, impressive, controllable heart, which can be stamped with the divine image, and will readily yield to the demands of a holy law. The work of purifying the heart is of God by Christ, through his Word and Spirit, and is, therefore, never superficially, imperfectly done; but, like all God's work, is perfect. If we depend upon human efforts to accomplish this wonderful work of spiritual purification, it will prove fatal, for it is superhuman,—divine,—a grand miracle. It will require the same infinite skill and power that it does to raise the dead to immortality. The experience of the first is a pledge of the last. It is the link connecting divinity with humanity. It is the first ascension from the fall. The adoption into the family of God. It is rising to harmony with God, union with Christ, and fellowship with his people. It is a glorious work—a sublime experience.

J. C.

SAN FRANCISCO.

The church in San Francisco is doing finely. The Spirit of the Lord is present specially in these meetings. Bro. D., one of the deacons, writes under date of April 15th:—

"We have never had so good prayer-meetings during the history of the church as now, allowing me to be judge; and all of the members that I have talked with about it say so too. The Lord seems to own us as his children, and bless us. Praise his name for his goodness and mercy to us."

This church has had many severe attacks from the enemy, and is in a city where wickedness abounds, and formalism is supported by popular professors and ministers; but amidst all the mighty conflicts through which she has passed, by faith she is affectionately leaning upon the arm of her dear Savior, longingly waiting for the hour to arrive when her faith will be changed to sight at his glorious appearing. We have great reason to praise the Lord for what he has done in San Francisco, in raising up a church to welcome his return. A harmonious spirit prevails, and brotherly love abounds. We have much occasion for thanksgiving to the blessed Savior for directing our steps to this coast the fourth time. We have felt conscious of his guiding hand continually since we arrived in the "summer land."

M. G.

SABBATH DISCUSSION.

From a careful examination, it appears that the seventh-day Sabbath was enjoined only upon the Jews; and that they were required to keep it to commemorate their deliverance from Egyptian bondage. This was one means by which they were kept a separate people from all other nations. The Lord said they should "not be reckoned among the nations." Num. 23: 9. The ancient Persians, where the patriarchs lived, keep Sunday. They have not lost the original day, but have changed their worship from God to the Sun. Tertullian says: "If we spend Sunday joyfully, as well as they, it is for a very different reason from the worship of the sun." *Apol.* 5, *Gent.* 17. It seems fitting that the second Adam—Christ—should rest the same day of the week as the first Adam; that is, the first day of his existence in his new life. It is also specially proper to honor above all others the day that represents the new creation unto eternal life through a risen Savior. As says Ignatius: "Let every one that loves Christ, keep holy the Lord's day, the queen of days, the resurrection day, the highest of days." We cannot find the least intimation in all the teachings of Christ and the apostles that christians should keep the seventh-day Sabbath. Why are they all silent, if its keeping is so necessary for salvation as claimed by some?

We give below some historic evidence, relating to the observance of the Lord's day.

In A. D. 101, Ignatius, bishop of Antioch, who died only about half a dozen years after the death of the apostle John, speaks of the Lord's day familiarly and without explantion, as if everybody understood it. And he gives this title to the first day of the week exactly after the manner of the apostle himself." "Let us [christians] no more Sabbatize," he says (that is keep the seventh day, as the Jews did), "but let us keep the Lord's day."

He further says: "If we still continue to live according to the Jewish law, we do not confess ourselves not to have received grace. . . . Wherefore, if they who were brought up in these ancient laws come nevertheless to the newness of hope, no longer observing Sabbath, but keeping the Lord's day, in which also our life is sprung up by him, and through his death."—*Magnsians.* 3: 1-3.

Irenæus Bishop of Lyons (A. D. 167), a disciple of Polycarp, who had been the companion of the apostles, says: "On the Lord's day every one of us christians keep the Sabbath, meditating on the law, and rejoicing in the works of God."

Tertullian, who died A. D. 245, says: "The Lord's day is the holy day of the Christian church. We have nothing to do with the Sabbath (that is the Jewish seventh day Sabbath.) The Lord's day is the Christian's solemnity."

Barnabas, who, if not a companion of the apostles, lived in the apostolic age, says: "We [Christians,] keep the eighth day [that is the first day of the week] as a joyful holy day, on which day also Jesus rose from the dead."

Ambrose, bishop of Milan, who died A. D. 397, says: "The Lord's day is sacred, or consecrated, by the resurrection of Christ."

Augustine, who died A. D. 430, says: "The Lord's day was by the resurrection declared to Christians, and from that very time it began to be celebrated as the christian festival."

The persecutors of these christians were accustomed to put to them this question: "*Dominicum Servasti!*"—Hast thou kept the Lord's day? If they had, they were marked as christians. This was the badge of their christianity. And if they said they had, and would not recant, they were put to death.

Eusebius, said to be "one of the most learned and eloquent men of the Christian church," called the "Father of Ecclesiastical History," who died A. D. 339, in his commentary on the Psalms, says of Ps. 92:

"The Word [Christ] by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the true rest, viz., the saving Lord's day; the first [day] of the light, in which the Savior of the world, after all his labors among men, obtained the victory over death. . . . On this day, which is the first day of light, and of the true sun, we assemble after an interval of six days, and celebrate holy and scriptural Sabbaths—even all nations redeemed by him throughout the world—and do those things, according to the scriptural law, which were decreed for the priests to do on the Sabbath; for we make spiritual offerings and sacrifices, which are called sacrifices of praise and rejoicing."

Theodoret, another ecclesiastical historian, who died about A. D. 460, speaking of the Ebionites, a party of Judaizing Christians, says: "They keep the Sabbath according to the Jewish law, and sanctify the Lord's day in like manner as we do.—*Hæret Fab.* 2. *S.* 1.

"This," says Prof. Stewart, "gives a good historical view of the state of things in the church. The zealots for the law wished the Jewish Sabbath to be observed, as well as the Lord's day; for about the latter there appears never to have been any question among any class of christians, so far as I have been able to discover. The early christians, one and all of them, held the first day of the week to be sacred."—*Sabbath Manuel No.* 2, *pp.* 111, 126.

It appears certain that "the eighth day," "the day of the sun," "the first day of the week," and "the Lord's day," are *one* and the same day; the one observed by the primitive christians.

Justin Martyr says the christians of the second century met on "the day of the sun," and did so "because on this first day God made the world, and Jesus Christ our Savior rose from the dead."—*Dialogue with Trypho*, c. 41.

He also says: "Christ rose from the dead on the eighth day," which he says, "may be called the eighth, and remain the first."—*Apol.* 1, *ad finem.*

In the third century, Cyprian represents the eighth day as both "the first after the Sabbath, and the Lord's day."—*Epist.* 64. Thus Barnabas, Justin Martyr, and Cyprian testify that these days are one.

Justin Martyr further says: "On the day called Sunday, there is a meeting in one place of all who reside whether in the towns or in the country, and the memoirs of the apostles are read. . . . The more affluent contribute of their substance as each are inclined. . . . We also assemble in common on Sunday, because . . , on the same day Jesus Christ our Savior rose from the dead."—*Apol.* 1, *ad finem.*

"And on the day after that of Saturn [Saturday], which is the day of the sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration."—*Apostolical Fathers*, *v.* 1, *p.* 56.

Tertullian says the Christians solemnized the day of the sun, "the day after Saturday, in distinction from those who call this day their Sabbath." "We have nothing to do with the Sabbaths, new moons, and feasts in which God at one time took pleasure."—*De Idolatria*, c. 14. He says the seventh day was "a temporary Sabbath." *Adv. Jud. lib.* 4.

"The apostles introduced nothing at their own discretion, but faithfully assigned to the people the discipline which they had received from Christ." *De Prœscrpt. adv. Hæret. C. C.*

Epiphanius, when contending against the Ebionites, who kept both days, says: "The disciples of Christ knew very well from his conversation with them, and from his doctrine before his passion, that the Sabbath was discharged." *Contr. Ebion. Hær.*, 80, *p.* 32.

Augustine declares that "the Lord's day was established by Christ"; that "there is one Lord of the Sabbath and of the Lord's day"; that it is "called the Lord's day because the Lord made it," and that it "seems properly to belong to the Lord." *Epist.* 86. *Young's Dies Domin.*, p. 71.

Mosheim, the celebrated church historian, when speaking of the first century, says: "All christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the christian churches, as appears from the united testimony of the most credible writers." *Maclaine's Mosheim, Cant.* 1, *part* 2, c. 4, s. 4.

History seems to settle the point beyond all controversy that the primitive christians, in the first and second centuries, observed the first day, the Lord's day, as their rest day, instead of the seventh day.

M. G.

Request.—Bro. H. K. Allen desires the prayers of the brethren and sisters in Christ that the Lord will raise him to health.

J. C.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail.

Ag't.

MASSACHUSETTS CONFERENCE.

At our annual meeting at Worcester, the subject of tent meetings the coming season was fully discussed, and all felt that more must be done in this State to spread the message of Christ's speedy coming in those places where the way is not otherwise open for the preaching of this dispensational truth. There was quite a missionary spirit aroused, which we hope will increase mightily in carrying the same into effect.

Our old tent being worn out in the service, the Conference pledged and paid us $348 for a new tent, which we design to have in the field as soon as the weather will permit. We mean to have it ready for the grove meeting to be held in Belchertown, Mass., early in June, which will be our first quarterly session. As other matters came in and excluded our efforts in raising funds to carry on this enterprise, we are obliged to appeal to the brethren interested in the work of missions in this State. Will you give us your influence, prayers, and money, to assist in carrying forward this all-important work?

Dearly beloved, this will be a special season to reach the people; they must hear the last call, or we shall be in fault, and shall not have boldness at Christ's coming. Remember the cause is earnest, and not expect us to make brick without straw. There must be a strong effort made to save the perishing by converting them to the love of Christ's coming. There must be self-denial inwrought by the Holy Spirit, that means more than words. Then, dear brethren, send us the means so that when commenced there shall be no obstructions to responding to the calls of mercy. You will see that only one dollar and thirty cents are in the treasury. Pledges and money for carrying forward this work, also pledges and money for the tent may be sent directly to our Treasurer, C. Goodrich, Boston, 161 Hanover Street. He will credit the same. Come, brethren, give us a hearty response.

P. S.—The subscriptions for the tent we want paid by the first of June, as that is the time the new tent is to be done.

L. Boutell,
James Hemenway,
B. Woodside,
Benj. Young,
Tent Committee.

FIRST BORN NOT CHIEF BORN.

H. P. CARPENTER.

In an article written for the *Crisis* some time ago, entitled "Not a birth," I endeavored to show that a resurrection to mortal life was never in the Scriptures allowed to be a "*birth*," and that consequently no one need to be "begotten again" in order to have a resurrection to a mortal life. I reasoned that since Christ was the "*first* born from the dead," none were *born* from the dead *before* his resurrection. Only those, therefore, who experience the change which Christ experienced at his resurrection,—a change from mortality to immortality,—are said to be "*born* from the dead." To enjoy such a change, we must be begotten again. None of those resurrected to mortal life, previous to Christ's resurrection, were *born*, for he was the "*first* born."

In reasoning thus, I used the term "*first born*" in its numerical sense. Some think that the term "*first born*" should be used in the sense of *chief* born, and not in a numerical sense as I have used it. I give it the numerical sense, (1) Because this is the primary and ordinary sense of the Greek term here rendered "*first*." This term occurs in the New Testament, as an adjective, ninety-five times; and eighty-four times means "*first*," not *chief*. It is used sixty-one times adverbially, and sixty times at least means "first," not "chief"! Thus it appears that while it *may* mean "chief," its primary and ordinary sense is "first." (2) Because this term, when it is joined to and qualifies a *verb*, invariably means "first," not "chief." In the case before us it is thus used, and therefore means "first," as I have used it. (3) Because the Greek term, rendered "first born," means literally "first born" in a numerical sense in *every instance* where not applied to Christ. Why make an exception in his case? These facts confirm us in the correctness of our exposition previously given; that, while *all* them that are in the graves shall come forth, only those who, like Christ, are raised to die no more, are truly "born from the dead." To know such a birth, we "must be begotten again."

Corrections.—In article "Puzzled—Bewildered," published April 22nd, in the first paragraph, seventeenth line, for "quality" read *duality*; and second line of second paragraph, for "experiences," read *expediences*; and third paragraph, for "inentirety" read *in entirety*.

Brn. Sweet and Ongley's pamphlets will retail for *twenty* cents, instead of *two* cents, as advertised.

G. W. Stetson.

The aim of all intellectual training for the mass of the people should be to cultivate common sense.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$495.12
"A Friend"	28.00
H. Bailey	4 10
A Friend	1.00
P. W. Hough	.50
Sophia T. H. Hulbard	.46

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$57.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3.654.62
Sr. J. E. W. (on pledge)	5.00
Sr. E. A. Bennett (balance of pledge)	5 00
Sr. Dansville " " "	4.00

TO THE A. A. MISSION BOARD.

Dear Brethren:—I have not reported to you for some time, for the reason that I have not done much preaching during the extremely wet season. There has been so much mud and water that I have found it difficult to meet my appointments sometimes within ten miles of home. I have labored in mission work only about one fourth of my time since the first of December. I am now arranging a long series of appointments in remote points, from which I have the most urgent appeals to preach the truths in person that I have preached by tracts I have distributed by mail. I will note some instances. One old Baptist brother, to whom I sent your publications five years ago in Georgia, now turns up in Alabama. I learned that he was preaching on the coming of the Lord. I wrote him in February and sent him more tracts. He replies in a most kind spirit, inviting me to visit that section, seventy-five miles south by rail. He says he wants to hear me tell of the "good time coming." He believes we are living in an eventful age, that we are nearing the closing up of the gospel dispensation. "I preach that Jesus will come again just as he ascended; that he will descend with the same body, personal and not spiritual."

Another brother, whom I mentioned last summer as writing me for more tracts, has come out thus far in our views, as he writes me,—"I am resolved to follow the teachings of God's Word, regardless of the traditions of men. "I want more of your tracts." He insists that many want me to revisit them. I expect, the Lord willing, to visit them soon. At another place I visited last fall, they press me to come again. A preacher of the Christian Church, known as Campbellites, has fully come into our views, with several others who want me to organize them into a church. I hope to visit them soon and preach a series of six or eight discourses, and set them in order, if they seem right. I want several copies of Church Covenant and Constitution. Will you send them to me by mail; also a supply of tracts, by the 15th of May?

A Baptist minister in Arkansas writes me—"I do not intend to preach any more in that denomination (Baptist). I am an *Adventist*, and if I preach any more it will be as an Adventist. The Baptists have not excluded him for heresy, but have cried him down as such. In another letter, he wishes to know how he, standing alone, and unknown to us, can get into fellowship and connection with us as a member and minister of any of our churches. In another letter he says, "I do not preach—I can't, unless I am recognized by the Advent brethren; and there is no Advent minister nearer in all these parts than North Arkansas. I do not know what to do; but on every opportunity announce my opinion and belief on all the points of Scripture touching our Advent faith." Again he writes: "I long to preach the gospel under my proclivities to Adventism; for I verily believe the Lord is not far off; that he is near, even at the door." In a letter a few days ago he says: "I take great comfort in reading and studying the tracts you sent me; and I have never enjoyed the communion of the Spirit so rapturously as I have in the last few weeks. I have no use for the world or its allurements." Thus he seems to be absorbed in the love of the truth. He further proposes to furnish me with ample testimonials as to his christian character and former standing as a minister in the Baptist denomination.

I need your counsel in this case. If he presents satisfactory testimonials of christian character and standing as a minister, will it be proper in our little church to recognize him as a member with us, upon his signing the Church Covenant? or should I turn his testimonials over to your body? Please to advise me soon. I should have stated that he is seventy years old, infirm, and in moderate circumstances, but wants to do all he can, by tract distribution or other means. If you wish to send him the *World's Crisis*, or tracts for distribution, address Eld. George M. Prime, El Dorado, Union Co., Ark. I have also some very interesting letters from some of the scattered flock in Northern Ark. I hope, if the Lord spares us to labor another year, he may enable me to visit some of those dear ones that want to hear the truth from the lips of the living ministry.

In another direction, I am informed that tracts I distributed nearly two years ago, a hundred miles from here, afforded food for a pulpit warfare on us up to the present. Wish I could preach Jesus to that people in the true spirit of the gospel.

I will close this report hoping and praying the Lord's blessing on your labors, and that of all the missionaries under your supervision. Pray for your unworthy brother and fellow laborer in the gospel,

J. J. Smith.

Tell me what are the prevailing sentiments that occupy the minds of your young men, and I will tell you what is to be the character of the next generation.

QUARTERLY CONF. REPORT.

The first Quarterly Conference of the Advent Christian Church of Wellington Township, Kansas, convened March 27th, according to appointment, at Slate Valley schoolhouse. Bro. Virgil Hunt was appointed chairman.

The following resolutions were offered and adopted: 1st. This Conference shall be known as the First Advent Christian Conference of Sumner Co., Kansas. 2nd. Its officers shall consist of a President, Vice President, Treasurer, and Secretary. The officers to be elected annually. 3d. The President shall preside over all the sessions of the Conference, and shall have the power to call the Quarterly Conferences at the proper time, or at any time he may deem it necessary. The Vice President shall preside in the absence of the President. 4th. The Treasurer shall receive all monies paid in by the church, and keep a just and true account of all received or paid out. All money paid out must be by order of the church Elder and Deacon. 5th. The Secretary shall make a report of all the proceedings of the Conference meetings, and shall send a copy of the same to at least one of our papers for publication, one to the Secretary of the State Conference, and shall preserve one as church property. The above resolutions can be amended at any session of the Conference, by a majority of the members present.

The following officers were elected:—President, Bro. V. Hunt; Vice President, Bro. W. H. Folsom; Treasurer, Bro. T. F. Rich; Secretary, Sara E. Hunt. It was moved that Bro. Virgil Hunt be recommended to the Annual State Conference as worthy in character and ability to receive license as a minister in our faith. Motion adopted. Conference adjourned to meet at the call of the President.

S. E. HUNT, Secretary.

A TERRIBLE BOILER EXPLOSION IN SCOTLAND.—The Liverpool *Mercury* gives the particulars of a boiler explosion which occurred on the evening of the 9th inst. at one of the pits belonging to the Hamilton Coal Company of Scotland. We condense the following particulars:

Within about twenty yards of some large boilers used for driving necessary machinery, stands a neat row of miners' dwellings, and a little further off a school-room. In the school-room at the time of the explosion a prayer meeting was in progress, a number of persons being present. A hymn had just been sung, and the Bible was being read, when the crash of the explosion was heard, and ere any one could move, one-half of one of the boilers came crashing through the roof. On its way it was subsequently found it had unroofed four or five of the houses while the other half, driven in the opposite direction, caused serious damage to the railroad. In the school-house the greatest consternation prevailed. Three children were killed outright, and a number of persons, including the missionary, were injured more or less. The heat of the boiler added to the agony of those who were injured, and it was a long time before they could be relieved, as the weight of the boiler upon the debris was immense. A singular circumstance of the accident was that two boys who were playing quite near the boiler at the time, escaped without injury. The boiler appears to have broken fairly in two at the centre.

Married.

PRATT—GILMAN. In Effingham, N. H., April 12th, 1874, by Eld E. G. Page, MR. JAMES E. PRATT, of Parsonsfield, Me., and Miss HATTIE GILMAN, of Effingham.

Obituaries.

CASTLE. In Castleton, Vt., April 21st, 1874, Melissa, wife of John Castle, aged twenty-six years.

Just one week after little Gracie's death, her broken-hearted mother fell on sleep. The family, the neighborhood, the church, all mourn. We are afflicted, and yet we are comforted. Her trust in Jesus and his Word was so complete, her testimony so clear, her experience so bright, that hope prevented our sorrowing overmuch. "Yes, all is well!" were her last words; and even while our eyes were brimming with tears, we rejoiced to know that the second coming of Christ, the resurrection, the restitution, reunion of friends, never to part or suffer more in the new earth, would in "a little while" be facts of experience, as on her death-bed they had been to her facts of faith. She desired that the preacher should use Ps. 17: 15 to suggest the discourse at her funeral. There was something inexpressibly touching in the manner and evident feeling with which she made her own the promise of an awakening in her Redeemer's likeness to a state of perfect satisfaction. "I shall be satisfied!" The funeral was largely attended, and deep feeling was expressed; sorrow for death's sad work; sympathy for the bereaved. God hasten the fulfillment of the text. W. L. H.

MASON. In Porter, Me., March 28th, 1874, Sr. Ann, wife of Gideon Mason, aged thirty years.

The subject of this notice neglected to seek the Lord until prostrated upon a sick and dying bed, which she very much regretted, as she had been deeply convicted of her need of Christ in the revival meetings held at the village last winter; but the pride of her heart kept her from yielding to the Lord at that time. A few weeks since she was stricken down with bleeding at the lungs, and for a time she was almost in despair for her soul, thinking her day was past. After a great conflict in her mind she found peace in believing in the Lord, and with confidence could say, "My heavenly home is bright and fair," and even in the dying hour she joined in singing with a strong, clear voice, one of the songs of Zion. Her end was peaceful and happy, and her death precious in the sight of the Lord. She sleeps, but not forever. May God bless the afflicted friends in this hour of their bereavement. C. H. HURD.

COOK. In Porter, Me., April 12th, 1874, of consumption, Joseph Cook, Jr., aged twenty years.

Joseph was a pleasant young man, and highly esteemed by the whole community as a good minded and industrious citizen, whose departure from us is much regretted. He had endeavored to live a good moral life, but he felt that he needed something more than morality to save him, and during his sickness he sought the Savior and obtained a good hope, which made glad his heart and that of his friends, and sustained and comforted him to the last. May God greatly bless the widowed mother and the brothers in this hour of their deep affliction. C. H. HURD.

BEAN. In Sangerville, Me., March 30th, 1874, Fannie R., wife of the writer, aged twenty years.

Suddenly and unexpectedly my dear companion was taken away. After about sixteen hours of severe suffering she was overcome by the enemy death, and fell asleep in Jesus. Her sad loss we deeply feel, yet rejoice in the thought that she was prepared to go. For several years she has lived a praying life, believing in the soon coming of the Lord to raise the dead, to give immortality and eternal life to all that love his appearing. Therefore with a good hope that she will come forth in the morning of the resurrection to die no more, we lay her in the silent grave.

GEORGE W. BEAN.

MORINE. In Somerville, Mass., April 21st, 1874, Etta A., youngest child of John A. and Helen V. Morine, aged sixteen months.

"Of such is the kingdom of heaven."

T. M. PREBLE.

LYMAN. In Norwich, Vt., March 29th, 1874, of palsy, which was caused by diphtheria, Eugene P. Lyman, aged seven years.

Little Eugene was a lovely boy. In his last hours of suffering he was exceedingly anxious that the family should sing some of the songs of Zion. May this severe stroke of affliction prove a blessing to the weeping ones. May it learn them more than ever to lean hard on Him that is mighty to save.

> When shall this war and strife be done?
> When shall the hard-fought-fight be won?
> When shall the ransomed victors be
> Enrobed in immortality?
> When shall the bands of death be riven?
> When shall the crown of life be given?
> When Jesus comes.
> Then while as pilgrims here we roam,
> We'll cry "Lord Jesus, quickly come,—
> Come, end our faith, our hopes and fears,
> Our griefs and sorrows, sighs and tears.
> Restore the kingdom, wear the crown,
> O rend the heavens, appear, come down,
> Lord Jesus, come!

A. DAMON.

SANBORN. Fell asleep in Biddeford, Me., Feb. 24th, 1874, Bro. Nelson Sanborn, aged twenty-nine years.

Bro. Sanborn leaves a wife and other near friends. He met with a change of heart three years since, and felt that he had a precious Savior to call upon in time of need and suffering. His sickness was long and painful, but no murmur escaped his lips. He expressed deep gratitude to God for giving him such kind friends as he found in the church at Biddeford. His hope was in the resurrection of the just. Words of comfort were spoken from Prov. 14: 32, by the writer. JER. HILL.

HILLS. Fell asleep in Jesus in Melbourne, P. Q., March 30th, 1874, Bro. William Hills, aged seventy-one years.

He was a firm believer in the soon coming of Jesus, the resurrection of the dead, and other kindred doctrines that we as a people love. Bro. Hills leaves a dear companion and several children to mourn his loss. May the Lord sustain and comfort them in their sad affliction. The funeral service was held in the Congregationalist church. Words of comfort were spoken by the writer from Rev. 21: 4. F. M. DRAKE.

Advent Review, please copy.

SHURTLEFF. In Bridgewater, Vt., March 30th, 1874, of bronchial difficulty, Arthur H. Shurtleff, aged three months.

> "He may sleep, but not forever,
> There will be a glorious dawn;
> We shall meet to part, no, never,
> On the resurrection morn."

Funeral attended by the writer. A. DAMON.

ELLISON. In Landaff, N. H., Jan. 24th, 1874, Minnie A., daughter of Orlando F. and Phebe A. Ellison, aged thirteen months and twenty days.

Funeral service by Eld. N. Wheeler.

> Our hearts now are sad, but we will not complain,
> For soon we expect to behold her again;
> When Jesus appears in the clouds of the sky,
> She, raised from the dead, will meet him on high.

P. A. E.

LEIGHTON. In Lisbon, N. H., July 9th, 1873, Harriet, wife of Simeon Leighton, aged fifty-five years.

Services by Eld. N. Wheeler. Of her it truly could be said, "None knew her but to love her."

P. A. E.

FOREIGN NEWS.

LONDON, April 27. Advices, by telegraph, received from Rome, to-day, state that the secretary of Count Mirafori and a Turin merchant have been assassinated and plundered in a railway carriage between Alexandria and Stradella. The ruffians who committed the deed escaped. The police are engaged in tracking the murderers, but, as yet, have been unable to discover a clue which will lead to their apprehension.

April 23. Three buildings in Newgate street fell to-day, and several persons were crushed in the ruins.

DOMESTIC NEWS.

New York, April 23. Last night a wedding occurred at East Meadow, L. I., and the bride, Belle Palmer Wheeler, a young and beautiful girl, was placed in a carriage to be driven home. Her husband was preparing to enter the carriage when some one fired a gun as a parting salute. The horse gave a bound forward and dashed down the street. In rounding a curve, the carriage was overturned and the bride became entangled. The horse, after dragging her half a mile over a rough road, finally fell into a ditch. The lady was dead when picked up by the terrified relatives, the head being nearly torn from the body and every limb being broken.

Galveston, Texas, April 22. A dispatch from San Antonio says that William Milbach, a commercial traveler, en route from Goliad to Beeville in an ambulance, accompanied by a negro driver, was attacked by three bandits. One tied Milbach while others were searching for money and valuables. Milbach succeeded in getting one arm loose, and drawing a pistol concealed under his coat, killed two of the highwaymen, but was himself killed by the third. The negro managed to escape with the money and valuables, amounting to several thousand dollars.

City of Mexico, April 20, via Havana, April 29.—Quirino Rubio, another of the murderers of Rev. Mr. Stephens, is condemned to death.

Escobedo has resigned the Governorship of San Luis Potosi.

The cold weather has killed the wheat crop in Michoacan.

Sotero Lazano, a famous revolutionist, has been assassinated in Tezontepec.

The Apaches are raiding in Chihuahua.

It is reported that two Guadalajara journalists who attacked the Catholics on account of the murder of Mr. Stephens have been foully dealt with. One was poisoned and the other has disappeared.

Pittsburg, Penn., April 30. A bloody tragedy occurred at a homestead about four miles above this city, on the Monongahela river, to-day. A farmer named Hammett, his wife, two children, an adopted son and hired man were brutally murdered, this morning, and the house, with all their bodies, burned. Another hired man is suspected of perpetrating the deed.

Lowell, Mass., April 23. Joseph Bagshaw was instantly kiled this afternoon while hunting, by the accidental discharge of his gun. He was twenty-five years old and leaves a widow and one child in England.

Hartford, Ct., April 25. A man named Mitchell, a grinder in the scythe works at West Winsted, was instantly killed to-day by the bursting of a grindstone.

FIRE NOTES.—A destructive fire occurred this morning at St. John's, N. B., April 27th, on the north side of King's Square. Two hotels and several stores were completely gutted. Loss heavy.

Somer's kerosene oil refinery in Jersey City was burned April 29th. Six tanks containing 500 barrels each were destroyed, besides 100 filled barrels. Loss from $18,000 to $20,000.

A railroad bridge in Maine burned. Loss between $15,000 and $20,000.

A destructive fire at Ottawa. Loss $100,000.

A fire broke out Saturday evening, at 20 and 22 Gold street, New York, resulting in a loss of $55,000.

The tack mill of Crocker Brothers & Co., at Assonet, Mass., was entirely destroyed by fire Saturday morning.

A fire in the Merchants Exchange, Manchester, Saturday, destroyed property to the value of $15,000.

Colfax, California, was burned on Wednesday afternoon, with the exception of three brick buildings. Loss $40,000.

The Congregational Church at Warren, Mass., has been destroyed by fire. Loss $20,000.

The Colombian block at Marblehead destroyed. Loss $10,000.

A steamship burned at Philadelphia. Loss $150,000.

The total loss by the destruction of the Globe Theatre at Chicago, Ill., April 27th, by fire, was $15,000.

Fire at Valley Falls. Loss between $15,000 and $18,000.

Fire at Hunter's Point. Loss $6,500.

In Brief.

— The condemned murderer, Waltz, brutally murdered his keeper at Catskill, N. Y., by beating his brains out with a bar of iron he had pried up from his cell. It seems as if the depths of human depravity were being sounded, and the virus of the human heart was inundating the world with a flood of wickedness. Our world sadly needs the presence of a mighty Reformer, a Renewer of a degenerated world. J. C.

— Snow fell to the depth of fourteen inches at West Fairlee, Vt., April 26th.

— The English papers are full of accounts of strikes, lock-outs, etc., and grave fears are entertained for the future, especially concerning the iron trade.

— Four men were drowned on Wednesday while en route from Five Fathom Light House to Cape May, N. J.

Notices.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

VERMONT CAMPMEETING.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th. H. F. C., for Com.

CONNECTICUT CAMPMEETING.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee,

O. D. WOODRUFF.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

THE Annual Meeting of the New York A. C. Conference will commence June 25th. Particulars soon. A. P. MOORE, Sec.

ACKNOWLEDGEMENTS.—From Bela Atwood, for "the Lord's Poor," $10.50.

From Thomas Williams, for Bro. W. Kellaway, for his paper, $2.00. GEO. T. ADAMS.

GENERAL UNION STATE CONF. AND CAMPMEETING OF IOWA.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, June 26th, and holding over Sunday, July 5th. Particulars in due season. J. RIDLEY, Sec.

QUARTERLY MEETING.—The Lord willing, the second Quar. Meeting of the St. Paul Dist., Minn., for 1874 will be held at Independence, near Armstrong Station, commencing Thursday evening, May 7th, and continue over the Sabbath. We hope there will be a general attendance from all parts of the district, that God may be honored, and his cause built up. Let churches send delegates or report by letter as to your prosperity.

S. C. WELLCOME, Sec.

THE Lord willing, there will be a Quarterly Meeting of the A. C. Church of Berea, fourteen miles west of Cleveland, on L. S. and M. S. R. R., commencing Saturday [no date], two o'clock P. M., and continuing over Sunday, the 17th. The meeting will be held one and a half miles north of Berea Station. A cordial invitation is extended to all. Come if you can, but come in the name of Jesus. For the church, J. M. JUDSON.

QUARTERLY MEETING.—The next Quarterly Meeting of the Northern Pa. and Southern New York Conference will be held at Westfield, Tioga Co, Pa., commencing Thursday evening, May 28th, to continue over the following Sabbath. All are invited. Those coming by Railroad will leave the Erie road at Corning, and take the train for Elkland, on the Cowanesque Valley road. There take the stage for Westfield.

E. C. COWLES, President.
J. W. TAYLOR, Secretary.

IOWA CHRISTIAN CAMPMEETING.—The Annual Christian Campmeeting will be held on the old camp-ground at New Hartford, Butler Co, Iowa, commencing June 18th, and holding over two Lord's days. Brethren from all parts of the west are cordially invited to attend this yearly feast. Come praying that the Lord will revive and unite his people. It is thought best to make this meeting an especial one, for the spiritual benefit of the church; therefore we would say to every one, Come, but leave all hobbies at home. Come to build up, and not tear down. Come with your hearts filled with love. Remember the object of the meeting is *holiness of heart*. We expect ministerial assistance from Boston, Mass., which will be announced in due time.

I wish to further say that there will be no especial saloon or restaurant on the ground; but there will be an extensive boarding-house, sufficient to accommodate all who may wish to board on the ground, at reasonable rates. Any one wishing to engage board, or get other information, can address Eld. J. W. Burroughs, New Hartford, Iowa, President of the Campmeeting.

M. A. NEWCOMB, Sec. Campmeeting Com.

A. C. Times, please copy.

THE WAYNE CO., (N. Y.) ADVENT CHRISTIAN MISSION TENT.—*Lectures on the Prophecies.*—We desire, the Lord willing, that the above tent shall be in the Mission field as early in the season as the weather will permit, reasonably, and remain there for a faithful campaign until Jesus comes, or autumn drives us from the work. The former, not the latter, we look for; but we patiently wait coming events. We wish to hear promptly from any and all localities that desire meetings, and will do something in their support; (1) in this country and its vicinity, and (2) from any place in Central or Western New York. Arrangements will then be made as the way opens, and the Lord seems to direct.

As we said in our bills last year, "the object of the meetings is to show that the prophecies are in so perfect a state of fulfillment as to warrant christians the immediate consummation of their hope, —to warn the world of swift approaching judgment, and to make ready a people prepared for the Lord. The times are ominous. 'Ye can discern the face of the sky, but can ye not dicern the *signs of the times*?'"

The work under this tent last season was greatly blessed of the Lord, as many can testify. We design, as then, to spend two Sundays in a place; and hope for like results. But we need the prayers and cooperation of all those interested in the proclamation, "Behold the Bridegroom cometh." And any steward of the Lord who desires to help sound the cry, may feel assured that any means sent us for that purpose will be faithfully applied. Let all who desire meetings speak soon. Direct all communications, with inquiries, propositions, or means, to R. C. Brown, South Butler, N. Y., Wayne Co. For the brethren, R. C. B.

NOVA SCOTIA CONFERENCE.—The annual session of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, at Bear River, Digby Co., N. S., commencing Thursday, June 18th, and continue over the following Lord's day. We hope the brethren and sisters will come ready to work for the Lord. A cordial invitation is extended to the brethren of New Brunswick and the United States. J. J. WOODWORTH.

CONFERENCE NOTICE.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter.

J. W. BURROUGHS, Sec.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

AMOS SANFORD, Secretary.

DEAR BRN. AND SRS.—As it will soon be time to commence our summer campaign with the Penn. Mission Tent, we should be glad to hear from those desiring Tent Meetings in their locality, especially in Southern New York and Northern Penn. We shall also be glad to receive orders from Brn. for the "History of the Faith of the Fathers," that is in the hands of the printers, and will be out by the first or middle of May. We have felt it duty to publish the work, as we did not have a work to answer many inquiries, when called for, although we had a good many good works on the stand. We shall be glad to have any send on a dollar or more, to help pay the printer, etc., by the 1st of May, and will send the books as soon as published. Said pamphlets will cost about 25 cents each. Also, "The Tree of Life and Colloquy," by Bro. C. F. Sweet, 25 cts. We will send two each on receipt of one dollar, postpaid. Let us hear from you. Address John T. Ongley, Warrensville, Lycoming Co., Pa.; or C. F. Sweet, Albion, Orleans Co., N. Y.; or Wm. H. Spencer, 507 P. O. Box, Rochester, N. Y.

JOHN T. ONGLEY.

MECHANIC FALLS CAMP-GROUND.—I would say to those having property on the camp-ground, that we have arranged with Bro. Geo. Strout and his son to live on the ground and care for the property there. We think it advisable for all who wish to unite with us in this good work, in strengthening and encouraging the hearts of the Lord's people, to build their tents, and get ready for the meeting before it commences, so they can lay aside their work, and with one spirit pray and labor for the upbuilding of the cause and the conversion of souls.

CHANDLER DENNEN, North Turner Bridge, Me.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
J. S. White ... Sunday, May 10th
Geo. W. Sederquest ... Sunday, May 17th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
REVIVAL MEETINGS.—Preaching by Hezekiah Davis and others, each evening this week, and over Sunday, May 10th. H. L. HASTINGS.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
M. A. Potter ... Sunday, May 10th
J. D. Merriam ... Sunday, May 17th
E. Owen ... Sunday, May 24th
C. E. Barnes ... Sunday, May 31st
W. E. Hathaway ... Sunday, June 28th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
C. A. Brown ... Sunday, May 10th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
B. Woodside ... Sunday, May 10th
J. Couch ... Sunday, May 17th
H. F. Carpenter ... Sunday, May 24th
J. Hemenway ... Sunday, May 31st
A. Ross ... Sunday, June 14th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Chicago (at the Tabernacle on Green Street, between Madison and Monroe Streets), Lord's day, May 10th. MILES GRANT.

At Franklin, N. H. (Congregationalist Church) Sabbath, May 24th, preaching may be expected on Saturday evening, May 23d, and three times on the Sabbath, by J. COUCH and E. A. STOCKMAN.

Tremont, Mass ... Sunday, May 10th
I. I. LESLIE.

Plymouth, Mass ... Sunday, May 10th
L. BOUTELL.

Alton Corner, N. H ... Sunday, May 17th
Farmington, N. H ... Sunday, May 24th
New Durham, N. H ... Sunday, May 31st
S. S. BREWER.

Putnam, Ct ... Sunday, May 17th
J. S. WHITE.

Abington, Ct ... Sunday, May 10th
H. F. CARPENTER.

Athol, Mass ... Sunday, May 10th
H. L. HASTINGS.

Rutland, Vt ... Thursday evening, May 7th
Vernon, Vt ... Sabbath, May 10th
Newark, N. J ... Sunday, June 7th
New Haven, Ct ... Sunday, May 24th
Sunday, May 17th, at liberty. H. MUNGER.

Plymouth, Mass ... Sundays, May 24th and 31st
Fitchburg, Mass ... Sundays, June 7th and 14th
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th. F. H. BURBANK.

New Bedford, Mass ... Sunday, May 10th
S. S. BREWER.

Putnam, Ct ... Sundays, May 10th and 24th
P. S. BUTLER.

Brimfield, Mass ... Sunday, May 17th
Clinton, Mass ... Sunday, May 24th
East Pepperell (Baptism) ... Sunday, June 7th
M. A. POTTER.

Fairhaven, Mass ... Sunday, May 10th
Bridgeport, Conn ... Sunday, May 17th
Lowell, Mass ... Sunday, June 7th
M. BATCHELOR.

Webster, N. H. (Old meeting-house) .. Sab., May 10th
SIMEON ROBY.
MRS. L. E. SAULPAUGH.

Fitchburg, Mass ... Sunday, May 17th
CHAS. A. BROWN.

Natick, Mass ... Sunday, May 10th
WM. H. CROCKETT.

Greig, N. Y. (Otter Creek Dist.) Sunday, May 10th, at 10½ A. M., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

East Concord, N. H. (Varney school-house) evening, May 9th, and Sunday, May 10th.
Canterbury, N. H. (Bro. Tucker's) Sunday, May 31st
Loudon Village, N. H ... Sunday, June 7th
East Concord (Ward Room) ... Sunday, June 14th
N. B. MCMURPHY.

Hartford, Ct. (Stedman Hall) ... Sunday, May 10th
MRS A. E. WARREN.

East Concord, N. H ... Sunday, May 10th
Belmont, N. H ... Sunday, May 17th
Lee, N. H ... Sunday, June 7th
Canterbury (Emery school-house) ... Sunday, June 14th
D. F. LEAVITT.

Hebron, N. Y ... May 9th, and over the Sabbath
West Hoosick, N. Y. (Advent Chapel) Sun., May 17th
WM. J. BLANCHARD.

Kennedy's Corner, Me ... Thursday evening, May 7th
Brettun's Mills, Livermore, Me ... Sunday, May 10th
A. W. & S. K. TAYLOR.

North Hinsdale, N. H ... Sunday, May 10th
S. COOK.

Sabbattus, Me (Baptist meeting-house) Sun., May 24th
R. R. YORK.

Whitakerville, Vt ... Sabbath, May 10th
T. L. HALL.

Brunswick, Me. (Yellow school-house) Sun., May 10th
I. C. WELLCOME.

East Holderness, N. H ... Sabbath, May 17th
STEPHEN DINSMORE. LEVI ALLEN.

Campton, N. H. (Bump school-house) Sab., May 24th
Albany, N. H ... Sabbath, May 31st
STEPHEN DINSMORE.

Cushing, Me ... Sunday, May 10th
Bristol, Round Pond, Me ... Sunday, May 17th
Bangor, Me. (with Bro. I. Dammon) .. Sun., May 24th
Bangor, Me ... Sunday, June 21st
North Searsport, Me ... Sunday, June 28th
Prospect Point, Me, grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q.. the 2d and 4th Sundays of each month
Melbourne, P. Q, at 2 P. M., 3d Sunday of each month
F. M. DRAKE.

South Sebec, Me ... Sunday, May 10th
F. A. BAKER.

Strafford, N.H. (Robert's school-house) Sun., June 7th
Farmington, N. H ... Sunday, June 14th
W. W. SUTHERLAND.

Oxford, Welchville ... Sunday, May 10th
J. T. JORDAN.

Campville, Ct ... Sunday, May 10th
G. L. WHITE.

Stoneham, Mass ... Sunday, May 10th
BENJ. FINNEY.

Clinton, Mass ... Sunday, May 10th
GEO. W. SEDERQUEST.

North Pembroke, N. H ... Sunday, May 10th
Newcastle ... Sunday, May 17th
G. W. RANDALL.

East Concord, N. H ... Sunday, May 31st
MRS. L. E. SAULPAUGH.

Plymouth, Mass ... Sunday, May 17th
Great Falls, N. H ... Sunday, May 24th
Keene, N. H ... Sundays, May 31st and June 7th
A. SIMPSON.

East Stafford (Works school-house) Sunday, May 31st
H. DAVIS.

Cochituate (at W. M. Church) ... Sunday, May 10th
Natick ... Sunday, May 17th
Stowe, Mass. (Osgood Hall) ... Sunday, May 24th
Z. BOODEY.

Wakefield, R. I ... Sunday, May 10th
J. F. NICKERSON.

North Rutland, Mass ... Sunday, May 10th
Also the second Sunday in each month. Meetings three times each Sunday.
Natick, Mass ... Sunday, June 28th
H. H. TUCKER.

Northwood Narrows, N. H ... Sunday, May 17th
West Deerfield, N. H ... Sunday, May 24th
South Lebanon (as Bro. H. B. Larry appoints) Sunday, May 31st. C. R. PARSONS.

Square Pond, Conn ... Sabbath, May 17th
Montgomery, Mass ... Sabbath, May 31st
B. HITCHCOCK.

Montgomery ... Sabbaths, May 3d and 24th
GEO. L. TEEPLE.

Northwood Narrows, N. H ... Sunday, May 17th
Danbury, N. H. (Town House) ... Sunday, May 24th
(Baptism.)
Pittsfield, N. H ... Sunday, May 31st
J. G. SMITH.

Barnstead, N.H. (Tuttle school-house) Sun., May 10th
J. LIBBY. C. H. WILLEY. J. H. F. VARNEY.

Gerry, N. Y ... 10½ A. M., Sunday, May 10th
Darien, N. Y ... 10½ A. M., Sundays, May 17th and 24th
C. W. LOW.

South Rochester, N. H ... Sabbath, May 10th
Rochester ... Sabbath, May 17th
Kingston, N. H. (Chapel) ... Sabbath, May 24th
S. HAWKINS.

Meredith Centre, N. H ... Sunday, May 10th
Melvin Village, N. H ... Sunday, May 17th
Meredith Neck, N. H ... Sunday, May 24th
Moultonboro Neck, N. H ... Sunday, May 31st
N. GLIDDEN.

Surrey, Me ... Sunday, May 10th
S. BRAGG.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
East Canaan, N. H ... Sabbath, May 31st
SIMEON ROBY.

Barnstead, N. H. (Clarktown) ... Sunday, May 10th
S. VARNEY.

Hollis Centre, Me ... Sunday, May 10th
T. E. LANG, JR.

Natick, Mass ... Sunday, June 7th
S. S. MOONEY.

Newcastle, N. H ... Sunday, May 10th
Salem, Mass ... Sundays, June 14th and 21st
Marblehead, Mass ... evenings, June 17th and 18th
E. S. MOULTON.

Springfield, Mass ... Sunday, May 10th
Waterbury, Conn ... Sunday, May 17th
JOHN C. DAY.

Mercer, Me ... Sunday, May 10th
Augusta, Me ... Sunday, May 17th
H. B. SEVEY.

Wilbraham, Mass ... Sunday, May 10th
A. W. BRADFORD.

Sandwich, N.H. (Vittum school-house) Sun., May 10th
Campton, N.H. (Bump school-house) .. Sun., May 17th
Meredith, N. H. (Dolloff Hall) ... Sunday, May 24th
WM. C. CLIFTON.

Limington, Me. (Hanscom school-house) eve., May 7th
Limington, Me. (Bean school-house) ... eve., May 8th
E. B. WELLS.

Bonny Eagle, Me ... Sunday, May 10th
Hollis Centre, Me ... Sunday, May 31st
Portland, Me ... Sunday, June 14th
Freedom, N. H. (Chapel) ... Sunday, May 24th
C. H. SWEET.

Enfield, Mass. (Keith school-house) Sunday, May 17th and the third Sunday in each month.
North Rutland, Mass ... Sunday, May 31st and the last Sunday in each month.
Two first Sundays in each month not engaged.
GEO. A. STREETER.

South Barnstead, N. H ... Sunday, May 24th
Vitum school-house ... Sunday, June 7th
T. W. PIPER.

Richmond (Reed meeting-house) ... Sunday, May 10th
Friendship ... Sunday, May 17th
Ellingwood's Corner ... Sunday, May 24th
Vassalborough ... Sunday, May 31st
JOHN R. HALL.

Dorchester, N. H. (Town House) ... Sunday, May 10th
Haverhill (Large School Dist., No. 18) eve., May 16th
North Haverhill, N. H ... Sunday, May 17th
Holderness, N. H. (Carr school-house) .. eve., May 23d and over Sunday. JOHN H. EVANS.

Candia, N. H. (near depot, where Bro. Kent may appoint) Sunday, May 10th.
East Concord, N. H ... Sunday, May 17th
Boscawen, N. H. (Gulf school-house) .. Sun., May 24th
R. MORRILL.

Buxton, Me. (Duck Pond Chapel) Saturday evening, May 30th, and Sunday, May 31st. G. F. HAINES.
E. S. MOULTON.

Kingston, N. H ... Sunday, May 10th
J. F. CHAMBERLIN.

Vernon, Vt ... Monday evening, May 11th
O. R. FASSETT.

East Deerfield, N. H. (Dist. No. 1) Saturday evening, May 9th, and over Sunday, May 10th.
Candia, North Road ... Thursday evening, May 14th
East Concord, N. H. (Ward House) Sunday, May 24th
ENOCH MORRILL.

Waterbury, Vt ... Sunday, May 10th
Montpelier, Vt ... Sunday, May 17th
Hinesburg, Vt ... Sunday, May 24th
A. A. HOYT.

Wilbraham, Mass ... Sundays, May 24th and June 7th
A. W. BRADFORD.

Ashland, Mass. (Gar Hall) ... Sabbath, May 17th
Natick, Mass. (Hammond's Hall) .. Sabbath, May 24th
JOSHUA BATES, JR.

North Chester, Mass ... Sunday, May 10th
Scitico, Ct ... Sunday, May 24th
ENOCH PHELPS.

Warehousepoint, Ct ... Sunday, May 10th
J. H. HALL.

East Warren, N. H ... Sunday, May 17th
Warren Summit ... evenings, May 18th and 19th
GEO. E. BROWN. GEO. M. LITTLE.
J. B. S. PILLSBURY.

Newcastle, N. H ... Sunday, May 24th
Kingston Plains ... Sunday, May 31st
At liberty May 10th and 17th. H. S. PINKHAM.

Buffalo, N. Y., 528 Eagle St, (10½ A. M. and 3 P. M.) Sunday, May 17th.
Yorkshire, N. Y ... evening, May 18th
Quaker Hill, Pa ... evening, May 22d
Warrensville, 10½ A. M. and 7½ P. M., Sunday, May 24th
Shangai school-house ... May 25th
Brick school-house, near Bro. Winner's ... May 26th
Canton, Bradford Co., Pa ... May 27th
Segurs school-house, on the mountain ... May 28th
JOHN T. ONGLEY.

WORCESTER, MASS.
M. Batchelor ... Sunday, June 14th

SALEM, MASS.
Wm. C. Stewart ... Sunday, May 10th
W. S. Campbell ... Sunday, May 17th
Charles Goodrich ... Sunday, June 28th

LAWRENCE, MASS.
A. Ross ... Sunday, May 10th
J. W. Bridge ... Sunday, May 17th
A. M. Higgins ... Sunday, May 31st
J. S. White ... Sunday, June 7th
S. G. Mathewson ... Sunday, June 14th
C. H. Fletcher ... Sundays, June 21st and 28th
T. W. Piper ... Sunday, July 19th

HAVERHILL, MASS. (Advent Hall.)
John Couch ... Sunday, May 10th
T. W. Piper ... Sunday, May 17th
C. S. Shattuck ... Sunday, May 24th
J. Albert Libby ... Sunday, May 31st
D. M. Leavitt ... Sunday, June 7th
E. A. Stockman ... Sunday, June 14th
Israel Dammon ... Sunday, June 21st
T. L. Churchill ... Sunday, June 28th

LOWELL, MASS.
B. S Emery ... Sunday, May 10th
Wm. H. Mitchell ... Sunday, May 17th
Joseph Harvey ... Sunday, May 24th
C. Goodrich ... Sunday, May 31st
M. Batchelor ... Sunday, June 7th

SPRINGFIELD, MASS. (Franklin Hall.)
Geo. L. Teeple ... Sunday, May 10th
S. Julia Buswell ... Sundays, May 17th, 24th, and 31st

ATHOL, MASS.
Geo. L. Teeple (for Bro. Hemenway) .. Sun., May 17th
L. Boutell ... Sunday, May 24th

CONCORD, N. H. (Centre St. Church.)
C. Goodrich ... Sunday, May 10th
H. Pratt ... Sunday, May 17th
Simeon Roby ... Thursday evening, May 21st
D. M. Leavitt ... Sunday, May 24th
J. Couch ... Sunday, May 31st

CONCORD, N. H. (Bethel, Green Street.)
E. Owen ... Sunday, May 10th
E. A. Stockman ... Sunday, May 17th
D. F. Leavitt ... Sunday, May 24th
E. A. Stockman ... Sunday, May 31st

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
A. Simpson ... Sunday, May 10th
C. Goodrich ... Sunday, May 17th
D. Churchill ... Sunday, May 24th
D. M. Leavitt ... Sunday, May 31st
C. H. Fletcher ... Sundays, June 7th and 14th
W. C. Stewart ... Sundays, June 21st and 28th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson ... Sunday, May 10th
E. B. Wells ... Sunday, May 17th
A. Simpson ... Sunday, May 24th
C. S. Shattuck ... Sundays, May 31st and June 7th
C. Goodrich ... Sunday, June 14th
T. W. Piper ... Sunday, June 21st
C. S. Shattuck ... Sunday, June 28th

NEW DURHAM RIDGE, N. H.
C. S. Shattuck ... Sunday, May 17th
S. S. Brewer ... Sunday, May 31st
E. B. Wells ... Sunday, June 7th
G. W. Brown ... Sunday, June 21st
A. Ross ... Sunday, June 28th

PORTSMOUTH, N. H.
D. M. Leavitt ... Sunday, May 10th
A. Ross ... Sunday, May 17th
Geo. W. Brown (of Elliot, Me.) ... Sunday, May 24th

EXETER, N. H.
B. S. Emery ... Sunday, May 17th
W. S. Campbell ... Sundays, June 14th and 21st

SEABROOK, N. H.
G. F. Haines ... Sunday, May 10th
E. S. Moulton ... Sunday, May 17th

HAMPTON, N. H.
T. W. Piper ... Sunday, May 10th
Enoch Morrill ... Sunday, May 17th
Wm. Sutherland ... Sunday, May 24th
S. S. Brewer ... Sundays, June 7th and 14th

RYE, N. H.
J. G. Smith ... Sunday, May 10th
John Parsons ... Sunday, May 17th
G. F. Haines ... Sunday, May 24th
W. W. Sutherland ... Sunday, May 31st

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh ... Sunday, June 7th and first Sunday in each month until further notice.
Geo. W. Brown (of Elliot, Me) ... Sunday, May 17th
D. F. Leavitt ... Sunday, May 31st

NEW YORK CITY (corner 23d Street and 2d Avenue, where the 24th St. and Bowery or Grand St. churches have decided to unite.)
H. F. Carpenter ... Sunday, May 17th
M. Batchelor ... Sunday, May 24th
Hiram Munger ... Sunday, May 31st

PORTLAND, ME. (Union Hall.)
E. A. Stockman ... Sunday, May 10th

KENNEBUNKPORT, ME.
Geo. W. Brown ... Sunday, May 10th
Jesse Gay ... Sunday, May 17th
A. A. Robinson ... Sunday, May 24th
B. S. Emery ... Sunday, May 31st

HOLLIS CENTRE, ME.
Jesse Gay .. first Sab. in each month till further notice
C. S. Shattuck ... Sunday, June 14th

SOUTH BERWICK, ME. (Great Works.)
J. W. White ... Sunday, May 10th
W. H. Mitchell ... Sunday, May 31st

STEEP FALLS, ME. (Depot Hall.)
E. A. Stockman ... evening, May 13th
C. H. Sweet ... Sunday, May 17th
E. S. Moulton ... Sunday, May 24th
J. R. Tripp ... Sunday, May 31st
G. F. Haines ... Sunday, June 14th

SOUTH ELLIOT, ME.
W. H. Mitchell ... Sunday, May 10th
J. H. F. Varney ... Sunday, May 17th

BIDDEFORD, ME.
C. S. Shattuck ... Sunday, May 10th
E. A. Stockman ... Friday evening, May 15th
J. W. White ... Sunday, May 17th
J. Albert Libby ... Sunday, May 24th
Geo. W. Brown (of Elliot, Me.) ... Sunday, May 31st

BOWDOIN, ME. (Dennett school-house.)
H. S. Mitchell ... Sunday, May 17th
Jared Whitman ... Sunday, May 31st

GARDINER, ME.
W. S. Campbell ... evening, May 8th
S. K. Partridge ... Sunday, May 10th

BRISTOL, CT.
H. C. Smith ... Sunday, May 10th
C. F. Morse ... Sunday, May 17th
H. A. King ... Sunday, May 24th

PLAINVILLE, CT.
C. F. Morse ... Sunday, May 10th
O. D. Woodruff ... Sunday, May 17th
G. L. White ... Sunday, May 24th
Mrs. E. L. Crumb ... Sunday, May 31st
Wm. J. Ripley ... Sunday, June 7th

YALESVILLE, CT.
Seth Woodruff ... Sunday, May 10th
B. Hitchcock ... Sunday, May 24th

NEW HAVEN, CT.
R. K. Stark ... Sunday, May 17th
M. Batchelor ... Sunday, May 31st
Wm. N. Pile ... Sunday, June 14th

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G. E. M.. Com.

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ELD. J. C. WRIGHT.

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RESTING IN GOD.

TRANSLATED FROM THE GERMAN.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand;
Childlike, proudly pushing back
The offered hand,
Courage soon is changed to fear,
Strength doth feebleness appear.
In his love if thou abide,
He will guide.

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not
Always hath the daylight broken—
Always hath he comfort spoken—
Better hath he been for years
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day,—
Know his love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Savior giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not, then, "When?" or "How?"
Only bow.

REDEMPTION.

J. R. SMITH.

Sweet, blessed, comforting word, richly laden with hallowed associations of a blissful future, and a glorious immortality in the kingdom of our God. How comforting to the heart of the christian, as with joyful anticipation he looks forward to that glorious day when the curse shall be removed, and he shall be delivered "from the bondage of corruption, into the glorious liberty of the children of God." Old earth is groaning heavily under the curse which covers the land. We are living in a world of corruption, sorrow, suffering and pain. "The whole creation groaneth and travaileth together in pain until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; the redemption of our body." And we are often led to cry out, How long, O Lord, how long shall the earth mourn? Not always. Praise God. "The word of the Lord is settled forever in heaven," and it never can fail. Signs which are unmistakable proclaim Messiah near. Then lift up your heads dear saints of God, and rejoice, for your redemption draweth nigh. The curse will soon be removed, and sorrow and pain will never more be known. These frail mortal bodies, that are now filled with sickness, disease, and death, will then be made immortal, "fashioned like unto Christ's glorious body." "Neither can they die any more." I long to see that glorious day.

The grim monster—death has robbed me of many a loved one, and they are sleeping in the dark and silent grave; and while "the king of terrors" has been hovering around my dwelling, to bear away my dear companion, the prayer of my heart has been, "Come Lord Jesus, and come qnickly." Come and put an end to sorrow and mourning, and redeem thy groaning creation. In "the new earth, wherein dwelleth righteousness," "violence shall no more be heard; neither wasting nor destruction within her borders." "The sun shall no more go down, neither shall the moon withdraw herself; but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. The people also shall be all righteous; they shall inherit the land forever." I believe it. Hallelujah! Then there shall be NO MORE curse; for the throne of God and of the Lamb shall be in it. (Query: Has there ever been any curse in heaven? "NO MORE CURSE" signifies there has been curse where the throne of God and the Lamb IS TO BE, and where the righteous are to dwell). There "the wilderness and the solitary place shall be glad for them (the righteous); and the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellency of our God." Then "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert." When the ransomed hosts of God shall come forth from their dusty beds, where they have so long unconsciously slumbered under the dark dominion of death, they shall then return from the enemies land, and shall "come to Mount Zion, the city of the living God, and to an innumerable company of angels." There shall be no more mourning there. In that bright world of everlasting life and glory, God's ransomed hosts will "come to Zion, with songs and with everlasting joy upon their heads." There they shall find "joy and gladness," and sorrow and mourning shall forever flee away. Hallelujah to God and the Lamb forever! Glory be to God for this blessed hope! We shall sleep, but not forever, for there will be a glorious dawn. Fly swift around ye wheels of time, and bring the welcome day; when "this corruptible shall put on incorruption, and this mortal shall put on immortality." Then (consequently not before), shall be brought to pass the saying which is written (in the 25th chap. of Isaiah's prophecy), death is swallowed up in victory. And in that glorious resurrection morning, when the slumbering saints of God shall have been liberated from their prison house, and redeemed from the bondage of death, they can then look back and say, "O death, where (now) is thy sting? O grave, where (now) is thy victory?" You once held me in your cold and icy embrace, but you can hold me no longer, I have been liberated from your remorseless grasp by the almighty power of Jesus. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Praise God! the time is not far distant when "death, the LAST ENEMY shall be destroyed," together "with him who has the power of death, which is the devil." Jesus is soon coming when he will bring our loved ones FROM THE DEAD. Mourning Rachel will then greet her darling babes, and fold them in her fond embrace; for they shall come again from the land of the enemy, saith the Lord. "I will ransom them from the power of the grave; I will redeem them from death."

I am expecting in a little while to see the loved ones that have fallen by the tyrants power. Soon we shall "see the King in his beauty," and our eyes will behold the land that was afar off. O how sweet it will be when we range fair Eden's fields, and partake of fruit from life's fair tree. We shall dwell forever with Jesus and our loved ones, in that healthy conntry where "there shall be no more death, neither sorrow nor crying: neither shall there be any more pain, for the former things are passed away. Amen. Even so; come Lord Jesus and redeem thy groaning creation.

EVERLASTING CONTEMPT.

J. S. HILL.

In the 12th chap. of Dan., 2nd verse, it reads thus: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." By the phrase, "everlasting contempt," it has been taken for granted, that this passage teaches the eternal conscious misery of the wicked; but that such is not the fact is clearly shown, both from the context, and the signification of the original word translated contempt. The state of the wicked is put in contrast with everlasting life. Do the wicked go into everlasting life? Assuredly not. How then can they exist in eternal conscious misery? Without eternal life this is impossible. But I am met with the statement that eternal life means eternal happiness, and naturally would have eternal misery for its opposite. Is this the fact in regard to the English word *life?* It signifies *animated existence*; *vitality; also the time during which this state continues.* See Web. This seems to be its primary meaning. It is the opposite of death. When we would express happiness we use a different word, because life may be either happy or miserable. The assumption that it signifies happiness, is not (we think) founded on fact. Various Orthodox writers have admitted that its primary meaning is life, in the absolute sense. Even admitting that one of its meanings is happiness, it certainly signifies likewise, animated existence; so if the wicked do not have eternal life, they lose both eternal felicity and existence likewise.

The Hebrew word translated *life, is ghahz.* It is never translated *happiness* in one instance in the Old Testament. It means (See Gesenius Heb. Lex.), as an adjective. 1. *alive, living;* 2. *lively, vigorous;* 3. *live, fresh, raw;* 4. *living, fresh.* As substantive, *life.* Gesenius also says it signifies in some instances, *prosperity, happiness, well-being.* Any one can see that this is not its primary literal meaning. The Hebrew word *ghahz* is applied to the creatures the Lord made in the beginning. Such were said to be living (*ghahz*) creatures, or living souls; whether men or beasts. The word translated *contempt* in Dan. 12: 2, signifies (See Ges.) properly *abhorrence.* It comes from the verb *dahrah to thrust away, to repulse.* A word of the same meaning, nearly, is found in Isa. 66: 24; there rendered *abhorring.* The passage reads: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; their worm shall not die, neither shall their fire be quenched. And they shall be an abhorring unto all flesh." Here the abhorrence is occasioned by looking upon putrid carcasses, subjected to the action of fire and worms. What a perfect symbol of utter destruction and corruption. Our Savior uses this language when speaking of future punishment; and strange as it may seem, this language has been taken as one of the strongest proofs of eternal misery.

Ministers of Jesus, behold the figure! Let us go out, in our imagination, and view it. Here are dead carcasses, worms working in the loathsome masses of corruption, and the fire consuming. The fire not being quenched, and the worm not dying, makes the destruction complete. But says one, The abhorrence is everlasting, therefore they must continue to exist. Exist as what? As dead bodies if at all. The word eternal or everlasting is employed in a number of instances in the Bible, to express the eternity of effect; as Jude 7; Heb. 6: 2; 5: 9, &c. So we think it is here. No less a linguist than Dr. Adam Clarke, says this is one of the meanings of the Greek word *aionios* rendered everlasting or eternal. According to C. F. Hudson, the passage is rendered from the Syriac; *some to death and the eternal contempt of their companions.* Much more might be written on this interesting subject, but I forbear. May God bless truth, and overturn error is the prayer of the author.

Foster, R. I., April 10th, 1874.

FRAGMENTS.

W. L. HIMES.

A NEW YORK journal complains of preaching which one might hear for a week, and be none the wiser for hearing; that will fit one text as well as another; and bears the same relation to genuine Gospel exposition that *Charlotte Russe* does to a dinner; one can eat it for its pleasant taste, but it imparts neither life nor strength. It suits "itching ears."

"He who hath and will not give
The light of life to all that live,
Himself shall lose the way."

If this sentiment be true, and it doubtless is true, is there not danger that we as a people may "lose the way" unless we soon begin to give more freely that which we have so freely received. We spend quite generously for our favorite preachers; but our Tract Funds, Poor Funds, and contributions for Missions, are no credit to us. Perhaps we owe it to a few generous souls among us, that we have not all wandered out of the way. A dozen of these will buy and furnish a tent for missionary work, and the thousands of Israel will not add enough to the sum to pay the expense of a summer campaign. Shall we give and save, or keep and lose?

"About the only thing you can be sure of when you attempt to draw a circle around the 'things essential to sound doctrine,' is that you have excluded more people—christian people, too—than you have included. This is pretty obvious to discerning minds."

This may be true, and yet it is only a partial truth. Bodies of men cannot work or operate to advantage without some kind of organization. No doubt it is bigotry for any denomination to define the "things essential" to orthodoxy; but it does not follow that persons holding opinions in common should never organize for mutual effort, nor presume to define their position. The important point for every sect to settle is, whether there is any good reason for it to exist. If it has a reason, and therefore a right to be, it also has a right to protect itself and its work by organization and declaration of its principles.

Judge John Worth Edmonds, whose adhesion to the Spiritists gave them prestige when they were comparatively few in numbers, more than twenty years ago, died at his residence in New York, April 5th. He was seventy-five years of age. Although he is now dead, and "knows not anything," we shall doubtless have numerous communications from him, which will be eagerly swallowed by one class of immaterialists, as proof that the dead know more than the living. And exceptionally fortunate will the Judge be if many of the mediums do not lay to his charge messages whose style and matter will indicate a shocking degeneration of intellect after his "departure from the form." The revelations ascribed to Shakspeare, Milton, Franklin, and other great men, exhibit such mental debility, such intellectual flabbiness, such vealy thought, as would make one wish Solomon were right, if it were not already certain that he is. Better "know not anything," than suffer the mental degeneration of the spirit life, as exhibited through Spiritist mediums.

SLEEPING.

LOIS LAURIE.

"Till the heavens be no more, they shall not awake, nor be raised out of their sleep."—JOB 14: 12.

How happy it must be to lay one down to sleep
Where all the soft fair ferns and mosses creep;
Where tenderly the roots wrap round your weary limbs,
And the dim forest corridors echo the evening hymns:
The gnarled, time-wearied trees chant low above your rest
The while they drop their bright leaves on your breast,
And lift their toil-stained hands, anguishing heaven
That the strong fetters may be quickly riven.
Guarding your low-laid head until that day be given,
They soothe you with their songs and misererie's rythm,
So that your wearied brain and aching heart soft keep
The sweetest and the purest earthly sleep.

How happy it must be to close one's eyes
Upon the leaden light of these dull, clouded skies,
And wake not from our sleep until they be no more!
To close our eyes, after one lingering farewell, o'er
The flowers, and groves, and streams we cherished so:
And wake with the clear, musical river of life's calm flow
Upon our listening ears, and on our wondering eyes
The silent grandeur of those cloudless, new, bright skies;
And all the trees that stretch in glad surprise
Their giant limbs, uncursed, do joyfully uprise
To the first Eden grace of fragrance, fruit and bloom,
After these deformed years of sin and gloom.

What a strange, wonderous thing it were to hear
Fall faintly on our death-dulled closing ear
The farewell words and sobbing tears of one loved voice,
And wake to hear a thousand happy tongues rejoice;
After the lonely years uncheered by kindred mind,
To come to all the just made perfect, and to find
Those loved, wide age-divided ones, and face to face
Hear their true, brave, wise utterances, that found a place
In our re-echoing heart. Our own ears listening to the grace
Sweet dropped from Jesus' lips. And with the angels trace
Again the way their guiding hands led us below.
Yes, it were sweet to sleep and waken so!

West Acton, Mass.

THE EVIDENCE.

The evidence that we love Christ is our obedience to his commands. Words prove nothing except this: that when they are alone, without acts to correspond, they prove us to be deceived or hypocrites.

Men will not believe that we are christians by our words. They should not do this. Not by the leaves of a tree should the tree be judged. These may be fair and the tree appear beautiful, but not by these can it be said, the tree is good.

Our good acts convince men that we are christians; and these alone prove to others that we believe what we say we do. Unless we can do this, our testimony has but little effect. If we can make men believe that we ourselves believe what we testify, we have gained their confidence in our honesty, and they may then hear us and become associated with us in the work we are doing.

I. I. LESLIE.

Correspondence.

From E. Cornell.

The weekly visits of the *Crisis* have been welcomed at our home the past year, and we are unwilling to do without it so long as time lasts, or we can raise the means to pay for it. How I love its enlightening, cheering, and stirring articles, so well calculated to inspire wakefulness and watchfulness in these days, when there is such a tendency to sleep. How it stirs the soul to its depths to know that most of the world are slumbering all unprepared for the great events just before them. I rejoice that God has raised up some faithful laborers, who are willing to go forth, sacrificing all for Christ, declaring the whole counsel of God in the midst of a gainsaying world; and my prayer is, Lord, raise up and send forth more laborers, filled with the Holy Ghost, who may yet arouse some to put on the armor of righteousness, and be ready for the glorious appearing of the great God and our Savior Jesus Christ.

I praise God that he directed the steps of one of his humble devoted ones to Oregon, not quite two years since, who was willing to endure the cross and despise the shame, for the love of Jesus. He has been faithfully fulfilling his mission, regardless of threats and ill treatment, and his labor has not been in vain in the Lord. Last April Bro. and Sr. Reed and Bro. Wilson came here, and spent five months in different parts of our State, preaching the truth and scattering books and tracts. But who will follow them, and continue the work of watering the seed sown till it shall bring forth an abundant harvest? Will the Lord permit them to come back this year, or will he send some other laborers into this field? Open doors and hearts will be ready to receive them; yet such need not be surprised if they meet with opposition. I feel quite assured the Lord will hear our prayers, and send us more help from some quarter. Though so unworthy, I feel that I am united in sympathy and the bonds of brotherly love to those who are laboring and suffering for their Lord. To all I would say, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." "Let our loins be girded about, and our lights burning, and we like unto men that wait for their Lord;" that when he cometh and knocketh, we may open unto him immediately.

May the Lord arouse many from the lethargy of sin and unbelief, and cause them to see their true condition, and come to the fountain that cleanseth from all sin, and be ready for that great day. And may all who are laboring for this great object prove the truthfulness of the word of the Lord by the prophet,—"As the rain cometh down and the snow from heaven, and returneth not thither again, but watereth the earth, and causeth that it shall bring forth seed for the sower, and bread for the eater, so shall my word be that goeth forth out of my mouth; it shall accomplish that whereunto I sent it."

Portland, Oregon.

From M. L. Coburn.

Come, brethren and sisters, let us wake out of sleep, and get on the whole armor; for Jesus is coming, and we must all be ready to meet him with joy. Let us not have it said to any of us, the summer is past, and the harvest is ended, and we lost at last. Only think of it! Earth's story told, and we gone where hope could never reach us. Can any one bear the thought? It must take the power of the Holy Ghost to make us realize it. Then let us pray to the Lord earnestly to stir up our hearts and minds. Soon it will be too late. Look at the prize, that it may stimulate you. Eternal life and glory, in a world without end, full of beauty and perfection, with all the children of God and Christ, from righteous Abel down to the last one that shall be saved.

Some one may say, It is all good, but it is so hard to live a christian in this wicked time, that I get almost discouraged. Does not God say, Where sin abounds, grace much more abounds? so what is the great difference? Suppose a thing is worth twice as much as it used to be, and you have twice as much to buy with, is there any great difference? Enough is enough. I do not see any reason why we should be lost.

The Lord hath said too, that we should not be tempted above what we could bear. You cannot save yourself; you are saved by grace, through faith; and that is not of yourself, it is the gift of God. Do not trust in your feelings, but trust in God, and do his bidding, and you are safe. He will do all the rest in his own time and way. There is one thing very needful for us to do, and that is this,—We must be willing to give up all we have to him, so he can have a good chance to do for us, and we shall be well satisfied with the change. Try it once. If you are not satisfied, you can change back, and have your own way again. Make haste! Time is short. What is done must be done soon. O, wake out of sleep, and prepare to meet Christ. May God help us one and all. Amen.

Wakefield, Mass.

From H. B. Sevey.

Dear Brn. and Srs.:—Praise the Lord for his mercy which endureth forever. How good he has been to us. In looking over the past, I can but rejoice that his truth has ever shone upon my pathway, and can say it shines more and more. Bless his dear name. I hope to let my light so shine that others may be benefitted also; and for this I spend my life—my all.

As I felt the need of rest, I have for a few weeks been at home, assisting in making a tent to hold meetings in this summer, which will be pitched (the Lord willing) the first of June, in Vienna, Me., for the benefit of all the brethren and friends in these parts. Notice will be given in *Crisis* in due season.

I should like to have some of the brethren and sisters go with the tent this season, who can labor for the building up of the truth due this generation, and the salvation of men in new fields where our truth has not been preached. Jesus is coming, and to do as we would be done by is the only safe way. This has been my mission, and I trust will continue to be. Any who wish for a meeting will please write me, or any who would labor with the tent, and share its blessings and hardships.

I have a small tent also for boarding accommodations. I am confident much good may be accomplished by a few filled with the Holy Ghost, and faithful in God. Pray for me and the contemplated meetings, that right ways may be opened, and wrong ways hedged up, for Jesus' sake. We have but a few months more to work, then the crown of life will be given. May it be said "well done," is my prayer.

Mt. Vernon, April 18th, 1874.

From Bro. B. Spaulding.

Dear Brn.:—I have been drinking the bitter cup of affliction. I say bitter, though it is mixed with much that is sweet and joyful. The wife of my youth is gone, whence she will not return. Her eyes are closed, her voice hushed. She sleeps in Jesus. Death has got the victory over her, and holds her a prisoner in the grave. She is waiting the resurrection morn. But I do not mourn as one who has no hope. I feel to say from the heart, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

She was a pleasant, agreeable companion, a prudent, faithful wife, and a christian. There was a very large company of friends and neighbors attended her funeral. Mr. Depew, the Baptist minister, officiated. I had requested Bro. Wright to attend, and hold forth the resurrection, but he being sick failed, and I felt it my duty to be his substitute. I knew it was contrary to the customs of society for a mourner to speak at a funeral; yet I ran the risk of being thought eccentric, and after Mr. Depew had closed his remarks, I arose, though my knees would scarcely bear my weight, and I had to hold on to the coffin lest I should fall.

I said a few words in praise of my wife, and then said, She is dead—her breath has gone forth, and in that very day her thoughts perished. Her hatred, love, and envy perished; and she has no share in all that is done under the sun. I then inquired as Job did, "If a man die shall he live again?" and I answered the question by quoting the prophets, Jesus, and the apostles. Isaiah said,—"Thy dead men shall live; together with my dead body shall they arise," etc. Ezekiel says, "I will bring up flesh upon you, and lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live. I will open your graves, and cause you to come up out of your graves; and ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your graves, and shall put my spirit in you, and ye shall live." Jesus says, "The hour cometh, when the dead shall hear his voice, and shall come forth." I showed how it was sown a natural body, but resurrected a spiritual body, or a holy, pure, immortal body. I spoke of the mystery of the living being changed in a moment into a state of immortality, at the last trump, and caught up to meet the Lord in the air. I said, She who lies before you in that coffin will be there, and if you and I are there, we shall know her. She will sing the new song, and her feet will walk the golden streets, and she will drink of that beautiful river, whose streams make glad the city of our God.

I inquired, Shall we be there? Are we worthy of that privilege? Do we love Jesus now? Do we love his appearing? Do we look for and expect it? Could we lift up our heads and shout, "This is our God, we have waited for him, and he will save us"? Or should we call for rocks and mountains to fall upon us, and hide us from the wrath of the Lamb? Let me be there, is my prayer. Then I shall see Jesus, whom having not seen I love. There I shall worship him, with her with whom I used to worship here. There I shall sit down with Abraham, Isaac and Jacob, Paul and Daniel, in the kingdom of heaven, where there is no sin, sorrow, sickness, pain or death.

Chelmsford, Mass.

From F. S. Morgan.

Dear Brn.:—I feel thankful to say that the Lord is still on the giving hand, and willing to bless all who will come unto him; and we are glad to say there are some in the localities where we have been permitted to labor that have given their hearts to God, and started to walk in the narrow way that leads to eternal life. How our hearts swelled with joy when we saw those who had become endeared to us by former associations, taking a bold stand before the world on the side of truth, and saw their honest faces beaming with joy as they stood witnessing for Jesus.

O, my brethren, what a responsibility rests upon those who have the light of truth as taught in God's Word. How I prayed that all might see and accept the truth as these honest farmers did; some of them who had listened to the preaching of different denominations could not believe until they *saw* the truthfulness of the Word, and some of them acknowledged they never heard the Scripture preached as we preached it. I thank God that there are honest hearts yet in the world, and we hope such may ever be kept from the tempter's power.

Our meetings at Bronson Lake lasted only two weeks, and we had the pleasure of organizing a church of thirteen members, and have a good prospect of an addition of two or three more soon.

I feel very thankful for the tracts that you sent me, for they could preach when all others were silent, and were a great help to me. God bless the Tract Society! We are still laboring among the people, and hope the Lord will use us as instruments in his hand in bringing many more into the fold while probation lingers. I think that I shall get more subscribers for the *Crisis* in a short time.

Lapeer, Mich., April 9th, 1874.

From E. N. Morse.

God is at work in Lower Cabot by his Spirit, gathering in snch as can be saved. The old soldiers of the cross are being revived, backsliders are confessing their way back to the Lord, and children are starting for the kingdom. Prejudice is rolled away by the power of God, and confidence is being renewed again in the ranks of Zion. We have good attention, with a steady increase in our congregation since last October, when we first began to labor here, for all of which we thank God and take courage. We expect soon the return of that Nobleman with the long promised possession. Let us have our lamps trimmed and burning, with oil in our vessels. We read of some who have the form of godliness, but deny the power thereof. The Lord save us, is our cry.

Lower Cabot, Vt.

From J. A. Goodrich.

Dear Brn. and Srs.:—How often I have been cheered by your letters in the *Crisis.* I thought perhaps I might comfort some throbbing heart sighing for our Lord's return. Many are the afflictions of God's dear children here, for this is truly a vale of tears; but blessed be the name of the Lord, we are told to refrain our voice from weeping, and our eyes from tears, when our children are not; knowing that they will come again from the land of the enemy. But we may weep over the lost and perishing, for we are told to sow in tears that we may reap in joy. How can we but weep, knowing the shortness of time, and the mighty host that are living in pleasure, who are soon to meet God's righteous judgments? His Word declares the end of all things is at hand.

The people of God have always been a waiting people. If we go back to the good old patriarch Jacob, as he lay upon his dying bed, we hear him break out in language like this,—"I have waited for thy salvation, O Lord." Patient Job says, "All the days of my appointed time will I wait, till my change comes." Job is waiting to-day, and how many of the dear Advent brethren and sisters are waiting like Job. How many are sleeping to-day, waiting for Jesus, who started when the first cry was made, Behold the Bridegroom cometh! The Psalmist seems to have had a large measure of the waiting spirit. He says, "My soul doth wait for the Lord; and in his word do I hope." And again, "Those that wait upon the Lord, they shall inherit the earth." Blessed thought! Hear the prophet Isaiah,—"They shall not be ashamed that wait for me." Habakkuk says, "If the vision tarry, wait for it; because it will surely come, it will not tarry." The angel of the Lord said to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days." Would that all of us—that the people of God had more of this blessed waiting spirit! How blessed it is to trust in the Lord, for in him is everlasting strength. If there are any on the earth that with unshaken confidence in the living God, they are those who are looking for the speedy coming of Christ amidst opposition, scoffings, and perils of the last days.

I thank God from the depths of my heart that I have an abiding trust in the Lord, which enables me to trust in him through storms as well as sunshine. The Psalmist says, "All they that know thy name will put their trust in thee." Never was the Word of God so sweet and precious to me as at the present time. It is truly a light that shineth more and more unto the perfect day. May the Lord bless both reader and writer is my prayer.

New Britain, Ct.

From Bro. J. W. Burroughs.

As you desire brief reports of our travels and labors, I would say that I have just returned from a tour West, to Sioux City. I received a call to go out there, and hold a meeting. On my arrival, I had a call to go out into Dakota, to attend a funeral. I returned next day and commenced preaching, and continued over a week with a very good interest, and I trust with good results, considering all of the disadvantages. No regular place could be obtained in the city to hold our services. I had to preach in different houses, as the way opened. At the close of our meeting, I gathered up a little band of true believers, baptized two, and left them with the Lord, hoping to return some time during the coming summer, to hold a tent meeting as the Lord may direct.

From P. Mitson.

To the little ones scattered over this world of sorrow:—Be strong, for we know by the fulfillment of God's blessed Word that deliverance is very near at hand. I am in the field, doing what I can to comfort the feeble on their way, and warning the poor sinner to flee to the Savior before the great cloud of God's long restrained vengeance bursts upon a rebellious world. I feel strong in the Lord, and am determined not to make any compromise with the enemy.

Elliota, Fillmore Co., Minn.

1 COR. 15: 58.

M. J. CLARK.

Not in vain the labor,
Not in vain the tears,
Not in vain the anguish
Of these weary years.

Not in vain, dear Jesus,
That I tread this road,
Though 'tis rough and thorny,
It leads me to my God.

I thank thee, oh! my Savior,
That I can labor still,
And though my path be lowly,
Suffer thy righteous will.

Oh help me, blessed Master,
Ever thy cross to bear,
Thus for my heavenly mansion
Do thou my soul prepare.

Northampton

HOME AND HEALTH.

TWO WAYS OF DRIVING A TEAM.

So susceptible to gentleness and the contrary are the animals, that you may infer from their behavior the tempers of their owners.

Our neighbor, Mr. Nettles, for instance was a fractious, fretful man; and the behavior of his beasts was answerable to this. The gentlest and best broken horse in the world was sure to be spoiled in his hands. So were oxen. He came one day to the foot of a hill with a load of wood. The oxen were doing well enough, but, as they began to ascend, he must needs begin to bawl to keep them agoing. This disheartened and confused them. They stopped and settled back. And now, smarting under the lash, and whisking their tails, they would give, first one and then another, a jerk, no two of them drawing together.

"What does ail the cattle?" said Mr. Nettles, and began to whip and bawl again with vigor.

The effect of this was to make the forward yoke swing round on the off side against the hind ones. Being met there with the butt of the whip on their noses, they went round the other way. Meeting with like treatment there, they swung back again. They were all in confusion, "heads and points." One poor beast would lift his nose as high as he could, to avoid the thwacks that menaced it, while another would whisk his tail and make a deprecating moan.

At this juncture my grandfather happened to come along.

"What's the matter, Mr. Nettles; can't they draw it up?"

"Can't? They won't, and wouldn't if I threw off half of it. I never did see creeturs act as they do."

"Suppose you let me try 'em," said my grandfather. "I think they'll take it up easily enough."

Getting down from his horse, he passed round the team, patted each ox, spoke to them in kind and cheery tones, and by a little pushing at their hips,—for they were standing all ways,—got them straight and right for a united pull.

"Not yet," he said to their fretful and fretted owner.

"Not yet, there is too much white in their eyes for a good start yet;" and then waiting until they had become quite calm and re-assured, he took the whip from Mr. Nettles' hand, to prevent his using it, not to use it himself, and in a tone of gentle, but decided authority, said, "Come, now, come,—all together,—go along."

And they went, steadily and bravely, quite up the steep, their volunteer driver keeping along with them, and their owner following.

Arriving at the top, my grandfather said, "Let them stand and breathe a little now, they have done their duty very well;" and handing the whip to their owner, he passed round and patted them again.

"How strangely they behave!" said Mr. Nettles. "Did anybody ever see such cattle?"—*Wayside.*

WHY ARE AMERICANS DYSPEPTICS?

It has been truly said that man is a creature of habit, and if there is any one direction in which this saying is more applicable than in another, it is that which points to the dietetic habits of civilized nations. This saying is especially true of the American people. There is probably not another nation on the face of the earth where the people have so many artificial wants, and so many injurious habits in eating and drinking, as our own nation. The reason is obvious. Here, labor of all kinds is remunerative, and the so-called good things are easily obtained. In European countries, the laborer is compelled, by reason of low wages, to subsist both himself and his family, upon the barest necessaries of life, hence he has not that opportunity for creating artificial wants and false dietetic habits, that is afforded in our country where the laborer is able not only to provide the necessaries, but also many of the so-called luxuries of life.

If we compare the average health of the laboring classes of America with that of the same class in the east, we shall see that the standard of health is much lower here than there; and the same is true of the wealthier classes also. Why is this? Is it because the climate of this country is more unfavorable to health than that of Europe? or is it due to a difference in the habits of the people? A careful examination of the matter will convince any candid person that the origin of very many of the diseases of our people is owing to their unhygienic habits, and that the reason why the standard of health is lower in America than in Europe is, the habits of the people are more unhygienic here than there.

Thousands of girls belonging to the laboring classes come from Europe to this country yearly. They are, generally, strong and healthy on their arrival here, but in a few years many of them lose their health, sicken, or die prematurely. This might, at the first view, be considered as sufficient proof that the climatic influences of this country are less conducive to health than those of their native land; but when we take a closer view, and inquire into their habits, we find that the greater number of these girls were reared with simple habits, and on a plain diet, composed almost wholly of vegetable substances, and that they spent much of their time in the open air, performing out-door labor, and, as a consequence, they possessed almost perfect health while thus living. After arriving here, they engage as servants in the families of well-to-do people, and partake largely of rich food, to which they have heretofore been wholly unaccustomed. They consider condiments, rich gravies, flesh meats, tea, coffee, highly seasoned cakes and pies, as among the most desirable things to be obtained, and they use them so freely that their stomachs, livers, etc., are soon worn out by overwork, and many of those who, in their native land were so robust and healthy, find themselves, after a few years' residence in this country, miserable dyspeptics.

These emigrants are not the only cases that are thus affected by the use of improper food. Like causes produce like effects; and it matters not whether the individual is rich or poor, of high degree or of low degree, nor of what nationality or clime, if he pampers the appetite with highly seasoned food, or uses improper food of any description for any length of time, disease will surely follow.

It is proverbial of the American people that they are a nation of dyspeptics. Why are they such? There can be but one answer to this question. It is because they do not control their appetites. The ease with which the so-called luxuries of life can be obtained in this country is a very great temptation to their use; and that which at first is taken only as a luxury, to afford temporary pleasure to the vital instincts, soon perverts those instincts and becomes a necessity, and its continued use occasions disease. —*Health Reformer.*

FRUIT AND HEALTH.—Dr. Hunt said at a recent meeting of the Warsaw Horticultural Society, that "an absence of fruits implied doctors' bills." We have urged for many years the importance of a regular supply of ripe fruit to prevent disease, and insisted that the best medicine chest which an emigrating family could carry to a newly settled country, would be a box of early bearing fruit trees, currant, gooseberry and raspberry bushes, and strawberry plants. A family moved west, and took with them a large supply of dried fruit, which lasted them throughout the first summer. None of them were sick, although disease prevailed all about them that year; but the next year, with more comforts and less privations, but with no fruit, they suffered much from sickness. Other western residents have told us that so long as they could have ripe fruit, they have been free from all disease resulting from malaria.—*Southern Farmer.*

HAIR DYES.—We know very few physicians who have not treated cases of disease clearly traceable to their use. Nearly every one of them knows of a death or two as the result, while they count the cases of paralysis which have come from this one cause by the dozen or score. The New York Board of Health took the trouble a year or two ago to warn people against the danger corked up in hair-dye bottles. The chief medical officer of the Brooklyn Life Insurance Company tells us that a few years ago that company paid a policy on the life of a man who killed himself by dyeing his hair, as a *post mortem* examination clearly demonstrated.—*Herald of Health.*

"WHAT IS THE BEST STIMULANT?—There is no such thing as a good stimulant. Stimulants are all bad. What is a stimulant? It is a poison. To stimulate means to goad, to excite. Alcohol is a stimulant. When alcohol is taken into the stomach the vital powers recognizing it as a poison are excited to resist it and throw it out, which they do with all the force they are capable of exerting, and this action to rid the system of poison is stimulation. Stimulation is really poisoning and nothing else, therefore, if there is a best poison, there is a best stimulant.—*Herald of Health.*

NEURALGIA.—I have had a severe experience with neuralgia, and suffered the most excruciating anguish. Warm applications gave but temporary relief. I put three blisters on one arm, one after the other. A number of little boils followed on the same arm. It was a perfect cure. I have since tried it, when doctors failed, and it has wrought the self-same cure. Neuralgia seems to be an obstruction of the nerves. The blister draws that away.

MRS. BENJ. ALLORD.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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$2.00 per year, payable in advance.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 967. BOSTON, WEDNESDAY, MAY 13, 1874. VOL. XXXIX.---NO. 6.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ANTICIPATION.

GEO. W. HOWARD.

Hark! what sound earth's silence breaking?
Gabriel's trump methinks I hear,
And the dead to life awaking
Now before their Judge appear.
From the graveyards and the ocean,
From the place where martyrs fell,
They have heard the voice of Jesus,
And in dust no longer dwell.

Jesus comes in all his glory,—
Comes to reign on David's throne;
Comes to end earth's painful story;
Now he'll rule this world alone.
Earthly rulers bow before him;
Kings and monarchs are dethroned;
Peace shall wave her rightful sceptre,
Love shall dwell from zone to zone.

O, my soul, behold the grandeur!
Jesus seated on his throne!
Thousand thousands round him gather
While he makes his judgments known.
See the blest, who gather round him,
Prostrate now before him fall;
Let us join with those who crown him
King of glory—Lord of all.

Farewell now to earthly treasures,
I have won a greater prize;
To the blest it will be given
When the sleeping martyrs rise.
Farewell sin and death and sorrow,
Now I bid you all farewell;
I would live in climes more genial,
Where the saints forever dwell.

Welcome Jesus, welcome glory,
Welcome now eternal rest,
Welcome friends whom I have cherished,
Now I greet you with the blest.
Glory, glory, hallelujah!
Praise the great Redeemer's name;
Let us join and give the glory
To the Lamb who once was slain.

Stowe, Me.

AN ADDRESS.

TO THE ADVENT CHRISTIAN CHURCH OF MASS., *greeting:*—The undersigned brethren were appointed a committee by the President of the A. C. Conference of Massachusetts, at its late annual session, in accordance with a unanimous vote to that effect, to prepare an address to you in regard to the proper organization of churches, and the proper methods of more effectually carrying on the work of God among you than our present system admits of. To this important subject we earnestly solicit the candid and thoughtful consideration of our brethren and sisters, both in the ministry, and among the lay members of our churches. We do not in any way presume to dictate to you in this matter, but, as representing our State Conference, we wish to advise, to offer suggestions, to point out certain paths which seem to us desirable to walk in, or avoid. That the subject may be properly brought to your minds, we would call your attention to the following considerations.

I. That which is lacking in our churches. That a lack exists and is felt to a considerable extent needs hardly to be proved, so obvious is it to careful observers. From our own observation we have been painfully impressed with this fact; and in conversation with many brethren and friends of our cause, we have heard the lack mentioned and deplored. Again and again has it been asked, "Can there not be some means devised whereby our church system can be made more effectual for good?" and we now answer emphatically, "We think there can."

1. There is a lack of union. By this we do not mean a lack of union and sympathy as christians, although in some places such a lack does exist; but we mean there is a lack of union for a particular, definite, well understood purpose. In many of the towns where our churches are established, while there is a perfect union of sentiment in regard to the glorious truths which we hold, there is hardly any union of *all* the believers for the purpose of extending the knowledge of those truths into the regions beyond which are ready to receive them, and rejoice therein. A few of the brethren in any given place are at their post, faithfully discharging their duty, bearing the brunt of the warfare, enduring hardness as is becoming in good soldiers of Jesus Christ, having in view at all times the spreading abroad of the gospel of the kingdom; while many others, who should be with them at their sides, ready to bear in part the inevitable burden that must be sustained, and ready to help stay up their hands, which must many times be wearied, seem, indeed, willing enough to attend the Sunday services, and listen to the preaching of the word of God, and perhaps contribute something for its support, yet as far as it regards the actual work of maintaining the meetings, and keeping alive the interest that already exists, they seem to think there is nothing for them to do,—that on them as individuals there is no responsibility in relation to the spreading abroad the knowledge of God among men. Many times has it seemed to us, looking at the matter from a human standpoint, that if two, three, or four brethren in a congregation of forty or fifty professed believers were to be taken away, there would be none left to fill the vacant place,—that there would be no Elisha, upon whom the mantle of the departed could fall.

2. There is to a great extent what we think is an erroneous impression concerning church organizations and membership. The impression we allude to, we have no doubt is held conscientiously, and in the utmost good faith, but we think it is one of the causes that has to some extent retarded the growth of our churches. We refer to the idea which some good and excellent people entertain, that it is unscriptural, and therefore wrong, to form churches upon any visible basis or platform. As a result of this, church organizations upon a proper and scriptural basis have often been wholly neglected, and in many cases rendered almost futile and ineffectual by the scruples of these well meaning, but, as we think, mistaken brethren, leading them to keep themselves aloof from all connection with them as churches, and therefore not sharing in the responsibility of them, thus leaving the burden to be borne by a few patiently toiling brethren and sisters who feel that a church should and must be kept in existence among them.

3. There is a lack of interest in the young. We have been many times made painfully aware of this, and it is from an imperative sense of duty that we call your attention to this deplorable fact. In some places where our churches are established, where preaching is regularly maintained, there are no Sunday Schools at all, and in many places where there are Sunday Schools, they are nothing near what they should be in point of attendance of scholars and teachers, and general interest. So far as active effort is made, it seems to be mostly directed toward the older portion of the community to the neglect of the children, the rising generation. And we feel that our brethren in the ministry are not wholly blameless in this matter, for we learn that even where Sunday Schools are carried on, they seldom receive the encouragement of their presence, and words of good cheer. To this neglect of the young, and the interests of the Sunday School, we largely attribute the lack of prosperity which has in too many cases attended the establishing of our churches.

4. There is a lack of proper spiritual oversight. By this we mean there has been, and is, a lack of pastoral labor among our churches. As a people, we have been very negligent in regard to this department of christian activity. Until within a very few years, hardly any of our churches were in the charge of a pastor, and even to-day by far the larger portion of them are without the spiritual oversight and watchcare of a faithful man of God. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." God desires some of his servants to fulfil the duties of "pastors," (Eph. 4: 11, 12) but our churches have almost wholly ignored this branch of labor, as though it were a superfluity, and as a consequence they are suffering to-day. It is in the order of God that there be "evangelists," and our preachers mostly "do the work of an evangelist," yet not too many of them, if the other parts of the field are properly occupied, as we feel they have not been with us. Pastors have been but little sought, pastoral labor has been but little encouraged, and consequently the preachers and churches are in a less desirable condition, both as it relates to spiritual as well as mental culture, than they might have been had both ministers and laity sought as strict conformity to the teaching of God's word in this particular as in many other matters of less importance.

Beloved brethren, we regard the foregoing items as being the most important of the drawbacks under which we have been and are laboring, not that they characterize all of our churches, or that any one of them is lacking in all four points, but that in one particular or another, they characterize altogether too many. We call your attention

II. To the means whereby that which is lacking can be supplied,—the remedy by which this state of things can be removed. Various causes which have been in operation ever since we first became a distinct people, have tended to bring about this condition of affairs; but we think the following suggestions, if acted upon, will be found to contain the needed remedy.

There should be union. We do not mean union merely as christians, nor merely union of sentiment as it regards the doctrine of the Bible, but a union of heart and mind for energetic labor in the defence and promulgation of the truths about which there may be unanimity of sentiment. There should be a well settled, clearly defined purpose on the part of every believer to do all in his or her power to aid the rest of the brethren in the maintainance of meetings, and the spreading abroad the saving knowledge of the Lord Jesus Christ. Brethren, you do not realize how much good may be done in this way,—how great an advance can be made, and what a change for the better would be experienced, if you were thus to do. The influence which you are able to exert as individuals, may be but little, but if combined harmoniously with that which is exerted by the others, an aggregate will be realized which will not be insignificant, but mighty for the accomplishment of good. Make efforts to persuade people to come to the meeting, and listen to the preaching; be courteous to the strangers that may be present; let not one go away, if it can be helped, without extending to him a friendly hand, and expressing the pleasure you feel at seeing him present. Notice the young who may be present, so that all who attend the meeting, will go away feeling not merely edified by the sermon, but carrying away in their hearts sweet remembrances of the kind and friendly greeting they met with from the brotherhood in the church. There is altogether too much indifference, too much selfishness in the attendance of christians upon the sanctuary. Do not go merely to be pleased, to get benefitted, but go with the purpose of *doing* something, of speaking some word which will be encouraging, or doing some act, that the Master can bless to the good of some needy child of man that may be present. It only needs united action in our churches in the various branches of christian activity, to make them tenfold more powerful for good than they now are. Brethren, we pray you, be united in the love and strength of God in this matter.

2. There should be a proper organization of the believers. It should be our object not merely to conform to the New Testament in doctrine, but also in the establishment of churches, and the nearer we keep to apostolic practice in this respect, the better we think will be our condition. The church of Christ in any given place should be so set in order that the various duties which devolve upon bodies of christians may be properly performed. The New Testament enjoins the performance of certain duties upon christians, which can only be performed by churches, visibly founded upon some well understood and definite principles. It teaches the duty of raising money for missionary uses; the duty of observing the communion of the Lord's Supper; the duty of correcting evils which may exist among christians, either by the reproof of the erring member or members, or, as a last resort, by their expulsion from church fellowship, duties which could not be performed except there was a recognized body of believers constituting the *church* to whom the members were in a sense amenable, and members, some of whom, by the appointment of the body, were responsible for the details of the other arrangements alluded to. How can the Savior's directions in Matt. 18: 15–18 be followed and obeyed, unless there be a body of the believers existing in a church capacity, who, under proper circumstances, have the right to expel from their midst an unworthy member? How could the direction of the apostle Paul (1 Cor. 5: 13) have been complied with by the brethren at Corinth, unless there were certain well understood principles of action by which they were as a body guided and governed? And as the early churches were constituted in this respect, so we think our's should be. The details of the organization may, and should be very simple; as simple as is possible, and yet have the desired ends attained. Our cause has suffered from the presence of unworthy persons, whose course of life has been such as to reflect discredit upon the body, and from the perverseness and obstinacy of others, whose course, while perhaps not absolutely sinful, yet has been a detriment to the cause, but which things have not been avoided because there was no one vested with authority by the body, to correct or remove them in a scriptural manner. Where such a lack exists, it should be permitted to remain no longer.

3. There should be a well sustained Sunday School interest. We feel confident that this department of christian labor has not received among our churches that thought and care which it deserves, and we earnestly recommend to the churches that as far as it is practicable they form and sustain Sunday Schools, even though they be but small ones. From the Sunday School, if rightly conducted, the church may expect to receive some of her most useful additions. The older portion of our members are continually passing away, and from what source are their places to be filled? What better source can be looked to than the Sunday School, where should be congregated in the study of God's word the younger portion of our families? The Sunday School, when properly sustained, will be found to be the nursery of the church, and to it we may look without fear of disappointment for many gracious additions to the church membership. By far the larger portion of christians will be found to date their conversion before they became of age, and none are more desirable to receive into church fellowship than those who have in their youthful days given their hearts to God. Church troubles are more frequently caused by those who have lived so long without religion that they have become confirmed, as it were, in certain methods of thought, and ideas of right, so that even after conversion, they sometimes fail to manifest a becoming and proper acquiescence in that which is plainly a proper course. A church that is making more effort to build itself up by the conversion of those who have reached maturity, than from the young and rising generation in their midst, will discover in the end that they have been leaning upon a broken staff, but that church, which, while it makes all proper effort for the bringing into the fold of Christ those who have lived long in sin, and is also engaged actively in endeavoring to reach the young, will be found to flourish "as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." (Jer. 17: 8).

We call to mind places where parents attend regularly the meetings of the Adventist church, but who are seldom accompanied by their children. Where are they? Ah, they have not been brought up to attend the Adventist meeting and Sunday School, but are permitted to go with their young associates to some other meeting and Sunday School, where, indeed, they learn many good things, but which are not calculated to render them efficient workers in the church to which their parents belong, when their places shall be made vacant by sickness or death; and in too many cases do we know that the children have but little, if any sympathy with their parents in their religious belief. We say then in all earnestness, let there be Sunday Schools formed at once in those places where there are none. Be content to begin with a few, even it be but one class, and let parents, if possible, attend. Form Bible classes for the older ones, and let the children see that an interest is taken in them, and if in connection with the truths received there, they receive good instruction at their homes, we think it will be found that the children of Adventists become as good coworkers with their parents, as the children of other denominations become in their respective spheres.

4. Our churches, as far as possible, should be under the spiritual care and oversight of pastors. We are glad that the churches are awakening to a sense of the importance of this work. No insttiution of God for the carrying on of his work of grace among men, can be thoughtlessly cast aside with impunity. No institution that he has ordained for the building up of the "household of faith" can be be set at naught as being undesirable or needless, without the church or people thus doing, experiencing the evils which such a course will inevitably bring upon them. God desires more than we possibly can the edifying of the body of Christ, which is the church, the perfecting of the saints; and for the accomplishment of this grand purpose, he has ordained that certain instrumentalities shall be used, and therefore said the apostle Paul, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 11. If we say, "We will receive the aid which an apostle can give, or the instruction which a prophet can impart, or the interest which an evangelist can awaken, but we do not approve of pastoral labor, we do not think it for the good of the church, we do not think the labors of a pastor would be satisfactory to our people, they need a variety of talent. Are you not, in such a case, placing your own foolishness and shortsightedness over against the wisdom and knowledge of God, who has instituted this very office? Would he have instituted the office of pastor, if their labors were needless? If he desired his people to be fed with spiritual food by the transient visits of evangelists, who in the nature of the case, cannot know much about the true spiritual condition of the body, would he have appointed some to be "pastors and teachers?" In accordance with this divine appointment, we find that whenever Paul established churches, when possible, he always ordained elders, or had bishops appointed to take the charge of them, for a bishop in the New Testament does not mean one who also performed the duties of a modern bishop, but was the name which designated the pastor of a church, the shepherd of a flock of Christ's sheep. To how few of our churches are the words of the apostle applicable when he says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." And why inapplicable? Because so few of our churches are under the care of a man of God who faithfully watches for their souls. To how few of our preachers are the words of Peter applicable, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; . . . being ensamples to the flock." And why are they inapplicable? Because so few of them have the oversight of a church, and in most cases live so far from the people to whom they minister, that though they lived lives the most blameless, they could not be "ensamples to the flock" because of the intervening distance.

Now, we earnestly recommend a more general compliance with this gospel institution, pastoral labor. We urge upon our churches this duty which they owe themselves to perform both for the sake of their own interests, and for the sake of being more in harmony with the will of God. At our annual State Conference in Worcester in 1871, the following resolution was unanimously passed:

"*Resolved*, that this conference recommend the Advent Christian Churches of Massachusetts to obtain, as far as possible, the services of faithful men of God, who shall take the charge of them, and watchcare over their interests."

This counsel of their preachers, the churches have, to a great extent, not heeded, and as representing the conference, we advise that the churches do place themselves under the care of some worthy and competent men to act as their pastors. If your numbers are too small to bear the necessary burden, unite with some neighboring church or churches that are also weak, and secure the labors of some good man to be divided between you. In this way, we think the meetings can be carried on with much better prospects of success, and with no more, if so great expense, than as now conducted. Let this means of usefulness be so employed, and see if God does not own it as proper and right by bestowing upon you abundant blessings which as yet you are comparative strangers to.

Brethren and sisters, our address is before you. With what reception does it meet from you? We have maintained our friendship, our love, our interest for you by speaking plainly concerning what we think to be evils that retard our progress, and that should be remedied. If our words indicate any real lack, and also point out the true remedy therefor, we beseech you to at once do what you can to remove them, and have our cause placed on that basis that shall be most effectual for good. Seek heavenly wisdom, seek it in prayer, seek it by reading God's holy word, and then seek to conform to it not only in matters of doctrinal belief, but in matters of practice, as individuals, and in the establishment of the churches of believers, and God, who does not permit his word to return unto him void, will not suffer you to conform to his precepts of wisdom in the matter of carrying on his work, without causing such conformity to be blessed to your abundant good.

J. HEMENWAY.
C. E. BARNES.
J. COUCH.

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?---No. 5.

J. S. WHITE.

We will turn our attention again to the first of John. We have been told that *auton* in vers. 3 and 4 should not be rendered *him*, but *it*, in the neuter gender. I have before said that *auton* is not in these verses, and if it had been it would not follow that it should be in the neuter; for it is in each of seven other verses in the same chapter; and in every instance in the masculine gender. Again, we are told that the word is *autou* in the Greek. This is correct so far as the third verse is concerned. But still it is claimed that it should be rendered *it*, though out of more than six hundred times where this word is found in the Greek Testament, it is rendered *it* but once. In nearly six hundred times it refers to persons in the masculine gender.

We are told that "Webster says *him* and *his* were formerly in the neuter gender, but the practice is obsolete." This is true; but when these words were so used, it did not make the nouns to which they referred neuter. When God and man were referred to by *him* and *his*, God and man were not in the neuter gender, and called *it*. Neither Webster nor any other author ever said this. Suppose it should be allowed that *logos* should be rendered *it;* it does not follow that the "Word" was not a person. John says "the Word was God." Besides, the word *it* is often used in the place of a person, or as meaning a person. Webster says "*it* often begins a sentence, when a personal pronoun, or the name of a person, or a masculine noun follows. '*It* is I; be not afraid'; '*It* was Judas who betrayed Christ.'" So John says, "the Word was God." If we put *it* in the place of Word, then it would read, *it* was God. But God would not be in the neuter gender, any more than *Christ* or *I*, because he said, "*It* is I."

We are told that Liddell and Scott say, "*Logos* never means a word in the grammatical sense, as the *mere name of a thing*." These men do not say that *logos* is never used as the *name of a person*. And if they had said this, it would not be true; for John says, "*His name is called the Word of God.*" A number of persons have been referred to who have put *it* in the place of *him* in John 1: 3, 4. So far as numbers are concerned, I think that more than fifty to one among scholars and translators of the Bible have used the word *him* as we have it in our version. In the long list, we have forty-seven of the most learned men in the kingdom, each of whom translated our version. These men were not dictated by King James in this matter, as has been hinted.

We have been referred to Dr. Clarke, as if he were authority for settling Bible questions. I will give a part of what he has said on John 1:—"'In the beginning'; that is, before any thing was formed; ere God began the great work of creation. This is the meaning of the word in Gen. 1: 1, to which the evangelist evidently alludes. This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was no part of the creation, as he existed when no part of that existed; and that consequently he is no creature, as all created nature was formed by him; 'for without him was nothing made that was made.' v. 3. 'Was the Word'; or, existed the *Logos*. This term should be left untranslated, for the very same reason why the names Jesus and Christ are left untranslated. The first I consider as proper an appellation of the Savior of the world, as I do either of the two last. And as it would be highly improper to say, the Deliverer, the Anointed, instead of Jesus Christ, so I deem it improper to say, *the Word*, instead of *the Logos*. But as every appellative of the Savior of the world was descriptive of some excellence in his *person*, nature, or work, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or faculty of reasoning, is very properly applied to Him who is 'the true Light which lighteth every man who cometh into the world.' 'All things were made by him'; that is, by this *Logos*. In Gen. 1: 1, God is said to have created all things; in this verse Christ is said to have created all things; the same unerring Spirit spake in Moses and in the Evangelist. There Christ and the Father are one."

Thus we see that Dr. Clarke most fully agrees with John. Why should he not? John "was full of the Holy Ghost." He said that all things were made by *Logos*, and without *Logos* was not any thing made that was made; and that *Logos* was God. Dr. Clarke does not put *it* in the place of *him*, in verses 3 and 4, as if *Logos* meant a *thing;* for the very good reason that he did not believe that John meant to say that a *thing* made *all things*, and thus teach what all infidels claim. The reason given by Dr. Clarke why *Logos* should not be translated is, that *Logos* is a *proper name*, as much so as Jesus and Christ are proper names. John says, "*His name* is called the Word [*Logos*] of God." Rev. 19: 13. Does John mean that the word "His" is a *thing*, in the neuter gender, and should read *it?* When we say *Jesus* spake unto the people, we use the name by which he was called who spake. So when John says, In the beginning was the *Logos*, or Word, he gives the *name* of him who made all things.

"EPH. 3: 9. It is said that the phrase—*by Jesus Christ*, is spurious? Dr. Clarke and others are referred to as authority for this. Dr. Clarke does claim this, and says the text should read, "*which from the beginning of the world had been hidden in God, who created all things.*" Having been told that the words, "by Jesus Christ," are spurious, we have the *solemn warning*, "Whosoever, therefore, will persist in quoting this phrase, 'by Jesus Christ,' in Eph. 3: 9, as the Word of God, after they have been warned against it, will they not be likely to incur what is mentioned in Rev. 22: 18?" The reader will please notice verses 18 and 19. He will see that a great judgment is to fall on those who *add to*, or who *take from* the book. While Dr. Clarke and others believe this phrase is spurious, a much larger number of learned men believe it is not spurious. So while we are warned on the one hand *not to quote it* as the Word of God, lest we fall under the curse named in verse 18; we are warned, on the other hand, not to leave it out, lest we fall under the curse in verse 19. For if verse 18 applies to this case, verse 19 must so apply. So we, poor souls, are placed between two fires. After being told that it is *spurious*, if we do not believe it, we are *lost;* and after being told that it is not spurious, if we do not believe this, we are lost. There is no hope for us any way; so we may as well be on the side of the majority.

Some would have us believe that if this phrase is spurious, the whole question is settled, and that Christ did not make the world. So far as this question is concerned, the objector may go on, and claim as much of the Bible to be spurious as he pleases, and there will be enough left to prove the affirmative, unless he can do as Prof. Goussen says some try to do, take *God out of the Bible*. After Dr. Clarke has given his reasons for leaving out the words—"by Jesus Christ," he says:—"No *inferiority* of Christ can be argued from a clause of whose spuriousness there is the strongest evidence." He did not think that, though this passage is spurious, it let Christ down. And why should he? for if these words are left out, it reads, God created all things. This agrees with John, who says, "the Word [*Logos*] was God."

COLOSSIANS 1: 15–17.

"Who is the image of the invisible God, the first born of every creature." Ver. 15. From this it is supposed that Christ was a created creature, in distinction from other creatures. Suppose this to be true; then he was created before man was created. He was "the beginning of the creation of God." Rev. 3: 14. If this means that Christ the Son of God was created, it is plain that he was created *before* any other being or thing was created; consequently he was the Son of God before the world was made. Why then talk as if he had no existence till he was born in the flesh, or as if he was created at the time of his birth in this world? God's Son was the beginning of the creation of God, inasmuch as he began the creation. "Without him was not anything made that was made" (or created). You may put *it* in the place of *him*, and it does not change the fact; for John says that what you call *it* "was God."

"For by him were all things created, that are in heaven, and that are in earth; . . . . all things were created by him, and for him." Ver. 16. Why not say that the word *it* should be used in the place of *him* in this verse as well as in John 1: 10, which reads, "The world was made by *him*"? If we should say *it* in one place, we should in the other. In the effort to get the pre-existence of Christ out of this text, the word *it* is not resorted to. But it is claimed that the preposition is wrong; that it should read, "*through* him all things were created," and "*in* him were all things created." Prepositions, like many other words, are interchangeable. Any one of several of them may be used without changing the sense of the text. Jesus went up *into* the mountain, or *on* to the mountain. Paul went up *to* Jerusalem, or went up *into* Jerusalem. The man came to Boston *by* the way of Worcester, or he came *through* Worcester. He came *by* the Rail Road, or he came *over* the Road. These different words do not change the sense of the statements. These are only samples of a multitude.

Because the preposition *dia* is in ver. 16, which means *through*, some would have us believe that it cannot be properly rendered *by*. Those who have noticed the word *dia* in the Greek Dictionary, for the purpose of ascertaining the meaning of this word, *know* that one of the definitions is *by*. Why then speak of it as if it *must* be rendered *through* in this place? Another definition is, "*by means of*." We see, therefore, that the translators of our Bible did not use the wrong word in saying, "All things were created *by* him." Webster gives the following for one definition of *through:* "by means of"; "by the agency of." The meaning is not changed in the least, whether we say, the dispatch came *by* the mail, or *through* the mail. A man builds a house *by* his son, or *through* his son; either word may mean that his son did all the work. This effort to show that Christ did not make the world, and to take the pre-existence of Christ out of the Bible, by changing the preposition, is a failure, to say nothing of the absurdity of saying that God created all things *by* or *through* his Son, when he had no Son.

Prof. Whiting and others, who have rendered *dia* "through," in Col. 1: 16, did not suppose that it went to show that Christ the Son of God did not make the world. The Unitarians, some of whom do not believe that Christ had any existence as a being before he was in the flesh, do not found their belief on the use of the Greek preposition. Their Greek scholars will tell us that, if they have nothing but this to support them, they have no foundation to stand on. Rom. 11: 36,—"For of him, and through him, and to him, are all things; to whom be glory forever." In this verse, *di* (which is a contraction of *dia*, and means the same), is rendered *through*, I suppose it will be claimed that this passage refers to God the Father, which I admit. Now if *dia* in Col. 1: 16, which refers to Christ, should be rendered *through*, and by so doing it shows that Christ did not make the world; then *dia* in Rom. 11: 36, which is rendered *through*, shows that God did not make the world, and hence it follows that neither the Father nor the Son made the world, and therefore nobody made the world. This brings us directly out upon the infidel's platform. This is the direct tendency of every effort made to show that Christ did not exist as the Son of God before he took on him the seed of Abraham.

"He is before all things, and by him all things consist." Ver. 17. *Who* is before all things? He by whom "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist." He is *before* all things, and he created all things. This agrees with John: "In the beginning was the Word. . . . . All things were made by him, and without him was not anything made that was made." He is "the beginning of the creation of God." Not that he is a creature, in the sense that some would have us believe, for the Bible says no such thing. And if it is claimed that Christ is a created being, it would remain a truth that he was created *before* any other *being* was created, and before any *thing* was created; for "he is *before* all things."

"The first born of every creature." Dr. Clarke remarks:—"I suppose this phrase to mean the same as that in Phil. 2: 9—'God hath given him a name which is above every name.' He is as man at the head of all the creation of God; nor can he with any propriety be considered a *creature*, having himself created all things, and existed before anything was made. If it be said that God created him first, and then he, by a delegated power from God, created all things, this is most flatly contradicted by the apostle in verses 16 and 17. As the Jews term Jehovah the first-born of the world, or of all creation, to signify his having created or produced all things; so Christ is here termed; and the words which follow, in vers. 16 and 17, are proof of this. The phraseology is Jewish, and, as they apply it to the Supreme Being merely to denote his eternal pre-existence, and to point him out as the cause of all things, it is most evident that St. Paul uses it in the same way, and illustrates his meaning by the following words, which would be absolutely absurd if we could suppose that, by the former, he intended to convey any idea of the inferiority of Jesus Christ. No; 'he is *before* all things, and *by him all things consist*.'"

How could the apostle use words more plainly to show that the Son of God was *before* any thing was made? "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90: 2. If this shows that God *was* before the world was formed, then does Paul show that Christ *was* before the earth and world were formed. These words agree with the prophet,—"His goings forth are from everlasting."

SANCTIFICATION.

J. S. HILL.

It is contended by numerous writers on this subject, that it is received at a period subsequent to conversion. They say at conversion men are justified, and sanctified at a time after that. What do the Scriptures require of those that accept Christ? Do they not command us to cast our all on Christ? Must we not be wholly the Lord's to be justified? If wholly his, are we not in possession of sanctification? It seems to me that we are. The Greek word translated sanctification, or holiness, is *hagiasmòs*, from *hagiazo*, to separate from earthly or profane uses; or to set apart to a sacred purpose. The root of the Greek word is *hazo*, meaning to stand in awe of—to dread.

Can a person be a servant of the Lord Jesus Christ unless separate from all impure or defiling things of an earthly nature? Surely not. It will be contended that professed christians are impure or worldly after they embrace Christ. This is not denied. Does it not arise from the fact that they have grieved away the Spirit by disobedience? I think so. This being the case, it follows as a reasonable conclusion, that we obtain sanctification when we embrace Christ.

Ancient Israel were called a holy people, because they were separated from other nations, for God's service and worship. When they intermingled with the nations, they learned their system of idolatry, and other defiling things, and became unholy. So christians, if after sanctification they become entangled in the elements of this world, become unholy. The Bible says we are to perfect holiness in the fear of God. Be ye holy, for I am holy, is the command of Inspiration.

Foster, R. I.

IT IS a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth an abundant harvest. You might so spend your summer among the people, that they and their descendants might be better and happier, through time and eternity, for your works and your example.

AS LITTLE rocks in the stream may trouble the water, but they do not hinder it from flowing on, but only give it greater force; so the difficulties and discouragements of the christian warfare only serve to make the christian double his efforts to go forward on his appointed course.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 13, 1874.

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary*.

LET ALL THE MEN OF WAR DRAW NEAR. JOEL 3: 9.

This is part of a proclamation that God makes to the Gentile nations, given in the form of a commandment, requiring them to prepare for war. The language implies a great emergency—interests of great and vital importance, which demand the entire strength of the governments to defend themselves. Circumstances so grave and threatening, that *all* the men of war would be required. The proclamation contemplates calling so large a proportion of active men into the military service, that many would be called from the agricultural department, so that less plowshares would be needed, and more swords; less pruning-hooks, and more spears. "Beat your plowshares into swords, and your pruning-hooks (scythes) into spears; let the weak say, I am strong." Vs. 10.

Let those who have until this emergency considered themselves too weak for soldiers, and only able to plow the field, now take the sword. This war will not be a struggle between two nations alone, but all the heathen Gentiles will "gather" themselves "together" for battle.

At the time of this general war, God will "cause some of his mighty ones to come down" (vs. 11); and at that time "the armies which were in heaven" (see Rev. 19: 11–14) "and the kings of the earth and their armies shall come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen roundabout." (Vs. 12). The prophet also shows that at the same time the sickle will be put in because "the harvest is ripe." The angel quotes this passage to the Revelator (chap. 14), and applies it to the last great battle, when blood shall flow "even unto the horse bridles." The Savior also uses the same illustration in the parable of the wheat and tares, and declares "the *harvest* is the *end* of the world." This takes place when the wicked are "cast into a furnace of fire" at the final judgment.

Are there now any signs that God has commenced to fulfil these wonderful predictions? We think there are. The first thing in the prophetic order is the introduction of a proclamation, of divine origin, to the Gentile or Roman nations, which is evinently the same message as Jesus predicted should be preached as a witness to all nations, continuing to the end of the world, or "harvest." This has clearly been in process of fulfillment for more than fifty years.

The next item is to "prepare war." The two departments specified to be prepared, are "men" and "swords," or armies and implements of war. The nations especially referred to are evidently the Roman or great monarchical governments of Europe. Their armies will be enlarged, so that the enrollment will include *all the men of war*, that is, all the men of suitable age and circumstances to be soldiers. And secondly, that this increase of soldiers will require a great increase of implements of war. This increase of soldiers will diminish agriculturists, so that they will need less implements of husbandry, and therefore will beat their plowshares into swords.

These foretold events are now clearly developing among the European nations. Mr. Baxter, a clergyman of the English Church, says:—

"The immense preparations for war now being made by all the nations of Europe, cannot long continue without bearing fruit in the open outbreak of hostilities. Lord Derby just stated in a speech at Liverpool, on December 18th:—

'I look on the maintenance of a strong and effective volunteer force as more than ever important at the present day, and I do so for this reason,—we live in an age when armies have assumed more gigantic proportions than in any period known to us in history, and coincident with that state of things, our industrial prosperity, the demand for laborers in every branch of industry which is the result of that prosperity, and the tendency of men to try to better their condition by emigrating, are tending to increase the cost to the state of every individual soldier. Germany can bring into the field, as is supposed, considerably above one million of men. France, under the new laws of universal service, intends to have 1,200,000 available, though probably as yet not above a third of that number has been reached; and I believe that the Russian numbers, could, in time of war, exceed either of these figures. Never since the world began, have such masses of men been drilled and disciplined for purposes of war. Extremes meet. What we call progress is sometimes only oscillation, and the latest development of modern and popular ideas on the Continent, the converting of every able-bodied man into a soldier, whether he will or no, is merely a recurrence, after many generations, to the general practice—I won't say of barbarous, but of primitive and imperfectly civilized communities, whose fighting strength is simply the entire male population. Modern wars are now carried on not by a special and limited class, but by the community as a whole. I think that is a reaction injurious and almost disastrous to civilization; but there it is, and we must accept the fact. No doubt we, with our insular position and our fleet, are not required to compete with continental powers in the magnitude of our military preparations, but we can't be entirely unaffected by them, especially as we have not only England, but the British empire to guard; and we are just now being reminded by the Ashantee war in a practical and sufficiently disagreeable way that there are penalties to be paid for the glory and for the substantial advantages of a widely extended dominion, and that the ubiquity of our commercial and colonial relations, which adds so much to the wealth and strength of the country, involves the perpetual risk of unintended collisions with savage or half savage races. Well all these things point to the necessity of supplementing our small regular army by a large development of auxiliary forces.'

These dark clouds which are now gathering on the political and social horizon, although the reckless world heeds them not, are to the prophetic student sure harbingers of the speedy advent of Christ."—*Signs of our Times.*

It is wonderful that a political man like Lord Derby, who doubtless was unconscious that he was duplicating prophecy when he announced the military status of the European nations, should give the facts in exactly the same order, stating first that the armies had assumed more gigantic proportions; and coincident with this, he shows there is an increased demand for laborers in every branch of industry. God contrasted war and industry,—the statesman does the same. God shows that war will infringe upon industry,—the statesman does the same. God said, Let all the men of war draw near,—the statesman says, "Wars are now carried on by the community as a whole."

It seems to us that divine predictions were never more perfectly accomplished than have been these relating to the preparation for the last great battle. Solemn thought! Are these enrolled men to march to Jehoshaphat's bloody vale, and drink from the last vial of Jehovah's wrath? Shall the last cannon's roar, and the prolonged wail of the last slaughtered soldiers fall upon human ears now living? Are these the days the ancient seers saw, and were overwhelmed with the magnitude of scenes and events which they beheld? Yes, these times are freighted with the transition scenes of the ages. The gospel day is evidently drawing towards its evening. This world has grown old and wrinkled by the curse. Human society is convulsed with its dissolution. All nature groans for redemption. The church of God is waiting in prayerful expectancy to welcome her espoused Lord. She retires from the hum of business, the perplexity of legislation, and the charms of social entertainments, to the sacred stillness of the closet, and devoutly prays, "Thy kingdom come."

J. C.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16: 3.

Having noticed the darkening of the sun, as the first sign in the series that should indicate that Christ would soon return to this world, we pass to the second, which is expressed as follows: "The moon shall not give her light." Matt. 24: 29. As the moon shines only by reflecting the light of the sun from its surface, it would follow that in order to darken the moon, the sun should be darkened; hence the darkening of the two must of necessity come together. The facts are all in harmony with this position. The following from historic records give satisfactory proof that the moon was darkened as declared by the Savior. "The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service."—*Stone's History of Beverly.*

Night after the dark day of 1780. "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not be more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, a preacher of the gospel, Exeter, N. H., quoted by Mr. Gage to the Historical Society.*

"In the evening of the 19th of May, 1780, though the moon was up and full, yet it was darker till twelve o'clock than ever seen by any."—*Annals of Salem, Vol. 2, p. 144.*

Thus we have the complete fulfillment of the second sign in the heavens. The darkness of the night following the full moon, on the 19th of May, 1780, surpassed any thing ever known in the entire Christian dispensation. Why did this happen in strict fulfillment of the Savior's prediction, if not for the very object specified, to show his coming was near? If these signs named in Matt 24, Mark 13, and Luke 21, are not the ones to be seen a short time before the coming of our Lord, then where are they to be found in the sacred Scriptures? The disciples asked him for signs, and he gave those to which we have referred. Did he deceive them? Will his word fail? Hear him in connection with what he says about the signs: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35. His words have proved true. The sun and moon have been darkened in complete harmony with the Savior's prophecy.

After the darkening of the sun and moon, he said: "The stars shall fall from heaven." Matt. 24: 29. We believe this sign was fulfilled on the 13th of Nov., 1833. In a sermon published in the *Herald of Gospel Liberty*, Sept. 15th, 1808, on the "signs" mentioned by our Savior, the author says, the "signs in the sun and moon" were fulfilled May 19th, 1780, and remarks of the "signs in the stars," "we may expect them soon."

Said Thomas Burnett, in 1697: "The last sign before the coming of Christ is the falling stars." Said a writer in the *Annals of Salem*, Vol. 2, p. 139, when speaking of the falling stars in 1833: "They looked like brilliant stars descending from the zenith. It was calculated that from two o'clock till daylight there were two hundred and seven thousand, eight hundred and forty of these bodies which fell. The whole number of stars that can be seen by the naked eye, in a clear night, is about one thousand; hence, over two hundred and seven times as many stars fell that night as can be seen at any one time. And these were not all, for they began to fall at about eleven o'clock at night; hence the thousands that fell from eleven to two o'clock, are not in the foregoing estimate.

In Bible language, the stars include all the heavenly bodies, excepting the sun and moon. Astronomers have divided the stars into four classes: the fixed stars, planets, comets and meteors. Of course the fixed stars and planets are not to fall upon the earth as a sign of the Lord's coming. If one of those bodies should fall upon this planet it would destroy the inhabitants. Several of the planets are hundreds of times larger than the earth, and the fixed stars are believed to be still larger than the planets. The comets do not appear to be the bodies meant that should fall, but the falling of the stars, called "meteors" by astronomers, fully meet the prophetic description. The Scriptures inform us that a "star" guided the "wise men," who were seeking the infant Savior, and "went before them till it came and stood over where the young child was." Matt. 2: 9. There is no evidence that this was a fixed star or a planet, but was of those known as falling, or shooting stars. Had a planet or fixed star came near enough to the earth to point out a particular house in Bethlehem, where the Savior was cradled, it would have been a most terrible occurrence, known to all, but we have no record of any such appearance.

We will now turn to the recorded facts in relation to the falling stars in 1833. Says Henry Dana Ward, of New York, in the *Journal of Commerce*, Nov. 15th, 1833:—

"At the cry 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *astor* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally *fulfilled* in the phenomena of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward it.

And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they came far short of the accuracy of the figure used by the prophet:—'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard, would not pause to correct the astronomy of the speaker, any more than he would be precise as to reply, 'the sun does not move,' to one who should tell him, 'the sun is rising.'

The stars fell, 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell towards the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Says Prof. Olmsted, of Yale College, New Haven:

"The extent of the shower in 1833 was such as to cover no inconsiderable part of the earth's surface from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

Those who were so fortunate as to witness the exibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

When describing the manner of their falling, he says: "To form some idea of the phenomenon, the reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a point in the heavens, a few degrees southeast of the zenith, and following the arch of the sky toward the horizon. They commenced their progress at different distances from the radiating point, but their directions were uniformly such, that the lines they described, if produced upward, would all have met in the same part of the heavens. Around this point was a circular space of several degrees, within which no meteors were observed."

The *Connecticut Observer*, of Nov. 25th, 1833, has the following:

"THE FALLING STARS.—The editor of the *Old Countryman* makes a very serious matter of the falling stars. He says: 'he pronounced the raining fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament but in the Old; and a more correct picture of a fig-tree casting its leaves ['untimely figs,' ED.] when blown by a mighty wind, it was not possible to behold."

Thus we have the complete fulfillment of the signs in the heavens that were to indicate that we are near the second coming of Christ.

M. G.

IS HUMAN SOCIETY IMPROVING OR DEGENERATING?

This is a mooted question, and is exciting much comment among the learned statesmen, churchmen, scientists—the profane and devout. It scans statistical tables, uncovers ancient lore, and calls forth arguments from the scoffing atheist and the devout christian. All look anxiously to the unfolding future, and hopefully and tremblingly wait for a more golden age—a more glorious state. Each class of human minds seem to be wonderfully impressed with the idea that the present status of our world has become old—has spent its day, and calls for a renewing, a more permanent and perfect state. The multitudes have come to the conclusion that this desirable change will be made by human skill and effort, by means that men can command, without a Christ, without his presence, and the direct interposition of Almighty power. They dream that men, by their reformatory powers, systematized and united efforts, will revolutionize the world, exterminate war and the social curse, and establish peace and the universal brotherhood. They also teach that the transition period has come, and that the means and instrumentalities are now here, and being employed to improve society, and that therefore society is being improved—regenerated. But God has taught in his Word that wicked men shall wax worse and worse, until Christ shall return to the earth personally, and by mighty power given him by his Father, shall with a grand and triumphant miracle, renew our world physically and socially. The Scriptures teach that the last period of the gospel age will be exceedingly corrupt and degenerate, equalled by no preceding periods, excepting those of Noah and Lot.

That this generation is degenerating in its social qualities and relations appears from the following witnesses.

Henry Ward Beecher speaks in the following scathing terms:—"All the framework of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honor to sit on the bench; for if the judge be an upright man, his character will be contaminated by the great majority of his associates."

Says the *Christian Herald*:—"It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increase."

The Philadelphia *Times* says:—"Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. The helper is not at home, and charity lies sick. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a begging, and truth has long since been buried. Credit is turned lazy, and conscience is pinned to the wall."

Says the Hornellsville *Times*:—"The records of the past have never presented a more fearful and corrupt state of society than now exists throughout most parts of the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime."

The *North American* says:—"From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

The New York *Herald* says:—"Crimes of all descriptions are on the increase, especially those of the blackest dye, the increase being much greater than the proportionate increase of population."

Says the *Expositor*, a political paper:—"Crimes, unprecedented in number and unequaled in atrocity, fill every section of our country with horrors, exhibiting a hardened barbarity, in their details, only to be exceeded in the bosom of demons," etc.

Says the *Scientific American*:—"It is admitted by all parties that crimes of the most outrageous and unprecedented character abound through the country, and probably throughout the world, to a degree wholly unparalleled."

Says the New York *Tribune*:—"The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from the centre to the pole; cities are shaken down, countries are engulfed; fair domains are overflowed with red-hot lava; wife is arrayed against husband, mother against child, son against father; a hecatomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death. In social life, our newspapers are smutched all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished, or completed. What shall be the end of these things?"

The *Christian Inquirer* says:—"Such an intense and insane rush and struggle for wealth; such reckless, ruinous extravagance of expenditure; such a delirium for vulgar display, this country has never seen. And alas! not only taste, refinement, purity and piety have gone down before the tide, but even honesty, etc. . . . . Every vice has increased in an alarming degree. Intemperance—not only are our streets and public places full of it; not only do young men and old men and mere boys fall before it by scores and hundreds, but even women, beautiful, accomplished, beloved wives and daughters, carry its fire-blush on their cheeks, and reel and totter under its influence on the sidewalks. There are more gaming places in the city to-day than there were dry goods stores twenty years ago; and the gamblers include all classes, from the boy of fifteen to the *roue* of fifty. But why enumerate? Every vice on the black catalogue of transgression has more than doubled in volume and in victims within these five years; and our youth, the pride and hope of our land, are falling beneath the subtle destroyer faster than ever they fell in the Southern campaign."

Says Dr. Griffin: "The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell, and get gain; —out with the thought of death! away with the Judgment and heaven!—my farms, my merchandise; I will have them, though the earth trembles under my feet, and Heaven weeps blood upon my head."—*Adv. Review.*

Dark picture! sad story indeed! but every tongue proclaims it and every pen describes it. Every week adds to the darkness of earth's scenes, for the shadows of approaching judgments fall like the pall of death upon our world. The storm-clouds are gathering; the deep-toned thunders are nearing; a silent awe rests upon men as they view the angry elements gathering their forces for the final tempest of God's wrath upon a cursed and ruined world. O that men would find shelter from the approaching blast under Immanuel's wing in the Cleft-Rock.

J. C.

A CATHOLIC BISHOP'S PREDICTION.

The late Bishop Hughes, of New York, was reported in the Boston *Pilot* as saying: "If the time has arrived for the Pope to lose his *temporal power*, it proves conclusively that the consummation of the ages is not far distant." We believe the learned Bishop was right in his conclusions that the prophecies contemplated no such radical ecclesiastical and political change as the taking away of the Pope's temporal power would make, until the ending of this age. When he uttered this sentiment the Pope had not lost his temporal power, but there were influences operating which threatened to take it away. Bishop Hughes and other learned Catholic writers contended that it could not be taken away at present, because the end of this age had not come, and therefore an event prophetically located at the end, could not now take place. But since that date—1868—the event of taking away the Pope's civil power has positively taken place; so that, according to his argument, the end of the gospel age must be near.

J. C.

VALLEJO.

The church in Vallejo, Cal., is a living one. It is rare that we find one that gives a brighter and more steady light, or that has stood firmer in Christ and his Word, than this one has done during the past year. They have just moved their chapel about a quarter of a mile, to a desirable situation, in order to be nearer the heart of the city, so that the people who attend will be better accommodated. The house was re-opened yesterday (April 26th), and we had blessed meetings. The Spirit of the Lord rested upon us. Bro. and Sr. D. D. Reed and Bro. T. Howell were present to assist in the exercises. Bro. Hook was at San Francisco. His health is improving, so that he is able to preach some.

We purpose to hold revival meetings in Vallejo during the week, return Saturday to San Francisco, where we expect to have our last meeting on the coast next Lord's day, and leave for Chicago, Monday, May 4th, hoping to arrive Saturday P. M., May 9th, in season to preach on the Lord's day.

We hear good news in relation to the results of the Seventh-day Sabbath discussion in Napa City, with Eld. D. M. Canright, a few weeks since. The truth is spreading, and the people are looking away from Mt. Sinai to Mt. Zion. They read and believe that "if righteousness come by the *law*, then Christ is dead in vain" (Gal. 2: 21); and that "Christ is become of no effect unto you, whosoever of you are justified by the *law*; ye are fallen from grace." Gal. 5: 4.

M. G.

LENGTH OF YEARS.—It is evident from the Sacred Scriptures that the antediluvians, and those living in the time of Noah, after the flood, reckoned three hundred and sixty days in a year. The ancient Chaldeans had the same number of days in their years, also the Egyptians, Phenicians, Persians, Greeks, Romans and others. Diodorus Siculus (*lib.*) states that, at the sepulchre of Oseris, the Egyptian priests appointed to bewail his death filled three hundred and sixty milk-bowls each day, to represent the number of days in the primitive Egyptian year used in his reign. Diodorus also speaks of an ancient custom at Acanthe, near Memphis, on the Lybyan side of the Nile, stating that three hundred and sixty priests fetched water every day from the Nile, and poured it into a vessel full of holes, to denote the three hundred and sixty days in the year.

M. G.

BRN. Sweet and Ongley's pamphlets will retail for *twenty* cents, instead of *two* cents, as advertised.

J. C.

BEWARE!!

We have received a notice from Bro. I. C. Wellcome saying a man is traveling about the country, professing sometimes to be a nephew of his, at other times of C. Goodrich and myself; also claiming to be an agent for Bro. W.'s book, and by misrepresentations obtaining money from brethren. Bro. Brooks, of New York State, and Bro. Storer, of Conn., also write in regard to a person who has been in their region trying to obtain funds by similar representations.

We repeat what we have before said, "*Beware*" *of such strangers!* Do not believe them. They obtain your money to serve the devil with. Do not *lend* or *give* them money.

J. C.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail.

AG'T.

SABBATH DISCUSSION.

When the Savior was on the mount of transfiguration, a voice came from heaven saying: "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. Jesus says: "Ye are my friends, if ye do whatsoever I command you." John 15: 14. In his closing instruction to his disciples, the Savior said, "teach them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28: 20. In Rev. 21: 13, 14, Jesus says: "I am Alpha and Omega. . . . Blessed are they that do his commandments, that they may have right to the tree of life." Again he says: "If ye keep my commandments, ye shall abide in my love." John 15: 10. Many such scriptures might be quoted to show the fact that the keeping of our Savior's commandments secure to us all the blessings and promises of the new covenant, or testament. The commandments of Christ are the commandments of God. He says: the word which ye hear is not mine, but the Father's which sent me." John 14: 24. As the Father has instructed us to hear him, and as by obeying him we become his "friends," and as by keeping "his commandments," we "may have right to the tree of life," it follows that what he has commanded is all-sufficient for salvation. Hence, when it is said in Revelation 14: 12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus;" there is no evidence that the passage just quoted has the least reference to any commandment not found in the New Testament. It is a very far-fetched idea to say that Rev. 14: 12, refers in part to the old covenant in the twentieth chapter of Exodus. Whoever keeps the commandments of God in the New Testament, as given through Christ and the apostles, is sure of eternal life. We think there is no room to doubt this conclusion.

Yet it is a fact, that in all the New Testament we are no where taught to keep the seventh-day Sabbath, neither is it once hinted that we shall sin if we do not keep it; or be condemned in the least if we work on the seventh day. Why this utter silence on the subject in a complete plan of salvation? If Sunday keeping is to constitute "the mark of the beast" and sure destruction, and seventh-day keeping will remove it, and secure salvation, why has not the dear Lord somewhere intimated in the new covenant that the Gentiles should observe the same rest day as did the Jews? We think only one reasonable answer can be given, and that is, the seventh-day Sabbath of the Jewish nation has no place in the new covenant, but the "Lord's day" is properly kept in commemoration of the resurrection of the Son of God to eternal life. But for the event, man could not live in the world to come. As the introduction of eternal life through the second Adam is of more importance than the beginning of temporal life through the first Adam, it is proper that the followers of Christ should commemorate that all-important event by a memorial rest day throughout the Christian dispensation. This they have done from the apostles to the present time. Does it look reasonable that all at once, what Jesus' most loving disciples have been doing, on purpose to honor him, because they loved him with all their hearts, should become a damning sin, that would fit all who observe the Lord's day for eternal destruction? Shall we have confidence in modern "visions" that teach such things? Nay, verily. We think it is too absurd to command the confidence of any one. Those who fear that keeping the Lord's day may become "the mark of the beast," will find they have feared without any just cause. If they have nothing but that trouble, then they may well lift up their heads and rejoice, because their redemption is near at hand. To suppose for a moment that our loving, precious Savior, or his Father, will condemn his children in the last generation (but no other) for keeping the Lord's day, because they love him and delight to honor the day on which he rose from the dead, is as hard to believe as infant damnation, eternal torment, or Catholic purgatory.

M. G.

THE CORONER'S DEAD.—Under the above heading, in the San Francisco *Daily Bulletin*, April 10th, we find a list of persons who have died in such a way as to require the services of the coroner, to decide upon the cause of their death. This list of "sudden and violent deaths," during the months of Jan., Feb., March, and to the 8th of April, 1874, amounts to *ninety-one*. Among these are fourteen suicides, and several murders.

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$529.18
Mrs. F. D. Hare	2 00
C. A. Chamberlin	1 75
P. S. Ward	1 25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$57.00
Miss J. E. Barton	5.00
Mrs. F. D. Hare	2.00
C. A. Chamberlin	1.75

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3.668.62
Mrs. J. E. Barton	5 00
Mrs. F. D. Hare	2 00
P. S. Ward	2 00

EGYPTIAN ANTIQUITY.

The skeptic sometimes brings an objection against the Mosaic account of creation, by claiming that the Egyptians existed a long time before the time of Adam, as related in Genesis. But when we look at the real evidence produced to support the skeptic's claim, it is about as strong as that in favor of Gulliver's travels among the Lilliputians. The evidence rests on an "Old Chronicle," so called, that relates to the early history of Egypt. It speaks of three classes of dynasties,—the Aurites, Mesraites, and Egyptians. A learned monk says of this "Old Chronicle," "The time of Vulcan (first of the Aurites) is not set down, because he shines night and day. Helius, (the sun) son of Vulcan, reigned thirty thousand years. Then Saturn, and the rest of the twelve gods, reigned three thousand nine hundred and eighty-four years; then the demi-gods, who were eight, two hundred and seventeen years."

This is the way the great antiquity of the Egyptians is made to appear. Those who believe that the son of Vulcan reigned thirty thousand years in Egypt, next after Vulcan himself, and was succeeded by gods and demi-gods, will probably have no difficulty in receiving almost any fabulous story that may be forged against the Bible.

M. G.

SPIRITUALISM.—The spirits are doing very strange things on the Pacific coast, if we can credit what is published in the daily papers. New and startling physical manifestations are being witnessed in Oakland, Cal. Strange noises—horrible—are heard: chairs and ottomans move around the room, the piano is wrenched about; an inside door was taken off its hinges and laid at the bottom of the stairway; but the house was securely locked, and no visible agents could be found doing the wild work. The inmates of the house were greatly alarmed. These strange phenomena are being multiplied on both continents. Truly the spirits of demons are "working miracles." More wonderful manifestations may be expected between the present and the coming of Christ.

M. G.

ILL-FOUNDED ENMITIES.—There is much truth in the following statement:—

"I have remarked that ill-founded enmities are ever the most obstinate. The reason of this is clear. As offences of that kind exist only in the imagination, they never fail to grow and swell in that receptacle, too fruitful in evil fancies."

The enmities founded on *imagination* are usually not only the most difficult to heal, but are the sharpest and most bitter. When one takes a position against a person on an imaginary thing, and is unable to put his hand on *facts* to sustain himself, Satan at once endeavors to fan up his imagination to gigantic proportions.

M. G.

BEWARE!—In a late tract published at Battle Creek, Mich., by the Seventh Day Adventists, we find the following on the last page:—

"We cannot consistently give either countenance or place to him [Eld. Grant] as a religious teacher. In the name of Christianity, and for the honor of the truth of God, we warn the congregations of Seventh Day Adventists to have no fellowship with him, nor admit him into their houses, until he shall give evidence, by repentance and reparation, that he is worthy of the office which he has taken upon himself."

Signed by J. N. Andrews, Neriah Smith, J. H. Wagoner, and indorsed by George I. Butler, S. N. Haskell, H. Lindsay, *General Conf. Committee.*

M. G.

BORN TOO SOON!—Elder John Porter, of Danville, P. Q., in the report of the Hatley Conference meeting, gets credited with *eleven* years more than his just due; his age being only seventy-five, instead of "eighty-six."

J. P.

UNDER the head of "Religious Intelligence," a San Francisco daily *Bulletin* says:

"Our exchanges from every quarter of the country give intelligence of revivals in their vicinity, and the awakening seems still to grow in interest. While there is much of the religious feeling that must be regarded as a species of excitement, which may or may not result in permanent good, there is an unusual amount of real and earnest interest, which, leading to sober questionings of self, is making a revolution in many lives."

A St. Louis paper says:—"The great revival in St. Louis, Mo., has reached the inmates of the disreputable houses, and at one of the public religious meetings, a letter was read, signed by twenty unfortunate women asking prayers for their deliverance from a life of shame."

Correspondence.

From Bro. N. S. Ketchum.

Dear friends of Jesus, GREETING:—Inasmuch as good news from a far country is as cold water to a thirsty soul, I thought it would prove cheering news to some to know that the truth is taking deep root in the affections of many in this western field. It may be truly said that the fields are all white ready for the harvest. Eld. J. W. Burroughs has been with us a few days, and preached the Word of life to many that are now searching the Scriptures to see whether these things are so. Several were awakened, and two young ladies, on profession of faith in Christ, were baptized by Bro. Burroughs in the Floyd river. And I hear that the Baptist minister says that if Bro. Burroughs had remained a few weeks longer, he would have made *infidels* of half the people in the city. What a pity it is that he could not stay! But we expect him to visit us again some time, when we shall have a suitable house of worship. The people will be ready to hear. They are just now getting interested. At one hotel there are a number of boarders, one of whom attended our meetings and took "notes"; the result is, so far, that two other inmates of the house have embraced the truth. Thus the leaven is spreading through the city and all over the country. I have traveled some in Nebraska, Dakota, and Iowa, and I have yet to visit the school district where there are none in the faith. Pray for us and the cause.

Sioux City, Iowa.

From Bro. Geo. Thomson.

Brn. and Srs. in the Lord:—As many are anxious to hear from me, and I cannot answer all personally, I take this method of informing you how I have been since my last letter to the *Crisis*. I have been worse in some respects, but at the present I am better again. My heart is greatly cheered in the midst of my affliction by the reception of letters of sympathy from the dear saints. O, you don't know how much good they do me. May the dear Lord bless all who thus remember the poor invalid preacher. I am still able to read, and I feast on the *Crisis* weekly. It is a great comfort and consolation to me, and when I read the letters and accounts of revivals, I long again to be in the battle-field. I suppose in a great army ambulances and hospitals are necessary appendages; but I feel assured that in our army, when the last battle is fought and the last victory won, the sufferers and the fighters will alike be crowned with glory. O, how I long for the coming of that day. I believe Jesus is coming soon, and that I shall be permitted to greet face to face many of the dear saints whose kind words of sympathy have comforted me through the hours of affliction. Still remember me in your prayers.

Arena, Wis.

Married.

HARTWELL—HEATH. At Cabot, Vt, April 30th, 1874, by Elder E. N. Morse, Mr. LEONARD M. HARTWELL and Miss ALMINA HEATH, both of Cabot.

NUMAN—FIFIELD. In Kennebunkport, Me., April 16th, 1874, by Elder W. H. Mitchell, ARTHUR W. NUMAN and CLARA E. FIFIELD, both of Kennebunkport.

BOND—BEARD. In Charlton, Mass., by Elder S. Ayres, BRO. ELI W. BOND and MRS. ELIZABETH C. BEARD, both of Charlton.

Obituaries.

DEGEER. In Lexington, Mich., Bro. John Degeer, in the seventy-second year of his age.

Bro. Degeer embraced the truths we hold dear about seven years ago, under the labors of Eld. J. M. Snook, who organized a small church here. Bro. Degeer was chosen ruling Elder. He was faithful and devoted. The Lord spared him to see what he greatly desired to see; viz., a neat and commodious chapel built in this place, and regular meetings established. The last prayer-meeting he attended he seemed unusually earnest. He leaves a wife, eight sons, and two daughters. Only two sons were permitted to be present, one of whom is Pastor of the Christian church in Assyria, Mich. The writer addressed a large audience from Ps. 37:37, showing it was the christian's privilege to enjoy perfect peace now, and eternal peace and blessedness in the future life. Sr. Degeer has the sympathy of a large circle of friends, and may the dear Savior in whom she trusts be very precious to her in this hour of sorrow, is the prayer of her Pastor,

GEO. W. WRIGHT.

REED. At Putnam, Ct., April 11th, 1874, Bro H. N. Reed, aged fifty-six years.

In the death of Bro R. the church at large, and especially at Putnam, together with his companion, have sustained a great loss. He, having embraced the Bible hope many years since, has found no sacrifice too great for him to make, or burden too heavy for him to bear, for the truth's sake. He was one of those men who dared to stand for the truth, though he stood alone. But he has fallen in the midst of his years of usefulness, at a time when, to human appearance, he was most needed. His last sickness was long, and for many weeks very distressing, but he was wonderfully sustained by Him who doeth all things well. He leaves a dear companion and a large circle of friends.

"He sleeps, but not forever,
There will be a glorious dawn;
They will meet, to part, no, never,
On the resurrection morn."

His funeral was attended by the writer, assisted by Eld. H. Davis. P. S. BUTLER.

LEONARD. At Putnam, Ct., March 26th, 1874, Bro. George Leonard, aged fifty-seven years.

In the death of Bro. L., his family have met with the loss of a kind husband and an affectionate father, and the church an earnest christian brother. He was converted about four years ago, and has ever since lived a devoted christian. He was ever ready to give to all a reason for the hope within him, with meekness. He died in the triumphs of faith, leaving a dear wife and two daughters, with many friends to mourn, but not without hope.

"Asleep in Jesus, blessed sleep;
From which none ever wake to weep."

P. S. BUTLER.

HUGHETT. In South Livermore, Me., August 29th, 1873, of lung disease, Henry T. Hughett, aged thirty years.

Henry was a man of steady and industrious habits, cheerful and liberal, and had a large circle of friends, who will mourn his loss. But most of all will he be missed by the companion of his youth, whose home will seem gloomy and sad without him. He had for some years been interested in the faith we teach, ready to lend a helping hand for the support of meetings and the cause we so much love; yet he had never made a public profession of his faith, or expressed a firm hope in Christ till just before his death. May God bless and comfort the sorrowing ones, and bring them to the land of promise. We tried to comfort them from John 11:25, 26. JESSE GAY.

LIBBY. In Biddeford, Me., April 8th, of scarlet fever, John Bertie, youngest son of John B. and Bernice Libby, aged four years and eight months.

Bro. Libby's pilgrim home is bereft of a bright and active member, who helped to cheer the fireside and make home happy; and instead of busy feet and childish glee, there reigns a loneliness that burdens the sorrowing hearts of parents. May the Lord comfort them. JESSE GAY.

SOPHER. In South Poland, Me., March 4th, 1874, Sister Elizabeth, wife of Bro. Levi Sopher, aged sixty-nine years.

She knew Christ as her friend and Savior, and through years of failing health leaned trustingly against his blessed heart; and such we know death cannot find unready. The husband is left in loneliness, and an only son and his wife will miss the sweet voice of a mother; but may submission to Jesus bring them all to wait in hope for a reunion beyond the shadows of the tomb.

J. ALBERT LIBBY.

CHUTE. In West Poland, Me., Oct. 4th, 1873, Bro. Alonzo Chute, aged twenty-nine years.

He braved consumption month after month, for he loved life and friends; but when he found that he must die, he committed all to Jesus, exulting in the thought of a glorious resurrection. Through life his heart was full of music, and he loved to sing. May the lonely wife, with the little son, be prepared to come with him to Zion, with songs and everlasting joy upon their heads, in the year of the redeemed. J. ALBERT LIBBY.

FOREIGN NEWS.

LONDON, May 4. Madrid advices state that the Government has been officially advised of the entrance of the Republican troops into the city of Bilbao. General Concha had the honor of first entering the city, at the head of his army. There is great rejoicing. Saturday evening there was a general illumination. The municipality have sent congratulatory despatches to Serrano and Concha. Small detached parties of Carlists are surrendering, but the main body of the insurgents retreated in great disorder in the direction of the province of Guipuzcoa. An attempt was made, yesterday, to assassinate Senor Margall. An insane priest fired twice at him without effect, and then killed himself. Additional despatches from Bilboa state that bodies of Carlists continue to surrender to the Republican troops. They hope by so doing to receive amnesty. Bilboa is already beginning to resume its usual appearance, and trade is reviving. The obstructions placed in the River Mervin to prevent the approach of Government war vessels have been removed. Jovellar, late Captain-General of Cuba, has arrived.

A Shanghae despatch reports that a riot has occurred in that city. Hostile demonstrations were made against the French there, in consequence of some alleged French interference at Ningpo. The demonstration culminated in a riot. It was found necessary to call out the military to restore order. The crowds refusing to disperse, the military were ordered to fire on them, which they did, killing several of the rioters and wounding many others. The utmost excitement prevailed in the city during the disturbances.

LONDON, May 7. A rumor has reached this city of a fearful hurricane at Madras, yesterday, resulting in great destruction to the shipping. The buildings in the city also suffered considerable damage, and many lives are reported lost.

CONSTANTINOPLE, May 1. A famine prevails in Asia Minor, and many persons are starving. It is stated that in the town of Angira one hundred deaths occur daily from starvation.

The river Tigris is again swollen by heavy rains, and further floods are apprehended.

A Berlin despatch says that His Imperial Highness the Czar of Russia has arrived there on a visit to the Emperor William.

Her Majesty the Queen, with the Duke and Duchess of Edinburgh, intends to visit Ireland this summer.

DOMESTIC NEWS.

New York, May 2. A Little Rock special contains the following additional detail of the engagement at New Gascony: Col. K. White's aggressive force was composed of forty mounted men, provided with horses from plundered stables at Pine Bluff, and of two hundred foot soldiers. They were all armed with Springfield and Enfield rifles and heavy shot guns. The village of New Gascony consists of one store and three or four dwelling houses, situated about sixteen miles below Pine Bluff, on the left bank of the Arkansas river. Brooks' men numbered about one hundred, commanded by Captains Murphy and Vandesande. They were poorly armed, and had bird shot for ammunition.

Col. White surrounded the store which they occupied and opened the engagement with a volley of bullets. Brooks' partisans returned the fire, but were soon overpowered by the superior force which attacked them. They were taken prisoners and all immediately disarmed. On the Brooks' side ten negroes were killed and twenty wounded. Of Baxter's forces, half of whom were whites, there were three killed and seven wounded. Several of the horses were killed and wounded.

Little Rock, Ark., May 4. Last night the Memphis and Little Rock train was boarded by a Baxter mob, and Associate Justices of the Supreme Court, Bennett and Searle, were seized and taken to the country.

Portland, May 3. A dreadful murder was committed in the town of Stetson, about twenty miles from Bangor, Saturday. James Davis, a man thirty years old, had recently been released from the insane asylum, having been pronounced sane. He became insane again, and seizing an axe, Saturday morning, he struck his father. He then laid the body across a saw-horse, and, with a blow from the axe, nearly severed the head from the body. He was arrested, and when asked why he did it, replied, "Washington ordered me to do it."

Worcester, May 5. Robert Templeman, a Scotchman, about sixty years of age, residing in Merino Village, Webster, while in a state of intoxication, killed his wife about eleven o'clock, to-day, by shooting her through the head. Both parties were drunk, and had been quarrelling for several days. The woman lived but about twenty minutes.

Baltimore, Md. May 2. A negro, aged fifteen years, is in Lombard street hospital with his legs and back roasted shockingly, which he says was done by two men on the 15th of April, in Howard county, they first branding him in several places with a hot iron, then pouring turpentine on his legs set fire to it. It is said that one of his tormentors is arrested.

Burlington, Vt., May 3. Great excitement prevails over a shocking fratricide which took place here this afternoon. Two brothers, William and George Buchanan, employes of a manufacturing establishment in this city, had a quarrel, in which George stabbed William seven times with a jack-knife, one stab penetrating the heart, causing death in forty-five minutes.

Pittsburg, May 3. The mystery regarding the murder of a whole family near Homestead, about four miles from this city, early on Thursday morning last, has been solved. The hired man, Ernest Mintzinger, who was suspected of the murders, has been arrested and fully identified. He confessed to having murdered Mr. Hammit, his wife, two daughters, and adopted son, and that he then set fire to the house in order to destroy all evidence of the crime. Money was his object, but he says he only found fifteen dollars in the house. Officer Quirk, who arrested Mintzinger, will get the $2000 reward.

A DARING highway robbery took place on the road from Middlebury, Ct., to Bridgeport on Monday night last. Frederick Myrick and Joseph Wilson started from Middlebury about six o'clock, both considerably intoxicated. Some ladies driving in the same direction found Myrick's team standing still in a lonely place called the Ledges, about three miles from Middlebury. He lay in his wagon insensible, with his head badly cut with a stone, which was found in the wagon, covered with blood. His pocket-book was found with stains of bloody fingers upon it, from which two hundred and fifty dollars had been abstracted. Wilson was not to be found. The sheriff is in pursuit of him. Myrick lies in a critical condition.

FIRE NOTES.—The Neponset Block at Hyde Park was destroyed by fire Tuesday morning; loss $50,000.

Burning of ice houses in Newton; loss $48,000.

A $5000 fire at Hinsdale last week.

Fire and loss of life in Wellesley, Mass.

One hundred and fifty houses in Marsga, Nicaragua, were burned recently.

Fire at Oldtown, Me. Loss about $12,000.

At New York; loss $7000.

O'Mullin's brewery and distillery, on Artz lane, Halifax, was burned May 2nd. Several buildings in the vicinity were damaged. A large quantity of rum and ale, in vats, was destroyed. Loss $60,000.

FIRES IN NEW ENGLAND.—According to the *Journal* record of fires during the month of April, 1874, the loss by fire in New England amounts to $568,400. Our estimates are made with as much care as possible, but are mainly based upon the reports given by newspapers. In most instances we have corrected these when over-stated:

Massachusetts	$231,200
Connecticut	137,000
Maine	133,000
New Hampshire	40,760
Rhode Island	17,000
Vermont	9,500
	$568,400

Notices.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

VERMONT CAMPMEETING.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th. H. F. C., for Com.

CONNECTICUT CAMPMEETING.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee,

O. D. WOODRUFF.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

THE Annual Meeting of the New York A. C. Conference will commence June 25th. Particulars soon. A. P. MOORE, Sec.

GENERAL UNION STATE CONF. AND CAMPMEETING OF IOWA.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, June 26th, and holding over Sunday, July 5th. Particulars in due season. J. RIDLEY, Sec.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. MITCHELL, for Com.

VERMONT CONFERENCE.—The next session of this Conference will meet with the church at Addison, June 9th. A special invitation to attend this meeting is extended to all churches and persons in Western Vermont, who have sympathy with the work of proclaiming the coming and kingdom of our Lord Jesus Christ. Will those *east* of the mountain also come over and help our joy? May no trifles prevent one more blessed gathering on this old battle field. Let preachers, delegates, and letters from all quarters come to the help of the Lord. We expect a good meeting. H. F. C.

THE Lord willing, there will be a Quarterly Meeting of the A. C. Church of Berea, fourteen miles west of Cleveland, on L. S. and M. S. R. R., commencing Saturday [no *date*], two o'clock P. M., and continuing over Sunday, the 17th. The meeting will be held one and a half miles north of Berea Station. A cordial invitation is extended to all. Come if you can, but come in the name of Jesus. For the church, J. M. JUDSON.

QUARTERLY MEETING.—The next Quarterly Meeting of the Northern Pa. and Southern New York Conference will be held at Westfield, Tioga Co, Pa., commencing Thursday evening, May 28th, to continue over the following Sabbath. All are invited. Those coming by Railroad will leave the Erie road at Corning, and take the train for Elkland, on the Cowanesque Valley road. There take the stage for Westfield.

E. C. COWLES, President.
J. W. TAYLOR, Secretary.

DISTRICT MEETING.—The third Dist. or Quar. Meeting of the Adv. Chris. Conf. of the Province of Quebec, Dominion of Canada, will be attended in the Melbourne District, and convene, D. V., at Danville, P. Q., at the Advent Church, on Thursday, June 18th, at two o'clock P. M., and continue over the following Sabbath. A full attendance is urgently solicited, as these meetings are of great importance. Ministers and official members of this District are expected to be present; and also from other Districts of the Conference, so far as is at all practicable.

CHAS. P. DOW, Pres. of Conf.

TENT AND BASKET MEETING.—There will be a meeting of days held in the *Evangel Tent*, Vienna, Me., near the Brick Chapel, commencing June 11th, five o'clock P. M., and continue as long as thought best. A general invitation is given to all. Those who can bring food and tents are requested to do so, that all may be provided for. We shall do all we can to make this meeting one of profit to all. Come, brethren, sisters and friends, to unite in labor for the salvation of sinners, and make a people ready for Jesus' coming

H. B. SEVEY.

THE ANNUAL SESSION of the Advent Christian Conference of Ohio will be held (the Lord willing), at Nevada, Wyandot Co., Ohio, commencing Thursday evening, May 21st, and continue over the following Sabbath. We earnestly request every preacher in the State to be present if possible, also every church to send delegates to the Conference. Come one and all, from far and near, who are "looking for that blessed hope." Let us lay aside every thing, and come to this feast of tabernacles. The church in Nevada will welcome you. E. MCCULLOCH, President.

IF any of the preaching brethren should pass through Syracuse, N. Y., and find it convenient to stop here to speak words of comfort and instruction to us, a few scattered ones, we should gladly welcome and provide for them. We have regular prayer and conference meetings twice a week, Sundays in the afternoon and Tuesday evenings, and, thanks be to God, we derive strength and comfort by our gathering together. May God continue to bless us, and to add to our meetings such as shall be saved.

M. PIERANDO, Syracuse, N. Y.

IOWA CHRISTIAN CAMPMEETING.—The Annual Christian Campmeeting will be held on the old camp-ground at New Hartford, Butler Co, Iowa, commencing June 18th, and holding over two Lord's days. Brethren from all parts of the west are cordially invited to attend this yearly feast. Come praying that the Lord will revive and unite his people. It is thought best to make this meeting an especial one, for the spiritual benefit of the church; therefore we would say to every one, Come, but leave all hobbies at home. Come to build up, and not tear down. Come with your hearts filled with love. Remember the object of the meeting is *holiness of heart*. We expect ministerial assistance from Boston, Mass., which will be announced in due time.

I wish to further say that there will be no especial saloon or restaurant on the ground; but there will be an extensive boarding-house, sufficient to accommodate all who may wish to board on the ground, at reasonable rates. Any one wishing to engage board, or get other information, can address Eld. J. W. Burroughs, New Hartford, Iowa, President of the Campmeeting.

M. A. NEWCOMB, Sec. Campmeeting Com.

A. C. Times, please copy.

NOVA SCOTIA CONFERENCE.—The annual session of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, at Bear River, Digby Co., N. S., commencing Thursday, June 18th, and continue over the following Lord's day. We hope the brethren and sisters will come ready to work for the Lord. A cordial invitation is extended to the brethren of New Brunswick and the United States. J. J. WOODWORTH.

CONFERENCE NOTICE.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter.

J. W. BURROUGHS, Sec.

KANSAS CONFERENCE.—The Annual Session of the Advent Christian Conference of Kansas will be held, the Lord willing, at Melvern, Osage Co., Kan., commencing Friday, May 15th, 10 o'clock A. M., and continue over the following Lord's day, or as long as the brethren may determine.

Those coming by rail from the North will stop at Arvonia Station, and those from the South at Burlington, where teams will be in readiness to convey them to the ground where the Mission Tent will be pitched, if they write to Eld. J. C. Smith, Arvonia, Osage Co., Kan., in time. Reports from the churches should be made up to and including the 18th of April, 1874 (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary, care of Eld. Smith as above, or sent with the delegates. Let all who "wait for the Lord" and are "looking for that blessed hope" lay aside their secular affairs, and join with the "children of God" in their yearly feast of fat things. By order of the Directors,

AMOS SANFORD, Secretary.

MECHANIC FALLS CAMP-GROUND.—I would say to those having property on the camp-ground, that we have arranged with Bro. Geo. Strout and his son to live on the ground and care for the property there. We think it advisable for all who wish to unite with us in this good work, in strengthening and encouraging the hearts of the Lord's people, to build their tents, and get ready for the meeting before it commences, so they can lay aside their work, and with one spirit pray and labor for the upbuilding of the cause and the conversion of souls.

CHANDLER DENNEN, North Turner Bridge, Me.

BRETHREN wishing to preach to the church at Newcastle, N. H., will please correspond with one of the following committee: Rufus Yeaton, W. W. Martin, C. W. White.

BRN. wishing to visit Kennebunkport to preach will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest ... Sunday, May 17th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. F. Carpenter ... Sunday, May 17th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. D. Merriam ... Sunday, May 17th
E. Owen ... Sunday, May 24th
C. E. Barnes ... Sunday, May 31st
W. E. Hathaway ... Sunday, June 28th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank ... Sunday, May 17th
Wm. N. Pile ... Sunday, May 24th
J. F. Nickerson ... Sunday, May 31st
Geo. W. Brown ... Sunday, June 7th
E. Owen ... Sunday, June 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch ... Sunday, May 17th
H. F. Carpenter ... Sunday, May 24th
J. Hemenway ... Sunday, May 31st
A. Ross ... Sunday, June 14th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Palmer, Mass ... Sunday, May 17th
L. BOUTELL.

Abington, Conn ... Sunday, June 7th
C. GOODRICH.

Tremont, Mass ... Sunday, May 17th
I. I. LESLIE.

Square Pond, Ct ... Sunday, May 24th
Putnam, Ct ... Sunday, May 31st
Shinnecock (Indians) ... Sunday, June 7th
Wilbraham, Mass ... Sunday, June 14th
H. PRATT.

At Franklin, N. H. (Congregationalist Church) Sabbath, May 24th, preaching may be expected on Saturday evening, May 23d, and three times on the Sabbath, by J. Couch and E. A. Stockman.

Alton Corner, N. H ... Sunday, May 17th
Farmington, N. H ... Sunday, May 24th
New Durham, N. H ... Sunday, May 31st
S. S. BREWER.

Putnam, Ct ... Sunday, May 17th
Providence, R. I. (Advent Chris. Church) ... May 22d
Coventry Centre ... Sunday, May 24th
Tremont ... Sunday, May 31st
Plymouth ... Sunday, June 14th
J. S. WHITE.

New Haven, Ct ... Sabbath, May 24th
Newark, N. J ... Sabbath, June 7th
North Adams, Mass ... Friday evening, June 12th
Hoosick, N. Y ... Sabbath, June 14th
Hebron, N. Y ... Tuesday and Wednesday, June 16th and 17th.
Sandy Hill, N. Y., or Fort Edward (as Bro. Sibley appoints) June 18th and 19th.
Poultney, Vt., 10½ A. M. and 2 P. M., Sabbath, June 21st
Low Hampton, N. Y., at six o'clock, Sabbath evening, June 21st.
Hydeville ... Monday evening June 22d
Tuesday, June 23d, at Rutland, and over the following week where Bro. H. K. Flagg appoints.
H. MUNGER.

Plymouth, Mass ... Sundays, May 24th and 31st
Fitchburg, Mass ... Sundays, June 7th and 14th
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th. F. H. BURBANK.

Putnam, Ct ... Sunday, May 24th
P. S. BUTLER.

Brimfield, Mass ... Sunday, May 17th
Clinton, Mass ... Sunday, May 24th
East Pepperell (Baptism) ... Sunday, June 7th
M. A. POTTER.

Bridgeport, Conn ... Sunday, May 17th
Lowell, Mass ... Sunday, June 7th
M. BATCHELOR.

Fitchburg, Mass ... Sunday, May 17th
CHAS. A. BROWN.

Castleton, Vt ... Sunday, May 17th
Sandy Hill, N. Y ... Sunday, May 24th
New York City ... Sunday, May 31st
Rochester, N. Y ... Sunday, June 7th
Lockport, N. Y ... evening, June 8th
Lewiston, N. Y ... evening, June 9th
Chicago, Ill ... Sunday, June 14th
Sparta, Wis ... Sunday, June 21st
Winona, Minn ... Sunday, June 28th
Minneapolis, Minn ... Sunday, July 5th
O. R. FASSETT.

Kingston, N. H ... Sunday, May 17th
Farmington, N. H ... Sunday, June 7th
J. F. CHAMBERLIN.

Clinton, Mass ... Sunday, May 17th
JAMES HEMENWAY.

Dorchester, N. H ... Sunday, May 24th
D. EASTMAN.

Campton, N. H. (Bump school-house) Sun., June 7th
Holderness, N. H. (Brick school-house) Thursday evening, June 11th.
Holderness, N. H. (Greenleaf school-house) Friday evening, June 12th.
Woodstock, N. H ... Sunday, June 14th
East Landaff, N. H ... Sunday, June 21st
North Haverhill, N. H ... Sunday, July 5th
D. EASTMAN. J. H. EVANS.

North Adams, Mass ... Sunday, May 24th
S. C. HANCOCK.

Canterbury, N. H. (Bro. Tucker's) Sunday, May 31st
Loudon Village, N. H ... Sunday, June 7th
East Concord (Ward Room) ... Sunday, June 14th
N. B. MCMURPHY.

Belmont, N. H ... Sunday, May 17th
Lee, N. H ... Sunday, June 7th
Canterbury (Emery school-house) ... Sunday, June 14th
D. F. LEAVITT.

West Hoosick, N. Y. (Advent Chapel) Sun., May 17th
WM. J. BLANCHARD.

Sabbattus, Me. (Baptist meeting-house) Sun., May 24th
R. R. YORK.

East Holderness, N. H ... Sabbath, May 17th
STEPHEN DINSMORE. LEVI ALLEN.

Campton, N. H. (Bump school-house) Sab., May 24th
Albany, N. H ... Sabbath, May 31st
STEPHEN DINSMORE.

Bristol, Round Pond, Me ... Sunday, May 17th
Bangor, Me. (with Bro. I. Dammon) .. Sun., May 24th
Bangor, Me ... Sunday, June 21st
North Searsport, Me ... Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays of each month
Melbourne, P. Q., at 2 P. M., 3d Sunday of each month
F. M. DRAKE.

Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H ... Sunday, June 14th
W. W. SUTHERLAND.

Newcastle ... Sunday, May 17th
G. W. RANDALL.

East Concord, N. H ... Sunday, May 31st
MRS. L. E. SAULPAUGH.

Plymouth, Mass ... Sunday, May 17th
Great Falls, N. H ... Sunday, May 24th
Keene, N. H ... Sundays, May 31st and June 7th
A. SIMPSON.

East Stafford (Works school-house) Sunday, May 31st
H. DAVIS.

Natick ... Sunday, May 17th
Stowe, Mass. (Osgood Hall) ... Sunday, May 24th
Z. BOODEY.

Southbridge, Mass ... Sunday, May 17th
North Rutland, Mass ... second Sunday in each month
Natick, Mass ... Sunday, June 28th
H. H. TUCKER.

Northwood Narrows, N. H ... Sunday, May 17th
West Deerfield, N. H ... Sunday, May 24th
South Lebanon (as Bro. H. B. Larry appoints) Sunday, May 31st. C. R. PARSONS.

Square Pond, Conn ... Sabbath, May 17th
Montgomery, Mass ... Sabbath, May 31st
B. HITCHCOCK.

Montgomery ... Sabbath, May 24th
GEO. L. TEEPLE.

Northwood Narrows, N. H ... Sunday, May 17th
Danbury, N. H. (Town House) ... Sunday, May 24th (Baptism.)
Pittsfield, N. H ... Sunday, May 31st
J. G. SMITH.

Darien, N. Y., 10½ A. M., Sundays, May 17th and 24th
C. W. LOW.

Rochester ... Sabbath, May 17th
Kingston, N. H. (Chapel) ... Sabbath, May 24th
S. HAWKINS.

Melvin Village, N. H ... Sunday, May 17th
Meredith Neck, N. H ... Sunday, May 24th
Moultonboro Neck, N. H ... Sunday, May 31st
N. GLIDDEN.

Brighton Hill, Me ... Sunday, May 17th
South Casco, Me ... Sunday, May 24th
Oxford, Me. (Webber school-house) Sunday, June 7th
J. T. JORDAN.

Farmington, N. H ... Sunday, May 17th
D. M. LEAVITT.

Abington, Ct ... Sunday, May 17th
A. MORSE.

Lovely Street, Ct ... Sunday, May 24th
A. ELLIOT.

Brimfield, Mass ... Sunday, May 17th
Woodstock Valley, Ct ... Sunday, May 24th
East Stafford (Works school-house) Sunday, May 31st
H. DAVIS.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
East Canaan, N. H ... Sabbath, May 31st
SIMEON ROBY.

Natick, Mass ... Sunday, June 7th
S. S. MOONEY.

Salem, Mass ... Sundays, June 14th and 21st
Marblehead, Mass ... evenings, June 17th and 18th
E. S. MOULTON.

Waterbury, Conn ... Sunday, May 17th
JOHN C. DAY.

Augusta, Me ... Sunday, May 17th
H. B. SEVEY.

Campton, N. H. (Bump school-house) .. Sun., May 17th
Meredith, N. H. (Dolloff Hall) ... Sunday, May 24th
WM. C. CLIFTON.

Hollis Centre, Me ... Sunday, May 31st
Freedom, N. H. (Chapel) ... Sunday, May 24th
Limington, Me. (Bean school-house) .. Sun., June 7th
South Windham, Me ... Sunday, June 21st
C. H. SWEET.

Enfield, Mass. (Keith school-house) Sunday, May 17th and the third Sunday in each month.
Keene, N. H ... Sunday, May 24th
North Rutland, Mass ... Sunday, May 31st and the last Sunday in each month.
Two first Sundays in each month not engaged.
GEO. A. STREETER.

South Barnstead, N. H ... Sunday, May 24th
Vitum school-house ... Sunday, June 7th
T. W. PIPER.

Friendship ... Sunday, May 17th
Ellingwood's Corner ... Sunday, May 24th
Vassalborough ... Sunday, May 31st
JOHN R. HALL.

Haverhill (Large School Dist., No. 18) eve., May 16th
North Haverhill, N. H ... Sunday, May 17th
Holderness, N. H (Carr school-house) .. eve., May 23d and over Sunday. JOHN H. EVANS.

East Concord, N. H ... Sunday, May 17th
Boscawen, N. H. (Gulf school-house) .. Sun., May 24th
R. MORRILL.

Buxton, Me. (Duck Pond Chapel) Saturday evening, May 30th, and Sunday, May 31st. G. F. HAINES.
E. S. MOULTON.

Candia, North Road ... Thursday evening, May 14th
East Concord, N. H. (Ward House) Sunday, May 24th
ENOCH MORRILL.

Montpelier, Vt ... Sunday, May 17th
Hinesburg, Vt ... Sunday, May 24th
A. A. HOYT.

Wilbraham, Mass ... Sundays, May 24th and June 7th
A. W. BRADFORD.

Ashland, Mass. (Gar Hall) ... Sabbath, May 17th
Natick, Mass. (Hammond's Hall) .. Sabbath, May 24th
JOSHUA BATES, JR.

Scitico, Ct ... Sunday, May 24th
ENOCH PHELPS.

East Warren, N. H ... Sunday, May 17th
Warren Summit ... evenings, May 18th and 19th
GEO. E. BROWN. GEO. M. LITTLE.
J. B. S. PILLSBURY.

Newcastle, N. H ... Sunday, May 24th
Kingston Plains ... Sunday, May 31st
At liberty May 10th and 17th. H. S. PINKHAM.

Buffalo, N. Y., 528 Eagle St., (10½ A. M. and 3 P. M.) Sunday, May 17th.
Yorkshire, N. Y ... evening, May 18th
Quaker Hill, Pa ... evening, May 22d
Warrensville, 10½ A. M. and 7½ P. M., Sunday, May 24th
Shangai school-house ... May 25th
Brick school-house, near Bro. Winner's ... May 26th
Canton, Bradford Co., Pa ... May 27th
Segurs school-house, on the mountain ... May 28th
JOHN T. ONGLEY.

Providence, R. I ... Sunday, May 31st
Holden, Mass ... Sunday, June 7th
CHAS. A. BROWN.

Loudon Ridge, N. H ... Sundays, May 24th and 31st
WM. C. STEWART.

Stoneham, Mass ... Sunday, May 24th
J. H. F. VARNEY.

Northfield, Mass ... Sunday, May 17th
GEO. W. BROWN.

Farmington Village, N. H ... Sunday, May 17th
Alton Corner, N. H ... Sunday, May 24th
Strafford, N. H. (Robert's school house) Sun., May 31st
WM. BODGE.

Alton, N. H ... Sunday, May 31st
JOS. W. WHITE.

North Norway, Me ... Sunday, May 17th
J. WHITMAN.

Poultney, Vt ... Sundays, May 17th and 24th
Saratoga Springs, N. Y ... Sunday, May 31st
WM. A. & M. L. DURAND.

North Easton, Mass ... Sunday, May 17th
MRS. E. L. CRUMB.

WORCESTER, MASS.
M. Batchelor ... Sunday, June 14th

SALEM, MASS.
W. S. Campbell ... Sunday, May 17th
Charles Goodrich ... Sunday, June 28th

LAWRENCE, MASS.
J. W. Bridge ... Sunday, May 17th
A. M. Higgins ... Sunday, May 31st
J. S. White ... Sunday, June 7th
S. G. Mathewson ... Sunday, June 14th
C. H. Fletcher ... Sundays, June 21st and 28th
T. W. Piper ... Sunday, July 19th
E. A. Stockman ... Sunday, July 26th

HAVERHILL, MASS. (Advent Hall.)
T. W. Piper ... Sunday, May 17th
C. S. Shattuck ... Sunday, May 24th
J. Albert Libby ... Sunday, May 31st
D. M. Leavitt ... Sunday, June 7th
E. A. Stockman ... Sunday, June 14th
Israel Dammon ... Sunday, June 21st
T. L. Churchill ... Sunday, June 28th
D. M. Leavitt ... Sunday, July 5th
E. A. Stockman ... Sunday, July 12th
Andrew Simpson ... Sunday, July 19th
S. S. Brewer ... Sunday, July 26th
D. M. Leavitt ... Sunday, Aug. 2nd
D. F. Leavitt ... Sunday, Aug. 9th
J. H. F. Varney ... Sunday, Aug. 16th
P. G. Bowman ... Sunday, Sept. 6th

LOWELL, MASS.
Wm. H. Mitchell ... Sunday, May 17th
Joseph Harvey ... Sunday, May 24th
C. Goodrich ... Sunday, May 31st
M. Batchelor ... Sunday, June 7th
B. S. Emery ... Sunday, June 14th
W. H. Mitchell ... Sunday, June 21st
Joseph Harvey ... Sunday, June 28th
B. S. Emery ... Sunday, July 12th
W. H. Mitchell ... Sunday, July 19th
Joseph Harvey ... Sunday, July 26th

SPRINGFIELD, MASS. (Franklin Hall.)
S. Julia Buswell ... Sundays, May 17th, 24th, and 31st

ATHOL, MASS.
Geo. L. Teeple (for Bro. Hemenway) .. Sun., May 17th
L. Boutell ... Sunday, May 24th

CONCORD, N. H. (Centre St. Church.)
H. Pratt ... Sunday, May 17th
Simeon Roby ... Thursday evening, May 21st
D. M. Leavitt ... Sunday, May 24th
J. Couch ... Sunday, May 31st

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman ... Sunday, May 17th
D. F. Leavitt ... Sunday, May 24th
E. A. Stockman ... Sunday, May 31st

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. Goodrich ... Sunday, May 17th
D. Churchill ... Sunday, May 24th
D. M. Leavitt ... Sunday, May 31st
C. H. Fletcher ... Sundays, June 7th and 14th
W. C. Stewart ... Sundays, June 21st and 28th
C. H. Fletcher ... Sundays, July 5th and 12th
B. S. Emery ... Sunday, July 19th
W. H. Mitchell ... Sunday, July 26th
C. H. Fletcher ... Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
E. B. Wells ... Sunday, May 17th
A. Simpson ... Sunday, May 24th
C. S. Shattuck ... Sundays, May 31st and June 7th
C. Goodrich ... Sunday, June 14th
T. W. Piper ... Sunday, June 21st
C. S. Shattuck ... Sunday, June 28th

NEW DURHAM RIDGE, N. H.
C. S. Shattuck ... Sunday, May 17th
S. S. Brewer ... Sunday, May 31st
E. B. Wells ... Sunday, June 7th
G. W. Brown ... Sunday, June 21st
A. Ross ... Sunday, June 28th

PORTSMOUTH, N. H.
A. Ross ... Sunday, May 17th
Geo. W. Brown (of Elliot, Me.) ... Sunday, May 24th

EXETER, N. H.
B. S. Emery ... Sunday, May 17th
E. Morrill ... Sunday, May 31st
W. S. Campbell ... Sundays, June 14th and 21st
D. M. Leavitt ... Sunday, June 28th
B. Finney ... Sunday, Aug. 23d

SEABROOK, N. H.
E. S. Moulton ... Sunday, May 17th
L. T. Cunningham ... Sunday, May 31st
J. G. Smith ... Sunday, June 7th
John Parsons ... Sunday, June 14th
A. Simpson ... Sunday, June 21st
Charles Parsons ... Sunday, June 28th

HAMPTON, N. H.
Enoch Morrill ... Sunday, May 17th
Wm. Sutherland ... Sunday, May 24th
S. S. Brewer ... Sundays, June 7th and 14th

RYE, N. H.
John Parsons ... Sunday, May 17th
G. F. Haines ... Sunday, May 24th
W. W. Sutherland ... Sunday, May 31st

EAST ROCHESTER, N. H.
Geo. W. Brown (of Elliot, Me) ... Sunday, May 17th
D. F. Leavitt ... Sunday, May 31st
Mrs. L. E. Saulpaugh ... Sunday, June 7th
E. B. Wells ... Sunday, June 21st
Mrs. L. E. Saulpaugh ... Sunday, June 28th
T. W. Piper ... Sunday, July 5th
D. M. Leavitt ... Sunday, July 12th
E. B. Wells ... Sunday, July 19th

DOVER, N. H.
Sr. L. E. Saulpaugh ... Sunday, May 17th
J. W. White ... Sunday, May 24th

BIDDEFORD, ME.
E. A. Stockman ... Friday evening, May 15th
J. W. White ... Sunday, May 17th
J. Albert Libby ... Sunday, May 24th
Geo. W. Brown (of Elliot, Me.) ... Sunday, May 31st

STEEP FALLS, ME. (Depot Hall.)
E. A. Stockman ... evening, May 13th
C. H. Sweet ... Sunday, May 17th
E. S. Moulton ... Sunday, May 24th
J. R. Tripp ... Sunday, May 31st
G. F. Haines ... Sunday, June 14th

PORTLAND, ME. (Union Hall.)
Wm. C. Stewart ... Sunday, May 17th
A. Ross ... Sundays, May 24th and 31st
Wm. H. Mitchell ... Sunday, June 7th
C. S. Shattuck ... Sunday, June 21st
A. A. Robinson ... Sunday, June 28th
Wm. H. Mitchell ... Sunday, July 5th
C. Goud ... Sunday, July 12th

KENNEBUNKPORT, ME.
Jesse Gay ... Sunday, May 17th
A. A. Robinson ... Sunday, May 24th
B. S. Emery ... Sunday, May 31st
C. S. Shattuck ... Sunday, June 7th
Geo. W. Brown ... Sunday, June 14th
Jesse Gay ... Sunday, June 21st
L. Boutell ... Sunday, June 28th
E. S. Moulton ... Sunday, July 5th
Geo. W. Brown ... Sunday, July 12th
Jesse Gay ... Sunday, July 19th

HOLLIS CENTRE, ME.
Jesse Gay .. first Sab. in each month till further notice
C. S. Shattuck ... Sunday, June 14th

SOUTH BERWICK, ME. (Great Works.)
W. H. Mitchell ... Sunday, May 31st

SOUTH ELLIOT, ME.
J. H. F. Varney ... Sunday, May 17th

BOWDOIN, ME. (Dennett school-house.)
H. S. Mitchell ... Sunday, May 17th
Jared Whitman ... Sunday, May 31st

BRISTOL, CT.
H. C. Smith ... Sunday, May 10th
C. F. Morse ... Sunday, May 17th
H. A. King ... Sunday, May 24th

PLAINVILLE, CT.
O. D. Woodruff ... Sunday, May 17th
G. L. White ... Sunday, May 24th
Mrs. E. L. Crumb ... Sunday, May 31st
Wm. J. Ripley ... Sunday, June 7th

HARTFORD, CT. (Stedman Hall)
H. C. Smith ... Sunday, May 17th
Mrs. A. E. Warren ... Sunday, May 24th

YALESVILLE, CT.
B. Hitchcock ... Sunday, May 24th

NEW HAVEN, CT.
R. K. Stark ... Sunday, May 17th
M. Batchelor ... Sunday, May 31st
Wm. N. Pile ... Sunday, June 14th

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
H. L. Hastings ... Sunday, May 17th
M. Batchelor ... Sunday, May 24th
Hiram Munger ... Sunday, May 31st

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. R. M., Com.

EASTCONCORD, N. H. (Ward house)—Meetings three times every Sunday. Preaching only two Sundays each month. Enoch Morrill every first and third Sunday in each month, and May 3d and 24th.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PADDOCKSVILLE, St. Johnsbury, Vt.—Preaching regularly every Sunday, at 10.30 A. M. and 1 P. M. Prayer meetings Tuesday and Sunday evenings, and also prayer meetings at Bro. R. W. Warner's, head of the plain, every Saturday evening, at seven o'clock.
ELD. J. C. WRIGHT.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. ONGLEY.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

ADVENT meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. GEO. WAUGH.

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THE DAY OF THE LORD.

The day of the Lord, it cometh!
It comes like a thief in the night;
It comes when the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sackcloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Not slowly, slowly, like twilight,
Nor like the cold, creeping tide,
Nor barque from the distant offing,
Moving on o'er the waters wide.
But instant, like sudden lightning
In the depths of a tranquil sky;
From the west to the east in a moment,
The havoc descends from on high!

The day of the Lord, it cometh
When the virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep.
Like the sudden lurch of the vessel,
By night on the sunken rock,
All earth in a moment reeleth,
And goeth down with the shock.

The voice of the awful trumpet
Arresteth the march of time;
With terror, and woe, and judgment,
It soundeth through every clime.
It speaketh aloud to the living,
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

The flash of the sword of havoc
Foretelling the day of blood,
Revealing the Judge's progress,
The downward march of God;
The fire which no mortal kindles,
Quick seizes the quaking earth;
And labors the groaning creation
In the pangs of its second birth.

Then the day of the evil endeth,
And the righteous reign comes in;
Like a cloud of sorrow, vanisheth
The ages of human sin.
The light of the morning gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of light has come!

—*Dr. H. Bonar.*

EPHESIANS 4: 8.

B. MATHEWSON.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Who, that loves whatever things are pure, just, true, honest, lovely and of good report, can but hail the present temperance movement with joyful emotions, as preparing the way for the better reception of gospel truth? For who can properly appreciate the glad tidings of the gospel while their system is in any measure benumbed by the use of alcoholic liquors? But I hear an occasional voice disapproving, or deprecating the idea of temperance matters being carried so far as to interfere with the sacramental table.

Any thing interfering with the arrangements of Jesus Christ, I think I should deprecate as much as any; indeed, I should reject it entirely. But when it is claimed that Jesus Christ instituted *fermented* wine, to represent his spilled blood at the sacramental table, directing all who love him to use it until he comes the second time, I greatly demur. Let us examine the words of Christ, and also the circumstances of the occasion, and see whether we can find in either any thing to justify the idea that fermented wine was used? We are taught that Christ came, not to destroy the law, or the prophets, but to fulfil them; and as the time for the passover drew nigh, he directed Peter and John to a suitable place—a large upper room furnished, where they should make ready all that pertained to the passover; which, by consulting the divine record, at the place where it was instituted (Ex. 12), we shall find it consisted of a lamb without blemish, a male of the first year, which the congregation of Israel must kill, and roast whole; then eat it with unleavened bread and bitter herbs. The lamb, unleavened bread and bitter herbs, make up the viands God ordained for the paschal table, each of which were requisite to the fulfilling the divine command, as we must notice by the frequent admonitions given them in their cosmopolitan life through the wilderness, as well as gaining their promised Canaan. Lev. 23: 5, 6; Num. 9th chap; Deut. 16: 2; Ezek. 45: 21. And at each admonition the caution relative to the entire absence of all leaven stands out in high relief. Indeed, so exceedingly obnoxious and reprehensible was its presence during the seven days of the passover, that the sin was punished by entire excommunication. "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be CUT OFF FROM THE CONGREGATION OF ISRAEL, whether he be a stranger, or born in the land." Ex. 11: 19. . . . "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Ex. 13: 7. Many other Scriptures might be given on this point.

Says Kitto, "The fourteenth of the month Abib may with propriety, as it is in some passages, be called the *first* day of *unfermented* things; since the ferment was removed on the fourteenth, before evening." The Scriptures are clear and positive on this point, and the customs of the Jews prove that they well understood the divine mandate. Says the historian, "They are first, very particular in cleansing all their household utensils, lest any taint of ferment remain attached to them. 2. On the night preceding the passover, they closely searched their houses with a wax candle, even to the mouse-holes in their cellars. 3. They burnt every particle of ferment found. 4. Follow this form of cursing or annulling ferment. 'All manner of ferment, or whatsoever fermented thing is in my possession, whether seen of me or not seen, cleansed of me or not cleansed, let it all be scattered, annulled and accounted as the dust of the earth.'"

Kitto mentions some thirteen kinds of wine in use among the ancients, and according to him, as well as other historians, there was, and is still, one kind much in use, of which one may freely drink when mingled with water. It is the Suba, or inspissated wine, made by boiling the juice of the grape immediately upon being expressed. Says Kitto, "The process of boiling appears to have been employed for the preservation of vegetable juices from the earliest times, and is founded on a correct chemical principle." Baron Tavernier, in his "Persian Travels" says, "The Christians of St. John's around Basrah make use of wine for the Eucharist, made of dried grapes. Casting water upon them, steep them for a given time," then adds, "this raisin wine was the passum of the Romans."

It must be apparent to every Bible student that some drink was used at the paschal supper, though none is commanded or forbidden at its institution; but Peter and John prepared a cup of which they all drank, and they were only directed to prepare the PASSOVER. Therefore only what was admissible for the passover was on the table. It is probable this drink was the "fruit of the vine," but by no means in a fermented state. Says Kitto, "It seems that *water* was the general drink at the original institution." Maimonides and Bartenora say, that "water and the juices of fruits were allowed to be drank at the *Passover* by the ancient Jews, who held an hypothesis that the water of fruits did not ferment." Again says Kitto, "We may consider it certain that on the special occasion of the Passover, when all fermented things were so cautiously banished, this practice of boiling the wine would be often resorted to as a well known means of destroying the fermenting principle, and securing the purity of the wine." Says Hyam Isaacs, "Their drink at the time of the feast is either fair water, or raisin-wine prepared by themselves, but no kind of leaven must be mixed." Says Professor Moses Stuart, "The word translated eating is, in cases without number, employed to include a partaking of all refreshments at a meal, that is, of the drinks as well as the food. The Rabbins, it would seem, interpreted the command just cited (viz., that they should not eat any thing fermented) as extending to the wine as well as the bread of the Passover. The Rabbins, therefore, in order to exclude every kind of fermentation from the Passover, taught the Jews to make a wine from raisins or dried grapes, expressly for that occasion, and this must be drank before it had time to ferment."

Much more historical as well as Biblical evidence might be given, but is not this sufficient to prove there could have been no such article as fermented wine in the house, much more on the table, where Jesus Christ and his disciples ate the Passover, and at the same time and table Christ instituted the sacrament of the Lord's Supper. Who does not see, that had there been any fermented thing found in the house even, whether wine or any other ferment, Christ and his disciples would have most grossly transgressed the law of God and forfeited all claim to the church of God? Ex. 12: 15. It is not possible that the Son of God who came to do his Father's will could ever thus violate his Father's law, but most scrupulously fulfilled every jot and title of the same.

But it is remarked that the Savior gave that cup to his disciples to represent his blood. Most assuredly he did. Well, the wine made of dried grapes or raisins does not look as much like blood as old fermented wine. Did Jesus Christ say, or even hint that it must *look* like blood? Does not raisin wine look as much like blood as unleavened bread does like his body of flesh and bones? Perhaps human wisdom might have introduced the lamb, or some other animal flesh, as more fitly representing the broken body of Christ, as it certainly *looks* more like it than a cake of unleavened bread. But I trust none of us will question the wisdom of our divine Master in the elements he chose to represent his broken body and spilled blood.

In view of the clear and positive evidence from Scripture and history that Christ could not have used fermented wine when he instituted the Eucharist, can those who desire to be faithful in all things, and avoid the very appearance of evil, ever make use of fermented wine at the sacramental table? If Jesus would not use fermented wine then, do you think he would use it now, in this degenerate age, when there is such an inordinate appetite for stimulating beverages, and the use of such stimulus is liable to stumble some of the weak ones, and bring them down to perdition? In Matt. 18th he shows what estimate he sets upon the weak ones by showing that the one who causes them to stumble, or go into sin, had better have a mill-stone hung about his neck, and be cast into the depth of the sea; and do you think he will be pleased to have his children put a cup of fermented wine to the lips of the poor reformed inebriate, when he is unable to endure even the odor of it without grasping and swallowing all within his reach? I would not be guilty of such an act for the whole city of Worcester. "But," said one a few days since, "when the inebriate is converted he will hate the things he once loved." So he will; but does that prove that he is beyond the power of temptation? Said a poor man a few days since, "I had rather be carried home to my wife DEAD than in a state of intoxication; yet it has such power over me I fear I shall be overcome." But he had begun to pray, so we hope for him. What if he soon puts himself under the watch care of the Christian church, and they with the sacramental wine kindle up that terrible appetite, whereby the man falls? I ask in whose skirts will his blood be found? "But," says one, "this is mere imagination—a man of straw, etc. No such thing ever happened." Yes, my dear friend, just such things have occurred right in the city of Worcester.

Why will some argue that we may use any kind of bread or wine we please, because Christ did not forbid it? He did not say we should not use bread in which was sugar, butter, spices, and fruit; but is not his example sufficient? Bread made in that way would not seem much like the bread of affliction. Deut. 16: 3. Surely in commemorating Christ's suffering on the cross, we call to remembrance such sorrow as even the sun refused to shine upon. It was Jesus Christ's friends that he required to do this, and of course such would not need a hook in their jaw lest they turn from the holy example of their divine Master, and endanger a weak brother for whom Christ died. But let us, like Paul, receive Christ as our Passover, and keep the feast of the same with the unleavened bread of sincerity and truth.

Worcester, Mass, April, 1874.

THE WORD.

E. S. WILLARD.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

Evermore give us this "perfect love."

Haddonfield, N. J.

ROCHESTER N. Y.

E. S. JENNINGS.

Elder J. H. Whitmore tendered his resignation as pastor of the Advent church of this city, August last. The church not accepting it, and earnestly soliciting his stay, he consented to remain with them, though for an indefinite period. He accordingly continued his labors among them till April fifth, when having previously giving in his resignation the second time, he closed by giving his last discourse and farewell address on Sunday morning.

The occasion will long be remembered by the many whose tearful eyes evinced the esteem and regard felt for one who had for more than two years ministered to them in spiritual things, sharing with them their joy and their sorrow.

As the table was spread with the emblems of our Lord's broken body and spilt blood, it seemed truly a befitting occasion, and one which many improved in pledging anew their faithfulness to each other, also expressing gratitude for and their appreciation of the labors of him who was about to leave them, while with tenderest emotion stirring the heart, they besought for him heaven's choicest blessings.

The evening was devoted to the interests of the Sabbath School, which forms an important branch of the Society. These meetings held monthly (though usually on a week day evening), in which old and young have been wont to participate, have been occasions of both pleasure and profit. In addition to the singing and recitations of Scripture; poetry, and choice selections in reading, as a closing exercise. Mrs. E. J. Wells gave a beautiful and appropriate selection written as an appeal to a departing pastor, in behalf of the aged, middle aged, youth and child. This was very feelingly responded to by Eld. Whitmore in connection with an affectionate farewell.

It is with sadness, and yet with a sense of duty, that I make mention of those who have separated from us. Stimulated at first only by a difference in opinion, which was the result of seeds of discord scattered by a foreign gift, or outside element. It is due Bro. Whitmore that we here state that he, hoping that leniency and forbearance might serve to preserve the peace and unity of the body entire, admitted to his desk those whose influence time has proven to be detrimental to the peace and harmony of our ranks. Instead of forbearance saving them, as we fondly hoped, it was used only as a license to persist in their own way until the seeds of discord blossomed in strife, and matured in the ripe fruit of separation, much to the sadness of the church, and the grief of their pastor, to whom they all alike once pledged their faithfulness, in choosing and calling him to the pastorate. We may safely say that all who remain true to the best interests of the church, will ever hold in grateful remembrance the untiring efforts of their pastor in endeavoring to plan for the building of a house of worship, so much needed in this city, and in which, seemingly, he would have been successful, but for the unpleasant circumstances named.

In presenting this memorial, we offer it in behalf of many friends, to whom our dear brother has endeared himself by his faithfulness as a teacher, his sympathy and kindness as a friend, while the unquestionable purity of his life, both as a citizen and christian, claims for him the highest respect of all who know him.

Hoping that whatever of trial or of joy has been his lot while with this people, will only serve to perfect and mature such qualities as shall fit him for greater good, and a wider field for usefulness, and that each successive year unfolding life's hidden mysteries, may find us all wiser and better, we unite in our parting benediction, in the simple words "God bless you."

"Though we meet on life's broad ocean,
But to love, to work, to part;
Mid its changes and commotion,
May we still be joined in heart;
Christ and christians parting never,
While before one throne they bow,
Praying till the bright 'forever,'
Shine away the darkened now."

Rochester, N. Y. April 16th, 1874.

PRAYER.

C. MENDENHALL.

The apostle Paul, in counselling the Thessalonians, says, "Pray without ceasing." If it was necessary then, it is certainly so now, in this dark and dangerous period of our probationary state to ever be in a prayerful frame of mind. That prayer does not altogether consist in an audible utterance is obvious. Prayer consists in making known to God the wants, desires and longings of our hearts. Without faith, and a deep, earnest sincerity, it becomes void and mere senseless formality. The repititions of the Pharisees had no force. The broken, trembling, spontaneous expressions of heartfelt longing, are more potent than all the nicely rounded sentences, the flowery language, or honeyed phrases of the learned formalist. He who knoweth all things—he who reachest the inmost recesses of the heart; judges not by externals, but looks to the motive, rather than to the result;—to the sincerity of the pleader, rather than to his rhetoric.

Some duties are periodical; others are called out by certain circumstances; a third class of duties are always binding—always incumbent and perpetual in their nature. Prayer belongs to the last order mentioned; hence we find it recorded in Luke that "men ought always to pray, and not to faint." Prayer can be made when engaged at our labors, whether they be mental or physical. A silent petition may be offered up when upon the busy street or, in the solitude of our closet. It is the secret of a christian's power; being always accessible and effectual in resisting the world, the flesh, and the devil. It is the essence, so to speak—the very life force of godliness, without which righteousness becomes a dead letter, and Christianity a hollow form. Our prayers to become effectual, must be accompanied with trusting faith and inward fervency. Men may appear earnest and zealous by an exhibition of animal spirits or excitement, but that which is prerequisite is more abiding, being deep seated and firmly stayed on the Rock—Christ Jesus.

We are always in danger, being surrounded by evil and temptations. The adversary is ever active and zealous, hence we must ever be on the alert to counteract all evil in doctrine or practice, inward or outward. While in this present imperfect state we are liable to stumble, to make mistakes, or to become cast-aways. We must, then, pray if we would become final conquerors and at last receive the reward promised to those who overcome.

Prayer is in order at home, abroad, in the church or out. It is true that secret prayer is perhaps most important to the child of God, but this fact ought never to lead us to a common error that we can, without neglect of duty, ignore public prayer, or neglect to set up a family altar. There is no danger of praying too much or too often, yet we are pained to acknowledge that many professed christians live without family prayer.

In these last days how watchful we must be; how careful, lest we come short of the glorious promises. Let us then pray without ceasing, worshiping God with all our house, striving by our words and deeds to bring many to the fold of Christ now, while it is called to-day. Many instances are on record of answered prayer. Every christian knows of personal blessings, temporal and spiritual so obtained. Let us then press forward with strong faith and fervent prayer, knowing that He for whom we long and sigh will soon come to relieve us, and to give us the long-looked-for reward. Pray for friends and foes, saints and sinners, and above all *pray for yourself*. We cannot consistently worship God by proxy. The whole plan of salvation is adapted to individuals. Reader will you with us "pray without ceasing?"

Wilmington, Del.

CHRISTIAN FORGIVENESS.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you."—MATT. 6: 14.

Jesus instructed men to pray—
"Forgive as we forgive;"
Thus those around shall learn the way
That they on earth should live.

Should we repeat this simple prayer
While there's one foe we hate,
And God shall answer then and there,
Most sad will be our fate.

In vain for mercy they shall cry,
Who have no mercy shown;
All their "professions" are a lie,
The Lord will them disown.

Like Christ we should the "enemy" love,
And seek to do him good;
'Tis thus we best to men should prove
That we're the "sons of God."

Thus light from heaven will round us shine,
And we to Jesus come;
No more, as erst, shall they incline
In paths of sin to roam.

Thus men our christian life shall see,
And "God shall glorify,"
And we a holy people be,
Prepared to live and die.

I. A. G.

TRACT MISSION WORK.

I. C. WELLCOME.

It is encouraging to know that good results follow our efforts in sowing the Word, whether by preaching, or by books and tracts. Tracts are often blessed of God in bringing souls to Christ, and in enlightening those who are in false traditions. We shall never know the amount of good which is accomplished by tracts; but we learn enough to encourage us in that work. Let those who have means scatter them more and more. A few months ago we received news of one converted by means of a tract, of a parcel we sent to Nebraska. Another brought to rejoice in the hope of Christ's coming by one of a lot sent to Missouri. Others awakened and led into the Advent faith by some we sent to Florida. Just now we got a letter from Bro. J. J. Smith of Alabama, saying, "Last October I made a trip down among the plantations on the Tenn., river. Bro. Cargile had just received a large supply of your tracts, which he divided with me. I scattered them as I went, and have been written to for more of them, and learn that two ministers have come into the truth as set forth in them;—one a Methodist, the other, of the christian order. I am solicited to go down again, and organize a church," etc. He calls for more tracts. We send them.

Not long since we received a letter from Georgia, stating that a large portion of a Baptist church was stirred to examine the Bible on the hope and faith we teach, and many of them were looking now for the Lord, and asking for an Advent preacher. This result, they said, was partially through books and tracts we sent them last year. Thus we take courage and work on. During the last two years we have published over two million pages, to send out into the South, West, North and East, most of them free. We shall print more as the Lord furnishes means. Let us work while the day lasts.

MY EXPERIENCE.

M. C. WHITAKER.

Dear brethren:—My experience for several years has been that of simple trust, and deep abiding peace. I can truly say with the Psalmist, "Great peace have they which love thy law, and nothing shall offend them." Glory be to God! let what will come—trials, persecutions, or afflictions, we can feel that "nothing shall offend us." Then we not only rejoice in the hope of the glory of God, but we can "rejoice in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Blessed promise that all things shall work together for good to them that love God. Therefore if we have the evidence in our hearts that we love the Lord, we can claim that promise ours every time. O, the peace, the joy, the comfort and consolation there is in simply trusting and believing,—taking God at his word,—believe he means just what he says, and says what he means.

May the Lord help us all to trust him fully, look to him, for sustaining grace under all circumstances in life, and at last have a home among the sanctified, is the prayer of your unworthy sister in Christ.

RAYMOND, IOWA.

The work of the Lord is still prospering at Raymond. The church which was raised up there last winter purchased one half of the Wesleyan Methodist chapel, and at our last monthly visit we helped them put in a new bell, and organized a Union Sunday school. They keep up regular prayer and conference meetings twice a week, on Thursday and Sunday evenings, also on each Lord's day, at eleven, unless there is preaching. I make them a pastoral visit once a month, at which times we administer the Sacrament. My next appointment will be on May 17th. I intend to speak on baptism in the morning, and attend to the ordinance of baptism in the afternoon, immediately after services. May the Lord continue to bless the lambs of the flock; and to him be all the glory now, and in the world to come.

J. W. BURROUGHS.

Correspondence.

From Bro. S. Woodruff.

Dear Brn. and Srs. in the Lord:—I was thinking this morning how boastful at times is frail humanity. Nebuchadnezzar, in his boastful hours, could demand the three Hebrew worthies to bow down and worship his gods, and if they did not they should be cast into the burning fiery furnace; and the king could say, Who is that God that shall deliver you out of my hand? As he walked in the palace of the kingdom of Babylon he said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? But God's words to the boastful king were, The kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field. He did eat grass as oxen, and his body was wet with the dews of heaven, until the poor king learned in bitterness that the Most High ruleth in the kingdom of men. Belshazzar, his son, also lifted up himself against the Lord of heaven, and his kingdom was divided and given to the Medes and Persians.

God could take a Saul when he was meek, and through him rule his people Israel. But in a little while he rejected the word of the Lord, and God rent the kingdom from him, and gave it to one who would take counsel of him.

I think I have felt of late something as Solomon did, although he was placed under quite different circumstances. Yet we need the same wisdom. Solomon realized his inability to rule as king over Israel, and when asked by God what he should give him, his answer was, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." This "speech pleased the Lord," and he not only gave him an understanding heart, but added riches and honor, so that he was more favored than all the kings.

Do we not need, as a people, much of the same wisdom? There is a great responsibility resting upon us who are nearing the judgment. O my Lord, give us understanding hearts to finish this great work. May we not cause the trump to give an uncertain sound while awakening men for the judgment. Praise the good Lord for the light and understanding he has given to his people, while waiting the dawning of the bright eternal day.

O, brethren and sisters, what an hour we are living in! The evil influences of this wicked world and the opiates of the arch deceiver would, if possible, prevent our doing the bidding of our divine Master; yet let us ever remember, "he that is for us is more than all they that are against us." Let us go in the strength of the Lord God, whose arm never fails his children, and whose promised rest is sure to all those who obey him. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Be ye doers of the Word, and not hearers only."

From Sr. L. H. Larrance.

Dear Brethren and Sisters:—I again desire the privilege of acknowledging through the *Crisis* the receipt of letters with money. I also wish to say that I thank you more than words can express, and could you know the joy that your contributions have brought to many hearts in this vicinity you certainly would feel like exclaiming, Indeed, it is more blessed to give than to receive. As it is not probable that any of us will ever have the opportunity of returning like favors to any of you, we pray that our heavenly Father will reward you.

Since I wrote to the *Crisis*, I have received sixteen letters, containing in all, $37.90. We have distributed the money according to directions as near as we could. There has been some sent for ourselves, most of which we have kept for our own use; though we have distributed a little of that, where we thought necessity required, notwithstanding we were quite needy; but feel it our duty to do all we can to relieve the suffering of others. One letter was from a friend in Kansas, which contained $5.00. Another was from M. M. P., containing $5.00. I will give initials of the names of the rest. M. L. P., $1.00. L. F. D., $5.00. E. S. T. H., $5.00. S. C., $2.00. M. W. G., $2.00. N. G. P., $2.00. J. H. B., $5. J. P. M., 50 cts. A. M. T., 15 cts. E. A. S., $4.25. J. W. D., $1.00. The following were letters of inquiry: T. P., A. M. A., and G. T. A.

O how I long for the time to come when there shall be no more suffering nor crying for help. Dear Brn. and Srs., when you approach the throne of grace, remember us.

Sheldon, Obrien Co., Iowa.

P. S.—If there are others who have sent contributions, not acknowledged here, I would like to know it.

L. H. L.

From Sr. L. B. Weaver.

Dear Friends in Jesus:—Grace, mercy and peace be multiplied to you, and blessings from God the Father, and the Lord Jesus Christ. While many of you meet to worship God to-day, I am unable to be off my bed, and still suffer with pain and distress. But in it all I see and feel a loving Father's care and kindly protection. The time seems long, in waiting for Jesus, but I would not "murmur and complain beneath the chastening rod," but would "rest in the Lord, and wait patiently for him," knowing that "in due season we shall reap if we faint not." Everything now indicates that Jesus will come soon, very soon, and will right all wrongs; and those who have had trials and sorrows to pass through will then be freed from them all. With the beloved Peter we can say, When we do well and suffer for it, if we take it patiently, this is acceptable with God. How sweet and blessed it is to have an inward consciousness that we have done the best we knew how, and have a clear conscience. What matter is it if others accuse and censure? I do not think these things ever make any true friends turn away from us. The dear Lord was persecuted, afflicted, smitten; and it is no strange thing if his children have to suffer in the same way. It is enough for the disciple to be as his Master. If they have persecuted him, will they not his children? If they hated him, will they not hate us also? O, I am glad God can and does take care of his own, and will not suffer one thing to come upon his children but what is for their good. If ever I feel blest, it is when I am persecuted for Christ's sake. I can rejoice then if ever.

O, cheer up, dear brethren and sisters, for we are almost home. Jesus will soon come, and all the ills of earth be over. How I long for a pure, holy people, where all will be like Jesus. We shall soon be there, if faithful to God and his cause. Never did I, in all my christian life, long more for the coming of Jesus than now. Never did I sigh more for rest—for home, sweet home, than now. Remember me at the throne of grace. God bless you all.

To the dear friends at Warehouse Point, I would say, God bless you. You will have your reward soon. Also those friends at Enfield, Ct., who so kindly sent me words of cheer and aid in my needy situation, I do, and still will pray for you. Accept my heartfelt thanks. God bless and reward you evermore, I pray.

From Bro. J. Dix.

Dear Brn. of the Crisis:—As our lot is cast in the far Northwest, where the busy cities of the East hardly think of us, and know but little of us, yet we have messages from many of the faithful, through the *Crisis* (a blessed sheet). If we are separated by the Rocky Mountains, we love the Lord, and with patience wait for his soon coming to set up his kingdom, and redeem and crown his saints. Brethren, pray for us, in our lonely homes, where righteousness and true holiness have not yet become very fashionable.

We understand that you have a Tract Fund, and will supply the needy with tracts. Please send us a few of those little preachers, such as you would think best to go into a new field, as we are trying to break the ice, and want all the aid we can get just now. We would feel very grateful to you and the Giver of all good, for a few tracts and a dozen song books. Yours in hope of eternal life.

Glencoe, Washington Co., Oregon.

From H. O.

Brn. and Srs. in Christ:—I wish to let you know through the *Crisis* that I am striving to enter in at the strait gate. It is my strong determination to follow Christ in everything, and to suffer all things for his sake. We should feel happy to have the chance to suffer, for we know that the suffering is not to be compared with the joy that is to follow. Let us compare our afflictions with those of the apostles; they were beaten, and imprisoned, and stoned to death; and others beheaded for the witness of the truth. What are these light afflictions? They are only intended for our good. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way. Follow peace with all men, and holiness, without which no man shall see the Lord. We should be able to rejoice evermore, pray without ceasing, and in everything give thanks; for this is the will of God concerning us.

From Bro. O. Lewis.

Dear Brn. and Srs.:—I want to make you glad, who read the *Crisis*, by telling you that Bro. and Sr. Smith have been to our place, and many souls are now rejoicing in the truth. Prejudice is giving way, and people are reading the Bible to see if these things are so. Backsliders have been reclaimed, prayer-meetings are being kept up with good attendance,—Methodists, Baptists and Christians all united with Second Adventists to watch and pray together, Thy kingdom come, thy will be done on earth as it is in heaven, and to ask the Lord of the harvest to send more laborers into this part of the field, with the blessed truth that makes glad the heart. A church has been organized of eleven members, and several are now waiting to be baptized. May the Lord bless them. Pray that the Lord may bless Kansas with more men and women who are filled with the Spirit of God, and that the people may hear, learn, obey, and rejoice in the truth.

No. Lawrence, Douglas Co., Kansas.

From Sr. A. C. Taylor.

Dear friends in Christ:—As there is an invitation given to the Brn. and Srs. to write for the *Crisis*, I thought I would try. I have taken the paper for the last two years, and should feel lost without it. It is a great comfort to me in my lonely hours. I have been deeply interested for two years past in what has been written on the subject of the speedy coming of our Redeemer, and I can say, "Come, Lord Jesus, and come quickly." I am tired of this wicked world; but I know if we trust in God he will bring us off victorious.

I thank you very much for remembering the poor, and sending the *Crisis* to me. I will try and pay you for it sometime. I believe it is two years since it was sent to me, but with poor health and poor means, I have failed to pay you any thing. I hope I shall be remembered in the prayers of christians, that I may be prepared to meet Jesus when he comes.

Winnebago Agency, Blue Earth Co., Minn.

From Bro. O. Sherwin.

Dear Brethren:—These are indeed perilous times in every sense, but there is *one safe place*, and that is to abide in Christ as branches abide in the vine. I lament the divisions that are so numerous among those who ought to love as brethren and be pitiful and courteous.

My heart is sad, and yet I rejoice in the Lord. Christ is made unto us of God, wisdom, and righteousness, and sanctification, and redemption, so we may glory in him alone. I do believe the time is near when the Lord will come and bring to light the hidden things of darkness, and make manifest the counsels of the heart. Grace be with all who love our Lord Jesus Christ in sincerity.

Chicago, Ill., April 12th, 1874.

From P. W. Milliken.

Dear Brn. and Srs. in Christ:—I long to be with God's dear children. I feel sad and lonely in this world. Sin and sorrow, guilt and woe, have withered all my earthly joys; but I have a hope in Christ that never will fail, if I continue to the end. Then, let earthly friends forsake and leave me, God has promised me a home in his kingdom, and that is far better than an earthly home.

I love to hear of the near coming of Jesus,—that dear friend who has stood with me in all my troubles, and has promised to go through with me to the end. I must say every thing speaks in thunder tones that the Savior is near. O, may we all be faithful till he appears, then shall we appear with him in glory.

East Surry, Me.

HOME AND HEALTH.

HOW OFTEN SHALL WE EAT?

Progress! "Never too old to learn," is as true in California as elsewhere. We have just made the acquaintance of a lady nearly sixty years of age, who, having exhausted the whole bill of specifics for dyspepsia, found herself debilitated, emaciated, and discouraged. Some old numbers of a Health Journal were placed in her hands. She read them as hungry men eat bread, and immediately adopted the "two-meal-a-day system." She followed this plan two years, and improved all the time, but still continued to have flatulence, headaches, and periodic sick stomach.

Satisfied that the final issues of life and death were in her own hands, she determined to adopt the "one-meal-a-day system." For one year past this white-headed mother has taken but one meal in twenty-four hours—that at noon. She says, "From the first day I began to feel like a new being, full of spring and elasticity. I have not had a headache or sour stomach; no ringing of the ears, or motes before my eyes. No troubled dreams or bad taste in my mouth. I work early and late. I visit and walk, and outrank in vigor and endurance all women of my age, and by far the largest number of the young women of the town and county."

Gems and fruit, or gems and vegetables, boiled meats and roasts, taken deliberately and well chewed, are used at noon.

We saw her, and neighbors who had known her many years. They say her restoration is a marvel and wonder to them. Her complexion is clear and rosy after a walk. She sleeps well. Her muscles are firm and general health excellent.

She is well satisfied that for fifty years of her life usefulness and vigor were both impaired by taking too much food. In other words, she was all that time trying to "dig her grave with her teeth!" This may seem harsh, but it is a fact known to many people, that the best of food, taken in excess, becomes an element of death rather than of life.

Whether one meal, or two, or three, best suit, each person must carefully observe and decide for themselves.

We know persons who constitutionally have a weak and slow pulse. Digestion and assimulation will be, or may be, correspondingly slow. If of sedentary habits and brain-wise active—if, as soon as they read or converse, hands and feet become decidedly cold, then they better at least limit themselves to two meals, and a part of each should consist of crisp, dry food, to insure thorough mastication. Walking and working in the sunshine, both morning and evening, with rest in the middle of the day, will suit them best.—*G. F. Young, M. D.*

HOW LONG SHALL WE SLEEP?—The fact is, that as life becomes concentrated, and its pursuits more eager, short sleep and early rising becomes impossible. We take more sleep than our ancestors, we take more because we want more. Six hours' sleep will do very well for a plowman or a bricklayer, or any other man who has no exhaustion but that produced by manual labor, and the sooner he takes it after his labor is over, the better. But for a man whose labor is mental, the stress of work is on his brain and nervous system, and for him who is tired in the evening with a day of mental application, neither early to bed nor early to rise is wholesome. He needs letting down to the level of repose. The longer the interval between the active use of the brain and his retirement to bed, the better his chance for sleep and refreshment. To him an hour after midnight is probably as good as two hours before it, and even then his sleep will not so completely and quickly restore him as it will his neighbor who is physically tired. He must not only go to bed later, but lie longer. His best sleep probably lies in the early morning hours, when all the nervous excitement has passed away, and he is in absolute rest.—*Science of Health.*

SICK HEADACHE almost always depends upon an ill condition of the stomach from over-eating, and may be promptly relieved by drinking a teacupful of water, a little warm, every five minutes, until the stomach is so full of water that a feather, or finger in the throat will give it effectual discharge of all the stomach contains. If it is simply a nervous affection, sit in hot water for fifteen minutes. The philosophy of the action of the water is that it draws the excess of blood, which oppresses the interior organs, to the surface.—*Hall's Journal of Health.*

FAST EATING.—This is one of the most common, as it is one of the injurious habits to which the American people are addicted. Especially is this true of business and professional men, although it pervades all classes of society to a greater or less degree. Thousands of business men do not allow themselves over ten minutes for dinner and many not more than half that. They shovel food into their stomachs as a laborer would shovel dirt into a cart.

THIN SHOES.—Do thin shoes ever cause consumption? Yes, in multitudes of cases this is a prominent cause. In cold, damp weather, a pair of thin shoes should not be worn, except in the house, where they are always desirable.

— Intemperance in no form can exist where health is the uppermost aim.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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$2.00 per year, payable in advance.

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POSTAGE.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

☞ "THE WORLD'S CRISIS,"
Boston, Mass.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 968. BOSTON, WEDNESDAY, MAY 20, 1874. VOL. XXXIX.---NO. 7.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE BEAUTIFUL WORLD.

SELECTED BY H. STINSON.

There's beauty in the sunshine,
There's beauty in the showers,
There's beauty in the wildwood,
There's beauty in the flowers.
The valley and the mountain,
The ocean and the plain,
In beauty robed entrance the heart,
And every sense enchain.

But there's a world of promise
More beautiful and pure,
Where all that's bright and lovely
Forever shall endure.
No angry storms assail it,
No blast, nor sickly blight,
No chilling winds, no burning heat,
No dark and dreary night.

We weep, for here we languish,
But there's no sorrow there;
The eye that fondly gazes
Shall never shed a tear.
No pangs of sad bereavement
Shall pierce the mourner's heart;
No grassy grave shall mar the ground,
No death shall hurl the dart.

One season bland and vernal
Shall bless that hallowed ground,
And changeless and eternal
Shall beauty smile around.
From hunger, thirst, and weakness
The ransomed souls are free;
They drink the stream and pluck the fruit
Of immortality.

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?---No. 6.

J. S. WHITE.

It is supposed by some that if Christ did not make the world, he did not exist before the world was made, nor at that time, and that he had no existence till he was in the flesh. This by no means follows. Angels were created before the world was made, and of course before man was made; but we have no account that they had any hand in the creation. If Christ had no pre-existence, he was not "the beginning of the creation of God," though the Bible affirms it; for angels were created, the earth, and all things else named; and man was created more than four thousand years before the Son of God existed. If so, then the Son of God does not have the pre-eminence in all things; for angels, the world, man, and he who "was a liar from the beginning," are all much older than God's Son.

We now come to Hebrews first chapter. The reader will notice that Paul in this chapter shows the difference between the angels and the Son in point of dignity, and also in what God the Father has said to them and of them. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, *by* whom also he made the worlds." If we say *through* him, it does not change the sense in the least. The Greek *dia* is rendered *by* more than a hundred times in the N. T., when it means precisely the same as if it were rendered *through*. It is a mere choice of words, having the same meaning, as every one knows who has looked at this word in the Greek. God spake *by* the prophets, or he spake through the prophets. Either word shows that the prophets must have existed at the time the speaking was done. So if God created all things *by* his Son, or *through* his Son, his Son must have been there when the work was done. If we say that A did a piece of work *through* B, or *by* B, B must have been there when the work was performed. Or, could he do the work through B, before B was born?

We are reminded that "worlds" in the second verse is not from *kosmos*, but from *aionas*. Some seem to think that *kosmos* always means the earth. This is not so. It is rendered world more than thirty times, referring to the people of the earth. *Aionas* is the plural of *aion*, and *aionos*. Neither of these words is rendered age or ages once in the N. T. They are mostly rendered ever, forever, everlasting, forever and ever, eternal, etc. *Aion* is rendered world where it cannot apply to an age; as in Matt. 13: 22, Mark 4: 19. *Aionos* is rendered world where it does not mean an age, as in 1 Corinthians 1: 20; 2: 8; Galatians 1: 4; Eph. 6: 12; Heb. 6: 5. *Aionas* is used in four places connected with *aionon*, and rendered forever and ever. Rev. 15: 7; 19: 3; 20: 10; 22: 5. *Aiosi* is in Eph. 2: 7, and rendered ages. "That in the ages to come, he might show the exceeding riches of his grace." In Hebrews 11: 3, *aionas* occurs. The same word is in Hebrews 1: 2. "Through faith we understand that the worlds [*aionas*] were framed by the word of God." In Heb. 1: 2 it reads, "By whom he made the worlds" (*aionas*). In 11: 3,—"The worlds [*aionas*] were framed by the word of God." This agrees with John—"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." And Paul agrees with himself by using *aionas* in chap. 1: 2, and in 11: 3. If we should say "ages" in one place, we should in the other. But suppose it should read, By whom he made the ages? It would follow that the Son was there when the ages were made, and that this was done *by*, or through the Son; hence the pre-existence of Christ is established, turn it any way you will.

"But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the work of thy hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1: 8–12. The eighth and ninth verses are an exact quotation from Ps. 45. The tenth, eleventh and twelfth verses are a quotation from Ps. 102, nearly word for word. Paul affirms that God has said all this to his Son. What he has said is true, or it is not. No effort is made to show that the last three verses named are not translated as they should be. No trying to change the words to make them say something else. What then must be done to show that Christ did not make the world? Paul must be contradicted. It must be shown, if possible, that David, in Ps. 102, made no reference to the Son of God. If David did not refer to the Son, and if Paul did refer to David, then Paul was mistaken, to say the least, in applying David's words to God's Son. And if Paul said what he did, without any reference to David, as if by the inspiration of God, and if the Son did not make the world, then Paul was mistaken; and so in either case what Paul has said is not true.

We had a Mr. C. in Boston some two or three years since, who claimed that God had raised him up to correct the Bible, and that he was the only one that could do it. At one time, we heard him say publicly that what Paul said in Gal. 3: 16 "was a *lie*"; that Christ was not the seed of Abraham spoken of in the promise. We asked him at the time, if he meant to say that Paul lied? He said, No; but what he said was a lie, because it was not true. He said Paul was honest, and did the best he knew; he did not know any better than to say some things that were false. Mr. C. did not take a round-about way to contradict Paul, but met him, as it were, face to face, and told him plainly that what he had said was a lie. Paul does say that God said to his Son, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands." Whether David in Ps. 102 referred to Christ, or whether Paul referred to this Psalm or not, it does not affect Paul's statement, that God did say to his Son, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." In the face of this, we are told that "CHRIST DID NOT MAKE THE WORLD." This is not saying in so many words that what Paul has here said is a lie, but is it not the same thing?

It is admitted that "the plural 'us,' in Gen. 1: 26 no doubt refers to God the Father and to God the Son"; yet it is claimed that God had no Son at the time he said this, and had none for more than four thousand years; and that the text and context show that Gen. 1: 26–28 is to be considered in a *prophetic sense*, covering a period of six thousand years of this world's history; God the Father making man of the dust of the ground, in his own image, at the beginning of the six thousand years, and God the Son re-making man at the end of the six thousand years. The context referred to gives not the least intimation that man would ever sin, or die, or that he would need a Savior, or that he would ever need to be re-made, or reconstructed. I have heard of another exposition of this text; viz., that when God said, Let us make man, he spoke as the Editor of a newspaper does when he says "us" and "we," meaning only himself. Which of the two expositions is the more absurd, is hard to say. God said, "Let *us* make man in *our* image, after *our* likeness"; using the plural three times, and yet there was no plural there! I don't know but the exposition of the Editor is to be preferred. And God did make man. Male and female made he them. This is all the making that is brought to view in the text and context. No other making is, in the remotest sense, intimated.

If a man should say that he does not and cannot believe that the All-wise, Eternal, and self-existent God "migrated, or was transmigrated into the Virgin Mary, and there so changed or reconstructed as to become Jesus of Nazareth," he would say what everybody else would say. I know of no one who believes this. This supposing what nobody believes, and then trying to overthrow it, is a side issue, and has nothing to do with the subject. Did the Son of God exist before the world was made? and did he make the world? and did he with his Father make man? and did that Son become David's son in the flesh? These are the questions before us. If one should say that he cannot see how this Son could be born of Mary, and become Jesus of Nazareth, and therefore he should reject it; then because he cannot see how God can be self-existent, how the world, and man, and all things else, could be created, he should not believe that. The objection is simply this: because we, finite beings, cannot see how God could do some things, therefore he did not do them. "With God all things are possible."

Christ is "the root and offspring of David." As the Son of God, he was before David. As the Son of man, he was after David. He could not be the offspring of David until David existed. And David could not have been the branch until the root existed. Speaking to the Romans, Paul said, "If the *root* be holy, so are the branches." "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Rom. 11: 16, 18. Abraham was the root of the Jewish people, who were his branches. The root must precede the branches. Jesus says, "I am the *root* and offspring of David, and the bright and morning star." Rev. 22: 16. See Isa. 11: 1, 10. Christ, to be the root of David, must precede David. He was the maker of David, inasmuch as he, with his Father, did make man. He said to the Jews, "Before Abraham was, I am." If David came into being before the Son of God did, then the branch preceded the root. If this be so, then the figure used by Christ and Paul has no meaning. It would be like saying the branch is produced before the root, from which the branches come, or have any existence. "I am the root . . . of David." But if Christ did not exist until after David, David was the root of Christ. Who, then, has the pre-eminence?

"Let us make man in our image, after our likeness." After this statement, which shows that the Father and Son were present, and that they did make man, it was not necessary to repeat the plural. The Father and Son are one. In the work of creation they are one and the same. Hence it is said that God made man. This includes his Son, to whom he proposed to make man, and who was in the bosom of the Father. Where God is named as the maker of the world, the upholder of all things, the Judge and Savior of men, his Son is included in this work from the beginning to the end. "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else." Isa. 45: 22. This text includes all passages where God is spoken of in the singular number as being the one and only true God, and Creator, and Judge, and Savior. God has as plainly said there is no Savior beside him, as that there is no God beside him. "I, even I, am the Lord, and beside *me there is no Savior*." Isa. 43: 11. "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me; fot there is *no Savior beside me*." Hos 13: 4.

Did God make the world? so did his Son. Does he uphold all things by his power? so does his Son. Is he the Judge of all the earth? so is his Son. Is he the Savior of the world? so is his Son. Is he the mighty and true God? so is his Son. Isa. 9: 6; 1 John 5: 20. And so we might go on. Christ is in the "Godhead." "He that built all things is God." Heb. 3: 4. "God was manifest in the flesh." 1 Tim. 3: 16. "He that hath seen me, hath seen the Father." John 14: 9. "Thou shalt worship the Lord thy God, and *him only* shalt thou serve." Matt. 4: 10. "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1: 6. "I am the Lord; that is my name; and I will not give my glory to another." Isa. 42: 8. But God does give his glory to his Son. Why? Because they are one. "Beside *me there is no Savior*." Yet God's Son is the Savior. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. "There is no God beside me; a just God and a *Savior;* there is none beside me." Isa. 45: 21. These phrases in the singular are not used to show that Christ is not both God and Savior. Might as well say, because Christ, God's Son, is the *only* Savior, and the true God and eternal life, therefore God the Father is not the true God and eternal life, and that he is not the Savior. "To us there is but one God." 1 Cor. 8: 6. If the apostle had stopped here, unless he included Christ in the phrase, it would have been a contradiction of all the places where Christ is called God. But he says, "But one God the Father." "One God and Father of all." Eph. 4: 6. There is but one God and Father of all; for Christ is not the father of his Father, but the Son of the Father. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. 9: 5. God is Judge, and he will judge men *by* or *through* Jesus Christ. God shall judge the world; and his Son will judge the world. They are one in this matter.

The same names that are applied to God, are applied to his Son, both in the Old and New Testaments. "The Lord [Jehovah] said unto my Lord" (*Adonai*). Ps. 110: 1. *Adonai* is here noticed, as if it did not mean "Jehovah," and to show that Christ did not make the world. But this word is in Ps. 90: 1. "Lord [*Adonai*], thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." vs. 1, 2. "Jehovah" is applied to Christ. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord [Jehovah], make straight in the desert a highway for our God." Isa. 40: 3. The Branch of David, who is to reign, is called "The Lord [Jehovah] our Righteousness." See Jer. 23: 5, 6. "They shall look on me whom they pierced." Dr. Gill renders it, "On Jehovah, whom they pierced."

Mr. Cruden says:—"The Hebrews give to God, generally, the name of Jehovah,—he who exists of himself, and gives being and existence to others; this is a name ineffable and mysterious, which denotes the eternity, the immutability and independency of God, and the infallible certainty of his word and promises. The import of this name is opened and predicated of Christ in Rev. 1: 4, 8. The Hebrews had such a veneration for this name, that they never pronounced it, but instead of it made use of that of *Adonai*, and of *Elohi*, or *Elohim*. They likewise called him *El*, which signifies strong; or *Shaddai*, whereby may be meant one who is self-sufficient; according to another pronunciation, the Destroyer,—the powerful One; *Elion*, the Most High; or *El-Sabaoth*, the God of Hosts; or *Ji*, God."

It will be borne in mind that the Hebrews called Jehovah *Adonai*. This is the word we have been referred to, to show that David's Lord was not Jehovah; that he was superior to Jehovah, and that he did not create nor make anything; and that he was nobody before *he came down from heaven*. The words in the N. T. corresponding with Jehovah—*Adonai*, etc—are *Theos* and *Kurious*, rendered God and Lord. These words are applied both to the Father and Son all the way through the book. "Is there a God beside me? Yea, there is no God; I know not any." Isa. 44: 8. In this chapter, as the reader will see, God reproves the people for making and worshiping idol gods. In so doing he says, "I am God, and beside me there is no God." This is said in contrast with all false gods that men worship. And so in 43: 11—"I, even I, am the Lord, and beside me there is no Savior."

Now to say that these and parallel passages prove that God had no Son, or that Christ is not both God and Savior, is to make God contradict himself all the way through the Bible. If these texts are not referred to for this purpose, for what purpose are they referred to? No other name is given under heaven by which man can be saved, than the name of God's Son. Without God the Father there is no Savior for man, and equally true that without God the Son, there is no Savior. When God said, There is no God and no Savior beside me, if he meant that his Son was not God and Savior;—to say this, is to say what is false on the face of it, and is a perversion of Scripture scarcely matched in the history of men. Peter said, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Does this exclude God the Father? Has not God given his name under heaven as the Savior, beside whom there is no other? Peter gives the name of Christ, in contrast with the names of men and angels, as the only one by which we can be saved. So God in the O. T. spoke of himself as God and Savior, beside whom there is no other, in contrast with all the gods and saviors in which men trusted, and which they worshiped. If the passages referred to in the prophets exclude God the Son from being God and Savior, then Peter in Acts 4: 12 excludes God the Father from being God and Savior.

What is affirmed of God in Isa. 44: 6,—"I am the first, and I am the last,"—is affirmed of God's Son in Rev. 1: 8, 11. If it be said that Christ is first and last in the work of redemption, it is true. But when did the work of redemption begin? Did it not begin as far back as when God said, "The seed of the woman shall bruise the serpent's head"? Christ was a "lamb slain from the foundation of the world." Commence the work of redemption where you will, the Son of God was there; for he is the *first*, as well as the last. The Father and the Son made the world, and they made man. "Let *us* make man." And they will remake man, or restore man, by the resurrection from the dead. "But if the Spirit of *him* that raised up Jesus from the dead dwell in you, *he* that raised up Christ from the dead shall also quicken your mortal bodies by *his* Spirit that dwelleth in you." Rom. 8: 11. Christ will raise the dead, and the Father will raise the dead *by*, or *through* Christ. Christ will judge the world, and God will judge the world by, or through Christ. Christ made the world, and God made the world *by* or *through* Christ. God's Word affirms all this, and there are some who *can* see through it. "I and my Father are one."

HEB. 13: 1.

S. B. MABRY.

"Let brotherly love continue."

This language was spoken by one who had some experience in church trouble. Some contended for him (Paul), some for Apollos, some for one, and some for another; and yet he never seemed to deny by his life and daily deportment, this teaching. It makes little difference how much men pretend to love God, his cause, and his people, if by their actions (which often speak louder than words), they deny their profession.

The fundamental principle of Christianity has been stated in such a manner that it is impossible for it to be changed so as to admit of any selfish, worldly object. The will of the carnal man cannot predominate, and the love of God be manifest at the same time. Hence Scripture affirms that christian love and fellowship is unfeigned. Says Paul (2 Cor. 6: 6), "By kindness, by the Holy Ghost, by love unfeigned." Says Peter—"Seeing that ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently."

Christian love and fellowship is not bounded by human creeds, faiths, or gospel, but is tested by its durability; consequently Paul says, "Charity (or love) suffereth long, and is kind; envieth not, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." 1 Cor. 13. Then love for the brotherhood must dwell among all true believers in Christ. It cannot dwell in one who wishes to cause the ruin or downfall of any, or who works discord, contention, or division among God's people. Hence we see the propriety of the language, "Let brotherly love continue." The apostle tells us that if a man says he loves God, and hateth his brother, he is a liar; for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen? "And this commandment have we from him, that he who loveth God, loveth his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us." "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." "My little children, let us not love in word, neither in tongue, but in deed and in truth." Paul continues this argument when he says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing." Therefore, I ask, do you love the brethren in deed and in truth? If you have the love of God, you will not work discord and division, and talk with evil design against them, small or great. We should manifest the love of Christ by kindness and goodwill toward all men, especially the household of faith. Souls are perishing all around, and you have no time to squander in opposing God's cause by evil surmisings or petty quarrels about who shall be greatest. Better be the least,—unnoticed by the masses, than to injure the least of God's little ones. It is better that a millstone be hanged about the neck, and such be cast into the sea, than they should offend one of his little ones. "Let brotherly love continue."

Clinton, Iowa, April 26th, 1874.

HOME-BORN CITIZENS AND STRANGERS.

OBJECTIONS AND DIFFICULTIES.

G. W. STETSON.

When our Savior began the work of redemption for the human race, by which he was to bring many sons unto glory, he did it by taking on our life, as the "seed of the woman," to the end that our human nature in him should be regenerated, i. e., reproduced in a birth of the Spirit, and so made into a likeness of a son of God; and having carried that nature through all its processes and transformations to perfection (Heb. 5: 9), he became the author of eternal salvation unto all them that obey him. So to speak, the divine nature stooped down to man, and received gifts in man, as man, for men; and now he reverses this order to man, and asks man to come to God, and take hold of the divine life that is now in him; that he may raise man up to God by a divine begetting, quickening and birth, into the family of God. "*So* is the kingdom of God; as if a man should cast seed into the ground, . . . and the seed should spring and grow up, . . . first the blade, then the ear, after that the full corn in the ear." Mark 4: 26–28. That last state is of the children *in* the kingdom,—the resurrected immortal state, the consummation of the "groaning creation, travailing in pain until now"; but to "be delivered from the bondage of corruption, into the glorious liberty of the children of God." Rom. 8: 19. "For we that are in this tabernacle do groan, being burdened. Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 5: 4. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

The result of a natural begetting, quickening and birth was manifested in the product of a natural body; and the manifested result of a spiritual begetting, quickening and birth will be a spiritual body.

Allowing this to be true, how can we properly account for the many expressions in the many passages spoken of believers, as children, sons, heirs, babes, new-born babes, and so on? I feel very grateful that God's Word does not leave us in the dark on this point, but is full of light and instruction.

The foundation for these endearing expressions of citizenship and kindred relationship are laid away back in Genesis, and God at a very early period began to unfold his plans and purposes in Christ to the children of men, concerning human redemption. In his covenant with Abraham, the children of Sarah, through Isaac, were the children of promise, and represented the regenerated spiritual seed, or that seed which was subsequently to be "born of the Spirit." On the other hand, the children of Hagar were not counted as the children of promise, being "after the flesh"; and they represented the race in an unregenerate state. These two classes were, in general terms, designated "Israel" (or Jew) and "Gentile." The one were (by terms of the covenant) deemed and called "children and citizens"; the other "strangers and foreigners," "aliens."

When God called Moses to lead the children of Israel out of Egypt, and gave him the ordinance of the passover he said, in Ex. 12: 48, "When a stranger [Gentile] shall sojourn with thee, and will keep the passover to the Lord, let all the males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land. . . One law shall be to him that is home-born, and unto the stranger." The Gentile here became a citizen by naturalization, and a child by adoption, but not by birth.

Now Paul says, in Eph. 2: 12, 13, "We who were aliens . . . and strangers . . . who were far off, are made nigh by the blood of Christ." Verse 19,—"Therefore we are no more strangers and foreigners, but fellow citizens with the saints, and [are] of the household of God"; consequently spoken of as "children," as "new-born babes"; but not children by birth, for we are constituted children, citizens, and of the household, by virtue of naturalization through the true "circumcision made without hands" (in Christ), which is of the heart, spiritual, not literal; having received a spirit of sonship (Rom. 8: 15,—Diaglott trans.), but still waiting, looking, hoping and groaning for sonship. v. 23. So it seems we are now children, sons, heirs of God, by the adopting Spirit given us through faith, and are yet to be brought into the possession of the inheritance by actual birth,—by being born again of the Spirit.

To make conversion the "new birth" of the Spirit is to establish on an immovable foundation the doctrine of "once in grace, always in grace";—to tear up by the roots the very idea of any possibility of "falling away";—for such a thing as proving to be "a castaway" (literally, an abortion) subsequent to birth is a paradox that needs no comment. But the worst of all is, the terrible dilemma that little children are placed in by such application and definition of terms. They have never been converted, and not any probability that they will be in death. "Except a man be born," etc. John 3: 5. Man, in this sentence, is a generic term, and comprehends the race,—any and every person, each and all, old or young; so that, look at it as you may, work at it as you please, it cuts off and casts away all children, as well as adults not converted. To say they do not need it, is to contradict the Savior; for he says there is need of being born again, and he makes no exceptions or limitations, but he has made provision and devised a way in and by which these sin-atoned-for children may "come again from the land of the enemy, and be brought to their own border," through a birth of the Spirit, by a resurrection from among the dead ones; the same way in and by which he himself came,—by being "brought again from the dead"; by being "born again," "born of the Spirit," even though they have not been *converted*. But give to children or adults an immortal birth of the Spirit here, and now, and so long as the world stands in its present state, there will be plenty of work to do in "laying the ghosts" raised, by giving them life and being, by a birth, but which will neither "out" nor "down" at our bidding. Neither will men believe, nor can they be made to believe that they have been born, and live, and do not "cry" or "sing" somewhere. The unconsciousness of the dead may be preached, and sung, and printed, and prayed,—it will amount to just what the effort of the reformers did when they undertook to "squelch" purgatory by putting souls at death straight into heaven or hell, if we say they are born in conversion. Oh! oh! oh!

Edinboro, Pa.

MAN.

B. F. SERGISSON.

By investigating the works of nature we find that everything seems adapted to fulfill the design of the Creator. We perceive the same adaptation and provision throughout the whole range of nature. And how is it with *man?* He is a being of a high order, and of course made for a high destiny. He has a mind, which is a thinking power. Man not only eats, drinks, sleeps and feels as animals do, but he brings many ideas together, and reasons upon tnem. This reasoning part of man is evidently the characteristic element in which he is superior to all the other animal creation. I do not say the animals do not reason to some extent, but I do say that reason is not the leading, controlling faculty as in man. Man, then, is an intellectual being; and is provided with all that is needed to enable him to fulfill his destiny as such.

One of the chief traits in man is a desire for happiness. This seems to lie at the very foundation of his character. He always acts upon it, and he never for a moment forgets it. It is as much a fixed law of his nature as attraction or gravitation in matter. All that a man hath will he give for his life, for without life, he cannot be happy. His desire for happiness reaches to immortality, or eternal life, in order to be eternally happy. This is one of the leading features of distinction between man and animals; for man looks forward to futurity, but the animal never.

Anticipation is one of the leading characteristics of man, but it does not dwell in animals. It is a faculty that belongs alone to mind. Man not only wishes for happiness, but for happiness which lasts forever. You tell him he must die, and his mind is filled with horror. He not only wishes to continue to exist, to think and act, but he has an innate desire to be *himself*.

Has God made man a thinking being, one that desires happiness and continued existence from the very necessity of his nature, and made him so that he expects such existence, without providing the means whereby he may gain the desire of his nature? Did God design that man should be born into the world only to see and admire its beauties and glories, and then cause him to lie down and die like the beasts that perish? No. Then having made man to hope for and expect eternal life, God has provided the means whereby he may obtain it. We are told that man is to seek by patient continuance in well doing, for glory, honor, immortality, eternal life. It is true that with all our study, we cannot fully understand all the designs of the Creator, even in the works of nature which come under our observation; but does not this desire for eternal life correspond to the truth that God has made immortality attainable by us?

There is a principle in man which appears to be as extensive as the race. It is a feeling of obligation to do what is right. There are few persons, even among the most degraded savage tribes, in whom this feeling cannot be traced. If we have done wrong, there is something within which upbraids us for it,—something which seems to sit in judgment upon our conduct, and brings in a verdict of guilty. This inward monitor is called conscience; and it distinguishes man from animals. While they are only governed by their desires and appetites, man is made capable of acting from a sense of duty, and from a regard to the good of his fellowmen. He is made the subject of moral government. He can appreciate truth, kindness, charity, justice, candor, patience, benevolence, and other virtues; and can perceive the deformity of falsehood and vice. Justice implies the obligation to render to every one his due. But it has a still wider signification. It not only binds us to deal equitably, but it requires us to respect the feelings and character of others. If we take advantage of a man in a bargain, we cheat him; if we take away his goods or merchandise without his consent, we are guilty of theft. For these acts of injustice, human laws provide a punishment. There are many persons who would be shocked at the thought of cheating, who have no scruples in stealing away his peace of mind, or robbing him of his fair fame or good name. It should not be forgotten that justice requires fair dealing in the one case as well as the other. If human law watches over the rights of property, the All seeing Eye of justice watches over the more sacred rights of character. "He who steals my purse steals trash, but he who robs me of my good name, leaves me poor indeed."

Man was designed to be made happy by the gratification of his desires; but when the gratification of desire is at variance with virtue, then a greater happiness is to be obtained by self-denial; or, in other words, our greatest happiness is to be obtained, not by the various modes of self-gratification, but by simply seeking the good of others.

The Bible tells us that God made man upright. Can he by any fair means be said to be a man, in the Bible sense, unless he retains that uprightness, or obtains it from some other source? St. Paul says, "if any man be in Christ, he [is] a new creature;" and this alone makes us right before God.

Rochester, N. Y.

FAITH.

L. A. [illegible]ABLER.

I thought I would pen a few lines from my own experience, thinking it might do for others what it has done for me. When I began to realize that earthly hopes must perish and pass away, I began to look about me in search of something for a hope that I could build upon, and feel certain of, and not be in constant fear of losing. Nothing but the Bible offered me anything of that kind. Was that book true? was the point. I had been taught that it was, but that was not sufficient for me. I must see it for myself. So I investigated day and night, all the time I could get from my daily cares. First, I read Nelson's "*Cause and Cure of Infidelity*," and then read the Bible and as much history connected with it as I could. The light I got from those books soon proved to be as Nelson calls it, a "powerful remedy." But when I turned my feet into the commandments of the Lord, and gave up all, and ventured out on what faith I had, I found I had an *all powerful remedy*. The apostle says, "Faith cometh by hearing, and hearing by the word of God." Faith is one fruit of the Spirit, so by the Word and by the Spirit, we have enough to make our faith a certainty to us. I cannot conceive how any honest person can carefully read the prophecies of the Old Testament, their fulfillment, the birth, baptism, miracles, death, resurrection and ascension of Christ, and the descent of the Spirit at Pentecost, without feeling that there is life or death for them in that book. Ignorance of the Bible is a very prolific source of unbelief in it. It commends itself to our reason as truth. Were it got up by designing men it could not teach the precepts it now does.

Plainfield, Mass.

THE HALO.

R. S. WILLARD.

Oh! if ever the Sun of righteousness looks beautiful, it is when it rises so bright over the gloom of the grave, as to dispel it, and cause the believing heart to rejoice in hope of the glory of God soon to be revealed. "My husband is dead," said the stricken one, "My husband is dead," and not, as some believe, partly dead and partly alive; but he died in the Lord; therefore he will soon be restored to me, and I to him, where sickness and death can never come."

As she spoke these words, her tears ceased to flow, and a smile of joy lit up her face, that shed a halo over the scene. O, how my own heart swelled with praise at such blessed consolation, as the Bible pours into the wounded, bleeding heart in the hour of bereavement! Nothing short of the hope of a resurrection of the dead one, can meet the case;—the hope that I shall see him again,—that he will be restored to me and I to him in a perfect state only can make the stroke bearable. I'm glad I'm a christian.

Haddonfield, N. J.

IT is easy to shout with the multitude; it is hard to raise one feeble voice against their loud derisive roar. Yet if that single voice be that of truth, it shall at last be heard in tones of thunder, when the wild strife of tongues, which sought to drown it, is hushed in the eternal silence which awaits all lies.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 20, 1874.

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary*.

PLEASE address me hereafter at Boston, Mass. MILES GRANT.

DUTIES OF THE HOUR.

We need not spend time to show that the present hour is one of no ordinary interest to the inhabitants of the earth. It may well be said in the language of Scripture, "The hour of his judgment is come." He who carefully traces the prophetic stream of kingdoms from Babylon through Media and Persia, Grecia and Rome, must be compelled to admit that we are very near the end of the last things named by the prophet that will transpire before the coming of Christ. The prophecies have been fulfilled with an accuracy that leaves no room to fear that the few remaining items to be accomplished will prove a failure. The signs to be seen in the last generation of men, who shall be alive when our Lord shall appear, are the signs that have been seen in the present generation. The state of society to exist "in the time of the end" exists now; the political condition of the world corresponds with the prophet's description when speaking of the times just before the opening of the great judgment day; the moral aspect just fills the prophetic picture of "the last days," thus affording demonstration that Christ will soon appear to set up "the kingdom." There is a deep, settled feeling in the hearts of the saints that these things are so; and that the great event can be but a short distance in the future.

In view of these startling facts, we may properly inquire, What are "the duties of the hour"? What should be done and said? Before the opening of great events, there are usually special duties to be performed. Before the flood, the ark must be built to save the righteous, and the people faithfully warned, so that they should be without excuse, if destroyed by the flood. So in Sodom, the note of alarm was given by righteous Lot, in order that all might escape out of the city who would heed the words of the good man; so when Jerusalem was about to be demolished by the Romans, timely warning was given for all to escape who believed the word of the Lord; and is it reasonable to suppose the greatest of all events is to transpire without a corresponding warning and preparation? Certainly not. It would be wholly unlike the Lord's doings in any other case in the past history of this world. Warnings precede judgments, so that all who wish may be ready, if they heed the note of alarm.

Believing what we do, seeing what we see, knowing what we know, what is our duty as a people in this momentous hour? But one reasonable answer can be given, and that is, to do all in our power to arouse the people everywhere to a sense of the surrounding perils of these "last days." If the watchman sees the enemy approaching, and does not give alarm, he has betrayed the trust committed to his care, and imperilled what he was commissioned to protect. Such an one in the army might expect to lose his life for his carelessness; and according to the Sacred Scriptures, the watchman on Zion's walls who neglects to blow the alarm trumpet in the hour of danger is held guilty of the blood of the people, and is liable to lose everything because of his reckless carelessness.

Of course, it is not always pleasant for the watchman to sound the alarm. He may much prefer to remain silent and let another do it, as did Jonah; but he who refuses cannot expect to prosper. There are many, no doubt, at the present time who see the signs of the times, and also believe the Lord is soon coming, and yet are trying, like Jonah, to get around the cross, and avoid telling to the people their honest convictions, lest they lose friends, injure their business, or tarnish their fair reputations. Will the Lord say "Well done" to such when he comes?

The present hour calls for men who are willing to sacrifice reputation, friends, home, ease, business, *all*, for Jesus; and who will not hesitate to declare the whole truth on all proper occasions, with a kind, christian spirit, without stopping to inquire whether they shall receive the praise or frowns of those who hear from the stirring proclamation due at this time,—"Behold the Bridegroom cometh!" Men and money are needed *now* to send the good news in all directions. Those who cannot go themselves should do what they can to aid others who are called to herald the glad tidings to a ruined world that their holy King is about to return and reign in righteousness.

Let the farmer, the mechanic, the merchant, and all classes of christians, devote a portion of their means to assist in this great work of arousing a sleeping church and world to the importance of making immediate preparation for the world to come. There is no time to lose. Tracts and papers should be sent everywhere, that by all means some may be saved. Time is short. Are there not new men who will step forth to the front, and stand in the heat of the coming conflict, clothed with the whole armor of God, consecrating their entire being to the service of Christ, and the proclamation of the Lord's coming? men whose hearts are filled with the Holy Spirit, free from sectarianism, self-will, self-love, roots of bitterness, hatred, or variance? men who know from happy experience that the blood of Jesus *cleanseth* from all sin, and are willing to bear the reproach that may arise when they declare this glorious, blessed, all-important truth that belongs *especially* with the judgment message? Let such men speak, and the Lord will be their sun and shield. Let them mount the watch-towers of Zion, and be true to their trust, and a crown of life will soon be given. Such will find themselves girded with more than human strength, filled with great peace, perfect love, and an evidence of their acceptance darkened by no doubts.

Praise the Lord. Bless his holy name. Dear saints, we are nearing home. Cheer up, lone pilgrim. The journey to the heavenly Canaan is nearly completed. We shall soon arrive at the celestial gate. Let all who expect admittance see that they are clothed with the spotless robe of Christ's righteousness, for without holiness "no man shall see the Lord."

M. G.

"HERE A LITTLE AND THERE A LITTLE." ISA. 28: 13.

God has been pleased to give his inspired truth in small detached portions—isolated sentences, like the manna in the wilderness, and is designed to be collected and associated so that one part will serve to explain and confirm another. It also serves to combine the testimony of different inspired writers, who presented the same subjects at different times in a variety of styles. Inspiration has given us just what is needed to a proper understanding of each subject revealed, and it is necessary to collect them into a class, so that the different parts of the subject may be seen in connection.

We will now group together a few passages which we understand the Spirit designed to apply to the same great events.

"God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Hab. 3: 3–6.

This passage seems ambiguous, but the events appear grand and wonderful, and are presented in a peculiar style. If the same events were not presented by other inspired writers in different style and in different language, its interpretation and application might be doubtful; but when the other littles are connected, we think the subject becomes plain, and its location definite. To find parallel passages to this, or belonging to this class, we must look for those describing the same circumstances. In passage number one, we have the following events presented. 1. The coming of God and the Holy One. 2. That coming was attended with glory which covered the heavens. 3. The earth was then filled with his praise. 4. His brightness was as the light—universal—extending every where. 5. He had horns coming out of his hand; and there was the hiding of his power. Horns symbolically represent regal, kingly power; therefore, the expression signifies that the Holy One, when he comes, will manifest kingly authority on the earth. 6. Preceding his coming will be pestilence, which will be an indication of his approach. 7. When he comes "burning coals"—fire—will be under his feet, or on the earth. 8. He will measure the earth, that is, comprehend it, invest it, take it into his power, to dispose of it according to his pleasure. 9. He will drive "asunder the nations"—dash them in pieces—break up their governments. 10. The mountains will be scattered, the hills bow, the earth will be terribly shaken. 11. His ways will be everlasting. He will establish every thing in a fixed, eternal, changeless state.

We will now look for passages presenting the same events in the same order. Isa. says;—

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."

This passage evidently belongs in the same class with the first, giving a number of the same events in the same order. In this, the Lord's coming is presented, the "mountains" flow down, "the fire" burneth, "the nations" tremble at his "presence," as in that passage, with additions of the rending of the heavens and the "waiting" for his coming.

Jeremiah says:—"For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. Chap. 4: 22–26."

Here we get some of the same great events with additional specifications. The earth is shaken, also the "mountains" and "hills" at the "presence of the Lord," with the additional facts that these events would be preceded by a great lack of "understanding" of heavenly things, while they would be wise in worldly wisdom, and that these convulsions and this melting fire would destroy the earth's "form," and leave it "void" of "cities," men and "birds."

Ezekiel says:—"And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord." Chap. 38: 18–23.

Ezekiel evidently saw, as recorded in this text, just what the other prophets saw. He describes the "shaking" of the "land" and "mountains," "men," "beasts," and "fowls," at the "presence of the Lord, with "fire", and brimstone. He specifies some of the "nations" referred to by the other prophets, who will figure in these scenes. Gog (the Czar of Russia), who will "at that day" go to the land of Israel, or Palestine, when all that dwell upon the earth shall "shake at the presence" of the Lord.

The Psalmist gives his testimony thus:—"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 54: 3–5.

We get in this text the same coming of God with devouring "fire," and also the judgment, when his saints will be gathered together.

Again he says:—"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." Ps. 97: 2–5.

And again he testifies:—"The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46; 6–9.

Isaiah sweeps his glass around to the wonderful scenes again, and says:—"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. Isa. 66: 15–16.

Daniel, the chronological prophet, gives the same events, and thus locates them on the stream of time.

He says:—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand and thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destoyed, and given to the burning flame." Dan. 7: 9–11.

Micah adds his little to this grand testimony of God, thus:—"For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." Micah 1: 3, 4.

In all these passages the coming of the Lord is presented on the foreground, and connected with it is the shaking of the earth, the melting of the mountains and hills with fire, which shall "burn up the enemies" of the Lord, and the "nations" shall "tremble" at his "presence;" and all the cities of the world shall be "broken down;" and he shall judge his people and "gather" his "saints together" who have made a "covenant with him by sacrifice."

If we can find these scenes and events presented by the New Testament writers, we shall there get a divine interpretation of the passages, and their application, historically and chronologically.

Jesus says:—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 40–43. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

This is the same coming of the Lord as the prophets foretold; for in both cases the tribes or nations are distressed, and the "saints" are "gathered together."

Paul applies the predictions in writing to his brethren thus:—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1: 7–10.

He has grouped in this text the coming of the Lord, the burning fire, the punishment of the wicked and the glorification of the saints, exactly as in the other passages. Peter gives his testimony as follows: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his *coming?* for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. 3: 3, 4, 10–12.

Peter's testimony harmonizes exactly with all who have preceded him in this classification.

The Revelator takes up the sublime strain in his visions and says:—"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6: 14–17.

Again he says:—"Behold, I *come* as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every *island* fled away, and the *mountains* were not found, and there fell upon men a great hail out of heaven, every stone about the weight of a talent." Rev. 16: 15–21.

The inspired writers through these passages echo to us the voice of Jehovah. They describe a group of the most important and sublime events ever portrayed to the human mind. Their testimony is harmonious and clear. Their authority rests upon the veracity of Jehovah. The wonderful scenes foreshadowed are nearly due. May we all find safety in the keeping of the great Immanuel.

J. C.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16: 3.

After the signs are seen "in the sun, and in the moon, and in the stars," as declared in Luke 21: 25, then next are to be seen some signs "upon the earth," which shows that the signs already noticed were to be seen in the literal heavens, in the literal sun, moon, and stars. Indeed, we do not find a single figurative expression in the whole conversation that Jesus had with his disciples, as recorded in Matt. 24, or Luke 21, from the question asked at the beginning, till after he has given all the signs that were to be seen before his coming. When the signs to be seen in the heavens have been witnessed, then Jesus said there would come "upon the earth distress of nations, with perplexity." We need not spend time in showing that such a state of things is at our doors, and is rapidly advancing with a terrible front, that makes stout hearts quail and tremble. Much is said and written on this subject by men who pay no attention to the teaching of the Bible, who seem not to know that the Savior and the prophets have told us "that in the last days," after the signs had been seen in the heavens, there would be just such a state of things as now exists in the world, and this sad state of affairs would continue to grow "worse and worse" till the end. He who looks for moral improvements in the management of Satan, will only look to be disappointed. His last work and spirit will be furious and powerful. He is rallying his forces for the last deadly conflict; hence, those who are intending to overcome him in the terrible onset now approaching will need to be clad with "the whole armor of God." They will need especially to be "filled with the Spirit," which is the "power of God" in the saints. We are prophetically "informed "that in the last days" some will have the "form of godliness," and at the same time be "denying the power thereof." The power of godliness, or a God-likeness, is the Holy Spirit. The virgins who went forth to meet the Bridegroom that were foolish, were found in that condition, not because they did not expect him as fully as the wise, but because they lacked oil, which evidently represents the Holy Spirit.

A time is most certainly at hand, when men are to be sorely tried. Daniel informs us that at "the time of the end," "many shall be purified and made white, and tried." Dan. 12: 9–10. Signs indicate that this Scripture is in process of fulfillment. Sore trials have already come upon many who have made a full surrender to Jesus, and if they will only bear them all patiently they will be greatly strengthened for the final conflict that now seems to be just at hand. The saints need these trials to fit them up fully for deliverance. Those who murmur at them will suffer loss. The hot fires bring out the dross, and then they fit the pure metal for moulding into any shape. In the trials we learn our own weakness, and need of help from a stronger than a human arm. Blessings are received through afflictions that can be obtained in no other way. Trials are as polishing stones, to take off the roughness of human nature, and fit us up as temples for the abode of the Holy Spirit. Hence trials are the last thing named before deliverance. Let them be received as blessings instead of calamities. He who is offended when persecution comes, loses the blessing he might have gained by bearing all patiently. Do not forget, it is written, if we "live godly in Christ Jesus," we shall suffer persecution." This is a part of the christian's legacy in this world, while surrounded by the Lord's enemies. He must expect his most bitter persecution from professors of religion, who have left their first love. But let there be no murmuring because of these things. Soon deliverance will come, and then we may sing with the redeemed the song of Moses and the Lamb.

But just before the arrival of the glad hour, Jesus said there would not only be "upon the earth distress of nations with perplexity," but there would be a roaring of the sea and waves, as though they were specially agitated, by new forces. This was most literally accomplished in 1868, as the following statements will show: "A letter from New Zealand, Aug. 28th, 1868, speaks of an extraordinary tidal wave at several points. At Wellington the tide kept rising and falling two or three times an hour, from low water to extreme high water. It caused immense excitement in the town. . . . At Oamaree the tide rose and fell fifteen feet in fifteen minutes; and at Littleton it receded suddenly to six feet below extreme low water level, and then came in with such a rush that it tore all the shipping away from the wharves, and caused tremendous confusion, and considerable damage. The tidal wave fell on the island of Hawaii, destroying a number of houses, and causing much loss of property."

The New York *Tribune* of Nov. 12th, 1868, when speaking of these things says the "tidal disturbances" are "the most remarkable and extensive of which there is any record." It is said their velocity was "about a thousand miles an hour." The *Tribune* says that by the tidal waves, "Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas, and all the neighboring islands, which were full fifty feet in height. . . . It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful." At Arica, the British Vice Consul was an eye witness. He exclaims:

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as pack thread) probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate.

At Lima, a writer says: "I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a fearful roar now took place. I called to my companions to run for their lives on to the Pampa. Too late; with a horrible crush the sea was on us, and at one sweep dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty wave surged and roared and leaped. The cries of human beings and animals were frightful."

These facts show that the roaring of the sea and waves, mentioned by the Savior, as one of the last signs to be seen on earth before his coming, has already taken place.

He next speaks of the effect of these and other signs upon the minds of the people living in the last generation, as follows: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Mr. Cunninghame, an able English writer, when looking at the aspect of things in the world, says:

"That the present moral and political condition of the world is altogether without a parallel in the past history of mankind, will be denied by no accurate observer. This is, indeed, universally acknowledged by thinking men, as well as by our leading political journals. And if any further evidence of it were wanting, it is found in that indescribable sensation of fear and expectation, which everywhere fills the minds of men, of some mighty event, they know not what, which is coming."

Says Dr. Seiss, of Philadelphia, an able writer and minister:

"Symptoms of a mysterious metamorphose meet us on every hand, causing some of earth's most far-sighted men, in church and state, to tremble with amazement and doubt." "All society, everywhere, with its politics, its philosophy and its religion, is in a perturbed condition, indicating revolutions and occurrences which no mere human foresight can at all comprehend." "Christians and Jews concede that we are approaching commotions and changes such as never have been since time began." "No one, acquainted with the existing aspects of the world, can have any doubt that we have fallen upon very startling and critical times."

A Paris correspondent of New York *Journal of Commerce*, when speaking of the signs of the times, says, the "distress of nations and perplexity," the "failing of the heart for fear" have become so "universal," "that one might almost be forgiven for supposing that the end of everything was really at hand, and that the universe itself was about to disappear amidst this general and fearful crushing of all its elements."

Many such sayings might be quoted from distinguished men, who are watching the signs of the times. Are we not living in the very neighborhood of the fulfillment of the last signs to be seen just before the second coming of Christ?

"Can ye not discern the signs of the times?"

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$534.18
H. Smith	10.00
Asa Avery	1.00
S. Dodge	1.00
Mrs. S. Hanley	1.00
Mrs. J. Iverson	1.00
Mrs. A. R. Pinchin	.70

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$65.75
H. Smith	5.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3.677.62
L. T. Cunningham (pledge paid)	100 00
E. S. Bugbee " "	25 00
B. F. Streeter (on pledge)	10.00
Sumner Titus " "	10.00
W. B. Rambo	5.00
H. Smith	5 00

FAREWELL MEETINGS.

At this date (Monday morning, May 4th), we are on the cars, just departing from the Pacific Coast, *en route* for Chicago where we hope to arrive Saturday P. M. 3.35, the 9th inst. We are leaving the coast with pleasing recollections. The meetings at Vallejo were a happy success. They were closed with a sacrament of the Lord's Supper Friday evening, May 1st. It was a heavenly season. Brn. D. D. Reed and J. G. Hook were present. They said it was the best communion they had ever enjoyed. It seemed as though we were breathing the very atmosphere of heaven. As said Peter on the mount of transfiguration, we could truly say it was good to be there. All seemed to be in sweet harmony with each other, as were the disciples on the day of Pentecost. Some sixty or seventy partook of the sacramental emblems. It was said by those best prepared to judge, that the church in Vallejo was never in a better condition than now. Its prospect is bright. We do not know of a church any where that stands in a better condition. This is on account of its devoted, faithful, working members. A careful observer, a business man, who belongs to no church, remarked that this church prospered because it contained some of the best persons in the city. They are fondly hoping that the Lord will send Bro. H. F. Carpenter to be their pastor, as proposed. While without a pastor, Bro. A. J. Young, the clerk of the church, has watched over its interests with most judicious care, aided by faithful Brn., and done what but few laymen could have accomplished to secure continued prosperity.

We left Bro. and Sr. Reed there to preach the word for a season. They expected to baptize some the next Sabbath. Several requested prayers that they might be christians. Members of other churches took an active part in the meetings, and were blest. They are beginning to see clearly the great truths of the Bible that have been long hidden by fables. One remarked, that she had lived a year in one week, and learned more than in her whole life before, concerning important Bible truths.

Saturday, May 2nd, we returned to San Francisco, in company with Bro. Hook, whose health is much improved. He was richly blest on "May day," by the power of the Holy Spirit, and brought into a state of unusual peace, in which he hopes ever more to remain. Previous to that he had been sorely tempted and tried, discouraged, disheartened, and inclined to hide away like Jonah. When in this state of mind, harassed by Satan, the Lord showed him his surrounding perils, when he decided to bow submissively, and bear all his burdens without murmuring, and continue to work as faithfully as he could in his divine Master's vineyard. At once, the Spirit of God came upon him when riding in the cars, and filled him with heavenly peace. The change was most marked, and the results blessed.

SAN FRANCISCO.

Lord's day, May 3d, was spent most pleasantly with the church in San Francisco. Four were baptized, and nine united with the church, receiving the right hand of fellowship, making in all fifteen baptisms, and fourteen who have united in church fellowship. The evening exercises were closed with the sacrament of the Lord's Supper, enjoyed by some sixty or seventy. The church in San Francisco is doing finely—never better. Peace and harmony prevail among its members, and the blessing of the Lord rests upon them. Bro. Hook and Bro. Howell will continue the meetings. After the communion, some asked prayers that they might be pardoned and fitted for the coming kingdom.

The parting scene showed that the cords of christian love and sympathy had taken strong hold, and deep root in the hearts of those who love Jesus and his coming. None could ask for warmer and truer friends than these, who delight in the highway of holiness, anxiously waiting for the appearing of the heavenly Bridegroom. During the winter and spring, we have enjoyed together very pleasant meetings for divine worship. Blessed harmony has prevailed among the members of the church. We have never left them when their future prospect was better than at present. They are sound in faith, strong in love, being firmly settled on the Rock of Ages, with bright hopes of soon seeing "the King in his beauty."

We are thankful that our steps were directed this fourth time to the Pacific coast. We have very satisfactory evidence that we acted in harmony with the will of the Lord, when we consented to go. Nothing short of a very clear sense of duty could have led us to depart for the Pacific coast as we did last January. Our personal feelings would have led in the opposite direction, but we have long since learned that the Lord often leads where our own desires never pointed. We have also learned that the path of duty is the path of pleasure. Thus we feel now, as we look over the labors, sharp trials, perils, and bitter persecutions of the past few months. The dear Savior has kept us in "great peace." and not allowed a single cloud to cast a darkening gloom upon the bright, abiding witness of the Spirit, saying,

"All is well."

When we consider how much the dear Savior has done for us, we love to sing,

"Here I give my all to thee,
Friends and time and earthly store;
Soul and body thine to be,
Wholly thine for evermore."
"Still I'm trusting, Lord, in thee,
Dear Lamb of Calvary;
Humbly at thy cross I bow,
Jesus saves me, saves me *now*."

M. G.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail.

AG'T.

THE BIBLE ECHO.

This is the title of a new religious paper which is to be edited and published by Bro. W. Kellaway, in England. Bro. Kellaway designs making the *Echo* a medium of publishing the great truths of the Bible to this generation, and to make especially prominent the soon coming of Christ, the signs indicating it, the preparation of heart necessary to meet it, the re-living of the dead, the renewing of the earth as the future abode of the saints, the unconscious sleep of the dead, the everlasting destruction of the wicked, and the reign of Christ as earth's Eternal King. We earnestly pray that God may make this paper a glorious success in warning this generation of swiftly approaching judgments, and draw back the veil and expose to view the hideous ecclesiastical corruptions and political factions, and may echo the distant roar of coming war and overwhelming judgments. May it raise the standard of christian experience high, making holiness of heart, deep-toned piety, unreserved consecration, Abrahamic faith, and perfect love, essential to eternal salvation.

We desire that our brethren in America may give to Bro. K. and the *Echo* all the sympathy and help which God may manifest as duty. Satan is laboring to dry up our sympathies for each other and divide our efforts in proclaiming this last great message of truth; but Christ's Word and Spirit draw us together, and we should be careful not to let localities, personal interests, or particular associations, mar our union, break our harmony, or disturb our fellowship in this holy work.

J. C.

BRO. CARGILE'S TRACT.

"TRUTH AND ERROR CONTRASTED."

Bro. J. A. Cargile, of Ala., was excommunicated from the Baptist church of that State for embracing and advocating the doctrines we teach, and Eld. R. Newton, a representative preacher of that church, was invited at the time of Bro. C.'s expulsion to preach against his position; to expose what they called Bro. C.'s heresy. Bro. Cargile was not allowed to reply orally to Eld. Newton's sermons, but wrote a review of them. He has since published the review in a tract of twenty pages. We think it very good, and can commend it to all who wish to read such a work, especially our friends in the South. It can be obtained of Eld. J. A. Cargile, Stevenson, Ala. Price 10 cts.

J. C.

CORRECTION.—In our article on the "Signs of the Times," published in the *Crisis* May 6th, the following should have been credited to *Noah Webster*:—"I think no fire in our forests could have been sufficient to spread a dense cloud over the whole of New England, and even some parts of the Middle States."

M. G.

GENERAL CONFERENCE.

H. MUNGER.

I am interested in Brn. Couch and Whitmore's suggestion about a General Conference. Although I do not belong to that Board, yet I would like to express a few thoughts in reference to it. It does seem to me that it is necessary to have such a call made soon; and if possible settle on some plan of operation. For Advent people now occupy an important position in the religious world. Their influence is felt in almost every church in this land; and will be felt still more if we are all united in our great work. Such a gathering might be pleasing to God. Let us pray that he will guide us by his Spirit, as he did the primitive church, and enable us to arrive to a state of harmony.

INDORSED.—The articles in the *Crisis* of May 6th, headed, "Born Again," by Bro. H. Pratt, and "Generation and Regeneration," by Bro. G. W. Stetson, found on first page, and the one headed, "First Born not Chief Born," by Bro. H. F. Carpenter, found on second page, are articles which will well pay for reading—yea, *studying*. I indorse them as good, sound, gospel truth.

T. M. PREBLE.

ACKNOWLEDGMENTS,

J. B. Cook, $5; a friend, Bath, Me., $5; C. Colburn, $10; Sr. S. M. Hall, $5; Emily Marsh, $2; E. J. W., $1; D. D. Reed, $5.

Those receiving the benefit of these gifts unite in a vote of thanks for the privilege of school and Sabbath School. Could friends step in and see our busy household, I think they would not regret their self denial to aid in giving religious instruction and mental training to this poor, neglected class.

I am greatly favored with renewed health, and inspired with hope. None but those who have labored for this people can conceive of the interest attached to the work. This evening, while I write, two girls are sitting by me reading the Testament. One has been at home but three months, and can read quite well. Both are almost white, and have more than one talent to cultivate. I have a Normal class of six, from fifteen to twenty eight years of age, fitting especially for teachers. They give me comfort by their reverence for the Bible and instruction. In scholarship they will not suffer in comparison with very many who have had far more teaching than they; and I have great hope of their usefulness. It gives me much pleasure as their understanding enlarges, to talk of the blessed hope of the gospel to them. It is not hard to convince the older ones that the coming of the Lord is near. The extreme irregularities of the seasons, and increasing wickedness of the land, they look upon as omens. But with mental powers all uncultivated, and contracted by disease, it is next to impossible to get correct ideas fixed in their minds. Hence the importance of mental training for the younger class; and I again ask, If we, as a people, consider education of any importance to our own children, should we not, to the extent of our ability, help the utterly destitute ones to the same blessing?

A person claiming to be an Adventist (address not given, but from the post-mark judge the letter to come from the South) writes, asking if I teach none but young men? and insinuates that I beg for an unholy motive. I beg leave to inform him, and any others who do not understand my position and motives, that I am an old woman, near fifty-eight years of age, the mother of two precious boys in Ohio; and with a heart full of love to them, I still find room for love and pity for other boys; yes, *young men*, women and girls, whom I am striving to fit for usefulness here, and for immortal life in the coming kingdom. Does that brother read the Word of God, our blessed papers, and tracts? If so, would he not like to have as many as possible of those for whom Christ died partakers of the same privilege? Let all be assured that it is not for myself I have begged. With the strength of past years and the present, I am able to more than obtain a livelihood in other employments, and with my little life-use inheritance, might have accumulated. Besides, beautiful homes are offered me among kind friends, and son. But these poor people look up to me as a friend for knowledge; and while I feel that God and his tried servants approve, sarcasm cannot dishearten. What I have of my own (as we are apt to say) I use as far as it goes, and the rest it seems as though God ordered just as we need; and my course is open to the closest criticism.

Let me have the prayers of the household, that many jewels may be gathered from these mission schools.

West Point, Ky. CAROLINE TULLER.

Married.

HOLBROOK—EATON. In Topsham, Me., May 10th, 1874, by Elder H. S. Mitchell, Bro. REUBIN K. HOLBROOK, of Topsham, Me., and Sr. MARY E. EATON, of Bowdoinham, Me.

Obituaries.

BENNETT. At Lapeer City, Mich., March 30th, 1874, Mrs. Emeline Bennett, aged forty-six years.

She became a christian when about twenty-six years of age. She embraced the hope of the near coming of Christ and kindred Bible teachings, and identified herself with the Advent people at Sandy Hill, N. Y. She lived a devoted christian life, and was known as a worker in the cause she loved as long as health continued. In Aug., 1872, in hope that a change of climate might restore her health, she moved west among her relations at Lapeer City, Mich. Here also she united with the people of her choice, looking for the return of the Nobleman from the far conntry; and when able could always be found in her place at the meetings of the church, ready to raise her voice in honor of Jesus and his words. Disappointed in her hope of relief, she gradually declined, and for the last few months of life was mostly confined to her room. She talked very little, at times suffered a good deal, but was always sustained by the "blessed hope." Just before her death she called her children and other relatives around her, bid them all an affectionate farewell, and said—"I must sleep, but only for a little while." She had been a widow about eight years. She leaves five children, her father, eight brothers and sisters, and other relatives. With the church also and many others her memory is blessed. We mourn, but not without hope.

"Rest, dearest mother, rest!
Thy labor now is o'er;
The toils and weary cares of life
Shall come to thee no more.
Thy words of comfort and of hope
We never more shall hear,
For thou art sweetly sleeping now
Till Jesus shall appear.
Sleep, dearest sister, sleep!
Death shall not hold thee long,
And in the morning thou shalt rise
And join the blood-washed throng."

Funeral sermon by the writer from Rev. 14: 13,—"Blessed are the dead that die in the Lord."

JOHN H. PATON.

SMITH. Fell asleep in Jesus, in Portsmouth, N. H., April 9th, 1874, Eben H. Smith, aged sixty-five years.

He died as he had lived, in the full enjoyment and assurance of the blessed hope of the coming of Jesus and the resurrection of the dead. He was calm and patient in all his sufferings; and although he had desired to live until the coming of the Just One, yet he could say, "Nevertheless thy will, not mine, be done. A goodly number of friends gathered with the afflicted family to listen to words of gospel comfort spoken by Bro. Boutell. May God sanctify the affliction to the good of all, and help the sorrowing ones to prepare for the speedy coming of Christ and that world where sorrow's tear shall never fall, and the inhabitants shall not say, "I am sick."

W. M. H.

CORNELL. In Fort Edward, N. Y., April 7th, 1874, Gilford D. Cornell, aged two years.

The bud as it began to bloom was plucked by death's ruthless hand, and laid in the silent grave, waiting to join the angel band. Words of comfort were spoken on the occasion by the writer. May this dispensation be sanctified to the good of the bereaved parents. A. W. SIBLEY,

COWLES. In Fort Edward, N. Y., Nov. 3d, 1873, Sr. Elizabeth Cowles, aged sixty-three yrs.

She sleeps in Jesus, awaiting the time for Michael's clarion to awake the dead. Sermon from Ps. 17: 15, by Bro. M. Grant. A. W. SIBLEY.

HUCKINS. April 8th, 1874, near Charles City, Iowa, of scarlet fever, Hattie May, youngest child of J. L. and Sarah M. Huckins, aged seventeen months. Sermon by P. S. W. DEYO.

SMITH. At Marble Rock, Iowa, Nov. 15th, 1873, La Fayette, son of Bro. Ambros and Betsey Smith, aged thirteen years.

This family has been deeply afflicted by sickness most all the time since Aug.; and at the time of the death of this son, only two of the family were able to go to the grave. Words of comfort were spoken by the writer from 2 Sam. 12: 23,—"I shall go to him, but he shall not return to me."

P. S. W. DEYO.

TRYON. Fell asleep in Jesus, April 14th, 1874, Mary, daughter of Joel Tryon, of Youngstown, N. Y., aged thirty-nine years.

A large concourse of sympathizing friends assembled at the Presbyterian church on the occasion of the funeral, to whom the writer spoke from Ex. 12: 13, on the subject of the atonement.

R. H. BATEMAN.

FOREIGN NEWS.

LONDON, May 12. Indian advices state that the terrible hurricane which prevailed at Madras, a few days ago, is threatening Bengal. A great amount of shipping has been destroyed, and many vessels have been torn from their moorings and driven out to sea.

May 14. Advices from Rome say that the Pope yesterday, celebrated his eighty-third birthday. A number of cardinals and bishops visited His Holiness during the day. Large numbers of other visitors were also in attendance at the Vatican to offer congratulations.

A Madrid special says that the Carlists have returned in force to the north side of Bilboa and occupy the heights above Somorrostro. Desperate fighting is iminent.

BERLIN, May 14. The Augsburg *Gazette* says that the arrest of the Russian Duke Nicholas was not due to political causes.

DOMESTIC NEWS.

The Flood in Western Massachusetts.

Springfield, May 16. Never has western Massachusetts experienced any thing like the stupendous disaster which has to-day laid waste twelve miles of the valley of Mill river in the western portion of Hampshire county.

THE CAUSE OF THE DISASTER.

There was a large reservoir of about 104 acres in extent, constructed six years ago. Last summer the water was drawn off and the dam, which was considered in rather a dangerous condition, was strengthened. People living in the vicinity of the dam say that it has been leaking more or less for several weeks, and it is believed that having thus gradually undermined the dam the water acquired a strong headway and suddenly the dam gave way, and the immense body of water poured through, carrying everything before it. The torrent rushed upon the doomed villagers with a loud roar, apparently a huge advancing billow of underbrush and debris rising rapidly through the deep gorges to the height of forty or fifty feet and again spreading out a wide expanse of seething angry waves as it reached the more open country. Houses, barns and shops followed like grass before the scythe. Men, women and children were caught and borne away.

Scenes of indescribable confusion and ruin, mills, shops and dwellings are mingled in one common desolation, while the green fields are buried beneath a mass of stones and debris of every description. Over one hundred precious lives and more than $1,000,000 worth of property have been sacrificed to the relentless destroyer.

Fifteen bridges are gone, twelve factories and seventy-five dwellings were swept away, and four hundred people are left homeless. The loss of life probably exceeds one hundred, fifty being drowned at Leeds alone. Hundreds of horses and cattle were drowned, and thousands of acres of land covered with debris.

The town of Northampton loses about $50,000 in bridges and roads. The loss of Williamsburg and Haydenville cannot be estimated as yet.

Several bodies and fragments of bodies were picked up in Northampton, nine miles below the break, and probably more will be removed between there and Williamsburg tomorrow. Even the countenances of those who were not torn and mangled presented a most horrible and hideous appearance, indicating a most fearful and desperate struggle for life.

The scene of the disaster has been visited by thousands during the afternoon, but the sights were of such a harrowing nature that the sternest and stoutest were glad to retreat from the sickening spectacle. The scene was most horrible and frightful, and made even the strongest men go frantic with fear. Many women fainted in the streets, and were borne away by the relentless current. So sudden was the inundation that many lost their presence of mind and rushed wildly from points of safety into very death itself. Others who remained to save loved and dear ones were themselves lost.

In Brief.

— The departure of the ice bridge at Quebec was attended with disastrous results. Piers, tugs, vessels, steamers were swept away, demolished or sunk, and the loss is estimated at $2,000,000.

— The miners at Nelsonville, Ohio, who are on a strike, have been making serious disturbances. One man was killed and two others mortally wounded Friday.

— The Internationalists are growing troublesome at Alcoy, Spain, and an outbreak is feared.

— It is said that the recent rebellion in Japan cost the Government two millions of dollars.

— The estimated damage by the Mississippi overflow is about $20,000,000.

— Twenty-two divorces have been decreed in the Supreme Judicial Court now in session at Concord, N. H.

— Four hundred and seventy-nine deaths in New York last week. The small-pox is reported increasing there.

— Weston commenced his five hundred mile walk in New York at midnight Monday, and in twenty-four hours had walked one hundred and fifteen miles.

— Advices from South Tirhoot represent that the distress from famine is spreading, while the prevalence of small-pox and cholera add to the direfulness of the calamity.

Four convicts attempted to escape on Monday from the Indiana State Prison. After a desperate fight, in which one of the officers of the prison and one of the convicts were killed, the villains were returned to their quarters.

— The cattle in some parts of Nova Scotia are dying of starvation, consequent on the scarcity of fodder. A farmer lost nine head of cattle last week.

The Young Men's Christian Union proposes not only to give to its members pleasant walks, during the season, to places and scenes of interest in the vicinity of Boston, but to encourage boating, base ball, foot-ball, cricket, and other games, for the better physical development of those who are so fortunate as to belong to the Union, whose praise is in everybody's mouth.

Fire Record.

Goderich, May 10. Stanley & Co.'s saw mill and stave factory were destroyed by fire this morning. Loss $25,000; insured.

At Cincinnati. Loss $60,000.

Kingston, N. Y., May 10. Large fires are burning in the Catskill mountains, near Woodstock.

At Oshkosh. Loss $500,000.

Cincinnati, May 14. Cochran's distillery at Tippecanoe was burned this morning. Loss $40,000. Green's malt house adjoining was also destroyed. Loss $20,000.

Toledo, May 14. A fire at Clyde, Ohio, last night, destroyed one grocery store, one sewing machine establishment and six saloons. Loss $20,000.

Rochester, May 10. This morning a fire in No. Parma, Monroe county, destroyed a grocery and clothing store, three dwellings, two barns, and other property. Loss $16,000.

Evansville, Ind., May 10. C Kudens furniture factory at Mount Carmel, Ill., was burned to-day. Loss $18,000; no insurance.

At Georgetown, Conn. Loss $200,000.

Near Clair, Mich. Loss $14,000.

There was a $100,000 fire at St. Louis on Sunday.

At Ridgway, Ia. Loss between $80,000 and $100,000.

At Toronto. Loss between $160,000 and $200,000.

Destruction of the New York and New England railroad repair shops at Readville. Loss $20,000.

At Buffalo. Loss $20,000.

There was a $20,000 fire at South Hadley Falls, and eleven horses burned to death at Westfield, Sunday morning; incendiarism is suspected in each case.

Large fires are raging in the woods of Minnesota, on the line of the Lake Superior railroad, at the North Branch and Porie City. An immense destruction of property and standing timber is inevitable. Fires are also reported on the line west of the Wisconsin Railroad, which has delayed the trains.

Notices.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

VERMONT CAMPMEETING.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th. H. F. C., for Com.

CONNECTICUT CAMPMEETING.—The Plainville (Ct.) Campmeeting will commence Saturday, June 20th, and continue till June 29th. Particulars hereafter. For the Committee,

O. D. WOODRUFF.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

GENERAL UNION STATE CONF. AND CAMPMEETING OF IOWA.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, June 26th, and holding over Sunday, July 5th. Particulars in due season. J. RIDLEY, Sec.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. MITCHELL, for Com.

VERMONT CONFERENCE.—The next session of this Conference will meet with the church at Addison, June 9th. A special invitation to attend this meeting is extended to all churches and persons in Western Vermont, who have sympathy with the work of proclaiming the coming and kingdom of our Lord Jesus Christ. Will those *east* of the mountain also come over and help our joy? May no trifles prevent one more blessed gathering on this old battle field. Let preachers, delegates, and letters from all quarters come to the help of the Lord. We expect a good meeting. H. F. C.

Preaching brethren and others coming to the Conference will be met at Vergennes with teams to take them to the place of meeting on arrival of express train from the North, due 10.56 A. M. Those coming from the South (train due 7.50 A. M.) will wait till 10.56. Will brethren and friends please send card previously to Bro. G. B. Whitford or Daniel Smith, at Addison, Vt.? Mail comes to Addison Tuesday, Thursday, and Saturday. A cordial invitation is extended to all. Come in the name of the Lord to do and get good. In behalf of the church,

G. B. WHITFORD. DANIEL SMITH.

NEW YORK STATE A. C. CONFERENCE.—The Annual Meeting of the New York State A. C. Conference will be held at Sodus Point, Wayne Co., commencing Thursday evening, June 25th, and continue over the following Sunday.

Let every church be represented by delegates, and remember a good liberal collection for the summer campaign with the tent. There is much need of "fervent and effectual prayer" that God will signally manifest himself unto us in rich blessings at this meeting. The "perils" of the last days are upon us indeed. Let every one come filled with the Spirit of Christ to serve and obey him.

D. COGSWELL, President.
A. P. MOORE, Sec.

QUARTERLY MEETING.—The Lord willing, the R. I. and East Conn. Christian Advent Conference will hold its next session with the Advent Christian Church on Hammond street, near Division St., Providence, R. I., commencing Wednesday, June 3d, at two o'clock P. M., and continue June 4th and 5th. A cordial invitation is extended to all. N. A. ANGELL, Clerk.

QUARTERLY MEETING.—The next Quarterly Meeting of the Northern Pa. and Southern New York Conference will be held at Westfield, Tioga Co., Pa.; commencing Thursday evening, May 28th, to continue over the following Sabbath. All are invited. Those coming by Railroad will leave the Erie road at Corning, and take the train for Elkland, on the Cowanesque Valley road. There take the stage for Westfield.

E. C. COWLES, President.
J. W. TAYLOR, Secretary.

DISTRICT MEETING.—The third Dist. or Quar. Meeting of the Adv. Chris. Conf. of the Province of Quebec, Dominion of Canada, will be attended in the Melbourne District, and convene, D. V., at Danville, P. Q., at the Advent Church, on Thursday, June 18th, at two o'clock P. M., and continue over the following Sabbath. A full attendance is urgently solicited, as these meetings are of great importance. Ministers and official members of this District are expected to be present; and also from other Districts of the Conference, so far as is at all practicable.

CHAS. P. DOW, Pres. of Conf.

TENT AND BASKET MEETING.—There will be a meeting of days held in the *Evangel Tent*, Vienna, Me., near the Brick Chapel, commencing June 11th, five o'clock P. M., and continue as long as thought best. A general invitation is given to all. Those who can bring food and tents are requested to do so, that all may be provided for. We shall do all we can to make this meeting one of profit to all. Come, brethren, sisters and friends, to unite in labor for the salvation of sinners, and make a people ready for Jesus' coming

H. B. SEVEY.

IOWA CHRISTIAN CAMPMEETING.—The Annual Christian Campmeeting will be held on the old camp-ground at New Hartford, Butler Co, Iowa, commencing June 18th, and holding over two Lord's days. Brethren from all parts of the west are cordially invited to attend this yearly feast. Come praying that the Lord will revive and unite his people. It is thought best to make this meeting an especial one, for the spiritual benefit of the church; therefore we would say to every one, Come, but leave all hobbies at home. Come to build up, and not tear down. Come with your hearts filled with love. Remember the object of the meeting is *holiness of heart*. We expect ministerial assistance from Boston, Mass., which will be announced in due time.

I wish to further say that there will be no especial saloon or restaurant on the ground; but there will be an extensive boarding-house, sufficient to accommodate all who may wish to board on the ground, at reasonable rates. Any one wishing to engage board, or get other information, can address Eld. J. W. Burroughs, New Hartford, Iowa, President of the Campmeeting.

M. A. NEWCOMB, Sec. Campmeeting Com.

A. C. Times, please copy.

NOVA SCOTIA CONFERENCE.—The annual session of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, at Bear River, Digby Co., N. S., commencing Thursday, June 18th, and continue over the following Lord's day. We hope the brethren and sisters will come ready to work for the Lord. A cordial invitation is extended to the brethren of New Brunswick and the United States. J. J. WOODWORTH.

CONFERENCE NOTICE.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter.

J. W. BURROUGHS, Sec.

MECHANIC FALLS CAMP-GROUND.—I would say to those having property on the camp-ground, that we have arranged with Bro. Geo. Strout and his son to live on the ground and care for the property there. We think it advisable for all who wish to unite with us in this good work, in strengthening and encouraging the hearts of the Lord's people, to build their tents, and get ready for the meeting before it commences, so they can lay aside their work, and with one spirit pray and labor for the upbuilding of the cause and the conversion of souls.

CHANDLER DENNEN, North Turner Bridge, Me.

THOSE wishing to preach at the regular Advent meeting in Gardiner, Me., should correspond with Bro. J. Thomas.

BRN. wishing to visit Kennebunkport to preach will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

BRETHREN wishing to preach to the church at Newcastle, N. H., will please correspond with one of the following committee: Rufus Yeaton, W. W. Martin, C. W. White.

MAINE MISSION TENT.—It is time to plan for tent meetings. Remember all cannot have tent meetings at one time. We are having the tent put in good repair, and hope to obtain the services of faithful ministers to go with it through the season. All who wish meetings should arrange and notify me as soon as they can.

MISSION FUNDS.—Those who have subscribed to the "Maine Mission Fund," should send their amounts subscribed to me as soon as convenient.

Those wishing tracts to circulate, at home or abroad, should call on me for them. We have published a large quantity of excellent tracts. Those who wish to buy can do so, which will help publish more. Those who cannot buy, can have them free by paying postage.

T. C. WELLCOME, Yarmouth, Me.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
I. I. Leslie....................Sunday, May 24th
Geo. W. Sederquest..Sundays, May 31st and June 7th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
I. C. Wellcome....................Sunday, May 24th
Wm. C. Stewart..........Sundays, June 7th and 14th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
E. Owen....................Sunday, May 24th
C. E. Barnes....................Sunday, May 31st
R. Woodside....................Sunday, June 7th
W. E. Hathaway....................Sunday, June 28th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. N. Pile....................Sunday, May 24th
J. F. Nickerson....................Sunday, May 31st
Geo. W. Brown....................Sunday, June 7th
E. Owen....................Sunday, June 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
H. F. Carpenter....................Sunday, May 24th
J. Hemenway....................Sunday, May 31st
A. Ross....................Sunday, June 14th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Wakefield, Mass....................Sunday, May 24th
C. E. BARNES.

Abington, Conn....................Sunday, June 7th
C. GOODRICH.

Square Pond, Ct....................Sunday, May 24th
Putnam, Ct....................Sunday, May 31st
Shinnecock (Indians)....................Sunday, June 7th
Wilbraham, Mass....................Sunday, June 14th
H. PRATT.

At Franklin, N. H. (Congregationalist Church) Sabbath, May 24th, preaching may be expected on Saturday evening, May 23d, and three times on the Sabbath, by J. COUCH and E. A. STOCKMAN.

Farmington, N. H....................Sunday, May 24th
New Durham, N. H....................Sunday, May 31st
S. S. BREWER.

Providence, R. I. (Advent Chris. Church)....May 22d
Coventry Centre....................Sunday, May 24th
Tremont....................Sunday, May 31st
Plymouth....................Sunday, June 14th
J. S. WHITE.

H. L. HASTINGS hopes to attend Campmeetings in New Hartford, Iowa, and elsewhere at the West. Address through June, *Chicago, Ill.* (West side.)

New Haven, Ct....................Sabbath, May 24th
Newark, N. J....................Sabbath, June 7th
North Adams, Mass.......Friday evening, June 12th
Hoosick, N. Y....................Sabbath, June 14th
Hebron, N. Y....Tuesday and Wednesday, June 16th and 17th.
Sandy Hill, N. Y., or Fort Edward (as Bro. Sibley appoints) June 18th and 19th.
Poultney, Vt., 10½ A. M. and 2 P. M., Sabbath, June 21st
Low Hampton, N. Y., at six o'clock, Sabbath evening, June 21st.
Hydeville....................Monday evening, June 22d
Tuesday, June 23d, at Rutland, and over the following week where Bro. H. K. Flagg appoints.
H. MUNGER.

Plymouth, Mass..........Sundays, May 24th and 31st
Fitchburg, Mass..........Sundays, June 7th and 14th
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th. F. H. BURBANK.

Putnam, Ct....................Sunday, May 24th
P. S. BUTLER.

Clinton, Mass....................Sunday, May 24th
East Pepperell (Baptism)....................Sunday, June 7th
M. A. POTTER.

Sandy Hill, N. Y....................Sunday, May 24th
New York City....................Sunday, May 31st
Rochester, N. Y....................Sunday, June 7th
Lockport, N. Y....................evening, June 8th
Lewiston, N. Y....................evening, June 9th
Chicago, Ill....................Sunday, June 14th
Sparta, Wis....................Sunday, June 21st
Winona, Minn....................Sunday, June 28th
Minneapolis, Minn....................Sunday, July 5th
O. R. FASSETT.

Farmington, N. H....................Sunday, June 7th
J. F. CHAMBERLIN.

Dorchester, N. H....................Sunday, May 24th
D. EASTMAN.

North Somers, Ct....................Sunday, May 24th
I. B. POTTER.

Rochester, N. H....................Sunday, June 7th
C. S. EMERSON.

Bradford, N. H. (Pond meeting-house) Sun., May 24th
Rawsonville, Vt....................Sunday, May 31st
C. H. FLETCHER.

Wolcotville, Conn....................Sunday, May 24th
H. C. SMITH.

East Weymouth....................Sunday, May 24th
D. HINCKLEY.

Farmington, N. H....................Sunday, May 31st
West Ossipee, N. H....................Sunday, June 7th
Pleasant Valley, N. H....................Sunday, June 14th
Alton, N. H....................Sunday, June 21st
T. L. CHURCHILL.

Salisbury (Baptist Church)........Sabbath, May 31st
ROLAND D. GRANT.

Dover, N. H. (Ward House)........Sunday, May 24th
Willand's Pond, N. H....................Sunday May 31st
MRS. A. MARSTON.

Hebron, N. H....................Sabbath, May 24th
Danbury, N. H....................Sabbath, May 31st
Dorchester, N. H....................Sabbath, June 7th
Franklin, N. H....................Sabbath, June 14th
G. H. WALLACE.

Stoneham, Mass....................Sunday, May 31st
ALVAH BEAN.

Campton, N. H. (Bump school-house) Sun., June 7th
Holderness, N. H. (Brick school-house) Thursday evening, June 11th.
Holderness, N. H. (Greenleaf school-house) Friday evening, June 12th.
Woodstock, N. H....................Sunday, June 14th
East Landaff, N. H....................Sunday, June 21st
North Haverhill, N. H....................Sunday, July 5th
D. EASTMAN. J. H. EVANS.

North Adams, Mass....................Sunday, May 24th
S. C. HANCOCK.

Canterbury, N. H. (Bro. Tucker's) Sunday, May 31st
Loudon Village, N. H....................Sunday, June 7th
East Concord (Ward Room)........Sunday, June 14th
N. B. MCMURPHY.

Lee, N. H....................Sunday, June 7th
Canterbury (Emery school-house)..Sunday, June 14th
D. F. LEAVITT.

Sabbattus, Me. (Baptist meeting-house) Sun., May 24th
R. R. YORK.

Campton, N. H. (Bump school-house) Sab., May 24th
Albany, N. H....................Sabbath, May 31st
STEPHEN DINSMORE.

Bangor, Me. (with Bro. I. Dammon)..Sun., May 24th
Bangor, Me....................Sunday, June 21st
North Searsport, Me....................Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays of each month
Melbourne, P. Q., at 2 P. M., 3d Sunday of each month
F. M. DRAKE.

Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H....................Sunday, June 14th
W. W. SUTHERLAND.

East Concord, N. H....................Sunday, May 31st
MRS. L. E. SAULPAUGH.

Great Falls, N. H....................Sunday, May 24th
Keene, N. H.........Sundays, May 31st and June 7th
A. SIMPSON.

East Stafford (Works school-house) Sunday, May 31st
H. DAVIS.

Stowe, Mass. (Osgood Hall)........Sunday, May 24th
Z. BOODEY.

North Rutland, Mass...second Sunday in each month
Natick, Mass....................Sunday, June 28th
H. H. TUCKER.

West Deerfield, N. H....................Sunday, May 24th
West Lebanon (as Bro. H. B. Larry appoints) Sunday, May 31st C. H. PARSONS.

Montgomery, Mass....................Sabbath, May 31st
B. HITCHCOCK.

Montgomery....................Sabbath, May 24th
GEO. L. TEEPLE.

Danbury, N. H. (Town House).....Sunday, May 24th (Baptism.)
Pittsfield, N. H....................Sunday, May 31st
J. G. SMITH.

Darien, N. Y..........10½ A. M., Sunday, May 24th
C. W. LOW.

Kingston, N. H. (Chapel)..........Sabbath, May 24th
S. HAWKINS.

Meredith Neck, N. H....................Sunday, May 24th
Moultonboro Neck, N. H....................Sunday, May 31st
N. GLIDDEN.

South Casco, Me....................Sunday, May 24th
Oxford, Me. (Webber school-house) Sunday, June 7th
J. T. JORDAN.

Lovely Street, Ct....................Sunday, May 24th
A. ELLIOT.

Woodstock Valley, Ct....................Sunday, May 24th
East Stafford (Works school-house) Sunday, May 31st
H. DAVIS.

Southbridge, Mass....................Sunday, May 24th
A. MORSE.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
East Canaan, N. H....................Sabbath, May 31st
SIMEON ROBY.

Natick, Mass....................Sunday, June 7th
S. S. MOONEY.

Salem, Mass..........Sundays, June 14th and 21st
Marblehead, Mass......evenings, June 17th and 18th.
E. S. MOULTON.

Meredith, N. H. (Dolloff Hall)......Sunday, May 24th
WM. C. CLIFTON.

Hollis Centre, Me....................Sunday, May 31st
Freedom, N. H. (Chapel)....................Sunday, May 24th
Limington, Me (Bean school-house)..Sun., June 7th
South Windham, Me....................Sunday, June 21st
Portland, Me....................Sunday, June 14th
Standish, Me. (Oak Hill)....................Sunday, June 28th
C. H. SWEET.

Mattapoisett....................Sunday, June 28th
Plymouth....................Sunday, July 5th
Fairhaven, Mass....................Sunday, July 12th
M. BATCHELOR.

East Colebrook, N. H. Kiddersville, Sunday, May 31st
Pittsburg, N. H. (as the brethren may arrange) Sunday, June 7th.
Patton, P. Q. (Garland school-house) Sun., June 14th
U. G. LADD.

Bristol, Vt....................evening, May 26th
Warren, Vt....................evening, May 27th
West Bethel, Vt....................evening, May 29th
East Bethel, Vt....................Sunday, May 31st
East Roxbury....................Sunday, June 7th
A. A. HOYT.

East Concord, N. H. (Varney school-house) Sunday, May 31st.
Belmont, N. H....................Sunday, June 7th
O. W. KIMBALL.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. WELLS.

Belgrade Mills, Sunday, May 24th, 10½ o'clock A. M. Depot two o'clock P. M. City school-house five P. M.
Kennedy Corner, Jay....................Sunday, May 31st
H. B. SEVEY.

Chicopee Falls, Mass....................Sabbath, May 24th
RUFUS BAKER.

East Holderness, N. H....................Sunday, May 24th
Laconia Weir's Bridge, N. H. (school-house) Sunday, June 7th. LEVI ALLEN.

Lake Village, N. H....................Sunday, June 7th
JOHN & JANE DAVIS.

Ellsworth (school-house near the Cong. church) Sunday, May 31st. G. L. WHITE.

Randolph, N. Y., at 10½ A. M..........Sunday, May 31st
C. W. LOW.

Plains, Pa..........Sundays, May 24th and 31st
Newark, N. J....................Sunday, June 7th
New York (College Hall)..........Sunday, June 14th
A. A. PHELPS.

Bangor, Me....................Sunday, May 24th
Lowell, Me., at six o'clock P. M....................May 26th
Surmon's Mills, in Arostick Co., where Sr. Glidden may arrange, May 31st, with Bro. C. Cotten.
I. DAMMAN.

Piermont, N. H. (Clay meeting-house) evening, May 23d, and Sunday, May 24th.
Oxford (Indian Pond school-house) evening, May 25th
North Canaan (where Bro. Marshall may appoint) evening, May 28th, through the week, and over the following Sunday.
Springfield (where Bro. Pillsbury may appoint) evening, June 1st.
Croyden, N. H. (at Bro. Ferry's)....evening, June 3d
Unity....................Sunday, June 7th
M. E. OTIS.

Enfield, Mass. (Keith school-house) the third Sunday in each month.
Keene, N. H....................Sunday, May 24th
North Rutland, Mass....................Sunday, May 31st and the last Sunday in each month.
Two first Sundays in each month not engaged.
GEO. A. STREETER.

South Barnstead, N. H....................Sunday, May 24th
Melvin Village (Communion)..........Sunday, May 31st
Vitum school-house....................Sunday, June 7th
T. W. PIPER.

Ellingwood's Corner....................Sunday, May 24th
Vassalborough....................Sunday, May 31st
JOHN R. HALL.

Holderness, N. H. (Carr school-house)..eve., May 23d and over Sunday. JOHN H. EVANS.

Boscawen, N. H. (Gulf school-house)..Sun., May 24th
Loudon (as Bro. Parker appoints)..Sunday, May 31st
Loudon Centre (John Rines') Monday eve, June 1st
Nottingham (as Bro. Jos. Garland appoints) May 7th
R. MORRILL.

Buxton, Me. (Duck Pond Chapel) Saturday evening, May 30th, and Sunday, May 31st. G. F. HAINES.
E. S. MOULTON.

East Concord, N. H. (Ward House) Sunday, May 24th
ENOCH MORRILL.

Hinesburg, Vt....................Sunday, May 24th
A. A. HOYT.

Wilbraham, Mass....Sundays, May 24th and June 7th
A. W. BRADFORD.

Natick, Mass. (Hammond's Hall)..Sabbath, May 24th
JOSHUA BATES, JR.

Seitico, Ct....................Sunday, May 24th
ENOCH PHELPS.

Newcastle, N. H....................Sunday, May 24th
Kingston Plains....................Sunday, May 31st
At liberty May 10th and 17th. H. S. PINKHAM.

Warrensville, 10½ A. M. and 7½ P. M., Sunday, May 24th
Shangai school-house....................May 25th
Brick school-house, near Bro. Winner's..........May 26th
Canton, Bradford Co, Pa....................May 27th
Segurs school-house, on the mountain..........May 28th
JOHN T. ONGLEY.

Providence, R. I....................Sunday, May 31st
Holden, Mass....................Sunday, June 7th
CHAS. A. BROWN.

Loudon Ridge, N. H.....Sundays, May 24th and 31st
WM. C. STEWART.

Stoneham, Mass....................Sunday, May 24th
J. H. F. VARNEY.

Alton Corner, N. H....................Sunday, May 24th
Strafford, N. H. (Robert's school house) Sun., May 31st
WM. BODGE.

Alton, N. H....................Sunday, May 31st
JOS. W. WHITE.

Poultney, Vt....................Sunday, May 24th
Saratoga Springs, N. Y....................Sunday, May 31st
WM. A. & M. L. DURAND.

WORCESTER, MASS.
M. Batchelor....................Sunday, June 14th

SALEM, MASS.
Charles Goodrich....................Sunday, June 28th

LAWRENCE, MASS.
J. W. Bridge....................Sunday, May 24th
A. M. Higgins....................Sunday, May 31st
J. S. White....................Sunday, June 7th
S. G. Mathewson....................Sunday, June 14th
C. H. Fletcher..........Sundays, June 21st and 28th
T. W. Piper....................Sunday, July 19th
E. A. Stockman....................Sunday, July 26th

HAVERHILL, MASS. (Advent Hall.)
C. S. Shattuck....................Sunday, May 24th
J. Albert Libby....................Sunday, May 31st
D. M. Leavitt....................Sunday, June 7th
E. A. Stockman....................Sunday, June 14th
Israel Dammon....................Sunday, June 21st
T. L. Churchill....................Sunday, June 28th
D. M. Leavitt....................Sunday, July 5th
E. A. Stockman....................Sunday, July 12th
Andrew Simpson....................Sunday, July 19th
S. S. Brewer....................Sunday, July 26th
D. M. Leavitt....................Sunday, Aug. 2nd
D. F. Leavitt....................Sunday, Aug. 9th
J. H. F. Varney....................Sunday, Aug. 16th
P. G. Bowman....................Sunday, Sept. 6th

LOWELL, MASS.
Joseph Harvey....................Sunday, May 24th
C. Goodrich....................Sunday, May 31st
M. Batchelor....................Sunday, June 7th
B. S. Emery....................Sunday, June 14th
W. H. Mitchell....................Sunday, June 21st
Joseph Harvey....................Sunday, June 28th
B. S. Emery....................Sunday, July 12th
W. H. Mitchell....................Sunday, July 19th
Joseph Harvey....................Sunday, July 26th

SPRINGFIELD, MASS. (Franklin Hall.)
S. Julia Buswell..........Sundays, May 24th and 31st
J. W. Brittan....................Sunday, June 7th

ATHOL, MASS.
L. Boutell....................Sunday, May 24th

CONCORD, N. H. (Centre St. Church.)
Simeon Roby..........Thursday evening, May 21st
D. M. Leavitt....................Sunday, May 24th
J. Couch....................Sunday, May 31st

CONCORD, N. H. (Bethel, Green Street.)
D. F. Leavitt....................Sunday, May 24th
E. A. Stockman....................Sunday, May 31st

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. Churchill....................Sunday, May 24th
D. M. Leavitt....................Sunday, May 31st
C. H. Fletcher..........Sundays, June 7th and 14th
W. C. Stewart..........Sundays, June 21st and 28th
C. H. Fletcher..........Sundays, July 5th and 12th
B. S. Emery....................Sunday, July 19th
W. H. Mitchell....................Sunday, July 26th
C. H. Fletcher..........Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
A. Simpson....................Sunday, May 24th
C. S. Shattuck..........Sundays, May 31st and June 7th
C. Goodrich....................Sunday, June 14th
T. W. Piper....................Sunday, June 21st
C. S. Shattuck....................Sunday, June 28th

NEW DURHAM RIDGE, N. H.
S. S. Brewer....................Sunday, May 31st
E. B. Wells....................Sunday, June 7th
G. W. Brown....................Sunday, June 21st
A. Ross....................Sunday, June 28th

PORTSMOUTH, N. H.
Geo. W. Brown (of Elliot, Me.)....Sunday, May 24th
M. Batchelor....................Sunday, June 21st

EXETER, N. H.
R. Morrill....................Sunday, May 31st
W. S. Campbell..........Sundays, June 14th and 21st
D. M. Leavitt....................Sunday, June 28th
B. Finney....................Sunday, Aug. 23d

SEABROOK, N. H.
L. T. Cunningham....................Sunday, May 31st
J. G. Smith....................Sunday, June 7th
John Parsons....................Sunday, June 14th
A. Simpson....................Sunday, June 21st
Charles Parsons....................Sunday, June 28th

HAMPTON, N. H.
Wm. Sutherland....................Sunday, May 24th
S. S. Brewer..........Sundays, June 7th and 14th

RYE, N. H.
G. F. Haines....................Sunday, May 24th
W. W. Sutherland....................Sunday, May 31st

EAST ROCHESTER, N. H.
D. F. Leavitt....................Sunday, May 31st
Mrs. L. E. Saulpaugh....................Sunday, June 7th
E. B. Wells....................Sunday, June 21st
Mrs. L. E. Saulpaugh....................Sunday, June 28th
T. W. Piper....................Sunday, July 5th
D. M. Leavitt....................Sunday, July 12th
E. B. Wells....................Sunday, July 19th

DOVER, N. H.
J. W. White....................Sunday, May 24th
C. S. Emerson....................Sunday, May 31st

BIDDEFORD, ME.
J. Albert Libby....................Sunday, May 24th
Geo. W. Brown (of Elliot, Me.)....Sunday, May 31st
E. S. Moulton....................Sunday, June 7th
Geo. W. Sederquest....................Sunday, June 14th
Jesse Gay....................Sunday, June 21st
B. S. Emery....................Sunday, June 28th
Jesse Gay....................Sunday, July 5th
C. S. Shattuck....................Sunday, June 12th
J. Hill....................Sunday, July 19th
Wm. C. Stewart....................Sunday, July 26th
Jesse Gay....................Sunday, Aug. 2nd
C. S. Shattuck....................Sunday, Aug. 9th
C. E. Barnes....................Sunday, Aug. 16th

STEEP FALLS, ME. (Depot Hall.)
E. S. Moulton....................Sunday, May 24th
J. R. Tripp....................Sunday, May 31st
G. F. Haines....................Sunday, June 14th

PORTLAND, ME. (Union Hall.)
A. Ross..........Sundays, May 24th and 31st
Wm. H. Mitchell....................Sunday, June 7th
R. R. York....................Sunday, June 14th
C. S. Shattuck....................Sunday, June 21st
A. A. Robinson....................Sunday, June 28th
Wm. H. Mitchell....................Sunday, July 5th
C. Goud....................Sunday, July 12th

KENNEBUNKPORT, ME.
A. A. Robinson....................Sunday, May 24th
B. S. Emery....................Sunday, May 31st
C. S. Shattuck....................Sunday, June 7th
Geo. W. Brown....................Sunday, June 14th
Jesse Gay....................Sunday, June 21st
L. Boutell....................Sunday, June 28th
E. S. Moulton....................Sunday, July 5th
Geo. W. Brown....................Sunday, July 12th
Jesse Gay....................Sunday, July 19th

SOUTH ELLIOT, ME.
E. B. Wells....................Sunday, May 24th
Geo. W. Brown....................Sunday, June 7th
Wm. H. Mitchell....................Sunday, June 14th
D. M. Leavitt....................Sunday, June 21st
J. G. Smith....................Sunday, June 28th

ALFRED, ME.
Jer. Hill....................Sabbath, May 24th
J. W. Horn....................Sabbath, May 31st
J. R. Tripp..........Sabbaths, June 7th and 21st
Jer. Hill....................Sabbath, June 28th

SOUTH ALFRED, ME.
J. R. Tripp....................Sabbath, May 24th
S. G. Low....................Sabbath, May 31st
J. R. Tripp..........Sabbaths, June 14th and 28th

HOLLIS CENTRE, ME.
Jesse Gay..first Sab. in each month till further notice
C. S. Shattuck....................Sunday, June 14th

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill....................Sunday, May 24th
Wm. H. Mitchell....................Sunday, May 31st
J. W. White....................Sunday, June 14th
Wm. H. Mitchell....................Sunday, June 28th

BOWDOIN, ME. (Dennett school-house.)
Jared Whitman....................Sunday, May 31st

ABINGTON, CT.
A. Bellows....................Sunday, May 24th
C. F. Morse....................Sunday, May 31st
H. Davis....................Sunday, June 14th

BRISTOL, CT.
H. A. King....................Sunday, May 24th

PLAINVILLE, CT.
G. L. White....................Sunday, May 24th
Mrs. E. L. Crumb....................Sunday, May 31st
Wm. J. Ripley....................Sunday, June 7th

HARTFORD, CT. (Stedman Hall)
Mrs. A. E. Warren....................Sunday, May 24th

YALESVILLE, CT.
B. Hitchcock....................Sunday, May 24th

NEW HAVEN, CT.
M. Batchelor....................Sunday, May 31st
Wm. N. Pile....................Sunday, June 14th

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WHAT SHALL I GIVE?

Give prayers: the evening hath begun;
Be earlier than the rising sun;
Remember those who feel the rod,
Remember those who know not God;
His hand can boundless blessings give:
Breathe prayers; through them the soul shall live.

Give alms: the needy ask with pain;
The orphans mourn, the crushed complain.
Give freely; hoared gold is cursed,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make:
Give gladly for our Savior's sake.

Give books: they live when ye are dead;
Light on the darkened mind they shed;
Good seed they sow from age to age,
Through all this mortal pilgrimage.
They nurse the germs of holy trust,
They wake untired when you are dust.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech
Give words that heal, and words that teach.

—*S. S. Visitor.*

WATCHING FOR HIS COMING.

WM. D. TUCKER.

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

The second advent of our Lord and Savior, Jesus Christ, is indeed a theme worthy of contemplation. How joyous it makes the christian's heart, as he reads from the Scriptures the "glad tidings"—"Behold I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. 22:12. Also, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. And it is only those who truly *love* the Savior, who also love his appearing. And how few are there to-day who can truly say, "Even so, come Lord Jesus, and come quickly?" They are so few that Jesus calls them, "the little flock."

Multitudes there are who profess to be followers of Christ, but when one asks them if they believe in the near coming of Jesus, they laugh him to scorn. But the apostle says, "All that will live godly in Christ Jesus, shall suffer persecution." Do those people who hate the glorious appearing of our Lord have persecutions? Are they not free from the scoffs and frowns of the people? I think they are, for we see them (many of them) engaged in worldly pleasures—pleasures that the true lovers of Christ discard and abhor, and would not be found participating in for all the world. I can point out to-day (and oh, it fills my heart with sadness), professing christians, who enjoy the ball-room, and unite with those of no profession whatever;—people who love the intoxicating cup, and take God's name in vain; and they seem to feel justified in so doing. Says John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." "No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If a man follow the pride and fashions of this world, he is not a disciple of Christ. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch."

When he shall be revealed, those who have loved and longed for his appearing, and have lived holy and godly lives, will be saved, and crowned with eternal life in his glorious kingdom. O, what a blessed promise. It fills my whole soul with joy, to know that if I am faithful but a little while longer, and watch with sincere and holy heart, I shall be saved beyond the transitory things of this life, and in the new earth-home, with dear friends and companions, joy in a glorious and immortal existence beyond the cares and trials, temptations, and wickedness of this present age.

But those who do not love his coming will call for mercy when it will be too late. Then will they call for the rocks and the mountains to fall upon them, to hide them from the wrath and indignation of God.

This is the condition in which the greater portion are found to-day. No argument can make them believe that Jesus is coming;—they do not watch for that great event,—they tell us "the Lord delayeth his coming," and all through the land they cry, "peace and safety." But because they do not watch, sudden destruction will come upon them.

Dear sinner, there is still a chance for you, and with a heart full of pity, and a desire for your eternal salvation, I urge you to seek forgiveness of Jesus, and accept eternal life at his hand.

Dear brethren and sisters, let us who truly love and long for the glorious appearing of Christ, with holy and sanctified hearts watch for his coming, that we may obtain "the crown of life that fadeth not away." It will not be very long, ere he will come.

Haydenville, Mass.

TRINE BAPTISM.

WILLIAM HOBBS.

The advocates of trine immersion have but one passage in all the Bible to sustain their practice; and that does not directly sustain their view, but only inferentially. They infer from the words in Matt. 28:19,—"Baptizing them *in the name of the Father, and of the Son, and of the Holy Ghost,*" that one dip is required to each name. This inference they seek to sustain by the claim that *baptizo* has a "frequentative sense." But it will be noticed that the word is connected with a plural pronoun, "baptizing them," and, therefore, does not signify a repetition on one individual, but on the many. "Baptizing" has a frequentative sense in English, for the word signifies a continuation of the art, but none would argue from hence, that the act is to be continuously repeated on one individual, till they were baptized literally "into death." And yet the inference would be about as logical in the latter case, as in the case of trine immersion. For if this implies repeated individual dips, because the word has a frequentative sense, each name would require a frequent repetition of the act, just as much as it would require a repetition to each name, and so the poor candidate by the hands of some fanatic might literally be baptized *into death.*

The argument, therefore, on which trine immersion rests, is rather shaky; and the foundation, unlike the house which Samson overthrew, rests on only one pillar instead of two. It will not require much to overthrow the structure.

The doctrine that the three names require three dips, would be wholly vitiated, if the *formula* had been interpolated into the commission, or if the meaning is not understood. For the formula commences with the preposition *eis*, in the Greek; and some contend it should be rendered "into." "Into the name of" etc. They might, therefore, be baptized "into the name of the Father, and of the Son, and of the Holy Ghost" on their confession of that faith which these terms scripturally teach, without the use of this as a formula.

But leaving this, we will examine Rom. 6:4–6, to see whether baptism, as there taught, does not consist of one single immersion by a backward burial in water. Says the apostle, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Two terms used by the apostle are worthy of especial notice, "buried" and "planted," as indicating the mode of baptism. "Buried with," is from the Greek *sunetaphemen*, literally, *ensepulchred with.* Now it is evident from the figure here used, that baptism bore some resemblance in form to Christ's sepulture,—*ensepulchred* with him by baptism into death. A single backward immersion would resemble his sepulture in death; for the hand of affection would lead to his being laid out gently backward in his sepulchre, while an opposite burial would be abhorrent to affection's instinct, especially if the act was several times repeated. And that the latter was not the form practiced is also evident from the figure used, that of planting,—"For if we have been planted together in the likeness of his death." *Planted*, is here used to represent by figures the same idea as *ensepulchred*; and in planting we bury the seed once, and it comes up but once; while a frequentative repitition would be unnecessary, and would be apt to spoil the seed.

"The likeness of his death" does not signify his bodily convulsions while dying, and any attempt to imitate that, would be shockingly forsical. "The likeness" Paul makes to consist in the object signified; that is, a death unto sin. "Our old man is crucified with him, that the body of sin might be destroyed." Christ's death was for our sins, "For in that he died, he died unto sin once;" (verse 10) and our baptism is to signify that, and our own death to sin through him. And since the phrase "planted together" reflects the same idea signified by *ensepulchred with*, there must be some analogy between these and baptism; and since *ensepulchred* signifies being laid out backward in death, this clearly indicates that this form should be used in baptism. And since "planted together" conveys by figure the idea of one act in baptism, there is no reason in ducking the head under water three times, as it spoils the figure used. For Christ died but once, and rose but once, and seed is planted once, and comes up but once; hence this figuratively shows that one immersion alone is required, and taught in the Bible, in being buried with Christ by baptism.

DRINKING BLOOD.

One of the most positive and impressive commands of God, given to man, is that which related to the eating of blood. Not less than seven times in the Bible is blood prohibited from being eaten, and in the most emphatic manner. Not only did God forbid the children of Israel from making any use of the blood, but as far back as Noah's time, when the earth was again to be repeopled, did he command that no blood should be eaten. Then and there at the starting of a new race was that law made which has been regarded by all in every age since, who have had a knowledge of God and a reverence for him. That the patriarchs and all who lived before the law of Moses, obeyed the requirement of God there can be no doubt. When the law in the wilderness was given, this original command to Noah and his race was incorporated into it, and repeated many times, indicating its importance, and that God meant it should be obeyed. When we leave that dispensation and come into the present one of grace, we might think that the Gentile church would not have this command repeated to it; but not so. It is one of the four things which the council of apostles and elders at Jerusalem directed the church at Antioch to observe. Acts 15:20, 29. It has, therefore, been brought through the history of the race and world to the present time; and by all who have regarded the word of God, it has been observed; yea, no civilized nation to our knowledge has in the past ever practiced eating the blood of its animals.

But we have entered upon a time when no command of God is of force, if it be thought that health and life can be preserved by its violation. What would Noah have said if he had found his children and grandchildren drinking blood for their health, or to cure them of disease? And what would have been the language of God to them? How long would the children of Israel have continued to exist if they had taken to drinking blood, asserting that it was to prolong their lives and invigorate their systems? What would Paul have said if he had seen converted Jews and Gentiles going to the slaughtering places, and there with cup in hand, catch the blood as it followed the knife of the butcher, and drink it while warm from the veins of the dying animal? Think you he would have approved of the act, or admitted it might be beneficial, because some Greek doctors had claimed to discover that blood was good for the cure of consumption and other wasting diseases? Would he have acquiesced in the violation of this fixed law of God, and supposed that he would bless such means to the recovery of health? Would the Apostle to the Gentiles have thus cast away his faith in God and leaned on the theories of men.

And James,—after directing how the sick could be healed, and saying that the prayer of *faith* should save them,—what would he have said if the church in his day had gone to drinking blood for the cure of their maladies? Could the christian church of that day have countenanced such a thing, after it had been enjoined upon them not even to eat flesh where the animal had been strangled? But as we have said, the practice of drinking blood has commenced in a professed christian nation, and by a professing christian people; and how far this heathenish act will extend no one can now tell, for faith in God, and reverence for his laws, are growing less daily.

In one of the districts of the city of Boston, there is a very extensive *abattoir*, a public slaughterhouse. It is built and conducted on the most improved and scientific plan. Here hundreds of animals are daily killed and dressed for the market. This place is now frequented by scores of invalids, who come to drink blood; and the number is increasing. It is said that it will soon be necessary to erect a large hotel and hospital for the accommodation of the many who desire to try this *new remedy*, the blood of bullocks and sheep, and it may be of swine! We have been told that some *christian* people have come here for a cure.

O fallen man! how far from God wilt thou yet go? O christian! where is thy faith? God have mercy upon this generation!

I. I. LESLIE.

TRAINING HORSES.

I have been stopping with Bro. Rogers, of Poultney, Vt., who is a horse trainer. The following is his rule. Hitch the horse to a small log with short traces, so the whiffle tree will hit his heels. Then let him flounce and kick until he gets satisfied, which may take one or two hours. Then let the harness be so arranged as to allow some part to drop on his heels, and in a short time he will learn to stop if anything hits his heels, or the harness breaks. Next put him into a wagon without a front board, and let the wagon hit his heels occasionally, and he will seldom kick after he gets through with his training. Keep the blind bridle off while breaking, and let him see the ways of the world he is in. Next break him to different kinds of scarecrows; such as umbrellas, empty baskets, and papers blowing, wheelbarrows rattling around him, fire crackers and pistols fired, &c. A few trainings like this will completely break him of being afraid of these things. A few days spent in this way with a horse is of great use. Bro. R.'s horses do not get frightened or run away. Women can drive either of them with perfect safety.

The above plan looks reasonable. Five to ten dollars spent in this way will double the value of your horses, and save property, limbs, and perhaps some lives. Bro. Rogers breaks all his horses before they are three years old. There is less danger and less work when young. No doubt this suggestion will be a benefit to many. Try it, and your horse will give up much sooner than you expect, and conclude the case is with them as with us all, viz., that it is better to submit and take things easy. We all had better learn this, and teach it to our horses and children; it will save much needless trouble for us and others, and our beasts also.

HIRAM MUNGER.

REPORT OF THE DELAWARE DISTRICT CONFERENCE.

Pursuant to notice, the Delaware District Second Advent Conference held its second annual session at the Second Advent Church, corner of Ninth and Spring Garden Streets, Philadelphia, commencing Thursday morning, April 9th, and continuing over the Sabbath. There were two business sessions held, the other meetings being devoted to preaching and other devotional exercises. At the business sessions, Dr. A. G. Jayne, Vice President, presided. There were preachers and delegates present from Pennsylvania, New Jersey, Delaware, and District of Columbia. Several brethren reported by letter. A letter was read from Elder H. K. Flagg, President of the Conference, offering for their acceptance his resignation as their presiding officer, owing to pressing duties in a new field of labor, at the same time expressing his gratitude to all the members of the Conference, and also to all the churches within its limits, for the kind regard and christian love manifested towards him during his years of ministerial labor among them. By vote his resignation was accepted, and the following vote of thanks was tendered to him for the faithful discharge of past duties:

Resolved, that we tender to Eld. H. K. Flagg our respect and christian fellowship for the aid and assistance he has rendered us, and he has our prayers that wherever his lot may be cast, his labors may be blest of God.

Reports from churches by preachers and delegates were heard, from which it was learned that the truths we hold were spreading, and also there is a want felt for more laborers in the Master's vineyard. Owing to the district comprising the Conference being large, and the field being new, it was voted that in order to the further spread of Bible truths, this Conference procure a tent of its own. A committe of eight was appointed to receive subscriptions for that purpose, whose duty shall also be to procure a new tent, and to take the management of the same. One hundred and twenty dollars was subscribed for the tent while the Conference was in session, and one hundred dollars since, and it is thought there will be no difficulty in getting the full amount required for that pupose. The tent has been ordered, and is expected to be in the field by the latter part of May.

The Chairman of the Tract Committee reports that he has recived during the year thirty-seven dollars and eleven cents, for the purpose of procuring tracts to be distributed by the Tract Committee, the most of which had been expended for that purpose. It was also learned that good had been done by these messengers. The annual meeting being the time set for the election of officers of the Conference for the ensuing year, the nominating Committee submitted the following list of candidates, who were duly elected one by one: President, A. G. Jayne; Vice President, William Ashman; Secretary, E. King; Treasurer, H. Stetler. The Ministerial and Tract Committee who were appointed at the annual conference of last year were continued.

The attendance at the business sessions was not so large as could have been desired, but at most of the meetings for preaching and other devotional exercises the attendance was good. There was an excellent spirit of union and harmony manifested through all the meetings. We had preaching by a number of the brethren, and of that kind that was suited to build up and strengthen the people. Altogether, the Conference gave evidence of successful result for much good. On Sunday, Brn. Mendenhall and Taylor, of the Conference, left for the purpose of organizing the church near Phœnixville, Pa., which is some eighteen miles from Philadelphia; the church consisting of about eighteen members. Five were also baptized. The church covenant, as generally used by the Advent body, was adopted, and officers of the church chosen.

EDWIN KING, Secretary.

SABBATH DISCUSSION.

The following was sent to the *California Christian Advocate* by "S. B.," who listened to the debate.

Elder Miles Grant, of Boston, and Eld. M. D. Canright, of California, have just closed a discussion of the Sabbath question, in Napa City, Cal. It was continued seven evenings, before large and deeply interested audiences. The debate closed Wednesday evening, April 1st. They discussed the following question: "Do the Scriptures teach that the Sabbath of the fourth commandment of the decalogue is now binding on mankind?"

The following is a brief outline of Eld. Grant's closing speech, when he summed up the points he had sustained during the debate.

He said: "We have shown (1) that the early christians did *not* consider the fourth commandment binding. (2) The Pope did not change the day. (3) That Constantine did not change the day. (4) That the only reason given to the Jews for keeping the fourth commandment was because of their deliverance from Egyptian bondage. (5) That the Sabbath of the fourth commandment was a feast day, and all feast days have ceased. (6) That a Jew could keep the ten commandments and be lost. (7) That the decalogue had nothing to do with the *motive*, but only the *deed.* (8) That there is no distinction between the law of Moses and the law of God. (9) That all nations cannot keep the Sabbath of the Jews. (10) That the law could not give eternal life, but Christ can. (11) That the decalogue was the old covenant. (12) That the old covenant is abolished. (13) That the old covenant was one of bondage, from which we are now delivered, through Christ the mediator of the New Covenant.

[When we said the "Old Covenant was one of bondage," we included its "ordinances." Says Paul: "Then verily the first covenant *had* ordinances." Heb. 9:1. The *moral* principles in the covenant are eternal. The seventh day was not a moral principle, but a memorial day.] M. G.

The Elder went on to say: In defense of the affirmative it was claimed that there are two codes of laws in the Bible—one of which is denominated "the ceremonial law," and the other, "the moral law of God." We think the proof has been entirely wanting. The word "ceremonial" does not occur once in the sacred Scriptures. There is but one "book of the law;" but in this are found laws to regulate the offering of sacrifices, and all the "ordinances" pertaining to the old covenant; also certain moral precepts, that apply to all people, in all ages, such as the two great commandments: (1) "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." (2) "Thou shalt love thy neighbor as thyself;" neither of which is found in the decalogue, but in "the book of the law." We have shown that the law never means the decalogue. The latter is called "the covenant," but not "the law."

The moral precepts of the old covenant were selected from "the law," being only a few among many, and by mutual agreement between the Lord and Israel, were adopted as a constitution, or covenant, to secure the temporal prosperity of that people, but had no reference to the plan of salvation through Christ. The Sabbath of the fourth commandment was put in the heart of this covenant, as the memorial day to commemorate the deliverance of the children of Israel from Egyptian bondage.

Moses says: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath day." Deut 5:15. Their memorial and rest days were combined in one. The law specified how this day should be kept, as we have seen: "And on the Sabbath day two lambs of the first year, without spot, and two tenths deals of flour for a meat offering, mingled with oil and the drink offering thereof; this is the burnt offering of *every Sabbath*, beside the continual burnt offering, and his drink offering." Num. 28:9.

We have shown that the Sabbath of the fourth commandment is not now kept by any one according to the law. When the Savior says in his inaugural address, recorded in the fifth, sixth, and seventh chapters of Matthew, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17–18. Again, he says: "The law and the prophets were until John." Luke 14:16.

We have shown that "the law" referred to in these passages relates to what Christ *fulfilled* as the antetype of what was written in the law that pointed to him; such as the lamb and the passover. When he came, he fulfilled these types in the law, and not "one jot or one tittle" failed; hence he was thus proved to be the true Messiah. When he says: "It is easier for heaven and earth to pass, than one tittle of the law to fail;" Luke 16:17, it is evident he does not mean to say that "the law" shall not fail to be *kept* by the Jews or any other people; for if he did, it has not thus been; but he did mean to say every item of the law that was to be fulfilled as the antetype, should not "fail" of being *completed* or fulfilled. When he says, "The law and the prophets were until John," does he intend to say that all prophecy in the Bible, about everything closed up at that time? We think not; but that the prophecies relating to his coming the first time reached unto John and were fulfilled by Christ, like the law to which we have referred. There were about one hundred prophecies that ended at the first advent of our Savior in the time of John.

It has been claimed by the affirmative that there were two covenants made on Mount Sinai, but we have not seen any proof of his assertion. He admits the old covenant was abolished at the cross, but says the old covenant was not the one engraven on stones. The Bible speaks of but one covenant from Sinai, and that one was "written and engraven on stone;" therefore that is the one that was "abolished," and the one that contained the seventh-day Sabbath, peculiar to the Jewish nation. As the new covenant takes the place of the old, the seventh-day Sabbath is not binding, unless specified in the new. It has not yet been found; hence it is not binding upon all mankind, as claimed by the affirmative, but only on those under the old covenant. He who keeps the seventh day keeps the feast day of a broken covenant of a rejected people.

We have shown that christians never met for worship on the seventh-day Sabbath, only when they assembled with the Jews in their syagogues. Their own meetings were on the first day.

We have found it stated by the apostle that, "If that first covenant had been faultless, then would no place have been sought for the second." Heb. 8:7. The first says nothing against hatred, variance, wrath, strife, impatience, envy, back-biting, evil speaking, pride, selfishness, boasting, malice, incest, bigamy, cheating, witchcraft, socery, vulgar talk, drunkenness, and over twenty other sins condemned in the new covenant. Which shall we adopt, Moses and the old, or Christ and the new?

We have shown that Adam rested on the first day, if he rested with his Creator, and that his next rest day would be the eighth, and hence he never rested on the seventh day, as kept by the Jews, but that we are keeping the original rest-day observed by the first Adam, as restored by the second Adam at his resurrection.

The seventh-day Sabbath was an institution peculiar to the Jews; as Tertullian says: "a temporary Sabbath." It began and ended with that old covenant and people.

STUDY OF THE BIBLE.

H. P. SIKES.

"Of making many books there is no end; and much study is a weariness of the flesh." Eccl. 12:12

Is it not the case that we devote too much time and thought to the perusal of different kinds of books and papers, aside from the Bible? and that we spend far too little time in studying the Word of the Lord, and in meditation thereon? I fear such is the fact.

If the language of Solomon, above quoted, was applicable in the day in which he lived—if it could *then* be said "Of making many books there is no end," when every book had to be carefully written out with a pen, letter by letter, and a single book could be procured only at great expense, how much more applicable is this language at the present day, when through the agency of steam and the press, books seem to spring up as if by magic, and any quantity may be obtained at an expense comparatively trifling. How truly may it be said there is "no end to making books."

In this age, how strong the temptation to neglect the Bible. But where is the man or woman, whose dearest earthly friend is absent, who would not quickly throw aside any book, or paper, on receiving a letter from such a friend? Perhaps the loved one is a husband, or wife; a father, or mother; a son, or a daughter; how eagerly a letter from them is read and reread, again and again.

Now the Bible is in one sense a letter from heaven. It is a communication from a Friend who is far more dear to every christian than any earthly friend. True, the comparison is but a meagre one, for all uninspired writings lose their interest after being read a few times; but the Bible never. The more we read it, the more we love to do so. It is like a mine of golden ore; the deeper we dig, the richer it's treasures become;—yea, we continually find new treasures, where we thought all had been explored. All human compositions, from the coarse and vulgar gabble of the low-lived debauchee, to the wise sayings and sage reasoning of the philosopher are all the merest trash—miserable scribbling, compared with the Book of God.

Reading, and contemplating mere human knowledge is adapted to make us more and more worldly-minded. How often is the Spirit of God grieved away from our hearts by reading worldly books, or papers! We attend a religious meeting, or other means of grace,—get greatly blessed, and then go home and plunge into some vain, worldly book or paper;—the Spirit is grieved, and we become worse than before. Or, we get near to the Lord in prayer, either social or secret; and then read fictitious literature, or indulge in worldly conversation, and the holy influence is gone. Is this the way we are preparing for translation? Is it thus that the Bride—the Church—is preparing to meet her heavenly Bridegroom? If you wish to be completely filled with the Spirit of the world, spend much of your time in reading vain, worldly books. On the contrary, reading the Word of God, with contemplation and prayer, is adapted to make us more heavenly-minded, more Christ-like. Oh, for more heavenly-mindedness! Then let us be often on our knees before God, with the blessed Bible open before us. We need but to look at the character of Christ as displayed in the Bible, to inspire us with love and confidence towards him. Contemplating the character of eminent saints brought to view in God's Word, such as Paul, Peter, Elijah, &c., is calculated to excite our emulation to try to be like them. Studying the prophetic Word concerning Christ's second coming, keeps us looking, watching, and waiting for that grand crowning event.

What a wonderful book is the Bible. Well might John Quincy Adams, a man of capacious mind, and sound judgment, remark as follows: "Let a person study the Bible only, and no other book whatever, he would become a man of superior intellect."

Surely, life is too short—eternity too long—too awfully momentous, to allow us to spend scarce a moment of our precious time—our brief period of probation in the acquirement of mere earthly knowledge. Urgent, and imperative indeed should be the necessity that could impel us to do so. Better be exceedingly ignorant in mere human learning, and be wise in the things of God. Give me the knowledge of God and divine things, and I can well afford to be ignorant in all others.

Northfield, Mass.

MY EXPERIENCE.

GEORGE E. LOOMIS.

Dear Brn. and Srs.:—In early life I was left an orphan in the city of Utica, N. Y., and grew up in sin, seldom having a thought of God and his goodness. I trampled his holy law and commandments under my feet, and rolled sin as a sweet morsel under my tongue. In 1865 I first gave my thoughts to the subject of religion, and my heart to God. I was buried with Christ in baptism, and joined the Baptist church at Cassville. But neglecting my christian duties, I soon got cold and indifferent, and went back again into the world. I left my Savior; he did not leave me first. I was ten times as bad as I was before. Would not go to church on the Sabbath, but would sit and read novels all day, instead of my blessed Bible, which since, I thank God, I have learned to prize above all other books. It seemed as though the devil had full possession of me, and would not let me go.

So it ran on until 1873, when I tried to turn my thoughts again to God, but it seemed as though my day of grace was gone. I had said so often by my wicked actions that I would not have this man Christ Jesus to rule over me, that it seemed as though the sword of vengeance hung over me to cut me down. O, how I tried to get back again to my Father's fold; for I was miserable out of it. I thought if God would take me into his confidence, I would be faithful. I sought after him night and day, and pleaded with him to have mercy on my soul. I was willing to give up everything, if God would save me. But turn which way I would I could not find peace until Christ, with one word, spoke peace to my troubled soul. O, how the light came in! Everything seemed changed and beautiful. I shall never forget it. It was on the 14th of Feb., 1873. Previous to this I said to my wife that I should never make an open profession again; but how I wanted to tell every one what a dear Savior I had found. I found that peace that the world cannot give nor take away.

I am a believer in the soon coming of the Lord, though differing with you on some points; yet I am studying the Bible and seeking the true light; and I do not mean to let it be hid. Dear reader, if you are one of Christ's, and have been born again, take warning from my experience, and never give up your hope. It is worth more than all this world. Pray for me, that I may work till Jesus comes, and then be gathered home.

Clayville, April 20th. 1874.

HOME AND HEALTH.

HEALTH AND STRENGTH.

SEDENTARY HABITS.

A man may be healthy without being strong; but all health tends, more or less, toward strength, and all disease is weakness. Now any one may see in nature, that things grow big simply by growing; this growth is a constant and habitual exercise of vital or vegetative force, and whatever checks or diminishes the action of this force—say harsh winds, or frost—will stop the growth, and stunt the production. Let the student, therefore, bear in mind, that sitting on a chair, leaning over a desk, poring over a book, cannot possibly be the way to make his body grow. The blood can be made to flow, and the muscles to play freely, only by exercise; and if that exercise is not taken, nature will not be mocked. Every young student ought to make a sacred resolution to move about in the open air at least two hours every day. If he does not do this, cold feet, the clogging of the wheels of the internal parts of the fleshy frame, and various shades of the stomachic and cerebral discomfort, will not fail in due season to inform him that he has been sinning against nature, and, if he does not mend his courses, as a bad boy he will certainly be flogged; for nature is never like some soft-hearted human masters, over-merciful in her treatment.

But why should a student indulge so much in the lazy and unhealthy habit of sitting? A man may think as well standing as sitting, often not a little better; and as for reading in these days, when the most weighty books may be had cheaply, in the lightest form, there is no necessity why a person should be bending his back and doubling his chest, merely because he happens to have a book in his hand. A man will read a play or a poem far more naturally and effectively while walking up and down the room, than when sitting sleepily in a chair. When a man does sit or must sit, let him at all events sit erect, with his back to the light, and a full free projection of the breast. Also, when studying languages, or reading fine passages of poetry, let him read as much as possible aloud; a practice recommended by Clemens of Alexandria, and which will have the double good effect of strengthening that most important vital element, the lungs, and training the ear to the perception of vocal distinctions, so stupidly neglected in many of our public schools. There is, in fact, no necessary connection, in most cases, between the knowledge which a student is anxious to acquire and the sedentary habits which students are apt to cultivate.—*Herald of Health.*

TREATMENT OF SCARLET FEVER.

When the premonitory symptoms begin to appear, a general bath may be given for five minutes at 95°, 98°, or 100°, taking care to cool down to 88° or 85° before coming out; if this precaution is not taken, the system being relaxed, will be in condition to take cold, and thus the bath may prove a failure. The head should always be wet in cold water before going into any bath, to prevent congestion of the brain.

If there is great restlessness, a hot bath 100° to 105° for five to eight minutes will be of great service; or a full pack for twenty to thirty minutes will sometimes do better. But if these conditions continue, give the spine a prolonged rubbing the whole length, first with a hot wet cloth, then with cool or cold. This being prolonged from five to twenty minutes will generally secure the desired results. If the throat is sore, keep on wet cloths, hot or cold, whichever feels best. These must be often removed. But if the danger increases, with diptheretic tendency, apply ice to the throat, which will generally soon cut it away, as no morbid growth can advance when the heat is below a certain standard.

When the danger from febrile action has passed, nature is exhausted, and then rest and not active treatment is demanded. Be careful to give but little treatment while the eruption is coming out, as too much may enfeeble the vital powers and cause a retrocession of the eruption, and fatal termination of the case.

If there is desire for drinks, cool water may be given, or bits of ice allowed to dissolve in the mouth, being swallowed, if needed, or spit out at pleasure.

Do not allow patients to go out too soon during convalescence, as the peeling off of the skin makes the body more sensitive to atmospheric changes. See that the bowels are regular; still it is not necessary to move them every day, especially in the latter stage of the disease.

Should there be much soreness of the bowels, give now and then a fomentation for five to fifteen minutes, and also knead the whole abdomen after the manner of mixing dough for bread. This may be repeated each day for ten minutes, for a few days, or until the soreness is gone.

Sometimes there arises a disturbance in the bladder; here the kidneys are at fault. Apply a cold wet cloth to the bowels, and a hot one opposite on the small of the back, following down to the bladder. A hot sitz-bath at one hundred degrees will also act favorably. Should the brain become involved by metastasis (transfer), lose no time, but apply hot and cold wet cloths alternately for ten to thirty minutes, then rest, keeping wet cloths on during the interval. These may be repeated to or three times daily, or as the fever and delirium return.

Fomentations to the head may also be used once or twice daily for five to fifteen minutes. This treatment is objected to by some; but when giving medicine, I never saved a case of inflammation of the brain, but since adopting the above. I have lost but one out of many cases. Care must be taken not to use it two freely, nor too long at a time; as hot treatment always tends to debilitate, cold should be applied afterward to prevent taking cold.

A great mistake is made in inflammation of the brain in applying ice or very cold water exclusively. If the design is to keep down morbid growth, as in tumors, cancers, croup and diptheretic membranes, then apply cold, ice, etc.—*J. H. Gingley, in Health Reformer.*

COMFORT FOR PORK EATERS.

Several deaths from trichinæ have lately occurred in Indiana, greatly to the injury of the pork market in that locality, as people who cannot be moved by reason, may yet be frightened by the appearance of such a horrible death before their eyes. It is strange that the report of these things does not cause a general cessation of the use of pork; many seemed determined to brave the danger, and risk their lives to gratify perverted appetites. But the trichinæ have, unquestionably, done a good work for the health reform. Many people, even in the pork-raising States, are losing their interest in that business. A few years ago a person could not refuse pork at the table without incurring censure, and subjecting himself to uncourteous remarks. Now there are so many who refuse it, and the reason, and even the necessity of the refusal are becoming so well-known, that it does not appear singular.

In the "Kaskaskia Bottom," in Illinois, it is reported that from ten thousand to fifteen thousand hogs have died within the last nine months. Examination shows that trichnæ are the cause. The hogs are literally eaten up with them. But the papers kindly assure their readers that there is no danger if the pork is thoroughly cooked, that is, if the trichinæ are subjected to a high temperature! It must be pleasing to know that the flesh of a diseased hog may be so cooked that it may be eaten without producing immediate death! If such are the habits of civilized and refined people, what must savages be? Thousands of hogs are dying of a terrible and loathsome disease; and thousands are killed and put into the market without examination. Surely, it is no wonder that deaths from unknown causes are constantly occurring. No wonder that diseases so often baffle the skill of physicians. There is no known remedy for a a person affected with trichinæ.—*Health Reformer.*

UNCONSCIOUS INFLUENCE OVER ANIMALS.—The horse is like his driver, and the dog like his master. A nervous, timorous man is almost sure to have a skittish horse, shying at anything unsteady, and a runaway if he gets a chance. Many a cow is spoiled by lack of patience and quietness in the milker, and the amount of milk depends more upon the milker than the pasturage. If a man is afraid of a horse, the animal knows it before he goes into the stable. We have seen the most inoffensive cow in the herd so wrought upon by the nervousness of a greenhorn son of Erin, as to dexterously plant her foot in his breast and send him rolling heels-over head. A noisy, boisterous fellow about fattening stables will cause a serious loss in gain of flesh to the animals. So important is quiet to them when they are digesting their food.—*Ex.*

THE USE OF BORAX IN WASHING.—In Belgium and Holland linen is prepared beautifully, because the washerwomen use refined borax, instead of soda, as a washing powder. One large handful of borax is used to every ten gallons of boiling water, and the saving in soap is said to be one-half. For laces and cambrics, an extra quantity is used. Borax does not injure the linen, and it softens the hardest water. A teaspoonful of borax added to an ordinary sized kettle of hard water, in which it is allowed to boil, will effectually soften the water.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 969. BOSTON, WEDNESDAY, MAY 27, 1874. VOL. XXXIX.---NO. 8.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING FOR THE DAWN.

SELECTED BY M. G. COUCH.

This is the night before the morning.
Stars are fading through the dawn;
Moons are waning, midnight gone;
Slowly up the eastern way
Roll the chariot wheels of day;
While the universe makes room
For the tragic play of doom.

This is the night before the morning,
Dead hearts into beating break,
Dead eyes into brightness wake,
Hands unclasp upon the breast,
Millions rise from their long rest;
Leaving grave and leaving tomb
For the tragic play of doom.

This is the night before the morning.
Sea, her wave-wings, spreads to fly,
While the angel passes by;
Earth unfolds her worn attire
For a mystic change of fire;
And amidst the parting gloom
Waits the tragic play of doom

This is the night before the morning.
Through the gates of heaven doth ride
Bridegroom forth to meet his Bride;
She is coming, clothed in white,
From the chambers of the night,
Forth to meet him in the light.
Angels crowd, with wreath and plume,
To the tragic play of doom.

This is the night before the morning.
Flash the stars, by tempest driven,
Trailing fire from earth and heaven;
Lightnings, from far distance hurled
With their flame-lips kiss the world;
And midst fire, wail, light, and gloom,
Opes the tragic play of doom.

Chelsea, Mass.

WHY I AM AN ADVENTIST.

BY ELDER J. HEMENWAY.

A synopsis of a discourse on Adventism, preached by request of Rev. Mr. Wiggin, Pastor of the Unitarian Church, Marlboro, Mass., May 3d, 1874; being one of a series of lectures delivered by clergymen of different denominations, presenting the reasons of their denominational belief.

The religious world is divided into sects and parties, as the result of free and independent investigation of Divine Revelation. Investigation develops and brings to light neglected truths, which form a nucleus around which men gather and promulgate those truths as important to the age in which they live. By these truths they are identified and known as sects and parties in the religious world. Divisions of the church are not the result of conflicting sentiments of the Bible, but of conflicting opinions of men in relation to the teaching of the Bible, arising from prejudice, tradition, or want of proper knowledge of the truth.

The Adventists are not known or understood by the masses yet. Many suppose that Adventism is confined to this continent, and to but a small part of that. The doctrines of the soon coming of Christ were preached by Joseph Wolfe of Asia about 1820, and, quite a body of Adventists was raised up through his labors. Irving, of Europe, became the founder of a large church called "Irvingites"; the same as the people of this continent were called "Millerites," after William Miller, the founder of Adventism in America.

As a people we have no creed but the Bible. We stand upon what is termed evangelical doctrine, as to faith and repentance being requisite to salvation, and believe Jesus Christ to be the Son of God, and our Savior through faith in him.

The doctrines peculiar to us as a people are—the personal advent of Christ near at hand, the literal resurrection of the dead at his coming, when the righteous and wicked will be rewarded according to deeds done in the body. We believe that the wicked will be destroyed—not tormented forever—and the righteous will be made immortal, to die no more. We believe that this earth will be purified by the fires of the last day, and restored to its Eden beauty, and given to the righteous for their everlasting home. Why we thus believe, we shall endeavor to show, is because the Scriptures thus teach, in language that need not be misunderstood.

I. THE SECOND ADVENT IS TO BE LITERAL. This was the expectation of the prophets, apostles, and the primitive church. Please hear what Job and others have said about it. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 20: 25-27. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 2: 9-11. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. These are specimens of numerous texts we find to teach us to look for the second personal appearing of Christ. Without a perversion of language, it is impossible to make this testimony *mean anything else.*

II. THERE IS A NECESSITY FOR CHRIST'S COMING AGAIN to fulfill his mission to the world. The Scriptures teach a future judgment, with Christ as judge. In the Acts of the Apostles we are informed that God has appointed a day in the which he will judge the world by that man Christ Jesus; to which agree the prophets and apostles. Hear them:—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7-9. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

From this testimony we conclude that unless Christ comes the second time, there will be no judgment, and no reward for the righteous. Paul presents the same deduction to his brethren in 1 Cor. 15: 16-23:—"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."

III. THAT THERE WILL BE A LITERAL RESURRECTION OF THE BODY, is clearly proved from the evidence already introduced; but allow me to quote a few more passages. In John 5: 28, 59, we read:—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This language places the question beyond dispute. It is *those that are in their graves.* The body is what we place in the grave, and that is to come forth to life or damnation.

Again in 1 Cor. 15: 51-55,—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" There are many passages of the same import that teach us to expect a resurrection of the dead.

IV. THE FUTURE DESTINY OF MAN is a subject of deep interest to mankind; therefore, we should expect to find it clearly stated in Divine Revelation; for it is there, and only there that we can learn anything about it this side of the judgment. We read in the Scriptures that at the coming of Christ the unrighteous are to be "punished with everlasting destruction from the presence of the Lord and the glory of his power." The term "destruction" denotes the nature of the punishment, and "everlasting" the duration. To destroy is to make an end of a thing or being; therefore the text teaches that the wicked will come to an end, with no hope of another life. To this agree the Scriptures from Genesis to Revelation. To denote the end of the wicked with the strongest terms in the English, Hebrew and Greek languages is evidence beyond question that they will come to an end. The terms "destruction," "perish," "burned up," "come to an end," and "be as though they had not been," cannot possibly, by any proper use of language, be made to signify that the objects or persons still exist. This truth magnifies the character of our Lord. He offers to mankind eternal life, on condition that he will avail himself of means provided, and develope a character that shall make that life a blessing to himself, and an honor to God; but if man refuses thus to prepare himself to live, he must die; for "the wages of sin is death; but the gift of God is eternal life."

We now pass to show the reward of the righteous. Life and death are Bible terms, that point to the results of life, or to a future state. The righteous have the promise of eternal life. As we have previously stated, the righteous are raised, or changed from mortal to immortality. Therefore it follows that living men, tangible beings, must have a place to live. We are not left to conjecture as to where this will be, for God has revealed it in as plain language as is possible to express it. Allow me to give a few quotations as specimens of the way that it is expressed in the Scriptures:—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." Ps. 37: 3, 10, 11, 22, 29, 34. We are here informed that the righteous shall inherit the earth. We are not left in doubt as to when this is to be fulfilled; for we are told it is "when the wicked are cut off." As to duration, we are told it shall be "forever."

To sum up this testimony, it is that the righteous will live forever on the earth after the judgment of God shall destroy the wicked. The prophet Isaiah and others corroborate this testimony:—"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 54: 17. "Blessed are the meek; for they shall inherit the earth." Matt. 5: 5. "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27."

Here we have four witnesses, living at different times in the history of the world, speaking of the inheritance of God's people. And to remove all doubt as to where the reward will be given, Daniel informs us that the saints will possess "the kingdom under the whole heaven."

These are some of the reasons why we look for a restitution of this earth, and expect it as our everlasting home.

(*Concluded next week.*)

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?---No. 7.

J. S. WHITE.

This trying to correct our English Bible by referring to the original has done more in our day to lead men into the utter rejection of the Bible than any other one thing, Spiritualism not excepted. It has had much to do in the support and encouragement of this spirit-delusion. Prof. Ripley used to say to his scholars who were studying for the ministry, "When you go out to preach, don't ever refer to the Greek or Hebrew, as if you could correct our Bible. For," said he, "the Bible cannot be translated better than it is in our version. And if you try to correct it, you will lead the skeptic further into skepticism." The Professor might have thought that by obtaining a *little* knowledge of the Greek and Hebrew, we might think we knew everything, and so be tempted to show our superior scholarship by correcting the mistakes and sifting out all the errors in our Bible; as if by so doing we could put the scholarship of the world to the blush, showing how the Bible should be translated; while such scholars as he, and Professors Griesbach, Gaussen, Stuart, Stowe, Whiting, and all of the most learned men in the ministry, would never attempt to do this; and for the reason that they would know better. Thousands of words may be changed, including nouns, pronouns, adjectives, adverbs, and prepositions, without changing the sense of the text in the least. With the translators, it was a mere choice of words, which express the same thing. But when the preacher of the gospel takes another word, by referring to the Greek, which may not change the meaning of the text, many are led to think that our Bible is wrong; and if wrong in one thing, it may be in many; and so, as Prof. Ripley says, "the skeptic is led further into skepticism."

Profs. Griesbach, Gaussen, Stuart and Stowe have shown us, as the result of their laborious criticisms of the original, that not one doctrine of religion is changed, not one precept is taken away, and not one important fact is altered from the original, in our version of the Bible. Dr. Adam Clarke is often referred to as a profound scholar in the original. On the purity and correctness of our translation, Mr. Clarke says: "Those who have compared most of the European translations with the original have not scrupled to say that the English translation of the Bible, made under the direction of king James, is the most accurate and faithful of the whole. Nor is this its only praise; the translators have seized the very spirit and soul of the original, and expressed this almost everywhere, with pathos and energy." "This is an opinion in which my heart, my judgment, and my conscience coincide."

We see by this, that Dr. Clarke did not think his translation, nor any other, was superior for correctness to the one ordered by king James. Nor did he think that he was competent to change one doctrine, nor one important fact, nor precept, by sifting "errors" out of our Bible.

The object in trying to prove that Christ did not make the world is to show that he had no existence before he came down from heaven. Why, then, try to keep the main object out of sight? But, it will crop out. The direct course to take would be to try to prove that Christ did not exist before he became the seed of David. To prove this would be to prove the other. For if he did not exist at the time the world was made, of course he did not make it. But if it could be proved that Christ did not make the world, that of itself would not prove that he was not with the Father at the time the world was made. As the question of the pre-existence of Christ is in the question, Did Christ make the world? we have noticed this all the way, and shall do so in the conclusion.

The testimony of Moses and the prophets. "Let *us* make man in *our* image, after *our* likeness." Gen. 1: 26. It is admitted that this means God the Father, and God the Son. We have already noticed the absurdity of saying that God the Son was not with the Father at the time God said, "Let us make man." An extract from Dr. John Gill may be in place here. Dr. Gill says:—"The first name of God we meet with in Scripture, and that in the first verse of it, is plural: '*In the beginning* God [*Elohim*] created the heavens and the earth.' Gen. 1: 1. That there was more than one concerned in the creation of man, is clear from Job 39: 10; Ps. 149: 2; Eccl. 12: 1; Isa. 54: 5; in all which places, in the original text, it is—my Makers, his Makers, thy Creators, thy Makers; for which no other reason can be given than that more persons than one had a hand therein."

Micah 5: 2,—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." If this means simply that Christ was in the mind of the Father from of old, from everlasting; so was the object of Christ's coming into the world in his mind; and man and his salvation were in his mind. But this text does not mean the Father, but the Son, *whose* goings forth are from everlasting. Can this be said of man, that *his* goings forth are from everlasting?

The testimony of John. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John 1: 1-3. "He was in the world, and the world was made by him, and the world knew him not." v. 10. This is so plain and direct that no words can make it plainer. Even Mr. Folsom, who has been referred to, and who does not believe it, says that the first impression one has on reading this, either in the English or Greek, is, that John meant a person. The course resorted to, to cover up what is on the face of the text, and to show that John did not mean a person, is to read *it* in the place of *he* and *him*, in the third, fourth, and tenth verses, and so make it read, "All things were made by *it*, and without *it* was not anything made that was made. *It* was in the world, and the world was made by *it*, and the world knew *it* not." If by putting *it* in the place of *him* and *he*, shows that John did not mean a person before Christ was in the world, then it shows that John did not mean a person after Christ was in the world, when he says, "*he* was in the world . . and the world knew *him* not." We have already shown that if the word *it* be used in the place of *him* and *he*, it no more proves that John did not mean a person, than when Peter said, "*It* is the Lord," he did not mean a person. What will not men resort to, in trying to sift "errors" out of the Bible? If you say *through* in the place of *by* in the third, fourth and tenth verses, the meaning is not changed in the least.

"This is the true God, and eternal life." 1 John 5: 20. John says, "the Word was God"; that "his *name* is called the Word of God"; and that he "is the true God." John, like all the Bible writers, is in harmony with himself. "He that cometh after me is preferred before me; for he *was before me.*" John 1: 15.

Christ's testimony. "No man hath ascended up to heaven but *he* that *came down from heaven.*" John 3: 13. "He that cometh *from above* is above all." v. 31. "For the bread of God is *he* which *cometh down from heaven.*" 6: 33. "*I came down* from heaven." v. 38. "What and if ye shall see the Son of man ascend up *where he was before?*" v. 62. "I go to him that sent me." 7: 33. "I know *whence I came*, and whither I go." 8: 14. "For I *proceeded forth and came from God;* neither came I of myself, but *he sent me.*" 8: 42. "Before Abraham was, *I am.*" 16: 58. "I am come forth from the Father, and am come into the world; again I leave the world, and go to the Father." v. 28. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee *before the world was.*" 17: 5. "For thou lovedst me *before the foundation of the world.*" v. 24. Christ was there, for the Father has said that his Son "laid the foundation of the earth."

The testimony of Paul. "Who is the image of the invisible God, the first-born of every creature; for *by* him were *all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created *by* him and for him; and *he is before all things*, and *by him* all things consist." Col. 1: 14-17. If this testimony does not show that Christ made all things, how is it possible that any words can show it? Now what is done to set aside this testimony? for it must be set one side, or else Christ did make the world. Why, we are told that the Greek *en*, rendered "by" in the first part of v. 16, should be "in," and the Greek *dia*, rendered "by" in the last part of the verse, should be "through"; as if, by so doing, it is proved that Christ did not make the world, and that he had no existence at the time the world was made. Every one who has but little knowledge of the Greek, and has looked at these words to see how they are rendered in our Bible, very well *knows* that in a multitude of places it makes no difference in the sense whether either of them is rendered "by" or "through." As in English, so in the Greek, different words are often used, which have the same meaning, to avoid repetition. If *dia* in this verse is rendered "through," and if this would show that what is here affirmed is not true, then what is affirmed of God in Rom. 11: 36 is not true; for the Greek is *dia*, and rendered "through."

The following are a few of the many places where *dia* is in the Greek and may be rendered "by" or "through," without changing the sense in the least: "Spoken of the Lord *by* the prophet." Matt. 1: 22. "Into their own country *by* another way." 2: 12. "Spoken of the Lord *by* the prophets." 2: 15. "Of God *by* your tradition." 15: 3. "He that entereth not *by* the door." John 10: 1. "Seeing that *by* thee we enjoy great quietness, and that very worthy deeds are done unto this nation *by* thy providence." Acts 24: 2. "Who was preached among you *by* us." 2 Cor. 1: 19. "His knowledge *by* us in every place." 2: 14. "*By* the faith of Jesus Christ." Gal. 2: 16. "Obtain salvation *by* our Lord Jesus Christ." 1 Thess. 5: 9. "Acceptable to God *by* Jesus Christ." 1 Pet. 2: 5.

If we put "through" in the place of "by," it does not change the meaning. "For by *grace* are ye saved through [*dia*] *faith.*" Now if we reverse the order, the meaning is the same. For by *faith* are ye saved through *grace.*

Out of the six hundred times *dia* is used in the New Testament, it is translated "through" sixty-six times. Now as *dia* is in Col. 1: 16, we are told that it must be rendered "through," as if that would prove that God did not make all things *by* his Son. The word "through" in this case would by no means change the meaning. "As the living Father hath sent me, and I live by [*dia*] the Father; so he that eateth me, even he shall live by [*dia*] me." John 6: 57. "That we might live through [*dia*] him." 1 John 4: 9. All can see that in the texts I have cited, it makes no change whether we say *by* him, or *through* him. So in Col. 1: 16,—"All things were made *by*," or *through* him. Both words in these places express the same thing.

YAHVAH; OR, THE MEMORIAL NAME.

SELECTED BY O. P. WHITTEN.

Exodus 3: 15,—"This is my name forever, and this is my memorial unto all generations."

"And he came. The long expected Deliverer, the Sovereign, came; heralded by angels." Luke 2: 8-15; and proclaimed by his messenger, Matt. 3: 1-3. "He came to his own"—"To the lost sheep of the house of Israel." He who had aforetime sent his prophets with "Thus saith Yahvah"—Himself now brings the message of deliverance from sin. Yahvah in the person of Christ speaks on earth. Yahvah, he who will become Christ, the Anointed, the Messiah. They know him not. His very name veiled in superstition, and represented by a false and foreign word, is indeed "incommunicable" to their blinded hearts. Yet some did know him. To this the apostle testifies. John 12,—"These things saith Esaias when he saw his glory, and spake of him" (Christ). Now this is the glory which Esaias saw. Isa. 6,—"I saw the Sovereign sitting upon a throne, high and lifted up; and his train filled the temple. Above it stood the seraphim, . . . and one cried to another, saying, Holy, Holy, Holy Yahvah of Hosts! The whole earth is full of his glory! Then said I, Woe is me! for my eyes have seen the king, Yahvah of hosts!"

The above may stand as the illustration of the manner in which the New Testament writers refer to the Hebrew Scriptures as speaking of Christ. To cite the numberless instances would be superfluous. Their great aim seems to be to *identify* Christ, the Messiah, with Yahvah of the Old Testament. Thus they affirm: That Isaiah saw the glory of Christ, and spake of him. In Isaiah it is the glory of Yahvah. That Christ was the leader of Israel in the wilderness. Now in the narrative of their wanderings they were led by Yahvah. That Moses preferred the reproach of Christ to the treasures of Egypt. In Exodus it is Yahvah, for whom he endures all things. That at the giving of the Law, the voice of Christ shook the earth. In Exodus it is the voice of Yahvah. That the Spirit of Christ spoke by the prophets. The prophets themselves refer their utterances to the Spirit of Yahvah. This breadth of reference in the New Testament writers to Christ as pervading the history of the Old, cannot be explained on the ordinary view. So also their references to passages in the Psalms and Prophets, as prophetic of Christ, quite indiscriminate and incomprehensible on the narrow methods of interpretation of the present day, in the Christian church, in respect to the Christ of the Old Testament history. And yet there is a strong undercurrent of feeling that the mystery of Christ as related to that history is not solved.

The pressure of facts above set forth, the continued identification by the apostles of the New Testament Christ with the Old Testament Yahvah, has compelled by many the adoption of the *theory*, rather than the *belief*, that the "Jehovah Angel" (e) Yahvah Angel, was Christ. It is no new thing to assert that Christ appeared in the *form* of the "Jehovah Angel" to his ancient people. It is safe to affirm, however, indeed it cannot be denied, that no distinction of *persons* can be maintained between "Jehovah" and "the Jehovah angel of the Old Testament, or between Yahvah and Malak Yahvah. They are continually interchanged in such a way as to exclude the possibility of distinction, except on the ground of a "manifested presence." As an instance see Ex. 3: 2-7. When Yahvah *appears* to man, or gives any visible signs of His presence, that visible sign or appearance is called Malak Yahvah. This "manifestation," "messenger," or Angel, as a *man* walks and talks with Abraham, as an *angel* wrestles with Jacob, communes face to face with Moses, is seen in the heavens by the Elders of Israel. The pillar and cloud also were the visible signs of Yahvah's presence to the Israelites in the wilderness, leading them in their wanderings; each was to them in their turn Malak Yahvah, and out of the glory, and out of the cloud, was heard the voice of Yahvah when he spake with Moses. Malak Yahvah, then, is the manifestation of Yarvah to humanity, and the preparation for that more wonderful revelation of himself to the world, as the MESSENGER OF THE NEW COVENANT, of which great future manifestation the name of Yahvah is itself a prophetic MEMORIAL.

Not only in this special manner do the apostles assert the identity of Christ with Yahvah (or Jehovah), but they assume that identity as an established fact, by attributing to Christ, in his final coming and kingdom, all the glory and dominion everywhere throughout the Old Testament ascribed to Yahvah. The arguments by which they establish the divinity of the man, Christ Jesus, are always historical arguments. They do not begin with his humanity, and add on names and attributes to prove him divine. They begin with his divinity, which divinity or divine personality, they declare superintended the world from the beginning, manifested itself from time to time in history, and finally appeared on earth as the Messiah.

In the apostolic view, then, the manifested presence of Christ began at the very foundation of the church, the transient and varying forms by which he appeared to his ancient people, preparing them for the more permanent and universal manifestation of himself in the person of the great Malak Yahvah—Christ the Messiah. Thus, they declare in the most absolute manner the identity of Yahvah, the founder of the Jewish church with Christ, the great High Priest, who, by the sacrifice of himself, abolished the merely legal and representative ordinances, and completed the dispensation which he instituted.

This completed dispensation is set forth in the New Testament as a great historic fact and unit, containing, from the beginning to the end, the *revelation* of the work as Christ in the world; no one part of which can be comprehended without the other, and of which one Divine Person, under the successive names of Yahvah and Christ, constitute the sublime unity. Yahvah, or Yahvah Elohim, is a name of *Relation.* It is a name, growing out of the expectation of a DIVINE PROMISE. He who gave the promise adopted its *name*, and entered into a relation of affection with the race.

This name, originating in human want and need, having a human history and growth, and yet representing a divine promise, was fitly chosen as foreshadowing the incarnation of the divine person who assumed it to himself, and proclaimed it to be his MEMORIAL NAME forever to all generations. With respect to proper pointing, and literal rendering of the term "*Jehover,*" or "incommunicable" name, there is now among scholars, no difference of opinion." The expression in Exodus 3: 14, "I am that I am," signifying self-existence, is really "I who will be," and contains a promise of a Deliverer. The expression in the Hebrew is in the most absolute form of the future tense. It is not possible for any expression to be more so.

The derivation of the word Jehovah was formerly a matter of contention. Many critics have striven to give it a source foreign to the Hebrew. It is sufficient upon this point to cite the remarkable change of opinion in Gesenius; the acknowledgement of which is a fact creditable alike to the candor and scholarship of this great philologist, who is at once the founder and the master of Hebrew Criticism. By comparing his former manuals with the last edition of his Thesaurus, it will be seen that while in the former, he holds to an Egyptian or Greek derivation of this term, in the latter he says "they lose their time and labor who endeavor to refer this name to a foreign origin." Its true derivation is from *Havah*, the old root of the verb "to be." It is this form Yahvah (literally, He will be), turned into the noun or name, Yahvah,—HE WHO WILL BE—which God adopts as his NAME and memorial to all generations.

The affections demand a personal object. They cannot be moved by abstractions, but only as they are moved can Christianity make progress. God as a personal being, then, related to our race, and acting in history is the proper object of affection. The affections coinciding with the perception result in faith, or a practical belief in a personal God.

Faith then becomes to the mind what sight is to the eye; it holds the affections to their true object, puts reality for abstractions, and restores to history her exiled king. His appearance in the world as the long-looked-for Deliverer—Christ—the Messiah (which term, in the Greek, is the exact equivalent of Yahvah in the Hebrew), who, coming as man, yet declares himself God, asserting the Fathership of Elohim—God—of whose glory he had himself been partaker, and from whom he proceeded forth, who came explaining the nature of that kingdom destined to prevail upon earth, and claiming it as his own; who, having conquered death, will deliver those, who, through fear of death, are subject to bondage, and thus finish the work of redemption.

From "Yahvah-Christ, the Memorial Name."

— Christianity is love in action, having its centre in Jesus and its field humanity.

WANTED—HONEST MEN.

J. H. WHITMORE.

More honest men are every where needed. Not only in congress, but in the church,—not only in the city, but in the country there is a great scarcity of the pure article. When a man is honest in some department of life, and dishonest in others, he is not fit to be called an honest man. To say that a man is politically honest, is but scant praise compared to saying that he is an honest *man*, for

"An honest man's the noblest work of God."

To be an honest man one must be truthful, sincere and honorable. Every one admits that it is dishonest for a legislator or a judge to receive bribes, or for any person to steal or rob. But there are many nicer shades of conduct, that are not so openly reprehensible, but which are really quite as dishonest. For instance, when a man professes to be what he knows he is not, or when he professes to believe what he does not believe, he is dishonest. Men are every where and daily assuming church relations that they cannot honestly sustain. You will find Calvinists among the Methodists, and Arminians among the Presbyterians, and open-communionists among the "regular" Baptists, and *mirable dictu*, one finds among all these churches some of the fiercest advocates of the soul's mortality and of the destruction of the wicked. Universalists have been in the habit of explaining the undoubted decline in the number of their churches during the last twenty years, by saying that there are thousand of Universalists in the different Orthodox churches, and that the mission of Universalism is less that of building separate and distinctively Universalist churches than of towing up and educating Orthodox churches. They assert, and probably with much truth, that there are thousands of Universalists now satisfied with membership in Orthodox churches who, if compelled to assent to a belief in everlasting punishment, or forfeit their membership, would flee with horror from the churches of which they are now members.

The plain question arises just here, Can a Universalist be an honest man and be a member of a church, one of the principal dogmas of which, is the eternity of hell torments? I know that the rules of admission to Orthodox churches are in many instances not observed; I know that often the odious parts of the creed are slurred over or omitted; I know that in some cases when the candidate plainly announces his belief of doctrine not esteemed orthodox, he is told that will not make any difference, but in spite of all these favoring and convenient customs on the part of churches anxious to increase their membership, I still persist in asking, Can an honest man join a church, or remain a member of a church, whose principal doctrine he not only disbelieves but hates? In such a case, does he not support by his personal influence, his sympathy and his means, that which he believes is false? If I was allowed to join, for instance, the Presbyterian Church without any formal or express assent to it's creeds, would not the act of joining be an implied assent to it's doctrines quite as binding as though I had in express terms formally said, I accept and believe the creed as read? Is a mental reservation of disbelief in such a case compatible with honesty?

One might suppose that if honesty was to be found any where, in its purity, it would be found in the Church. And so doubtless it may, but it is useless to deny the fact that there are many church members who lack the honesty and moral courage to live true to their convictions. I am personally and familiarly acquainted with several men, members of Orthodox churches, who when talking with me are loud in their advocacy of several distinctive doctrines of Adventism, and yet with a woful inconsistency they give their means and personal support to churches that denounce as infidel those same doctrines. An honest man will not be willing to pass for what he is not. He will not hide under or behind a "mental reservation." He will neither give his express nor his implied assent to a doctrine that he disbelieves. He will be loyal to the church of which he is a member, loyal to its doctrines and ordinances, obedient to its rules. If one loves the praise of men more than the praise of God, and popularity more than the approval of his own conscience, and fears public reproach more than dishonesty, he will be apt to smother his convictions of right and truth, to hold an esoteric and an exoteric faith, to profess one thing in the church, and another thing in the street; and, in short, he will choose, as some have chosen, to be a dishonest man rather than to be thought heterodox in his belief. An honest man will show his true colors, whether they happen to be popular or not. It is bad to lack friends, and reputation, and a home, but it is infinitely worse to lack that one thing needful—MORAL HONESTY.

Gloversville, Mass., May 13th, 1874.

"THE WORD."

R. S. WILLARD.

"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophecyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly: and I pray God your whole Spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Haddonfield, N. J., May 17th, 1874.

— As princes disdain to have their images on base counterfeits, so the Lord Jesus cannot delight to see his name on rotten hypocrites.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 27, 1874.

Take Notice!

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.
GEO. T. ADAMS, *Secretary.*

AT HOME.—We arrived at home in safety Wednesday evening, May 20th, and found all well and prospering as usual. Praise the Lord. Our address is now Boston, Mass. M. G.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16: 3.

In former articles, we have hastily passed through the series of events to transpire between the first and second advents of our Savior, as given by him in the twenty-fourth chapter of Matthew, and in the twenty-first chapter of Luke, till we have reached the last event named to take place before his coming, which is the shaking of "the *powers* of heaven." The word *ouranos*, rendered "heaven," signifies that which is exalted, or elevated. Critics claim it may be properly rendered world, as well as heaven. Admitting this, and the subject is plain, and in harmony with the context; that is, the events that produce the "perplexity," and "distress of nations," result in shaking the exalted powers of the world. As the people see these things approaching upon the earth, it will cause their hearts to fail them for fear. It is not revealed that there are any "*powers*" in heaven that are to be shaken before the Lord shall come; bu there are political powers on earth, that hold exalted positions, above their neighbors, that may be shaken, as France, Spain and Italy have been within the last three or four years. The prospects are strong in favor of much greater shaking than has yet transpired among the nations. To the careful observer, the immediate future looks very threatening. Men are trembling as when the first symptoms of the terrible earthquake begin to be felt. The omens indicate so certainly that startling events are at hand, scarcely any one expresses a doubt. It seems to be a foregone conclusion. But few believe that Christ's coming is the event indicated by these alarming symptoms, but the children of the Lord in all denominations and more and more fully impressed that the day of the Lord is near at hand.

When we have arrived at the point now indicated by the signs of the times, the Savior says: "Now learn a parable of the fig tree when its branch is yet tender and putteth forth leaves, ye know that summer is near; so likewise ye, when ye shall see all these things," "know ye that the kingdom of God is nigh at hand." This is a very strong illustration. As the putting forth of the leaves in the spring affords positive evidence that summer is at hand, so when we reach the signs that must precede the coming of Christ, their testimony is just as positive and certain in favor of his speedy coming, as that of the spring leaves for the approach of summer. As the signs have been seen in their proper order, at the right time, according to other prophetic events, we are driven to the conclusion that we are very near the coming of our blessed Savior. We are where we may lift up our heads and rejoice because our "redemption draweth nigh." It is glorious to live at this period of time, when we may expect soon to witness the resurrection of the dead, and the establishment of the everlasting kingdom of God. These are truly sublime moments.

As the leaves of spring do not tell the precise day and hour that summer will commence, so neither do the prophetic signs indicate the day and hour that our Savior will appear. They afford *certain* evidence that his coming is at our doors, and thus create the necessity and importance of watchfulness, that we may be fully prepared for the wonderful event.

After giving these sure signs in the sun, moon, and stars, followed by those on the earth, all of which are designed to remove every shade of doubt from the minds as to the nearness of the event indicated by these signs, the Savior says: "*Watch*, therefore; for ye know not what hour the Lord doth come." Matt. 24: 42. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." Mark 13: 35. "What I say unto you, I say unto all, Watch." Mark 13: 37. These Scriptures just quoted are so plain, we can see no chance for any one to know the day and hour, and should any one assume to know, one of two things must be true; he is either mistaken, or the Scriptures have been broken. But Jesus has said, "the Scripture cannot be broken" (John 10: 35), therefore it follows, that all who should claim to know the day and hour when Jesus will come, would most certainly take a position directly opposed to the teaching of Jesus. Such instruction would be presumptuous, and result, no doubt, in sowing discord, and producing division among the Lord's children.

Satan knows full well that we are very near the coming of Christ; hence he will do all he can to lead honest, sincere souls, who truly love Jesus, to take some unwarranted position, in order to bring the whole subject into "the plane of popular contempt." If he can persuade some to set the definite day and hour, when that time passes without bringing the event, then he uses the failure as an evidence to persuade the world that Christ is not coming at all *personally*; but spiritually, by the spread of certain principles, as taught by the Spiritualists. We may be sure that the Lord will not lead any man to set the day and hour for the coming of Jesus, until the Scriptures are changed. For wise reasons, the Lord has decided to withhold the day and hour of Christ's coming, and for equally wise reasons, he has seen fit to give certain prophetic signs in the sun, moon and stars, and upon earth, in addition to the prophecies concerning the kingdoms of this world, which, when fulfilled, would afford *positive* evidence to the disciples of Jesus that his coming was but a short distance in the future. We most firmly believe this is the present position of the church of Christ, and the impression is daily in the minds of those who are interested in these things, that "the end of all things is at hand," and that what is done must be done *quickly*. It is most evident that we are *very near* the close of the last generation that will live on the earth in its present situation. Is the reader ready for the coming of the King of kings? If not, prepare *immediately*. M. G.

THE BEST WAY.

It is a question of some consequence, What is the best way to reach the people with the light and truth which are especially adapted to this closing period of time. We can never benefit people till their prejudice is removed. So long as we dislike a preacher, his preaching will do us but little or no good. Then the first object to be gained is to remove the prejudice that may exist in the minds of those who listen, or refuse to hear, because they have been wrongly informed. Much of the prejudice arises from the latter source.

Jesus compares his ministers to fishermen, and denominates them "fishers of men." A successful fisherman is careful not to scare the fish he wishes to catch. He endeavors to keep himself out of sight, as far as possible, and to present only that which is calculated to please the fish, by offering it something for which it has a relish. If one kind of bait will not attract it, he tries another. As soon as he stirs up the fears or prejudices of the fish, he cannot induce him to touch his bait, even though he should be hungry. A skilful fisherman seeking choice fish, such as pickerel or trout, would not go up to their resting place, and splash his line and pole into the water, saying, Bite, or go hungry, and thus frighten them into some dark hiding place. He who would feed a hungry dog should not throw a piece of frozen meat against him, causing him to to yell with anguish. He would be sure to make good his escape, if he did not pitch in for a fight. So he who would win men to Christ must be careful not to stir up their fears, or prejudices, beyond what is absolutely necessary.

When in boyhood, we remember of seeing our father set traps to catch foxes, wild cats, and other animals. When he wished to be sure of success in an important case, he would first bait the animal, by putting down choice food, without any trap. This he would repeat several nights. After the fox found nothing to harm him for several times, he would become careless, and only be on the look out for his food. Then father would set his trap very slyly, covering it with great care, wearing mittens when he did it, so as to leave no scent, and the next morning, he would be pretty sure to find the fox in the trap. So in fishing for men. He who would be successful, must present such things at first as are not calculated to increase their prejudices, but to remove them. It is quite easy to drive people away from us, but it requires special care in leading them to Christ. Labor is lost till their confidence is gained. Let that be secured by kindness, long-suffering, faithfulness in the performance of every duty in all places, by the avoiding of all evil, and by proclaiming great truths which all are compelled to admit, are clearly taught in the Bible.

One very important point to be observed is to avoid all unkind reflections upon those who may differ from us in their theological views. No one is won to the truth by hearing his own views treated contemptuously. No one is pleased to have what he holds dear turned to ridicule. It is always best to treat with respect the opinions of others, meeting them with kind words, a gentle and meek spirit, if we would be successful in leading them from the snares of error. As soon as we begin to say sharp things, we only wake up their combative spirit, and make the wall between us still higher and stronger. Love wins the victory, but unkindness warrants a defeat.

The minister of Christ needs to pay special attention to this principle in human nature, if he would be successful in introducing new and unpopular truths to the people. He will need much patience, as well as perseverance. Whatever is said or done to him by way of opposition, must be borne with much forbearance; and in no case should he retaliate in the least degree. His motto should be, "*Good for evil; blessing for cursing*"; that he may imitate his divine Master, and enjoy his smiles and blessings. Truth often suffers more from the rashness, harshness, and sectarian spirit of its supporters and defenders, than from its opponents. "He that winneth souls is wise."
M. G.

TRACTS.

Gospel tracts which speak *present* truth, bearing good tidings of speedy deliverance to the sorrowing, suffering saints, and kindly and faithfully warning the unsaved world of coming judgments, were never doing so great and good a work as at present. The people are being more and more moved with fear and doubt as to the final issue of this perturbed, restless, revolutionary condition of every department of our world; and are anxious to learn, if possible, what great events are casting their dark shadows over this generation. Many are too much prejudiced, and too fearful of reproach, to go and hear a servant of God give a prophetic description of coming events, but would be glad to privately read a tract, or any published argument giving God's history of present and coming earth-scenes.

If the people were generally *willing* to hear the truths preached which we promulgate, but few *could* hear, for there are but few preachers compared to the extent of the field. These circumstances, with others, make the demand imperative upon us, who have received light upon present truth, to make it plain upon tables, published pages of tracts, books, papers and charts, and scatter them to the extent of our means, so that "*he may run that* READETH." Our missionaries and colporteurs report more and more success in reaching the people through tracts and other publications. We are constantly receiving intelligence of persons reading these publications, in places where the doctrines were never preached, and only evil reports of the people who teach them had been heard; but the truth, thus silently conveyed, killed prejudice, and awakened an interest, so that Bible classes have been formed, and anxious inquirers have gathered around the evening lamp, carefully comparing the contents of the newly received tract with the utterances of Inspiration. In some places ministers and churches have been converted to the faith of Christ's speedy coming and kindred truths, the subject being introduced by a stray tract, guided perhaps by an angel hand, and the contents impressed upon honest hearts by the Holy Spirit.

Reading truth has some decided advantages over hearing. The preacher's personal appearance may be repulsive, and a few unguarded sentences may and often do destroy the effect of a whole sermon; while others are so disturbed by unaccustomed and singularly toned responses, and many other confusing causes, that the preaching produces no beneficial results. These things should be avoided as much as possible, though they will exist to some extent. But in reading these disadvantages are not generally experienced. The reader, undisturbed, can carefully apply his mind to the subject without confusion, and retrace the argument so as to get the points much more clearly and distinctly than he can in hearing a verbal argument. It is true there are some great advantages in hearing over reading, especially with certain classes; so that the church is under obligation to preach and publish divine truth to the extent of her means and ability. When we fail to do this, we put our light under a bushel; but when we do it faithfully, we keep the commandment of putting our light upon a candlestick.

Dear brethren, do we realize the vast importance of the work God has called his church of this generation to do, and the mighty responsibility resting upon her to preach and publish the gospel of the kingdom, *as a witness* to all nations? If we have been called of Christ to trim and put in position God's last great head-light of divine truth, so it may shine upon the only track leading to the city of everlasting rest, we should give ourselves to the work, fearless of hardship or sacrifice. God will hold us responsible for the use we make of the sacred truths he has so plainly revealed to us, designed especially for the enlightenment and salvation of this generation. Does he require us to preach and publish them? He does. Shall we be faithful and guiltless in this matter? Not unless all who have the ability to preach do so; and those who can plainly express the truth due the world and church at this time with the pen, write for publication; while those who have the financial ability, liberally use their means to send these silent preachers everywhere, witnessing to all nations and men, great and small, that the end of all things is at hand.

New tracts should be written; who will write them? The Tract Fund should be greatly increased; who has got the money which God designs for that purpose? Send it at once to some place where it can be thus used immediately. Time is swiftly passing. Use it now, or it is lost forever. Earthly treasures will soon be worthless; use them now for the glory of God in the salvation of his creatures, or they are wasted and lost.

Brother, sister, do something for God worthy of Christ's representative. Raise your hand to strike for God, although it may be very weak; he will give it strength to accomplish his own design. When the angel-voice is heard with its thundering accents, "It is done," shall the great Judge say unto us, "Well done"? Will it then be known that we worked while the day lasted? Shall we enjoy the sweet consciousness of having done all we could for the salvation of those who must then perish? Let us devoutly pray our heavenly Father to give us more of the spirit of our Master, that we may be willing to become poor in perishable treasures, and thus make many happy in the enjoyment of eternal riches.
J. C.

PLEASE notice that the time of the campmeeting at Brooklin, Iowa, is changed from June 26th to July 3d. M. G.

ACROSS THE CONTINENT.

The thought of starting on a journey of thirty-five hundred miles is not at all pleasing, especially if one looks over the whole distance at once; but if he will not load the present with thoughts of to-morrow, but simply occupy the passing moment in the best possible manner, he will relieve himself of the most unpleasant part of the traveler's burdens. Do not keep thinking at the outset, what a long journey lies before me, but be occupied with passing events, present duties, and reflections on pleasing subjects, as when engaged in the daily duties of life, or quietly seated in your own happy home. Never burden the present with the past or the future. This is the teaching of Jesus, whose counsel is perfect.—"Take therefore no thought for the morrow; . . . sufficient unto the day is the evil thereof." The idea contained in the original would be more properly expressed as follows: "Take therefore no *anxious* thought for the morrow;" that is, do not *worry*. Be contented, rest, and trust all in the hands Jesus. By so doing, we get along splendidly.

As we have before given wayside notes when crossing the continent, we will not take up much room to repeat what has been already said, during our seven trips between the Atlantic and Pacific. Yet we can hardly forbear referring again to the beautiful flowers that bloom in California. We wish our readers could have a look at them as they adorn the gardens and the fields. California may not only be called the "Summer Land," but the flower land. The door-yards and gardens, trellises, verandas, and pathways, are most profusely ornamented with the largest, most brilliant and handsome flowers we ever beheld. They add a rich charm to the cottage homes. There is great pleasure in cultivating flowers in California, because they grow so luxuriantly, and are not killed by the frosts of winter. In addition to these, the door-yards are ornamented with the handsomest evergreen trees we have ever seen. They are kept trimmed with great care, looking almost as though they had been through a turner's lathe; and the foliage is so thick, that a bird would hardly find a place where he could get inside to build a nest. These beautiful trees are often ten or twelve feet in diameter, and fifteen to twenty feet high.

The wild flowers of the field are as remarkable as those of the gardens. They are so abundant and brilliant that they may be seen on the mountain sides at a distance of from two to six miles away. The plains and valleys present a most charming appearance because of these lovely wild flower beds, of varied hues scattered over thousands of acres, presenting a sight that must be seen to be appreciated.

Having noticed the flowers, the luxuriant wheat-fields next attract attention. The farmers never had a brighter prospect in California than now. An immense amount of wheat has been sown, and the prospect of a full crop was never more encouraging. This, with the increased success in the mining business, bids fair to make a very large addition this year to the wealth of this already rich state. Californians are much elated over their promising future. They live as carelessly as did the antediluvians or the Sodomites. The seem to have but little thought of the world to come, and appear to be making little or no preparation for the coming day of judgment. Indeed, it is quite probable that they have but few if any thoughts about religious matters. It is difficult to reach the people with such things. They look upon them as unworthy of their notice, and as belonging to past generations less enlightened. They consider him weak minded who pays them respect. Of course, this kind of feeling will increase and abound more and more, as we approach the great day of the Lord. Thirty years ago one sermon would accomplish as much as thirty will now. The people of the present day have resisted great light, and by so doing have thrown themselves into deep darkness. They have refused all the offers of salvation, trampled upon the word of the Lord, embraced fables with greediness, and are now treasusing up wrath against the day of wrath.

Leaving the people, the farms and the flowers on the Pacific coast, after riding about seven hours, we arrived at Sacramento, one hundred and thirty-eight miles from San Francisco, where we met several brethren and sisters at the depot. They have kept up their meetings the past year, although they have had no preaching. We met three who were anxious to have us stop and baptize them; but our engagements were such that we could not comply with their request. Bro. D. D. Reed thinks he will visit them soon. There we grasped the last christian hand in the "Summer Land," and again took the cars meditating with pleasure upon the hallowed scenes we had enjoyed with the dear saints in various places during the past three months. We long for the time to come when their society will be perpetual in the future "Summer Land," where sighs and tears, temptations, sorrows, and farewells, will be forever unknown. We firmly believe the glad day will soon open its smiling dawn.

Leaving Sacramento, we soon began to ascend the winding mountain road, surrounded by scenery, which for grandeur and sublimity is seldom found elsewhere upon the earth. While time lasts they will remain to challenge the admiration of the passing traveler. We will not stop now to say more about what justly deserves a whole volume.

Our homeward trip thus far has been pleasant, abounding with sights ever varying, changing from the monotonous plain to the wildest mountain scenery. We arrived in Chicago, this Saturday, May 9th, at the appointed minute, 3.55 P. M. M. G.

CHICAGO.—We had interesting meetings in Chicago from May 10th to 17th. We found new ones, from other churches, who are becoming deeply interested in the evidence that shows Jesus is soon coming. Two men, who have held prominent positions in religious bodies have recently stepped out boldly to proclaim the second coming of Christ as an event right at the door. One of them, who was Secretary of the Young Men's Christian Association for some twelve years, took an active part in our meetings, and said stirring things on this glorious theme. He is holding meetings, and making earnest efforts to arouse professors of religion to this all-important subject.

The other Bro., to whom we have referred, is doing the same thing with blessed results. A new interest is being awakened in Chicago by these devoted men. We learn also that Bro. D. L. Moody, of Chicago, is in England, proclaiming the speedy coming of Christ, witnessing wonderful results. The time has come when every one, who sees this great, present truth, should do all in his power to help spread it in every direction. Let none be idle, nor fear the face of clay. Sound the alarm with unparalleled earnestness—"Behold the Bridegroom cometh." M. G.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail. AG'T.

OUR GREAT DISASTER.

As I am well acquainted, and live within an hour's ride of this great calamity, and went with four hundred of our townsmen to take our turn as fellow citizens in hunting for the dead bodies of those swept off in a five minutes' flood, I thought a short account might be interesting to the readers of the *Crisis*. The great reservoir, as it is called, is a small one compared to many. There were men who volunteered from some five different towns that day, making ten to fifteen hundred in the twelve miles, and as many spectators. Our work was assigned just above Leeds village, at the bottom of a meadow of some four or five acres, where the lower line of the meadow was covered with woods, also a few rods up the river. This caused the flood-trash of all kinds to stop. Our company contained about four hundred, lined out on the river bank. With hooks and hands we moved over boards from the broken houses, with timber, and all kinds of building material, broken into fragments, interwoven with beds and bedding, men, women, and children, clothing, broken furniture, chairs, stands, tables, bureaus, and parts of pianos and melodeons, wagons, harnesses, farming tools, provision, two or three barrels of flour, etc.

It was a great work to handle over such a large amount to find the bodies (as there were some forty then missing, mostly, however, at this time being below us). We found one man with this trash on him. Part of our hands went down below Leeds village, and found a little four-year old boy, who had been overlooked in former searches. There were some one hundred and fifty to one hundred and seventy-five lost, mostly women and children; and some never will be found, as the mud and gravel is three to four feet deep over them, and no trace of them can be found. A little child was found the next Monday alive. It had been alone two days and nights in this valley of death, its parents being both drowned. Mothers yet mourning to find the body of a dead child will move men of all professions to work as they have in this case. Even dogs mourn, and at Haydenville one was seen digging. On going to the spot, they found he had dug down to his master, who was found by the dog, two days after the flood.

Many incidents of great interest must be omitted in this paper; but for five cts., you can send to the Springfield *Republican*, and get the extra, that gives the whole account of this awful calamity. It is more necessary that our foundation for eternal life be made sure, than any other; for sudden deaths are the order of the day, with an increase of wickedness. It is enough to wean us from this world. HIRAM MUNGER.

DANVILLE AND THE NORTH POLE.—With the exception of a small church in the city of Quebec, every tongue is tied between Danville, P. Q., and the North Pole! Not one tongue at large to cry, "Behold He cometh with clouds." It is hoped that this fact will draw attention to the notice given by Eld. C. P. Dow, President of the Quebec Conference, in last *Crisis*, of the District Meeting to be held at Danville, to commence on Thursday, June 18th. See notice. We are desirous, if the Lord will, that our mark should be made here, in the closing hours of this dispensation. JOHN PORTER.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$548.88
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POOR FUND.
TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$70.75

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3.832.62
A. M. Goodnow (pledge paid)	50.00
P. G. Bowman " "	25 00
Geo. T. Adams " "	25.00
Dansville, N. Y. " "	5.00

Correspondence.

From S. J. Bushnell.

Dear Brn. and Srs. waiting for the coming of our Lord Jesus Christ:—Having believed the preaching of the cross, which is to them that perish, foolishness, but unto us which are saved it is the power of God; how glad I am that there are a few who do not let their faith stop at the cross, but believe also the preaching of the kingdom of God, and have "hope towards God" in that which others allow "that there shall be a resurrection of the dead." Knowing that as Christ is risen from the dead, and become the first fruits of them that slept, so shall they that are Christ's, at his coming. And "as we have oorne the image of the earthly, so shall we also bear the image of the heavenly." Oh what a joy will be ours when we receive the "end of our faith, even the salvation of our souls." When the tabernacle of God is with men, he shall dwell with them, and they shall be his people; and God himself shall be with them, and be their God; when he "shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Not only shall the curse be removed from us, but then will "the wilderness be a fruitful field, and the fruitful field be counted as a forest;" "and the desert shall rejoice and blossom as a rose." Truly this is sufficient inducement for us to "give diligence to make our calling and election sure." Let us be faithful to that which is entrusted to our care, not being afraid to give to the world the last notes of warning; and while we are warning others of their great danger, let us see to it that we "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." We may think there is no danger of our falling from grace, but let us remember this, that "in the last days, perilous times shall come." In what shall the perils consist? In a great tribulation such as was not since the beginning of the world? No; but in something far more likely to "deceive the very elect." It will consist in a form of godliness, but denying the power thereof. O, let us, while we see so much professed godliness on every hand, take the apostle's warning, and "try the spirits, whether they are of God, for many false prophets have gone out into the world."

Perhaps some may say, How may we distinguish between the false and the true? Jeremiah and Ezekiel knew by their cry of peace and safety when their nation was in peril, and Paul says the same cry shall again be sounded, and then will sudden destruction come upon them. While we have a few faithful prophets that fear not to cry, "Behold the Bridegroom cometh," let us assist them with our prayers, and otherwise, as God gives us opportunity.

Pray for me that I may be found in my lot and place when the Lord comes. Would that all that have professed to look for the Lord Jesus might receive a wedding garment; but some will be among the foolish virgins. Let us each ask ourselves the question, Is it I?

From Bro. D. C. Thomas.

Dear Brn. and Srs. in the Lord:—A burden lies heavily on my heart, as I look over the world, and see how sin and iniquity abounds. Our neighbors and friends are going to the judgment unprepared. Shall we play with children's toys? Shall we waste our time discussing theory, when so much is to be done? Has God made it our duty to sound the last message to a perishing world? If so, will he not hold us responsible for a faithful discharge of our duty, that those who are in darkness, and ready to perish, may see the storm-cloud coming, and hide in the Rock before they are swept down to perdition? My heart is awake to this subject. No language can describe it, no symbol can illustrate it. Shall we act like men of God, and lift a warning voice so that a guilty world shall have no excuse? When our eyes are opened to see the position of the world about ready to plunge into the lake of fire, shall we hold our peace? The work is great, but it must be done. Let us pray earnestly that Christ may multiply our strength and increase our wisdom, that we may work more efficiently for God.

The great controversy between truth and error, good and evil, is drawing to a final close. The battle waxes hot. The mighty hosts are preparing for the last decisive charge. Spirits are aroused, divine and satanic. Look over the field! all is in motion. The world is stirred, and angels gaze with awe, as the contending hosts rush to the last mighty conflict. And will not multitudes of professed christians be lost when the light of the judgment day shall flash upon them? What wails of despair will ascend from millions of hypocrites, backsliders and nominal christians, when Jesus shall rise up and shut to the door. The day is hastening when the Lord will reward every one according to his work.

Kendall, Me.

From Sr. C. B. Douglass.

Dear Brn. and Srs.:—I love to read your letters in the *Crisis* from time to time, although it is seldom I know the writers; but I know by the chord touched in my heart they are from the Lord's children, and I shall be acquainted with you all when the scattered flock are gathered home. Sometimes trials and temptations are very severe as we journey along, but the dear Lord, who is leading us, gives us the comforting word,—"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." So trusting in him as "mighty to save," I am still striving to walk in his footsteps. Looking back over years of the past I can sing,—

"With his blood he bought me:
And all along my pilgrim way
His loving hand hath brought me."

The future looks bright and safe with my hand in Jesus. He says to us, "I the Lord thy God will hold thy right hand, saying unto thee, "Fear not, I will help thee." And I know the hold will never loosen, unless my hand grows restless in his and will not stay. Precious Savior! how sweet to be sheltered in his love. And if faithful, dear ones, we shall soon sing praises to our King, saying, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and we shall reign on the earth."

Lowell, Mass.

From Bro. G. A. Streeter.

Dear Brn. and Srs.:—My heart is in the work of the Lord, and I feel like trusting in his dear name. I have engaged to visit Enfield, Mass., and No. Rutland, Mass., the third and last Sundays of each month. I was at E. last month. There is a class there having no shepherd, and they are poor in this world, yet they love the Savior. The poor must have the gospel; so pray for me. If the Lord opens doors for the first and second Sunday in each month, I shall obey. We are in perilous times. Never did we need to stand side by side as now. As a people looking for the Lord, we should unite our efforts, and preach the gospel of Christ. Teach men to believe it, and nothing else. Away with strife and contentions, which cause divisions in feeling, if not in body. My heart is pained to hear expressed so much self-aggrandizement. O for more of the Spirit of God! then we shall love each other more. In the absence of love, hatred comes in as a natural fruit of the old man.

Let every reader of the *Crisis*, seek after holiness, Bible perfection, and purity. "Fol low peace with all men, and holiness, without which no man shall see the Lord." God bless you all. I never felt more like standing firm than now. Hold up the banner. Jesus is coming soon. Let us be ready to meet him in peace.

No. Dana, Mass.

From R. L. Parker.

Dear Readers of the Crisis:—We are a little pilgrim band here, striving to endure that we may gain the rest which is in reserve for the people of God. We, in common with all our dear brethren and sisters, have trials and difficulties to encounter, yet the dear Lord has blessed us above many, in that we have a neat little chapel to worship in, a well organized church, with an interesting Sunday school; and some of the children have learned to love the Lord. It has been sustained during the winter, increasing in interest and number. Poor children have been supplied with clothing, and in so doing the parents' hearts have been reached, and they have found Jesus, and have become rich in faith and heirs of the kingdom, for which we praise his holy name.

Sister Smith has closed her pastoral labors amongst us with a series of meetings. The Spirit accompanied the word, a deep feeling rested on the people, and some started for the kingdom. Five united with the church, and others are expected to after baptism. Sister Smith leaves with a good influence on the community, and has our prayers for her prosperity here, and at the end of the warfare eternal life.

Bro. H. Pratt has accepted an invitation from the church to be with us the first Sunday of each month, and take the pastoral care.

Scitico, Ct.

From Bro. Jos. Thompson.

Dear Brn. and Srs. in Christ:—The Lord has been very gracious to us in this part of his vineyard. His richest blessings have been bestowed upon his followers, and his convicting Spirit has been felt throughout this place. Many have received the evidence of pardoned sin, and are now rejoicing in the hope of immortality and eternal life.

We have had a glorious meeting here, held by Bro. and Sr. R. F. Clark. We have had the gospel preached in its purity. Sr. Clark has labored with us nearly five weeks. The house has been crowded to hear the Word. Some started for the kingdom. Bro. and Sr. Clark have organized a church of twenty members. Others are coming in. I united with the Baptists one year ago, but when I heard preaching from the Bible upon the views entertained by Adventists, I began to study for myself. Now all is plain and harmonious.

Praise the Lord that I have got this Christ, and that I can live with him in his everlasting kingdom when he comes to crown us with the glory he has promised his children. Praise him forever! He deserves all our praise and all our service.

From Bro. Albert Gordon.

Dear Brn.:—I feel it would be proper for me to give a report of my labors the past winter. On the receipt of the aid so kindly sent me by the Mission Board, I arranged my business, and started for the field of labor in Northern N. H., and Canada. I have preached in several places, from one to two weeks in a place, and have seen some good done. Several have been reclaimed, many strengthened; but I do not know as I can say there has been any converted under my labors this winter. I have preached so constantly that my vocal organs have become weakened, so that I have of late preached only Sabbaths. I have been laboring with my hands, and have been improving in health, for which I feel to thank the good Lord.

I never received more urgent calls for labor than now. It is evident the Lord is at hand, and what is done must be done

quickly. I think if it is the Lord's will, and I can find a good, able and faithful brother to labor with me, I will put the Coos and Grafton Tent into the field this summer. May God send some one to go with me,—one that will be able to win souls, and give the trumpet a certain sound. In a word, one that is adapted to the work. I will do the best I can in aiding.

From Bro. L. A. Bliss.

Dear Readers of the Crisis:—Permit me to say the Lord has done great things for me. He has brought me from nature's darkness into his marvelous light. I am glad that he was mindful of me while I was in sin and rebellion against him. I am glad too that I heeded the call of God, and accepted mercy while it could be found. I find Jesus very precious, and a help in every time of need. It has not been long since I started in this good way, a little over two years; but I have enjoyed more real happiness in that time, than in all my years of sin; and I know if I am faithful, Jesus will save me when he comes to make up his jewels, which I believe is only a little in the future. It will be a glorious day to those who are ready. I praise God that we have in this place a goodly number who are looking for Jesus. He is soon coming to set up his everlasting kingdom upon the earth, where his people will live and reign with him forever. O what a glorious thought to the christian! I desire an interest in your prayers, brethren, that I may meet you in the kingdom.

North Wilbraham, Mass.

Hebrew Feast.—Last evening, (May 21), began the Hebrew Feast of Weeks, also called the Festival of the Giving of the Law, as it commemorates the delivery on Mount Sinai of the Ten Commandments, revealed to the Israelites amidst thunder and lightning soon after their redemption from Egyptian slavery. The event, which formed the basis of the religion of the Hebrew nation, is naturally considered one of the greatest importance and most sacred significance, and the services in the synagogues are of a character befitting the event which the festival is intended to commemorate. It being the anniversary of the Decalogue, confirmations of the children of Israelites who have passed their thirteenth year customarily take place on that day.

Married.

FOX—DEWEY. At the Park Hotel, Sandy Hill, N. Y., April 27th, by Eld. A. W. Sibley, Mr. James Fox and Miss Metella L. Dewey, both of Poultney.

NICHOLS—HELME. In Rocky Brook, R. I, May 17th, by Eld. J. T. Dixon, Mr. Thomas D. Nichols, of Wickford, R. I, and Miss Kittie A. Helme, of Rocky Brook.

ELLIOTT—BUTLER. In Campville, Ct., May 9th, by Eld. G. L. White, James H. Elliott, and Miss Susan M. Butler, all of Campville.

SMITH—ADAMS. At West Stafford, Ct., May 6th, by Eld. I. B. Potter, Mr. Selden H. Smith, of Ellington, Conn., and Miss Lucie J. Adams, of Somers, Ct.

BROWN—SPENCER. At Ossipee, N. H., May 15th, by Eld. A. Stillings, Mr. Johnson Brown and Rhoda Spencer, both of Wolfborough, N. H.

RICHARDSON—KELLEY. In Manchester, N. H., May 20th, by Eld. E. Richardson, Mr. Isaac W. Richardson and Miss Abbie A. Kelley, both of Lowell, Mass.

Obituaries.

Gordon. Died in Coaticook, P. Q., May 9th, 1874, Sister Melvina Demerse Gordon, wife of Otis Gordon, aged thirty-two years, two months and three days.

Sister Gordon gave her heart to the Lord several years ago, and when death came she was ready. She leaves a husband and a family of small children, besides other near friends to mourn her loss; but they "sorrow not as others which have no hope." She loved the appearing of Jesus, and fell asleep hoping soon to hear "the voice of the archangel," "and the trump of God." Words of comfort were spoken by the writer, from 1st Thess. 4: 14. M. McKinstry.

Patterson. Sweetly fell asleep, on Tuesday morning, April 28th, 1874, without a struggle or a groan, Wm. Patterson, aged thirty-two.

He leaves a widowed mother and one brother to mourn his loss. The last few months of his life were those of great suffering, yet he bore it with great patience, and gave good evidence that his trust was in God, and his hope in the resurrection. His death was caused by having a bone cancer on his face, which was so swollen for months as to disfigure his face so that many could not recognize him. He did not look like a human being. He was reduced to a skeleton. Susan Teeple.

Bradford. Fell asleep in Jesus, Jan. 14th, 1874, of small pox, Bro. Philo Bradford, of Olmsted Falls, Cayahoga Co., Ohio.

Bro. Bradford embraced the Savior when ten years of age, and continued for fifty-six years a faithful and consistent worker for Jesus. In 1843, under the labors of Bro. Fitch, he embraced the truth of the comnig and kingdom of Jesus, also life and immortality through him. Bro. B. left a wife and four children, but they mourn not as those who have no hope; for they believe that Jesus died and rose again. Therefore with great confidence are we all looking for a reunion in the everlasting kingdom of our Lord and Savior Jesus Christ. J. M. Judson.

Smith. In Moultonborough, N. H., April 13th, 1874, Sr. Mary J., wife of Eastman Smith, aged thirty-nine years.

Sr. Mary experienced religion a number of years ago, and was a firm believer in the coming of Christ and its kindred truths. She was ever ready to stand up for Jesus. She leaves a husband and two daughters to weep. May the blessing of God abide with them. Words of comfort were spoken by the writer. N. Glidden.

Rose. In Peace Dale, R. I., May 12th, 1874, after a very severe illness of some seven months, borne with much patience and christian resignation, Phebe, wife of Bro. Samuel Rose, in the forty-ninth year of her age.

Funeral services at Rocky Brook Chapel, by the writer, where a large concourse of relatives and friends assembled to express their respect for the deceased, and sympathy for our deeply afflicted brother. J. T. Dixon.

Moore. Fell asleep, April 7th, 1874, at Wilmot, Annapolis Co., N. S., Samuel Moore, aged forty-five years.

He had a full sense of his sins being forgiven, and strong faith of a resurrection to eternal life when Jesus comes. He died much lamented by relatives, neighbors, and the community at large. His funeral sermon was preached by Elder Cohoon, from Col. 3: 4. John Moore.

Littlefield. In Wells, Me., April 10th, 1874, Mary, wife of Noah Littlefield, aged about sixty-three years.

Our sister fell asleep cherishing the blessed hope of a resurrection to an immortal life at the coming of our Lord. Funeral services were held at her residence, on Sunday, the 12th, when the writer endeavored to speak words of comfort to the bereaved husband, children, relatives and friends, who gathered to take the last parting look of her, till the trump of God shall sound to raise earth's sleeping millions. W. H. Mitchell.

Ridley. In Bowdoin, Me., March 10th, 1874. Mr. Isaac B. Ridley, aged seventy-four years.

He was a good neighbor, an affectionate husband, and a kind father, and was beloved by all who knew him. Funeral attended by Eld. H. D. Reed. H. S. Mitchell.

Wilson. In Kennebunk, Nov. 23d, 1873, Jennie, only daughter of Robert and Lizzie Wilson, aged three years.

She sleeps, but not forever. Words of comfort were spoken by W. H. Mitchell. H. A. Mitchell.

Lord. Fell asleep in Newfane, Vt., April 28th, 1874, of congestion of the lungs, Nettie Edwina, youngest child of Bro. Lisander W. and Mira E. Lord, aged five weeks. M. C. Whitaker.

Munson. In North Attleboro, Mass., March 23d, 1874, after an illness of one year, my father, John C. Munson, aged fifty years.

His remains were carried to Waterbury, Conn., for interment. Frank W. Munson.

Beedle. In Cabot, Vt., April 26th, 1874, Hazen Beedle, aged fifty-three years.

Thus death is doing its work steadily and surely. None can stay its power. All human means fail at last. None but Jesus Christ can save. Words of comfort were spoken by the writer. E. N. Morse.

Eastman. In Cabot, Vt., April 3d, 1874, John Eastman, aged about forty-three years.

Funeral services attended by the writer. E. N. Morse.

Notices.

Alton Bay.—The Alton Bay Campmeeting Committee will meet on the camp-ground Friday, July 3d, at twelve o'clock M. There will be preaching on the ground, the Lord willing, July 4th, at eleven o'clock A. M. There will also be preaching on the ground Sabbath, July 5th. J. Couch.

Alton Bay Campmeeting.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. Couch.

Vermont Campmeeting.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th. H. F. C., for Com.

Pittsfield Campmeeting.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th. Jer. Carr, Chairman.

The Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th. W. H. Mitchell, for Com.

Vermont Conference.—The next session of this Conference will meet with the church at Addison, June 9th. A special invitation to attend this meeting is extended to all churches and persons in Western Vermont, who have sympathy with the work of proclaiming the coming and kingdom of our Lord Jesus Christ. Will those *east* of the mountain also come over and help our joy? May no trifles prevent one more blessed gathering on this old battle field. Let preachers, delegates, and letters from all quarters come to the help of the Lord. We expect a good meeting. H. F. C.

Preaching brethren and others coming to the Conference will be met at Vergennes with teams to take them to the place of meeting on arrival of express train from the North, due 10.56 A. M. Those coming from the South (train due 7.50 A. M.) will wait till 10.56. Will brethren and friends please send card previously to Bro. G. B. Whitford or Daniel Smith, at Addison, Vt.? Mail comes to Addison Tuesday, Thursday, and Saturday. A cordial invitation is extended to all. Come in the name of the Lord to do and get good. In behalf of the church, G. B. Whitford. Daniel Smith.

Connecticut Campmeeting.—The Lord willing, the Connecticut Campmeeting will commence in the grove near Plainville; Saturday, June 20th, and continue over Sunday, June 28th. Campmeeting tickets will be sold at reduced rates from stations on the New Haven and Northampton Railroad to Plainville. Brethren from Massachusetts can get campmeeting tickets at Westfield by coming that route; the usual conveyance from Plainville to the camp-ground. Board at reasonable rates. We have changed the time of the meeting to accommodate brethren wishing to attend other meetings later in the season.

With a high calling and a holy cause we hope our brethren and sisters will come, not because it is convenient, or can be done as well as not; but feeling our individual responsibility as bearers of the last judgment message to the world, put forth an effort and make a sacrifice to assemble and exhort one another in the tented grove. Seekers after worldly glory and honor are sparing neither time nor money to accomplish their ends; then let us exhibit a spirit of self-denial worthy of our Master, and that will inspire confidence in our faith. A cause that waits for convenience will surely fail. Come, ye lovers of Jesus, to glorify God and do his will; come, ye strong, and strengthen the weak; come, sinner, and prepare to meet thy God; come, ye ministering servants, slacken not your zeal in this time of need. The hour calls for men filled with faith and the Holy Ghost, who dare not shun to declare the whole counsel of God. That the meeting, under the divine blessing, may impart a higher degree of spirituality and a piety of deeper tone to the scattered flock, that they may be presented pure, and without spot or wrinkle, before our soon coming King, is the prayer of your unworthy servants,

B. Hitchcock,
O. D. Woodruff,
H. P. Bradley,
L. Mills, Committee.

P. S. Two or three tents 14x14 to rent if spoken for in season. O. D. W.

Conference.—The Lord willing, the third quarterly session of the New Hampshire Advent Christian Conference will be held with the church at Whitefield, commencing Thursday evening, June 11th, to hold over the following Sabbath. It is hoped that our preaching brethren will try and attend, especially those whose sympathy and interests are with the conference, and can labor together for the upbuilding of the church and salvation of the sinner. An invitation is extended to all.

T. W. Piper.
G. W. Brown.
D. W. Davis.

Tent Meeting at Honeoye.—The Lord willing, the Wayne Co. A. C. Mission tent will be pitched in Honeoye (as Bro. Ira Allen may arrange), for a series of religious meetings and lectures on the prophecies, commencing Friday evening, June 5th, to continue over two Sundays, and longer if duty requires. We hope to see all the brethren and sisters in that vicinity at this meeting. We wish to hear promptly from any and all localities that desire meetings, and will do something in support of the same. (1) In this county and vicinity. (2) From any place in Central or Western New York; and arrangements will be made as the way opens, and the Lord seems to direct. Let all who desire meetings speak soon. Address all communications, with inquiries or propositions, to Rob't. C. Brown, South Butler, Wayne Co., N. Y.

Conference.—The fourth quarterly meeting of the Advent Christian Quarterly Conference of North Western Kansas will be held with the Adv. Chris. church at Solomon Rapids, Mitchel Co., commencing Friday evening, June 26th, and continuing over two Sundays. All of like precious faith are cordially invited to meet with us and worship the Lord in the grove. Let us lay aside all our hobbies, endeavoring to keep the unity of the spirit in the bond of peace. "Let brotherly love continue." E. N. Bliss, Pres. J. S. Thorp, Sec.

The Wisconsin State campmeeting and annual conference will be held at Merrimack, Sauk Co., beginning May 31st, and hold over June 7th. Let the Wisconsin brethren come with tents from every direction. Board 75 cts. per day, or 25 cts. per meal. Bro. Clark is expected, beside our home preachers. First session of conference on June 3d. Let the churches all send delegates. Wm. Sheldon.

The church at Martville and North Victory will hold a quarterly meeting June 7th. We hope to see many of our brethren and sisters of adjacent churches present. Come to work for Jesus. M. R. Miles, Pastor.

The Lord willing, there will be a grove meeting at West Levant, Me., in Bro. J. Emerson's grove, July 4th and 5th. All are invited to come and worship God in the spirit. I. Damman. J. Emerson.

The fourth session of the Maine Westerly Quarterly meeting conference will meet with the church at Bath, commencing Thursday, June 25th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the good of the cause, and for the salvation of perishing sinners. H. D. Reed, Pres. H. S. Mitchell.

The committee of the R. I. campmeeting are requested to meet at the next session of the R. I. and East Conn. conference, to be held June 3d to 5th. E. R. Wood, for Com.

The Advent church in Portsmouth, N. H., have elected as Executive Committee for the present year the following brethren: L. Leach, S. W. Hoyt, J. B. Trefethen. All communications in regard to preaching should be addressed to the Secretary, S. W. Hoyt.

Advent meetings have been started in Hinsdale, N. H., in American Hall. Will the preaching brethren who are passing this way give us a call? Please drop a note previous, to prevent any conflict, to Dustin L. Perham.

The Mechanic Falls campmeeting committee are requested to meet on the camp-ground June 8th, at nine o'clock A. M., to make preparation for the coming campmeeting. We earnestly solicit brethren to meet and help us build a preacher's stand, and do such other repairs as may be necessary. Are there any preachers who will volunteer to have a meeting on the ground June 7th? If so, please give notice in the *Crisis*. C. Dennen, for the Com.

Grove Meeting.—There will be a grove meeting in Bro. C. W. Kimbal's grove, in Linden, Genesee Co., N. Y., Saturday and Sunday, June 19th and 20th. Brn. B. P. Stevens and M. R. Miles are expected to preach the word of life. A cordial invitation is extended to all who will come, as last year, to labor and worship with the "one spirit." Our meeting last year was a glorious success, and we desire this one to be even better than that. Come and meet with us. We will try and entertain all that come; but come Friday night or Saturday morning. Be early. Meeting Friday night at the school-house. Cars arrive here at eight in the evening and ten in the morning. For the Brn., A. P. Moore.

Advent Chris. Conf.—The annual session of the Advent Christian Conference of Iowa, will be held with the church in Cascade, beginning Thursday, June 11th and holding over the following Sunday. As there is important business to come before this conference, we hope to see every minister belonging to the conference in attendance, also a full delegation from each church. Let the clerk of each church provide the delegates that are appointed with credentials. There were some churches that did not report last year, also some ministers, and by a resolution passed at the annual meeting in 1872, such churches and ministers will forfeit their membership unless they report (in person or by letter,) at the next annual session and give a satisfactory reason for not reporting last year. Time is short and we are living amid perils. We need your counsel (Heb. 10: 25, and encouragement. We desire those churches that cannot send delegates to report by letter. Address the undersigned at Manchester, Iowa; or to D. A. Dickenson, President, Cascade, Iowa. J. Ridley, Secretary.

New York State A. C. Conference.—The Annual Meeting of the New York State A. C. Conference will be held at Sodus Point, Wayne Co., commencing Thursday evening, June 25th, and continue over the following Sunday.

Sodus Point is at the terminus of the Sodus Bay and Southern R. R. Those coming by the Lake Ontario Shore R. R. will change cars at Wallington Junction, and those coming by N. Y. C. and H. R. R. R. will change cars at Newark.

Let every church be represented by delegates, and remember a good liberal collection for the summer campaign with the tent. There is much need of "fervent and effectual prayer" that God will signally manifest himself unto us in rich blessings at this meeting. The "perils" of the last days are upon us indeed. Let every one come filled with the Spirit of Christ to serve and obey him. D. Cogswell, President. A. P. Moore, Sec.

Quarterly Meeting.—The Lord willing, the R. I. and East Conn. Christian Advent Conference will hold its next session with the Advent Christian Church on Hammond street, near Division St., Providence, R. I., commencing Wednesday, June 3d, at two o'clock P. M., and continue June 4th and 5th. A cordial invitation is extended to all. N. A. Angell, Clerk.

District Meeting.—The third Dist. or Quar. Meeting of the Adv. Chris. Conf. of the Province of Quebec, Dominion of Canada, will be attended in the Melbourne District, and convene, D. V., at Danville, P. Q., at the Advent Church, on Thursday, June 18th, at two o'clock P. M., and continue over the following Sabbath. A full attendance is urgently solicited, as these meetings are of great importance. Ministers and official members of this District are expected to be present; and also from other Districts of the Conference, so far as is at all practicable. Chas. P. Dow, Pres. of Conf.

Tent and Basket Meeting.—There will be a meeting of days held in the *Evangel Tent*, Vienna, Me., near the Brick Chapel, commencing June 11th, five o'clock P. M., and continue as long as thought best. A general invitation is given to all. Those who can bring food and tents are requested to do so, that all may be provided for. We shall do all we can to make this meeting one of profit to all. Come, brethren, sisters and friends, to unite in labor for the salvation of sinners, and make a people ready for Jesus' coming. H. B. Sevey.

Iowa Christian Campmeeting.—The Annual Christian Campmeeting will be held on the old camp-ground at New Hartford, Butler Co., Iowa, commencing June 18th, and holding over two Lord's days. Brethren from all parts of the west are cordially invited to attend this yearly feast. Come praying that the Lord will revive and unite his people. It is thought best to make this meeting an especial one, for the spiritual benefit of the church; therefore we would say to every one, Come, but leave all hobbies at home. Come to build up, and not tear down. Come with your hearts filled with love. Remember the object of the meeting is *holiness of heart*. We expect ministerial assistance from Boston, Mass., which will be announced in due time.

I wish to further say that there will be no especial saloon or restaurant on the ground; but there will be an extensive boarding-house, sufficient to accommodate all who may wish to board on the ground, at reasonable rates. Any one wishing to engage board, or get other information, can address Eld. J. W. Burroughs, New Hartford, Iowa, President of the Campmeeting.

M. A. Newcomb, Sec. Campmeeting Com.

A. C. Times, please copy.

Nova Scotia Conference.—The annual session of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, at Bear River, Digby Co., N. S., commencing Thursday, June 18th, and continue over the following Lord's day. We hope the brethren and sisters will come ready to work for the Lord. A cordial invitation is extended to the brethren of New Brunswick and the United States. J. J. Woodworth.

Conference Notice.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter. J. W. Burroughs, Sec.

General Union State Conf. and Campmeeting of Iowa.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, July 3d (instead of June 26th, as per previous notice), and holding over Sunday, July 12th.

Brooklyn is on the Chicago and Rock Island R. R., fifteen miles east of Grinnell. Every thing necessary for a meeting will be provided. A boarding tent will be on the ground, where board can be obtained at reasonable rates. Large tents will be provided in which to hold meetings in case of rain. Let all of the brethren, sisters, and friends, east, west, north and south, make a general rally and come to this meeting. Come with hearts filled with love to God and man; and as this is a union meeting, let all hobbies be left at home. Bring your bedding and tents if possible. The conference session will be held during the first part of the meeting; so let all be in attendance at the very commencement. J. Ridley, Sec.

To Preaching Brethren.

Those wishing to preach at Lawrence, Mass., please correspond with Joseph Churchill, Woodbury Churchill, or John T. Merrill, Com.

Preachers desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N.H., or Lyman Knowles, East Concord, N. H.

Those wishing to preach in Bristol, Conn., will please correspond with H. A. Way, H. P. Bradley, or B. Hitchcock.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, John Shannon, John Downing.

Those wishing to preach at Bridgewater, Ct., please correspond with Bro. L. Barsley.

Those wishing to preach at the regular Advent meeting in Gardiner, Me., should correspond with Bro. J. Thomas.

Brn. wishing to visit Kennebunkport to preach will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Those wishing to preach at Stoneham, Mass., will please correspond with J. L. Locke, Box 82 Stoneham P. O., Mass.

Those wishing to preach in New Haven, Conn., must correspond with the Secretary, Eld. A. H. Steele, 126 Franklin street.

Those wishing to preach in Danville, P. Q., will please correspond with Wm. Barnard or J. Porter, Pastor.

Those wishing to preach in East Rochester, N. H., please correspond with one of the Elders of the church, James Quimby, or John C. Shorey.

Brethren wishing to preach in Canterbury, N. H., will please correspond with Thos. S. Tucker.

Appointments.

☞ Appointments must be received as early as Tuesday Morning (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
E. Owen....Friday evening, May 22d
Geo. W. Sederquest..Sundays, May 31st and June 7th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. F. Carpenter....Sunday, May 31st
Wm. C. Stewart....Sundays, June 7th and 14th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. E. Barnes....Sunday, May 31st
R. Woodside....Sunday, June 7th
W. E. Hathaway....Sunday, June 28th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson....Sunday, May 31st
Geo. W. Brown....Sunday, June 7th
E. Owen....Sunday, June 14th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
J. Hemenway....Sunday, May 31st
Miles Grant....Sunday, June 7th
A. Ross....Sunday, June 14th

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

North Easton, Mass. (Baptism)....Sunday, May 31st
Miles Grant.

Lake Village, N. H....Sunday, June 7th
J. Couch.

Putnam, Ct....Sunday, May 31st
S. G. Mathewson.

Clinton, Mass....Sunday, June 7th
L. Boutell.

Abington, Conn....Sunday, June 7th
C. Goodrich.

North Springfield, Vt....Sunday, June 7th
Addison Conference....June 10th and 11th
Hinesburgh, Vt....Sunday, June 14th
Waterbury, Vt....Sunday, June 21st
H. F. Carpenter.

Putnam, Ct....Sunday, May 31st
Shinnecock (Indians)....Sunday, June 7th
Norwalk, Ct....evening, June 10th
Wilbraham, Mass....Sunday, June 14th
H. Pratt.

New Durham, N. H....Sunday, May 31st
Alton, N. H....Sunday, June 21st
Farmington, N. H. (Ricker school-house)...Sunday, June 28th
S. S. Brewer.

Tremont....Sunday, May 31st
Plymouth....Sunday, June 14th
J. S. White.

H. L. Hastings hopes to attend Campmeetings in New Hartford, Iowa, and elsewhere at the West. Address through June, *Chicago, Ill.* (West side.)
Newark, N. J....Sabbath, May 31st
North Adams, Mass....Friday evening, June 12th
Hoosick, N. Y....Sabbath, June 14th
Hebron, N. Y....Tuesday and Wednesday, June 16th and 17th.
Sandy Hill, N. Y., or Fort Edward (as Bro. Sibley appoints) June 18th and 19th.
Poultney, Vt., 10½ A. M. and 2 P. M., Sabbath, June 21st
Low Hampton, N. Y., at six o'clock, Sabbath evening, June 21st.
Hydeville....Monday evening June 22d
Tuesday, June 23d, at Rutland, and over the following week where Bro. H. K. Flagg appoints.
H. Munger.

Plymouth, Mass....Sunday, May 31st
Fitchburg, Mass....Sundays, June 7th and 14th
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th.
F. H. Burbank.

East Pepperell (Baptism)....Sunday, June 7th
M. A. Potter.

New York City....Sunday, May 31st
Rochester, N. Y....Sunday, June 7th
Lockport, N. Y....evening, June 8th
Lewiston, N. Y....evening, June 9th
Chicago, Ill....Sunday, June 14th
Sparta, Wis....Sunday, June 21st
Winona, Minn....Sunday, June 28th
Minneapolis, Minn....Sunday, July 5th
O. R. Fassett.

Farmington, N. H....Sunday, June 7th
J. F. Chamberlin.

Rochester, N. H....Sunday, June 7th
C. S. Emerson.

Rawsonville, Vt....Sunday, May 31st
C. H. Fletcher.

Farmington, N. H....Sunday, May 31st
West Ossipee, N. H....Sunday, June 7th
Pleasant Valley, N. H....Sunday, June 14th
Alton, N. H....Sunday, June 21st
T. L. Churchill.

Peabody (as Bro. Merrow arranges)....eve., May 25th
Salem, Mass....evening, May 26th
Westfield Farms....evenings, June 2d and 3d
E. Owen.

Salisbury (Baptist Church)....Sabbath, May 31st
Stoneham, Mass....Sabbath, June 7th
Roland D. Grant.

Willand's Pond, N. H....Sunday, May 31st
Mrs. A. Marston.

Danbury, N. H....Sabbath, May 31st
Dorchester, N. H....Sabbath, June 7th
Franklin, N. H....Sabbath, June 14th
G. H. Wallace.

Stoneham, Mass....Sunday, May 31st
Alvah Bean.

Campton, N. H. (Bump school-house) Sun., June 7th
Holderness, N. H. (Brick school-house) Thursday evening, June 11th.
Holderness, N. H. (Greenleaf school-house) Friday evening, June 12th.
Woodstock, N. H....Sunday, June 14th
East Landaff, N. H....Sunday, June 21st
North Haverhill, N. H....Sunday, July 5th
D. Eastman. J. H. Evans.

Canterbury, N. H. (Bro. Tucker's) Sunday, May 31st
Loudon Village, N. H....Sunday, June 7th
East Concord (Ward Room)....Sunday, June 14th
N. B. McMurphy.

Lee, N. H....Sunday, June 7th
Canterbury (Emery school-house)..Sunday, June 14th
D. F. Leavitt.

Albany, N. H....Sabbath, May 31st
Stephen Dinsmore.

Bangor, Me....Sunday, June 14th
Holden, Me....Sunday, June 21st
North Searsport, Me....Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Danville, P. Q., the 2d and 4th Sundays of each month
Melbourne, P. Q., at 2 P. M., 3d Sunday of each month
F. M. Drake.

Lee, N. H. (where Bro. Davis appoints) Tuesday evening, June 2nd.
Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H....Sunday, June 14th
Meredith Neck, N. H....Tuesday evening, June 16th
Dolloff Hall....Sunday, June 21st
W. W. Sutherland.

East Concord, N. H....Sunday, May 31st
Webster, N. H. (Old meeting-house) Sab., June 14th
Mrs. L. E. Saulpaugh.

Keene, N. H....Sundays, May 31st and June 7th
A. Simpson.

East Stafford (Works school-house) Sunday, May 31st
H. Davis.

North Rutland, Mass...second Sunday in each month
Natick, Mass....Sunday, June 28th
H. H. Tucker.

West Lebanon (as Bro. H. B. Larry appoints) Sunday, May 31st
C. R. Parsons.

Montgomery, Mass....Sabbath, May 31st
B. Hitchcock.

Pittsfield, N. H....Sunday, May 31st
Farmington (baptism)....Sunday, June 21st
J. G. Smith.

Moultonboro Neck, N. H....Sunday, May 31st
N. Glidden.

Wilbraham, Mass. (baptism)....Sunday, May 31st
Woodstock Valley, Ct. (baptism)....Sunday, June 7th
Putnam, Ct....Sunday, June 14th
Woodstock Valley, Ct....Sunday, June 21st
P. S. Butler.

Whitakerville, Vt....Sabbath, June 7th
T. L. Hall.

Paddocksville, St. Johnsbury, Vt....Sunday, May 31st
N. Wheeler.

Frankfort, Me....Sunday, May 31st
F. A. Baker.

South Windham, Me....Sunday, May 31st
I. C. Wellcome.

Franklin, N. H....Sunday, July 19th
C. S. Shattuck.

South Barnstead....Sunday, May 31st
North Barnstead, (Tuttle school-house) Sun., June 7th
John Parsons.

Barnstead, N. H. (Tuttle school-house) communion, Sunday, June 7th. J. H. F. Varney.

Southbridge, Mass....Sunday, June 21st
J. W. Brittan.

Danielsonville, Conn....Sunday, May 31st
Allen B. Warner.

Sabbattis, Me. (Baptist meeting-house) Sunday, May 31st, at three P. M. Jared Whitman.

Cochituate, Mass. (Methodist Church) Sun., May 31st
Z. Boodey.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
East Canaan, N. H....Sabbath, May 31st
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, June 7th.
Northfield, N. H. (Oak Hill school-house) Sabbath, June 21st.
Simeon Roby.

Natick, Mass....Sunday, June 7th
S. S. Mooney.

Salem, Mass....Sundays, June 14th and 21st
Marblehead, Mass....evenings, June 17th and 18th
E. S. Moulton.

Hollis Centre, Me....Sunday, May 31st
Freedom, N. H. (Chapel)....Sunday, May 24th
Limington, Me. (Bean school-house)..Sun., June 7th
South Windham, Me....Sunday, June 21st
Portland, Me....Sunday, June 14th
Standish, Me. (Oak Hill)....Sunday, June 28th
C. H. Sweet.

Mattapoisett....Sunday, June 28th
Plymouth....Sunday, July 5th
Fairhaven, Mass....Sunday, July 12th
M. Batchelor.

East Colebrook, N. H. Kiddersville, Sunday, May 31st
Pittsburg, N. H. (as the brethren may arrange) Sunday, June 7th.
Patton, P. Q. (Garland school-house) Sun., June 14th
U. G. Ladd.

West Bethel, Vt....evening, May 29th
East Bethel, Vt....Sunday, May 31st
East Roxbury, Vt....evening, June 1st
A. A. Hoyt.

East Concord, N. H. (Varney school-house) Sunday, May 31st.
Belmont, N. H....Sunday, June 7th
O. W. Kimball.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. Wells.

Kennedy Corner, Jay....Sunday, May 31st
H. B. Sevey.

Laconia Weir's Bridge, N. H. (school-house) Sunday, June 7th. Levi Allen.

Lake Village, N. H....Sunday, June 7th
John & Jane Davis.

Ellsworth (school-house near the Cong. church) Sunday, May 31st.
Warehousepoint....Sunday, June 7th
South Windsor....Sunday, June 14th
G. L. White.

Randolph, N. Y., at 10½ A. M....Sunday, May 31st
C. W. Low.

Plains, Pa....Sundays, May 24th and 31st
Newark, N. J....Sunday, June 7th
A. A. Phelps.

Surmon's Mills, in Arostick Co., where Sr. Glidden may arrange, May 31st, with Bro. C. Cotten.
I. Damman.

North Canaan (where Bro. Marshall may appoint) evening, May 28th, through the week, and over the following Sunday.
Springfield (where Bro. Pillsbury may appoint) evening, June 1st.
Croyden, N. H. (at Bro. Ferry's)....evening, June 3d
Unity....Sunday, June 7th
M. E. Otis.

North Rutland, Mass....Sunday, May 31st and the last Sunday in each month.
New Boston (Winchendon, Mass.)....Sunday, June 7th
Geo. A. Streeter.

Melvin Village (Communion)....Sunday, May 31st
Vitum school-house....Sunday, June 7th
T. W. Piper.

Vassalborough....Sunday, May 31st
John R. Hall.

Loudon (as Bro. Parker appoints)..Sunday, May 31st
Loudon Centre (John Rines') Monday eve, June 1st
Nottingham (as Bro. Jos. Garland appoints) June 7th
R. Morrill.

Buxton, Me. (Duck Pond Chapel) Saturday evening, May 30th, and Sunday, May 31st. G. F. Haines. E. S. Moulton.

Wilbraham, Mass....Sunday, June 7th
A. W. Bradford.

Kingston Plains....Sunday, May 31st
At liberty May 10th and 17th. H. S. Pinkham.

Providence, R. I....Sunday, May 31st
Holden, Mass....Sunday, June 28th
Chas. A. Brown.

Loudon Ridge, N. H....Sunday, May 31st
Wm. C. Stewart.

Strafford, N. H. (Robert's school-house) Sun., May 31st
Wm. Bodge.

Alton, N. H....Sunday, May 31st
Jos. W. White.

Saratoga Springs, N. Y....Sunday, May 31st
Wm. A. & M. L. Durand.

Pleasant Valley, N. H....Sabbath, May 31st
Farmington, N. H....Sabbath, June 21st
C. Colman.

Waterloo, Warner, N. H....Sunday, June 7th
D. W. Davis.

Lewiston, Me....Sunday, May 31st
Oxford, Me (Webber school-house) Sunday, June 7th
Mechanic Falls, Me. (camp-ground)..Sun., June 14th
Brighton Hill, Me....Sunday, June 21st
Hartford, Me....Sunday, June 28th
J. T. Jordan.

Cambridge, N. Y....evening, May 29th
Hebron, N. Y....May 30th, and over the Sabbath
Wm. J. Blanchard.

Hebron, N. Y....Friday evening, June 12th
Poultney, Vt....Sunday, June 14th
Castleton, Vt....Tuesday evening, June 16th
Rutland, Vt....Wednesday evening, June 17th
Andover, Vt. (as Bro. Ira Merrill may appoint) Thursday, June 18th, and over the Sabbath, June 21st.
Keene, N. H....Tuesday evening, June 23d
East Acworth, N. H. (as Bros. Wheeler and Simmons may arrange), June 28th, and also the first Sunday in July. Richard Mosher.

Worcester, Mass.
E. Owen....Friday evening, May 29th
H. Pratt....Sunday, May 31st
M. Batchelor....Sunday, June 14th

Salem, Mass.
Charles Goodrich....Sunday, June 28th

Lawrence, Mass.
A. M. Higgins....Sunday, May 31st
J. S. White....Sunday, June 7th
S. G. Mathewson....Sunday, June 14th
C. H. Fletcher....Sundays, June 21st and 28th
T. W. Piper....Sunday, July 19th
E. A. Stockman....Sunday, July 26th

Haverhill, Mass. (Advent Hall.)
J. Albert Libby....Sunday, May 31st
D. M. Leavitt....Sunday, June 7th
E. A. Stockman....Sunday, June 14th
Israel Dammon....Sunday, June 21st
T. L. Churchill....Sunday, June 28th
D. M. Leavitt....Sunday, July 5th
E. A. Stockman....Sunday, July 12th
Andrew Simpson....Sunday, July 19th
S. S. Brewer....Sunday, July 26th
D. M. Leavitt....Sunday, Aug. 2nd
D. F. Leavitt....Sunday, Aug. 9th
J. H. F. Varney....Sunday, Aug. 16th
P. G. Bowman....Sunday, Sept. 6th

Lowell, Mass.
C. Goodrich....Sunday, May 31st
M. Batchelor....Sunday, June 7th
B. S. Emery....Sunday, June 14th
W. H. Mitchell....Sunday, June 21st
Joseph Harvey....Sunday, June 28th
B. S. Emery....Sunday, July 12th
W. H. Mitchell....Sunday, July 19th
Joseph Harvey....Sunday, July 26th

Springfield, Mass. (Franklin Hall.)
S. Julia Buswell....Sunday, May 31st
J. W. Brittan....Sunday, June 7th

Springfield, Mass. (Bethel Church.)
E. Owen....Sunday, May 31st

Concord, N. H. (Centre St. Church.)
J. Couch....Sunday, May 31st

Concord, N. H. (Bethel, Green Street.)
E. A. Stockman....Sundays, May 31st and June 7th
C. H. Hurd....Sunday, June 14th
E. A. Stockman....Sunday, June 21st

Manchester, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt....Sunday, May 31st
C. H. Fletcher....Sundays, June 7th and 14th
W. C. Stewart....Sundays, June 21st and 28th
C. H. Fletcher....Sundays, July 5th and 12th
B. S. Emery....Sunday, July 19th
W. H. Mitchell....Sunday, July 26th
C. H. Fletcher....Sundays, Aug. 2nd and 9th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck....Sundays, May 31st and June 7th
C. Goodrich....Sunday, June 14th
T. W. Piper....Sunday, June 21st
C. S. Shattuck....Sunday, June 28th

New Durham Ridge, N. H.
S. S. Brewer....Sunday, May 31st
E. B. Wells....Sunday, June 7th
G. W. Brown....Sunday, June 21st
A. Ross....Sunday, June 28th

Portsmouth, N. H.
J. H. F. Varney....Sunday, May 31st
A. Simpson....Sunday, June 14th
M. Batchelor....Sunday, June 21st
E. A. Stockman....Sunday, June 28th
E. Owen....Sunday, July 5th
E. S. Moulton....Sunday, July 12th
J. Couch....Sunday, July 19th
A. Ross....Sunday, July 26th

Exeter, N. H.
E. Morrill....Sunday, May 31st
W. S. Campbell....Sundays, June 14th and 21st
D. M. Leavitt....Sunday, June 28th
Wm. H. Crocket....Sunday, July 5th
B. Finney....Sunday, Aug. 23d

Seabrook, N. H.
L. T. Cunningham....Sunday, May 31st
J. G. Smith....Sunday, June 7th
John Parsons....Sunday, June 14th
A. Simpson....Sunday, June 21st
Charles Parsons....Sunday, June 28th

Hampton, N. H.
S. S. Brewer....Sundays, June 7th and 14th
John Parsons....Sunday, June 21st
J. L. Chute....Sunday, June 28th
G. F. Haines....Sunday, July 5th
C. Goodrich....Sunday, July 12th
J. T. Chamberlin....Sunday, July 19th
B. Finney....Sunday, July 26th

Rye, N. H.
W. W. Sutherland....Sunday, May 31st

East Rochester, N. H.
D. F. Leavitt....Sunday, May 31st
Mrs. L. E. Saulpaugh....Sunday, June 7th
E. B. Wells....Sunday, June 21st
Mrs. L. E. Saulpaugh....Sunday, June 28th
T. W. Piper....Sunday, July 5th
D. M. Leavitt....Sunday, July 12th
E. B. Wells....Sunday, July 19th

Dover, N. H.
C. S. Emerson....Sunday, May 31st

Biddeford, Me.
Geo. W. Brown (of Elliot, Me.)....Sunday, May 31st
E. S. Moulton....Sunday, June 7th
Geo. W. Sederquest....Sunday, June 14th
Jesse Gay....Sunday, June 21st
B. S. Emery....Sunday, June 28th
Jesse Gay....Sunday, July 5th
C. S. Shattuck....Sunday, June 12th
J. Hill....Sunday, July 19th
Wm. C. Stewart....Sunday, July 26th
Jesse Gay....Sunday, Aug. 2nd
C. S. Shattuck....Sunday, Aug. 9th
C. E. Barnes....Sunday, Aug. 16th

Portland, Me. (Union Hall.)
A. Ross....Sunday, May 31st
Wm. H. Mitchell....Sunday, June 7th
R. R. York....Sunday, June 14th
C. S. Shattuck....Sunday, June 21st
A. A. Robinson....Sunday, June 28th
Wm. H. Mitchell....Sunday, July 5th
C. Goud....Sunday, July 12th

Kennebunkport, Me.
B. S. Emery....Sunday, May 31st
C. S. Shattuck....Sunday, June 7th
Geo. W. Brown....Sunday, June 14th
Jesse Gay....Sunday, June 21st
L. Boutell....Sunday, June 28th
E. S. Moulton....Sunday, July 5th
Geo. W. Brown....Sunday, July 12th
Jesse Gay....Sunday, July 19th

South Elliot, Me.
Geo. W. Brown....Sunday, June 7th
Wm. H. Mitchell....Sunday, June 14th
D. M. Leavitt....Sunday, June 21st
J. G. Smith....Sunday, June 28th

Alfred, Me.
J. W. Horn....Sabbath, May 31st
J. R. Tripp....Sabbaths, June 7th and 21st
Jer. Hill....Sabbath, June 28th

South Alfred, Me.
S. G. Low....Sabbath, May 31st
J. R. Tripp....Sabbaths, June 14th and 28th

Hollis Centre, Me.
Jesse Gay, first Sab. in each month till further notice
C. S. Shattuck....Sunday, June 14th

South Berwick, Me. (Great Works.)
Wm. H. Mitchell....Sunday, May 31st
J. W. White....Sunday, June 14th
Wm. H. Mitchell....Sunday, June 28th

Bowdoin, Me. (Dennett school-house.)
Jared Whitman....Sunday, May 31st

Lewiston, Me.
H. S. Mitchell....Sunday, May 31st

Abington, Ct.
C. F. Morse....Sunday, May 31st
H. Davis....Sunday, June 14th

Plainville, Ct.
Mrs. E. L. Crumb....Sunday, May 31st
Wm. J. Ripley....Sunday, June 7th

Hartford, Ct. (Stedman Hall)
H. C. Smith....Sunday, May 31st
Mrs. E. A. Warren....Sunday, June 7th

New Haven, Ct.
M. Batchelor....Sunday, May 31st
Wm. N. Pile....Sunday, June 14th

New York City (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
O. R. Fassett....Sunday, May 31st
Hiram Munger....Sunday, June 7th
A. A. Phelps....Sunday, June 14th

Worcester, Mass. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend. G. E. M., Com.

East Concord, N. H. (Ward house.)—Meetings three times every Sunday. Preaching only two Sundays each month. Enoch Morrill every first and third Sunday in each month, and May 3d and 24th.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Paddocksville, St. Johnsbury, Vt.—Preaching regularly every Sunday, at 10.30 A. M. and 1 P. M. Prayer meetings Tuesday and Sunday evenings, and also prayer meetings at Bro. R. W. Warner's, head of the plain, every Saturday evening, at seven o'clock. Eld. J. C. Wright.

Advent meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. Geo. Waugh.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. G.18.—It was sent May 26th.

☞ J. H. WHITMORE'S address is Gloversville, N. Y.

☞ S. S. BREWER'S address, until further notice, will be Alton Bay, N. H.

☞ ELD. C. PIKE'S address is Massena Centre, N. Y.; *not* St. Charles, Ill.

☞ ELD. JOHN T ONGLEY'S address hereafter will be Warrensville, Lycoming Co., Pa.

☞ L. C. & M. McKINSTRY'S address is Coaticook, P. Q.

List of Persons sending Money for Others.—J Taylor, C B Reed, J B Fitch, N Wheeler, D Donaldson, H J Poor, R H Bateman, A E Fuller, R L Harrison, E Flanders, J T Dixon.

Cash Received for Books and Tracts.—E M Adams $1.00, M B Harvey $4.25, E Orr 50c, J White $1.00, Mrs C C Chadwick $1.70, R L Harrison $1.00, D Donaldson 25c, D L Allyn 50c, M Goddard 50c, C W Burlingame $1.37, A D Spencer 80c, W K Peaslee $$1.25, J S Blodgett 15c, M Wade $2.00, P H Lawrence 25c, C M Steenborger $4.70.

Books and Tracts Sent.—By Mail—E Orr, E M Adams, J White, Mrs E M Hurlburt, Mrs C C Chadwick (2 pack), R L Harrison, A M Smith, J Trevor, W K Peaslee, J M Donaldson, E S Gilbert, W O Higley, C W Burlingham, A Allyn, M Goddard, A D Spencer, J S Blodgett, Mrs C B Parker.
By Express—M Wade, N J Bowers.

Articles Received.—P G Bowman, N M Tripp, H S Mitchell, H Munger, J G Orchard, A H Tilson, J. M. S., J Leafest, D C Thomas, E D Kentfield, J H Whitmore, E B Wells, G W Howard, W Deerville, Ida Ashborn.

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THE VINEYARD.

SELECTED BY GEO. W. HOWARD.

Come, enter into the vineyard,
For the eleventh hour has come,
And the Master now stands ready
To hire you every one.
Ye who are "standing idle"
In the "market place," we call,
For the Master now is waiting,
And he will hire you all.

Come, enter into the vineyard;
Pray do not tarry long,
For the time is swiftly passing,
And soon it will be gone.
Then enter into the vineyard,
And work till the day is done,
If you would receive a penny
When the eventide has come.

Come, enter into the vineyard,
And work with the faithful throng,
Then when the Master cometh
You may sing redemption's song,
And hear from the lips of the Master
The joyful words "Well done!"
Come, enter into the kingdom,
And sit with me on my throne.

We shall enter the blessed city,
We shall walk its streets of gold,
We shall see the apostles and prophets
Who to us its joys foretold.
Then we'll tell redemption's story
When salvation is complete,
And cast our crowns of glory
At our dear Redeemer's feet.

Stowe, Me.

SABBATH DISCUSSION.

(*Concluded.*)

The following was sent to the *California Christian Advocate*, by "S. B." who listened to the debate.

The question arises, does the new covenant give instruction sufficient for salvation? Of course, all must answer in the affirmative. But it does not contain a *word* requiring us to keep the seventh-day; therefore, it is not in the plan of salvation as taught by Christ and his apostles.

The *Jewish Sabbath* of the fourth commandment was a feast day, a memorial day; and no other nation had any reason for its observance, because they were not brought out of Egyptian bondage, hence, there is none now why it should be observed by the Christian church at the present time; so long as Christ is accepted as our teacher. In Deut. 5: 15, we read, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath day."

The covenant on the stones was a separate thing from "the law." "The Book of the Law" contained the covenant as well as the law, and was sometimes called the "Book of the Law," and sometimes the "Book of the Covenant." After all had been written in the book, and dedicated by blood, the Lord wrote the covenant on the tables of stone. After all the words received on Mount Sinai had been spoken and written in a book, containing the law and the covenant, we read of the doings of Moses as follows: "And he took the book of the covenant and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24: 7–8.

After this was done, and the covenant had been adopted and ratified, being dedicated with blood, we find in the twelfth verse, of the same chapter, the following:

And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone and a law, and commandments which I have written; that thou mayest teach them."

This was the time when the covenant, previously written in a book, was engraved on the stones. In 2 Kings 17: 36, 37, we read:

"But the Lord, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods."

Here we learn again, that the Lord first wrote the whole in a book, including "the statutes, and the ordinances, and the law, and the commandments."

The new covenant was dedicated with the blood of Christ. Paul says: "Whereupon neither the first testament (covenant) was dedicated without blood. For when Moses had spoken every precept to the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the testament (covenant) which God hath enjoined unto you." Heb. 8: 18, 20. "But Christ being come an high priest of good things to come, . . . neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place. . . . And for this cause, he is the Mediator of the New Testament" (covenant.) Heb. 9: 11–15.

We have shown that no *definite* portion of time was ever fixed as a Sabbath to be kept by all mankind. It would be impossible if the day must begin at sunset, as claimed by the affirmative. If the same particular twenty four hours must be kept, then some would be obliged to begin at sunset, others at midnight, morning, noon, and all the intervening hours and minutes. This point has not been met with anything satisfactory.

We have also shown that we are not required to adhere to a *particular day* in all cases. For instance, when persons go around the earth east, they may very easily gain a day; and when going west they may lose a day. This has frequently happened in the case of travelers. When they started, they were both keeping the same rest day; but when they came together again, to their surprise, they were keeping separate days. Would it be a sin for them to unite on one day? The affirmative will not venture to say it would be a crime. The Lord is not as particular about some things as are some men; and much more strict about others.

In Joshua's time the "sun stood still in the midst of heaven, and hasted not to go down a whole day." Josh. 10: 13. At this time sunset was put forward about twelve hours, thus changing the beginning of the Sabbath day at sunset, and all other days to a time twelve hours later, so that even in Palestine, the same identical day would not be kept that was first observed at Mt. Sinai. There is no evidence to show that the seventh-day people are keeping the same twenty-four hours first observed by the Creator at the close of creation week; indeed, we think it is certain that they are endeavoring to keep another day, never enjoined upon the Gentiles, or any of the followers of Christ, since he rose from the dead. There is no proof that the time they are keeping is any more sacred than the first day kept by christians, during the entire Christian dispensation.

We have shown that all the *moral* benefit derived from the keeping of the seventh-day is secured in keeping the first day. All the law ever required was to work six days and rest the seventh. It did not say to the Jews that they must rest the seventh day of the week. The first day, now kept by Christians, more probably corresponds with the original seventh day of the week, on which our Creator rested, than the one observed by the Jews.

Paul shows plainly that the old covenant system enjoined on the Jews is done away in Christ, and speaks of his work at the cross as one:

"Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

He goes on to say: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come but the body is of Christ." Col. 2: 14–17.

The shadow never extends beyond the body. No institution passed from the old to the new covenant unchanged. This remark is equally true of the seventh-day Sabbath, which was peculiar to the Jews. Hence the inevitable conclusion:

"The Scriptures do not teach that the Sabbath of the fourth commandment of the decalogue is now binding upon mankind."

We have shown there is no *possible* way to sustain the affirmative of this question, but by proving one of the two things: (1.) That the old covenant is now binding upon all mankind; or (2) that the fourth commandment is incorporated into the new covenant. Neither of which has been done. The old covenant [with its ordinances, M. G.] has never been binding on all mankind; but only on the Jews, who came out of Egypt. It is not binding on them now, because it is abolished. The seventh-day Sabbath is not in the new covenant, therefore it is not binding on *any one*.

Mosheim, the celebrated church historian, when speaking of the first century, says: "All christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimony of the most creditable writers."—*Maclain's Mosheim*, cent. 1, part 2, c. 4, s. 4.

We have urged the affirmative to tell the benefits of keeping the seventh day instead of the first; also to tell us the penalty now for not keeping the seventh. Death was the penalty, when the old covenant was in force upon the Jews, but what is it at present?

We have asked for one word from Christ or the apostles, that enjoins the keeping of the seventh day; or a single text from the New Testament (or covenant) to show that work on the seventh day is mentioned among the sins of the people in the Christian dispensation, but we have asked in vain.

We think the negative of this question has been as fully sustained by the Bible, common sense, reason and facts, as that the Jews were ever in Egyptian bondage; or that they made a covenant with the Lord at Mt. Sinai.

Napa, April 13th.

JESUS' NAME.

R. P. ELDRIDGE.

Jesus is a name most precious. It is a name above every other name. How full of life, peace, and melody. It is a name replete with every good, and abounds with healing and consolation. In it the nations of earth may confide and perpetually rejoice. It is a cordial to the wounded spirit, a balm to the stricken heart, and manna to the hungry soul. Jesus is the name that the babe in Christ learns to lisp, and upon which the old pilgrim, bound to the better country, dwells with peculiar delight. 'Tis the same name that charmed our pious fathers and mothers in Israel centuries ago, and for us, at this latter day, it still has overpowering charms. No name so glorious in earth or heaven. "His name shall be called Jesus, because he shall save his people from their sins." Let his name be sung in every land, dwell upon every tongue, and echo in every heart; yea, let heaven and earth combine to hallow this most sacred name; for he is worthy to receive all honor, power, and praise; and let this be freely and joyfully given by all our people. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich."

"Jesus, the name that charms our fears;
That bids our sorrows cease:
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

His love for his followers is as great today, as it was for those who first obeyed the gospel. How cheering the words he spake, and the promises he has left for our encouragement. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Again, he has said, "That when he shall appear, we shall be like him; for we shall see him as he is." Precious promise! Dear brethren and sisters, do not your hearts exult at the thought of being made like Jesus when he comes? Well may those who are waiting and watching for his appearing exclaim,—"Come, Lord Jesus, Come quickly." Afflicted ones, who, like the writer, are treading a thorny pathway, be encouraged to suffer a little longer; for Jesus has said, "Lo, I am with you alway," and if he is with you, and you are firmly holding the invisible hand, ye need fear no evil. He proportions our trials according to our strength, and says, "My grace is sufficient for thee." And when weary, and almost ready to faint, how sweetly he whispers, "It is I, be not afraid." "As thy day, so shall thy strength be." Be of good cheer, for soon life's trials will be ended, and if faithful, you will possess mansions not made with hands, and crowns of glory that shall never fade away.

Should these lines be read by those who do not love the Savior and his appearing, who have no hope cast within the vale; to such we would say,—Unless you come to Christ, and have your sins washed away in the blood of the Lamb, when it is too late you will find that no mansion is prepared for you; that no bright crown awaits you. O, be wise! Embrace the gospel, and choose eternal happiness, that when Jesus comes, you may dwell with him in his everlasting kingdom. Make the decision, and say,—"I'll go to Jesus."

Chatham, Mass., May 9th, 1874.

EXTRACT FROM SPURGEON.

Rev. C. H. Spurgeon speaks again on the immediate coming of Christ. The following is an extract from a sermon of Mr. S. as published in "*The Christian Era*," Boston, April 23d, 1874.

SELECTED BY T. M. PREBLE.

Remember also, once again, that even if you knew that you should escape from accident, fever and sudden death, yet there is one grand event that we too often forget, which may put an end to your day of mercy on a sudden. Have you never heard that Jesus Christ of Nazareth who was crucified on Calvary, died on the cross, and was laid in the tomb? Do you not not know that he rose again the third day, and that after he had spent a little while with his disciples, he took them to the top of the Mount of Olives, and there before their eyes ascended into heaven, a cloud hiding him from their view? Have you forgotten the words of the angels, who said, "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Jesus will certainly come a second time to judge the world. Of that day and of that hour knoweth no man—no, not the angels of God. He will come as a thief in the night to an ungodly world; they shall be eating and drinking, and marrying and giving in marriage, just as they were when Noah entered into the ark, and they knew not until the flood came and swept them all away. In a moment—we cannot tell when, perhaps it may be ere next the words escape my lips—a sound far louder than any mortal voice will be heard above the clamors of worldly traffic, ay, and above the roaring of the sea. That sound as of a trumpet will proclaim the day of the Son of man. "Behold, the Bridegroom cometh: go ye out to meet him," will sound throughout the church; and to the world there will ring out this clarion note, "Behold, he cometh with clouds, and every eye shall see him, and they also which crucified him." Jesus may come tonight.

If he were to do so, would you then tell me that I am talking of far-off things? Did not Jesus say, Behold, I come quickly!" and has not his church been saying, "Even so, come Lord Jesus?" His tarrying may be long to us, but to God it will be brief. We are to stand hourly watching and daily waiting for the coming of the Lord from heaven. Oh, I pray you do not say that the Lord delayeth his coming, for that was the language of the wicked servant who was cut in pieces, and it is the mark of the mockers of the last days, that they say, "Where is the promise of his coming?" Be not mockers, lest your bands be made strong; but listen to the undoubted voice of prophecy and of the word of God, "Behold, I come quickly." "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

"THE DAILY" ABOMINATION.

J. B. CLARK.

It is maintained by some that "the daily" or continual, brought to view in Daniel, is *Pagan abominations*, the word *sacrifice* not being in the original; thus indicating an ellipsis which is thought should be supplied by the word, *abomination*, making it read, "daily" *abomination*, instead of the *daily sacrifice*, as our translators render it.

The text reads as follows,—"And arms shall stand on his part, and they shall *pollute* the sanctuary of strength, and shall take away the 'daily (abomination) sacrifice,' and shall place the abomination that maketh desolate." Dan. 11: 31.

This prophecy clearly implies that the abomination that maketh desolate, was to be placed in the sanctuary of strength; and it is as clearly implied that "the daily" was to be taken away from the sanctuary, as that the abomination that maketh desolation was to be placed therein; and so if *the daily* was an *abomination*, how could the power that placed the abomination that maketh desolate, *pollute* the sanctuary by taking an abomination therefrom, and putting another in its place? I understand "the daily," like the sanctuary, was *holy* instead of an abomination; also, I understand that the 11th and 12th chapters of Daniel is an exposition of the vision recorded in chap. 8th; consequently, "the daily sacrifice" and the transgression or abomination that maketh desolate brought to view in these three chapters are the same thing.

Fair Haven, Ct.

THE HOOSIC TUNNEL.

H. MUNGER.

No doubt it will be interesting to many to get a sketch of this great work in Western Massachusetts, begun some twenty years ago. No one can realize the magnitude of this work without viewing it. Being within two miles of the West end Saturday morning, March 21st, I went the third time to see the wonder of this continent. Before getting to the mountain, there is nearly one mile of deep cut in quicksand and rock, from one to three hundred feet deep. The tunnel proper is arched over with a three foot, brick arch, twenty five feet wide and eighteen feet high. At the foot of the mountain, west, is a shaft or well three hundred feet deep, to let in air for the workmen to breathe, and to hoist out the stones dug and blasted, and carry up and down the workmen, tools, &c. The work is done by lamplight. The air they breathe is forced down by steam power, which is so strong it carries the drills for blasting. When the blast goes off, this pressure of air is so great, that smoke is forced up through this shaft or chimney immediately, as the men and mules would suffocate with the smoke of the powder. The heading met within two inches, the engineering was so perfect. The hole was made through the mountain last Thanksgiving day, to the great joy of the people and contractors.

The tunnel is nearly five miles long. The current of air is so strong through this tunnel, that it is boarded up at each end, to allow the lights to burn and hats to stay on the heads of the workmen. These board partitions have large swinging doors that are pressed open when the blasts are made, though they are two miles away. It is virtually a great cannon five miles long, and of course when a great charge of powder burns, it will effect the muzzle of the gun. Any one in the tunnel will hear and feel the effect of a blast two miles off. The great doors at the end will swing out, the smoke and smell of powder goes up the shaft made for that purpose, and does not go back to the ends, so as to effect the men or mules at work. There is one mule that was let down the center shaft three years ago, and has not seen daylight since; being from twelve to fifteen hundred feet under ground. His feed is let down, and there is plenty of water there. He had the epozootic last year, three weeks. He could not have taken it from others, for he had no neighbors. This is the mule that gave the light I needed when there two years ago. He was hitched to a car loaded with stone, going to a place of delivery, with a lamp in his head stall for his own benefit; and as I had been stumbling over stone in the dark for some time, occasionally stepping into mud and water, the light was a great blessing. He was as independent as a Catholic priest with his wax candle in purgatory.

The water that flows from the west end of the tunnel from many springs has formed quite a brook, and the drouth last summer had no effect upon it. It runs over eleven hundred gallons per minute. This only comes from the center, as it rises from each end. This is sufficient water to drive seven horse power under twenty feet head, or fourteen horse power under forty feet head, which can be got in twenty rods by a ditch. This is quite a water privilege. In some places it is worth five thousand dollars at least, as it is fed by springs that will not fail. The work of excavation is nearly at a close, although some five hundred men are at work, clearing, trimming, and grading. The cars will run through in July. This great work has cost one hundred and fifty lives in various ways up to this time. It will be a good time to visit it at our next campmeeting at Springfield, as you can go on reduced fare at that time. Go in the morning, stay about four hours, and return the same day for about three dollars; or stay over night, and go through the tunnel, and come down on the other side to the camp ground the next day. Any that will come for that purpose, I will get them a reduced ticket if they will inform me a few days previous.

"HOW GREAT IS HIS GOODNESS."

S. S. CHAMBERLAIN.

While the goodness of our heavenly Father is manifested toward all the creatures he has made, how far exceeding and how unspeakably great is his mercy and loving kindness toward those who believe his Word, and who love and obey him. We can never praise him enough, but we would praise him with all our hearts forever more. How can any ever complain of the dealings of God toward them, if they have the assurance that they belong to the "little flock," to whom Jesus says, "Fear not, for it is your Father's good pleasure to give you the kingdom."

If the "sting of death" which is sin, is removed, we can bear all things, hope for all things, and believe all things that are recorded for our consolation and salvation. Recognizing the hand of our Father in all our losses and crosses, as well as in all those dealings usually called blessings, we can praise him in the calm as well as in the storm; praise him in adversity and in prosperity. For we know that all his chosen ones must receive chastisement, not for his pleasure, but for our good.

O then, whatever our lot, let us rest sweetly and patiently in his love, trusting that soon, very soon, we shall see that "all is well."

"How happy are the little flock,
Who safe beneath their guardian Rock,
In all commotions rest."

THE WAYNE CO. TENT.

To the Brn. and Srs. in Western and Central New York:—You will see by the notice in the *Crisis* that the Wayne Co. Tent is ready for the mission field again. This tent was placed in the field by a few brethren and sisters in Wayne and Cayuga Counties, N. Y. Therefore, being an individual enterprise, the N. Y. S. Conference is not responsible for its support.

As a result of our tent meetings last year, nearly two hundred were hopefully converted to the Lord and his truths. We baptized sixty-five. We make this brief statement so that all can see that our labor was not in vain in the Lord. Last year our tent was free from debt, and the reason is obvious. To wit: Two brethren volunteered to go with it without remuneration; also they paid for all the tracts out of their own funds. We scattered about $64 worth where we labored. Part of the time they paid board bills for themselves, beside their traveling expenses and freight on the tent. They cannot do it this year, because they cannot raise the funds; but their whole heart is in the work. I believe there are others who desire to aid us in carrying the truth to the world, and we now offer you the privilege of doing so, by contributing of your means as God has blessed you.

Some, who will read this, can look back when they heard for the first time under a tent the glorious proclamation that Jesus was soon to come. You can be the means of sending the light you have received to others, thereby causing them to rejoice in the "blessed hope." "Freely have ye received," therefore "freely give." All monies sent to R. C. Brinn, So. Butler, N. Y., or Jas. E. Wells, Rochester, N. Y., will be thankfully received and duly acknowledged.

JAS. E. WELLS.

LET YOUR LIGHT SHINE.

SELECTED BY O. R. MERRILL.

The sun not only gives light and warmth to the world, but he also produces by his intense heat, clouds, miasmas, storms, and whirlwinds, which result in disease, destruction and death. So the life of a holy christian is not only productive of gentle results, but it also stirs up the opposition and hatred and cruel wrath of wicked men and devils, to the persecution and destruction of the good. One result is as natural as the other.

Be not discouraged therefore, christian, if your godly life awakens a storm around you; never mind, but shine on just as the sun does, and this same shining will scatter all the clouds, and dry up all the stagnant pools, and hush the whirlwind and the storm. Shine on! Shine on! "Ye are the light of the world." Excuses from religious life and duty, are the devil's counterfeit coin, not only worthless to those who offer them, but perilous of their present interest and eternal safety. Such coin will never pass current at heaven's exchequer. Sin and salvation are incompatible. To be saved according to the gospel is to be saved from sin.

Worcester, Mass.

TALK TO ME OF JESUS.

IDA ASHBORN.

Talk to me of Jesus;
Tell me of his love,
Of the peace that falleth
From heaven above;
Of the joy that dwelleth
In the christian's breast,
Of the hope that cheereth,
Hope of endless rest.

Of earth's themes I'm weary,
I've heard them so long;
Oh! tell me of Jesus,
If but in a song.
He's balm for my sorrows,
He calmeth my strife,
He kindly hath taught me
The pathway of life.

Earth's beauties may glitter,
Christ's lovelier far;
He shines in the heavens,—
My own guiding star.
When all else is darkness,
And gloom like the night,
That one star still sheddeth
Its radiant light.

Talk to me of Jesus,
Oh! talk while you stay,
For oft I am lonely,
And dark seems my way;
But, oh! if you tell me
Of Jesus my friend,
I feel I can conquer—
Abide to the end.

Muscotah, Kansas.

HOOSIC VALLEY CONFERENCE.

QUARTERLY MEETING.

The late Quarterly Meeting of this Conference, commencing April 22nd, was well attended, and did not disappoint the anticipations we had indulged of a very interesting session. There were present Elds. A. W. Sibley, H. K. Flagg, R. Mosher, C. W. Baker, W. A. & M. L. Durand, R. L. Harrison, E. D. Kemp, W. L. Himes, and a fair number of delegates from various churches; besides Brn. Munger and Cheney, not members of this Conference. The church in Rutland was received to membership, at their unanimous request. Bro. E. D. Kemp, who had been rather inactive and fallen out of the ranks, re-united with us. Bro. R. L. Harrison desired his name dropped from the roll of preachers, because he was no longer able to preach. Most present seemed to feel indisposed to grant the request, and no action was taken. We deeply regret his withdrawal from the field. All the ministers appeared to have labored to the full extent of their ability since the last Q. M., and never were in better heart for future work. The most encouraging reports were from Rutland and Sandy Hill churches. The removal of Eld. Flagg to Rutland has been attended with salutary results in every department of the society. At Sandy Hill four had been baptized, and seven added to the church. There had also been several conversions at Saratoga, under the labors of Bro. & Sr. Durand, and the church there now numbers thirty-two members. Eld. Flagg offered this resolution:—

Resolved, That a committee of three persons be appointed to superintend operations with the Conference Tent the ensuing season, with full powers to act in the premises.

This motion elicited a very spirited debate. The past was fully reviewed, and all seemed of the opinion that an improvement in our use of the tent was not only possible but desirable. The resolution was finally agreed to, and Elds. Flagg, Sibley and Himes were appointed Tent Committee, with special exhortation to faithfulness.

It is particularly requested that all who desire Tent Meetings during the coming season within the bounds or in the vicinity of this Conference, make immediate application *by letter* to the chairman of the Tent Committee, Eld. H. K. Flagg, Rutland, Vt.

The preaching during the meeting was by Brn. Sibley, Munger, Mosher, W. H, and M. L. Durand, and C. W. Baker. It was all practical preaching, especially the prophetical and doctrinal sermons, which seemed to have a real edge to them. The sermon by the President at the opening of the Conference made a marked impression. But I cannot report them all. The prayer and conference meetings were of a high spiritual grade from the first; so excellent that special request was made that more time be allotted for them. The Rutland church received us with a hearty hospitality, and received in return our equally hearty thanks. The Rutland daily papers gave full and fair reports of all the services—a favor that was duly appreciated. Adjourned.

WM. L. HIMES, Secretary.

P. S.—A new feature in this Conference was introduced, at the suggestion of one of the brethren present, which would no doubt prove beneficial in all Conferences. It was suggested that the preachers, at every session, have a private *fellowship meeting*, to resolve all difficulties or misunderstandings that may have arisen. This meeting was attended with happy results. Misunderstandings were removed, and some of Madame Rumor's tales discredited.

The method of procedure is this: The roll of ministers is called, and as each hears his name mentioned, he rises to his feet. The question is then asked: Has any one present any charges to prefer against ——; have they any misunderstandings with him; or do they know of any thing affecting his christian character unfavorably? If any one signifies that there is a difficulty to be settled, the question is asked, Have you obeyed the rule for such cases found in the 18th of Matt.? If not, the two withdraw together. If they return without effecting a settlement, then a committee, or the meeting, take the subject in hand and pass judgment. The proceedings of these meetings are of a confidential character. Also, if any one present having cause of action against another fails to mention it, and then afterwards utters the matter to others, he is to be considered as having broken fellowship, and a charge may be preferred against him before the Conference, for unchristian behavior, in direct violation of the precept of our Savior. The Bible way is always the best way. It is not only for ministers, but for all. In case of offense, deal with the party offending first, then, if necessary, take two or three; then, as a last resort, tell it to the church.

Allow me to say to the Conference that I have a full record of the late meeting for a record in the "Conference Book"; but have abridged this report for the *Crisis*, in accordance with the late editorial suggestions concerning brevity in the preparation of matter for publication; which suggestion I cordially endorse.

W. L. H.

THE DEVIL IN THE FIRE.

HENRY PRATT.

Christ will say to those on the left hand, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." If, then, there is a fire to be prepared for the devil, when will he be put into it? Jude says, the angels that kept not their first estate are reserved unto the judgment of the great day. Peter says the same, and adds that ungodly men are reserved unto the day of judgment to be punished. It seems certain, then, neither the devil for whom the fire is prepared, or his angels, or the wicked that are to be cast in there, will be consigned to the fire until the judgment. We have but one Scripture that announces the fact of the devil's being cast into the fire, and that is in Rev. 20: 10,—"And the devil that deceived them was cast into the lake of fire and brimstone." This is the same being that was loosed from a thousand years confinement, and is called satan. This same being was bound a thousand years before, and was called "the dragon, that old serpent which is the devil and satan;" consequently is the same for whom the fire was prepared.

If a gallows had been prepared for Stokes for shooting Fisk, and he had been hung on that gallows, who would ever have supposed that it had been any other than the one for whom it had been prepared, unless it had been plainly stated to the contrary? Now as Christ declared that the wicked should be cast into a fire prepared for the devil and his angels, and then as Christ's own angel, commissioned with a revelution from him, announced prophetically that the devil was cast into a lake of fire, who could suppose that he had reference to any one, only him for whom the fire was prepared. Then we have the following facts:

1. That the dragon, that old serpent which is the devil, is to be bound for a thousand years. Then the same being is to be loosed, and is called satan, and goes about his work of deceiving as before.

2. After he has deceived the multitude, and they come around the camp of the saints and beloved city, and fire comes down and devours them, then the devil who deceived them is cast into a lake of fire, which Christ declares was prepared for him, and this we have shown to be after the judgment.

Gems.

— Noble actions are the substance of life; good sayings its ornament and guide.

— A very independent man is often not to be depended upon.

— The highest place man can reach or attain is to sit at the footstool of his Creator.

— The more honesty a man has the less he effects the air of a saint.

— The body grows according to what it feeds on; so does the mind.

— Cast your nets in the right water, and they may take fish while you are sleeping.

— The value of all heroic deeds and struggles centres in those that conquer and control ourselves.

— Liberality consists less in giving profusely than in giving judiciously.

— Better to distribute the fruits of one's own industry, than to reap the benefit of other people's.

— The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

— He who, without cause, speaks ill of a good man, bears witness that he himself is a villain.

— He who makes God's glory the only aim before which all other things bow themselves, is the man to bring honor to his Lord.

— If your cause is good, be sure you do not injure it by a bad spirit; if it is bad, give it up at once.

— Naked knowledge will be as unserviceable to the soul in a dying day as a painted fire would be to the frozen body in a cold day.

— God often uses worldly trials to smooth and brighten us, till we reflect his glorious image, and not till then are we fit for the heavenly temple.

UNION BAPTISM IN HAVERHILL, MASS.

M. V. SALTMARSH.

One of the most solemn, and yet most beautiful baptismal scenes I ever witnessed, was May 3rd, 1874, when thousands of people gathered upon the banks of the Merrimac, whose waters were peacefully gliding past,—flowing on towards the great and mighty deep.

Significant indeed was this of the sweet peace the Spirit brought. The love of God as deep and unruffled as this river, was felt in many hearts,—hearts of those who had come hither to be buried with Christ in baptism. Nature seemed arrayed in adaptedness to the occasion. The sun shone brightly and beautifully above us, and every thing seemed fresh and new,—revived and awakened as it were from winter's dreamless sleep,—while the cheering, glowing beams of the "Sun of righteousness" were illuminating many a new-born heart. All heaven seemed interestedly engaged in the work. Angels were beholding from the heights of glory. Yes, it seemed as if the glad choir of the upper world must have been chanting hymns of joy as they looked down upon the scene. Four ministers, together, went down into the water, each leading a happy follower of Him who entered Jordan's rolling stream, and there they buried them in the likeness of Christ's death, and raised them again, with him to walk in newness of life.

One great reason that the baptism was a scene of such attraction, was the union that prevailed among God's children; for they had come from their different places of worship to engage unitedly in the services of this hour. The ministers were from four different churches of this place—Baptist, Christian, Free-Will Baptist, and Adventist. Truly, the words that were spoken by our Savior to his followers more than eighteen hundred years ago, were appropriate to repeat at this time,—"By this shall all men know that ye are my disciples if ye have love one to another." Before they retired from the water, they joined in singing the beautiful verse,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

As they were about to leave the place, unexpectedly to them came a colored minister, with three candidates for baptism. In love and sweet sympathy we lingered at the riverside, until these also had followed their Master. None could but feel as they turned from the spot, that it had been an hour of great blessing.

Haverhill, Mass.

HOME AND HEALTH.

ON HEALTH.

To live well and do good work one must have good health—"a sound mind in a sound body"—the full use of all one's powers and faculties in their highest efficiency. I agree with all enlightened physicians that if individuals and communities would observe the laws of health, disease and premature mortality would be almost banished from the world. It is perfectly simple and practicable to reduce the death rate to twelve, perhaps ten in a thousand perannum; and this means the banishment of the whole class of what physicians call preventable diseases, and the great diminution of infant and all premature mortality. It is a matter of simple science. It is as certain as any fact in physics that if Parliament did its duty, and every municipal government took such care as it ought of the health and lives of the people, we should have no typhus or typhoid epidemics or endemics, no scarlet fever, no small-pox, no cholera. Half our children would not die in infancy. Half our population would not be suffering continually or at intervals from disease. If the doctors would do their duty, seconded by the authorities, in the prevention of disease, the medical profession would itself in a few years, be exterminated, and medicine perhaps become one of the lost arts, because no longer needed.

If doctors were paid for results, and in proportion to the sickness of their patients, there would not be one druggist where there is now a dozen. It seems a hard thing to enter upon a crusade against a great and a learned profession, and several important trades or callings; but some of the most enlightened men in the medical profession are with me in this matter. They are ready to sacrifice themselves, and medicine itself, for the good of humanity. It is surely better to save the lives of the thousands of children now dying in infancy, of men and women cut off in the very prime of existence, to save the suffering, and cost, and waste of pain and disease everywhere, even if doctors were driven to other professions and druggists to other trades, and there were no nurses needed, and no small coffins, and people, after long, healthful, useful and happy lives, were to die the only natural death of old age, from the gradual decay of their vitality, going out like a lamp when the oil is exhausted.—*Herald of Health.*

DAMP CELLARS.

A physician lately said that cellars under houses were nuisances, because of the dampness and impure air which they contain, which must affect the air in the house, and consequently, the health of the inmates. But a properly ventilated cellar is a benefit to any house. A house without a cellar, walled or underpinned all around, often has damp, foul air under it, which is beyond reach or control; but with proper care, the air may be kept pure under a house with a cellar.

But the usual method of ventilation, of having small windows at the top of the cellar, is insufficient. The heaviest, and often the most impure, air remains at the bottom, unmoved even by a current of air passing from one window to another. Of course the dampness is not removed, and fevers are often the consequence.

The following is a sure and easy remedy: Provide a pipe, similar to stove-pipe, or otherwise as convenient, from two to five inches in diameter. Place the lower end open within a few inches of the bottom of the cellar, and run it up through the floor and into the stove-pipe in the usual T fashion. This creates a draft and circulation from the very bottom. In warm, damp weather, if the draft is not sufficient to remove all dampness, occasionally start a quick fire in the stove, which will increase the draft. By this means, the entire air in the cellar may be kept constantly moving and changing, and accumulations of foul air will be impossible.—*Health Reformer.*

VALUE OF FRUITS.—Fruits are used as a staple food in many warm countries; but in most parts of Europe they are regarded chiefly in the light of luxuries. Deprived of their stones or seeds, they contain often not more than five per cent. of solid matter. They are very poor in albumoids; but they are usually rich in sugar, and many of them contain much acid. There is the greatest variation in the relative amounts of pectose, sugar, and acid in edible fruits. Berries contain, as a rule, more acid than stone fruit. The grape contains from thirteen to twenty per cent. of sugar; the cherry only one and a half per cent. In the peach there is about nine per cent of soluble pectin and gum, while the gooseberry includes only two per cent. of these bodies. In the common fruits the percentage of free acid varies from a mere trace to about three per cent. The pear is almost wholly free from acids, while the currant often contains three times as much free acid as sugar.

The grape is probably the best fruit adapted for the sick. As heat-and-force producing foods, five pounds and a half of grapes, six pounds and two-thirds of apples or cherries, ten pounds and three-quarters of currants, and twelve pounds and one third of strawberries are equal to one pound of starch. The dietetic value of the fruits is chiefly due to their fine flavor and their abundance of acid and saline matter.—*Herald of Health.*

TEA VS. SLEEP.—Many people stimulate with tea, coffee, tobacco, and alcoholic beverages, thinking the feeling of exhilaration they experience shows a gain of real strength, whereas it is only so much capital drawn from the vital principles which must ultimately be paid in for reaction, weakness, or shortened life. There are multitudes of persons who would scorn the temptation to swallow a glass of whisky, who do themselves equal or greater harm by swallowing largely of tea.—*Ex.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

TERMS:

$2.00 per year, payable in advance.

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POSTAGE.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

☞ "THE WORLD'S CRISIS," Boston, Mass.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 970. BOSTON, WEDNESDAY, JUNE 3, 1874. VOL. XXXIX.---NO. 9.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE QUICKENING SPIRIT.

MRS. ANNA HALL.

When the earth was without form and void,
And darkness upon the great deep;
The Spirit of God moved unheard,
And silence awoke from her sleep.

And when God said, "Let there be light,
Then forth from the darkness it sprang;
And sons of God from their blue height
Together with morning stars sang.

Lo! when o'er this dark, dismal earth,
The life-giving Spirit shall move,
A nation shall spring into birth,
A people whose life shall be love.

As, clothed with a vesture of light,
They sing with seraphic strain,
In the land where there shall be no night,
They worship the Lamb that was slain.

San Francisco, Cal.

APPROACHING SECOND ADVENT OF CHRIST.

If christians really held Second Advent truth in the full power of the Holy Ghost, I believe their testimony would go forth with mighty energy throughout the land. If those of us who have obtained pardon for our sins through the precious blood of Christ, possessed that deep spiritual realization of his speedy coming which we should do, there would be a mighty awakening of the church of God. We shall do well to give more diligent and prayerful heed to the sure word of prophecy which is as a light shining in a dark place.

There is one thought to which I desire to call attention. We have in the book of Revelation two contrasted pictures of a false bride and a true bride (Rev. 17: and 12). One is the woman arrayed in purple and scarlet, and decked with gold and precious stones and pearls—a counterfeit bride, professing to belong to Jesus, but in reality sold to the world, having the outward appearance of religiousness, but with her heart set upon worldly riches and enjoyment, and worldly grandeur. The other is a woman clothed with the sun, and with the moon under her feet, and upon her her head a crown of twelve stars—the true bride of Christ, heavenly in her appearance and character, and with her affections set on things above and not on things of the earth.

Now without entering into the strictly prophetic meaning of these emblems, may we not in a general sense regard them as apt representatives on the one hand, of mere worldly, carnally-minded professors of christianity, who have the form of godliness but deny the power thereof; lovers of pleasure more than lovers of God; and on the other hand, of those true christians, whose hopes are heavenly and who can say like St. Paul, "our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3: 20). Now let each one of us settle in our own mind, as in the sight of God, which of these two classes of christians we belong to; and whether we can truly say of ourselves, "our conversation is in heaven." Remember that this is an intensely practical matter. If we truly believe in the resurrection and ascension of Christ, and in his intercession for us at God's right hand as our personal Savior, and if our affections are fixed upon him, the desire of our hearts will naturally be, visibly to behold him whom our soul loveth; especially as he hath told us that he is coming back again to receive us to himself, that where he is, there we may be also. (John 14: 3). In such case we shall feel that we are strangers and pilgrims on this earth, having here no continuing city, but seeking for one which is to come. I have often refused to give out to be sung by a general audience that hymn "I'm but a stranger here; heaven is my home." I have felt it was a mockery for those words to be sung by persons who were wholly absorbed in the affairs of this life, and had little or no heart or disposition for the work of the Lord.

Is there not a lesson taught us in prophetic parable of the ten virgins in Matt. 25: 1–10. They are represented as at first all going forth to meet the Bridegroom in expectation of his advent. All of them are therefore in some sense believers in his second coming, yet they afterwards slumber and sleep; and in the end only half of them are found ready to enter into the marriage when the Bridegroom comes. There is then the solemn fact that even the foolish virgins, who will be shut out, once professed to wait for the Bridegroom. Let me ask you, have you turned to God from idols (including, among the rest, covetousness which is idolatry) to serve the living and true God? and are you, in the power of the Holy Ghost, waiting for his Son from heaven? (1 Thess. 1, 10). If so, your heart will not be seeking for or fixed upon an earthly resting place; but you will have the spirit of the bride who is not satisfied with anything but the Bridegroom; and you will be like the Thessalonians who received the gospel, "not in word only, but also in power and the Holy Ghost, and in much assurance." (1 Thess. 1.)

See to it that you are not in heart, one with the false bride, a mixture of worldliness and imaginary religiousness, but aim to be one of those who are marked with the very stamp, the very character, the very spirit of the elect bride adorned for her husband, indifferent about what the world thinks, not adorned for the world or heeding its opinion, but a bride adorned for her husband. One reason why the world so little heeds our testimony about the speedy coming of Christ is, that we hold it so feebly and not sufficiently in the power of the Holy Ghost. We require to humble ourselves in earnest prayer before God on this account, and to ask him for grace to be more faithful. Those who are really waiting in constant readiness for the advent of Jesus should be able to say, as in the sight of God, "Every hour of my life is consecrated to the service of my Master, whether in this or that way; and I live as a servant of the Lord, continnally waiting for his coming." Of such we may truly affirm, "Blessed is that servant whom his Lord when he cometh, shall find so doing." Matt. 24: 46.

In James 1: 22, we read, "Be ye doers of the word and not hearers only, deceiving your own selves." Now just in proportion as we apprehend the reality of the speedy return of our Lord and Master, and feel that it is no matter of mere opinion but of actual fact; in the same proportion will our life and conversation be such as becometh the gospel of Christ, and will give plain evidence to the unbelieving world of the practical power of this doctrine. In Acts 1., testimony was borne by angels that Christ was personally to return to this earth. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And a few days afterwards on the day of Pentecost, in Acts 2: 25 to 31, Peter speaking of David's prophecy of the resurrection of Christ, that "God would not leave his soul in *Hades*, nor suffer his holy One to see corruption," explained that David, being a prophet, predicted this resurrection of Christ, because God hath sworn that of the seed of David, according to the flesh, Christ should be raised up to sit upon the throne of David; and then he further explained in verses 32 to 35, that Christ being thus raised from the dead, is now exalted to the right hand of God in heaven, until his foes are made his footstool. But it is not until this future conquest and subjection of his foes, that Christ will return from the right hand of God in heaven, to sit upon the throne of David in Palestine, and to reign personally during the millennium of a thousand years, as the Son of David and King of Israel over all the twelve tribes of the Jewish nation, converted and restored to their ancient land, as well as over the whole earth.
—*Lord Radstock, in Signs of our Times.*

WITHOUT SPOT, AND BLAMELESS.

S. S. CRISTMAN.

To all the saints scattered throughout the earth, that profess to be watching for the glorious appearing of our blessed Lord and Savior. I feel constrained to ask, Do you realize the importance of this passage? To be their's, required a thorough and constant watchfulness of every emotion of the heart. It requires the righting of every wrong, in thought, word, or deed, that we may have been guilty of toward any human being, and especially toward any of the household of faith. Without this righting of wrongs, how can we be found of him without spot, and blameless?

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, temperance. If we live in the Spirit, let us also walk in the Spirit. "Bear ye one another's burdens, and so fulfill the law of Christ." "As we have opportunity, therefore, let us do good unto all, especially unto them who are of the household of faith."

Let us all remember, that no person can be without spot or blemish, who can, by word, or deceit, wound the heart of a child of God, or any one else. Slanderous words, or words of censure, fall heavily on the heart which may carry every day a cross which none but Jesus can ever see. Let us do what we can to help each other by words of sympathy and love, remembering that we are not to judge each other here, or any where else. Christ alone is to say, Come, ye blessed; or, Depart ye cursed, and unless we possess the Spirit of Christ, we are none of his. "If ye have love one toward another, then shall all men know ye are my disciples." Blessed words!

How I do long to see that dear face, and hear the voice of him who spake as never man spake. He sees and knows every feeling and thought of my poor, aching heart, and did I not believe most firmly that he is likely to come at any hour, I should feel as Peter did, when he began to sink, and have to pray for a double portion of God's grace, through my present trials.

I know the word stands sure. I must be found of him without spot and blameless, or never hear those welcome words, "Come, ye blessed." I can say also with truth, that the spirit of forgiveness toward any who have wronged me by word, or in any other way, burns brightly in my heart, and I should do them good, and not evil, had I the opportunity.

Dear friends that are looking for Jesus, you must have on the wedding garment, every moment, pure and white, without spot, or wrinkle, or any such thing, or never enter into the kingdom of God. It will not do to keep one besetting sin; perfect purity is the divine requisition. God help us to completely purify the old man, and be "found without spot and blameless."

Herkimer, N. Y.

WHY I AM AN ADVENTIST.

BY ELDER J. HEMENWAY.

A synopsis of a discourse on Adventism, preached by request of Rev. Mr. Wiggin, Pastor of the Unitarian Church, Marlboro, Mass., May 3d, 1874; being one of a series of lectures delivered by clergymen of different denominations, presenting the reasons of their denominational belief.

(*Concluded.*)

THE ADVENT NEAR.

This point in our faith is the great question which has separated us from other religious bodies. It is the burden of our mission to the world and church. Other sects may have their work, and we do not propose to interfere with it; and we claim the right to speak and be heard in our work, untrammeled. Therefore, we tell our brethren in the different churches that, as they are not specially interested in this matter, it is better that we occcupy a position independent of their organizations, that neither may be hindered in the special work we wish to accomplish.

The Advent people in the past have given their attention to the *time* when the Lord should come. (I mean definite time.) I think I justly represent them now when I say, as a people they do not believe in any definite time; but look for the event as near at hand. The reasons we assign why we believe the event near are these:—The fulfillment of prophecy, signs in the heavens, and the moral state of society, indicate an approaching crisis in the history of this world. The next event of great magnitude marked in the prophetic calendar is the coming of our Lord and the establishment of his kingdom on the earth.

In Daniel's prophecy we have presented four universal kingdoms (Dan. 7), that are to have their time of reign on the earth. The fifth kingdom is God's. The four have had their time and passed away; the dividing of the fourth is in the past. The Antichristian power that was to rise and rule, and make war with the saints for a time, times, and a dividing of time, has lost his power (civil) to rule within the last two years. The next event is due; viz., the coming of Christ to set up his everlasting kingdom. Will this fail? Here is a great prophetic chain of events covering a space of more than two thousand years. Each event has come in time and place indicated by the prophet. Will the last event fail? No. The wheels of prophecy are rolling us on with lightning rapidity to the final winding up of earthly kingdoms and the establishing of that permanent government of the everlasting kingdom of God.

There are four distinct lines of prophetic events in Daniel and five in Revelation that mark the history of this world to the time when Christ shall come in all his glory. The events in the political world to-day are filling up the last links of the prophetic chain that bring our Lord.

If we look at the physical condition of the world, everything speaks of ripeness for destruction; the earth utters its dying groans, and shakes with its numerous spasms in earthquakes, tidal waves, and marvelous changes in the atmospheric heavens, which the wise men of the age fail to explain. If we turn our attention to the heavens above, we read in the darkened sun and moon and falling stars the fulfillment of the words of the prophet as recorded in Joel, Matthew, and John:—"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 3: 30, 31. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6: 12–14.

The signs were to appear in the heavens, and by these we are to know that the next event is the day of the Lord. That you may not consider this human speculation, let me refer you to Christ's application of these predictions. Let the Great Teacher tell us what next in the events of this age. After giving the signs named, Jesus says: "Now learn a parable of the fig-tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33. Knowing that these signs are in the past, we look for the coming of Christ as being "near, even at the doors."

Looking at the moral state of the world, we find society now just as described by Christ and the apostles, as being the condition of society in the last days. "Iniquity shall abound, the love of many shall wax cold." We are living in the perilous times named by Paul to Timothy. He says:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2nd Tim. 3: 1–5. The characteristics here pointed out are those of the unrighteous; but here we are told that *this* class have the form of godliness and deny the power. It is a characteristic of the religious people of this age,—"covetous,"—grasping after money and position in the world. Swindlers' rings, cliques, plunder the treasury of the government, and at the same time occupy a good standing in the church.

"Lovers of pleasures more than lovers of God." During the warm months, religious parties almost monopolize our railroad lines in pleasure seeking; while in the winter months these attend festivals, fairs, concerts, and theatres. We cannot tell the professor from the non-professor. These things were to come to pass in the last days. Are we there? What shall we do with our Bibles? shall we believe them, or not? If we do believe them, we must believe that the long-looked-for day is "near, even at the doors."

Believing these truths, dear friends, you may well suppose it inspires my entire being to work for the good of my dying fellow men. It enables me to welcome the reproach and shame that mistaken souls may bestow; yea, to welcome the labor, knowing we are commissioned by our Lord to warn the world of its approaching doom.

We stand on the eve of the most sublime event this world ever saw. With uplifted head, we wait the coming of our Lord and King—the Great Conqueror of the world. With this faith and hope, the Lord's prayer comes welling up from our hearts with new force and meaning, "THY KINGDOM COME." God bless you, my friends, and help you to "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me"—*Christ*, and his coming. Amen.

WATCHFULNESS.

H. P. SIKES.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

Who of us will be saved? Who of us will go straight through the perils of these last days, and finally be translated, like Elijah, and caught away to meet the Lord in the air? Will it be those who are careless about heeding the instructions of our Great Pilot, or those who watchfully, carefully, lean on the arm of the Lord continually? Will it be those who thoughtlessly throw themselves into the boiling vortex of this world's cares and pleasures? or, will those who devote just as few of their thoughts as is consistent with duty, to the affairs of this world, and have their minds chiefly occupied about the things of God? Can those expect to be ready for that great day, who are taking upon themselves more of the "cares of this life" than is strictly necessary? Can a man be straining every nerve to grasp all he can obtain of this world, and hope to be ready for the coming of the Lord? Will Jesus when he comes say "well done" to those who can now find but little time to labor, or to do anything for him, their time is so taken up with their own blessings?

O, how great the danger, that we shall permit cares, with which to some extent we are necessarily connected, to take up too much of our time and thoughts; so that we shall spend too little time in secret prayer; too little in the daily study of the Bible; and thereby suffer incalculable loss! Think not, my brother, that you are competent to grapple with the deadly influences of this fallen world, and the old arch Enemy beside, without having your heart well guarded and fortified by prayer and communion with God? How necessary it is that we should "take heed," lest we be "overcharged." How vast the interests concerned, and how important the consequences depending on our "taking heed!" Our all is concerned. Better, if need be, be as poor as Lazarus in this world, and have our treasure laid up in heaven. Better, far better, to sacrifice earthly gain, than go about our business and labor without getting our soul richly imbued with the Spirit of the Lord. Does the force of circumstances sometimes prevent the possibility of spending much time in prayer, before engaging in the ordinary affairs of life? Then do as Jesus did on one occasion, when "rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Better dispense with breakfast, than dispense with prayer.

Has your lot fallen in the midst of constant confusion, turmoil and strife? Then, how great the necessity that you should be a "peacemaker." Though it may often seem as though your head would be turned, and in spite of yourself, you would be carried down with the current; yet, beloved, it is your privilege, daily and constantly, to quaff such rich measures of the Spirit of peace, and feel such a union and communion with the "Prince of Peace," as to raise you into a high, spiritual atmosphere, where you will but look down upon these rocks of the flesh.

Are you compelled almost uninterruptedly to be in the society of those by whom death, judgment, eternity, heaven and hell seem never to be thought of; and you hear nothing from five in the morning, till ten at night, but how to get gain,—to make money? then, stand aloof from it all, be sure to testify against it, and pray God to keep you from getting entangled.

Are your ears continually harassed, and your heart sickened by the voice of mirth and frivolity? then, let your own sobriety, and solemnity of demeanor be a standing rebuke. Let your mind continually be so fortified by prayer, that all these things will seem utterly foolish and disgusting, as they indeed are. It may be some of these giddy triflers will yet see their folly and wickedness, turn to God, and go with you into the kingdom. Above all things, never for one moment descend to engage in the least degree, in their foolish mirth; never let slip a silly joke or witticism that will grieve your Savior, demean religion in their eyes, and for aught you know, imperil their souls.

Are you tied down with inecessant toil, labor and care? Rest in Christ, will rest the weary body. Throw yourself into his arms, lean upon him now, and by-and-by the eternal rest will be given.

Northfield, Mass., April 16th, 1874.

DID CHRIST, THE SON OF GOD, MAKE THE WORLD?---No. 8.

J. S. WHITE.

God the Father's testimony by or through Paul: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." Heb. 1: 10. This text is so plain and direct, that even the Emphatic Diaglott, with all its Socinian proclivities, and which seems to be a text-book for most all kinds of doctrine, has not so changed a word as to leave even a *shadow* of a hook on which an objector has attempted to hang a thread of an argument, to show that Christ did not make the world. The tenth, eleventh and twelfth verses of this chapter are nearly, word for word, as in Ps. 102: 25–27.

It is claimed that Albert Barnes says that David in this Psalm spake of God the Father. This is taken as proof that Christ did not make the world; or, in other words, that what God has testified through Paul is not true. Mr. Barnes believes that what Paul has said in Heb. 1: 10 is true,—that Christ did make the world; therefore, it is very easy to "harmonize" what Mr. Barnes has said with David, and all the rest of the Bible. Yea, Paul and Mr. Barnes agree. Hence the "harmonizing" falls back between Paul in this place, and what he has said in other places, and what is said in all the rest of the Bible.

Does it follow that, if what David has said refers to God, what God has said of his Son is not true? Is this the way to sift out the chaff? Paul makes use of the same words in speaking of what Christ did, that David uses in speaking of what the Father did, admitting that he referred to the Father. Is it not possible for a man to use the same words when speaking of another man, without making a contradiction? But it may be said that Paul and David spoke of the world's being made, and that David says that God made the world, and Paul says that God's Son made the world. Does this make a contradiction? and if so, which shall we believe? Here is where the lack of "harmony" comes if anywhere. Now if one may say David spoke the truth, and that God did make the world, and so sift out as chaff what Paul has said; then another may say that Paul spoke the truth, and Christ did make the world, and so we may sift out as chaff what David has said; and so between them both, God and his Son, as makers of the world, are sifted out of the Bible as "errors."

But Albert Barnes, in his Notes, does not say that David in Ps. 102 spoke of God the Father, nor anything of the kind. He believed that God, in the proper sense, and Jehovah, apply to God's Son. In his notes on this Psalm, and Heb. 1: 10, he refers to John 1: 1 as being parallel,—"In the beginning was the Word, and the Word was with God, and the Word was God." And he believed that "the Word" was God's Son who made the world. He says that the apostle, in Heb. 1: 10, referred to this Psalm; and as proof that David means the Messiah, Mr. Barnes says: "(1) The fact that the apostle thus employs it, proves that it was understood in his time to have such a reference, or at least that those to whom he wrote would admit that it had such a reference; on no other principle would he have used it. This is, at least, of some consequence in showing what the prevailing interpretation was. (2) It cannot be demonstrated that it had no such reference. (3) There is nothing in the Psalm which may not be applied to the Messiah. The passage quoted by the apostle (v. 25) of the Psalm is designed to denote the immutability of the Messiah. (4) Paul applied this language to the Messiah in accordance with the doctrine which he had stated (v. 2), viz., that it was by him that God made the worlds." This is what Mr. Barnes has said on Ps. 102, in its connection with Heb. 1: 10. He has said much more than this, by way of confirming what I have quoted.

From this we see that the quotation (which has been made from Mr. Barnes for the purpose of proving that David in Ps. 102 meant God the Father, who made the world, and quoted in such a way with "etc." added, as if he had said more of the same kind, and so leaving the impression on the mind of the reader that Mr. Barnes believed that David did not mean the Messiah, who made the world), is an entire misrepresentation of what Mr. Barnes has said on this Psalm.

We are reminded that the pronoun "Thou," in Heb. 1: 10, is from the Greek *Su*, and refers to Jehovah. This word is used in the place of, or refers to, persons of every grade and character, and in no sense qualifies the noun to which it is applied. But, suppose it does mean Jehovah when it is in the place of Lord, as in Heb. 1: 10—"And, Thou [*Su*], Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Then it might read, And, Thou, *Jehovah*, hast laid the foundation of the earth; and the heavens are the works of thine hands. The objector, who thinks *su* in this place means Jehovah, may continue to think so if he pleases. It is God the Father who says to his Son, "Thou [*su*], Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Now to say, in the face of this testimony of God, by or through Paul, that Christ the Son of God did not make the world, and that he "has not made nor created anything"; to say this, is to say that what God has said of his Son is not true. There is no evading this; for, if what David has said of the Lord making the earth means the Father, and not the Son, here is the Father's testimony that his Son has done that work. We are told in so many words that what is said in Heb. 1: 10 "is said of the Father, and not the Son." And yet Paul says this is said *by* the Father *to his Son*. Now which shall we believe, Paul, or the man who denies it? Let God be true, though it make men untrue.

David has said nothing that conflicts with Paul. David does not say that the *Father* laid the foundation of the earth, etc. But Paul says that God's *Son* did this work. But if David had said that God the Father laid the foundation of the earth, etc., it would be true, and equally true, that his Son did this work. "Except the Lord build the house, they labor in vain that build it." In this case, who builds the house? The Lord. And it is equally true that those who labor build it. Is it true that when a man says, I built this house, that the man or men who did the work did not build it? God has done all things *by* his Son, or *through* his Son.

The way David has been quoted in Ps. 102—"Thou [*su*], Lord [Jehovah]," might lead some to think that the Greek *Su*, rendered "Thou," must mean Jehovah. But this word *su*, as we have noticed, does not express the character nor quality of the person to whom it is applied. It is used in the place of God, and the Son, and of man. This word is applied to Christ, in the New Testament, more than twenty times. He is directly addressed several times, "Thou [*su*], Lord." *Su* does not mean Jehovah of itself; it means the person who is spoken to, whether God or man. To say that it means Jehovah, when the Lord is spoken to, would be to say that God called his Son Jehovah, in Heb. 1: 10; when he said, "Thou [*su*], Lord, . . . hast laid the foundation of the earth," etc. The words meaning "Jehovah" *are* applied to the Son of God. It has been admitted that *Adonai* is applied to the Son. This is simply another name for Jehovah, as we have shown.

And now we ask, Where is there any evidence to prove that Christ did *not* make the world? All the evidence that is brought to sustain this side of the question is wholly inferential; and they are inferences which are strained, far-fetched, and the most unnatural. These inferences are set in opposition to the frequent and most positive statements of God's word that his Son did exist as his Son before he came down from heaven, and that he did make the world.

On what are these inferences based? (1) It is said that the seventh verse in 1 John 5 is spurious; therefore Christ is not one with the Father, and did not make the world, though Christ says that he and his Father *are* one. (2) It is said that three words in Eph. 3: 9 are spurious; viz., "who created all things *by Jesus Christ*"; therefore, God did not create all things *by* his Son; though it is affirmed by John (1: 1), and by Paul (Col. 1: 15–18), and by God the Father, that his Son did lay the foundation of the earth, and that the heavens are the work of his hands. (3) It is claimed that two or three prepositions and pronouns in king James' Bible, as it is called, should be changed, and, therefore, Christ did not make the world; though by changing these words in the places referred to, does not change the meaning of the passages in the least, as we have shown.

(4) It is claimed that because God has said, "I am God, and besides me there is no other," therefore Christ, God's Son, is not God, in the sense of being the Creator or Maker of anything. Might just as well say, because God has said, I am thy Savior, and beside me there is *no other;* and again, *beside me there is no Savior*, therefore Christ is not the Savior in the sense of saving men; though it is affirmed that Christ is the Savior, and that "there is none other name under heaven given among men whereby we must be saved."

(5) It is claimed that because God is called by the name "Jehovah," therefore, God's Son is not Jehovah; neither is he called by any name that means "Jehovah"; therefore he did not make the world. The same words that are used meaning God the Father, are used meaning God the Son, both in the Old and New Testament. The passages above referred to are quoted in this manner: "I am the Lord, and there is NONE ELSE. There is no God else beside *me*, a just God and a Savior; there IS NONE BESIDE ME." These, and other passages of the same import, are quoted in like manner, with a double emphasis, to prove that Christ did not make the world. Now if they do prove this, they prove more than this; for if this double emphasis is properly applied, and means anything, it means that beside God the Father, there is no God *whatever*. This would contradict the Bible from the beginning to the end. And if it is intended to mean that Christ is not both God and Savior, then it contradicts the objector; for he admits that Christ is both God and Savior. If the passages referred to do not include Christ with the Father, or if they do not except Christ, then they are made to contradict God in *every* place where he has, by or through the Holy Ghost in the prophets and in the apostles, declared that his Son is both God and Savior. God has said to his Son, "Thy throne, O God, is forever and ever." Also, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt *thou* fold them up, and they shall be changed: but *thou* art the same, and thy years shall not fail." Heb. 1: 10–12. Will the reader please read the whole chapter. If he thinks this portion of Scripture is not plain, will he find any Scripture that is plain? These statements by the Father to the Son are in perfect harmony with the whole Bible.

(6) It is claimed that "there never was but *one* Supreme, All-wise, Eternal God"; and therefore Christ did not make the world. How such inferences can be drawn from such premises it is impossible to see; to say nothing of the fact that they directly contradict the plainest statements of God's word. If there never was but one God, as stated above, how does it follow that he could not have a Son before the world was made, to whom he could give wisdom and power to make the world? Or, to say nothing of his Son, could not a supreme, all-wise, eternal God, create a being to whom he could give power to make the world under the direction of his infinite wisdom? Is God's power thus limited? Christ upheld all things by the word of his power, and was the express image of his Father's person *before* he took on him the form of a servant. Heb. 1: 3. "Who, being in the *form of God*, thought it not robbery to be *equal with God;* but made himself of no reputation, and *took on him the form of a servant, and was made in the likeness of men*." Phil. 2: 6, 7. Could not the all-wise God make the world by, or through, such a being as this? Christ is "over all, God blessed forever. Amen." Rom. 9: 5. The same power and the same work, from the beginning of the creation to the restitution of all things spoken of, that belong to the Father, belong to his Son; both alike to be honored and worshiped, as God and Savior. Both uphold all things by the word of their power. Heb. 1: 3. Both will judge the world, and fill the earth with glory; and in the end, equal praise and honor and glory will be given them—"To him that sitteth on the throne, and to the Lamb." The Son does nothing without the Father, and the Father does nothing without his Son. "My Father worketh hitherto, and I work." John 5: 17. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." John 5: 21. Both forgive sins. "Who can forgive sins but God only?" Who can forgive sins against the government but the Chief Executive of the government. The Father does all things *by*, or *through*, his Son. "For what things soever the Father doeth, these also doeth the Son likewise." John 5: 19.

(7) It is claimed that David, in Ps. 102: 25–27, does not speak of the *Son* of God; therefore Paul, in Heb. 1: 10–12, does not say that the Son laid the foundation of the earth; though Paul affirms that God the Father has said that his Son did do this work. Here ends the lesson.

Searching the Bible (which God in his good providence has given us) to find errors in it to sift out, and so to find an argument to bring against the plainest statements in the Book, that Christ was with the Father as his Son, and that he with his Father did create and make all things,—did make man; and that Christ is both God and Savior with the Father; this has been no part of my experience. This great truth I contend for is the rock on which Christ will build his church. Remove this foundation, and the whole superstructure falls.

In my forty years experience in the ministry, I have found it *very much easier* to reconcile the Bible which God in his providence has given me, than to find errors in it to sift out. Our Bible was translated by scholars who very well knew that their scholarship would be most rigidly criticized. The correctness of their translation is confirmed by the most learned men that have lived since their day,—by such men as I have referred to. It takes *another class* of men to find errors, or chaff, in it to sift out, so as to affect any doctrine plainly stated in our English translation. The translators were not dictated by king James in any sense, by way of affecting one doctrine or precept, or one important fact, throughout the whole of their work. I have no evil report to bring against our Bible. I find no chaff in it to sift out. I have no fears that any will be injured by errors, who take the Bible as it is, which God in goodness has given them.

JESUS.

B. S. WILLARD.

The love of Jesus as manifested in his sufferings, as set forth in the twenty sixth and twenty seventh chapters of Matthew, read at the blessed family altar the two mornings past, has captivated my heart afresh. O, what could I not do for him, that all may come and taste his love! Precious Jesus!

Many years ago, as I was wiping the soil from a front door, these resolves were finding place in my heart:—I will have as nice a house as any one in this city, and it shall be furnished equal to the best. I will also dress as well as any who walk these streets,—when, all of a sudden, came these words of warning,—"And they that use this this world, as not abusing it; for the fashion of this world passeth away." As a leveler for all time came these words, and swept from my mind every worldly aspiration, and my heart went up to God to help me walk in the narrow way that leads to life. And now, the bride is changed to the matron, wearing her "crown of glory," and looking back with the grateful reflection, I have renounced this world for the world to come. Amen.

Haddonfield, N. J.

HE that does good to another man does also good to himself; not only in the consequences, but in the very act of doing it; for the conscience of well-doing is an ample reward.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 3, 1874.

☞ Take Notice!

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of **$2.00** a year, payable IN ADVANCE.

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☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, Saturday, Aug. 15th, and to continue over Sunday, the 23d. Particulars in due time.

Geo. T. Adams, *Secretary.*

THE SOCIAL ASPECT OF OUR WORLD.

That the controlling element regulating human associations is changing, must be potent to all. Men are every where breaking loose from the principles which formerly governed them in all their social relations.

The family harmonies of husband and wife, parents and children, are seriously disturbed. Business corporations and mercantile houses, private companies, and single business men find a great change coming over them, which it is impossible to prevent. Men are becoming more selfish and treacherous; real integrity and truthfulness are rapidly diminisning, while speculating trickery, and unprincipled extortion are fearfully increasing.

There is a restless, feverish haste for change. In the church, the old minister, meeting-house, ritual and theology have become antiquated,—new—changed to meet the popular taste. In the state, fundamental laws have become unsatisfactory to the masses. They clamor for constitutional amendments and revised legislation. Reverence for office and official power are fast ebbing out, while insubordination and reckless rebellion against constituted authority is rising, and threatening the world with revolution. The pulse of humanity indicates a high fever—a rapid change—a speedy dissolution of the present social system. The world tosses from side to side, seeking for rest. Quackery is administering its prescriptions, which are increasing its alarming symptoms. To the faithless eye all is dark and hopeless, only as it sees a fancied remedy in some human effort, some newly understood worldly policy, some remedial system of man's introduction. But the eye of faith looks beyond the convulsions of the fever, and failures of human remedies, and views the operation of heaven's healing balm, purging away the virus of sin, and fully restoring the earthly social system to its normal state of heavenly unity, universal brotherhood, and eternal peace.

This mighty work of planting the social standard of perfect harmony, and heavenly oneness on Mount Zion, and rallying under its sheltering folds a unitized and harmonized race, has been undertaken by the Wonderful—Counsellor—Prince of peace. To enjoy the triumphs of his victories, and the fruits of his toils, we must cease from man and his schemes of redemption, and cling to Christ and his gospel, which promises his personal presence, and almighty power in the accomplishment of the establishment of perfect society.

Then let the world convulse, and men confederate and skirmish around the forts of sin, and battlements of Satan; they will only add darkness to twilight, and confusion to discord. Let the empires and kingdoms gird up their loins with strength, and summon to service the chief captains and commodores, calling from the plow and shepherds fold, additional warriors, bending all the energies of state to produce invincible armies and unconquerable navies, so as to stand the anticipated shocks of general war and revolution. Let the Catholics count their millions, and trust the infallibility of their Head to direct them to the field of sure victory and coveted supremacy. Let the Republicans of the Old and New world swear by the altar of liberty that kings and tyrants shall cease to oppress the rising masses, and draw their coils around the ancient thrones, standing by the guns of their concealed batteries, waiting for some auspicious morning to strike the fatal blow to monarchical oppression. Let the toiling multitudes raise the Communists standard, and sing the songs of the industrial sovereigns, thus uniting their hands and hearts for the mighty work of equality in the distribution and enjoyment of wealth, and raise their muscular arm to strike down the monopolists and break the strong bolted vaults of heaped up treasures, scattering the coveted "promises to pay" among the downtrodden millions. Let the social world boil and throw its scum to the surface, manifesting proud and heartless churches, factious and restless States, blasphemous and atheistic society. But let all the world know assuredly that these things prove the truthfulness of God's word, which testifies that they are the dying convulsions of sinful society, the last rally of satan's forces, the final charge upon truth and the Bride of Christ.

It is evident that the ship of state is drifting, in a howling tempest, upon a lee shore, and a worldly church is sinking beneath the fleecy waves, beside heaven's life-boat. But the voice of earth's great Ruler is heard, mid the tempest's roar, by a listening ear, saying, I will return to the earth once more, and hush the last day storm in an eternal calm. I will vindicate my word by dashing the angry nations in pieces, and opening the long covered graves, abolishing sin and the curse, give to my waiting people immortality, and renewing the face of the groaning earth, Let all the people of the Lord say, "Amen, even so, come, Lord Jesus." J. C.

"PERILOUS TIMES."

The prophetic statement of the apostle Paul, "that in the last days perilous times shall come," has been often quoted in reference to the state of things in the *world;* but now it seems to have a particular application to the *church*. We think that even the careless observer must be convinced that the present condition of the church of Christ is exceedingly perilous. On every side may be seen the sly snares of Satan, which are daily entrapping the unsuspecting, who have forgotten the special caution of the Savior, given for these last days—"Watch and pray, lest ye enter into temptation." Many are led astray by the folly of fashion; others by parties of pleasure; others by business cares and perplexities, which lead them to neglect devotional exercises, thus producing coldness, formalism, stagnation, and spiritual death.

But those who have been enabled to live through all these, and lift a warning voice against them, are now in great danger themselves of falling into another snare of Satan equally perilous, against which we would give our friends a special caution. It is a well-known fact that we can bear injury ourselves easier than we can see those abused whom we love and esteem. Satan knows this full well, and is ever ready to take advantage of any opportunity to start a root of bitterness, knowing that a success may cause many to "be defiled." In the days of the apostles the same spirit crept in, causing some to say, "I am of Paul," and others, "I am of Apollos." For indulging this feeling they were called "carnal." It was the fruit of the flesh, and not of the Spirit. If the Lord permits our friends to be slandered, misrepresented, misreported, impeached, and charged with doing and saying bad things, of which they are entirely innocent, do not get stirred up, and say hard words in return, but bear it all patiently. Do not be in too much haste to correct the evil. Deal gently with the erring. Admonish in love.

We do not mean that one should see his friend abused and make no effort to correct the wrong; but let all be said and done with a kind feeling towards those who we think have done the injury. This is the best and only successful way of benefitting the one who has committed the wrong. Remember Jesus was terribly misrepresented, grossly insulted, and shockingly abused, but he bore it all patiently, and did not wish his friends to stir up strife, or a war spirit in his defense. If they had, it would only have served to make his trials greater, and make his enemies more bitter. It is our privilege to have so much of the Spirit of Jesus, that we can feel kind towards those who attempt to injure not only ourselves, but our best friends. While it may be duty to warn the innocent against the seducer, or to put up a guard against such as would carelessly divide the flock of God, let it be done in love, and only when it is a duty we owe the cause of Christ. In no case is the least spirit of retaliation innocent. "Recompense to no man evil for evil." If nothing can be done to correct what is wrong, let it alone. Be patient, and the Lord will send deliverance in due time. "Dearly beloved, avenge not yourselves, . . . for it is written, Vengeance is mine, I will repay, saith the Lord." Rom. 12: 19.

The Syriac reads: "It is written, If thou dost execute judgment for thyself, I will execute judgment for thee, saith God." Let every one be *extra* careful, at this time, lest Satan should succeed in stirring up a spirit of strife, causing them to "smite their fellow servants," and for this reason be found unprepared to meet Christ at his coming. We think we see special danger in this direction. These are "perilous times."

M. G.

REMARKABLE REVIVAL.

We are receiving intelligence of a remarkable revival in England and Scotland through the labors of Bro. D. L. Moody, of Chicago, and Bro. Sankey, his associate. It is said some two thousand have been converted in their meetings during the past few months. We clip the following report from the "Signs of Our Times," May 14th, published in London:—

"Mr. Moody turned to Matt. 17: 1-9. After reading the account of the transfiguration he said, Luke says, 'Peter and they that were with him were heavy with sleep.' *Asleep* while Jesus was transfigured before them! Jesus in a glorified state, and they asleep so near the glory! This is a striking picture of the church of Christ in the present day. We are near the glory. No one can read the prophecies of Scripture with their eyes open and fail to perceive that, the second coming of Christ and the glory of the millennium is near at hand; and yet those who ought to be watching are asleep"

A new interest is being awakened among the churches on the subject of the Lord's speedy coming. We believe all who are ready to meet him love his appearing. We believe those who stand opposed to the coming of Christ will be found in a sad condition when he appears. A bride that does not long to see the bridegroom is not fit to be married. She would not be happy if united to one of whom she was afraid, and whom she desired to remain away from her presence. Such cannot expect to be received at "the marriage of the Lamb." M. G.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—Matt. 16: 3.

After Jesus had passed through with the various signs that were to precede his second coming, he says:

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30-31.

He does not tell us what "the sign of the the Son of man shall be, but it will be something that will satisfy every one that his coming is a matter of fact. Then it will be too late to make preparation. The sign is so certain and convincing, it makes "all the tribes of the earth mourn," hence it must be known by all tribes. There is no proof that the event is in the past. Immediately following "the sign of the Son of man," the Savior himself will gather all the saints to bestow upon them eternal life in the everlasting kingdom. This will be the crowning event in the the history of the human race; the grandest, the most sublime, and the most glorious. Well might old Dr. Watts say:

> "Fly swifter round, ye wheels of time,
> And bring the welcome day."

When we consider the blessedness of "the world to come," it is no wonder the Savior taught us to pray: "Thy kingdom come."

After passing through the long chain of signs and events that were to precede his coming, and arriving at the closing ones, he says: "Verily, I say unto you, This generation shall not pass till all these things be fulfilled. Matt. 24: 34. Some have stumbled at this passage, supposing he meant the generation then living. He must either mean the first or last generation. We have seen no evidence that one of the signs, that were to herald his second coming, were seen in the generation living at the time of the first advent. He who claims that the generation witnessing the signs of Christ's coming was the one living eighteen hundred years ago, might well believe that that the signs of his coming took place a long time after the event was accomplished, which would show that they were not signs at all. To be a sign, it must appear before the event.

When the Savior was asked by his disciples to give signs of his second coming, he begins by cautioning them against being deceived, in thinking his return would take place within a brief period, and goes on to speak of things that did not transpire for centuries, and said they would be but "the beginning of sorrows." After those would come the terrible persecution of the saints, following which the signs of his coming would appear. Then we should have reached the last generation before the close of the birth of Christ: "Unto us a child *is* born, unto us a Son *is* given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9: 6. When the prophet wrote, he said the "child *is* born," yet he was not born till about seven hundred years after the writing of Isaiah. The prophet was led through a chain of future events till he came to the time of the Savior's birth, and spoke of it as then taking place. So Paul, when referring to the second coming of our Savior, looks forward to the event, and says: "We which are alive . . . shall not prevent them which are asleep." From this language the Thessalonians drew the conclusion that Paul intended to teach them that Jesus would come the second time in their day; hence he wrote them a second letter in which he says: "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand, . . . for that day shall not come except there come a falling away first, and and that man of sin be revealed." 2 Thess. 2: 2-2. As declared by Paul, we find the Lord calls "things which be not as though they were." Before they come to pass he speaks of them as present. This was very proper in the instruction given by the Savior in relation to his second coming. Having followed the stream of time through a long series of events, when he came to the last, it was proper to say, "This generation shall not pass till all these things be fulfilled."

It seems certain that we are now living near the close of the last generation, hence, these are truly thrilling moments. Let us all be ready for the glorious event. M. G.

North Easton.—We spent last Sabbath (May 31) at North Easton, Mass., and had good meetings. Six were baptized, and were much blest. In the afternoon, we preached in the Methodist church. We were pleased with Bro. Hammond, the pastor, who has recently come from California. North Easton is a pleasant village, noted for Ames' extensive shovel manufactory. They make five hundred dozen a day.

M. G.

We learn that Bro. F. Burr is elected Editor of the *Advent Christian Times;* Bro. Sheldon having resigned. M. G.

The Apple Trees in New England are now (May 30) in full bloom, and never looked more promising of an abundant crop of fruit. M. G.

WAR CLOUDS.

Careful observers think they see alarming war clouds lowering over Europe, that threaten to burst with terrible fury within twelve months. The symptoms of the coming distress of nations are rapidly increasing on every hand.

The *Pall Mall Gazette* of May 7th, thus describes the present European situation:

If it be true that rumors of war have a tendency to fulfil themselves, Europe is in considerable peril at the present moment, and the danger is increasing. Twelvemonths ago the belief was universal that France would never rest under her defeat, and that Germany was not quite satisfied with her victory; but at that time the prospect of renewed hostilities was cast years ahead, while now it would not be thought very rash to prophesy war before the summer of 1875. Apprehension grows steadily month by month. If for a little while men's minds are turned from the prospect, something is sure to happen to recall and to re-enforce attention; while in Germany and France what was once a vague anticipation, deepens and darkens into a dread of approaching trouble. That the French long for revenge we know; we know that their forces are being rapidly reorganized on a grand scale; we also know that the main result of the Bazaine trial was to convince France that her defeat was due not so much to the superior strength of her foe as to the blundering, the treachery perhaps, of some of her own generals.

Not only does all official and all military Germany regard another war as inevitable, and its outbreak sooner rather than later as desirable, but it is the common sentiment. This is certainly so, at any rate, as regards the inavoidability of conflict; and if war must come, it follows that it can hardly come too soon for Germany. War now would in all likelihood mean the utter destruction of France, together with every dream of reconquest for ages to come; and utter destruction of France is the avowed desire, the declared necessity, of German statesmen and the German people. This, and the fact that Germany is ruled by men who flinch from no means of accomplishing their ends—this is what creates so much uneasiness in Europe; and Prince Bismarck is so curiously outspoken of opinion and purpose that the feeling of uneasiness is constantly kept up. He speaks with such contempt of France, people and government alike, as to prove that he is rather anxious to irritate than to soothe whatever sentiment of revenge may exist in the country. From time to time we have fresh reason to suspect that he is ready to resort to any plausible stratagem for forcing another war on them at the earliest moment. Thus to forestall France in her meditated war of revenge."

CHRISTIAN PERFECTION.

We are well convinced that many are opposed to the subject of christian perfection, because it has been put before them in a false light. If they should look at the subject as taught in the Bible, it would receive their admiration and most hearty acceptance, causing them to rejoice more than ever in the glorious possibilities that may be experienced by the christian in this life. The standard of religion has been so low in many localities, and so poorly exemplified by many professors, that the conclusion has become quite general, that he who preaches in favor of christian perfection must be a fanatic, or trying to cover up some dark deeds by professing to be extra religious. Satan, no doubt, has a special hatred against this subject, and has done, and will do all in his power to make it unpopular, hoping thereby to crush this precious Bible doctrine, and those who defend it. One of his most successful words of attack is to select for a sample, some one who has not lived in harmony with his profession, and then assume that his erroneous conduct was the result of his connection with the doctrine of christian perfection. He might just as well say that when any one backslides and does wrong, that he committed the crime because he was a believer in christianity and a professor of religion. The fact that *some* do not live in harmony with the Bible standard, affords no satisfactory evidence that others may not be kept free from condemnation.

By christian perfection, we do not mean perfection in *knowledge*, or *wisdom*. The Bible does not intimate that man will occupy a position in this life, where he is not liable to make mistakes, and err in judgment for lack of wisdom and knowledge. The more fully he is given up to Christ, the more completely he feels his own weakness, infirmities, and the need of a guide every moment. The christian can no more expect to be *infallible* in this world, than *omnicient*. Christian perfection does not imply freedom from temptation, infirmities, ignorance, mental and physical defects and weaknesses, or a conditon that does not admit of continual growth. Whoever claims to have reached a state where these things are unknown, we believe is self-deceived, and is in danger of falling into the snares of Satan, and bringing a reproach on the cause of Christ. To such it may be well be said, when ye think ye stand, "take heed lest ye fall.

Having said thus much on the negative side, we turn now to the positive, and remark, that we understand christian perfection to consist in freedom from sin, loving the Lord with all the heart, and our neighbor as ourselves. This blessed state is secured by entire consecration on our part, and then follows the gift of the Holy Spirit, which produces the perfect love, giving at the same time the witness that the heart is clean and free from sin. As we receive the gift, so we keep it, by complete submission to Christ, and unwavering trust in him, moment by moment.

Practical christianity may be summed up in three words: *submission trust*, and *obedience*, or yielding, faith and works. Neither of these alone will constitute a living member of Christ's body. But if our submission, trust and obedience were perfect, we should not then love God with all the heart, if he did not fill us with his Spirit. We cannot have true righthousness, or true holiness," only as the fruit of the Holy Spirit. Without that, we are like a machine with no power. The strength of the christian does not come by his own ability, "but by my Spirit saith the Lord." One may have submission and works, but "without faith it is impossible to please him" [God.] He may have submission and faith, but "faith without works is dead." He may have faith and works, but without submission he is still a rebel. He may have submission, faith and works, but without the aid of the Holy Spirit, he is still but a natural man. None can be christians without the help of divine power communicated by the Spirit.

Christian perfection, then, is the result of being filled with the perfect Spirit of God. The perfection is not ours, but his, and continues no longer than while we are filled with his Spirit. We can be thus filled no longer than our *submission, trust*, and *obedience* are complete. Hence it is left with us to decide whether we will be holy or unholy temples. The power of choice is in our own hands, and the Lord will not take possession of the heart against our wills.

It is a sad fact that but a small portion of professors of religion are ready to consecrate themselves unreservedly to the Lord, consequently, only a few know from happy experience their high privilege in Christ. Their peace is intermittent, instead of being like a flowing river, growing continually wider and deeper, as it approaches the ocean. Their sky is often clouded, their sun eclipsed, and condemnation is in their hearts. They have a taste for hymns like the following:

> "Prone to wander, Lord, I feel it,
> Prone to leave the God I love."

Such language would not sound very well in a song coming from a young bride to her husband just before or after marriage. Does it sound any better when sung by one who professes to be a follower of Christ? Can he be pleased with a heart where there is so little room for his presence? One from which comes such a mournful, disconsolate song? Can such be the heart of a lover? Would such an one delight to hear that Jesus was coming soon? The promised "crown" is only to those who "*love* his appearing." This "Prone to wander" feeling may be all taken out by the gift of the Spirit, and we then feel just like singing:

> "I am trusting, Lord, in thee,
> Dear Lamb of Calvary;
> Humbly at thy cross I bow,
> Jesus saves me, saves me *now*."

When filled with the Spirit, the christian loves to sing:

> "My all to Christ I've given,
> My talents, time and voice;
> Myself, my reputation,
> The lone way is my choice.
>
> The cross for Christ I'll cherish,
> Its crucifixion bear;
> All hail, reproach or sorrow,
> If Jesus leads me there."

M. G.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail. Ag't.

A Valuable Work.—We have given some notice of Tafel's "Interlinear Translation of the Sacred Scriptures, with grammatical and critical notes." The third part of the Hebrew text is now issued, which extends to the 26th chapter of Leviticus. The Hebrew and Greek are published alternately. Each Hebrew number of the Old Testament is $2.00, and those of the New, $1.50. Whoever sends six subscribers has a seventh copy free. Numbers are issued once in about three months. Address L. H. Tafel, 635 Arch St., Philadelphia, Pa. This work is designed to give the common English scholar a word for word translation of the Old Testament Hebrew and the New Testament Scriptures. It should be in the hands of all who wish to understand the Bible for themselves. M. G.

Sterling Campmeeting.—Presuming that many of our readers would like to attend one of the "National Campmeetings for Holiness," we would say to them that the first one this year is to be held at Sterling Junction, Mass., commencing Wednesday, June 17th, to hold ten days. This will be the nineteenth. The first was held at Vineland, N. J., in 1867. M. G.

☞ The annual meeting of the N. Y. State Conference is to be held at Lockport, instead of Sodus Point, commencing Thursday, June 25th. See notice. M. G.

☞ Do not fail to read an article in this paper headed, "The Higher Christian Life."

M. G.

TENT! TENT!

Our tent is ready for the field, when paid for, and the brethren who have pledged will forthwith remit to Bro. Goodrich their subscription. We *must* have it, to pay for the tent. We have found a place in Greenwich, where but little has been heard on our faith; a farming country, about the centre of five towns, and none of them more than ten miles off, and four within six miles. There are no Advent believers in the place, but the people are interested in the matter. They expect it will be a campmeeting,—so writes Bro. Hemenway. Now, Brn. of the Mass. Conference, shall we make a general rally and call a meeting of the old-fashioned stamp, commencing in June, so as to hold over the fourth and fifth of July? A campmeeting with the new tent on the ground? Come, brethren, speak out. Will you come with tents and help inaugurate a campmeeting, and dedicate the spot to the service of God for a yearly Advent meeting till Jesus comes? L. Boutell.

Correction.—In the article "The Devil in the Fire," please read—"If there had been a gallows prepared for Stokes who killed Fisk, and the papers had announced that Stokes was hung, who would have thought that it had been any other Stokes than the murderer of Fisk? Now, as there was a fire prepared for the devil, and then the prophetic assurance that the devil was cast into the fire, how can we conclude that it was any other than the dragon, that old serpent, which is the devil?" H. Pratt.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$550.88
A Friend	4.50
M. M. Post	2.00
M. George	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$70.75
Alice J. Cheney	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3,937.62

BRO. P. G. BOWMAN'S REPORT.

To the Board of the A. A. M. S., Boston, Mass. In the name of the Father, and of the Son, and of the Holy Ghost, Amen. My dear brethren: In presenting this my last quarterly report from this mission for the last conference year, I might say that, while there are some things of a discouraging character, there are many things to fill us with hope and encouragement. The priests of nearly all the sects seem to combine to crush us, as a set of *heretics* and *materialists*. They do not regard us as christians, or worthy of the name; therefore they will not commune with us at the Lord's table, nor suffer us to commune with them. Well, no doubt they think they are doing God service in all this. We must therefore see to it, that our own personal daily union and communion with the Father, and with the Son, and with the Holy Ghost, is such that the love of God is shed abroad in our hearts by the Holy Ghost given to us, that we may be always ready to give "to every man . . . a reason of the hope" within us. Our hearts must be pure; love to God and man must be the ruling passion of our daily lives; we must lay aside all malice, and guile, and evil speaking, and hatred, and envyings, so that our peace may be as the capacious river, and our righteousness as the waves of the mighty sea. Now, what in all the word of God is more calculated to bring this precious experience in heart and life to us, than a daily looking for "the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"?

We now have three comfortable chapels in this county, where we meet from Sabbath to Sabbath to worship our heavenly Father and his Son Jesus the Messiah, under our own vine and fig-tree, without the fear of men or demons to molest. Thank the Lord for the liberty of conscience. The truth that we hold as a people is spreading in every direction throughout this entire section. All thinking men and women, who are not bound by creeds, declare it to be the most reasonable exposition of the Scriptures they have ever heard; and hence the opposition of the clergy. Last Sunday I preached my first sermon at the Court House in this county. I preached in the Market-house to a large and attentive congregation of Jews and Gentiles, white and colored. I had an armful of tracts lying on the table before me. At the close of service I told the people they could have them by coming up for them; and such a rush I never saw. If the table had been covered with gold coin, they could not have manifested a greater eagerness for it. In one minute every tract was gone, and the usual excitement about the sermon followed. The subject was the nature of man and the end of evil. One preacher said he hoped I would not come back again, as I was unsettling the minds of his people. But I had to yield to the urgent request of the people, and make another appointment for the last Sunday in this month.

Thus you see, my dear brethren, my work is extending in every direction, and I have no one to assist me in preaching the word. Were I to attend to all the calls abroad, I should have to neglect the little flock I have under God gathered here. I do hope and pray the Board and brethren at large will make some definite and permanent arrangement at our next annual meeting to keep some one or two brethren, at least, in this southern field, to blow the trumpet long and loud, that Jesus the Messiah is coming, and coming soon to finish this economy forever, and bring in everlasting righteousness; when we and our loved ones will meet to part no more forever. This is what I firmly believe the Holy Ghost has raised up the people called the Second Adventists for. Now suppose that every man and woman among us who firmly believes in the speedy coming of Jesus, the literal resurrection of the dead, the final extirpation of all evil, and the final and eternal reign of Jesus and his saints amid the beauties and glories of a regenerated world;—I say, suppose all of every shade among us, who believe these doctrines were from this day to fall in each other's hearts, each esteeming another better than themselves, all bound by some divine cohesive power in one body, going out anywhere and everywhere, no matter for the poverty, or persecution, or loss of property or reputation, give all, lose all, suffer all, only keep Jesus and love inside, and hard work for Jesus and one another outside; what power of men or devils could withstand such a body of heaven-appointed people? O my Jesus, do let this power fall speedily from heaven upon all the Advent people.—Amen. Please pray for me and my poor flock in the wilderness.

The St. Louis *Central Baptist* of May 14th says: "The result of the women's temperance movement, thus far, gives the following figures: Thirty-seven cities and towns entirely freed from the liquor traffic; 1,761 liquor saloons in Ohio, Indiana and Illinois closed; and 800 liquor sellers not only reformed, but hopefully converted to Christ."

SOUTHERN VOLCANO.

I arrived here March 28th, and proceeded at once to make inquiry in reference to the reported volcano some twenty-five miles distant from here. Many of the newspaper reports are far from true. The most reasonable and scientific reports that I have seen in print (not excepting my own) were from Gen. T. L. Clingman, Prof. Kennedy, and Col. L. M. Hatch, all residents of this county, and men of science. With Col. Hatch, I am persuaded that the shocks have been electric, and not caused by subterranean fire. Yet we are near the time when I think we may expect great commotions, not only among men, but literally in the bowels of the earth.

This is indeed a beautiful country, with more similarity, I think, to that promised to Abraham and to his seed, than any other I have ever beheld. The people here, as a class, are intelligent in matters pertaining to this life, and refined; not a great many who seem to be given to deep investigation about the Scriptures; yet I am satisfied that there are some here who will investigate and come to acknowledge the truth, if properly taught in love by a man or woman full of good works and apt to teach. The expense of coming here may be an obstacle. Were it not for that expense, or if I knew how it may be met, I would urge that some good man, full of love and kind words, with hard arguments in favor of the truth as it is in Jesus, be sent here some time in July, Aug., or Sept., and let him stay here and near here for a month. I will do what I can with tracts and in private conversation; but as you are aware I am not a public speaker.

On last Sunday, I heard a Disciple (commonly called Christian) lecture here, and was surprised that he seemed nearing the truth in reference to the coming of the King, but blind in reference to the kingdom. I conversed with him, and gave him some tracts which he promised to investigate in all honesty. Some persons here have already begun to look on me as a dangerous man, because I do not join in the statement of Satan to Eve that man shall not, can not die. The U. S. District Court meets here in May and Nov. I will duly consider the matter, but at present I am inclined to think that in Nov. next, if not sooner, would be a good time to hold a meeting here, though for want of a large hall, and other reasons, the warm weather and moonlight nights may be preferable. The people here are generally very kind and hospitable. I like them very much indeed. Faithfully yours for the truth, R. H. Gresham.

P. S.—Many visitors from abroad, by scores, and probably by hundreds, are expected here from May until Oct. R. H. G.

OHIO STATE CONFERENCE.

The recent session of this Conference, at Nevada, O., May 21st to 24th, was a renewal of the interest in the cause of Christ in the A. C. Churches. A session of the Conference had not been held for some two years, and the interest in its work had nearly died out. The attendance from abroad was not large, but the effect of the meeting was to enliven and encourage the hearts of all present, and the indications are favorable to future progress. The churches of Nevada, North Fairfield, Norwalk, Rockbridge, and Berea, were well represented by delegates, and the interest among the people of various other places was reported.

Certificates of recommend to the ministry were granted to J. G. Baughman of Rockbridge, Hocking Co., and Joseph Eshleman of West Salem. Frank Burr, E. McCullock, and A. J. Flaharty were chosen delegates to the W. A. C. P. Society. Darius T. Call of Florence, Erie Co., was voted a certificate as an ordained elder, he having been ordained at East Clarksfield, Huron Co., in Feb. last. It was voted to recommend an early session of the National A. C. Conference, to be held at either Buchanan, Mich., or Chicago, Ill., as may be thought best. Preaching during the session by J. G. Baughman, J. M. Judson, Frank Burr, and H. L. Hastings, of Boston, Mass. The love feast on Sunday morning was very spiritual and meling in its its influence, and the results of the conference are very encouraging.

Frank Burr, E. McCullock, and D. C. Jefferson, were chosen a committee to make an appeal through the papers to arouse the brethren scattered abroad in the State to renewed activity and zeal. Brethren from Rockbridge invited the annual session in Oct., to be held at their place. Left open for decision hereafter.

Frank Burr, *Com. on report.*
W. H. Huls, *Sec., pro tem.*

Sr. Nellie M. Tripp, Alfred, Me., writes: —"*Dear Brn., and Srs.*:—As I enjoy very much reading the letters in the *Crisis* from the dear ones scattered abroad, I thought I would write a few lines. I thank the Lord that I am traveling, as I humbly trust, in the strait and narrow way that leads unto eternal life. Although I meet with trials by the way, yet I am going to try, by the help of God, to see the end of the christian journey, and have a seat in the blessed kingdom when Jesus comes.

We have got a new Advent Chapel in this place. It was commenced early in the spring, and notwithstanding the cold weather, it has been carried forward to completion, and now we have got a very neat, comfortable house to worship the Lord in. Last Tuesday, the 12th of May, we dedicated it. We had a beautiful day, and the house was filled. Oh I do hope that there will be much good done in this town and vicinity; sinners converted, backsliders reclaimed, and I hope we shall all be faithful, and have a spirit of love one toward another, and be a blessing to each other.

My father and mother have both embraced the Advent doctrine, and father is trying, by the help of God, to preach the truth. I believe that Jesus is coming back to earth again in like manner as he went away. O that we may all of us have our lamps trimmed and lights burning, and have on the wedding garment, so that when he comes we shall have it said unto us, 'Well done.'"

Bro. F. M. Drake writes from Richmond, P. Q., May 25th:—"The protracted meeting that Bro. Wingate and myself held at Melbourne Ridge resulted in good. Quite a number commenced to serve the Lord, and some that had been cold and indifferent started with renewed vigor for the kingdom. Fourteen were baptized, and quite a number of others are expected to go forward in the ordinance of baptism at the next meeting we hold there. A weekly prayer-meeting has been established, which is greatly needed, as there has been no prayer-meeting in that vicinity for years. Surely the Lord is doing his last work upon the earth, and it will be cut short in righteousness. May God bless and keep the lambs of the flock, that the wolves may not devour them is my prayer."

Obituaries.

DIMAN. In McClintockville, Venango Co., Pa., May 4th, 1874, of consumption, Josiah M., son of Bro. E. S. Diman of Plymouth, aged thirty-five years.

He longed for rest, and in Jesus he sweetly sleeps, waiting for his voice to wake him to immortal life. His parents, wife and little ones survive to mourn his death, but not as those who sorrow without hope. The impressive solemnities of the occasion were intensified by the sudden death of one of the pall-bearers. Frank G. Irwin sat up as a watcher at J. N. Diman's over night, attended funeral at 10 A. M., dined at home, went to Oil City and returned at 3 P. M., said he was indisposed, asked for tea, then fell to the floor and died in five minutes. He was large, well made, fine and healthy looking, apparently, in the full vigor of manhood. Truly in the midst of life we are in death. Prepare to meet thy God.
G. W. STETSON.

GILMAN. In Buckland, Conn., May 5th, 1874, Martin L. Gilman, aged seventy years.

The enemy had long been trying to gain the victory by painful disease, but, as it were, wearied of that method, sought other avenues of approach to the seat of life. A few weeks before his death, a terrible abscess formed in his head, which alarmed us all; and just as we began to hope the worst was past, apoplexy intervened with frightful convulsions, and he yielded up his life. To those who knew him no words of mine are needed to tell of worth, or of his calm and steadfast trusting in his Savior to the end. O that we, his children, may possess as pure a heart, and leave as sweet a memory.
S. A. GILMAN.

SMITH. In Grantham, N. H., April 20th, 1874, Sister Rebecca Smith, aged seventy-five years.

Sister Smith was one of the pioneers in the Advent ranks. She has ever sustained a good christian character since the death of her husband, some two years and a half since. Being very deaf, and the infirmities of years resting heavily upon her, she had often expressed her wish to die and sleep until the coming of Christ. She suffered much, but patiently in the last weeks of her sickness. Funeral services attended by the writer, assisted by Eld. Henry Eastman.
C. H. FLETCHER.

LORD. In Madison, N. H., March 18th, 1874, Charlotte M. Lord, aged eighty-one years and ten months.

Dear grandmother sleeps in Jesus. She has loved the blessed hope of soon seeing her coming Redeemer, but she died without the sight. We believe she will live again, with all of her dear children, who sleep by her side. O, blessed hope.
C. H. COLBY.

ADAMS. In Manchester, N. H., May 8th, Betsey F. Adams, wife of J. J. Adams, aged fifty-six years, eight months and eight days.

We "sorrow not as those that have no hope."
A. A. A.

BODGE. At Ossipee, N. H., April 26th, 1874, Mrs. Harriet C. Bodge, aged sixty-three years.

Words of comfort were spoken by Eld. A. Stillings, from Rev. 21: 4.

BRADLEY. In South Royalston, Mass., Jeremiah Bradley, aged eighty-six years three months and twenty days.
J. B.

GOODWIN. In Saco, Me., April 11th, 1874, John Goodwin, aged fifty-nine years.
WM. C. STEWART.

Married.

TUCK—KENNEY. In Bangor, Me., May 20th, by Eld. Daniel Warren, Mr. CHARLES C. TUCK, of Bangor, and Miss FIDELIA M. KENNEY, of Holden.

HALE—TAYLOR. In Norridgewock, Me., May 1st, by Eld. Walker, at the residence of the bride's father, Mr. ALFRED W. HALE and Miss ROSE A. TAYLOR, both of Norridgewock.

RAMER—DUBEY. May 14th, at the bride's residence in Northfield, Minn., PHILIP RAMER, of Lewiston, Minn., and H. M. DUBEY, of Northfield, Minn.

FOREIGN NEWS.

LONDON, May 19. Count Schouvaloff, Chief of the Russian Imperial Police, to-day gave assurances that all exiled Poles, with the exception of two or three known assassins, may return to their native country.

May 26. A Paris despatch says that the political situation continues to be the leading theme in all circles. The new Ministry has been nicknamed "The Ministry of impossible programmes." The Bonapartists are active and increasing in numbers and influence. The Republican candidate for the Assembly in the Department of Nivers will contest the seat of M. Bourgoing, the Bonapartist, who was declared elected.

PARIS, May 28. The Assembly met again today, but the proceedings were devoid of interest.

Prince Napoleon has gone to England.

It is stated at the next election the Bonapartists will considerably extend their operations. They intend to advance the candidature of the Duke of Padone for the Department of the Seine et Oise, the Duke de Mouchy for the Department of Oise, and Prince Napoleon and Duke of Massena for the Department of Alpes Maritimes. They will also contest the election for the Maine et Loire and Calvados.

The *Debats* and *Univers* confirm the announcement of the intended candidacy of a German prince for the throne of Spain. It is said Don Carlos has sent Gen. Elio to Versailles to inform the French Government in regard to the movement.

DOMESTIC NEWS.

THE CONDITION OF THE RAILROADS.—Poor's "Manual of Railroads of the United States" presents every year a complete and exhaustive statement of all the railroads in the country—their condition, earnings, running expenses, etc. An examination of the proof-sheets of the forthcoming volume shows that the total number of miles of roads in operation at the close of the year 1873 was 70,651; and of these reports are published from companies operating 65,714 miles. There were built during the year 3916 miles. The gross earnings of the roads for the year amounted to $535,000,000. As compared with the year 1872, this statement shows an increase of 8391 in the number of miles operated, and of $62,000,000 in the gross earnings.

Statistics are commonly thought to be rather dull reading, but we ask attention to this brief statement of American railroads, for the reason that there seems to be a popular impression that our business interests in general, and the railroad interests in particular, are in a state of decline. This increase of more than thirteen per cent. in gross earnings in a single year does not seem to warrant any such conclusion. The increase has arisen, not from an advance in the tariffs, but the transaction of a greater volume of business; and this increase in the business, furthermore, is not confined to any particular section, but every region shows a gain.—*Boston Journal.*

In Brief.

— Particulars have arrived by the recent mail of a disastrous hurricane in the Island of Mauritius, which raged from the 27th to the 29th of March. Though not so long or so severe as that of the year 1868, it is estimated to have destroyed nearly forty per cent. of this year's sugar crop, which promised to be unusually good, and would have reached to 120,000 tons.

— Constantinople has forty-three newspapers, of which sixteen are published daily.

— There are said to be three hundred different religious sects in England.

— The Pope is suffering from fever, the result of a cold. Receptions at the Vatican are consequently suspended.

— The hot blast is now used in dentistry. Nothing will dry a cavity of the gum so quickly. It is blown by means of a syringe.

— Dunkers, not Dunkards, is the proper name of the sect which has been holding a convention at Girard, Ill. Dunkards is a corruption liable, as circumstances have proved, to be made more corrupt.

— A despatch to the *Globe* from Brussels says that the Congress of European powers will meet there on the 15th of July next, for the purpose of considering the subject of international law during war.

— The Society of Friends is holding its annual meeting in New York. This body now numbers abaut 250,000 members in the United States, of whom 12,000 reside in New York and Brooklyn.

THERE is a tradition that men were sent to Congress once to serve the country, but now they go to serve themselves. It was put in evidence before an investigating committee, yesterday, that the Hon. Mr. Parsons of Ohio received $10,000 rom a Chicago wooden pavement concern for obtaining a contract from the Washington Board of Public Works. What Parsons has ever done for the country doth not appear.

Notices.

ALTON BAY.—The Alton Bay Campmeeting Committee will meet on the camp-ground Friday, July 3d, at twelve o'clock M. There will be preaching on the ground, the Lord willing, July 4th, at eleven o'clock A. M. There will also be preaching on the ground Sabbath, July 5th.
J. COUCH.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th.
J. COUCH.

VERMONT CAMPMEETING.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th.
H. F. C., for Com.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.
JER. CARR, Chairman.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.
W. H. MITCHELL, for Com.

ACKNOWLEDGMENT.—From M. George, for Sr. Caroline Tuller, $2.00.

VERMONT CONFERENCE.—The next session of this Conference will meet with the church at Addison, June 9th. A special invitation to attend this meeting is extended to all churches and persons in Western Vermont, who have sympathy with the work of proclaiming the coming and kingdom of our Lord Jesus Christ. Will those *east* of the mountain also come over and help our joy? May no trifles prevent one more blessed gathering on this old battle field. Let preachers, delegates, and letters from all quarters come to the help of the Lord. We expect a good meeting.
H. F. C.

Preaching brethren and others coming to the Conference will be met at Vergennes with teams to take them to the place of meeting on arrival of express train from the North, due 10 56 A. M. Those coming from the South (train due 7 50 A. M.) will wait till 10.56. Will brethren and friends please send card previously to Bro. G. B. Whitford or Daniel Smith, at Addison, Vt.? Mail comes to Addison Tuesday, Thursday, and Saturday. A cordial invitation is extended to all. Come in the name of the Lord to do and get good. In behalf of the church,
G. B. WHITFORD. DANIEL SMITH.

CONNECTICUT CAMPMEETING.—The Lord willing, the Connecticut Campmeeting will commence in the grove near Plainville, Saturday, June 20th, and continue over Sunday, June 28th. Campmeeting tickets will be sold at reduced rates from stations on the New Haven and Northampton Railroad to Plainville. Brethren from Massachusetts can get campmeeting tickets at Westfield by coming that route; the usual conveyance from Plainville to the camp-ground. Board at reasonable rates. We have changed the time of the meeting to accommodate brethren wishing to attend other meetings later in the season.
B. HITCHCOCK, O. D. WOODRUFF, H. P. BRADLEY, L. MILLS, Committee.

P. S. Two or three tents 14×14 to rent if spoken for in season.
O. D. W.

CONFERENCE.—The Lord willing, the third quarterly session of the New Hampshire Advent Christian Conference will be held with the church at Whitefield, commencing Thursday evening, June 11th, to hold over the following Sabbath. It is hoped that our preaching brethren will try and attend, especially those whose sympathy and interests are with the conference, and can labor together for the upbuilding of the church and salvation of the sinner. An invitation is extended to all.
T. W. PIPER. G. W. BROWN. D. W. DAVIS.

TENT MEETING AT HONEOYE.—The Lord willing, the Wayne Co. A. C. Mission tent will be pitched in Honeoye (as Bro. Ira Allen may arrange), for a series of religious meetings and lectures on the prophecies, commencing Friday evening, June 5th, to continue over two Sundays, and longer if duty requires. We hope to see all the brethren and sisters in that vicinity at this meeting. We wish to hear promptly from any and all localities that desire meetings, and will do something in support of the same. (1) In this county and vicinity. (2) From any place in Central or Western New York; and arrangements will be made as the way opens, and the Lord seems to direct. Let all who desire meetings speak soon. Address all communications, with inquiries or propositions, to ROB'T. C. BROWN, South Butler, Wayne Co., N. Y.

CONFERENCE.—The fourth quarterly meeting of the Advent Christian Quarterly Conference of North Western Kansas will be held with the Adv. Chris. church at Solomon Rapids, Mitchel Co., commencing Friday evening, June 26th, and continuing over two Sundays. All of like precious faith are cordially invited to meet with us and worship the Lord in the grove. Let us lay aside all our hobbies, endeavoring to keep the unity of the spirit in the bond of peace. "Let brotherly love continue."
E. N. BLISS, Pres. J. S. THORP, Sec.

GENERAL UNION STATE CONF. AND CAMPMEETING OF IOWA.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, July 3d (instead of June 26th, as per previous notice), and holding over Sunday, July 12th.

Brooklyn is on the Chicago and Rock Island R. R., fifteen miles east of Grinnell. Every thing necessary for a meeting will be provided. A boarding tent will be on the ground, where board can be obtained at reasonable rates. Large tents will be provided in which to hold meetings in case of rain. Let all of the brethren, sisters, and friends, east, west, north and south, make a general rally and come to this meeting. Come with hearts filled with love to God and man; and as this is a union meeting, let all hobbies be left at home. Bring your bedding and tents if possible. The conference session will be held during the first part of the meeting; so let all be in attendance at the very commencement.
J. RIDLEY, Sec.

MEETING AT FREEDOM, N. H.—The lovers of the "blessed hope" in that region have arranged to hold a meeting in the Second Advent Chapel, at Freedom, to commence July 4th, at ten o'clock A. M., and continue over the following Sunday. A large gathering of those of like precious faith is hoped for. All are invited from far and near. M. Stevens, C. H. Sweet, and perhaps others, will be present to preach the word.
C. H. SWEET, for the Brn.

CONFERENCE.—The second quarterly conference of the church in Fairfield, Huron Co., Ohio, will be held at their chapel, commencing Saturday, June 13th, at two o'clock P. M., and continue over the Sabbath following. The church in Norwalk, together with all the lovers of Jesus, are invited.
E. MCCULLOCH, Pastor.

CONFERENCE.—The Eastern Maine and New Brunswick Conference will be held in Milltown, Me., commencing Thursday, June 25th, and continue over the Lord's day. A cordial invitation is extended to all christians to come, and let us work for the advancing of the cause of Christ, and the salvation of sinners.
M. W. CORLISS.

CAUTION.—There is a man traveling through the country, calling his name Hiram H. Davis, inquiring everywhere he goes for Adventists, and stopping among them, taking money and subscriptions for what he terms an International Union campmeeting; and wherever he goes he strives to prejudice the minds of the people against the brethren, such as J. M. Tozier, M. Corliss, J. R. Hall, I. C. Wellcome, I. K. Lombard, M. Grant, J. Couch, J. G. Hook, and others, by ridiculing them, and saying, "If you knew as much about them as I do"; and when asked, What do you know? says, "I don't tell all I know." Thus, while professing to promote union, he is sowing discord among the brethren. May God deliver us from such Unionists, is the prayer of a lover of the Lord Jesus Christ and the brethren.
G. J. HUNTLEY, East Machias, Me.

INFORMATION.—My labors with the church at Danville and Melbourne, P. Q., have closed; therefore my appointments are withdrawn from the *Crisis.*
F. M. DRAKE.

THOSE wishing to preach in New Castle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

THE Advent Christian Church of Lewiston, Me., hold their meetings regularly every Sabbath in the Hall over First National Bank, Main St Prayer and praise meetings at ten o'clock A. M. Preaching at half-past two and half-past six P. M. Also prayer meetings Tuesday and Friday evenings at half-past seven.

THE Advent church in Portsmouth, N. H., have elected as Executive Committee for the present year the following brethren: L. Leach, S. W. Hoyt, J. B. Trefethen. All communications in regard to preaching should be addressed to the Secretary, S. W. Hoyt.

THE Mechanic Falls campmeeting committee are requested to meet on the camp-ground June 8th, at nine o'clock A. M., to make preparation for the coming campmeeting. We earnestly solicit brethren to meet and help us build a preacher's stand, and do such other repairs as may be necessary. Are there any preachers who will volunteer to have a meeting on the ground June 7th? If so, please give notice in the *Crisis.*
C. DENNEN, for the Com.

GROVE MEETING.—There will be a grove meeting in Bro. C. W. Kimbal's grove, in Linden, Genesee Co., N. Y., Saturday and Sunday, June 19th and 20th. Brn. B. P. Stevens and M. R. Miles are expected to preach the word of life. A cordial invitation is extended to all who will come, as last year, to labor and worship with the "one spirit." Our meeting last year was a glorious success, and we desire this one to be even better than that. Come and meet with us. We will try and entertain all that come; but come Friday night or Saturday morning. Be early. Meeting Friday night at the school-house. Cars arrive here at eight in the evening and ten in the morning.
For the Brn., A. P. MOORE.

NEW YORK STATE A. C. CONFERENCE.—The Annual Meeting of the New York State A. C. Conference will be held in Lockport, instead of Sodus Point, commencing Thursday, June 25th, and hold over the following Sunday. The reason of the change of places is because our old tent cannot be repaired which we depended upon to hold the meeting in at Sodus. Let there be a good turnout at Lockport. Let every church be represented.
D. COGSWELL, President. A. P. MOORE, Sec.

HOOSICK CONFERENCE TENT.—The Tent Committee have settled on the following points: (1) To keep the tents in new fields the coming season, if funds are provided to meet the expenses. (2) To hold the first meeting at Pittston, N. Y., if desired. (3.) To employ C. W. Baker as tentmaster, with a salary of $12 a week. (4.) That subscriptions and payments for this work are now in order, and should be sent at once to J. B. White, Hoosick Falls, N. Y., who is the Conference Treasurer, and will acknowledge all sums received. This is an important enterprise, and should be sustained. Whether the tent shall be in service *every week* of this season depends upon the action of individuals within the conference. Prompt liberality will ensure early and steady work all summer. The committee do not care to issue a long begging appeal; we only say we think it the duty of this conference to support their tent mission, and expect "every man to do his duty." As we sow, so shall we reap.

Those who want meetings will write at once to H. K. Flagg, Rutland, Vt., stating how much they will raise toward the expenses, that we may know what provision to make in the case, and just what to depend upon. (5) We intend, as far as possible, to provide laborers within the conference; but will make any consistent arrangement with those who may desire preachers from abroad. (6) Any further information can be obtained by addressing either of the committee, and enclosing a stamp to pay return postage.
H. K. FLAGG, A. W. SIBLEY, W. L. HIMES, Committee.

CAMPMEETING.—A campmeeting will be held at the Cheatham grove campmeeting ground, Winona Co., Minn., two miles southeast of the Utica Station, on the Winona and St. Peter R. R., commencing Tuesday, June 23d, at three o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all who will come and labor with us in the "one spirit." Every thing necessary for a meeting will be provided. A boarding tent will be on the ground, so that all may be accommodated with something to eat. Those who can will please bring provisions and bedding with them. The state tent is expected to be on the ground. Teams will be in attendance at the station to carry at the camp-ground. We hope to see a large attendance both of ministers and laity. Cars arrive here at two P. M.
PHILIP RAMER.

ADVENT CHRIS. CONF.—The annual session of the Advent Christian Conference of Iowa, will be held with the church in Cascade, beginning Thursday, June 11th and holding over the following Sunday. As there is important business to come before this conference, we hope to see every minister belonging to the conference in attendance, also a full delegation from each church. Let the clerk of each church provide the delegates that are appointed with credentials. There were some churches that did not report last year, also some ministers, and by a resolution passed at the annual meeting in 1872, such churches and ministers will forfeit their membership unless they report (in person or by letter,) at the next annual session and give a satisfactory reason for not reporting last year. Time is short and we are living amid perils. We need your counsel (Heb. 10: 25, and encouragement. We desire those churches that cannot send delegates to report by letter. Address the undersigned at Manchester, Iowa; or to D. A. Dickenson, President, Cascade, Iowa.
J. RIDLEY, Secretary.

DISTRICT MEETING.—The third Dist. or Quar. Meeting of the Adv. Chris. Conf. of the Province of Quebec, Dominion of Canada, will be attended in the Melbourne District, and convene, D. V., at Danville, P. Q., at the Advent Church, on Thursday, June 18th, at two o'clock P. M., and continue over the following Sabbath. A full attendance is urgently solicited, as these meetings are of great importance. Ministers and official members of this District are expected to be present; and also from other Districts of the Conference, so far as is at all practicable.
CHAS. P. DOW, Pres. of Conf.

TENT AND BASKET MEETING.—There will be a meeting of days held in the *Evangel Tent*, Vienna, Me., near the Brick Chapel, commencing June 11th, five o'clock P. M., and continue as long as thought best. A general invitation is given to all. Those who can bring food and tents are requested to do so, that all may be provided for. We shall do all we can to make this meeting one of profit to all. Come, brethren, sisters and friends, to unite in labor for the salvation of sinners, and make a people ready for Jesus' coming.
H. B. SEVEY.

IOWA CHRISTIAN CAMPMEETING.—The Annual Christian Campmeeting will be held on the old camp-ground at New Hartford, Butler Co, Iowa, commencing June 18th, and holding over two Lord's days. Brethren from all parts of the west are cordially invited to attend this yearly feast. Come praying that the Lord will revive and unite his people. It is thought best to make this meeting an especial one, for the spiritual benefit of the church; therefore we would say to every one, Come, but leave all hobbies at home. Come to build up, and not tear down. Come with your hearts filled with love. Remember the object of the meeting is *holiness of heart.* We expect ministerial assistance from Boston, Mass., which will be announced in due time.

I wish to further say that there will be no especial saloon or restaurant on the ground; but there will be an extensive boarding-house, sufficient to accommodate all who may wish to board on the ground, at reasonable rates. Any one wishing to engage board, or get other information, can address Eld. J. W. Burroughs, New Hartford, Iowa, President of the Campmeeting.
M. A. NEWCOMB, Sec. Campmeeting Com.

NOVA SCOTIA CONFERENCE.—The annual session of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, at Bear River, Digby Co., N. S., commencing Thursday, June 18th, and continue over the following Lord's day. We hope the brethren and sisters will come ready to work for the Lord. A cordial invitation is extended to the brethren of New Brunswick and the United States.
J. J. WOODWORTH.

CONFERENCE NOTICE.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter.
J. W. BURROUGHS, Sec.

THE fourth session of the Maine Westerly Quarterly meeting conference will meet with the church at Bath, commencing Thursday, June 25th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the good of the cause, and for the salvation of perishing sinners.
H. D. REED, Pres. H. S. MITCHELL.

THE church at Martville and North Victory will hold a quarterly meeting June 7th. We hope to see many of our brethren and sisters of adjacent churches present. Come to work for Jesus.
M. R. MILES, Pastor.

THOSE wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

THE Lord willing, there will be a grove meeting at West Levant, Me., in Bro. J. Emerson's grove, July 4th and 5th. All are invited to come and worship God in the spirit.
I. DAMMAN. J. EMERSON.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest....Sunday, June 7th
Benj. Finney....Sunday, June 14th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
Wm. C. Stewart....Sundays, June 7th and 14th
J. W. Thomas....Sunday, June 21st
E. Owen....Sunday, June 28th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
R. Woodside....Sunday, June 7th
Roland D. Grant....Sunday, June 14th
M. R. Phetteplace....Sunday, June 21st
Dr. A. M. Higgins....Sunday, July 12th
W. E. Hathaway....Sunday, June 28th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Geo. W. Brown....Sunday, June 7th
E. Owen....Sunday, June 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Miles Grant....Sunday, June 7th
A. Ross....Sunday, June 14th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours.
T. M. PREBLE.

Lake Village, N. H....Sunday, June 7th
J. COUCH.

Clinton, Mass....Sunday, June 7th
Tremont, Mass....Sunday, June 14th
L. BOUTELL.

Abington, Conn....Sunday, June 7th
Providence, R. I....Sunday, June 21st
C. GOODRICH.

North Springfield, Vt....Sunday, June 7th
Addison Conference....June 10th and 11th
Hinesburgh, Vt....Sunday, June 14th
Waterbury, Vt....Sunday, June 21st
H. F. CARPENTER.

Shinnecock (Indians)....Sunday, June 7th
Norwalk, Ct....evening, June 10th
Wilbraham, Mass....Sunday, June 14th
H. PRATT.

Alton, N. H....Sunday, June 21st
Farmington, N. H. (Ricker school-house)....June 28th
S. S. BREWER.

Plymouth....Sunday, June 14th
J. S. WHITE.

H. L. HASTINGS hopes to attend Campmeetings in New Hartford, Iowa, and elsewhere at the West. Address through June, *Chicago, Ill.* (West side.)

North Adams, Mass....Friday evening, June 12th
Hoosick, N. Y....Sabbath, June 14th
Hebron, N. Y....Tuesday and Wednesday, June 16th and 17th.
Sandy Hill, N. Y., or Fort Edward (as Bro. Sibley appoints) June 18th and 19th.
Poultney, Vt., 10½ A. M. and 2 P. M., Sabbath, June 21st
Low Hampton, N. Y., at six o'clock, Sabbath evening, June 21st.
Hydeville....Monday evening June 22d
Tuesday, June 23d, at Rutland, and over the following week where Bro. H. K. Flagg appoints.
H. MUNGER.

Fitchburg, Mass....Sundays, June 7th and 14th
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th.
F. H. BURBANK.

East Pepperell (Baptism)....Sunday, June 7th
St. Johnsbury, Vt....Sunday, June 14th
Ashburnham, Mass....Sunday, June 21st
Clinton, Mass....Sunday, June 28th
Brimfield, Mass....Sunday, July 5th
M. A. POTTER.

Rochester, N. Y....Sunday, June 7th
Lockport, N. Y....evening, June 8th
Lewiston, N. Y....evening, June 9th
Chicago, Ill....Sunday, June 14th
Sparta, Wis....Sunday, June 21st
Winona, Minn....Sunday, June 28th
Minneapolis, Minn....Sunday, July 5th
O. R. FASSETT.

Farmington, N. H....Sunday, June 7th
J. F. CHAMBERLIN.

Rochester, N. H....Sunday, June 7th
C. S. EMERSON.

West Ossipee, N. H....Sunday, June 7th
Pleasant Valley, N. H....Sunday, June 14th
Alton, N. H....Sunday, June 21st
Alton, N. H....Sunday, July 12th
T. L. CHURCHILL.

Stoneham, Mass....Sabbath, June 7th
ROLAND D. GRANT.

Dorchester, N. H....Sabbath, June 7th
Franklin, N. H....Sabbath, June 14th
G. H. WALLACE.

Campton, N. H. (Bump school-house) Sun., June 7th
Holderness, N. H. (Brick school-house) Thursday evening, June 11th.
Holderness, N. H. (Greenleaf school-house) Friday evening, June 12th.
Woodstock, N. H....Sunday, June 14th
East Landaff, N. H....Sunday, June 21st
North Haverhill, N. H....Sunday, July 5th
D. EASTMAN. J. H. EVANS.

Loudon Village, N. H....Sunday, June 7th
East Concord (Ward Room)....Sunday, June 14th
N. B. MCMURPHY.

Lee, N. H....Sunday, June 7th
Canterbury (Emery school-house)....Sunday, June 14th
D. F. LEAVITT.

Bangor, Me....Sunday, June 14th
Holden, Me....Sunday, June 21st
North Searsport, Me....Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th.
E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places.
E. C.

Lee, N. H (where Bro. Davis appoints) Tuesday evening, June 2nd.
Strafford, N. H. (Robert's school-house) Sun., June 7th
Farmington, N. H....Sunday, June 14th
Meredith Neck, N. H....Tuesday evening, June 16th
Dolloff Hall....Sunday, June 21st
W. W. SUTHERLAND.

Webster, N. H. (Old meeting-house) Sab., June 14th
MRS. L. E. SAULPAUGH.

Keene, N. H....Sundays, May 31st and June 7th
A. SIMPSON.

North Rutland, Mass....second Sunday in each month
Natick, Mass....Sunday, June 28th
H. H. TUCKER.

Farmington (baptism)....Sunday, June 21st
Meredith, N. H. (Dolloff Hall)....Sunday, July 5th
J. G. SMITH.

Woodstock Valley, Ct. (baptism....Sunday, June 7th
Putnam, Ct....Sunday, June 14th
Woodstock Valley, Ct....Sunday, June 21st
P. S. BUTLER.

Whitakerville, Vt....Sabbath, June 7th
T. L. HALL.

Franklin, N. H....Sunday, July 19th
C. S. SHATTUCK.

Southbridge, Mass....Sunday, June 21st
J. W. BRITTAN.

Barnstead, N. H. (Tuttle school-house) communion, Sundays, June 7th and 21st.
Sutton, N. H. (baptism)....Sunday, June 14th
J. H. F. VARNEY.

Mattapoisett....Sundays, June 7th and 14th
J. D. MERRIAM.

Vernon, Vt....Sunday, June 21st
T. T. FARRELL.

Piermont, N. H. (Clay meeting-house) Sun., June 14th
J. C. WRIGHT.

Plymouth, Mass....Sunday, June 21st
Lynn (Essex Hall)....Sunday, June 12th
E. OWEN.

Weston, Mass. (as Bro. Lovewell may arrange) Sunday, June 7th.
L. T. CUNNINGHAM.

Meriden, Ct....Sunday, June 14th
Hartford, Ct....Sunday, June 21st
New Haven, Ct....Sunday, June 28th
GEO. W. BROWN.

Cochituate (Methodist Church)....Sunday, June 7th
Natick, Mass....Sunday, June 21st
Stowe, Mass. (Osgood Hall)....Sunday, June 28th
Z. BOODEY.

New Boston (Winchendon, Mass.) Sunday, June 14th
Athol, Mass....Sunday, June 21st
S. COOK.

Springfield, N. H. (Kempton school-house) June 7th
Grafton (Guile school-house)....Sunday, June 14th
F. S. RANSOM. J. B. S. PILLSBURY.

East Topsham (Casson Bridge)....Sunday, June 14th
West Groton, Vt....Sunday, June 21st
Piermont, N. H. (Clay meeting-house) Sun., June 28th
Will Bro. Daniel D. Page meet with me?
GEO. E. BROWN.

Warren Summit, N. H....Sunday, June 7th
Groton, Vt....Sunday, June 14th
Colebrook, N. H. (as Bro. Chadsey may arrange) Sunday, June 21st.
Pittsburg, N. H., evening, June 23d, over the following Sabbath, and as long as duty demands.
T. E. LANG, JR.

New Haven, Ct....Sunday, June 7th
Wilbraham, Mass....Sunday, June 21st
Keene, N. H....Sunday, June 28th, and Sundays, July 5th and 12th.
I. B. POTTER.

Meredith Centre, N. H....Sunday, June 7th
Albany, N. H. (Bell school-house)....Sun., June 14th
Moultonboro Neck....Sunday, June 21st
Guilford (White Oaks)....Sunday, June 28th
N. GLIDDEN.

West Deerfield, N. H....Sunday, June 7th
JOHN PARSONS.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, June 7th.
Northfield, N. H. (Oak Hill school-house) Sabbath, June 21st.
Canaan, N. H., Factory Village (George's Hall), Sabbath, June 28th.
SIMEON ROBY.

Natick, Mass....Sunday, June 7th
S. S. MOONEY.

Salem, Mass....Sundays, June 14th and 21st
Marblehead, Mass....evenings, June 17th and 18th
E. S. MOULTON.

Limington, Me. (Bean school-house)..Sun., June 7th
South Windham, Me....Sunday, June 21st
Portland, Me....Sunday, June 14th
Standish, Me. (Oak Hill)....Sunday, June 28th
C. H. SWEET.

Mattapoisett....Sunday, June 28th
Plymouth....Sunday, July 5th
Fairhaven, Mass....Sunday, July 12th
M. BATCHELOR.

Pittsburg, N. H. (as the brethren may arrange) Sunday, June 7th.
Patton, P. Q. (Garland school-house) Sun., June 14th
U. G. LADD.

East Roxbury, Vt....evening, June 1st
A. A. HOYT.

Belmont, N. H....Sunday, June 7th
O. W. KIMBALL.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. WELLS.

Laconia Weir's Bridge, N. H. (school-house) Sunday, June 7th.
LEVI ALLEN.

Lake Village, N. H....Sunday, June 7th
JOHN & JANE DAVIS.

Warehousepoint....Sunday, June 7th
South Windsor....Sunday, June 14th
G. L. WHITE.

Plains, Luzerne Co., Pa....Sunday, June 7th
A. A. PHELPS.

Unity....Sunday, June 7th
M. E. OTIS.

New Boston (Winchendon, Mass.)..Sunday, June 7th
North Rutland, Mass....Sunday, June 28th
and the last Sunday in each month.
GEO. A. STREETER.

Vitum school-house....Sunday, June 7th
T. W. PIPER.

Nottingham (as Bro. Jos. Garland appoints) June 7th
R. MORRILL.

Wilbraham, Mass....Sunday, June 7th
A. W. BRADFORD.

Brimfield, Mass....Sunday, June 7th
Abington, Ct....Sunday, June 14th
H. DAVIS.

Holden, Mass....Sunday, June 7th
Vernon, Vt....Sunday, June 14th
Northfield, Mass. (as Bro. Gage appoints) June 21st
CHAS. A. BROWN.

Farmington, N. H....Sabbath, June 21st
C. COLMAN.

Chichester, Pine Ground, N. H. (Chapel) Sunday, June 7th.
RUFUS P. BEAN.

Waterloo, Warner, N. H....Sunday, June 7th
D. W. DAVIS.

Oxford, Me. (Webber school-house) Sunday, June 7th
Mechanic Falls, Me. (camp-ground)..Sun., June 14th
Brighton Hill, Me....Sunday, June 21st
Hartford, Me....Sunday, June 28th
J. T. JORDAN.

Hebron, N. Y....Friday evening, June 12th
Poultney, Vt....Sunday, June 14th
Castleton, Vt....Tuesday evening, June 16th
Rutland, Vt....Wednesday evening, June 17th
Andover, Vt. (as Bro. Ira Merrill may appoint) Thursday, June 18th, and over the Sabbath, June 21st.
Keene, N. H....Tuesday evening, June 23d
East Acworth, N. H. (as Bros. Wheeler and Simmons may arrange), June 28th, and also the first Sunday in July.
RICHARD MOSHER.

West Deerfield....Sunday, June 7th
Belmont....Sunday, June 14th
Northwood Narrows....Sunday, June 21st
C. R. PARSONS.

South Livermore, Me....Sunday, June 7th
Vienna, Me....Sunday, June 14th
L. L. HOWARD.

South Rochester, N. H....Sunday, June 21st
Gilmanton Iron Works..Saturday evening, June 27th and over Sunday, June 28th.
C. E. HURD.

Newcastle, N. H....Sundays, June 14th and 21st
H. S. PINKHAM.

Strafford, N. H. (Robert's school-house) Sun., June 28th
H. S. PINKHAM. C. W. CORSON.

Rochester, N. H....Sunday, June 14th
South Barnstead, N. H....Sunday, June 28th
J. T. LIBBEY.

Nashua, N. H....Sunday, June 7th
Croiden, N. H. (Four Corners)....Sunday, June 14th
JOS KIMBALL.

WORCESTER, MASS.
M. Batchelor....Sunday, June 14th

SALEM, MASS.
Charles Goodrich....Sunday, June 28th

LAWRENCE, MASS.
J. S. White....Sunday, June 7th
S. G. Mathewson....Sunday, June 14th
C. H. Fletcher....Sundays, June 21st and 28th
T. W. Piper....Sunday, July 19th
E. A. Stockman....Sunday, July 26th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt....Sunday, June 7th
E. A. Stockman....Sunday, June 14th
Israel Dammon....Sunday, June 21st
T. L. Churchill....Sunday, June 28th
D. M. Leavitt....Sunday, July 5th
E. A. Stockman....Sunday, July 12th
Andrew Simpson....Sunday, July 19th
S. S. Brewer....Sunday, July 26th
D. M. Leavitt....Sunday, Aug. 2nd
D. F. Leavitt....Sunday, Aug. 9th
J. H. F. Varney....Sunday, Aug. 16th
P. G. Bowman....Sunday, Sept. 6th

LOWELL, MASS.
M. Batchelor....Sunday, June 7th
B. S. Emery....Sunday, June 14th
W. H. Mitchell....Sunday, June 21st
Joseph Harvey....Sunday, June 28th
B. S. Emery....Sunday, July 12th
W. H. Mitchell....Sunday, July 19th
Joseph Harvey....Sunday, July 26th

SPRINGFIELD, MASS. (Franklin Hall.)
J. W. Brittan....Sunday, June 7th

CONCORD, N. H. (Centre St. Church.)
A. Ross....Sunday, June 7th
D. M. Leavitt....Sunday, June 14th
L. Boutell....Sunday, June 21st
S. G. Mathewson....Sunday, June 28th
A. Ross....Sunday, July 5th
T. W. Piper....Sunday, July 12th
D. M. Leavitt....Sunday, July 19th
G. W. Brown....Sunday, July 26th

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman....Sunday, June 7th
C. E. Hurd....Sunday, June 14th
E. A. Stockman....Sunday, June 21st

EAST CONCORD, N. H. (Ward House).—Meetings every Thursday evening, and three times each Sunday.
Enoch Morrill....Sunday, June 7th
and the first and third Sunday in each month.
N. B. McMurphy....Sunday, June 14th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher....Sundays, June 7th and 14th
W. C. Stewart....Sundays, June 21st and 28th
C. H. Fletcher....Sundays, July 5th and 12th
B. S. Emery....Sunday, July 19th
W. H. Mitchell....Sunday, July 25th
C. H. Fletcher....Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck....Sunday, June 7th
C. Goodrich....Sunday, June 14th
T. W. Piper....Sunday, June 21st
C. S. Shattuck....Sunday, June 28th

NEW DURHAM RIDGE, N. H.
E. B. Wells....Sunday, June 7th
G. W. Brown....Sunday, June 21st
A. Ross....Sunday, June 28th

PORTSMOUTH, N. H.
A. Simpson....Sunday, June 14th
M. Batchelor....Sunday, June 21st
E. A. Stockman....Sunday, June 28th
E. Owen....Sunday, July 5th
E. S. Moulton....Sunday, July 12th
J. Couch....Sunday, July 19th
A. Ross....Sunday, July 26th

EXETER, N. H.
W. S. Campbell....Sundays, June 14th and 21st
D. M. Leavitt....Sunday, June 28th
Wm. H. Crocket....Sunday, July 5th
B. Finney....Sunday, Aug. 23d

SEABROOK, N. H.
J. G. Smith....Sunday, June 7th
John Parsons....Sunday, June 14th
A. Simpson....Sunday, June 21st
Charles Parsons....Sunday, June 28th

HAMPTON, N. H.
S. S. Brewer....Sundays, June 7th and 14th
John Parsons....Sunday, June 21st
J. L. Chute....Sunday, June 28th
G. F. Haines....Sunday, July 5th
C. Goodrich....Sunday, July 12th
J. T. Chamberlin....Sunday, July 19th
B. Finney....Sunday, July 26th

RYE, N. H.
J. W. White....Sunday, June 7th
E. Morrill....Sunday, June 14th
G. F. Haines....Sunday, June 28th
J. W. White....Sunday, July 5th
J. G. Smith....Sunday, July 12th
John Parsons....Sunday, July 19th
J. W. White....Sunday, Aug. 2d
D. M. Leavitt....Sunday, Aug. 9th

BIDDEFORD, ME.
E. S. Moulton....Sunday, June 7th
Geo. W. Sederquest....Sunday, June 14th
Jesse Gay....Sunday, June 21st
B. S. Emery....Sunday, June 28th
Jesse Gay....Sunday, July 5th
C. S. Shattuck....Sunday, July 12th
J. Hill....Sunday, July 19th
Wm. C. Stewart....Sunday, July 26th
Jesse Gay....Sunday, Aug. 2nd
C. S. Shattuck....Sunday, Aug. 9th
C. E. Barnes....Sunday, Aug. 16th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh....Sunday, June 7th
E. B. Wells....Sunday, June 21st
Mrs. L. E. Saulpaugh....Sunday, June 28th
T. W. Piper....Sunday, July 5th
D. M. Leavitt....Sunday, July 12th
E. B. Wells....Sunday, July 19th

PORTLAND, ME. (Union Hall.)
Wm. H. Mitchell....Sunday, June 7th
R. R. York....Sunday, June 14th
C. S. Shattuck....Sunday, June 21st
A. A. Robinson....Sunday, June 28th
Wm. H. Mitchell....Sunday, July 5th
C. Goud....Sunday, July 12th

KENNEBUNKPORT, ME.
C. S. Shattuck....Sunday, June 7th
Geo. W. Brown....Sunday, June 14th
Jesse Gay....Sunday, June 21st
L. Boutell....Sunday, June 28th
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THE MASTER'S CALL.

A. H. TILSON.

The Master calls for volunteers,
And shall he call in vain?
O banish all your needless fears,
And come with might and main.

He calls for men who're not afraid
In the front ranks to stand—
Waiting for the marching word to be said,
Though the foe be near at hand.

Men who are not afraid to die,
If the cause of Christ demand;
Who on the word of God rely,
In hopes of life in a better land.

Men who will never desert the right,
Though foes may hate, and friends disown;
Men who walk as in God's sight,
As pilgrims on their journey home.

Come, precious, blooming youth,
With love, fire, and zeal;
Strike for the God of truth,
Until the foe quits the field.

Come in manhood's manly form,
With brave heart and sinew strong;
Never falter through calm or storm,
Christ will be your joy and song.

Come, timid, fearful, doubting one,
God your courage and your shield;
Christ will ever lead you on,
While there is a foe left on the field.

And when the war is over,
And Jesus shall come again,
With all the ransomed throng forever,
You will join Messiah's train.

WHAT FAITH IN CHRIST IS ABLE TO DO.

Comparatively speaking, how few there are in proportion to the vast multitude which throng this world, who rarely give this all-important subject one solemn thought, or one honest moment's reflection. Faith, which our loving Father brings so prominently before the sinner in his word, is seldom thought of, and too often ignorantly despised and set at nought by man. How sad such diversities; how it exposes the insignificance of the creature, in contrast with the sublimity of the Creator. Let us turn to the word of God, which has proved to all who seek earnestly for the deep and inexhaustible treasures contained therein, through the teaching of the Holy Spirit, that spiritual light, which is a lamp unto our feet, and a light unto our path. Ps. 116: 105.

The literal meaning or definition of faith, in God's acceptation of the term, is mentioned in the 11th chap. of Heb., v. 1: and there we find unfolded to our view, from the beginning to the end of the chapter, a catalogue of the patriarchs of old, who triumphed through faith, and experienced a foretaste of that heavenly communion with Christ, "whom having not seen, ye love; in whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1: 8.

Faith is something more than taking God at his word; it is an act of the understanding, whereby we grasp the precious promises of God, and make them ours by appropriation. Faith is the fountain-head of our spiritual existence; for "the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20. Faith is the main anchor of the soul, which anchor will alone hold the afflicted and tempest-tossed soul, stable and secure, while the storms of life are raging, while the secret trials assail, and when the dark and gloomy hour of death in all its stern reality approaches. The word of the living God clearly testifies, what faith can do for those who with child-like simplicity, put implicit confidence, and earnest reliance and fidelity in his inspired word. See Scripture proofs. 1. It justifies the soul. Rom. 5: 1. 2. Purifies the heart. Acts 15: 9. 3. Works by love. Gal. 5: 6. 4. Overcomes the world. 1 John 5: 4. 5. Makes us stand. 2 Cor. 1: 24. Now our feelings never could realize such results; because by nature we are too corrupt. Isa. 1: 6. But the living faith emanates from God its only true source.

Let our aim be then, to search diligently, to seek repeatedly, and to pray unceasingly for this priceless pearl, this inestimable gift of divine grace, which secures for us a heaven on earth, peace as a river, joy unspeakable, and in the world to come an eternity of everlasting happiness. Observe, faith in Christ is absolutely necessary to salvation. For without faith it is impossible to please God. Heb. 11: 5. It is the connecting link between God and the sinner; it is the medium or channel by which we approach God. Rom. 5: 2. Again we find in the sacred volume, what we may boldly claim through simple faith in the blood of Christ, and the results of that faith.

1. What it gives us. Redemption. Col. 1: 14. Forgiveness. Eph. 1: 7. Reconciliation. 2 Cor. 5; 18. Justification. Rom. 5: 9. Sanctification. Heb. 13: 12.

2. What it leads to. Filled with the knowledge of his will. Col. 1: 9. Grounded and settled in the faith. Col. 1: 23. Established in the faith. Col. 2: 7. Complete in Christ. Col. 2: 10. Therefore, let the soldier of Christ go boldly forward, clothed in the whole armor of God, above all taking the shield of faith, and thus equipped he goes forth, not in his own strength, but in the strength of that faith, which overcomes the world; makes us more than conquerors, and nerves the christian to press "toward the mark, for the prize" Phil. 3: 14, even to the throne of Christ (Rev. 3: 21), and the crown of glory. Rev. 2: 10.

J. M. S.

PASTORS.

H. S. MITCHELL.

Few gifts are of more vital importance to the church than the pastoral gift. We need pastors to "feed the church of God," and to take the spiritual oversight of the flock. This work is attended by responsibilities, onerous duties, severe trials, and exquisite pleasures, of which none but the faithful pastor can form any adequate idea. Experimental knowledge is always the best. I have often heard people speak of the ease of the pastor's office. Such persons know nothing about it experimentally. The man who faithfully discharges the obligations of the pastoral office, will need a natural gift of industry. His calling is an every day toil. No faithful pastor can be lazy. It requires live men to fill the place creditably. Besides the regular routine of duties, to be performed weekly or daily as the case may demand, there are multitudes of incidental or occasional duties constantly coming in to fill up his vacant time.

Visiting and comforting the sick ones, hunting up and helping along the inquiring ones, seeing after and encouraging the weak ones, all of this and as much more constantly demand the attention of the pastor, who would be a faithful steward in the Lord's cause.

He has regular duties also that must be attended to. He must study. No man can be faithful in the pastoral office, and neglect his study. And what little experience I have had in this has been, that the more system we can have in prosecuting the pastoral office, the better. We should have so many hours for study, and so many hours for visiting. There are many anxieties of mind experienced by the pastor, with which his people are wholly unacquainted. If his members could realize how many heart-aches he has, how many wakeful nights he has, how many solicitous tears he sheds in his jealous watch-care over the merchandise of God committed to his trust, methinks there would be less fault found with his remissness in duty. I would say to the churches, pray for your pastors more, and find fault less, and see if they will not do better.

2 COR. 5: 19.

"Not imputing their trespasses unto them."

J. P. MARQUAND.

The doctrine of imputed righteousness is scriptural as in the case of Abraham, David, and many other ancient worthies; but by using the word "implanted," we get a deeper and more significant meaning. The Scriptures plainly teach *implanted righteousness* in the soul as follows: "The King's daughter is all glorious within." "Christ in you the hope of glory." "I will be in them a well of water springing up into everlasting life." I and my Father will come and take our abode in you. "I in them, and thou in me, that we may all be one." "Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?" "If any man have not the Spirit of Christ, he is none of his." It is a fact mentioned often in the Bible that God the Father dwelt in his Son, and gave him strength and dignity; and it is also true that Jesus offers to come by his Spirit and dwell with man, giving him power to overcome the world, the flesh, and the devil; and "he whom the Son makes free is free indeed." This glorious implanted seed (or word) in the soul gives additional comfort to every believer, affording light, serenity, peace and calmness, under all conditions and circumstances. "Let the word of Christ dwell in you richly in all wisdom."

Wm. Lloyd Garrison was put in the jail at Baltimore for preaching the gospel of liberty. While there he resolved (if he came out) his life should be consecrated to the cause of truth, and for forty years he labored for freedom to all mankind. He lives to see slavery abolished in America. Now let the same energy and fidelity to glorious principles characterize each one of us. When the truth is fairly implanted in our souls, it will work out into beneficent feelings, kindly acts, longing desires after the welfare and happiness of mankind. It will do away with sectionalism and sectarianism, give enlarged and expansive ideas and thoughts, correct false notions, and open up to the mind the plans and purposes of God our heavenly Father. Unless we have this *implanted righteousness*, our views of the grandeur of creation and its sublime workings will be limited, our conceptions of true and just government narrow and contracted. We believe the Holy Spirit is implanted in the heart of every child of God, and gives discrimination between the true and the false, leads to all that is good, and warns us of evil.

As we are now coming down to the close of the Gentile dispensation, when certain kinds of truth are necessary, our condition must be wholesome and advanced, nothing less than a whole heart, a living Christ within. If the tree is corrupt, the fruit will be corrupt. "Make the tree good, and the fruit will be good." God has promised to implant within us his word, his Spirit, his truth, and his life; shall we neglect to ask and obtain it? Shall we be found wanting when weighed in the scales of even-handed justice? Nay, rather, let us turn to God with full purpose of heart, to seek that baptism without which we cannot be saved.

THE HIGHER CHRISTIAN LIFE.

In this article I shall consider what the higher life is, and how it is to be attained. As to what it is—it is simply letting the Lord carry our burdens and manage our affairs, instead of trying to do it ourselves. Most christians are like a man who was toiling along the road bending under a heavy burden, when a wagon overtook him, and the driver kindly offered to help him on his journey. He joyfully accepted the offer; but when seated continued to bend beneath his burden, which he still kept on his shoulder. "Why do you not lay down your burden?" asked the kind-hearted driver. "O!" replied the man, "I feel that it is almost too much to ask you to carry me, and I could not think of letting you carry my burden too." And so christians, who have given themselves into the care and keeping of the Lord Jesus, still continue to bend beneath the weight of their heavy burden, and often go weary and heavy laden through the whole length of their journey.

When I speak of burdens, I mean every thing that troubles us, whether temporal or spiritual. I mean our houses, our servants, our business, our children, and all our outward affairs. And I mean also our peculiar temperaments, our especial weaknesses, our cold and dead frames and feelings, and all our inward affairs. We are prone to commit the keeping of our souls to the Lord, because we know, without a shadow of doubt, that we cannot keep them ourselves; but all these other things we take into our own keeping, and try to carry on our own shoulders, with the, perhaps, unconfessed feeling that it is a great deal to ask the Lord to carry us, and that we cannot think of asking him to carry our burdens too.

I knew a lady who had a very heavy burden. It took away her sleep and her appetite, and there was a danger of her health breaking down under it. One day, when it seemed especially heavy, she noticed lying on the table near her a little tract called Hannah's Faith." Attracted by the name, she picked it up and began to read it, little knowing, however, that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said, feelingly, "O Hannah! I do not see how you could bear so much sorrow."

"I did not bear it," was the quick reply; "the Lord bore it for me."

"Yes," said the visitor, "That is the right way. We must take our troubles to the Lord."

"Yes," replied Hannah, "but we must do more than that; we must leave them there. Most people," she continued, "take their burdens to him; but they take them away with them again, and are just as worried and unhappy as ever. But I take mine and I leave them with him, and come away and forget them. And if they come back, I take them again; and I do this over and over, until at last I just forget I have any troubles, and am at perfect rest."

My friend was very much struck with this plan, and resolved to try it. The circumstances of her life she could not alter; but she took them to the Lord, and handed them over into his management, and then she believed that he took it, and she left all the responsibility and the worry and anxiety with him. As often as they returned she took them back; and the result was, that although the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. She felt that she had found out a blessed secret; and from that time she never again tried to carry one of her own burdens, nor to manage any thing for herself.

And the secret she found so effectual in her outward affairs, she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and that she had; and, believing that he took that which she had committed to him, she ceased forever to fret and worry, and her life became all sunshine in the gladness of belonging to him. And this was "the higher christian life!" It was a very simple secret she had found out; only this, that it was possible to obey God's commandment contained in those words, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God," and that, in obeying it, the result would inevitably be, according to the promise, that the "peace of God which passeth all understanding, shall keep her heart and mind through Christ Jesus."

There are many other things to be said about the higher christian life; many details as to what the Lord Jesus does for those who thus abandon themselves to him. But the gist of the whole matter is here stated, and the soul that has got hold of this secret has found the key that will unlock the whole treasure-house of God.

And now I do trust I have made you hungry for this blessed life. Would you not like to get rid of your burdens? Do you not long to hand over the management of your unmanageable self into the hands of one who is able to manage you? Are you not tired and weary? and does not the rest I speak of look sweet to you?

Will you not, then, ask the Lord, with me, to make the way of entering into rest so plain that none can fail to see it? And meanwhile, will you not try, day and night, in all things to obey this blessed command of our Lord, "Let not you heart be troubled, neither let it be afraid?"—*Pathway of Power.*

SUFFERINGS AND TRIALS.

J. G. ORCHARD.

Suffering is found in the highway of holiness, in which our beloved Savior trod, as an exemplar for us, and in which he has left us many a mark and guide board; and it is the inevitable road in which the disciple must travel, in order to reach the heavenly Canaan of perfect rest. Our great Exemplar and Mediator endured all the sufferings to which his followers are liable, while passing through this deep "vale of tears," thereby leaving us an example that we should follow his steps, and thus become, as St. Paul terms it, "perfect through suffering." Heb. 2: 10. Verily, it is as he himself tells his disciples, "The servant is not greater than his Lord; if they have persecuted me, they will also persecute you." It is one of the means our heavenly Father uses to purify us, and "make us meet to be partakers of the inheritance of the saints in light." As the silver is cast into the furnace of fire to separate the pure metal, and consume the dross; so we are told in Malachi, the Lord will "sit as a refiner and purifier of silver." Peter says: "He that hath suffered in the flesh, hath ceased from sin." And Paul tells us "our light affliction" works out "for us a far more exceeding and eternal weight of glory." David says, "Before I was afflicted I went astray, but now have I kept thy word." And Paul again tells us, He chasteneth us "for our profit, that we might be partakers of his holiness." Then let us each and every one try and profit by the afflictions sent us; for they are the chastenings of his good pleasure, leading us to final, and everlasting salvation.

Let us look for a moment at some of the illustrious examples we have of suffering, and its purifying tendency upon those to whom it has been sanctified by the grace of God. In the first place we will notice the beloved disciple, who was banished to the isle of Patmos for the testimony and the word of Jesus. What child of God would not be willing to be in exile with him on that lonely isle, if he might thereby be privileged to enjoy his seraphic visions of the glory of the redeemed made "perfect through suffering;" and hear the angels harping on their golden harps, and see the saints tread the golden streets of the New Jerusalem, and bathe in the pure "river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb?" Let us remember the blessed apostle Paul imprisoned in Rome, penning those glorious epistles, which have comforted and cheered so many of God's suffering ones in their mortal pilgrimages here; and not only have these blessed words of promise been made the means of purifying and sanctifying the hearts of many of God's dear children, and causing them, through faith in his dear Son, to enter into the Canaan of perfect rest; but they have been made the instrument in the Spirit's hands, of causing them to cry out, at the close of their mortal pilgrimage, "I have fought a good fight, I have finished my couse, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

Again look at John Bunyan confined in Bedford jail, penning that living allegory, his "Pilgrim's Progress," which was the means of his own perfection in the divine life, as well as giving such glorious foretastes of the land of Beulah, and the Delectable Mountains, to countless multitudes of God's suffering children. In close alliance with these sufferings, comes the individual's trials. God has said he would "try us, as gold is tried in the fire." And does not our experience verify his word, and prove it true to our hearts every day our lives are prolonged? There are two reasons why God tries his chosen ones. First, for our good. We never would reach out after those deeper experiences in the things of God, unless he lifted the glory from us, and placed us in those circumstances where every grace already given might be tested to its fullest extent, and at the same time revealed in us the necessity for something more.

The second reason why he tries us, is for the good of others. The grace of God and his power to save are the most clearly manifested and most deeply felt by the world, when the christian is passing through his darkest hour of trial and suffering. It was not until that wicked king put the three Hebrew children in the fire, that he saw the form of the fourth with them, "like the Son of God," which led him to change the worship of the nation from idols to the worship of the true God. The Centurion, when he saw Jesus pass through his sufferings on the cross, and heard him say, "Father, into thy hands I commend my spirit, and... gave up the Ghost," glorified God, saying, "Certainly this was a righteous man."

Finally, dear brethren, let us remember that God is purifying "unto himself a peculiar people," &c. And if ever there was a time when the church of Christ needed to heed his faithful admonition to "watch," as well as "pray," it is just now. May God help both reader and writer to look at our sufferings and trials in their true light, and apply them to our benefit. Amen.

Salem, Oregon.

THE RELIGIOUS MOUNTEBANK.

J. H. WHITMORE.

Mountebanks abound every where. They infest all circles of society, political, educational, industrial and religious. Their principal stock in trade is pretension. They are a race of pretenders. The religious mountebank is found in all denominations, and Simon Magus was not the prototype of the tribe. He is every where a nuisance, and every where doing more harm than good. He is often what men call "smart," but he is never profound. He has a natural dislike to all severe and pains-taking study. He never goes far below the surface. He always wants to keep in sight. His principal ambition seems to be to advertise himself. The religious mountebank is nothing if not sensational. He can live and flourish only in excitement, and the excitement must be that which he himself has created, or he is among the first to denounce it as a false and mischievous sensation. The pulpit mountebank relies more on sound and fury and theatrical tricks for effect, than on plainly stated facts, and calmly reasoned arguments. He knows that for immediate and popular effect, confident assertion of the truthfulness of a statement, often outweighs the most careful and elaborate statement. Hence the mountebank does not greatly afflict himself in his search after facts, for he knows he can better subserve his purpose by drawing upon his fertile imagination for something novel, startling and sensational.

The religious quack often pretends to be deep in the divine counsels, and in the pulpit he will solemnly and with great emphasis assure his audience that what he says is true, "for God has declared it." He speaks as flippantly of "God's purposes," as he does of his own, and does not hesitate to say that "God means" so and so, as though he were himself the privileged private messenger of heaven. Clad from head to foot in the armor of his own ignorance and conceit, he assumes to be the Lord's messenger, and the infallible interpreter of his holy will. The religious mountebank pretends to understand the greatest secrets of time and eternity. He discourses as freely about heaven and hell as though he had long been a resident of both localities. Sometimes "terrorism" is his forte. In such case he feels it to be his duty to outstrip all his predecessors. Accordingly he revels in descriptions of hell torments, and throws Tertullian, Dante, and Pollok completely in the shade. A mountebank of this sort, not long since, in a sermon on "Dives and Lazarus," condescended to tell his numerous audience many things hitherto unkown about the said Dives. He described this particular rich man's house, told what he had to eat for dinner on the particular occasion referred to, what the conversation was about at the table, talked about the "blanketted horses" in the rich man's stable, and told the interesting particulars that Luke in his bungling and unartificial manner had neglected to give. The reader will not be surprised to learn that the mountebank who furnishes such hitherto inaccessible bits of information to the hungry religious public, is one of the most successful of his tribe. He performs in a $1000,000 church, and succeeds in drawing a large salary and a crowd—two very essential requisites to his success.

The religious mountebauk dreads nothing so much as that which he most richly deserves—*obscurity*. He had rather be kicked into notice, than not to be noticed at all. So if he cannot shine as a pulpit celebrity, he is more than willing to suffer as a martyr—*provided* that he can thereby become notorious. The religious empiric often assumes the role of extreme humility. Like Uriah Heep, he asserts over and over again that he is himself very humble, and like that celebrated character he is quite unwilling that people should judge of his humility by his acts—he prefers to tell them that which otherwise they would never have suspected.

Mountebanks will flourish in the pulpit just so long as religious charlatanism commands a premium. Every body knows that the first requisite demanded by extravagant churches in a preacher is, the capacity to "draw." When a church is deeply in debt for their costly "sanctuary," and expensive organ, they look about them for a man who can "draw" well. The man's piety, good sense, and sound learning are quite secondary considerations, if indeed, they are considered at all. But all these feverish and highly strained attempts to keep up an artificial and temporary excitement, are morally depressing, and do more harm than good. Public worship was designed to be something more than a spectacular moral drama, and preaching something else than a theatrical performance.

Gloversville, N. Y., May 12th, 1874.

CONFIDENTIAL—TO MINISTERS.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Use short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not get excited too soon; do not run away from your hearers; engine driving-wheels whirl fast on an icy track, but when they draw anything they then go slower. It takes a cold hammer to bend hot iron. Heat up the people, and keep the hammer wet and cool. Do not brawl and scream. Too much water stops a mill, and too much noise drowns sense. Empty wheels ring the loudest. Thunder is harmless, lightning kills. If you have lightning, you can afford to thunder. Do not abuse the faithful souls who come to meetings on rainy days because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time.

Do not repeat sentences, saying, "as I said before;" if you said it before, say something else after. Do not end sentences, passages of Scripture, or quotations with "and so forth;" say what you mean and stop. Leave out all words you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become as a little child. Tell stories; Jesus did, and the common people heard him gladly.

Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject if it goes hard. Do not preach till the middle of your sermon buries the beginning, and is in turn buried by the end.

Beware of long prayers except in your closet. When weariness begins, devotion ends. Look people in the face, and live so you are not ashamed of them, nor they of you. It is easier to run a saw mill with a full pond than an empty one. Be moderate at first; hoist the gate a little; when you are half way through, raise it more; when you are nearly done, put on the full head of water.

Aim at the mark, and hit it; stop and look where the shot struck; then fire again, let your target be the *heart* and the *soul*. —*Ex.*

BIBLE WINES.—NO. 1.

We need to know something of the language in which the Scriptures were written and of the literature of the period in which the patriarchs and apostles lived, in order to understand accurately the subject under consideration. It is not necessary for us, however, to be linguists and profound scholars, since we can avail ourselves of the learning and the critical knowledge of those who are fully competent to give us instruction.

The Old Testament Scriptures, as our readers know, were written in the Hebrew language. There are *nine* words, derived from different roots, and having different significations, which are translated *wine* in our English Bible. Some of these words are generic, and others are specific. The beverages may have been made from grapes, dates, or other fruits; while some of the terms indicate fruit, before it is gathered from the tree or the vine.

The wines were of different kinds; some were sweet and pure—just expressed from the grapes; some wines were preserved in their unfermented state by boiling, filtering and fumigating; and some were suffered to pass through the process of fermentation.

The wines approved of God, and in the use of which blessings were pronounced, were never alcoholic and intoxicating in their character. The divine blessing could never rest upon those who debauch themselves by drunkenness.

The fallacy of insisting that wine is the fermented juice of grapes, because Webster so defines it, must be apparent to the thoughtful and intelligent student. Modern dictionaries are not made to give us the signification of words as they were used three or four thousand years ago. Webster does not attempt to tell us what Moses, David, Solomon and Isaiah understood by the use of some *nine* Hebrew words which are translated *wine* in our Bible. There are dictionaries that will give us the information which is needed, so that we may know the truth in regard to the subject.

The ancients frequently prepared their wines for preservation in a pure state and wholly free from intoxicating properties. The proof is conclusive and satisfactory. The authorities we shall quote in support of this proposition are of the highest character.

Archbishop Potter, who lived two hundred years ago, in his *Grecian Antiquities*, says: "The Lacedæmonians used to boil their wines till a fifth part was consumed; then after four years were expired began to drink them."

Aristotle, who lived some three and a half centuries before Christ, says: "The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve it in water.

Columilla, about the same period, says: "In Greece and Italy it was common to boil their wines."

Horace, who lived in the century before Christ, says: "There is no wine sweeter to drink than the Lesbian; it was like nectar, and more resembled ambrosia than wine; it was perfectly harmless and would not produce intoxication.

Modern missionaries and travelers in Syria state that the custom of boiling wines to prevent fermentation is still observed in that country. Dr. Kitto quotes statements made by Dr. Bowring, who, in his report on the commerce of Syria, says: "The habit of boiling their wines is almost universal."

Volney, in his travels in Syria, says: "The wines are of three sorts, the red, the white, and the yellow. The white wines are most rare, and so bitter as to be disagreeable. The red and yellow are too sweet and sugary,—this arises from their being boiled."

Dr. Neuman, professor of chemistry in Berlin, says: "It is observable that sweet juices boiled down do not ferment."

Robert Alsop, a Quaker preacher, says that in the south of France grape-juice, boiled down, is an article of domestic use in nearly every house.

Adams, in his *Roman Antiquities*, on the authority of Pliny and Virgil, says: "In order to make wine keep, they used to boil the *must* down to one-half."

Wines were sometimes made and used immediately. This was the custom with the Egyptians, from whom the Israelites received it. In the fortieth chapter of Genesis we read that the butler pressed the grapes into the cup of Pharaoh and gave the wine into the king's hand. Bishop Lowth, referring to this says: "It would seem, from this, that the Egyptians drank only the fresh juice pressed from the grapes."

The commentary of Dr. A. Clarke, on the above passage, is this: "From this we find that wine anciently was the mere expressed juice of the grape without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* (wine) of the Hebrews, the *oinos* (wine) of the Greeks, and the *mustum* (new fresh wine) of the ancient Latins."

Bagster's *Comprehensive Bible* quotes Dr. Clarke approvingly.

The Mohammedans, of Arabia, it is said, thus make and use their wines at the same time at the present day.

These authorities will, assuredly, be accepted as establishing the statement that certain kinds of wine, extensively used and highly prized by the ancients, were free from fermentation.

Henceforth we trust the intelligent reader will not consult Webster's Dictionary for a definition of wine as the word is used in the Scriptures.—*California Christian Advocate.*

VERMONT SLATE QUARRIES.

H. MUNGER.

Probably hundreds of the readers of the *Crisis* never saw a slate quarry, and some not even a slated roof; only a slate used in school, which is got in the same way, out of the earth. Vermont abounds in marble and slate quarries, which lie from ten to thirty feet under the surface rock. When the slate veins are struck, large rocks are thrown out by blasting or prying, and broken up into square blocks, twenty-four inches long by twelve wide, on an average. They are turned up on end like a shingle block, and a froe or chisel is used similar to those used in riving out shingles, and they are split out in the same way, then pointed and sorted for market. Some are reddish colored, like the slates used in schools, but are mostly of a greenish color. Some ledges have ten or twenty openings, which are all in sight, with derricks to hoist out the stones; which makes it look like business. In one place over two hundred men were at work within less than a mile. Near Castleton and Poultney over one hundred such quarries are opened now, and new ones just being discovered.

Brother Rogers, in Poultney, has been lucky enough to find a good slate quarry on his farm (where I am writing this), which is very extensive, and is probably worth more than ten such farms. He will make good use of it to keep this light before the people. There are seven openings now, producing good slate. They give twenty-five cents a square for it in the ground, which yields Bro. Rogers from ten to fifteen dollars a day. Some of the pits are from twenty-five to forty feet deep, and the deeper they go the better the state. They are mostly worked by the Welchmen, who are acquainted with the business. They are very civil, and all Protestants, and religious. They were out to hear me preach, and paid the best attention. Most of them understood our language; but they had their own interpreter with them, and he could interpret what they did not understand. They hold meetings in the same house every Sabbath, and a Sabbath School conducted in their own language, which no one can understand but God and themselves.

ROME.

The following has, probably, some foundation in fact, as it has been extensively copied into the Catholic papers.

It may interest our people to know how the Catholics view these things, and it tends to show us that there is a "failing for fear, and for looking after those things which are coming on the earth."

"The *Journal de Florence* announces that there is in Florence a man who, for four years past has been going about like a prophet of old, exhorting the people to do penance. "For," said he, "unless we do repent God will chastise us." This man has several times been seen in an ecstasy before the Blessed Sacrament, and this fact has led the people to believe in his predictions, and that the terrible visions and prophecies of coming evil that he relates are not the result of a disordered imagination. He says that the most fearful calamities will fall upon Italy before long, and about a week ago, he went through the streets crying out, "Tremble, O Rome! repent, repent. Listen to my voice and return to God. If you do not he will abandon you entirely. You will be obliged to return to him soon, but over a path strewn with thorns. The year 1874 is the year of God's wrath."

This man was arrested as insane, but he was proved by the Florentine authorities to be in his right mind, and was consequently set at liberty again. Without being a Jeremiah it is still easy to predict coming misfortunes to Italy. This man has created quite a sensation in Florence, and wherever he goes, a crowd follows his steps."—*Catholic Review.*

Long Sermons.—When the disciples in Troas came together to break bread, "on the first day of the week," we are informed that Paul preached to them, "and continued his speech until midnight (Acts 20: 7). "We know some," says Matthew Henry, "that would have reproached Paul for this as a long-winded preacher, that tired his hearers." We do not think it would be hard in our day to find some ready to charge him with the same thing.

Whether a sermon in church or an article in a paper seems long or short depends very much on the importance of the theme discussed, the manner of its presentation, and the physical, mental and moral condition of the hearer and reader. "Some men's sermons are always shortest," says Prof. Townsend. "There is much mystery in this, but the length of sermons is in proportion to interest. Some sermons are long after twelve and a half minutes; others are short after one and a half hours. Eternity, if it had an end would be very short in paradise.—*Advent Herald.*

HOME AND HEALTH.

POISONED BY TOBACCO.

Young papas who luxuriate in cigars and pipes, might take warning from a distressing circumstance which has recently occurred in Brooklyn.

The petted four-year old child of a friend of ours, a few days since amused himself with making cigarettes of the paper which lined his father's tobacco-box, and smoked them, in imitation of papa. Suddenly he exclaimed: "Me smoke too much; me sick." A blue line was discovered round his mouth, and the doctor who was sent for in haste, pronounced him poisoned with the essential oil of tobacco, with which the paper had become impregnated.

For four days the little fellow lingered between life and death, unable to retain any nourishment, with fixed eyes, quite delirious, and, as I write, scarcely a hope of saving his life remains.

Should he die, how will his father in future regard the foolish and hurtful habit which, for an indulgence in a selfish and doubtful pleasure, has brought such sudden destruction upon one so dear to him?

And yet how many fathers, and mothers too, all over the land, are steadily teaching their children by example, if not precept, worse things than this! Things which, if the almost miraculously exerted grace of God does not interfere to restrain, must end in the destruction not only of the bodies but also of the souls for whom now they so tenderly care.—*N. Y. Witness.*

LIGHT FOOD.

People often speak of hygienic diet, of grains, fruits, and vegetables, as light food. Now what does common sense and reason dictate in this matter? The camel, the elephant, the horse, the ox, and the swift-footed deer, are all of them graminivorous, and by habit and nature opposed to the use of meat in any form; and these animals are the strongest of the animal races, or we should not use them as beasts of burden. Who would urge any of these noble animals to stimulate their systems with cups of hot tea or coffee, or quids of tobacco, or slices of pork or beef, or glasses of brandy or rum? Surely this would be absurd. Who, then, will say that the diet which pleases the wolf and the lion is superior to that which nourishes the horse and the elephant? Which of these possesses the noblest powers, the wolf or the horse? the lion or the elephant? the leopard or the camel? Which would be most useful to man? And would any strength be added to the strong animals by giving them what is called strong food, that is, highly seasoned food, meats, grease, spices, etc.? Nay, you will say, such habits would spoil these noble animals, and would degrade and weaken them.—*Health Reformer.*

House Vermin.—Cockroaches are the plague of many housekeepers, and yet a little Paris green is death to them. Keep it in a common flour dredging box, label it Poison, and apply it weekly to their haunts. Red bugs or chinch bugs may also be dispersed and utterly routed, with this remedy; and both cockroaches and bed-bugs will flee from powdered borax. Travelers should always carry a paper of borax in their bags, and sprinkle it under and over their pillows, if they fear they shall be food to the last named wretches. Sprigs of wormwood will drive away large black ants; and none of them, whether black, brown or red, relish wintergreen, tansy, Paris green, cayenne or kerosene; so if they invade our pantries we can, by a judicious application of some one of these articles, make the premises too unpleasant for them. Fly paper should be kept around the house as early as the middle of May. Put it in every open window, and thus destroy every intruder.—*Country Gentleman.*

The Way to Health.—The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, avoid excess in anything, and preserve a conscience "void of offence."

Some men eat themselves to death, some wear out their lives by indolence, and some by over-exertion; others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.—*Health Reformer.*

Fire Water.—"Ten gallons of kerosene, three pounds of potash, one ounce of strychnine, mixed with soft water." It was according to this cheerful, not to say convivial formula, that a quantity of "whiskey" seized last week in Newton, Mass., was compounded, the recipe having also been found in the possession of the unfortunate dealer. If you want "gin," add *quantum sufficit* of oil of juniper! The mystery is that men who drink this diabolical fluid do not drop down stone dead at once.

Now, as moths lay their eggs mostly in June, that evidently is the best time for making an onslaught upon them. Take out every article of fur or woolen, give a thorough shaking and whipping, a long exposure to hot sun, if practicable, and another dressing with the switch before storing them. Put salt and scotch snuff under the edges of the carpets. Fumigate the drawers and closets with tobacco. On returning the articles to their places, put small branches of cedar or distribute little packages of camphor gum among them.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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$2.00 per year, payable in advance.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 971. BOSTON, WEDNESDAY, JUNE 10, 1874. VOL. XXXIX.—NO. 10.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

REST IN JESUS.

GEO. E. LEE.

Oh, rest in Jesus, troubled soul,
Think not of toil, and sigh
Because of troublous waves that roll
Around thy barque so high;
Directly now the dawn of day
Is gleaming in the east;
The Lord of glory soon shall say,
"Come, children, to the feast."

Oh, rest in Jesus; doubt no more
His faithfulness and love;
Oh, trust his grace, and he will pour
Rich blessings from above.
Fret not because of wicked men;
From their devices flee;
'Tis but a little while, and then
"The wicked shall not be."

Oh, rest in Jesus; meekly wait
A few more weeks, or days;
And then we'll pass the golden gate,
And songs of victory raise.
The New Jerusalem from heaven
In glory shall come down;
And all who have their sins forgiven,
Shall then receive a crown.

This earth, restored to purity,
Shall be the saint's delight;
Then peace and immortality
Shall supercede the night.
Oh, glorious rest! oh, blessed day!
We welcome thee with joy;
Keep us, oh Father, guard our way,
That nought our hopes destroy.

Springfield, Mass., May 28th, 1874.

WILL CHRIST COME ON THE TENTH DAY OF THE SEVENTH MONTH?

R. H. BATEMAN.

A strong belief in the affirmative of the above question has naturally led many of God's dear children, who, like Simeon and Anna of old, were just and devout, and who have waited for the full "consolation of Israel," to continually look forward to the "tenth day of the seventh month," as the only day in the year when Christ would, to "them that look for him, appear the second time, without sin unto salvation."

If there is any one principle to be admired in christian character it is "*honesty*," actuated by a conscientious motive of what is right. If good brethren *honestly believe* the Lord will come on the "tenth day of the seventh month," and publicly proclaim it to the world, they are only bringing forth the fruit of their faith on this one point. They are honest with themselves and with their fellow men, so far as their faith is concerned, and this *honesty* every one ought to respect, who recognizes the principles of individual rights and privileges. But while we admire the man's *honesty*, we may have just cause to deplore the result. I am also *honest* when I say that I believe the proclaiming to the world of the definite day of our Lord's return has been a very serious hindrance to the advancement of the glorious truth that Jesus is soon coming. Men are not angels, and a plain fact is not fiction.

As a people, or "sect that is every where spoken against," we know it is true that in almost every place where we have held forth the plain word of God to the people, our influence has been materially injured, and the word of God rejected, by their knowledge of the fact that thirty years ago, we expected and taught the Lord would come on a certain day; and some of our members have since set forth different times when the end would come. And when we have tried to reason with men, and show them from the Holy Scriptures the "nature of man," "the destiny of the wicked," "the saints' inheritance," and the fulfillment of prophecy, showing the fearfully close proximity we are in to the great judgment day, and proved our position step by step, with a "thus saith the Lord," while a few were willing to admit the force of our position, and come out and acknowledge it before the world, many would reject it and say, "Although we cannot meet your argument, yet we know of a *plain, positive fact*, that happened thirty years ago, that did meet it, and overthrew it most successfully, and it has met it ever since, and these facts are better than your well arranged theories." There is no use in crying for spilled milk, but we ought to learn not to upset the bowl again. If we once burn our hands by carelessly handling fire, we should be more careful in the future. I am willing, yea, I esteem it a great pleasure, as well as privilege, to "go forth therefore unto him without the camp, bearing his reproach;" for, if I suffer with him, I shall also reign with him; but I do not wish to promulgate an error, and then, when persecutions arise therefrom, turn it off upon Christ, and say it is his reproach we are bearing. It is acting too much like Bruin, when he burned his nose smelling of the hot tea-kettle, and then conceiving a sudden attachment for it, hugged it with all his might. I would not speak lightly upon this subject, for it is of too serious a nature.

I am aware that many of our noble and staunch old veterans, who have been, and still are, those of them who are yet alive, strong pillars in the church, "strengthening the weak hands, and confirming the feeble knees," and whose wisdom and superior judgment I profoundly respect, that they have been, and are yet, earnest advocates that the Lord will come on the "tenth day of the seventh month," as well as some who, like myself, are still young and in the prime of life. We are commanded to "prove all things;" and "hold fast that which is good."

Question. Can the definite day theory, that the Lord will come on the "tenth day of the seventh month," be *proved* from the Scriptures? If it can, then let us have it, and let us preach it, and let us all meekly and patiently bear the reproach, for then it would be the reproach of Christ and not of error. If it cannot be proved from the Scriptures, then we have no right to preach or publish it in any way, and in fact no right to believe it, and consequently we ought not to gather to ourselves unnecessary reproach to bear, thereby hindering our work for Christ, and a great stumbling block to many would be removed. I shall enter into a detailed argument from Scriptural premises bearing on the question, that all may see that the conclusions are just and legitimate.

The year of Christ's birth was not known to any one before he was born, until the angel told his mother, and she communicated it to her husband, and the parents of John the Baptist. Yet the Jews were expecting their Messiah at the time he came, whether we place his coming at his birth or baptism, and their reason for expecting him then was the prophecy of Daniel given in full numbers; yet they knew not just where to begin the computation of those years; so of course they could not tell just where they ended. Their knowledge of this prophecy was the reason why they went out in such vast multitudes to John's preaching and baptism; and had Christ appeared in the *manner* they expected he would, as a mighty king and conqueror, the whole Jewish nation would have flocked to his standard. The *day* of his birth was not foretold in any way, nor was it known unto his parents until the very day itself, otherwise it stands to reason, that previous arrangements and accommodations would have been made.

We now come to that which is used as one argument to establish the fact of the coming of the Lord on the "tenth day of the seventh month." It is from analogy and precedent. On this platform, I am willing in the fear of God to fully commit myself, and if any one will legitimately *prove* the affirmative to the above question, from analogy and precedent established on Scripture facts, bearing directly on the question, I stand pledged to adopt it. 1 Cor. 15: 3, 4 is chosen as the base of the argument. It reads thus: "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures." The Scriptures here referred to are the Old Testament Scriptures, as the New Testament was not written at the time Paul refers to them in the context, when he preached this to them in person.

Question. Did any of the prophets ever foretell that Christ must die for our sins? Yes: read Isa. 53rd, especially last clause of the 8th verse. "For the transgression of my people was he stricken." Did they tell the way in which Christ Jesus was to die? Yes. Isa. 53: 6. "The Lord hath laid on him the iniquity of us all . . . and he bare the sin of many." Then as Christ had the iniquity of us all laid upon him, and also bear the sin of many; then a *curse* must rest upon him, just as much as a heavy load would rest upon the shoulders of any man upon whom the burden was laid to be borne for others. Now read the law Moses gave. Deut. 21: 22, 23. "And if any man have committed a sin worthy of death, and he be put to death, and thou *hang him on a tree*, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, *for he that is hanged is accursed of God*." Now read the proof Paul gives us thereof. Gal. 3: 13. "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, *Cursed is every one that hangeth on a tree*."

Thus we see that Christ actually died on the cross for our sins, according to the Old Testament Scriptures. They also give in detail all the various features of the tragic scene of his crucifixion. Let us notice some of them. Isa. 53. "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed . . . He was oppressed and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, . . . and he was numbered with the transgressors." Now turn to the 22nd Ps. "And they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him, let him deliver him, seeing that he delighted in him . . . The assembly of the wicked have inclosed me, they pierced my hands and my feet; . . . they look and stare upon me, they part my garments among them, and cast lots upon my vesture . . . My God, my God, why hast thou forsaken me?" Again 34th Ps. "He keepeth all his bones, not one of them is broken." These prophetic predictions were all fulfilled to the letter on the day of his death, as the New Testament proves them true by its record of the event, so that Christ did die according to the Scriptures.

But let us go still farther. Was the *year* of his death foretold? I believe it was by Daniel. "And after threescore and two weeks, shall Messiah be cut off." Dan. 9: 26. Because the Jews did not know at what time to begin the sixty-two weeks or four hundred and thirty-four years, is no argument against the prophecy itself. The fact of Christ's death, his being "cut off," gives us the key to unlock the secret so long hidden, of knowing where to begin its date by simply computing four hundred and thirty four years backwards from the time of his death.

We now come to an important point. Was the day of Christ's death foretold in any way? I believe it was. How? In Type. What Type? The slaying of the paschal lamb at the passover as recorded in Ex. 12th. We all understand that lamb and its blood, to be a type of Christ and his blood; for when the destroying angel saw the blood of this lamb on the lintel and door-posts of the Israelites' dwellings, he passed over them; and if this blood saved them temporarily at that time, what will the blood of Christ, as the great antitype, do? It will cleanse us from all sin, and save us with an eternal savation.

Proof. Christ observed and kept the passover. The beginning of the Jewish day was at 6 o'clock in the evening, consequently the night was the first part of the day of twenty-four hours. Matt. 26: 18. "And he said, Go into the city to such a man, and say unto him, The Master saith, *My time is at hand*. I will keep the passover at thy house with my disciples . . . Now when the *even was come*, he sat down with the twelve, as they did eat, he said, verily I say unto you, that one of you shall betray me . . . And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples and said, Take, eat, this is my body," etc. Paul in 1 Cor. 11: 23, says, "the Lord Jesus, the *same night* in which he was betrayed, took bread, and when he had given thanks, he brake it and said, Take, eat, this is my body," etc. Now, we all know that Jesus was crucified and died the same day on which he was betrayed, Jewish time, and he was betrayed on the night of the passover. Thus the fact of the fulfillment of Jesus' words, when he says, "My time is at hand," proves that the passover foretold in type, the day of his death. Again, he was buried according to the Scriptures. Isa. 53: 9. "And he made his grave with the wicked, and with the rich in his death." This was fulfilled by his being laid in Joseph's new tomb. "He rose again the third day, according to the Scriptures." Ps. 16: 10. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Peter, in Acts 2nd, quotes this as being fulfilled at Christ's resurrection. Rising on "the third day" says one? Yes, that is all right. When the Pharisees asked to see a sign, Jesus told them, "There shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." This was also a type they had in the "Book of Jonah," and Christ referred them to it. But the prophet Hosea speaks about it in plain language. Hosea 6: 2. "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Thus we see how exactly "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

Question. Will Christ come the second time according to the Scriptures? Yes. While Paul had only the Old Testament to prove his position from on the death, burial and resurrection of Christ, we have both the Old and the New Testament Scriptures to appeal to, to prove how Christ will come the second time. Will Jesus ever come back again. John 14: 2. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself." How will Jesus come back? Acts 1: 11. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." 1 Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout." Matt. 25: 31. "The Son of man shall come in his glory, and all the holy angels with him." Will we have timely notice given us in any way of his coming? Matt. 24: 32. "Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things know that it is near, even at the doors. Verily I say unto you this generation shall not pass, till all these things be fulfilled." Luke 21: 28. "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." How will Christ come, slowly, or suddenly? Matt. 24: 27. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Do the Scriptures foretell the year of Christ's second coming? I believe they do. Dan. 8: 14. "And he said unto me, Unto 2300 days (years), then shall the sanctuary be cleansed." Dan. 12: 12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days" (years).

But whether we know the exact year of our christian era, when these two periods of time end, is another question. We may think we can arrive at a correct knowledge of the time, when the last of the 2300 and 1335 years end; but our thinking so does not make a positive fact of it, as past experience amply proves. We may endeavor to establish the year when these two periods end, by apparently well authenticated arguments; yet we can never prove those arguments true. There is but one thing that can ever absolutely prove the last year of these prophetic numbers; and that is the coming of Christ himself, for that, and that only will settle the question forever as a positive fact. God has not so plainly told us of the exact years, where we can, without the shadow of a doubt, or the possibility of a failure, put on the measuring rods of 2300 and 1335, that reach to the resurrection; if he had, we shonld never have been disappointed.

Though some of our good brethren have had faith as firm as the rocks of Gibraltar, that the Lord would come on some certain year in times past; yet the positive fact that Jesus did not come the year they expected him, compelled them to admit they were mistaken in the year. With such precedents before us, which are facts, how can any one stand up and declare positively that the Lord Jesus will come in some certain year, which they may name. Let us remember that no man is yet infallible, though the Pope does claim the title. If well meaning brethren have arguments to advance upon the probability of Jesus' coming on a certain year, then advance them as such, leaving it an open question, to be settled by the onward march of time, or the coming of the Lord; and let our zeal be according to knowledge and not personal desires.

A young man in the full bloom of health and strength, with a sound constitution and strong vitality, very naturally expects to live to a good old age. But when the frosts of many winters have silvered his raven locks into snowy whiteness, and the infirmities of old age have bowed that once erect and noble form, while his elastic tread has given place to the feeble and tottering gait as he leans upon the top of his staff, his expectations are changed. He now expects to die, and that soon. Would he tell you of a certainty, "I know I shall die this year, or next year?" This year, and next year might pass by, and he be still alive; and yet he might as confidently continue to say the same thing, year after year, as one rolled away and another came round, until at last he did die. "Well," says one, "he would hit the year at last, anyway." "Exactly, but it was all *guesswork*, and this would destroy the confidence of the people in his saneness of mind, and they would say that "the poor old man has had himself dead every year for these ten years, more or less, and he is still alive, and liable to remain so for some time to come." But should he talk to his friends in a different manner, and say unto them, "Behold me as I am, an old man full of years, weak and feeble, laboring under the infirmities that continue to increase upon me from time to time. Think you as you look upon me, with my head blossomed for the grave, that I shall be able to live much longer?" The verdict of every man must be, "Truly he cannot live much longer, but a few years at farthest; yea, liable now to die at any moment." Thus it it is with the subject of the Lord's speedy coming to judgment. Let us go before the world with God's holy word in one hand, and history in the other; and then, with the personal knowledge men have of the present condition of the world, which they derive from the secular press, we can plainly present to their minds the true condition of the world as it now is, and the plain, positive testimony of the Lord concerning its doom. We can then effectually show them the fearfully close proximity we are in of the terrible judgments of God, that are now overhanging the world like a cloud, gathering its sable folds in thick darkness, threatening every moment to be riven by the thunderbolt of God's wrath, as Jesus shall descend like the lightnings flash from heaven to earth, clothed with the immortal glory of God and with "flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Again. Do the Scriptures foretell in any way, the *definite day* of any year when Christ will return?

(*To be concluded.*)

GOD'S LONG-SUFFERING.

Were there but eight, only eight, saved? There were thousands, millions sought. Nor is it justice to God to forget how long a period of patience and preaching and warning and compassion preceded that dreadful deluge. Long before the lightnings flashed from angry heavens; long before the thunders rolled along dissolving skies; long before the clouds rained down death; long before the floor and solid pavement of this earth, under the prodigious agencies at work broke up like the deck of a leaking ship, and the waters rushed from below to meet the waters from above, and sink a guilty world; long before the time when the ark floated away, by tower and town, and those crowded hill-tops where frantic groups had clustered, and, amid prayers and curses and shrieks and shouts, hung out their signals of distress,—very long before this, God had been calling an impenitent world to repentance. Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark, as story rose upon story? and nothing in the sound of those ceaseless hammers to waken all but the dead? It was not till mercy's arm grew weary ringing the warning bell that God "poured out fury" upon them. I appeal to the story of this awful judgment.

True, for forty days it rained incessantly, and for one hundred and fifty days more the waters prevailed on the earth; but while the period of God's justice is reckoned by days, the period of his long-sufferance was drawn out into years, and there was a truce of one hundred and twenty years between the first stroke of the bell and the first crash of the thunder. Noah grew gray preaching repentance. The ark stood useless for years, a huge laughing-stock for the scoffer's wit; it stood till it was covered with marks of age, and its builders with the contempt of the world; and many a sneer had those men to bear, as, pointing to the serene heavens above, and an empty ark below, the question was put: "Where is the promise of his coming?" Most patient God! Then, as now, thou wert slow to punish—waiting to be gracious.—*Selected by H. P. Sikes.*

DEAD TO THE WORLD.

F. H. CHAMBERLAIN.

Is not every true believer crucified with Christ? Yes; and he is dead to sin, and dead to the world. Then what follows? What should we expect of or from the world? Does the world choose dead men to fill high offices and occupy honorable positions? Not if they know the fact that the man is dead. But why should dead men be so anxious for the favor and respect of the world? Why seek the friendship or applause of the world? The scion cut from one tree to be grafted into another, has no connection any longer with its original stick, but derives its life from the new tree. So with the christian. He was cut out of "the mild olive tree" and is engrafted into the true Vine, which is Christ. Now if we are in Christ, let us show that we are *dead* to the world—cut off from it, and let us have no further fellowship with the unfruitful works of darkness. A dead man is not supposed to be sensitive. Neither should we be very sensitive to the scoffs and frowns of the world, or think it a strange thing if they separate us from their company, or cast out our name as evil for the Son of man's sake.

The corn of wheat falls into the ground and dies, before it can bring forth fruit. The professor of religion who still holds to the world, and seeks its favor, friendship, applause and honor, is but a barren tree cumbering the ground. "Seekest thou great things for thyself? (In this world). Seek them not." Strangers and pilgrims are not eligible to office in the land of their temporary sojourn. Is it hard for you, dear reader, to give up all your aspirations, hopes, and worldly ambition? If you would run the race with confidence, "not uncertainly," you must lay aside all these weights. "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." "When Christ who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 1, 4.

THE PRESENT CRISIS.

When I look up, and behold the blackening heavens above concealing from us the throne of the Eternal, but revealing, through chinks and crevices, some glances of the frowning countenance of him who sits upon the throne, and see the clouds still gathering, in which lie sleeping the thunders and the lightnings of Jehovah's ire, ready in a moment to be let loose, not only on the open transgressors of his holy law, but on the open and obstinate neglecters of duty, more especially "*at such a time as this*"—such a terrible crisis as the present in the destiny of the world and its inhabitants—oh, it is this that alarms me; it is this that appals me; it is this which frightens me; it is this which, at times, almost stuns me into utter insensibility!

Why, in the very midst of such a mighty crisis, threatening daily, almost hourly, to precipitate itself into a catastrophe which holds out no prospect of recovery, to be necessitated to turn aside from it, by our own doings and voluntary choice; and, in regard to it, allow ourselves to sink down into a state of apathy and unconcern, sleep and slumber; relieved, it may be, only by some airy dreams and baseless visions—were nothing wiser and nothing better than cooly or indifferently to go to sleep at the mast-head, when the sails are rending into shreds, and the tempest is mournfully sounding through the shrouds the death-knell of all on board; nothing wiser and nothing better than to lie down and sleep on the very edge of the crater of a volcano, when the earthquakes' rumblings underneath, and the frequent jets of sulphurous smoke and burning ashes above, are loudly pealing the alarm that the grand eruption is at hand which may upheave the whole mountain from its foundations, and hurl the hapless sleeper a thousand fathoms down into the depths below. Why, the stark, staring incongruity of all this, to say nothing of its sinfulness, is such that I would not be in the condition of any of those represented by these sleepers, no, not for a thousand worlds.

Never, never since the world began, were the forces of evil so multitudinous, so universally diffused, so completely panoplied in choicest armor—offensive and defensive,—so plausible in device and policy, so cunning in strategem, so satanic in subtlety, so exasperating in insolence and scorn, so gigantic, and apparently resistless, in power. But all this goes for nothing in the estimation of the enlightened and firm believer in the eternal verities of Jehovah's holy oracles!

Nay, more. Bad as things now may be, they may yet become infinitely worse. And that such is the probability, as regards the future, is my own decided conviction and belief. But what of all that to him who calmly and securely rests on the immovable rock of Jehovah's promises?

Though to the eye of sense or of finite understanding it might look as if the powers of evil now at work really threatened to extinguish every luminary in the firmament of divine truth, and leave the world, morally and religiously, in a state of darkness and of chaos as complete as it would be physically, if sun, moon, and stars were wiped away from the canopy of heaven, not even then would the true believer in the Bible—that blessed book of books—be for a moment staggered. He could still cheerfully hold on his way, and exultingly sing—

"Faith, mighty faith, God's promise sees,
And looks on that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

And done it shall be assuredly, in God's own good time. When the great world-wide crisis shall have reached the zenith of its development, and the hope of all but the true believer has given place to the wildest despair, as if the Lord had forsaken or forgotten the world and his own along with it, then, oh, then, will be his time for effectual interposition—

"Just at the last distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

Surprising grace, indeed! For then will he, who is King and Governor among the nations, and, as such, has never for a moment relaxed his hold of the reins of mediatorial government, in ways of mercy and of judgment inscrutable to us now, usher this sin-laden and sin-distracted world, purged and purified, into scenes of glory surpassing fable.

And when the great design, purposed from all eternity, shall thus be consummated—when creation, providence, and redemption shall be brought to their final issue—when the decrees and dispensations of the Almighty shall be triumphantly vindicated—when Satan, the grand adversary of God and man, with his rebel angels and the spirits of the incorrigible unbeliever and hardened reprobate, with sin, and death, and hell, shall be cast forever into the bottomless pit of perdition—when the mediatorial kingdom, or kingdom of grace, consisting of all the members of the redeemed church—a great multitude, praised be God! as represented to the holy seer in Apocalyptic vision, which no man could number, of all nations and kindreds, and people and tongues—with souls and bodies glorified, and reigning with Christ as kings and priests, shall be delivered as trophies of victory to the Fatner—the former, to remain everlasting monuments to the praise and glory of God's power and justice, and immeasurable hatred of sin; the latter, eternal monuments to the praise and glory of God's love and mercy, and the inexhaustible treasures of his wisdom and grace;—then shall stability and righteousness, harmony and peace, be restored, and forever perpetuated through the rejoicing universe of God!

Then shall it be conspicuously and eternally made manifest to all holy intelligences that the great Creator originally made all things for himself—for the illustration of his own glory, more especially in connection with the holiness and boundless felicity of his redeemed creatures—that he is, in the absolute fulness of its significancy, the "All in all"—and that, in the triumphant issue of all his plans and purposes, and, most signally, in the exaltation and glorification of countless myriads out of the wreck and ruin of the fall, he shall himself be infinitely and forever glorified! And then, if through believing acceptance of the offered salvation we are privileged to secure a valid title-deed to an inheritauce so transcendant in glory and infinite in duration, through the incarnation and victorious sufferings and atoning death of our adored Immanuel—the second Adam—the Lord from heaven—we shall, as regards our own eternal interests, have no reason to regret, rather, in some true and important sense, shall have abundant reason to rejoice, that the first Adam once fell, and that for us the cool shades of Paradise lost have been blessedly exchanged for the never-ending sunshine of Paradise regained.—*Prophetic Times.*

LAZY CHRISTIANS.

Our churches have a vast host of people in them that do nothing at all. We have a large number of people in communion with us whose names might almost as well be struck out of the church book for all the good they do. It is true they subscribe to the minister's support, and so they serve God by proxy. They have paid their pew rents; and that is all they intend to do. They sit under the gospel ministry; they do sit under it, and that is all they do. They neither walk, nor live, nor act under it, but sit there like dead things, although they be alive. "Nay," says another large portion of the church, "we do not like people who are lazy and idle. We serve God, but you do not expect us to serve him to such an extent as some enthusiasts would wish. We, sir, are for doing things according to rule and rote. We find out our duty, and do it, but take care never to do any more." Ay, that is another class of men, the use of which I never could see.

And there is another class who say, "Oh, every man ought to serve God as much as he can; sir, I used to do so and so"; and they are continually delighting you with the story of what they used to do. That kind of tale is current everywhere. The minister says, "Ah, I used to preach often. Ah, I used to do so and so." The Sunday school teacher always used to be at his class early, and he used to be so attentive to his scholars; but he thinks he has done so much that it is now time for him to lie still and retire from the business a little, and let some one else take a turn. And so a large part of our troops are lost in the day of battle, some of them because they have fought so well in other battles that they think they have no need to fight again; others, because they will not fight at all; and others, because they do not see that the commanding officer commands them to rush to the battle; and therefore they tarry behind, whilst those who delight in the law of the Lord bear all the brunt of the fight.—*Spurgeon.*

—Happy is the man that findeth wisdom.

2 KINGS 5: 40.

"There is death in the pot."

J. P. MARQUAND.

In the 15th Exodus, during the march of the Israelites, they came to Marah, and the waters there were bitter. Moses cried to the Lord, and he showed him a *tree* which when cast into the waters they were made sweet. In 2 Kings 2: 21, there were also impure waters, and Elisha the prophet threw in some salt and healed the waters; and in our text we are told they were preparing food in a pot, and some one by mistake put in some poisoned herbs. Elisha called for meal, threw it in, and made the food good and wholesome. Here you see there was a remedial agent brought in which effected a cure; and now we desire to draw a moral from this story, that we must overcome evil with good; overcome hate with love; get wisdom for ignorance, strength for weakness, and life for death. The people could not drink the bitter waters in the wilderness, but God could sweeten them by natural means and make them good. The people could not eat the food from the pot because of the poisoned herbs in it, but God could instruct his prophet to throw in a remedy to make it wholesome.

It is a fact that we live in a world of sin, sorrow and death,—a world of trial, pain and suffering; and none of the human race have been exempt. We are under the law of sin and death, as set forth in Rom. 8: 2; and the only remedial agent capable of giving us comfort and hope is Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." There is no fear that any one will make too much of Christ. The more we look at him and grow into his image, the more happy and useful we become, and the less our attachment to earthly things. The more spiritual our minds, the less we have of carnality and worldly wisdom. Let us bless God for this tree of life (Christ) which sweetens all the bitterness of this transitory and fallen world. He is the only agent through whom comes peace and quietude. If any one attempts to climb up some other way, the Bible says he is a thief and a robber.

All those persons who have experience, and are observing, will trace all evil back to its introduction into this world; and the curse is seen and felt everywhere. Go to the mineral kingdom; there we find all the deadly articles, such as strychnia, arsenic, calomel, etc. Go to the vegetable kingdom, and we find the poppy, from which is extracted opium, the deadly nightshade, etc., etc. Go to the animal kingdom, and there is the snake, whose bite is almost certain death. The tiger and other ravenous beasts, and also man and woman when under the influence of evil passions, will exhibit jealousy, hatred, malice, envy, backbiting, licentiousness, theft, treachery and murder. These things all illustrate the truth of our text that "there is death in the pot."

Here we see the deep necessity of a remedial agent, and this is given to man for his profit. This agent is the Holy Ghost, which was poured out upon the world eighteen hundred years since, and has never left us. This Spirit was called by our Savior "the promise of the Father." Acts 1: 4. Jesus, true to his word, on the day of Pentecost sent the Holy Ghost down, and it filled the house like a rushing mighty wind. Its effects were soon seen in the quickening of God's children and the conviction of the impenitent, and they cried out, "What shall we do?" Just such a baptism is needed all over this earth, and especially in large wicked cities where men get together to do mischief and create evil. The office work of this Spirit is to arouse men and women from a state of carnality and sin, discover to them their hearts as they are laid out in the Scriptures, full of evil and idolatry, if by any means they may find the antidote or remedy, which is Jesus Christ.

We therefore urge every sin-sick, weary, heavy-laden soul to come to this fountain, no matter how high, how deep, how broad your sins are,—come just as you are, and ask for grace and love; bathe in those healing waters which God hath opened for sin and uncleanness, and plead importunately, and never relinquish until the blessing comes. It was said of Daniel the prophet that he prayed twenty-one days before he obtained his request; and when the angel came to him he said, I was sent to you on the first day you commenced to pray, but was hindered while on my way twenty-one days. Dan. 10. God hears our prayer when we commence, but may defer the blessing for a time in order to try our faith and patience; and he may also see that we are not ready to receive it, and thus the delay. But what did queen Esther say? It is not lawful to go before the king under thirty days; but I will go. I can but perish if I go; for if I stay away I know that death awaits me.

The law of God demands perfect integrity and rectitude. It gives no lee-way for error or sin. Its claims are imperious and exacting. It knows no mercy, but cries for stern justice. It follows us wheresoever we go. If we go up into heaven, there it shines around the throne of God. If we go down into hell, it is there.

Sinner, what will you do? Ah! there is no place of rest or comfort except in "the Lamb of God, which taketh away the sin of the world." In the time of the deluge there was but one place of safety (the ark) from the angry waters. So now when fiery judgments come, there is but one safe refuge—the blessed and adorable Redeemer.

—The Bible anchors in the heart. Its truths are justified by logic; will bear the sharpest criticism; grow bright by keen assaults, but do not rely upon argument for their support.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 10, 1874.

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary*.

OUR private address will be Sugar Hill, N. H., until the first of July. J. C.

POLITICAL SIGNS OF THE TIMES.

Scriptural signs of any period, are events foretold in the Bible to transpire at that time. There were predictions in the Old Testament of events to occur at the time of Christ's first manifestation, and the signs indicating that that period had come were the presence of those foretold events. So important was a belief that the events then transpiring were the signs predicted, that a rejection of them caused a rejection of the Msssiah. So it was at the destruction of Jerusalem; only those fled from the city who received the events then transpiring as signs of its overthrow. Men cannot trifle with any part of God's word with impunity. When he foretells events as signs of any special providence, he gives such signs because they are necessary for the safety of men; and if they do not use them for that purpose, they suffer the results.

It is easy for men to accept of signs as tokens of coming good, as precursors of their triumph and glory, but it is hard to convince them of signs of their defeat and punishment. It is, therefore, natural for men, when a prophetic announcement is made that a change is about to be experienced in their condition, which is unfavorable to them, to reject the evidences and signs of its approach; while those who anticipate advantages by the change, readily receive any evidences of its coming. The history of the past proves the truthfulness of this statement, and also that faith in the signs of coming changes always resulted in deliverance and salvation, while unbelief has invariably proved a snare.

Political signs of the present time are therefore the predicted relations, conditions, and purposes of the nations at this time. We can readily ascertain what predictions of the nations belong to the present period, because they are arranged in consecutive order, so that we may know those belonging to the present time, by ascertaining how many of the series have been fulfilled in the past, just as we can tell what day of the week it is by learning how many of its days have passed. By this rule we see that predictions, giving Babylonian history, do not give the signs of the present time, for they were fulfilled long ago. Neither can the predictions of Persian or Grecian history give us the present signs, for they are also past; but it must be prophecies relating to Roman events which will give us the political signs of the present times. As the prophetical history of the Roman power is divided into several distinct periods, it will be necessary to ascertain which of those periods we occupy, to know what predictions give the signs of our times.

Rome, during its first period, is represented as possessing a strong central government, dictating other powers as their arbitor. In the second period it is presented as being divided into distinct kingdoms, among which a peculiar one would arise with the ruling power of church and state united, becoming the leading, controlling power of the Roman kingdoms, and making war on the church of Christ. In the third and last period, Rome is described as having no central, controlling kingdom united with its church as an arbitrating power; but the kingdoms are represented as enjoying a kind of equality, partially allied, and partially independent and antagonistic. Their union is formed by mingling themselves with the seed of men; that is, by intermarriage of the royal families, for the purpose of "holding the winds," or preventing war. The power produced by this unreal union is necessarily unreal, but is the only arbitrating political power of Rome, to take the place of the former head-power, called the beast; and this is therefore called the "*image*" or unreal beast. The very last days of Rome's political rule must be the same exactly, whether presented by Daniel or John, illustrated in the same way or differently. Daniel presents the same Roman kings, and in the same position, when Christ comes, as does the Revelator. Daniel represents those kings at the end as united in a precarious, unsafe alliance, and not one kingdom ruling over the others as formerly. John presents them as forming a quadruple alliance to restrain the war element, until the last of his servants should be sealed, and the end should come. He also represents this last segment of Roman power as an image beast, existing in appearance and name, being unreal, superficial, without the constituent elements of an imperial government.

Where are we in the great prophetic week? How many of its days have passed? Can we tell? Yes. We have come to its Saturday evening. The sun is going down, and the shades of night are fast gathering around us. Babylon's day was spent in golden splendors, and ended in inglorious and everlasting defeat. Persia's day dawned with triumphant victories, and rolled its imperial car through the world in blood and tears, closing with expiation for its dark deeds of oppression and debauchery, by an infamous and eternal overthrow. Grecia's day rolled up its light from the west, and flashed the reflected rays from the brazen armor of unbroken ranks of invincible warriors across the seas, and through the cities, wherever there were thrones and spears to defend them. Its clock ticked away the hours of terrible battle scenes, while the air was rent with dying agony and crushed hopes, until the rays of the setting sun lingered in desolated council-chambers and uninhabited palaces. The Roman morning dawned at its prophetic hour, when the full fledged eagle suddenly spread its wings and lifted itself far above the waving branches of the wolf's native bower, and swept around the world in imperial and priestly grandeur, filling prisons with its captives, and martyrs, graves with its victims. The morning hours filled the long roll of royalty with earth's mightiest captains, wisest counsellors, vilest libertines, and most heartless tyrants; while the midday brought earthquakes, thunderings, lightnings, and tempests of blood. But her sun is declining. The shadows of her ancient monuments, vacant palaces and new-made battlements are swiftly extending eastward, and throw a threatening gloom over the revolutionizing masses and the confederating rulers of this generation. The angel hand seems to be writing the mystic sentence, "MENE, TEKEL, UPHARSIN," upon the palace walls of the Roman kings. Fearfulness has seized them, and they make unparalled efforts to entrench themselves with armies and navies, which it will be impossible to long maintain in peace. So many have laid down the pruning hook, and taken the sword, that the classes have lost their equilibrium, which must inevitably result in bankruptcy, famine, and revolution.

No nation can long continue after the producing classes are reduced below a certain standard, and the nonproducing classes, who have drawn from the national treasury, are increased above that standard. Such a state of things necessarily makes the financial questlon a vital question for the safety of the government. People will not peacably, long continue to be taxed so as to deprive them of a comfortable support from their earnings; especially when they are educated so as to comprehend the situation. Who is so blind as not to see that the Roman kingdoms are rapidly drifting into these fatal whirlpools. And who has not learned from the prophetic Scriptures that these are the very circumstances foretold, as connected with them at the end? They were to beat their "plowshares into swords," and the rich howl, while the laborers will cry to be avenged, because their wages for reaping the fields have been extorted from them.

The present crisis of war and communism are echoes from the prophetic watch-tower. The daily news of the strange alliances, and mighty efforts of kings to execute long-contemplated plans of the acquisition of dominions,—siezing the "*sick man's*" *possessions*, and the holy Father's patrimony of St. Peter, are reprints from the sacred foreshadowings of the last days. The sickening story every where told of governmental factions, intrigues, disloyalty, embezzlement, extortion, defalcations, and political corruption in all classes, is repeating the strain the holy seers expresstd in ancient times, as last-day events. Surely we can say of God's word and its fulfillment in the language of Scripture, "How great are his signs! and how mighty are his wonders!" He scatters his signs in the heavens, and spreads them out upon the earth, so that every eye may see and hear God's warning of approaching judgment. The anger of nations, and upheaving of society, and wide-spread disloyalty, loudly proclaim the end at hand. May God anoint our eyes that we may see clearly the signs of the present times, and thus be enabled to escape the terrible destruction that is coming on the earth. May the guiding hand of a loving Savior bring us to the land of safety, where no forewarning signs of coming danger will be needed, and where the proclamation of approaching judgments will never be heard. J. C.

MARRIAGE.—We are desired to give our opinion of Matt. 19: 9, which reads as follows:

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery."

This statement of the Savior reads so plainly, that we see no occasion for any comment. All we can say is, believe Jesus means what he says, and be careful not to be found guilty of adultery when Jesus comes, for the Scriptures affirm that no adulterer "shall inherit the kingdom of God." 1 Cor. 6: 9–10. M. G.

ONE BAPTISM.

"There is one body and one Spirit, even as ye are called in one hope of our calling; one Lord, one faith, ONE BAPTISM, one God."—EPH 4: 4–6.

As all Bible readers are aware that heavy judgments are declared upon those who add to the word of the Lord, or take from its sacred pages, it follows that those who are public expounders of the Scriptures cannot be too careful in this respect. One little addition or omission might lead to the most disastrous results, like the little leak in the ship causing it to sink in mid ocean. It is often remarked: "The Lord has said what he meant, and meant what he said." This we believe to be strictly true in relation to all points of doctrine and practical duties expressed in the sacred writings. We presume all will admit the correctness of the following statement:—*What is not taught in the Bible is not a Bible doctrine.*

Should we be justified in putting the word "*trine*" in the place of "*one*" in the Scripture at the head of this article, making it read: *trine* body, *trine* Spirit, *trine* hope, *trine* Lord, *trine* faith, *trine* baptism, *trine* God? Does any one answer, Yes? If so, then of course he would feel justified in discarding the present Bible and making a new one, as the spirits of demons direct.

We believe all who are familiar with the Bible must admit that there is not *one word* in the whole Book concerning *trine* baptism, nor an intimation that it was ever practised. Suppose we should teach "trine baptism," and some one should claim such teaching was unscriptural, what should we do in such a case? Give chapter and verse, or admit our mistake. When we call for the passage that speaks of trine baptism, no one can tell where it may be found; but an inspired man rises up and declares by the authority of the Most High, there is but "ONE BAPTISM." Should not such a witness forever put to silence any further teaching about "trine baptism"?

But the inquiry comes, How came trine baptism ever to be administered? Whence its origin? This is certainly an important question, as we find the Scripture stands opposed to the practice. That "trine baptism" was observed by many from about A. D. 130, and onward for several centuries, is a historic fact. We have recently taken considerable pains to find its beginning. We have traced it back to the time of Tertullian, and can find no evidence that any one ever advocated it before MARCION, A. D. 130. His followers were called "Marcionites," hence we read of the "three-fold baptism of the Marcionites."—*Homilies, Credner*, vol. 3, p. 308; *Hagenback's History of Doctrine*, vol. 1, p. 196. It is expressly stated that Marcion taught the people to be "baptized three times."—*Encyclopedia of Religious Knowledge*, p. 773. As we found the opposite taught in the Sacred Scriptures, then we may expect to find this doctrine of "trine baptism," first taught by Marcion, to be a heresy introduced by Satan to sow discord, and divide the flock of God.

Let us now look into this matter with careful candor, as none of us wish to teach, or practice that which is unscriptural and heretical. We will first give some facts in relation to the religious life of Marcion. Epiphanius says: "He was born at Sinope in Pontus, where his father was a bishop. For some while Marcion lived a retired life, in strict continence."—*H.* 42, n. 1. p. 302, B. C. D. He went to Hyginus, and tried to become a bishop, but was disappointed. He flourished between A. D. 130 and 160.

Neander says of him: "His endeavor to find the genuine documents of pure original christianity, led him into historical and critical investigations." "The single-hearted Marcion was a zealous enemy of this artificial mode of interpretation. He was on the contrary, a warm adherent of the *literal interpretation*." "He would not suffer himself to be bound by *a general church tradition*, because, in his opinion, foreign matter had already mixed itself in such a tradition with pure apostolic christianity. . . . He wished to consider the word of Christ and of his genuine disciples the only valid source of a knowledge of the true gospel." "By his simple and practical turn of mind, he was far removed from that mysticism that delighted in outward pomp; but then he was far removed, also, from that proud, contemplative idealism. His endeavor was here also to bring back the original christian simplicity of the service of God."

The Marcionites were on a par with the strictest christians in their abhorrence of the heathen theatres and public pleasures."

When speaking of the Marcionites, Dr. Lardner says: "It is evident that these people were in general strictly virtuous; that they dreaded sin as the greatest evil and had such a real regard for Christ, as to undergo martyrdom rather than offer incense to idols. They seem indeed to have had a great number of martyrs."—*Lardner*, Vol. 8, p. 480.

In the *Encyclopedia of Religious Knowledge*, p. 773, we read: "The rule of manners which Marcion prescribed to his followers was excessively austere." It is said he "had many followers." Epiphanius speaks of the "multitudes of people" who followed him "in Italy, Egypt, Palestina, Arabia, and Syria, in Cyprus, Thebais, Persia, and other places."

Having said thus much in relation to the religious character of Marcion and his followers, we pass to consider his theological views. As before stated, he appears to be the first who taught trine baptism, which was accepted by Tertullian, who opposed him on other heretical views.

The following from Irenæus, who wrote five books in the second century against heresies, will give some idea of Marcion's theology:

"Marcion of Pontus, successor of Cerdon, added to his doctrine with greater assurance; blaspheming him who is declared to be God by the law and the prophets; who, as he says, appears to be author of evil, delighting in war, inconstant, and contrary to himself. But Jesus," he says, "came from the Father, who is superior to the God that made the world. He came into Judea in the time of Pontius Pilate, governor under Tiberius Cæsar. He appeared to them in the form of a man, dissolving the law and the prophets, and all the works of him that made the world. Moreover he mutilated the gospel according to Luke, striking out all that relates to our Lord's nativity, and taking away many things from our Lord's discourses, especially where he speaks of the Creator of this world as his Father; thus delivering to his disciples not the gospel, but a scrap of it. In like manner he curtails the epistles of the apostle Paul, taking away those passages where the apostle plainly speaks of the Creator of the world, as the Father of our Lord Jesus Christ; and also his quotations from the prophetical writings, that foretell the coming of the Lord. He held that the soul only will be saved; as for the body, it being taken from matter, it is with him incapable of salvation. Beside all these blasphemies, he maintained that Cain and the people of Sodom, and the Ægyptians, and all the nations in general, though they had lived in all manner of wickedness, were saved by the Lord when he descended into hell (or the invisible world, the receptacle of departed spirits); for they came to him, and he took them up into his kingdom. But that Abel, and Enoch, and Noah, and the patriarchs, and the prophets, and other righteous men, who walked with God, and pleased him, did not obtain salvation. For," says he, "they knew their God had been wont to tempt or try them; and they suspected that now a temptation was laid in their way. Therefore they would not come to Jesus, nor believe in him; for which reason," as he says, "their souls remained in hell."—*Iren. l. i. c.* [*al.* 29.] *p.* 106.

Epiphanius also says, that, according to Marcion, "the Lord descended to hell and saved Cain, and Corah, and Dathan, and Abiram, and Esau, and all the nations who did not worship the God of the Jews; but that he left there Abel, Enoch, Noah, Abraham, Isaac, and Jacob, and Moses, and David, and Solomon." To the like purpose Theodoret, that "Cain and the people of Sodom, and other wicked people, came to the Lord Jesus in hell, obtained salvation, and were taken by him into his kingdom; but Abel, and Enoch, and Noah, and the prophets, were not delivered, because they would not come to him."—*H.* 42. *n.* iv. p. 305.

Marcion did not believe our Savior was born of a virgin, or born at all. He thought "the Son of God took the exterior form of a man, and appeared as a man, and without being born, or gradually growing up to the full stature of a man, he showed himself at once in Gallilee as a man grown."—*Dr. Lardner*, Vol. 8, p. 471–2.

Marcion acknowledged Jesus to be Christ, but not the Christ foretold by the Jewish prophets;" hence he believed in two Christs. *Dr. Lardner*, v. 8, p. 475. Epiphanius says Marcion "taught the transmigration of souls from one body to another."

The Marcionites had a great number of martyrs. It is said they had Marcion "in great veneration." This high esteem for him was caused, no doubt, by his self denial and rigid mode of living. Tertullian speaks of those who followed him in many points, but differed with him in some others. Irenæus says Polycarp led many to give up the heresies of Marcion. Theodoret, also, was the instrument in leading about a thousand Marcionites in his diocese to turn from the errors of their leader; but his heresies continued to spread for centuries, especially the trine baptism.

Neander has well said in his church history: "It is instructive to mark how an endeavor which proceeded from the very depths of christianity, could receive an unchristian turn by means of a gross partiality. It is a warning and a startling circumstance to see a man, whose errors themselves were connected with a spirit of love, only that it was a mistaken spirit, and a man to whom the Christ, who filled his heart, was one and all, misunderstood and called a heretic by most of the christians of his own day." It is said of him, he "was always inclined to push matters to the extreme." Neander goes on to say: "A man of Marcions's character would naturally be induced by opposition only to develope himself more strikingly in his partial views, and to harden himself in them." Hence, being "rejected . . . by the church, he was driven into forming his anti-church dispositions into a firm, determinate system, and founding an independent community." "My fellows in being hated; my fellow-sufferers," was his usual address to his disciples. It is said:—"With Marcion, everything proceeded from the heart." This gave his followers great confidence in his teaching, and increased their esteem for him, and attachment.

So far as we can learn, this was the man who first practised trine immersion. It was certain it did not begin with the apostles; for Paul expressly declares there is "ONE BAPTISM." Which shall we follow, Paul, or Marcion? As Marcion "denied the resurrection of the body," of course he could not understand baptism, and must make it represent something else. We do not see how any one who has a clear view of the signification of baptism, as taught in the Scriptures, could adopt trine immersion. As baptism represents Christ's burial and resurrection, and the resurrection of all the saints; then, if we adopt *trine* baptism, it would indicate that Christ was buried and raised three times; and that at the time of his second coming he will raise the saints, then bury and raise them the second time, and bury and raise them the third time. This is not true; but we believe it is just as scriptural as trine baptism.

In Robert Robinson's History of Baptism, p. 59, when speaking of "Apostolic Baptism," he says: "There are frequent narrations of the baptism of believers, but not one infant appears in the whole history; . . there is no mention of . . . kneeling in the water; no trine immersion. . . . It belongs to those who practice such additions to say how they came by them, and under what master they serve."

Much more might be said, showing there is *no evidence* of a *single case* of trine immersion before the time of Marcion, the noted heretic, A. D. 130. Let us not go back to the theories and practices of old heretics, at this late day, just at the time when our dear Savior is to appear to set up his everlasting kingdom. Remember, the *Bible* teaches "ONE BAPTISM." M. G.

MINISTERS' MEETING.—We are pleased with Bro. Munger's suggestion, in another column for an early meeting of the ministers at the National Campmeeting at Springfield, to arrange for a vigorous and united effort to arouse the people to prepare for the coming of Christ. Such a conference is needed for a mutual interchange of thought. M. G.

ESCAPE OF ROCHEFORT.

Henri Rochefort, the noted French Communist, who was banished to New Caledonia for life, has escaped, and is now in New York City. He landed first in San Francisco. The following is a brief statement of facts in relation to his escape:

"From the first Rochefort had determined to escape at the first opportunity. He had received a plenty of money, and at length he purchased a large sail-boat and placed on board two men who were utterly devoted to his interests. They were ordered to cruise about the island, and on a certain night to stand on and off outside the point near where Rochefort and his friends resided. These orders were executed to the letter, and about midnight Rochefort and his comrades swam out and were taken on board. When they first entered the water Rochfort and his comrades were seen and fired upon by the guards. But they escaped by swimming under water, and thoroughly exhausted, were at length sailing away to get into the track of the steamers from Melbourne to the Sandwich Islands and San Francisco. If they had gone to Melbourne they were afraid that they would have been taken back to New Caledonia. After a long cruise they met the Mikado, Capt. Moore, and were taken on board. Rochefort reached San Francisco on Friday, May 22d."

It is his purpose to return to Europe in a few days, and be ready for the first opportunity to help forward another revolution in France. M. G.

VISIONS AND PROPHECIES.

Visions and prophecies are valuable and reliable when they come from the *Lord*. He makes no mistakes, teaches no false theories, gives no wrong information. Satan has power also to speak through mediums as well as the Lord, and during the history of the human race, he has taken occasion to utter many prophecies, by means of which he has often deceived intelligent and good people. It is often a very successful way to lead men and women astray, and start up a new party. Whenever he can so far deceive the people as to make them believe that the visions and prophecies, which he gives, are from the Lord, he thereby gains great controlling power over those who are thus deceived; for when the true followers of Christ are satisfied they have communications direct from heaven, no arguments, or reasoning are sufficient to turn them, so long as their confidence in the visions remains. Satan knows this full well, and when he once gets control of a professor of religion, as a medium, he carries forward his work of deception with great skill and cunning. This he has often done in past ages, and in modern times. Witness the cases of Joanna Southcott, a prophetess, and John Wroe a prophet, who were leaders among the "True Israelites," who were taught by the visions and prophecies through the persons named, that the Savior would come about this time, and that in order to be ready, they must keep the seventh-day Sabbath, and be circumcised, and that one hundred and forty-four thousand would receive this seal, who would constitute the bride of the Lamb. These "True Israelites" appear to be as devoted, sincere, and earnest in their work, as any other class of believers in Christ, whom they loved, adored and accepted as their only Savior.

Joanna Southcott was an English lady, born about 1750, and died in London, Dec. 27th, 1814. She was for some years a member of the established church, but joined the Wesleyans a little while before she advanced her peculiar views. The historian says:

"In 1792 she began to attract attention by claiming supernatural powers, narrating remarkable revelations made to her in dreams, and making prophecies. She found many followers, over whom her influence appears to have been almost supreme. In the ordinary course of events it was natural that a portion of the many predictions she made should be verified, and these instances were speedily noised abroad and magnified, by herself and followers, and contributed to her notoriety and power over those who adhered to her ideas. She published a number of prophecies and warnings, . . . challenged the clergy to investigation and discussion, and labored with so much labor and zeal that her sect at the time of her death was estimated at *one hundred thousand persons*."

Whenever Satan can succeed in forming a new religious body by means of prophecies and visions, in which great and important truths may be presented to gain the confidence of those whom he would deceive, the test of fellowship will always be something not required by the Lord, some obsolete custom, law, or feast day, that was binding only under the old covenant, which was confined to the Jewish nation. The *test* for membership in all religious bodies, led off by seducing spirits, is never a "present truth" then binding, and commanded by the Lord. It might have been once required in the time when the first covenant was in force, but is not enjoined in the new dispensation. When Satan would divide the true flock of God, he does not attempt to lead its members to give up the Bible, but to persuade them to adopt false interpretations by which to sustain his *test* doctrine. He may give through his prophet, or prophetess, the most strict instruction in relation to diet, dress, and practical duties, in order to more fully secure the confidence of those whom he would deceive. In this way he confirms their belief that the instruction comes from the Lord, instead of a seducing spirit, transformed into an angel of light. This deception is kept up in some cases for many years, and managed so skillfully that the deceived are as confident they are led by the Lord, as is any Catholic that the Pope is Christ's earthly vicegerent. The whole object of Satan in these delusions appears to be to divide and scatter the children of the Lord, and thus cripple their power for doing good. No persons are more sincere than those who are thus deceived. Among them may be found some of the most upright men and women, who are ready to sacrifice all for Christ. This is one reason why they were taken in the snare, so craftily set by the arch deceiver. Had he instructed them in his visions to dress more like the world, and to indulge their appetites, conforming to the customs and manners of fashionable society, they would have turned away; but when they were taught in harmony with the Bible to lay aside foolish ornaments, gold and costly apparel, they thought such instruction must come from the Lord, because it was leading them to greater self-denial. All the doctrine taught by such may be true, excepting that which relates to the *test* of fellowship. Many such bodies might be named, that have risen up during the christian dispensation, having greater or less success. Whenever an attempt is made to expose the snare, they are quite sure to raise the cry of persecution, and denounce those as their worst enemies, who are truly their best friends. M. G.

WE learn Bro. Geo. A. Brown, pastor of the church in Philadelphia, corner of Ninth and Spring Garden streets, commenced a discussion in Washington, D. C., Monday evening, June 8th, with Jas. W. Hunnicutt, a preacher from Fredericksburg, Va. "*Question*: "Does the Bible teach the immortality of the soul?" M. G.

DISCUSSION.—At this date (June 9th) we are engaged in a discussion at Salem, Mass., with W. S. Jamieson, a noted Spiritualist from Chicago. We are debating the following: "RESOLVED, *That the phenomena of Spiritualism proceed from demons.*" M. G.

A NEW Atlantic cable arrived June 8th, on the cable steamer, off Portsmouth, N. H. M. G.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail. AG'T.

WHEN SHALL CHRIST COME?

This is a generation of thrilling interest. In answer to this inquiry, Dr. Seiss, of Philadelphia, says:—

"Christ will come before the millennium, not after it. The millennium is the seventh thousand years, or great Sabbath of the world. Now, then, if we can ascertain in what period of the world's age we live, we may form some idea of the time when the Son of man shall come. Without professing to ascertain the very day and hour, we may approximate the truth with some degree of reliability. The holy book, to which we are indebted for what else we know upon this subject, has not left blank the department of dates. The births and ages of the ancient patriarchs, both before and since the flood, have been so particularly and circumstantially recorded in Genesis, that we can readily measure the period through which they lived by summing the united lengths of time occupied by the several generations.

There are also various important records by which to measure the duration of the servitude in Egypt, of the wandering in the wilderness, and of the reign of the Judges, by whom Israel was governed to the institution of the kingdom under Saul. From that on to the Babylonian captivity the name of every king is given in succession, with the length of time each one reigned. And from the time of the captivity to the present, records, both sacred and profane, are such as leave but little room for uncertainty.

The commonly received chronology, which is usually found printed in the margins of our Bibles, is no part of the inspired record. Its dates are inserted from a system framed by Usher and others. It is now agreed that it is defective in many particulars. It makes the birth of Christ to be about 4004 A. M., and consequently there would yet be about 125 years to the end of 6000. But Lidyat, Browne, Vegnier, Bowen, Elliot, Bliss, Clinton, Fynes, Shimeall, Savile, and other chronologers calculate the intervening period to be more than 100 years shorter. Having looked into these chronological computations, I am convinced that those are the most reliable which leave but little of the 6000 years unexpired; and we are now most probably within only a few years of the Sabbatic millennium, and the glorious epiphany of our Lord." M. G.

IOWA LAW IN REGARD TO MEETINGS.

As the season of the year has approached for holding tent and camp meetings, I thought it would be both interesting and beneficial to the readers of the *Crisis*, who are anticipating holding or attending said meeting, to have a copy of our statute law, copied from the Code of Iowa for 1873.

Section 4023. "If any person wilfully disturb or disquiet any assembly of persons met for religious worship, by profane discourse, or rude and indecent behavior, or by making a noise either within the place of worship, or so near as to disturb the order and solemnity of the assembly, he shall be punished by imprisonment in the county jail not more than thirty days, or by fine not exceeding one hundred dollars" (the same in all other public assemblies).

Sec. 4024. "If any person within one mile from the place where any religious society is collected together for religious worship, in any field or wood-land, expose to sale or gift any spiritous or other liquors, or any article of merchandise, or any provisions or other articles of traffic, he shall be punished by imprisonment in the county jail not more than thirty days, or by fine not exceeding one hundred dollars."

Sec. 4025. "The preceding section does not apply to tavern or grocery keepers exercising their calling or business in the places mentioned in their licenses, if they have such; nor to any distillers or manufacturers or others in the prosecution of their ordinary calling or business, so as to prevent them from vending or exposing to sale the articles above prohibited at their place of residence; nor to any person who has a written permit from the persons having the charge of such religious society to sell any of such prohibited articles, on complying with the regulations of such religious assembly and with the law of the State."

The above is the law in substance of other States. J. W. BURROUGHS.

New Hartford, Iowa.

AS IT is never too soon to be good, so is it never too late to amend: I will therefore neither neglect the time present, nor despair of the time past. If I had been sooner good, I might have been better; if I am longer bad I shall (I am sure) be worse. That I have stayed a long time idle in the market-place deserves reprehension; but if I am late sent into the vineyard, I have encouragement to work, "I will give unto this last as unto thee."—*Warwick.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$557.88
B. R. Fellows	10 00
Mrs. E. J. Ross	5 00
E. M. R.	2 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$71.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3,937.62
P. W. Higgins (on pledge)	25 00
"D. V."	5 00
Mrs. J. S. Smith	5 00
B. R. Fellows	10.00

TO THE A. A. M. SOCIETY.

FROM TENNESSEE, ALABAMA, AND GEORGIA.

Dear Brethren:—I have been trying for some time to labor more earnestly for my Master than I have ever done before. I have had great reason to rejoice and thank the Lord for the blessing on my feeble efforts. The first Sabbath in May, I attended two funerals, sons of Col. John F. Anderson, at Catchings, Tenn.; spoke to the largest congregation I ever saw. I hope some good was done. The second Sabbath I was at our church "Shilo," in DeKalb Co., Ala., and preached the funeral sermon of Sr. Sarah Daniel, one of the beloved and faithful of our little company. Bro. J. J. Smith was with me, also a Bro. Stewart, who voted to turn me out of the Baptist church. He is now preaching the same things he then called heresy. Had a good meeting from Saturday till Monday, only I was very weak and not able to labor much, except at the funeral, and then I became so exhausted that I had to close a little too soon.

The third Sabbath I tried to preach the funeral sermon of Sr. Lucy Sells, in Trenton, Dade Co., Ga. At the close, a Presbyterian minister told the people he did not believe God would let the old thief into Paradise the day he was crucified, and then keep that sainted sister slumbering there till the resurrection. He then affirmed—"She is in heaven." We merely told the people we were surprised to see him take such a course on a funeral occasion; and as he had misquoted the scripture, we would not reply then. We have since written to him, by the advice of three of the most prominent citizens of his county, two of them his brethren, proposing to give him a fair opportunity to defend his position, and prove his assertion. Have not heard from him yet.

Fourth Saturday at Bethel church, near Ooltewah, Tenn. I had a good time. Sunday, we had the communion, which I really believe was the most melting, precious sacrament I ever enjoyed. Sabbath P. M. Bro. J. W. Buckhout spoke with much interest, and received good attention. We then received one into the fellowship of the church, and closed with an overflow of the Spirit. Here I met Srs. Phifer and Fleming. The former lives in Philadelphia, and the latter at Mouse Creek, Tenn., where we spent a week last winter. We were much encouraged to learn from them that the seed sown in their locality has taken deep root, and I hope and believe in good soil. We expect to revisit those places again some time this summer. Those people up there have convinced me that they love God's word in its purity. I am praying that while they read these glorious truths, they may be filled with love for God, and drawn to the cross of Jesus more closely every day; for they will need more and more of his grace to sustain them as they advance to charge the breastworks of Satan.

Brethren, I have gained a stand-point in my religious course, where I can just see where I *must* be to enjoy "perfect love," and fill the gospel mould as a watchman on the walls of Zion; but oh! I am not so near the point as my soul desires. I have been earnestly praying for two weeks to simply be altogether absorbed in God's love. Pray for me, all ye that believe Father will hear his children when they pray. I am in the field, and if I die before the Master comes, I want to die at my post, telling the church he is near. O that the time might be ushered in when we as a people could *all* be "a peculiar people, zealous of good works."

J. A. CARGILE.

Stevenson, Ala., May 26th, 1874.

THE MINISTERS' MEETING.

As there is no move made for a general ministers' meeting, would it not be well to have a local one at Springfield, for New England, that a mutual understanding be had about future operations at our coming campmeetings, and be agreed in presenting the most important subjects for the good of others, beside ourselves? We are losing ground by neglecting to give this matter proper attention. Campmeeting is too expensive a place to invent new tools. Let us use what we have got, and are acquainted with, and let experiments alone till some other time. All pull one way, and we shall draw a larger load. This year's effort will be a very important one; and I think it would be well for the preachers to get together two or three days before the campmeeting, say Thursday at two P. M., August 13th. As that is the day our reduced fare begins, and the boarding house is opened, it will be a favorable time for such a meeting, without any extra expense. Plans of operation can be made better before the confusion of the meeting begins. God is pleased with a system in his work. Many are looking forward to this meeting with great anxiety. Some of other churches have spoken for tent-ground, and will be there to learn, and should be taught, instead of being pounded. Let wisdom dictate, HIRAM MUNGER.

Obituaries.

KINGSLEY. At Mayfield, Ill., March 21st, 1874, Chloe B. Kingsley, widow of the late A. C. Kingsley, aged eighty-one years.

She was cheered much by the weekly visits of the *World's Crisis*, and after she could not read it, she would ask to have it read to her. The last she heard read was Bro. Grant's account of the conversion of the Jewish lady. She expressed a wish that you might receive her thanks for continuing its visits since last year. She was a devoted christian, looking for the soon coming of her King. She leaves a large circle of friends to mourn her loss. ETTIE C. WYNKOOP.

MORRIS. In Wayland, N. Y., May 11th, 1874, Annie Morris, wife of the late Lyman Morris, of Springwater, aged sixty-seven years.

Sr. Morris was converted in early life, and united with the M. E. church. About 1842 she heard the proclamation of the soon coming of Christ, and kindred truths, and has believed them ever since. She has fallen asleep firm in the faith of soon seeing Jesus and being made like him. She will be remembered by many in Southern N. Y., who have attended the annual grove meetings which have been held on her farm. The writer preached her funeral discourse to a large audience of her neighbors and relations from Ps. 17: 15, assisted by Eld. Hunter (Presb.) of Springwater, and Eld. Catherine, M. E. clergyman of Wayland. She sleeps in Jesus. WARREN J. HOBBS.

TROTT. In Richmond, Me., May 20th, 1874, Parlin C., son of Charles Trott, aged four years.

Little Parlin was a bright and lovely little boy. May this severe stroke of affliction prove a blessing to the father and mother. May it learn them more than ever to lean hard on him that is mighty to save. We tried to comfort them from 1 Cor. 15: 26. H. S. MITCHELL.

BROOKS. Fell asleep in Jesus, April 27th, 1874, in New Durham, N. H., of heart disease, Bro. John Brooks, aged eighty-two years.

He lived only twenty or thirty minutes after being taken sick, but we trust he was prepared. Our brother sought the Lord in early life, but by neglecting duty lost the saving power. Some thirteen years ago he gave himself anew to the Lord, and was led to see that the literal coming of Christ and the resurrection of the dead was the true hope of the church. Sermon on the occasion from 2 Tim. 4: 6-8, by the writer. J. G. SMITH.

TOWLE. In Porter, Me., May 4th, 1874, Bro. James Towle, aged thirty-eight.

Another family circle is broken, and a beloved wife and two little ones, with numerous friends and brethren, mourn for the departed. His life is hid with Christ in God, and when Christ shall appear, our brother will also appear with him in glory. He experienced religion several years since, and was baptized by Eld. T. W. Piper, and he was one of the first in this vicinity to embrace the views held by us as a people, as he has been the first one to die of the original number of our little church in Porter.

"We have laid him away in deep sadness,
Yet not without hope in our breast;
For again he will join us with gladness,
And enter the heavenly rest."

C. H. HURD.

MAINE. In South Windham, Conn., May 8th, 1874, of consumption, Sr. Almira C. Maine, wife of Bro. Avery Maine, aged fifty years.

Sr. M. was a worthy member of the Baptist church for some years. She became interested in the Advent doctrine in the fall of 1870, and after carefully investigating the same she became a firm believer in the unconscious state of the dead, the speedy coming of Christ, and a general resurrection, when all will be judged and rewarded according to their works. We laid her away in the cold grave, to await the Master's call. Discourse by the writer. I. B. POTTER.

LIBBEY. In Biddeford, Me., April 10th, 1874, of scarlet fever, Harry R. Libbey, aged one year and ten months. Also April 17th, of same disease, Christie Belle Libbey, aged five years, five months, children of Joseph G. and Ellen H. Libbey.

Thus in one short week a home is left childless, and the parents are called to mourn. May the Lord sustain them in this great affliction, and enable them to meet them on the resurrection morn. WM. C. STEWART.

SWEETSER. In Saco, Me., April 25th, 1874, James O. Sweetser, aged two years and five months, son of James and Almeda Sweetser.

Our dear brother and sister have been called again to drink of sorrow's cup; but they sorrow not as those without hope, for they believe when Jesus comes, little Jamie will come from the enemy's land. May this bereavement be sanctified to the good of the entire family. WM. C. STEWART.

MOORE. In Saco, Me., April 9th, 1874, of scarlet fever, Laura E., eldest daughter of Joshua and Olive Moore, aged about eleven years.

This is the first time that this family circle has been broken, but the enemy is cruel, and snatched a lovely flower. May our dear brother and sister have grace given them to bear up amid the sorrows, and look beyond this vale of tears to a deathless land soon to be theirs. WM. C. STEWART.

MAINARD. At Square Pond, Ct., May 1st, 1874, Sr. Betsey Mainard, aged sixty-five years.

Sr. M. embraced the doctrine of Christ's second speedy coming about twelve years ago, and remained firm in that belief until her death. She was fully aware that she must sleep; but she looked forward to the resurrection morn with joyful anticipation of coming forth to a blessed immortality. She selected a text (John 11: 24) from which a discourse was preached by the writer. I. B. POTTER.

BARTLETT. Fell asleep in Jesus, at West Stafford, Ct., April 26th, 1874, Bro. Samuel Bartlett, aged fifty-eight years.

Bro. B. was taken with a fit of paralysis April 2nd, midnight, and was rendered nearly insensible, from which there was no recovery. Our brother became a believer in the speedy coming of Christ in '41, and lived a consistent, devoted life until his death. He awaits the Master's call in the morn of the resurrection. Then he will live to die no more. We commend his dear family to God and the word of his grace, which is able to sustain them in this deep affliction. Funeral services by the writer. I. B. POTTER.

FOREIGN NEWS.

LONDON, June 1. As the Prince of Saxe Weimar was leaving his residence this afternoon he was fired at by an unknown assassin, who escaped. The Prince was not hurt. He had previously received threatening letters, as had also the Duke of Cambridge and Mr. Disraeli.

June 3. A special dispatch from Vienna reports extensive inundations in the province of Badat and elsewhere in Hungary. Many villages were swept away.

BAYONNE, June 1. The town of Hernani is hard pressed by the Carlists, and the Republican commander there requires reinforcements. General Loma with the First Corps of the Army of the North, has joined General Concha's command at Miranda.

MADRID, June 1. The national forces have entered Chelva, disposing of a body of four thousand Carlists.

THE FRENCH CRISIS.—Everything in the French Assembly goes to show that the dissolution of that body and a fresh appeal to the people is only a question of time. The Republican members are a unit in favor of that step, and they are supported by public opinion. The Bonapartists would probably consent to the dissolution, if it could be followed by a plebiscitum, instead of regular elections of members of a new Assembly. The plebiscitum is a peculiarly imperial institution, and it is thought would revive the old Napoleonic enthusiasm. The last demonstration of that kind declared it as the voice of France that the imperial dignity conferred on Napoleon III. "is hereditary in the direct and legitimate heirs of Louis Napoleon Bonaparte, from male to male, in the order of primogeniture." The only question with the Bonapartists is, whether it would be advisable to risk this sort of appeal to France at present, if they could get it. There is no prospect, however, that the Republicans will accommodate them. —*Boston Journal*.

DOMESTIC NEWS.

MORMONISM RUNNING INTO COMMUNISM.—Interesting correspondence from Salt Lake City, throws light upon a new movement of Brigham Young, or rather the revival of an old one, calculated to give this "prophetic" man more power and wealth. A grand conference has been held, lasting four days, in the tabernacle, to consider the "Order of Enoch," an organization purporting to have all temporal things in common—a system of communism pure and simple—but which will, of course, give the head of the Mormon church, Brigham Young, absolute power over the property and labor of his deluded followers.—*New York Herald, May 26th.*

IMPENDING DESTRUCTION OF NEW YORK CITY.—An extraordinary communication, purporting to be a revelation from the spirit of the Prophet Elijah to a medium in New York City, is published in the Graphic. The following are its main features:

"This generation knoweth not the calamities that are, ere long, going to befall them; many thousands of the inhabitants of this city will go down with the crumbling buildings into the depths of angry waters.

"Before the sun shall have risen and set twelve months more, this beautiful city of America—the pride of the East—shall have been laid in ruins. Great God! what a scene it presents! No battle-field ever produced such devastation of human life. No pen, no language, no description can picture it, for it has never had its equal in all the annals of the history of the world. Rejoice ye who who are warned, and heed its counsellings.

"Next in order in our prophecy is the danger on the ocean. Many more steamers will go down laden with human freight, and, annexed to the list already gone, will make a startling fact, that appeals directly to the questioner, if there is not something more than ordinary symptoms resting there; if God has not used this channel also to work Divine purpose?

"Next in order we mention disease of animals and also of the human. Both man and beast will meet with a pestilence and also a famine. These are not hard to describe, for they come under the category of natural causes, and therefore the result is but natural. Cloven footed beasts will appear in the offspring of animals in large numbers, and they will not be nutritious to the human stomach, neither fit to eat, and the grain will become molten with mildew while it grows in the field. Swallows will cease to fly toward their native clime at the change of the seasons, and the anchors will cease to find a sounding, for the waters shall be moved, and all the face of nature shall be changed, and 'Lo! I come' will be heralded from shore to shore, from end to end of the universe.

"Weep and bewail, ye daughters of Babylon, for ye shall be torn out of your doomed city, with your priceless beads and jewelled necks, unto the ravages of the beasts of prey that shall hunt you to perdition. 'The virgins of the city shall be the horseman's prey.'"

In Brief.

— The pilgrims to Rome from this country carried three hundred thousand dollars as a gift to the Pope.

— A singularly fatal horse disease prevails near Galena, Illinois. The animals are seized with a severe colic and die within an hour. The disease has baffled the surgeons thus far.

— They tell of a hen that floated down the raging tide of Mill river, in a barrel, setting on nineteen eggs. She attended strictly to business during the flood, finally brought up in a friendly harbor, and has since left her barrel with nineteen chickens at her heels.

— The Presbyterians of Nauvoo, Ill., are raising money to build a church on the site of the old Mormon temple there.

— Insects resembling the beetle, which ply in large clouds, are destroying the ash and poplar trees north of Davenport, Iowa.

— The Jews are raising money to found a national college in this country for their special use.

— The address of the Pope to the French pilgrims at their recent visit to the Vatican condemns universal suffrage.

— The women crusaders of Philadelphia have established a Drunkard's Home, which already has eleven inmates, nine men and two women, saved by the praying band. These are most tenderly and thoroughly cared for.

— Steam is successfully used on London street railroads. The machinery is quite hidden from view, no heat is felt, no noise is heard, and stoppages are effected more readily than with horses.

— A Mrs. Chapman of Pleasant Ridge, Missouri, went out to a pasture recently and returned to her home in about half an hour, speechless. Her loss of speech cannot be accounted for.

— At Mount Vernon, Michigan, a few days ago, a little child was found playing with a copperhead snake, which made no attempt to injure it, but seemed to enjoy the companionship.

— June 21st is the 28th anniversary of the inauguration of Pius IX. as Pope, and it is proposed that all good Roman Catholics shall celebrate the day by public prayers and thanksgivings and offerings throughout the universal church.

Married.

GLOVER—WINCHELL. At Branch Chapel, June 7th, by Eld. G. W. Sederquest, Mr. ARTEMUS GLOVER and Miss JULIA A. WINCHELL, both of Boston.

CURRIER—PITMAN. In Northwood, N. H., May 5th, by Eld. John Parsons, Mr. CHARLES C. CURRIER, of Belmont, N. H., and Miss ALMENA PITMAN, of Pittsfield, N. H.

BARNES—KIMBALL. In New Haven, Ct., May 13th, by Eld. A. H. Steele, Mr. GEO. BARNES and Miss LOUISA E. KIMBALL, both of New Haven.

WEED—RICHARDS. In New Haven, Ct., May 13th, by Elder A. H. Steele, Mr. ALBERT WEED and Mrs. LAURA A. RICHARDS both of New Haven.

COLBATH—COLBATH. In Farmington, N. H., April 23d, by Eld. J. G. Smith, Mr. DUDLEY J. COLBATH and Miss SARAH E. COLBATH, both of Farmington.

SIMONDS—LAURENS. In Farmington, N. H., May 18th, by Eld. J. G. Smith, Mr. WELLS SIMONDS, of Middleton, N. H., and Miss EMMA J. LAURENS, of Farmington.

Notices.

THE next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held at Woodford, Vt., July 2d to 5th inclusive, in connection with the dedication of the new Advent chapel at that place. Friends there will please advertise the meeting, and make arrangements for special services on the Fourth. Those who come by railway will leave the cars at Bennington, where they will find a team to take them to Woodford. The driver will wear a broad red band on his hat, by which he may be known to strangers. It is expected that Bro. Munger will be present, beside others belonging to the conference. Our brethren have done well in building. Let there be a great rally and a glorious feast of dedication.
WM. L. HIMES, Secretary.

MISSIONARY MEETING.—There will be a campmeeting under the direction of the Mass. A. Conference, at Greenwich Plains, Mass., commencing July 1st, and continuing over the following Sabbath. The unfinished business of the annual conference will be taken up at this meeting, according to the resolution of the conference; therefore it is important that every church in Mass. be represented by preachers and delegates. The meeting is located on the Springfield and Athol R. R., about thirty miles from Springfield, fifteen miles from Athol, in a beautiful grove, prepared for us by the R. R. Co., free of expense, situated about thirty rods from the depot, near a beautiful pond, and near a quiet village. It is expected that the fare will be reduced on the Springfield, Athol, and Vt. and Mass. R. R., and possibly on the Boston and Albany. Come, one and all, and let us try and put new life into the missionary work in Mass. We can do it if there is a will. Will you do it, brethren? J. HEMENWAY, for Tent Com.

GROVE AND BASKET MEETING.—The Lord willing, there will be a grove-meeting at Kendall Mills, Orleans Co., N. Y., on Saturday and Sunday, July 4th and 5th. Eld. A. C. Newell, Sr. L. M. Stoddard, and others, are expected to be present to preach the word. A cordial invitation is extended to all far and near. Those coming with teams will provide for themselves as far as possible, and those coming by R. R. will be accommodated with good homes near the grove. Leave the cars on the Niagara Falls R. R. at Holley, Saturday, 9 A. M., and conveyance at a reasonable rate will be furnished to the meeting, five miles distant. Come, brethren and sisters, and declare our faith in the name of the Lord. This is a new field, and much interest exists among the people to hear the truth concerning the day of the Lord. Let earnest prayer ascend for this meeting, that sinners may be "pricked in the heart," and obey the gospel ere it is too late.
In behalf of the people, L. M. STODDARD.

MEETING AT FREEDOM, N. H.—The lovers of the "blessed hope" in that region have arranged to hold a meeting in the Second Advent Chapel, at Freedom, to commence July 4th, at ten o'clock A. M., and continue over the following Sunday. A large gathering of those of like precious faith is hoped for. All are invited from far and near. M. Stevens, C. H. Sweet, and perhaps others, will be present to preach the word.
C. H. SWEET, for the Brn.

ALTON BAY.—The Alton Bay Campmeeting Committee will meet on the camp-ground Friday, July 3d, at twelve o'clock M. There will be preaching on the ground, the Lord willing, July 4th, at eleven o'clock A. M. There will also be preaching on the ground Sabbath, July 5th. J. COUCH.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

VERMONT CAMPMEETING.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th. H. F. C., for Com.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.
JER. CARR, Chairman.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.
W. H. MITCHELL, for Com.

CONNECTICUT CAMPMEETING.—The Lord willing, the Connecticut Campmeeting will commence in the grove near Plainville, Saturday, June 20th, and continue over Sunday, June 28th. Campmeeting tickets will be sold at reduced rates from stations on the New Haven and Northampton Railroad to Plainville. Brethren from Massachusetts can get campmeeting tickets at Westfield by coming that route; the usual conveyance from Plainville to the camp-ground. Board at reasonable rates. We have changed the time of the meeting to accommodate brethren wishing to attend other meetings later in the season.
B. HITCHCOCK,
O. D. WOODRUFF,
H. P. BRADLEY,
L. MILLS,
} Committee.

P. S. Two or three tents 14×14 to rent if spoken for in season. O. D. W.

CONFERENCE.—The Lord willing, the third quarterly session of the New Hampshire Advent Christian Conference will be held with the church at Whitefield, commencing Thursday evening, June 11th, to hold over the following Sabbath. It is hoped that our preaching brethren will try and attend, especially those whose sympathy and interests are with the conference, and can labor together for the upbuilding of the church and salvation of the sinner. An invitation is extended to all.
T. W. PIPER.
G. W. BROWN.
D. W. DAVIS.

CONFERENCE.—The fourth quarterly meeting of the Advent Christian Quarterly Conference of North Western Kansas will be held with the Adv. Chris. church at Solomon Rapids, Mitchel Co., commencing Friday evening, June 26th, and continuing over two Sundays. All of like precious faith are cordially invited to meet with us and worship the Lord in the grove. Let us lay aside all our hobbies, endeavoring to keep the unity of the spirit in the bond of peace. "Let brotherly love continue."
E. N. BLISS, Pres.
J. S. THORP, Sec.

GENERAL UNION STATE CONF. AND CAMPMEETING OF IOWA.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, July 3d (instead of June 26th, as per previous notice), and holding over Sunday, July 12th.

Brooklyn is on the Chicago and Rock Island R. R., fifteen miles east of Grinnell. Every thing necessary for a meeting will be provided. A boarding tent will be on the ground, where board can be obtained at reasonable rates. Large tents will be provided in which to hold meetings in case of rain. Let all of the brethren, sisters, and friends, east, west, north and south, make a general rally and come to this meeting. Come with hearts filled with love to God and man; and as this is a union meeting, let all hobbies be left at home. Bring your bedding and tents if possible. The conference session will be held during the first part of the meeting; so let all be in attendance at the very commencement.
J. RIDLEY, Sec.

NOTICE is hereby given that the Iowa Mission Tent will be pitched at New Hartford, June 18th, as usual; and that I have received a message from Eld. H. L. Hastings that he is on his way west, and bound for the campmeeting. I hope to see all the friends of Jesus, and those interested in this meeting, on hand at an early hour, that this yearly feast may be profitable to all.
P. S. W. DEYO.

P. S. This tent is in as good condition as formerly, and all who wish tent or campmeeting room, will please write me early, that I may arrange in proper time. P. S. W. D.

THE June annual meeting will be held in the grove on the Morris farm, in Springwater, June 20th and 21st. We hope to see a good turn out, as this is probably the last, as mother Morris is dead, as well as her husband. Meetings to commence at two o'clock P. M., in the grove, on the 20th. Social meeting at half past nine A. M. Sunday, June 21st. Preaching at 10.30 A. M. and one o'clock P. M. on Sunday.
For the Com., C. F. SWEET.

A QUARTERLY MEETING will be held at East Creek, Huron Co., Ohio, on the fourth Saturday and Sunday in June. We would like to see all the brethren from the surrounding country at this meeting. For the church, D. T. CALL.

IF ANY desire a tent meeting in June, before our camp and tent meeting at Greenwich, let us hear soon, or there will not be time to make arrangements for one. The pledges for the tent are wanted immediately. Send to Bro. Goodrich, *Crisis* office. L. BOUTELL, for Com.

CONFERENCE.—The second quarterly conference of the church in Fairfield, Huron Co., Ohio, will be held at their chapel, commencing Saturday, June 13th, at two o'clock P. M., and continue over the Sabbath following. The church in Norwalk, together with all the lovers of Jesus, are invited.
E. McCULLOCH, Pastor.

CONFERENCE.—The Eastern Maine and New Brunswick Conference will be held in Milltown, Me., commencing Thursday, June 25th, and continue over the Lord's day. A cordial invitation is extended to all christians to come, and let us work for the advancing of the cause of Christ, and the salvation of sinners. M. W. CORLISS.

TENT MEETING.—If the Lord will, there will be a tent meeting at Canaan Village, Vt., commencing Saturday, June 20th, and hold over two Sabbaths. A cordial invitation is extended to all christians to come and labor for the salvation of sinners. Let us lay aside all hobbies, and labor to prepare a people for the coming of the Lord. Will preaching brethren come and help us? Bro. and Sr. McKinstry are expected to be with us.
A. GORDON.

GROVE MEETING.—The Lord willing, there will be a grove-meeting at Dayton, Me., in Hezekiah Buzzell's grove (the same spot that was used last year for a like purpose). Brn. John R. Tripp, Franklin Haines, Jesse Gay, and J. Hill, will be there to preach the word. Time of meeting, ten A. M. Come, brethren and sisters, one and all, and enjoy the meeting with us. [No *time* named.—ED.] For committee, JER. HILL.

THERE will be a barn-meeting the 4th and 5th of July at Bro. M. Smith's place, in Rochester, N. H., near the chapel. We trust the Lord will send some one to preach the word. Come with the armor on to work for souls.
For the Church, S. HAWKINS.

THERE will be a grove-meeting in H. Batchelder's grove, near Loudon Ridge, N. H., Sunday, June 28th. We hope to see a goodly number out to this meeting. Come with hearts filled with love for Jesus. O. W. KIMBALL.

IOWA CHRISTIAN CAMPMEETING.—The Annual Christian Campmeeting will be held on the old camp-ground at New Hartford, Butler Co., Iowa, commencing June 18th, and holding over two Lord's days. Brethren from all parts of the west are cordially invited to attend this yearly feast. Come praying that the Lord will revive and unite his people. It is thought best to make this meeting an especial one, for the spiritual benefit of the church; therefore we would say to every one, Come, but leave all hobbies at home. Come to build up, and not tear down. Come with your hearts filled with love. Remember the object of the meeting is *holiness of heart*. We expect ministerial assistance from Boston, Mass., which will be announced in due time.

I wish to further say that there will be no especial saloon or restaurant on the ground; but there will be an extensive boarding-house, sufficient to accommodate all who may wish to board on the ground, at reasonable rates. Any one wishing to engage board, or get other information, can address Eld. J. W. Burroughs, New Hartford, Iowa, President of the Campmeeting.
M. A. NEWCOMB, Sec. Campmeeting Com.

THE fourth session of the Maine Westerly Quarterly meeting conference will meet with the church at Bath, commencing Thursday, June 25th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the good of the cause, and for the salvation of perishing sinners.
H. D. REED, Pres.
H. S. MITCHELL,

GROVE MEETING.—There will be a grove meeting in Bro. C. W. Kimbal's grove, in Linden, Genesee Co., N. Y., Saturday and Sunday, June 19th and 20th. Brn. B. P. Stevens and M. R. Miles are expected to preach the word of life. A cordial invitation is extended to all who will come, as last year, to labor and worship with the "one spirit." Our meeting last year was a glorious success, and we desire this one to be even better than that. Come and meet with us. We will try and entertain all that come; but come Friday night or Saturday morning. Be early. Meeting Friday night at the school-house. Cars arrive here at eight in the evening and ten in the morning.
For the Brn., A. P. MOORE.

NEW YORK STATE A. C. CONFERENCE.—The Annual Meeting of the New York State A. C. Conference will be held in Lockport, instead of Sodus Point, June 20th and 21st. The reason of the change of places is because our old tent cannot be repaired which we depended upon to hold the meeting in at Sodus. Let there be a good turnout at Lockport. Let every church be represented. D. COGSWELL, President.
A. P. MOORE, Sec.

HOOSICK CONFERENCE TENT.—The Tent Committee have settled on the following points: (1) To keep the tents in new fields the coming season, if funds are provided to meet the expenses. (2) To hold the first meeting at Pittston, N. Y., if desired. (3.) To employ C. W. Baker as tent-master, with a salary of $12 a week. (4.) That subscriptions and payments for this work are now in order, and should be sent at once to J. B. White, Hoosick Falls, N. Y., who is the Conference Treasurer, and will acknowledge all sums received. This is an important enterprise, and should be sustained. Whether the tent shall be in service *every week* of this season depends upon the action of individuals within the conference. Prompt liberality will ensure early and steady work all summer. The committee do not care to issue a long begging appeal; we only say we think it the duty of this conference to support their tent mission, and expect "every man to do his duty." As we sow, so shall we reap.

Those who want meetings will write at once to H. K. Flagg, Rutland, Vt., stating how much they will raise toward the expenses, that we may know what provision to make in the case, and just what to depend upon. (5) We intend, as far as possible, to provide laborers within the conference; but will make any consistent arrangement with those who may desire preachers from abroad. (6) Any further information can be obtained by addressing either of the committee, and enclosing a stamp to pay return postage.
H. K. FLAGG,
A. W. SIBLEY,
W. L. HIMES,
} Committee.

CAMPMEETING.—A campmeeting will be held at the Cheatham grove campmeeting ground, Winona Co., Minn., two miles southeast of the Utica Station, on the Winona and St. Peter R. R., commencing Tuesday, June 23d, at three o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all who will come and labor with us in the "one spirit." Every thing necessary for a meeting will be provided. A boarding tent will be on the ground, so that all may be accommodated with something to eat. Those who can will please bring provisions and bedding with them. The state tent is expected to be on the ground. Teams will be in attendance at the station to carry at the camp-ground. We hope to see a large attendance both of ministers and laity. Cars arrive here at two P. M.
PHILIP RAMER.

DISTRICT MEETING.—The third Dist. or Quar. Meeting of the Adv. Chris. Conf. of the Province of Quebec, Dominion of Canada, will be attended in the Melbourne District, and convene, D. V., at Danville, P. Q., at the Advent Church, on Thursday, June 18th, at two o'clock P. M., and continue over the following Sabbath. A full attendance is urgently solicited, as these meetings are of great importance. Ministers and official members of this District are expected to be present; and also from other Districts of the Conference, so far as is at all practicable.
CHAS. P. DOW, Pres. of Conf.

TENT AND BASKET MEETING.—There will be a meeting of days held in the *Evangel Tent*, Vienna, Me., near the Brick Chapel, commencing June 11th, five o'clock P. M., and continue as long as thought best. A general invitation is given to all. Those who can bring food and tents are requested to do so, that all may be provided for. We shall do all we can to make this meeting one of profit to all. Come, brethren, sisters and friends, to unite in labor for the salvation of sinners, and make a people ready for Jesus' coming.
H. B. SEVEY.

NOVA SCOTIA CONFERENCE.—The annual session of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, at Bear River, Digby Co., N. S., commencing Thursday, June 18th, and continue over the following Lord's day. We hope the brethren and sisters will come ready to work for the Lord. A cordial invitation is extended to the brethren of New Brunswick and the United States. J. J. WOODWORTH.

CONFERENCE NOTICE.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter.
J. W. BURROUGHS, Sec.

THE Lord willing, there will be a grove meeting at West Levant, Me., in Bro. J. Emerson's grove, July 4th and 5th. All are invited to come and worship God in the spirit. I. DAMMAN.
J. EMERSON.

THE church at Martville and North Victory will hold a quarterly meeting June 7th. We hope to see many of our brethren and sisters of adjacent churches present. Come to work for Jesus.
M. R. MILES, Pastor.

THOSE wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen, or D. G. Drake.

THOSE wishing to preach at East Canaan, N. H., please correspond with E. G. Mudgett, as he has been unanimously chosen for this present year to act in behalf of the church.

To the brethren and sisters who have sent to me for the new pamphlets on Primitive Christian Faith; or the Tree of Life and Colloquy on the Life and Death Question, as noticed in the *Crisis* and other papers. If you have not received them, or as many as you wish of them, please write to me. Some have sent one dollar, and others more; some have asked for one or two pamphlets; and the rest to help in the tent enterprise, and to give to the poor. We have sent to all the names we have received. If others wish them, we will send post paid, at 20 cents each, or $2.00 per dozen. (Send a stamp.) The Lord's poor *free*. Direct to John T. Ongley, Warrensville, Lycoming Co., Pa., or to C. F. Sweet, Albion, Orleans Co., N. Y.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ R. N. ORTON—The "Advent Christian Times" is issued regularly.

☞ MRS. E. L. CRUMB'S address is Forestville, Conn.

☞ J. H. WHITMORE'S address is Gloversville, N. Y.

☞ S. S. BREWER'S address, until further notice, will be Alton Bay, N. H.

☞ ELD. C. PIKE'S address is Massena Centre, N. Y.; *not* St. Charles, Ill.

☞ ELD. JOHN T. ONGLEY'S address hereafter will be Warrensville, Lycoming Co., Pa.

☞ L. C. & M. McKINSTRY'S address is Coticook, P. Q.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—A H Graffam, Thos. Foot, W A & M A Durand, J T Ongley, S H Avery, J M Tozier, E A Stockman, L Grinnell, P F Willoughby, J E Wells, G A Streeter, H McLeod, B Kneeper, A A Hoyt, P S Butler, C B Knight.

CASH RECEIVED FOR BOOKS AND TRACTS.—E P Childs 25c, J Hemenway $3.85, A Bissell $4.50, J T Ongley $1.00, R A Armstrong $2.00, W A Burch 60c, Wm Peel $2.00, Geo W Ficks $1.10, O Beckwith $1.00, D Webster 20c, I M Ware $8.92, N J Bowers $2.50, J H Prime $5.00, J H Hansen 20c, W Ramsbottom $1.81, A Smith 10c, A F Quimby $1.00, M Grover $2.00, C E Bassett 20c, Mrs C B Parker $2.20, J G Hamblin 75c, Mrs A Darling 25c, Miss Cora L Chapman 10c, C A Smith $1.40, L L Ames 10c, O Parsons 75c, A W Hubbell 50c, A H Chase 14c, A C Doe $2.90, A Graves $8.00, F Wedeman $1.00, D Buxton $1.00, F P Drummond $6.00, H Holden $4.75, R H Glass $5.00, M V Hensley 25c, R H Bateman 90c.

BOOKS AND TRACTS SENT.—By Mail—S Davis, E P Childs, J Mayell, W A Burch, R A Armstrong, Wm Peel, D Aldrich, G W Ficks, J H Hanson, C E Bassett, A F Quimby, A B Gallatio, W Ramsbottom (2 pack), M R Miles, M Graves, Mrs A Darling, C A Smith, A W Hubbell, Olive Parsons, J E Wells, A H Chase, L L Ames, C L Chapman, D Buxton, F Wedeman.

By Express—J H Prime, A C Doe, A Rogers.

ARTICLES RECEIVED.—G W Ficks, D C Thomas, E S Willard, N Darling, J M Bucklin, R Morrill, O C Darling, G W Howard, J A Gardner, S. M. H.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
E. Owen.....Friday evening, June 12th
Benj. Finney.....Sunday, June 14th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
Wm. C. Stewart.....Sunday, June 14th
J. W. Thomas.....Sunday, June 21st
E. Owen.....Sunday, June 28th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Roland D. Grant.....Sunday, June 14th
M. R. Phetteplace.....Sunday, June 21st
W. E. Hathaway.....Sunday, June 28th
Dr. A. M. Higgins.....Sunday, July 12th
M. Batchelor.....Sunday, July 19th

CHARLESTOWN (HALL No. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
E. Owen.....Sunday, June 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
A. Ross.....Sunday, June 14th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tremont, Mass.....Sunday, June 14th
L. BOUTELL.

Providence, R. I.....Sunday, June 21st
Clinton, Mass.....Sunday, July 26th
C. GOODRICH.

Hinesburgh, Vt.....Sunday, June 14th
Waterbury, Vt.....Sunday, June 21st
H. F. CARPENTER.

Norwalk, Ct.....evening, June 10th
Wilbraham, Mass.....Sunday, June 14th
H. PRATT.

Alton, N. H.....Sunday, June 21st
Farmington, N. H. (Ricker school-house).....June 28th
S. S. BREWER.

Plymouth.....Sunday, June 14th
Putnam, Ct.....Sunday, June 21st
Tremont, Mass.....Sunday, June 28th
J. S. WHITE.

H. L. HASTINGS hopes to attend Campmeetings in New Hartford, Iowa, and elsewhere at the West. Address through June, *Chicago, Ill.* (West side.)

North Adams, Mass.....Friday evening, June 12th
Hoosick, N. Y.....Sabbath, June 14th
Hebron, N. Y.....Tuesday and Wednesday, June 16th and 17th.
Sandy Hill, N. Y., or Fort Edward (as Bro. Sibley appoints) June 18th and 19th.
Poultney, Vt., 10½ A. M. and 2 P. M., Sabbath, June 21st
Low Hampton, N. Y., at six o'clock, Sabbath evening, June 21st.
Hydeville.....Monday evening, June 22d
Tuesday, June 23d, at Rutland, and over the following week where Bro. H. K. Flagg appoints.
Putnam, Ct.....Sunday, July 5th
H. MUNGER.

Fitchburg, Mass.....Sundays, June 7th and 14th
Charlestown, Mass., Sunday, May 17th, and Sundays, June 21st and 28th. F. H. BURBANK.

St. Johnsbury, Vt.....Sunday, June 14th
Ashburnham, Mass.....Sunday, June 21st
Clinton, Mass.....Sunday, June 28th
Brimfield, Mass.....Sunday, July 5th
M. A. POTTER.

Chicago, Ill.....Sunday, June 14th
Sparta, Wis.....Sunday, June 21st
Winona, Minn.....Sunday, June 28th
Minneapolis, Minn.....Sunday, July 5th
O. R. FASSETT.

Pleasant Valley, N. H.....Sunday, June 14th
Alton, N. H.....Sunday, June 21st
Alton, N. H.....Sunday, July 12th
T. L. CHURCHILL.

Franklin, N. H.....Sabbath, June 14th
G. H. WALLACE.

Holderness, N. H. (Brick school-house) Thursday evening, June 11th.
Holderness, N. H. (Greenleaf school-house) Friday evening, June 12th.
Woodstock, N. H.....Sunday, June 14th
East Landaff, N. H.....Sunday, June 21st
North Haverhill, N. H.....Sunday, July 5th
D. EASTMAN. J. H. EVANS.

East Concord (Ward Room).....Sunday, June 14th
N. B. McMURPHY.

Canterbury (Emery school-house)..Sunday, June 14th
D. F. LEAVITT.

Bangor, Me.....Sunday, June 14th
Holden, Me.....Sunday, June 21st
North Searsport, Me.....Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Farmington, N. H.....Sunday, June 14th
Meredith Neck, N. H.....Tuesday evening, June 16th
Dolloff Hall.....Sunday, June 21st
W. W. SUTHERLAND.

Webster, N. H. (Old meeting-house) Sab., June 14th
MRS. L. E. SAULPAUGH.

North Rutland, Mass...second Sunday in each month
Natick, Mass.....Sunday, June 28th
H. H. TUCKER.

Farmington (baptism).....Sunday, June 21st
Meredith, N. H. (Dolloff Hall).....Sunday, July 5th
J. G. SMITH.

Putnam, Ct.....Sunday, June 14th
Woodstock Valley, Ct.....Sunday, June 21st
Wilbraham, Mass.....Sunday, June 28th
P. S. BUTLER.

Franklin, N. H.....Sunday, July 19th
C. S. SHATTUCK.

Southbridge, Mass.....Sunday, June 21st
J. W. BRITTAN.

Sutton, N. H. (baptism).....Sunday, June 14th
Barnstead, N. H. (Tuttle school-house) communion, Sunday, June 21st. J. H. F. VARNEY.

Mattapoisett.....Sunday, June 14th
J. D. MERRIAM.

Vernon, Vt.....Sunday, June 21st
T. T. FARRELL.

Piermont, N. H. (Clay meeting-house) Sun., June 14th
J. C. WRIGHT.

Plymouth, Mass.....Sunday, June 21st
Lynn (Essex Hall).....Sunday, July 12th
E. OWEN.

Meriden, Ct.....Sunday, June 14th
Hartford, Ct.....Sunday, June 21st
Farmington, N. H.....Sunday, June 28th
GEO. W. BROWN.

Natick, Mass.....Sunday, June 21st
Stowe, Mass. (Osgood Hall).....Sunday, June 28th
Z. BOODEY.

New Boston (Winchendon, Mass.) Sunday, June 14th
Athol, Mass.....Sunday, June 21st
S. COOK.

Grafton (Guile school-house).....Sunday, June 14th
F. S. RANSOM. J. B. S. PILLSBURY.

East Topsham (Casson Bridge).....Sunday, June 14th
West Groton, Vt.....Sunday, June 21st
Piermont, N. H. (Clay meeting-house) Sun., June 28th
Will Bro. Daniel D. Page meet with me?
GEO. E. BROWN.

Groton, Vt.....Sunday, June 14th
Colebrook, N. H. (as Bro. Chadsey may arrange) Sunday, June 21st.
Pittsburg, N. H., evening, June 23d, over the following Sabbath, and as long as duty demands.
T. E. LANG, JR.

Wilbraham, Mass.....Sunday June 21st
Keene, N. H.....Sunday, June 28th, and Sundays, July 5th and 12th. I. B. POTTER.

Albany, N. H. (Bell school-house).....Sun., June 14th
Moultonboro Neck.....Sunday, June 21st
Guilford (White Oaks).....Sunday, June 28th
N. GLIDDEN.

Alton, N. H.....Sunday, June 14th
East Lebanon, N. H.....Sunday, June 21st
J. L. CHUTE.

Hebron, N. H.....Sabbath, June 14th
North Greenwich, N. Y.....June 18th and over the following Sabbath.
WM. J. BLANCHARD.

Scitico, Ct.....Sunday, June 21st
ENOCH PHELPS.

Great Falls, N. H.....Sunday, July 12th
O. W. KIMBALL.

Wrightville, Ct.....Sunday, June 21st
H. C. SMITH.

East Canaan, N. H.....Sunday, June 21st
Belmont, N. H.....Sunday, July 12th
Farmington, N. H.....Sunday, July 19th
D. F. LEAVITT.

Holderness, N. H. (True school-house) Sun., June 28th
LEVI ALLEN.

Wakefield, Mass.....Sunday, June 28th
BENJ. FINNEY.

Addison, Vt.....June 10th to 14th
Rutland, Vt.....evening, June 16th
Poultney, Vt.....evening, June 17th
Montpelier, Vt.....Sunday, June 21st
A. A. HOYT.

Campton, N. H. (Bump school-house) Sundays, June 14th and 28th.
East Holderness (Page school-house) Sun., June 21st
J. G. MOULTON.

Holden, Mass.....Sunday, June 21st
WM. N. PILE.

Stark, Me.....Sunday, June 14th
A. W. TAYLOR.

Plainville, Ct.....Sunday, June 14th
B. HITCHCOCK.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
Northfield, N. H. (Oak Hill school-house) Sabbath, June 21st.
Canaan, N. H., Factory Village (George's Hall), Sabbath, June 28th. SIMEON ROBY.

Natick, Mass.....Sunday, June 7th
S. S. MOONEY.

Salem, Mass.....Sundays, June 14th and 21st
Marblehead, Mass.....evenings, June 17th and 18th
E. S. MOULTON.

South Windham, Me.....Sunday, June 21st
Portland, Me.....Sunday, June 14th
Standish, Me. (Oak Hill).....Sunday, June 28th
C. H. SWEET.

Mattapoisett.....Sunday, June 28th
Plymouth.....Sunday, July 5th
Fairhaven, Mass.....Sunday, July 12th
M. BATCHELOR.

Patton, P. Q. (Garland school-house) Sun., June 14th
U. G. LADD.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. WELLS.

South Windsor.....Sunday, June 14th
G. L. WHITE.

Enfield, Mass. (Keith school-house)...Sun., June 21st
North Rutland, Mass.....Sunday, June 28th and the last Sunday in each month.
GEO. A. STREETER.

Abington, Ct.....Sunday, June 14th
H. DAVIS.

Vernon, Vt.....Sunday, June 14th
Northfield, Mass. (as Bro. Gage appoints) June 21st
CHAS. A. BROWN.

Farmington, N. H.....Sabbath, June 21st
C. COLMAN.

Mechanic Falls, Me. (camp-ground)..Sun., June 14th
Hartford, Me.....Sunday, June 21st
Brighton Hill, Hebron, Me.....Sunday, June 28th
J. T. JORDAN.

Hebron, N. Y.....Friday evening, June 12th
Poultney, Vt.....Sunday, June 14th
Castleton, Vt.....Tuesday evening, June 16th
Rutland, Vt.....Wednesday evening, June 17th
Andover, Vt. (as Bro. Ira Merrill may appoint) Thursday, June 18th, and over the Sabbath, June 21st.
Keene, N. H.....Tuesday evening, June 23d
East Acworth, N. H. (as Bros. Wheeler and Simmons may arrange), June 28th, and also the first Sunday in July. RICHARD MOSHER.

Belmont.....Sunday, June 14th
Northwood Narrows.....Sunday, June 21st
C. R. PARSONS.

Vienna, Me.....Sunday, June 14th
L. L. HOWARD.

South Rochester, N. H.....Sunday, June 21st
Gilmanton Iron Works..Saturday evening, June 27th and over Sunday, June 28th. C. E. HURD.

Newcastle, N. H.....Sundays, June 14th and 21st
H. S. PINKHAM.

Strafford, N. H. (Robert's school-house) Sun., June 28th
H. S. PINKHAM. C. W. CORSON.

Rochester, N. H.....Sunday, June 14th
South Barnstead, N. H.....Sunday, June 28th
J. T. LIBBEY.

Croiden, N. H. (Four Corners).....Sunday, June 14th
JOS. KIMBALL.

Kennebunk Depot, Me.....Sunday, June 14th
South Waterloo, Me.....Sunday, June 21st
JER. HILL.

Barkhampsted.....Sunday, June 14th
S. WOODRUFF.

WORCESTER, MASS.
M. Batchelor.....Sunday, June 14th
J. S. White.....Friday evening, June 19th

SALEM, MASS.
Charles Goodrich.....Sunday, June 28th

LAWRENCE, MASS.
S. G. Mathewson.....Sunday, June 14th
C. H. Fletcher.....Sundays, June 21st and 28th
Cyrus Cunningham.....Sunday, July 12th
T. W. Piper.....Sunday, July 19th
E. A. Stockman.....Sunday, July 26th

HAVERHILL, MASS. (Advent Hall.)
E. A. Stockman.....Sunday, June 14th
Israel Dammon.....Sunday, June 21st
T. L. Churchill.....Sunday, June 28th
D. M. Leavitt.....Sunday, July 5th
E. A. Stockman.....Sunday, July 12th
Andrew Simpson.....Sunday, July 19th
S. S. Brewer.....Sunday, July 26th
D. M. Leavitt.....Sunday, Aug. 2nd
D. F. Leavitt.....Sunday, Aug. 9th
J. H. F. Varney.....Sunday, Aug. 16th
P. G. Bowman.....Sunday, Sept. 6th

LOWELL, MASS.
B. S. Emery.....Sunday, June 14th
W. H. Mitchell.....Sunday, June 21st
Joseph Harvey.....Sunday, June 28th
B. S. Emery.....Sunday, July 12th
W. H. Mitchell.....Sunday, July 19th
Joseph Harvey.....Sunday, July 26th

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt.....Sunday, June 14th
L. Boutell.....Sunday, June 21st
S. G. Mathewson.....Sunday, June 28th
A. Ross.....Sunday, July 5th
T. W. Piper.....Sunday, July 12th
D. M. Leavitt.....Sunday, July 19th
G. W. Brown.....Sunday, July 26th

CONCORD, N. H. (Bethel, Green Street.)
C. E. Hurd.....Sunday, June 14th
E. A. Stockman.....Sunday, June 21st

EAST CONCORD, N. H. (Ward House.)—Meetings every Thursday evening, and three times each Sunday.
Enoch Morrill...first and third Sunday in each month
N. B. McMurphy.....Sunday, June 14th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher.....Sunday, June 14th
W. C. Stewart.....Sundays, June 21st and 28th
C. H. Fletcher.....Sundays, July 5th and 12th
B. S. Emery.....Sunday, July 19th
W. H. Mitchell.....Sunday, July 26th
C. H. Fletcher.....Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
C. Goodrich.....Sunday, June 14th
T. W. Piper.....Sunday, June 21st
C. S. Shattuck.....Sunday, June 28th

EAST ROCHESTER, N. H.
E. B. Wells.....Sunday, June 21st
Mrs. L. E. Saulpaugh.....Sunday, June 28th
T. W. Piper.....Sunday, July 5th
D. M. Leavitt.....Sunday, July 12th
E. B. Wells.....Sunday, July 19th

NEW DURHAM RIDGE, N. H.
G. W. Brown.....Sunday, June 21st
A. Ross.....Sunday, June 28th

DOVER, N. H.
Joseph W. White.....Sunday, June 21st
D. F. Leavitt.....Sunday, June 28th
O. W. Kimball.....Sunday, July 5th

PORTSMOUTH, N. H.
A. Simpson.....Sunday, June 14th
M. Batchelor.....Sunday, June 21st
E. A. Stockman.....Sunday, June 28th
E. Owen.....Sunday, July 5th
E. S. Moulton.....Sunday, July 12th
J. Couch.....Sunday, July 19th
A. Ross.....Sunday, July 26th

EXETER, N. H.
W. S. Campbell.....Sundays, June 14th and 21st
D. M. Leavitt.....Sunday, June 28th
Wm. H. Crocket.....Sunday, July 5th
B. Finney.....Sunday, Aug. 23d

SEABROOK, N. H.
John Parsons.....Sunday, June 14th
A. Simpson.....Sunday, June 21st
Charles Parsons.....Sunday, June 28th

HAMPTON, N. H.
S. S. Brewer.....Sunday, June 14th
John Parsons.....Sunday, June 21st
J. L. Chute.....Sunday, June 28th
G. F. Haines.....Sunday, July 5th
C. Goodrich.....Sunday, July 12th
J. T. Chamberlin.....Sunday, July 19th
B. Finney.....Sunday, July 26th

RYE, N. H.
E. Morrill.....Sunday, June 14th
G. F. Haines.....Sunday, June 28th
J. W. White.....Sunday, July 5th
J. G. Smith.....Sunday, July 12th
John Parsons.....Sunday, July 19th
J. W. White.....Sunday, Aug. 2d
D. M. Leavitt.....Sunday, Aug. 9th

BIDDEFORD, ME.
Geo. W. Sederquest.....Sunday, June 14th
Jesse Gay.....Sunday, June 21st
B. S. Emery.....Sunday, June 28th
Jesse Gay.....Sunday, July 5th
C. S. Shattuck.....Sunday, June 12th
J. Hill.....Sunday, July 19th
Wm. C. Stewart.....Sunday, July 26th
Jesse Gay.....Sunday, Aug. 2nd
C. S. Shattuck.....Sunday, Aug. 9th
C. E. Barnes.....Sunday, Aug. 16th

PORTLAND, ME. (Union Hall.)
R. R. York.....Sunday, June 14th
C. S. Shattuck.....Sunday, June 21st
A. A. Robinson.....Sunday, June 28th
Wm. H. Mitchell.....Sunday, July 5th
C. Goud.....Sunday, July 12th

KENNEBUNKPORT, ME.
Geo. W. Brown.....Sunday, June 14th
Jesse Gay.....Sunday, June 21st
J. A. Libby.....Sunday, June 28th
E. S. Moulton.....Sunday, July 5th
Geo. W. Brown.....Sunday, July 12th
Jesse Gay.....Sunday, July 19th

SOUTH ELLIOT, ME.
Wm. H. Mitchell.....Sunday, June 14th
D. M. Leavitt.....Sunday, June 21st
J. G. Smith.....Sunday, June 28th

ALFRED, ME.
J. R. Tripp.....Sabbath, June 21st
Jer. Hill.....Sabbath, June 28th

HOLLIS CENTRE, ME.
Jesse Gay..first Sab. in each month till further notice
C. S. Shattuck.....Sunday, June 14th

SOUTH BERWICK, ME. (Great Works.)
J. W. White.....Sunday, June 14th
Wm. H. Mitchell.....Sunday, June 28th

SOUTH ALFRED, ME.
J. R. Tripp.....Sabbaths, June 14th and 28th

HARTFORD, CT. (Stedman Hall)
H. C. Smith.....Sundays, June 14th and 28th

BRISTOL, CT.
I. B. Potter.....Sunday, June 14th

NEW HAVEN, CT.
Wm. N. Pile.....Sunday, June 14th

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
A. A. Phelps.....Sunday, June 14th

WEST DEERFIELD, N. H.—Meetings every Lord's day, also Tuesday and Friday evenings.

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HE IS MY PORTION.

J. A. GOODRICH.

"The Lord is my portion, saith my soul, therefore will I hope in him."—LAM. 3: 24.

The Lord Jehovah reigns,
My prophet, priest and king;
And he in mercy deigns
To own my offering.
My helpless soul on Christ relies,
His love consumes the sacrifice.

Who, who is like the Lord,
In wisdom, love and power?
His holy, blessed word
Has kept me to this hour.
His precious blood has made me whole,
He is my portion, saith my soul.

I rest beneath the shade
Of his almighty wing;
He screens my naked head,
My soul in triumph sings,
While storms of sorrow roll;
He is my portion, saith my soul.

What am I, Lord, to thee,
That thou dost thus reveal
Thy precious name to me,
And all my sorrows heal?
Less than the least of all I am,
Yet for my portion thee I claim.

I hope to see his face,
When all my conflicts o'er,
And celebrate his praise
On Canaan's peaceful shore,
And gain the blood-washed throng above,
To sing my Savior's dying love.

There I shall all possess,
That Christ has bought for me;
And be forever blessed,
From pain and sorrow free;
Enjoy his smiles, while ages roll,
He is my portion, saith my soul.

CONFORMITY TO THE WORLD.

NANCY G. ESTEY.

Some may think me strict, if I write all I think on this subject, but I will write the feeling of my heart. I know God is able and willing to give joys much superior to every worldly amusement. I must say that worldliness and worldly amusements appear to me quite inconsistent with the character of a christian, and that we can never enjoy happy converse with God till we give them up. The christian is described in the Scriptures as the temple of the living God. Where the holy God takes up his abode, surely that heart must be sanctified and set apart from every common use, and be wholly devoted to his service. The spirit of the world which reigns, worldly company, is quite opposite to his Spirit; and the friendship of the world is at enmity with God. I know this may be called uncharitable; but I do not wish to be more charitable than the Bible; and surely experience proves it to be true. My dear friends, it cannot be a proper place for a christian where religion must not be named. When christians venture into such a place, they must either have heavenly thoughts, and then the amusements would appear uninteresting; or else, if the amusements are amusing to them, they fill their hearts with a crowd of vain thoughts, shutting out Christ and letting in the world. This prepares the way for doubts and fears and much bitter repentance, before the Spirit will again shine upon a heart which has so wantonly despised its grace.

Let me draw your attention to the sweet precepts of our Lord. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." I am sure no one would choose that his Lord should come for him while engaged in worldly amusements. In such a place, he would not be ready to open immediately, but would rather ask time to collect his scattered thoughts, and trim his wasted lamp. "Whether, therefore ye eat or drink, or whatsoever ye do, do all to the glory of God"; and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." These are the precepts which the Lord has given for our guidance. Let us always ask ourselves, before we set about any employment, or enter into any company, am I doing this to the glory of God? Am I doing this in the name of the Lord Jesus? Is it such an action as he would approve? Can I look up to him all the time I am doing it for his sanction and blessing? If we can answer these questions readily in the affirmative, we need not fear; but if, on the contrary, the mind recoils at even asking such a question, be assured there is something wrong. This seems to me to be the marked distinction between the christian and the worldling. The latter lives to himself; the former "to him who died for him, and rose again." The one consults his own pleasure, leans to his own understanding, and seeks his own glory; the christian prays that his will may be swallowed up in the will of God. He no longer seeks the honor which cometh from man, but desires that Christ, the author of all his good things, may have all the glory of them.

Let us, then, take this consideration with us, that Christ, not self, is to be the end of all our actions; and that whether we eat, drink, speak, go in or out, alone or in company, or engaged in study, we must do all to the glory of God, and in the name of the Lord Jesus.

Littleton, Mass.

AN INDIVIDUAL WORK.

C. MENDENHALL.

The great plan of salvation is adapted to the necessities of individuals. Religion is a personal duty and privilege, which cannot be exercised by proxy; therefore we are not to sit as judges over one another's conduct, but to remove the beam from our own eyes is the proper work. Paul says, "Let a man examine himself." This duty, which is of vast importance, especially in these latter times, is frequently neglected.

Our time is often uselessly and improperly employed in searching out the faults of other persons, societies and sects, to the entire or partial neglect of self. This work ought to *begin at home*, with a candid, prayerful spirit, and contrite heart, and God will bless abundantly. It is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In secular affairs men look into their business, take an account of stock, balance books, and find out how they stand financially; so we should examine ourselves, praying with the Psalmist that God will cleanse us from our secret faults.

The final reckoning time is hastening on with mighty strides. Soon the Son of man will come in power and great glory, to usher in a new and a better order of things. This fact should be a potent motive to self-examination. Are we on the Rock of Ages? Is our faith strong? are vital questions. We are beset by that which is evil on every hand. Our inclinations drift towards iniquity. We are weak; yet in Christ we are made strong, and can successfully pull against the stream of evil and come off conquerors over the difficulties of this present state.

The work of personal examination is solemn and at times humiliating; but it is a duty which cannot be set aside. Jesus Christ is the only safe guide and pattern, consequently we must compare our thoughts and actions with his, striving to do those things which will be in harmony with his example, and according to his teachings. Let us pray for each other, that we see to it that we make sure and steadfast our hopes, looking into our personal conduct and motives impartially, thereby improving our spiritual status, and adding to the glory of God. With David, let us sincerely say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139: 23, 24.

Wilmington, Del.

SACRAMENTO, CAL.

As I have not written to the *Crisis* for a long time, I thought I would write a few words, so as to let the dear readers of our excellent paper know that the little band in Sacramento City are still laboring together, and journeying on in search of that city whose builder and maker is God. Bro. Grant has often told you what a bad place Sacramento is, and how worldly the people are, even those professing the name of Jesus; so that I need not enter into any particulars at this time. The Bible truths that we love so well have quite recently been assailed from the pulpits of the different denominations. They seem determined in teaching that a dead man knows more than a live one. One of those teachers, in preaching on the doctrine of the immortality of the soul, said that if the doctrine of the sleep of the soul is true, we lose an inconceivable amount of good. Did good old Job think so? We think not. Hear him: "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. And further, this man, who should be a shining light, said: We have no desire to sleep in the grave, as the soul-sleepers would have it; but we want to be up in heaven gazing on and watching the conflict here below. Dear Brn. and Srs., we ask your prayers in our behalf, that we may grow stronger in the love and grace of the blessed Master. We are satisfied that we are living down close to that glorious morning that holy patriarchs, prophets and apostles spoke of and looked forward to with so much joy and rejoicing.

We felt very sorrowful because Bro. Grant could not stop with us before he went East. We wanted so much to hear him talk about the glorified Jesus, and his soon triumphant return to establish that everlasting kingdom. We wanted to hear him talk of that glorious reunion of King Jesus with the apostles and saints of all ages at the great "marriage supper of the Lamb," but a little way off. God has designed otherwise, and we submit. Bro. and Sr. D. D. Reed were with us from the 8th to the 11th of May. They preached to us on the signs of the times and coming kingdom. We love them very much. They are truly devoted to the Master's cause. Bro. Reed baptized Sr. Julia Moore, after the manner and likeness of our blessed Lord. There are others who we hope soon to see follow the footsteps of our dear sister in showing forth the burial and resurrection of our Savior. We are expecting Bro. Hook soon. We need some one to preach to us the words of eternal life.

Your Bro. in the hope of eternal life through Christ, GEO. W. FICKS.

BIBLE WINES—NO. 2.

Preserved or sweet wines are pure and innocent. This was well understood by the ancients. Fermented wines are always intoxicating, since fermentation produces alcohol. Such wines are *not* pure, neither are they the simple fruit or product of grapes. Grapes do not possess a particle of alcohol, neither is it found in any article that God ever made. It is the product of putrefaction or rottenness in every case. Then, it is absurd to call wine pure, after the expressed juice has undergone a chemical change and has acquired properties wholly foreign to it in its pure state.

The two classes of wine—pure and impure, preserved and fermented—are mentioned in the Scriptures. The pure, which does not intoxicate, is mentioned with corn and oil, as a rich gift of the Father's hand; the other, which "gives its color in the cup, and moves itself aright," is a "mocker," causing woes, sorrows and wounds. Its use is never commended. When wine is mentioned in general terms, as in our English Bible, the meaning of the word must be considered, and the general idea of the inspired writer must, if possible, be ascertained. This can be done very readily in most cases by studying the context.

If it were possible to examine this subject without naming a single Hebrew term, we should much prefer to do it; but a critical examination requires us to consider the signification of the original words. The two most important Hebrew terms, which are always translated wine, are *yayin* and *tirosh*; the former occurring one hundred and thirty-six times; and the latter, thirty-eight times in the original Scriptures.

Yayin is a generic word, including in its signification the expressed juice of the grape in whatever condition it may be found. It is impossible to determine from the *term* whether it is pure or alcoholic. We will give authorities as to the meaning of this Hebrew word. Prof. Moses Stuart, a graduate of Yale College, and for years a professor at Andover, and the author of a Hebrew grammar, says:

"There are in the Scriptures (Hebrew) but two *generic words* to designate such drinks as may be of an intoxicating nature when fermented, and which are not so before fermentation. In the Hebrew Scriptures the word *yayin* in its broadest meaning, designates *grape-juice*, or the liquid which the fruit of the vine yields. It may be new or old, sweet or sour, fermented or unfermented, intoxicating or unintoxicating. The simple idea of grape-juice or vine-liquor is the basis and essence of the word in whatever connection found. The specific sense which we must often assign to the word arises not from the word itself, but from the connection in which it stands."

James G. Murphy, LL. D., T. S. D., author of the commentary on portions of the Pentateuch, and professor of Hebrew in Belfast, Ireland, says: "*Yayin* denotes all stages of the juice of the grape."

Dr. Roy, professor of Oriental languages, in New York, says: "It is derived from *yanah*, to oppress, persecute, afflict, squeeze, crush as grapes are crushed in the press. Hence, *yayin*, wine, which is pressed from the grape."

Dr. Nott, who long served with distinguished ability as President of Union College says: "Yayin is a generic term, and when not restricted in its meaning, comprehends vinous beverages of every sort, however produced. It is, however, restricted to the fruit of the vine in its natural and unintoxicating state."

In Kitto's Cyclopædia, article wine: "*Yayin* in Bible use is a very general term, including every species of wine made from grapes."

The authorities thus quoted, as it seems to us, are altogether sufficient to settle the question, and to establish the proposition that the leading Hebrew word (*yayin*), is generic, and may signify the expressed juice of the grape in any of its stages. It may be unfermented or fermented—pure or alcoholic. The ablest scholars and Bible critics are in agreement on this subject; and we know of no writer of reputation as a scholar who teaches otherwise.

That the wines of the Bible were, in many cases intoxicating, no one doubts. The denunciations against drunkenness are many and fearful, and the warnings and admonitions are given with great emphasis. Temperance reformers, who employ language that is much less harsh and severe than the inspired writers used in denouncing the sin of wine-bibbing, are considered "*abusive*" and are accused of throwing "mud." Their language is considered "scurrillous."

The Hebrew word *tirosh*, which is next in importance, and which occurs some thirty-eight times in the Bible—always translated wine—is never used in a bad sense. The article never intoxicates, and it is always (save in a single text), classed with God's richest blessings.—*California Christian Advocate.*

THE PASSION FOR REFORM.

What is now the leading watchword that is convulsing the whole earth from the equator to the poles? *Reform, reform, reform!* The church must be reformed; governments must be reformed; everything must be reformed. Nothing is any longer right or adequate for dotard humanity. Laws, creeds, politics, theology, worship, venerable customs, all are found fault with by the restless spirit that is abroad, and must be revised, changed, recast, and reconstructed on other models which cannot be agreed upon. The fathers of old have become mere infants; the intellectual giants of other times have dwindled into dwarfs; the great emancipators of the world have degenerated into dreaming school-boys, who knew nothing of humanity's wants, and never comprehended the will of God or the good of man.

Suddenly it has been discovered that our domestic institutions are wrong, that our marriage laws are wrong, that our entire legislation is wrong, that the wisest cabinets are composed of fools, that our church arrangements are imbecile, that old-fashioned religion is mere hypocrisy and cant, and that whatever is is wrong. Protestantism must needs have a new foundation, and men are tinkering to effect it. Catholicism must have an addition to its creed, and so a special convention was called to inaugurate the miserable absurdity. And we must have new recensions, and new liturgies, and new distributions of powers in church and state, and even new gospels, until everything rocks and totters in the throes of approaching dissolution. Young America and young England, and young France, and young Italy, and young China, and the ruling spirit even where things have been stagnant for ages, now cry, "Down with the world's old props! Down with the rickety regime of other days!" And everybody is in the intensest earnest. As Carlyle says, "the age of shams is past." Every sect, party, clique, club, and faction, and every individual man, seems to be determined that his own way shall carry. There is no yielding, no compromise, no ear open to the counselings of moderation or entreaty. All is being unsettled, canvassed, distracted and rendered impotent, except in that direction in which the wave may for the moment dash.

Never before were such mighty conflicting forces at work in our world. Never before has there been such a deep and universal agitation upon all that respects the interests of man. Governments the most powerful, ideas the most potent, and customs the most firmly rooted, are becoming mere playthings in the hands of remorseless and determined revolution. Surely the signal for the end has come. This loud cry from every quarter for reform, change and something new, only proves that "society is sick," and nearing its dissolution, and yet, like the sick man, imagines that if its bed were changed it would be well. Alas, alas, for the projects and dreamy hopes of modern reformers!—*J. A. Seiss.*

OUT ON PICKET DUTY.

H. MUNGER.

Old, experienced hands make the best pickets. Young soldiers are apt to get frightened without sufficient cause for alarming the whole camp. In one war, the whole camp was aroused to action by a young picket guard, who fired at a hog prowling around in the woods, because he did not answer the third call. The young man fired, and ran to the camp crying, The enemy is coming! when an old hand would have waited to see whether it was a hog, the devil, or the Indians; as this was an Indian war. Some people are easily frightened, and think our cause is all going down. In some places I have visited of late, young pickets have produced this result. A little encouragement produced good results. These young inexperienced pickets, who fired at everything they saw, in their ignorant zeal, have wounded some good soldiers; yet God has taken charge, and with the help of old hands, good meetings are being sustained. This may be said of Newark, Green Point, Hoosick, Hebron, Poultney, and Low Hampton. Castleton is well cared for by Bro. Wm. Himes. Rutland has settled down into the work under the labors of Bro. Flagg. The church is well united, and its influence is being felt for good.

I have been engaged the last ten weeks in prospecting, and find things in much better state than many of our brethren expected. On my way home, I called at Chester, Vt., and found Bro. Farrell, from Boston, in a public house doing well. He has revolutionized the house, cleaned out the liquor, and keeps a good temperance house, to the joy of all good people. I preached there on three hours' notice, and about forty attended, the State's Attorney being present, who told me Eld. Farrell had got the good will of the good people. Vernon church is holding up its old colors, and looking for the Lord soon.

FROM KANSAS.

To all that love the Lord, Greeting:—Peace be with you evermore. Be of good cheer, Jesus is for us. All praise be unto the Father and Son. We have been greatly blest within the last month, and have seen some good done in Jesus' name. We have traveled nearly four hundred miles, scattered the seed in a number of counties, and seen a people raised up to glorify God in Dickinson Co. We were invited to that county by a Bro. Peck. The first evening only eight or ten were present, but we spoke to the few as we would to the many, on the glorious theme of the kingdom. The next night more came, and so on to the last. We were with the people ten evenings, scattering tracts, visiting, etc. Notwithstanding the busy state of things in farming, some left all to follow Christ. One who had been into almost everything—gambling, dancing, etc., came out and put on Christ. Another, who had been a fiddler, and attended all the dances to play for them, with his wife, daughter, and son, all came out and put on Christ by baptism. Another Bro., who had backslid from God, injured his brother, and brother-in-law, came to the house with his team in the middle of the afternoon, went and became reconciled to his brothers, and then in the evening at meeting offered his gift—a broken and contrite heart. I can assure you peace came, and a new impetus was given to the work. The two offended brothers were gained, came out, confessed Christ, and put him on by baptism. Twelve went forward in this ordinance, and twenty united in church covenant, appointing John Peck as Elder, and Bro. Maraton as deacon. The Lord did the work in a short time, and great grace rested upon the people. We did not shun to declare unto them the whole counsel of God. The blessed truths of the coming King and kingdom of our Lord and Savior had their desired effect.

The Lord blesses his truth wherever we go. Another year has commenced with the tent. We met, according to appointment, on the 15th of May, and elected new officers. Many came from all parts of the State. Thirteen were present who preach the word; others were not able to be with us. A Bro. Crowell, from Linn Co., was with us. He has long been united to the Baptist church, but has held our views, and has helped on the work after a godly sort. We hope others will do likewise, and that a greater power may be given to the cause this season, as the tent goes forth into new fields. Laborers ought to be supported, but, owing to the hard times, only a very few are able to do anything. We do hope that all will do what they can in this blessed work. We shall need more papers, tracts, books, etc., and we would invite all that desire to see the cause prosper in this State to lend us a helping hand in plucking some as brands from the burning. The Lord has blessed abundantly the past season, and we trust a ten-fold greater work may be wrought this season. Will not every one look to the Lord for wisdom in this movement? May every heart be uplifted to him in prayer, for his might and power to rest upon us, that we may have our health and strength as we shall go from place to place to proclaim these last messages of divine truth to the people. Bro. Virgil Hunt will accompany us this season. We hope the united prayers of God's children will be that his blessing may rest upon us and the people, and a great harvest be gathered home when Jesus comes.

We thank Sr. Russell, of Natick, Mass., for the tracts sent us; also Sr. Goodnow, of Hudson. The Lord reward them. Others sending tracts and books please direct to J. C. Smith, Arvonia, Orange Co. Remember the cause in Kansas, and pray that our faith fail not. From your Bro. and Sr. in the mission field for the Lord,

J. C. & S. E. SMITH.

MY EXPERIENCE.

C. R. TUTTLE.

I became interested in the second coming of Christ almost twelve years ago, and was baptized by Bro. R. R. York. I enjoyed my mind about four years. In the mean time I was bereaved of my dear companion, who left evidence that he will receive immortality when Jesus comes. After my husband's death, I felt obliged to labor very hard to support myself and child; still remembering God's promise to the widow and fatherless. After a time worldly cares prevented my meeting with God's people, and I gradually lost my enjoyment. I did not hear an Advent sermon for more than seven years. Almost two years ago I went to hear Bro. Carr preach at Dexter, Me. He referred to the backsliders, unconverted and careless ones, and I felt like one of the careless ones, and thought I could never be a christian again, for I was at that time conformed to the world, loving society, and doing very fashionable business (dressmaking) in Bangor.

On account of ill health I retired from the city, and accepted numerous invitations from my friends to attend the Pittsfield Campmeeting last August. My object was to benefit my health, and see some dear ones I expected would be there. When I saw the love and union which was manifested throughout the camp, I thought it no place for me with so good a company, and would have got away without observation if I could. I avoided all conversation as much as possible, and did not care to attend any prayer meetings; but the love of God acting through his dear servants was too strong for me, and by kind persuasions I attended the last meeting Sunday evening, which was very powerful. God's Holy Spirit was manifested. I could not refrain from rising for prayer, and left the ground feeling somewhat relieved; but not being strongly fortified, I could not withstand the fiery darts of the enemy.

On returning to my work, my health failed rapidly. I could not labor, therefore went to Levant, to visit Bro. and Sr. Baker; the latter was formerly a dear friend of mine. After having some blessed privileges attending meeting, I returned to Bangor stronger and determined to lead a new life. My engagements for work were due, and I thought I would try and fulfill them, and if my health should fail again I would give up my business and look to the Lord for other ways of support. My prayer was for him to lead me aright. I worked for three months, then I was brought very low by hemorrhage of the lungs. As soon as able I came to Dexter, where I am now with my friends. Have improved slowly, and expect to be strong again. I have suffered much, nevertheless my heavenly Father has dealt rightly, for I have been a perverse child. I can see his guiding hand has kept me from many dangers. Truly he is more tender than any earthly parent. I will try to be a dutiful child hereafter, knowing if I love God all things will work for my good. I cannot manifest my gratitude like many, but I can say with sincerity, I thank all who have been interested to save the wandering one.

Beloved ones, come now, just now, and see how good the Savior is. A child of God receives comfort and peace which the world can neither give or take away. O thank the blessed Lord for providing a way by which all can be saved. Reader, will you and I hear it said, "Well done, good and faithful servant, enter thou into the joy of thy Lord"? By the grace of God, let us strive for it.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven;
No cross without, no God within—
Death, judgment from the heart are driven
Amid the world's false glare and din,
Oh! happy he with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying,
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over death.

Though crucified, the cross I carry
The longer, may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me,
That faith, hope, love, may flourish there,
Till for the cross my crown I wear.

—*Selected by* MRS PAULINE CAMPBELL.

Gems.

— There is more virtue in one suubeam than a whole hemisphere of cloud and melancholy.

— Prayer is the daughter of charity and the sister of meekness.

— Joy flourishes in the sunshine but love grows and flourishes in the storm also.

— The best martyrs are those who know what it is to have the martyrdom of sin take place in their hearts.

— Sin is Satan's anvil in the heart of the impenitent; it feels nothing from unnumbered strokes.

— We should endeavor to honor the work of redemption, by our close imitation of Christ.

— The two great agents of Satan to lead sinful man to destruction, are pride and infidelity.

— Men are never so ridiculous from the qualities which really belong to them, as from those which they pretend to have.

Either exercise thy graces, or Satan will exercise thy corruptions; as one bucket descends, the other rises.

— The too frequent use of authority impairs it. If thunder were continuous it would excite no more sensation than the noise of a grist-mill.

— Good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishonest.

— The greatest heresy that can deceive the human mind, is the heresy that makes a man believe he can meet with mercy while he lives in sin.

— Hath any wronged thee? be bravely revenged; slight it, and the work is begun; forgive it, and 'tis finished; he is below himself that is not above an injury.

— We can do more good by being good, than all the wisdom treasured up in man has power to effect.

GOOD TESTIMONY FROM ONE LATELY SAVED.

J. H. SIMMS.

About the 1st of July, while earnestly engaged in secret prayer, I was strangely moved in reference to the higher life. It seemed to me there were precious heights to which I had never yet attained, although I thought in justification we obtained about all the evidence we ever could find. I was very much in opposition to the teachings of a second blessing, or witnessing power, and had spoken against it. Yet from the moment of my awaking to the necessity of this witnessing power, until I experienced it, I never doubted as I had done before. As soon as I became awakened, I became an inquirer, seeking for all the information I could obtain, not only from my brethren, but from the precious word of God. (Oh, how I love the precious word!) I resolved on going to Landisville national campmeeting. And I shall praise God as long as I live that I did go. I set about the work in much earnestness, the next day after my arrival, Tuesday, July 29th.

In the evening of this day, while fully engaged, God opened my eyes to behold the idols I entertained, and which I had never given up. And when I saw this, I shrank back, for I could not see how I ever could give up my dear old idol of over thirty years' enjoyment,—tobacco. I loved this idol; to me it was my dearest and only idol I cared much for. Here let me say, that so terrible was the struggle with this idol, that I arose and went away, much perplexed in mind. I prayed fervently, yet the necessity of giving up tobacco grew stronger and stronger.

After a night's rest, I resumed the contest again, attending the five o'clock meeting in the tabernacle, which I did not enjoy very much. After breakfast, I retired to a small woods near by; there I engaged with more earnestness than I ever remember of before in secret prayer. And it was there I saw plainly, that, if ever I obtained the blessing of sanctification, I must first, as a preparation and necessity, give up my tobacco. Through the assisting grace of our Lord Jesus Christ, then and there, under the old oak of a hundred years, I suppose, in age, I was fully enabled to give up tobacco. And no sooner had this sacrifice been accomplished than I began to feel better. I then returned to the camp; the meeting was about beginning at the stand; the invitation was given; and I, with some two hundred other brethren, bowed at the altar; and there, in a moment almost, after I bowed, God sanctified me wholly, the blood of Jesus cleansed me from all sin, and set me at perfect liberty.

Oh! the sweetness of that hour I shall never forget. I expect I shall shout it over again in glory. The most singular part of this rich grace to me is, from the moment the precious blood fully redeemed me until now, I have never felt the least taste or desire or appetite for tobacco. At Moundsville the Lord gave me a glorious renewal of his full redeeming power. I came home much strengthened, and ever since my entire consecration, I feel an earnest desire to see the work spread. Everywhere I go I feel it a duty to hold up the banner of full redemption, and many brethren have, since my return home, entered into this precious rest of faith. We are holding delightful meetings every week in our church (Asbury) at Wilmington, Del., which are continually increasing in power, and new witnesses are appearing and testifying at all our meetings. So the work is going on.

[Our good friend and brother, the doctor, who furnishes the above testimony, informed us that it had cost him about three hundred dollars per year for tobacco; but he has seen that he must not only give up the idol, but consecrate the idol-money to holy purposes, and is using it to scatter holiness literature. Reader, go and do likewise.—ED.]—*Advocate of Christian Holiness.*

THE PEACE CRY AGAIN.

Sergeant Bates is preparing a grand sensation for the world. While in Chicago recently, he announced his programme. The plan is nearly arranged, and he leaves for London in about ten days to carry it into effect. It is briefly as follows:

America, England, France, Spain, Germany, Russia, Belgium, Denmark, Holland, Switzerland, Austria, Sweden and Italy will each furnish one ex-soldier of their respective armies to make a grand march through the countries named. Each soldier will be mounted on a black horse, bearing the flag of his country, while leading the battalion will be one on a white horse, who will carry a white banner, labeled "Peace on earth, and good will to men."

This cavalcade, which will be led by Sergeant Bates, will start from Amsterdam, and will visit in turn Hamburg, Stockholm, St. Petersburg, Berlin, Dresden, Vienna, Venice, Rome, Florence, Geneva, Paris, London, and some other places in Europe. They will then embark at Liverpool for the United States, and after visiting Washington, will commence a march to the West, passing through New York, Pennsylvania, Ohio, Indiana and Illinois to Chicago. The march will probably not begin before next spring, though the London parties desire to start at once. Sergeant Bates expects to reach Chicago in about five months from the time his flags are unfurled at Amsterdam.

Absurd and silly as this contemplated pilgrimage may seem, it might yet strongly arouse the people, and the march of the fourteen may yet be as famous as the six hundred who roused Paris to frenzy as they tramped through France to the sound of the Marseillais.—*Exchange.*

HOME AND HEALTH.

LIKE JESUS.

I want to be like Jesus,
So lowly and so meek;
For no one marked an angry word
That ever heard him speak.

I want to be like Jesus,
So frequently in prayer;
Alone upon the mountain top,
He met his Father there.

I want to be like Jesus,
I never, never, find
That he, though persecuted, was
To any one unkind.

I want to be like Jesus,
Engaged in doing good;
So that of *me* it may be said,
She hath done what she could.

Alas! I'm not like Jesus,
As any one may see;
O, gentle Savior, send thy grace
And make me like to thee,

Selected by EVA A. BANCROFT.

BOYS' SAYINGS.

"I WANT TO" AND "I DON'T WANT TO."

I think these words are most commonly heard from that class of boys who may be called "whining boys."

That they want a thing is with them quite a good reason why they should have it. They have not the least idea that the world is full of other people.

Their own wants are to them such great matters that they think that every thing else should give way, and they are greatly surprised when they find that "I want to" does not strike some one else as quite a good reason.

Peter wants to learn to swim. His elder brother, who had promised to take him, is suddenly called away, and the pleasure must be put off.

But oh, what a sad house Peter does make! It is no use to try to divert him. He will not be diverted. He wants to go by himself. He has never been in the water; and the thing is not to be thought of. His mother tells him that he would be risking his life. Peter hangs his head and his under lip, and answers, in a tone between a whine and a snarl,—"No, I shouldn't!"

He will not do anything else, or go anywhere else. He hangs about the room, throws himself down on the sofa, and "teases" after this fashion—"I want to."

"But you can't, Peter. It's impossible."

"Why?" And oh, with what a whine the words come out! And so, perhaps, it goes on for an hour or two, Peter always ending with—"Well, I want to."

I certainly think "the whining boy" ought never to have anything he whines for. It is a most unmanly habit. It is bad enough in a little child, but in a great boy of twelve it is simply absurd.

Of course those boys who think "I want to" a good reason for doing anything, also think "I don't want to" a good reason for leaving it undone. They "don't want to" go after the cows; they "don't want to" feed the horse; they "don't want to" go to market; in short, they "don't want to" do anything that requires the least effort and does not tend directly to their own pleasure.

To be sure, they expect to be called when tea is ready, they like milk when some one else brings home the cows, and they are fond of riding the horse which they are too lazy to feed; and of course they expect their share of what comes from the market.

One boy in a Sunday-school class "wants" some sort of a book, he does not exactly know what, only that it is not among those offered him for choice. He "don't want" this and he "don't want" that; but he does want his teacher to spend his time and pains to please him. It makes him feel himself of importance to have a lady or gentleman waiting on his whims. If I were this boy's teacher, I fear I should give him a certain time to please himself with a book, and if he did not do it, then he would go home without one.

I wonder if any boy who reads this paper ever thinks how much pains and expense and time are given to provide him with Sunday-school books. They must be covered and taken care of, and the librarian is at his post, rain or shine; the books must be often renewed; and all this is done that the children may have something to read.

I wonder how many Sunday scholars give a thought of gratitude to the givers of their weekly pleasures. Many of those who get books at Sunday-school would never get them in any other way. And yet I have sometimes seen more than one of these very boys behave as though in coming to the school they were doing the teacher a favor, whereas it was their place to be thankful and grateful.

Learn from what has been said to be contented, cheerful, and obedient. Do all you can to please others, and in so doing you will promote your own peace and good.—*English Magazine.*

RISE EARLY.

D. F. NEWTON.

"The lark is up to meet the sun,
The bee is on the wing;
The ant his labor has begun,
And groves with music ring."

The morning air adds brightness to the blood and vigor to the whole frame. "The freshness of the lip is one of the surest signs of health." Would you be well, enjoy health, life, vigor of soul and body? have your heart dance joyfully like the April breeze, and your blood flowing like an April brook? Up with the lark! inhale the pure sweetness of early dawn?

"Wake while yet the sparkling dew-drops
Gem each flowret's tiny bell;
With the joyous woodland warblers,
Loud their grateful chorus swell;
Kneel with calm and thankful spirit,
Kneel and breathe thy morning prayer."

Rise early! Up betimes! Who questions it? Wake, wake!—wake up, little sleepers; up and on your knees ere the sun streaks the east!

"Wake! for behold the rising light
Of morning gilds the sky!
Its glories call for thankful songs,
For action, prompt and high."

Prayer is called for—searching the Scriptures—the first thing. All the most eminently distinguished for elevated piety and usefulness have been early risers. The Lord Jesus, our great Exemplar, not only spent whole nights in prayer, but, also, "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." See Mark 1: 25, and no doubt that this was his frequent custom. Mark, too, those who first visited the tomb of our blessed Lord. Who were they? what the hour of this visitation? before the dawn, "while it was yet dark." Their souls were kindled, lighted up in a flame most holy. D. F. NEWTON.

TRICHINA.—How many hogs have trichnia?

ANS. At a meeting of the St. Louis Board of Health a few weeks ago the city chemist reported that he had made microscopic examination of pork from one thousand hogs retailed at butcher's stalls in the city, for the purpose of ascertaining what per cent. of the pork sold was afflicted with trichina. The flesh from thirteen of the hogs, or one and three-tenths per cent., was found to be infected. The result when the experiment was made with separate hundreds was about the same. The doctor said that the butchers reported that they had sold but little pork during the last few months, and more care than usual had probably been exercised in cooking it. The parasite, when in a hog, was found in all parts, which must be very cheerful reading to those people who are wont to regale themselves upon the savory sausage or the nourishing bacon.

The true way to avoid trichina is to eschew pork. Touch not the unclean thing. The Bible is more emphatic in forbidding the use of pork than of wine, and yet christians use it.—*Herald of Health.*

A RACE OF MEN WITHOUT A LANGUAGE.—On the Island of Borneo has been found a race of wild creatures, of which kindred varieties have been discovered in the Philippine Islands, Terra del Fuego, and in South America. They walk ususually almost erect, on two legs, and in that attitude measure about four feet in height. They construct no habitations, form no families, scarcely associate together, sleep in caves, feed on snakes and vermin, on ants' eggs, and on each other. They cannot be tamed or forced to any labor, and are hunted and shot among the trees like the great gorilla, of which they are a stunted copy. When captured alive one finds with surprise that their uncouth jabbering sounds are like articulate language. They turn up a human face to gaze at their captors, and females show instincts of modesty: In fine, these wretched beings are men and women.—*Herald of Health.*

DYSPEPSIA REMEDY.—The following remedy for dyspepsia is said to be very effective in some cases: "Sweet cream or sweet milk, the richer the better; use as often as convenient. Whenever any burning or sour sensation at the stomach appears, drink half a pint of sweet cream or milk, and relief is evident. Make free use of it at meals. Total abstinence from the use of tobacco, coffee, strong drink, or of anything very sour, must be strictly adhered to. Coffee being the worst of all things for dyspeptics must be entirely avoided." Dyspeptics must remember that as their troubles come from over-eating, or eating irregularly, or some abuse of the stomach, the matter of a limited diet of nourishing food, taken regularly, is quite as important as anything in the shape of medicine.—*Herald of Health.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 972. | BOSTON, WEDNESDAY, JUNE 17, 1874. | VOL. XXXIX.—NO. 11.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE NEW SONG.

Beyond the hills where suns go down,
And brightly beckon as they go,
I see the land of far renown,
The land which I so soon shall know.

Above the dissonance of time,
And discord of its angry words,
I hear the everlasting chime,
The music of unjarring chords.

I bid it welcome; and my haste
To join it cannot brook delay:
O song of morning, come at last,
And ye who sing it, come away!

O song of light, and dawn, and bliss,
Sound over earth, and fill these skies,
Nor ever, ever, over cease
Thy soul-entrancing melodies.

Glad song of this disburdened earth,
Which holy voices then shall sing;
Praise for creation's second birth,
And glory to creation's King!

—*Bonar.*

WILL CHRIST COME ON THE TENTH DAY OF THE SEVENTH MONTH?

R. H. BATEMAN.

(*Concluded.*)

Again. Do the Scriptures foretell in any way, the *definite day* of any year when Christ will return. Not to my knowledge. If they do, I confess my ignorance thereof. "But hold," says one. "You claimed the day of Christ's death was foretold by *type*, in the slaying of the paschal lamb, and may not the day of the Lord's return be also foretold by some remarkable *type*?" Well, what one is it? The answer comes from Lev. 23: 27. "On the tenth day of the seventh month there shall be a day of atonement." Let us now examine this in the light of Scripture facts, without any regard whatever to preconceived opinions. We know from Scripture, that the Levitical priesthood on earth, typified the great and unchangable priesthood of Christ in heaven. Proof, Heb. 8. "Now, of the things we have spoken, this is the sum, we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he would not be a priest, seeing that there are priests that offer gifts according to the law; *who serve unto the example of heavenly things.*"

In Lev. 16, we are told the duties of the high priest on the "tenth day of the seventh month." The high priest on that day must first make an atonement for himself and his house, by offering a bullock as a sin offering. 15 vs. "Then shall he kill the goat of the sin offering that is for the people, and bring his blood *within the vail*, and do with that blood as he did with the blood of the bullock. . . . And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, and Aaron shall lay both his hands upon the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited . . . And he shall wash his flesh with water in the holy place, and put on his garments and come forth and offer his burnt offering, and the burnt offering for the people, and make an atonement for himself and for the people, . . . and this shall be a statute forever unto you, that, in the seventh month on the tenth day of the month, ye shall afflict your souls and do no work at all; . . . for, on that day, shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

Now for the test. Who was our sin-offering? Jesus Christ. Was Jesus offered to make an atonement for us, according to the type on the "tenth day of the seventh month?" No. When was he offered. On the day of the passover. Does this make a break in the application of the "tenth day of the seventh month" type? It does. But let us proceed. Where must the high priest on earth go with the blood? "Bring his blood within the vail" or "Holy of Holies." Proof. Heb. 9: 25. "The high priest entereth into the Holy place, every year with the blood of others." Where must Christ our great high priest go? Heb. 9: 24. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." When must the high priest on earth enter into the holy place, or within the vail? On the "tenth day of the seventh month." Did Christ our great antitypical high priest ascend into heaven itself on the "tenth day of the seventh month?" No. When did he ascend? About ten days before Pentecost. Here Christ again breaks the definite time force of the type, by utterly ignoring its so-called claims. He sets the day of the year entirely aside, which the type sets forth as the day when he, as the great high priest, should enter into heaven.

"Well," says one, "we know that Jesus could not have died, and been buried, and rose again, and entered heaven all on one day, and fulfilled the Scriptures. Very true, but if this "tenth day" type is of so great importance to us, as revealing the time or specified day of his return, why did he not postpone the day of his ascension until that time, and so ratify the force thereof by establishing a precedent for us? "But," says another, "I admit that Jesus left this earth about ten days before Pentecost, but how do we know how long it took him to go to heaven, or but what he delayed his entering into heaven itself, until the "tenth day of the seventh month" came round? I confess we do not know just how long it took the Lord Jesus to perform the journey from earth to heaven, whether it took one minute, one hour, one day, or one week; but this we do know as a positive fact, taking the New Testament Scriptures for authority, that on the day of Pentecost, following his ascension, Jesus was, on that day, whether he was any sooner or not, glorified of God, enthroned in heaven itself, and "set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." Just before Jesus ascended, he spake to his disciples as follows (Luke 24: 49): "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endowed with power from on high;" and in John 7: 39 it reads thus: "But this he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

When was the Holy Ghost given? Acts 2. "And when the day of Pentecost was fully come, they were all with one accord in one place, . . . and they were all filled with the Holy Ghost." Then according to John 7: 39, Jesus was at that time, if not before, glorified of God; and Jesus was also on the day of Pentecost in "heaven itself" officiating as "a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man;" for when Peter, filled with the Holy Ghost, preached that mighty sermon unto the people on the day of Pentecost, "they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptizen, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call . . . Then they that gladly received the word were baptized, and the same day there were added unto them about 3.000 souls."

Question. Could this work of the conversion of about 3000 souls on the day of Pentecost, ever been accomplished, if Jesus our high priest had not been officiating in his priestly character in the "true tabernacle which the Lord pitched and not man?" No; for Christ must enter "into heaven itself, now to appear in the presence of God for us." "And if any man sin, we have an advocate *with* the Father" [not away from him, outside of heaven]. For "it is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Though Peter did plant, even as did Paul and Apollos, yet God himself must give the increase, and that through the personal intercession of Christ, who must appear in God's presence in heaven itself.

Now as we have plainly proved Christ's death, burial, and resurrection to have been exactly "according to the Scriptures," we also believe his second coming will be "according to the Scriptures." We have also proved that Christ entirely disregarded and set at naught the "tenth day of the seventh month," as the time when he must offer himself as a sin-offering for the sins of the people. We have further proved that Christ did not observe the "tenth day of the seventh month" as the time when he must enter into heaven, but ascended months before that time. Now, what right have we to expect, much less what Scripiural authority have we for teaching to our fellow-men as a part of God's revealed word to us, that Christ will leave the mercy seat on the "tenth day of the seventh month," and fulfill on time the last part of a type, the time force of which, he has never conformed to, but contrarywise has showed his disapproval thereof by twice breaking it? "It is a part of my faith" says one, "and I can't help believing it." Is that the way we should give a reason of the hope and faith we possess? Paul says, "Faith cometh by hearing, and hearing by the word of God." Then our faith must rest upon the "word of God," and if we have not this word to sustain our faith, it is unscriptural and ought to be abandoned. As a people, we know that the majority of christendom have some of their doctrines founded upon heathen traditions, and not upon the "word of God." Let us then be careful not to act upon the same principle we deplore in others.

Now, what is the conclusion? When we reason from type to antitype, and from shadow to substance, we reason upon an analogical scale. When one great feature of a type is fulfilled in its antitype, the fulfillment thereof establishes the precedent, that a part is fulfilled and we may reasonably look for the complete fulfillment of all its most prominent features in due time, as set forth by the first precedent. In the case before us, we have first, in the type, the sacrifice of the sin-offering for the people; and first in the antitype, we have Christ offering himself as a sin-offering to be sacrificed for the people. This is the first precedent. We may now look for the second great feature in the type, namely; the high priest entering within the vail. In the antitype this is fulfilled by Christ's entering into heaven itself. Thus the second precedent is established.

Third and last feature; the coming out of the high priest from within the vail. This has not yet been fulfilled in the great antitype, but will be when Christ shall rise up and leave the mediatorial seat, and come to bless his waiting people; for the analogical argument established by these two former precedents prove that it must be even so, and to this agree all the plain and positive teachings of the scriptures that bear on this point. But those two precedents prove another thing. They prove that the "tenth day of the seventh month" was not the time of their fulfillment. Do they prove anything else? Yes, they prove as much forward as they do backwards. What then is the analogy? It is that Christ will not come out from "within the vail," "heaven itself," on the "tenth day of the seventh month," for he did not observe this day at his death nor at his ascension; and to this agrees the words of Jesus himself, where he speaks through his disciples to those who shall be living and believing on him at the time when the signs preceding his second coming are being fulfilled. Mark 13: 13. "Take ye heed, watch and pray, for ye know not when the time is." I am willing to submit this application of our Lord's language as here recorded, to the judgment of any competent grammarian, who will take into due consideration the context.

Again, in Luke 17: 34, "I tell you in that night, there shall be two in one bed; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left." This shows conclusively the condition of the two classes, the good and the bad, up to the very last moment of probation.

Another argument for sustaining the theory of the "tenth day of the seventh month" is based on the day of the sounding of the "*Jubilee Trumpet.*" Lev. 25: 9, 10. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof." I admit the sounding of the jubilee trumpet and the proclamation of liberty was a type, which must at some time be fulfilled in its antitype just as much as was the atonement. In the type the trumpet sounded on the "tenth day of the seventh month, in the day of the atonement." As Jesus our antitypical high priest officiated at the atonement by offering himself as a sin-offering for the people, and himself ascended into heaven; so must he also preside and officiate at the sounding of the antitypical jubilee trumpet and also cause it to sound. Now as Jesus did not observe the "tenth day of the seventh month," as the specified and definite time for the atonement which he made, what reason have we to suppose that he will observe that particular day in the sounding of the great antitypical jubilee trumpet? None at all. The two precedents already established prove by fair analogical argument, that Jesus has repudiated the "tenth day of the seventh month" as being the time of fulfilling in antitype those great events that were foreshadowed in types on the day of atonement. In this he plainly gives us to understand by precept and example, that it is the events he fulfills and not the definite time of those events.

Question. Has the type of the jubilee trumpet ever been fulfilled in its antitype in the past, or does it remain to be fulfilled in the future? Let God's word answer it, and not man's theory. Luke 4: 16–24. "And he came to Nazareth where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias, and when he had opened the book he found the place where it was written: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised. To preach the acceptable *year* of the Lord . . . And he began to say unto them, This day is this Scripture fulfilled in your ears."

What plainer Scripture evidence can any one desire than this, to prove that Christ fulfilled on that day the antitypical jubilee set forth by the type? What does the type say? Lev. 25: 10. "Proclaim liberty throughout all the land." What does Isaiah prophecy in Isa. 61: 1? "To proclaim liberty to the captives." How does it read in Luke 4: 18? "To preach deliverance to the captives, to set at liberty them that are bruised." And now, as though Jesus would forever put to silence those who claim the jubilee type must be fulfilled in the future, he says (Luke 4: 21), "This day is this Scripture fulfilled in your ears." In that synagogue in Nazareth, and on that very day, the ears of the Jews heard that great jubilee trumpet sound as the Son of God placed it to his lips and blew a blast thereon, the sound of which has not yet died away, but has continued to echo and reecho till every nation has heard its glad notes of liberty, for Jesus said to his disciples, "Go ye therefore and teach all nations." Matt. 28: 19. And now hear Paul in the 8th chapter of Romans. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit; for to be carnally minded is death, but to be spiritually minded is life and peace." Brethren, let us catch these notes of warning from Paul, and be careful that we become not "carnally minded," by tenaciously holding the future fulfillment of this old Jewish type, when Christ says over 1800 years ago, "This day is this Scripture fulfilled in your ears." "To be spiritually minded is life and peace." Question. Does the *persistent* urging of the "tenth day of the seventh month" produce "life and peace" in the body? Plain facts declare that it tends to discord, alienation, division, and death. "Wherefore by their fruits ye shall know them."

After giving the "parable of the ten virgins," the Lord adds for our benefit this admonition: "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Why then spend our time, money and talents in trying to find out something which Jesus has expressly declared we never shall know, until it bursts upon us like the lightning's flash? We might as well try to take heaven by storm, and go where Jesus forbade his disciples from going when he said, "Whither I go ye cannot come." We might as well take a straw for a lever, and a blade of grass for a fulcrum, and with these tumble the Rocky Mountains into the sea, as to attempt to tell the day when Christ will come.

Let us note one more Scripture quotation, that is sometimes used as collateral evidence to substantiate the "theory" of the "tenth day of the seventh month." Amos 3: 7. "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." This I firmly believe; and now I would ask a few questions touching this point, which each one may answer for themselves. Has not God fully made that revelation in his word? Has not he told us that Jesus was coming back again, and how he would come? Has he not given us ample warning of the event? Are we not told in his word of the rise and fall of the four universal kingdoms of this world? Have we not beheld with our own eyes on the pages of history, the record of these prophecies as being already fulfilled? Has not God told us of the rise, growth and decay of the Papal Hiearcly? and do we not behold it today, tottering on the verge of eternal ruin, rotten to the very core, a mass of putrefaction from which there rises a stench worse than the foulest odors from a dead carcass? Have we not already seen hung out in the heavens the blazing signal lights which the prophets and Jesus told us would be there just before the Lord should come? Has not the earth of late, groaned in her travailing pains, as never before, waiting for her redemption from the curse? Has not God told us of the condition of the world at large just prior to the great and terrible day of wrath? And do we not see every day of our lives the literal fulfillment thereof? Do we not see the whole earth and all that is therein in the condition of the aged man before alluded to, bearing its marks of age, and staggering under the load which the curse has heaped upon it, ready at any moment for dissolution? Jesus told us "when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." Has not God then amply revealed his plans and purposes unto us to fulfill the prophecy of Amos? I claim that he has. "God has appointed a day in which he will judge the world by that man Christ Jesus;" but that definite day he has not revealed unto us, for Jesus says to us, "Take ye heed, watch and pray, for ye know not when the time is . . . Watch ye therefore, for ye know not when the master of the house cometh . . lest coming suddenly he find you sleeping, and what I say unto you, I say unto all, WATCH."

I am watching for my blessed Savior now, to-day, for I firmly believe we are close up to the judgment, and no other position is safe for me, for I know not when he will come. If he does not come this year, it is my desire and fixed purpose to watch every day next year, and if he does not come next year, then I expect to watch the next, and so on and on, patiently waiting and watching and giving the household meat in due season, as God may give me from his great storehouse, until this poor heart shall be made glad and rejoice, when mine eyes shall behold the king in his beauty, or until these weak hands shall have done their last work for the Master, and I shall have fallen asleep in Jesus. If my position is wrong, I wish to know it, and I will then abandon it; but if true, then let us sustain it, for it is a subject of much importance to us as a people.

Lockport, N. Y.

THE CHRISTIAN ERA commenced Jan. 1, in the middle of the 4th year of the 194th Olympiad; the 753d year from the building of Rome, and in the 4714 of the Julian period. It is now believed that Christ was born April 5th, 4 B. C. This era was invented by a monk, Dionysius Exiguus, about 532. It was introduced into Italy in the 6th century, and ordered to be used by Bishops, by the council of Chelsea, in 816, but not generally employed for several centuries. Charles III., of Germany, was the first who added "in the year of our Lord" to his reign in 879.

THE hope of living long on earth should not make you covetous, but the prospect of living long in heaven should make you bounteous. Though the sun of charity rise at home, yet it should always set abroad.

THE SUDDEN ADVENT OF CHRIST.

The Second Advent of Christ will come suddenly, in an instant of time, all things continuing as they were through the very preceding instant, all things in the world, sun, moon, stars, dew, rain, beasts, birds, men, women, each and all found in their ordinary track, following their ordinary calling, up to the very instant of the bursting in of the Lord upon the world. You are gazing upon the sky; you see a lightning-light along it; it is the coming of the Lord. You are speaking to your wife or your child by your fireside; an awful thunder breaks upon you, or you are sleeping in your bed and hear a fearful crash; it is the Lord's coming. You are awake in an hour of midnight darkness; you behold a fearful stream of brightness blaze in upon you; it is the advent of the Lord. You are riding upon your horse, or buying in the market, or working in the field, or busied in your garden, or looking over your accounts, or getting bread for your family, or eating it with them, or reading a book; you feel the earth tremble with a fearful shaking under your feet; —it is the Lord's return. You go to the door to meet a mother, or a brother, or a friend —you meet the Lord. You open the window to hear the chime of the evening bells —you hear the Lord. You hasten to see something that calls your attention—you see the Lord. Awful day! awful coming! awful Lord! awful suddenness! awful judgment! "Prepare to meet your God;" prepare to meet his day; prepare to meet his judgments; prepare, prepare.

That Advent will come when the world is full of living men, women, and children. No universal blast of death will have first swept across the earth, and depopulated it of its inhabitants. Living men, and women, and children will be all over the world when the day comes, as full of strength, health, vigor, activity, thought, forethought, as at any period since God first "breathed into man's nostrils the breath of life."

It will come when men are blind to its coming, each in his own blindness, asleep— each in his own dream. The astronomer will be calculating his eclipses for years yet to come; the physician will be studying his arts, to add length of days to man's body; the philosepher, with his "philosophy falsely so called," will be improving and enlightening his species; the politician will be planning beautiful schemes for man's welfare in ages onward; the man of riches will be saying to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry;" the man "that will be rich" will be toiling and laboring after his "filthy lucre," rising up early and sitting up late; the man that "liveth in pleasure" will be sending for "the harp, and the viol, the tabret, and pipe and wine," to be in his "feast," regarding "not the work of the Lord, neither considering the operation of his hands;" blind preachers will be speaking their smooth things and prophesying their deceits, each in his own delusion, but all of them blinding men's eyes to the day—the king, and the noble, and the magistrate, and the farmer, and the tradesman, and the laborer—the mean man, and the mighty man, the married and the unmarried, the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to him,—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never-ending, at the very instant when the day of the Lord cometh upon them as a thief.

Sinners of this generation, as it was in the day when the Son of man is revealed. Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building, fluttering like the butterflies in a summer's day, about the perishing flowers of a perishing world, steeping all their senses in the earthly business of the passing hour, making everything a business, whether pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul observed and quenched therein, "whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things." The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his revels! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier in his camp! the laborer at his toil! the idler at his folly! the drunkard at his drink! the glutton at his meat! Each at his sin. Each in his day-dream. Each in his soul's poison. The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the preachers are preaching; peradventure the sinners may repent. One moment's pause— hark! the pause is for the wise virgins— hark! "A shout, the voice of the archangel, and the trump of God." The Lord can do nothing till they are in refuge, being merciful unto them. See, O see! they are caught up together in the air, and so are they ever with the Lord. The storm now bursts upon the poor guilty world.

O what a day of separation—of instant and awful separation—will that day indeed be! Two of a household shall be in one bed, brothers, it may be, that have grown up together, eating of the same meat, and drinking of the same cup; two women of one village, sisters in neighborly love and kindness, shall be grinding corn in one mill, each for her little ones; two men of the same house of worship, dwelling together as brethren in unity, and making their daily labor good and pleasant by sharing it together, shall be working in one field; and "one shall taken," "caught up to meet the Lord in the air," and "the other shall be left." Oh! then will be the cry of those who are left, Lord, Lord, open to us. Then will be the cry of the left child to the taken parent, "O my father! O my mother! take me with thee, take me with thee;" one look of love and pity, seeming to say, "My poor child I cannot save thee, thou wouldest not hearken to me in days that are gone;" and the parent is taken to the Lord in the air, and the child is left. Then will the parent cry to the child, "O my son! O my daughter! do not leave me, do not leave me, hide me with thee from this wrath;" and the child will answer, "My poor father, my poor mother, thou wouldest not listen to me, thou thoughtest me foolish, now I cannot help thee!" Then will be the bitter cry between the husband and the wife, the brother and the sister, the grandmother and her child's child, the young man and his beloved maiden, as each goes in this hour of eternal separation, one to the glory of heaven, and the other to the terrors of the great tribulation! Sinner, sinner, tremble, and believe, and repent. Now is the day of grace, free aud full, for thee and for thy kindred. Now is the day of God's justification of the ungodly. Rom. 4: 5. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2. Oh, what a change awaits those who love the appearing of our Lord and Savior Jesus Christ. In that day, whilst a sensual and benighted world is locked in the profoundest sleep, as still almost as death itself, the Son of man shall suddenly appear in the region of the air, and his voice shall be heard through the vaulted arch of heaven as the voice of mighty thunderings; and those, and those only who hear that voice, shall live; the organs of their ears having been already exercised and quickened by listening to the note of warning; in a moment, in the twinkling of an eye, shall a glorious change pass upon the expecting saints of God; from corruption they shall be translated into incorruption, and be clothed with immortality and life; attracted by that glorious vision, the brightness of which shall dispel for them the darkness that encircles the world; and drawn by the intensity of their love, and guided by attendant angels, they shall rise to meet the Lord in the air, mocking the brightness of the sun by the dazzling splendor of their own radiance. Immortality alone can sustain such a far more exceeding and eternal weight of glory—raised, it may be, from the depths of penury and suffering into the glorious liberty of the sons of God.

What a change to pass upon that man— the object, it may be, of this world's scorn; poor in spirit, perhaps poor in person; his life sustained by the cold hand of reluctant charity; the subject of suffering and sorrow, with little human sympathy, known to few, and it may be to those few only as an object of pity, and perhaps contempt; possessing none of this world's goods, and, strange— O, strange to say! in the ears of this generation, not caring to possess them, because he has within him the earnest of an enduring substance, an everlasting inheritance which fadeth not away. Ye proud and noble, ye high and lofty ones, ye kings and princes, ye great and rich among the sons of men, ye who have no eyes for such a class of men, look upon him now that he is transfigured and translated.

Say, know ye the man again? or can ye not steadily look, and have your proud eyes sunk beneath the high and lofty bearing of that glorious being, upon whom God hath stamped the impress of his own image; and before whom the proudest kings on the earth, could they look upon him with an unquailing eye and an unblanched cheek, would fall down and worship? Well, we know, in that day, ye would give the honors of successive ages, the wealth of accumulating generations—could ye bring to recollection even a cup of cold water given in love to this disciple of the Lord Jesus Christ. Can ye not even now, before that change passes, trace the semblance between the sons of a king and the King himself?— *Signs of our Times.*

SOLEMN HOUR.

D. C. THOMAS.

Dear readers of the *Crisis*:—We are nearing the judgment. There is no time for idle dreaming; no time for folded hands, when the Master stands before the door, and a guilty world is to be warned of approaching doom. Solemn thought! Let him who would be wise now flee to Christ for a refuge from the coming storm of wrath, which is soon to burst upon this careless, sin-loving, God-forgetting generation. Thankful indeed should we be that mercy still is offered to all who will repent and forsake their sins, avail themselves of that full and free salvation which is obtained through the sin-cleansing blood of Jesus alone. Beloved friends, God has said, Lift up a warning voice. We dare not refuse. The Judge is at the door. He has announced the penalty of sin; it is death.

Transgressors, sinners, unbelievers, are to be destroyed, consumed, blotted out of being; that is the righteous sentence of the Holy One. We recognize its equity. We bow to its wisdom. We see in it deep mercy to the sinners themselves. The man was offered pardon, peace, justification, purity, immortality in Christ, without money, and without merit; but he would not accept the offer. Love sought him, followed him, entreated him to become an heir of God, and a fellow heir with Christ; but he scorned her entreaties, and turned to his corruptions with renewed zest. So the word goes forth, Let him "utterly perish in his own corruption." He has no more taste for the pure, the noble, the sublime, the holy. He does not appreciate Christ; he does not desire the Holy Spirit. What is to be done with him? He must die. There is mercy to him at the very heart of the penalty. Tears fill our eyes while we pen the sinner's doom. Jesus offers to save us, but if we reject his offer, we remain as we were. "How shall we escape if we neglect so great salvation?" Escape is impossible, if we neglect the only means of safety. Neglect is ruin. Jesus alone can save us. Neither is there salvation in any other. O, sinner, your damnation is sure if you neglect Jesus. Dost thou think that God will not execute his threatenings? that thou canst escape his piercing eye? or that the rocks will cover thee? Vain hopes. There is no escape but to come to Jesus. He entreats you to be saved. Come, with all your sins and sorrows. Come, just as you are. Come at once. He will in no wise cast you out. Come to Jesus.

Kendall, N. J.

THE UPRIGHT.

"For the righteous Lord loveth righteousness; his countenance doth behold the upright. Praise is comely to the upright. The Lord knoweth the days of the upright; and their inheritance shall be forever. Behold the upright; for the end of that man is peace. His seed shall be mighty upon the earth; the generation of the upright shall be blessed. Unto the upright ariseth light in the darkness; he is gracious and full of compassion, and righteous. The upright shall dwell in thy presence. For the upright shall dwell in the land, and the perfect shall remain in it. The way of the Lord is strength to the upright. The integrity of the upright shall guide them. The righteousness of the upright shall deliver them. The mouth of the upright shall deliver them. Righteousness keepeth him that is upright. Such as are upright in their way are his delight. The tabernacle of the upright shall flourish. The prayer of the upright is his delight. The highway of the upright is to depart from evil. The upright shall have good things in possession."

Who would not be upright when we are so near the possession of these good things? The Lord strengthen the heart of his people. Amen. Hoping to be among the upright ones who shall have dominion in the morning, I am your sister, E. S. WILLARD.

TRUST IN GOD.

IDA AHLBORN.

Who is it that has not felt at times that there is one, and only one, from whom aid can come? In the hour of emergency, men feel their own weakness, and knowing that God is powerful and loving, they turn unto him; and lips long unused to prayer breathe forth strong and earnest supplication. Then they feel that they are not self-reliant; that they need some higher and stronger arm to lean upon than the arm of flesh. But it is not only in the day of sorrow and danger that we are to call upon him. Trust him in cloudy and sunshiny weather. It is safe to trust him. Read how he has led his people, how he has rescued them from danger, how he has answered prayer and blessed abundantly; and then ask yourself whether it is not safe to confide all to him, and let him be your guard and guide. He who divided the sea that his people might pass through, who made the water gush forth from the rock, who fed them with manna from heaven, who was with them despite all their murmurings and distrust; oh! he will surely lead thee into the good path. Though the night be closing around thee, and the dark precipice and swift torrent be near, yet thou shalt not stumble, for thy guide will go before thee a pillar of fire, and thou art safe.

Hast thou pain and afflictions? He who sweetened the waters of Marah can sweeten for thee the bitter cup of sorrow. Art thou heavy laden? Go to Him, for he is the great burden-bearer. Are there temptations in thy way that thou canst not resist? Trust in the Lord, and he will bring thee out purer by the fiery trial. In the dark hour of trial, when thou hast none to whom thou canst go, when the eyes of mankind look coldly on thee, and when no heart beats in sympathy with thine, oh! then the arms of everlasting love are around thee, and the heart of the great Father yearns over thee with tender pity.

He has promised in his word to succor us, and his word is truth. Transitory and false are all earthly things, but "the word of our Lord shall stand forever." O! it is blessed to trust the Lord. He is more willing to give good gifts to us than we are to our children. Yet how doubting are our hearts! Even after he has succored us from perils, we, like the Israelites, distrust him when new difficulties come in our way. We forget that he has said, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." What a mighty friend he is! Earth can offer us no friend so constant and powerful. Her gifts are all subject to decay. Her fame and wealth are fleeting and transitory; but the glory and riches of our Lord are eternal. He "is the same yesterday, to-day, and for ever." Let us trust him wholly. Before the Savior left his disciples, he said to them, "Lo, I am with you alway, even unto the end of the world." And he is with us now. He may hide his face from us for awhile; he may try us in the furnace of affliction; yet the Lord can not be afar off. O, may we all say with David, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 17, 1874.

Take Notice!

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

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"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks*, *compositors*, or helps in this office.
AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.
GEO. T. ADAMS, *Secretary*.

OUR private address will be Sugar Hill, N. H., until the first of July. J. C.

CHRISTIAN PROGRESSION.

We believe all christians admit and claim, that no disciple of Christ can attain to a position in this life, beyond which there is no more growth, or reach a point where he is not liable to make mistakes, be tempted, and have sore conflicts with Satan. Growth *in* grace is plainly taught in the Scriptures, but nowhere are we exhorted to grow *into* grace. A tree or plant might grow *in* the ground, when planted in a good soil, but it would be quite another thing for it to grow *into* the ground.

There are a few questions that may be asked in relation to christian experience, that should be definitely answered, and the points connected with them clearly understood by every disciple of Christ. (1) Do we *grow* into pardon for our sins? or is it received *instantaneously?* Will any one say, who has ever received pardon, that he obtained it by installments, a little at a time? or did it come fully all at once? It is a settled fact in christian experience, that a person does not obtain pardon because he has done a certain amount of *work*, fasted a given number of days, performed a pilgrimage journey, or paid a specified sum of money into the Lord's treasury; but simply because he confessed and forsook his sins. When he did that, pardon was as sudden as his decision and corresponding action. Instead of *growing* out of sin, he was *pardoned* out; not *partly* out, but *fully;* so that not a single sin remained to produce condemnation. If he should ever fall into sin again, he would need to be pardoned out in the same way as at the first. Hence it follows that christian progression does not consist in growing out of *sin*.

Whoever should advocate that we *grow* out of sin, to be consistent, must also deny that our sins are forgiven at the time of conversion; or in other words, deny that pardon holds any place in the plan of salvation taught in the Bible; but this cannot be done without denying an abundance of plain Scripture. Without further examination, we think it is most apparent, that *growth in grace is not growing out of sin*, but rather a growth that takes place because we are "made *free* from sin." We have yet to learn that one can grow in grace while he remains in *sin*. He may grow in *knowledge*, and become an able defender of the *doctrine* of the Bible; a thorough theoretical preacher of the same, and yet be destitute of the grace of God, because he allows sin to remain, produced by hatred, variance, pride, covetousness, lying, licentiousness, or some other thing. Such may succeed in leading others to see and embrace the true doctrine of the Bible, while they must fail in building them up *spiritually*. One cannot lead others beyond where he has been himself. He may teach clearly all he has learned of doctrinal or prophetical subjects, while his own heart is burdened with condemnation for sin. Such an one may continue to grow in *knowledge* during his whole life time, and not grow a particle in grace, because sin remains in his heart, and no amount of *growth* will ever take it out. Sins committed never grow smaller. They do not become outlawed like some debts. They do not grow smaller as they grow older. They remain in full size till they receive complete pardon through faith in the blood of Christ. When that takes place, then the individual can *begin* to grow in *grace*. It will be seen that this point is reached *suddenly* by *pardon*.

We think all who believe in Christ as a Savior must be agreed that we do not *grow* out of our sins, but that the only way to be free from them is by instantaneous *pardon*, through faith in Jesus.

THE GIFT.

We now come to inquire (2), does the pardoned one grow into "the gift of the Spirit?" No more than he did into pardon. When received, it comes as suddenly as pardon, but never till after there is full forgiveness for all sins, and it can be retained no longer than we are "free from sin." So long as we are filled with the Spirit, we are in a condition to grow in grace. "The gift" produces no new attributes that were not received through the Spirit when first pardoned, but it subdues and paralyzes the Adamic nature, or "the law of sin and death," that had been working before in the system, producing at times pride, impatience, hatred, covetousness, love of the world, envy, jealousy, etc., so that these, like weeds in the garden, which have hindered the growth of the plants, are prevented by the presence of the Holy Spirit from standing in the way of "Christian progression," as was the case before the gift was received. The person may then grow steadily in the strength of his love, in meekness, gentleness, long-suffering, forbearance, patience, peace, self-denial, and all other christian graces, which are the fruits of the abiding Spirit. Such we understand to be the law of "christian *growth*. M. G.

DISCUSSION IN SALEM.

Monday evening, June 8th, we commenced a discussion in Salem, Mass., in Lyceum Hall, with W. F. Jamieson, a noted Spiritualist, from Chicago. We discussed the following:—"RESOLVED, "*That the phenomena of Spiritualism proceed from demons.*" We debated five evenings. The large audiences manifested more than ordinary interest in the discussion. Mr. Jamieson is an earnest, interesting, and ready speaker, of quick perception, abounding in wit, sarcasm and ridicule, and not over particular in putting his opponent's position in a correct light.

Considering his ability, it was thought he made a weak defense. He made but a faint attempt to show that departed human spirits are the authors of the Spiritual manifestations. He said he did not propose to prove any thing. He reminded us of the saying of an inspired writer when referring, evidently, to the system Mr. Jamieson was endeavoring to support: "Ever learning and never able to come to the knowledge of the truth." He seemed like a blind man wandering in a trackless forest in pursuit of a distant home.

He is a bold blasphemer against God and the Bible, and eulogized the Devil very highly, expressing for him great sympathy and respect. We think he must be one of Satan's favorites, worthy of a prominent position in his service, if his spirit and talk may be taken for evidence. It is a marked fact, that Spiritualists are continually becoming more and more hostile to christianity, God and the Bible, and seem determined to do all in their power to destroy confidence in them. When speaking of Satan, Mr. Jamieson said: "Good old Devil, how you have been abused. Poor, old, patient, gentle being; not a murmur from your lips. Job was nowhere when compared with you." Thus he went on for sometime eulogizing the Devil for his noble deeds, but speaking, most contemptuously of the Lord. Such are the fruits of Spiritualism, more properly called Devilism. It surpasses all other false systems of religion in its diabolical spirit. It is Satan's last and best effort to seduce the whole world to take the broad road to destruction. M. G.

THE EASTERN QUESTION AGAIN.

We watch with eager gaze the eastern heavens, to mark the dawning light of day as it unfolds its mantle of morning brightness, ending a tedious night of gloomy sadness. So the spouse of Christ, mid the storm and darkness of a cursed and blighted world, has long turned her watchful eye toward the prophetic eastern nations, and carefully marked the foretold movements of the great Gog of the north, as he prepares himself among his snow-capped mountains and frozen lakes, to march to the "unwalled" fields of the "sick man's" possessions. Then the war bugle will sound from all the Roman mountains, summoning Armageddon's warriors to the vale of earth's last tragic battle scene.

Russia has been watched by God's unwearied sentinels through a long period, as she has developed her national counsels, in which she has unvaryingly designed to float her imperial robes over Ivan's bridal inheritance—the Greek Empire. The prophets, long ago, saw through the prophetic glass the grand movements of the iron kingdoms, wheeling into line on Megiddo's field of fearful slaughter. Their predictions evidently involve the same nations, and contemplate the same movements as are involved in the present "Eastern Question." We, therefore, watch every advanced step and new development of national combinations and military movements connected with that question, as he that watcheth for the morning. It is so certain, to political men and statesmen in Europe, that the next great war will witness Russia moving to occupy Constantinople and Palestine, by consent of Austria, Germany and Italy, with England, France, and the whole Catholic world in opposition; that they anticipate those events in every great movement that is made. They seem to record with breathless anxiety the movement of every king and cabinet, thinking that the next may apply the match to the terrible magazine lying under the Roman kingdoms. All seem to feel that unparalled scenes of blood are rapidly approaching, and are now casting their gloomy shadows upon us. All seem involuntarily to cast their eyes to Rome and Constantinople, as the grand centres, where the fearful scenes of doom are to be enacted. God has clearly pointed the prophetic hand to these same great powers, and has signified his immutable purpose whelming destruction of the last day retribution.

We present below, extracts from two writers, giving the present aspect of the great Eastern question, thus:—

THE EASTERN QUESTION AGAIN.—Since the visit made recently by the Emperor Francis Joseph to St. Petersburg, the German press has been freely discussing the Eastern question. A leading German journal, the *Allemeine Zeitung*, tells us that the interests of Germany on the upper Danube are identical with those of Russia on the lower. Austria is warned that if she stands in the way of the development of Germany or Russia, she will be smothered in their embrace. The maintenance of Turkey is no dogma in Germany. The crystallizing process of the Christian minor States of Turkey is the common interest of Germany and Russia. This is plain speaking. Is Austria the only power to be consulted in the premises? In the event of such ideas taking practical shape, France and even England might have something to say. Germany and Russia united could no doubt do much as they liked with Austria and Turkey. But if Austria and Turkey were backed up by France and England, the fate of battle might not be in harmony with the ambition of the German and Slavonic powers.—*Boston Journal.*

As so much interest attaches to meetings of crowned heads in these days, the visit which the cable announces of the Emperor of Austria to the King of Italy, may well excite anxiety among alarmists. Francis Joseph has lately been at St. Petersburg, and the rapprochement between him and the Czar, considering their late unfriendly relations, was as remarkable as his fraternizing with the monarch who, with the aid of Napoleon III., wrested from him his Italian dominions. Ultramontanism may well be puzzled by a visit which, in its purely political relations, is full of interest to observers of European complications.—*Boston Globe.* J. C.

STATE OF EUROPE.

The following is from the "Signs of Our Times," published at 2 Ivy Lane, Paternoster Row, London, E. C. It is published weekly, and advocates the immediate personal coming of Christ. It says:

"The nations of Europe are more disquieted now than they were at the time of our last conference twelve months ago. In France political parties seem more irreconcilable, and the difficulty of agreeing upon any settled government appears more formidable than at any period since the end of the Communist outbreak in 1871. In Spain the Carlist rebellion seems to have passed into a chronic stage; and changes in the government are of constant occurrence. In Germany the apprehensions of an inevitable renewal of the Franco-German war at an early date have deepened; and it is felt that a general European war may soon be precipitated either by the ceaseless agitations of the Ultramontane party, or by the movement of Russia toward Central Asia or Turkey and the re-opening of the eastern question. The nations are everywhere arming to the teeth, and Europe resembles a vast military camp.

Thoughtful men, irrespective of prophetic conclusions, are taking the same view as to a great crisis being at hand. By a singular coincidence, almost on the same day that the prophetical conference in London was being held, there was an address delivered by the moderator of the free church of Scotland to their annual general assembly in Edinburgh, at which hundreds of their ministers were present, and the views expressed by him as to the coming conflict were precisely those which enlightened investigators of prophecy entertain. He stated that in the present unexampled religious awakening, as well as in other signs of the times, he saw a foretoken of great trials and even persecutions about to befall the church."
M. G.

DARK CLOUDS keep rising over Rome, and 'signs there's no mistaking' declare 'that Jesus will soon appear. The following is from the *Catholic Review*:—

"It is observed by the press of Italy that the masons of that country invariably give their dinners and banquets on a Friday. This, however, it appears, is not the practice of the masons in the Brazils. In that country which is still full of Catholic traditions they dare not openly violate ancient customs. At Rio the masonic party works under the surface and not openly as in Europe; but the results are the same, as has been recently demonstrated by the persecutions which several bishops of this empire have received at the hands of the government which seems to be at present entirely in the hands of the masons. At a recent masonic dinner in Rome, given on Friday in Easter week, one of the chief dignitaries of the order proposed the following toast: 'Death to religion and long life to the principles of the French revolution of 1793.' Another, Brother Bacci, stated that 'Masonry having at last attained its grand object,—posession of Rome—, it must remain in that city until the last obstrcles had been removed'—meaning the Catholic religion. There can be no doubt that the Italian Masonic lodges of to-day are identical with the clubs of Paris in the last century, and that sooner or later like men will come forth from their obscurity to repeat the same fearful and bloody deeds. The '93 of Italy has not yet come, but any one of sense and discernment can easily predict that before long that unfortunate country will witness scenes as terrible as those which filled France and Europe with horror during the 'Terror' and late 'Commune.'" M. G.

OUTLOOK IN FRANCE.—The present political aspect in France is very threatening. There is a strong propability of another revolution in a short time. The Republicans and Imperialists are becoming bitter in their feelings towards each other. The Buonapartists claim that the Imperial Prince should take the throne of his father, Napoleon III.; the Republicans are most firmly opposed. There is much danger of a bloody struggle between the parties. See the *news* on this subject. It is evident that some important changes must soon take place, that may produce thrilling results. We shall wait for the issue with much interest.
M. G.

EXCELLENT.—The following from an exchange paper is the *best* thing we have seen written concerning the "witness of the Spirit." None but those who have experienced it will understand the language:

"The witness of the Spirit is a thing that we cannot express; a certain inexpressible assurance that we are the children of God; a certain secret manifestation that God hath received us and put away our sins. No one knows it but he that has it. I confess it is a wondrous thing, and if there were not some christians that did feel it and know it, you might believe there was no such thing; but it is certain there is a generation of men that know what the seal of the Lord is."
M. G.

THE GREAT REVIVAL IN SCOTLAND.—The remarkable revival in Scotland under the labors of Bro. D. L. Moody and Bro. Sankey still continues. They returned from Glasgow to Edinburgh, and held a meeting at Queen's Park, May 21st, at which, "by careful calculation," there was computed to be fifteen thousand people." Some four months since, these Brn. held a series of meetings in Edinburgh with wonderful results. On their return, they held a meeting for young converts, when some three thousand were present. It is said the converts are holding fast with much firmness and perseverance. Two thousand five hundred assembled at a noon prayer-meeting, and many had to go away for want of room. On one occasion some two thousand rose for prayers. The work is still onward.
M. G.

THE BIBLICAL MESSENGER, or Herald of Christian Faith and Holiness, edited by Bro. H. F. Carpenter and A. Hoyt, at Plainfield, Vt., comes to us twice its usual size, and filled with interesting matter, deserving the attention of all good people. It is published monthly, on the following terms: One copy, with map and chart, "Biblical Mirror," $1.00. One copy without map and chart 60cts. One copy on trial, or to be given to friends, 50cts. One copy to the poor, and to preachers 40cts. Ten copies to our address $5.00, or for free distribution, $4.00. M. G.

OUR readers will find an excellent article in this paper on "Consecration," by Bro. Pomeroy. M. G.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail. AG'T.

WHY IS IT?

There are a great many good men and women that love the truths we advocate, yet they are in the different churches, and we lose their influence in carrying forward the glorious work. We sometimes feel sad when we see so many, who could do much good, resting quietly in a position that neutralizes all their efforts, and is a barrier in the way of others. I do not complain of these brethren, but I sometimes ask, Why is it so? There are many reasons that are valid to them, undoubtedly,. As a people we waste much of our labor and means for want of system. Our churches, many of them, are without any head or system; consequently they are weak and hold out but little encouragement for others to join. Our mode of supplying our churches with preaching is expensive, and destructive in its results. Many times diversity of views and a want of proper understanding of the condition of the people neutralizes the efforts of the preacher and people.

We raise up churches, and then let them die for want of care. The fault does not rest with any one in particular, but upon the whole body, and largely upon our ministry. We have not advocated order and regulation as we should. Why not have our Massachusetts Conference a live body, made up of those churches that mean work? Why not have our State Conferences organized into a National Conference? Some will reply, that we have our conferences. True, but they are like a great machine without power to drive it. We want a constitution for our National and State Conferences that will require each church to raise means to send delegates and ministers with a knowledge of the financial and moral condition, and number of members of each church. We want a system upon which we can all unite in regulating our affairs, and a standard of membership of ministers and people in the conference. We want means and MEN to go into new fields within the limits of each conference. Until we as a people adopt some system to regulate matters, we must expect that not only those of our brethren that are in the churches will stay there, but our converts go there, and some of our ablest men are going that way.

Look the matter over, brethren. *Think of it.* How many ministers have we in Massachusetts that devote their time to preaching? They are few. Why? Because they have no interest? No, but the churches have driven them to the plough, the shop, and other business. You ask how they have done it? The answer is ready: By want of system, and interest outside of your little circle,—system in our financial department, in church regulation, etc. We labor, and hundreds are converted every year; but the converts (especially the young) go to other churches. Why? As a people we are unsocial (unless we can talk about some pet hobby); they come and go without any notice by older members. They die for want of care. As a people we are guilty, and the cause of our Master suffers in our hands. Unless there is a reform, I fear we shall be counted unfaithful, if not unjust stewards.

This subject was discussed at our annual conference, and deferred until it should meet again at the campmeeting at Greenwich. Now let every church in Mass. be represented there by a delegate. Let some one in every church begin to talk the matter over, and not let it end in talk,—*mean* BUSINESS, AND DO IT. Some will object and find fault, no doubt; but keep at the work, and they will learn that God is a God of order and system.

For thirty-three years we, as a people, have been at work, and to-day we do not know how many churches, or ministers, or people we have, and have no means of knowing. We are not acquainted with each other as churches. We have been contented to work in an obscure way, and with little system; and the result is, we are not much, if any stronger than twenty years ago. This ought not so to be. J. HEMENWAY.

DRESS REFORM.—Several ladies in Vineland, N. J., have formed themselves into a society for the purpose of agitating and reforming the fashions. They ask women to organize, and sustain each other in a combined movement on the works of the enemy, that the sex may be emancipted from the thralldom of fuss, feathers, and foolish fashions.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$574.88
Massena Church	2.25
P. S. Ward	2.25
Betsey Newton	1 85
W. L. Phipps	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$71.25
B R. Fellowes	3.00
J. P. Marquand	2.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$3,982.62
Sidney Hall (on pledge)	100 00
Wm. Chamberlain (pledge paid)	25 00
P. S. Ward	2 50
Betsey Newton	1.00

TO THE A. C. MISSION BOARD.

DEAR BRETHREN:—The Lord is blessing his truth abundantly down here in the regions I visited last fall. Having previously arranged for about thirty appointments, I left home on the 21st of last month, with a heavy baggage of books and tracts, on foot to the railroad six miles away; thence thirty miles by rail, and took it on foot six miles more to my first appointment in a grove. There are two houses for worship in the neighborhood, but they were not for the use of heretics.

May 23d. Met a small congregation; preached on the second coming of Christ to reign literally on the throne of his father David, according to the promise. At night met a large assembly by moonlight. How impressive the scene, to worship in the face of the silver moon and the starry heavens, which "declare the glory of God." Continued the subject of the kingdom, showing that the church is not the kingdom, as many in this section teach; that the church is the school in which we strive for a preparation and an "entrance abundantly into the everlasting kingdom." I had much liberty in my utterance, and felt the power of the Spirit. The people seemed to be much interested. There were two ministers present; one an old man, who fully embraces our views as taught in the literature of the A. C. P. Society. He says, for many years he could not subscribe to the common teaching of going to heaven or hell at death, nor the doctrine of eternal torment; but that he was bewildered as to how to get out of it. Now he rejoices in the clear light.

24th. Met with a very large concourse under the green foliage. Subject, the visions of Daniel, 2nd, 7th and 8th chapters, illustrated by the Symbolic Chart. I never saw more fixed attention than that audience gave. At night my subject was the signs of the times that show the second coming of Christ is "nigh, even at the door." I know that a deep impression was made, and that the many tracts left will be fixed in the minds of many. One minister, who had in strong terms reprobated my teaching, confessed his error, retracted his sayings, and cordially invited me to the hospitalities of his home, and would freely offer me the use of his pulpit, but he knew his brethren would oppose it. This brother, a Presbyterian minister, is almost out in the clear light. The first thing that softened his hardness was the reading of "Trumpet for the Watchman," which I had left here on my former visit.

25th and 26th. Nights fair, and a full moon. We met in other places at private houses, but the assemblies were so large that I had to preach out in the open night air. Subject, the saints' inheritance and the time of reward. There is a house of worship in the circle of the foregoing appointments, now thrown open to us, and we were urged to make an appointment before leaving the neighborhood. I consented, and met with a jammed house. Bro. Cargile is to meet me to-morrow night in another neighborhood, but they beg me to let him stop over and preach once on his way, at this church. I made announcement. How changed!

30th. Bro. Cargile met me at Concord, where I had a pleasant time sowing the seed of truth last fall. Some of it is up and will bring forth fruit. I learn that Bro. Cargile made a good impression at the Goose Pond church last night. They want him to return soon. Our congregation was small to-day, the farmers being very busy with their crops. At night the house was full to overflowing, and excellent attention. Bro. Cargile discoursed on the nature of man as he was, is, and is to be; dwelling upon the christian's hope—"that blessed hope."

31st. Sunday. At an early hour the people came teeming in from every quarter,—numbers on foot from over the mountains. The house not being large enough to hold half the people, we repaired to the grove. Bro. Cargile preached on the coming kingdom, making one of his happy efforts, God helping him greatly. More than half the audience stood on their feet, or sat on the ground, but all gave patient attention. Evidently some good was done.

Night. Bro. C. has gone to Goose Pond church to preach, and thence returns home. I preached from Daniel's prophecies, using the Chart to illustrate. This was novel to all, and elicited the utmost attention. We have had with us in this meeting six ministers,—Methodists, Baptists, Presbyterian, and Christian. They all seem to give heed to the word, and some of them are wide awake to the importance of our teachings, and are searching with deep interest for the truth of these things. Not one indication of opposition to us has manifested itself here, though it was reported that I would be mobbed if I came here preaching the stuff I had on the other side of the creek. The field is white for the harvest. O that I could preach up and down this river valley constantly for some time. I think much good might be effected, God blessing such poor, frail instrumentality.

June 1st. I rest to-day, being much worn out with labor and loss of sleep. To-morrow I begin for another week's labors, and four appointments in answer to new calls from three different denominations. I feel the great importance of keeping in the field, while there is a prospect of doing good. I want to respond to the urgent calls on me from Jefferson Co., Ala., but I have not the means, nor time to spare from my family, without help, as we are now in need of my labor at home. Were I relieved from home labor, I would be out in the field till winter sets in, the Lord being my helper. Yours in hope of eternal life, J. J. SMITH.

Correspondence.

From Bro. D. D. Reed.

Since we last parted at Vallejo, the Lord has been good to us in blessing our labors. Praise his great name. Preached at Vallejo the next Lord's day after you left. Had a good day. From there we started on our summer campaign. We stopped first at Vacaville, but found no opening. Took the evening train for Sacramento. The next morning called on Dr. Truesdell. Found him happy in the Lord. We found Bro. Ficks, who requested us to stop over Sunday. He made arrangements, and we spoke to them twice, to the comfort and encouragement of the saints. We baptized one sister, who had long been waiting for an opportunity, and was very anxious to follow the Lord in this ordinance. Had communion in the evening, at their request. It was a good day to us all. We visited all the band, and found a few faithful ones—salt of the earth, like sheep without a shepherd, struggling for eternal life, amid the perils of that great, wicked Sodom.

On Monday we parted with them, with hearts uplifted to God to keep them until the day of Christ. We took a steamer down the Sacramento to Courtland, where we found a few saints looking for Jesus. At Richland we held two meetings. Then we came to this town (Georgetown), where we have held meetings over two Sundays. Good congregations on Lord's days, and God blessed his word. One lady said she had never heard the gospel preached before since she came to this coast. A number became deeply interested. A young man came five miles to hear us. He is unconverted, and has never heard on the Lord's soon coming before. He was greatly interested, and convicted of sin, and said he would be a christian. He invited us to go to his place and hold meetings, and we are to commence there to-morrow evening. It is a new field, and we expect to see a move. The great truths of Christ's soon coming, and a preparation to meet him, stir up and move the people.

One good sister said she began to feel that Christianity was something more than she had thought it was; and yet she is sound in doctrine. The best are feeling they *must* have a deeper work wrought in the heart by the power of God's Holy Spirit, or not be prepared to be quickened to immortality at Christ's coming. We press the great truths upon the people of entire consecration and holiness to God. We *must* put away the "old man" and his deeds. None but "the pure in heart" shall see God. O to be among the pure when he comes.

We have found some blessed saints in this region. We also find them *hungering* for more of the Spirit, and the spirit of love, union and fellowship with one another. We exhort them to love God with *all* their hearts, depart from *all* iniquity, and to love one another. O how we love the good work in which we are engaged. I praise God for the privilege of helping get a people ready to meet him. Pray for us.

Georgetown, Cal., May 26th, 1874.

From Bro. James A. Gardner.

I have loved Jesus for eight years, and many times my heart has been moved to go and tell the story of Jesus and his love, but I have thought that I was not capable, and, like Jonah, have tried to get away from the work. I feel that it is my duty to labor among the sailors. Will not some of our brethren help on this work, by sending some of their old papers and tracts that they have laid away, and perhaps never will read again? I am willing to carry them into the harbor of Boston.

Brethren, do not let your papers be idle, when there is so much to do for the Master. Those papers may save many a poor soul. Perhaps it will be your son, your husband, your brother. I have given all to Jesus and I know that he has blessed me. I am looking for the Master to return soon, and this work is upon me. May my Father move some one to help on this work. My heart feels for the sailors. They are denied the blessings that we have on the land They are noble, brave, and kind. They are glad to have men that love Jesus talk with them.

Now, brethren, if you have any papers, and don't want them, please send them to me, and try to save soul's by them, instead of using those glorious papers for wrapping paper, as I have known many to do. I will wait for you to think of this. If any one sends, please direct to Boston, Mass., 327 Hanover St.

From Sr. J. A. Goodrich.

Dear Brn. and Srs. in Christ:—I am striving to enter in at the strait gate. It is my choice to follow Christ in everything, and to suffer all things for his sake. O how blessed the thought that "if we suffer with him we shall also reign with him." Then we shall be more than paid for all we suffer in this mortal life. I have often been led to say, from the depths of my heart, that if I never enjoyed any more than I do in this life, I would be satisfied. Jesus is and has been my satisfying portion. When I attempt to tell of his goodness, I know not where to begin. All through my life, he has stood by me, and led me in the way I knew not; and the best of it all is, he has promised to be with us even unto the end of the world. He tells us that because he lives, we shall live also. Praise the Lord for his unspeakable goodness to poor fallen man.

If I ever thanked the Lord for his goodness, it is to-day. I have thought much of the last lesson our Lord taught his disciples—"Not my will, but thine be done"; and felt that I ought to seek submission as my great attainment. It is a beautiful prayer with which the apostle Paul closes the epistle to the Hebrews—"Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen." I believe the more simple we are, the more we shall be in the right spirit. This is my daily prayer: Lord, what wilt thou have me to do? May the Lord grant us grace to make him our chooser in all things. Would we live near to God, we must trust him as a child does his father. We must come to him for our daily portion. We must cast all our care upon him. We must review his mercies, so that there shall be a continual strain of praise. I believe we do not make enough of the blessings we have, which is one reason that we have not more. Thanks be unto God for his unspeakable gift. O may we all look to our blessed Master, instead of pondering on our own state. Meditate upon his glory. Contemplate his all-sufficiency. Look at his dying love. Examine his blessed promises. Enter into the state where he sits, and we shall find the Lord will grant us our desires. He will fulfill his promise—"Delight thyself also in the Lord, and he shall give thee the desire of thine heart."

New Britain, Ct.

DEBATE.

A highly interesting debate is now going on each evening, at Lyceum Hall, between Elder Grant of the Second Advent denomination of religious views, and Mr. Jamieson of the Spiritualist faith. The debate commenced on Monday evening (June 8th) and will continue to Friday evening. The subject of the debate, an assertion made by Elder Grant which he believes himself prepared to prove is: "that the phenomena of Spiritualism proceeds from Demons." The president of the meeting, ex-Mayor Calley, introduced the speakers on Monday evening and stated the rules that should govern the debate, allowing each speaker to occupy alternately, twenty minutes time; the debate to occupy two hours each evening. Elder Grant, after prayer had been offered, opened the discussion by contending that it is impossible for any departed *human* spirit to make communications with the inhabitants of the earth, because there are no departed *human* spirits. *Human* spirits are impossible; they are contrary to science and the Bible. All attributes of living bodies are immaterial, and cannot exist without the body; love, anger, thoughts, the sense of smelling, tasting, feeling, etc. etc., are attributes of, and cannot exist without the body. If the soul is an attribute of the body, then it cannot exist after the body is dead. Mr. Jamieson here took the stand, and without attempting to discuss the points advanced by his opponent, launched into a brief sketch of the rise and progress of spiritualism, exhausting his twenty minutes in reading extracts from papers, and scoffing at the idea of the existence of demons as advanced by Elder Grant, and extolling the beauties of the spiritual belief.

Elder Grant agreed with Mr. Jamieson *in* regard to the growth of Spiritualism. It had been most rapid, but he did not allow that to be proof of its truthfulness any more than the increase of wickedness is a proof that wickedness is not wrong. He claimed that no material part of man leaves the body at death, therefore no communication can come from the dead. There is but one intellectual, moral, and living being in man, and when that is dead, all is dead that belongs to man. We cannot have a man without the organism. Every being that knows anything must be an organism, and when the organism is gone, the man must also be gone. Spiritualism rests on the lie that man never dies. A living man is an organized being made of the dust of the ground and in the likeness of his Creator; when dust returns to dust and the likeness is gone, the man must be gone also. A dead person is buried in the ground, the hands are there and immovable. How then can it be possible for that dead man to write a communication without the use of hands? Is a man whom we know to be dead and buried, not there but away some where else? Does a dead man know more than a living one? Elder Grant then spoke of angels as being different beings from men, though resembling men so closely as to be taken for them, as were the two mentioned in the Bible, who were entertained by Lot unawares. If departed *human* spirits are angels, then let them show themselves as did the angels to Lot, for they have power to appear or disappear at pleasure.

The discussion was closed for the evening by Mr. Jamieson, who grew more warm and eloquent as the debate increased. He claimed that he was not there to prove that spiritualism was true, but to refute by other facts any facts which might be brought forward by his opponent to prove that the phenomena of Spiritualism is the work of devils, that Elder Grant had the laboring oar, and that he would find that he had engaged in warm work before the debate ends.

Whether this debate will be instructive, or otherwise, remains to be proved, but one thing is certain, that to those who desire to think for themselves, it is highly interesting; and more especially when it engages the talents of two men so widely apart in their views, and so well read in all that pertains to both natural and revealed theology, as well as to the speculative. Last evening the debate was continued, and the interest seems to increase with the debate. Both men are very able speakers, one being cool and moderate, the other rapid and nervous, each well calculatdd to hold the closest attention of any intelligent audience. Our own ideas of religious discussions, although we agree it ought not to be so, are, that they are in the main useless, as observation has proven that believers in a creed congenial to their desires, are loth to relinquish that creed, even though they are proven to be in the wrong. If it was in the nature of man to remain convinced after once being convinced that his theory is wrong (for it is all theory), then there might some good result from religious discussions, and a possible chance of making all mankind believe alike—*Salem Post.*

WITHOUT the Holy Spirit to unfold, impress and quicken, the Bible remains a book not understood, and the Savior as a root out of dry ground, without form or comeliness, and the preaching of Christ and him crucified but a "vain babbling of foolishness."

Obituaries.

DAVIS. Fell asleep at Enfield, Ct., April 6th, in hope of a future life, Sr. Sarah B. Davis, aged forty-one years.

A devoted wife and mother, a dutiful daughter, an affectionate sister, a kind, sympathizing neighbor, has fallen. She was a friend to the unfortunate, and ready to relieve the sick and needy. With breaking hearts we watched for months the work of the destroyer, while the sweetness of her life, her entire resignation to the Lord's will, and the christian fortitude and patience with which she endured her peculiar trials and sufferings, greatly endeared her to us. Yet in vain were our prayers and tears; for ere the spring flowers bloomed, and while only here and there was heard the stray note of the wild bird in the leafless forest; and as the day was softly dying, and sombre shadows draped the earth, she passed away, and with her all the sunshine from our hearts. She now sweetly sleeps, and in the "morning" we hope to sing with her the song of Moses and the Lamb.

"Come, thou resurrection morning,
Come, dear Savior, soon, and reign;
Waken all the saints now sleeping;
Give us back our lost again."

T. M. HANCOCK.

FRENCH. In North Norway, Me., May 18th, 1874, Bro. James French, aged ninety years and four months.

He calmly fell asleep in Jesus, to wait the resurrection unto eternal life at the coming of Christ. He leaves nine living children, the youngest forty-five, the oldest sixty-five. Their ages in round numbers added at the day of his death amounted to five hundred years. Words of comfort were spoken to a large circle of mourning friends, by the writer, from 2 Cor. 1: 3, 4.

JARED WHITMAN.

CHAMBERS. Fell asleep in Jesus, in Owottonna, Minn., Feb. 5th, 1874, Mrs. Mary Orintha Chambers, wife of Mr. John Chambers, and daughter of Bro. and Sr. Spalding, of Aurora, Ill.

The subject of this notice gave her heart to God in early life, and was buried beneath the yielding wave, in the likeness of Christ's death, by Bro. Fox, in Aurora. She has left a kind and affectionate husband, two little children, parents, brothers and sisters, with many kind-hearted friends, to mourn; but they sorrow not as those without hope, for when Jesus comes again, our loved ones that sleep will come forth to die no more.

P. M. LONDON.

MARDEN. In Epsom, N. H., April 20th, 1874, Bro. Jonathan Marden, in the seventy-third year of his age.

Three months before, death entered his home and robbed him of his companion. In their death the church has lost a father and mother, and the preacher a home; but we hope to meet them in paradise restored.

JOHN PARSONS.

CARR. In Montpelier, Vt., Alburn S. Carr, son of Sidney D. and Lydia R. Carr, aged two years and twenty-six days.

"He will sleep, but not forever."

BICKFORD. In Rochester, N. H., April 26th, 1874, Sister Lizzie A. Bickford, daughter of Q. L. and C. A. Bickford, aged twenty-one years.

Our sister leaves near and dear relatives, and a large circle of young friends to mourn her loss.

She "sleeps, but not forever,
There will be a glorious dawn."

C. S. EMERSON.

WILLIAMS. At Red Creek, Wayne Co., N. Y., March 1st, 1874, after a short and severe illness, Sr. A. Williams, aged forty-one years, eleven months, and seven days.

May this sudden bereavement be blessed to the mourning circle, especially the husband and children. Funeral services by the writer. Text, Acts 24: 21. "Touching the resurrection of the dead."

B. P. STEVENS.

CRONKRITE. In Freedom, Minn., March 26th, 1874, Eliza Cronkrite, wife of William Cronkrite, aged fifty-six years.

Sr. Cronkrite left a companion and nine children to mourn the loss of one of the best of mothers and companion. Being of a sympathetic and benevolent disposition, it endeared her very much to her neighbors and a large circle of friends, who sympathize deeply with the afflicted family. Sr. C. was formerly from Canada West, and brought up in the Episcopal church. After coming to Minn., she became very much interested in the Advent doctrine. She was a reader of the *Crisis* and *Banner*, and loved the truths they advocate.

MARTHA CHAMBERLIN.

NEWHALL. In Woodstock Valley, Ct., April 19th, 1874, Angelo A. Newhall, aged twelve years and seven months.

Angelo was the oldest child of Sr. Ellen Newhall. He was an unusually good, obedient, and industrious boy, which made his death, which was sudden and quite unexpected, a heavy stroke of affliction to his widowed mother. It was evident that he loved the Lord, and that he felt that he had not long to live here. The following was found written in his little diary after his death: "How good the Lord is; how we ought to love him.—I am not very well."

"Think, mother! while sweet tears are shed,
How blessed are the early dead!"

Words of comfort were spoken by the writer from Jer. 31: 16.

P. S. BUTLER.

FIELD. In Searsport, Me., April 24th, 1874, our dear mother, Mrs. Jane Field, aged eighty-five years.

She had been a believer in the second coming of Christ for more than thirty years. She suffered much the last year of her life, which she bore with patience. We believe she sleeps in Jesus.

JOHN CLIFFORD.

Married.

GRANT—BEAN. In Waterloo, Warner, N. H., by Rev. A. H. Martin, June 2nd, ROLAND D. GRANT and Miss HALLIE C. BEAN, only daughter of D. S. and A. R. Bean, of Waterloo.

KENT—BROWNELL. In Providence, R. I., May 23d, by Eld. M. R. Phetteplace, Mr. GEO. W. KENT, of North Attleboro, Mass., and Miss IDA EMMA BROWNELL, of Central Falls, R. I.

FOREIGN NEWS.

PARIS, June 10. The Assembly to-day, by a vote of 348 to 337, adopted an amendment to the Municipal Electoral bill, fixing the age of electors at 21 instead of 25 years, proposed by the Government, which is thus defeated in a vital provision of the bill.

A strong guard was placed on the train which conveyed the Deputies from Versailles to Paris this evening to protect the Bonapartists, against whom the feeling is very bitter on the part of Gambetta's supporters. On the arrival of the Parliamentary train at the Paris depot last evening several Bonapartists accosted Gambetta and defied him to repeat the offensive words he used in the Assembly Chamber.

The Imperialist journals contain violent attacks on the Left. There is a general uneasiness over the quarrel.

LONDON, June 12. A Paris special to the *Times* says that the Left Centre to-day will probably introduce a bill the first clause of which recognizes the republic, according to the bill of 1873, and the second fixes the date for the dissolution of the Assembly.

The *Gazette de France* says that the civil war will be the immediate consequence of a dissolution. It is generally thought that in the event of a dissolution, the Assembly, before dispersing, will authorize MacMahon to govern some months, probably a year, without the Assembly, and will also authorize him to dissolve the next Assembly.

The crowd at the depot last evening numbered 10,000. The police clearly manifested sympathy with the Bonapartists.

PARIS, June 12. The scenes of yesterday were literally repeated at the Western depot to-day at the time of the departure of the Parliamentary train for Versailles. The populace again assembled in large numbers, and the Deputies to the Assembly were respectively insulted and cheered. The police once more dispersed the rioters and took twelve of the more violent into custody. Four of the arrested parties were released, after having been identified, and the rest were committed for trial. So threatening was the demonstration that a body of troops was ordered to the station and aided the police in maintaining order. M. Armand Adam, a brother of the Deputy of that name, and M. Spuller, brother of the publisher of *Le Republique Francaise*, a radical Republican journal, were among those arrested.

NEWSPAPERS SUSPENDED.

The Government has suspended the publication of the *Le Pays*, a Bonapartist journal, *Le Rappel*, Radical Republican, and *Le Dix Neuviem Seicle*, Conservative Republican organ, for a fortnight, because of the violent attacks upon its policy.

BLOODTHIRSTY EDITORS.

M. Paul de Cassagnac, editor of *Le Pays*, replies in that journal to-day to the demand of Schoelcher and Testelin, who were delegated by the Republicans to demand an armed reparation for his article attacking the members of the Left. He says therein that he assailed Gambetta and other Deputies, but not Clemenceau, who is not, therefore, entitled to reparation; but, says Cassagnac, if Clemenceau wants a personal quarrel he can have it. Cassagnac says that he particularly wishes to fight Gambetta, and adds that nine members of the editorial staff of *Le Pays* are willing to fight nine Republican Deputies, and will draw lots for choice of arms and adversaries.

PARIS, June 13. It is reported that the violence of the Bonapartists during the past few days is part of a conspiracy they have entered into to bring about the dissolution of the Assembly and an appeal to the country through a plebiscite.

LONDON, June 13. The *Times* has the following special dispatch, dated Paris, 12th, midnight: The Boulevards are crowded to-night. All the cafes are full of people. An immense conflagration is visible in the northern part of the city. The freight station of the Northern Railway is in flames. All the firemen in the city are hurrying to the spot, and thousands of policemen and soldiers are going in the same direction. The fire began at ten o'clock.

THE CZAR AND THE PRINCE IMPERIAL.—The London *Standard* of June 9th says: It has been observed that during his stay in England the Emperor of Russia has shown striking marks of consideration for the Prince Imperial. Shortly after his arrival in this country, His Majesty paid a visit to the widowed Empress at Chiselhurst, and on the following day the Prince Imperial returned the call at Buckingham Palace, where he was most graciously received. On Wednesday, at Woolwich, one hundred cadets, of which the Prince Imperial was one, were paraded before the Emperor, who commissioned the Grand Duke Alexis to invite the Prince to join him at luncheon. After a short conversation, his Majesty requested his guest to be seated in front of him. The Prince, whose modest dignity has won him the respect and esteem of all who have been brought in contact with him, rode, by the Emperor's desire, on his right hand during the review of the artillery, accompanied by General Fleury, formerly Grand Equerry of the Emperor Napoleon, who was present in the full uniform of a general of division, and wore the Grand Cordon of the Legion of Honor. At the close of the day's proceedings, the Emperor and other illustrious personages present cordially shook hands with the Prince.

DOMESTIC NEWS.

Great Flood in Connecticut.

A dispatch from Hartford gives the annexed account of a destructive storm which visited northwestern Connecticut on Sunday night, June 7th:

"The storm commenced at Norfolk at 9 P. M., and continued with terrific fury until 4 o'clock Monday morning. Blackberry river rose rapidly, and in a few hours changed from a peaceful and useful stream into a roaring and devastating torrent, and tearing away everything that impeded its course. Six valuable and important dams were carried away, and thirteen bridges in the town were destroyed. Hundreds of acres of the most valuable meadow land, much of it covered with growing crops of corn, tobacco, etc, are buried under sand and stones, washed over them by the overflow from the river. The Washnee dam was swept off and the Washnee mills with it. Gardens are destroyed, fences leveled, and over a mile of the Hartford and Albany turnpike is rooted up and gullied in all directions.

The extent of the damage done through the valley is very great. The destruction of property, in bridges, barns, fences and crops will be very heavy. Whole fields of grain are washed over and destroyed. Between Winsted and Grant's Station, for miles, on the Connecticut Western road, there were several breaks, where the embankment was washed out, some of them over eight feet deep and twenty or thirty feet long. At Brooks' Station two bridges were carried off and the roads cut and washed out so as to render them totally impassable. There are several bad breaks on the Connecticut Western road, between Norfolk and Canaan, some of them eight to twelve feet deep and twenty to forty feet long.

The tornado swept over Ashley Falls, about two miles from North Canaan, destroying a new school-house valued at $13,000, and several barns, uprooting trees, and making sad havoc with the crops, fences, etc. At Falls Village, on Saturday, the storm was awful; the rain poured for two hours in torrents. The track of the Housatonic road was washed out for about thirty feet, and but for the presence of mind of a gentleman waiting for a train who discovered the break, rushed up the track, waving his hat, and stopped the train, a serious accident, attended with great loss of life, must have occurred. The damage done in East Canaan valley is immense. Trees of all sizes are washed out by the roots and strewn the entire length of the valley. Dams, fences, barns, bridges, out-houses and trees are washed out.

Beyond Salisbury and at that place the damage done by the storm is perfectly awful. The Mount Rega dam broke away Monday morning, carrying the iron bridge, and filled the village with water, so that the inhabitants had to flee to the hills for safety. There were many narrow escapes from drowning. At Lime Rock three dams were washed away, and the old building of the foundry is carried away; at the new brick foundry the underpinning is washed out and the roof is broken so as to be unsafe. Several bridges were swept off, and two barns and several other small buildings shared the same fate. At Lakeville the railroad bridge was carried off and the lower part of the village was flooded, carrying away fences and washing out the gardens and fields. All the bridges on the highways below Lakeville and Canaan are swept off, and the roads washed out badly, so that there is no traveling over them. The abutments of the two bridges on the Connecticut Western Railroad at Salisbury are washed out, leaving the ties hanging to the rails. Nearly all the trestle work is gone. It will take several days to repair it.

Notices.

THE next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held at Woodford, Vt., July 23d, and over the following Sunday, instead of at the earlier date before announced. The delay is to give time for the completion of the new chapel at Woodford. Those who come by railway will leave the cars at Bennington, where they will find a team to take them to Woodford. The driver will wear a broad red band on his hat, by which he may be known to strangers. It is expected that Bro. Munger will be present, beside others belonging to the conference. Our brethren have done well in building. Let there be a great rally and a glorious feast of dedication.

WM. L. HIMES, Secretary.

GROVE AND BASKET MEETING.—The Lord willing, there will be a grove-meeting at Kendall Mills, Orleans Co., N. Y., on Saturday and Sunday, July 4th and 5th. Eld. A. C. Newell, Sr. L. M. Stoddard, and others, are expected to be present to preach the word. A cordial invitation is extended to all far and near. Those coming with teams will provide for themselves as far as possible, and those coming by R. R. will be accommodated with good homes near the grove. Leave the cars on the Niagara Falls R. R. at Holley, Saturday, 9 A. M., and conveyance at a reasonable rate will be furnished to the meeting, five miles distant. Come, brethren and sisters, and declare our faith in the name of the Lord. This is a new field, and much interest exists among the people to hear the truth concerning the day of the Lord. Let earnest prayer ascend for this meeting, that sinners may be "pricked in the heart," and obey the gospel ere it is too late.

In behalf of the people, L. M. STODDARD.

GROVE MEETING.—There will be a grove meeting in Bro. C. W. Kimbal's grove, in Linden, Genesee Co., N. Y., Saturday and Sunday, June 19th and 20th. Brn. B. P. Stevens and M. R. Miles are expected to preach the word of life. A cordial invitation is extended to all who will come, as last year, to labor and worship with the "one spirit." Our meeting last year was a glorious success, and we desire this one to be even better than that. Come and meet with us. We will try and entertain all that come; but come Friday night or Saturday morning. Be early. Meeting Friday night at the school-house. Cars arrive here at eight in the evening and ten in the morning.

For the Brn., A. P. MOORE.

NEW YORK STATE A. C. CONFERENCE.—The Annual Meeting of the New York State A. C. Conference will be held in Lockport, instead of Sodus Point, June 20th and 21st. The reason of the change of places is because our old tent cannot be repaired which we depended upon to hold the meeting in at Sodus. Let there be a good turnout at Lockport. Let every church be represented.

D. COGSWELL, President,
A. P. MOORE, Sec.

ALTON BAY.—The Alton Bay Campmeeting Committee will meet on the camp-ground Friday, July 3d, at twelve o'clock M. There will be preaching on the ground, the Lord willing, July 4th, at eleven o'clock A. M. There will also be preaching on the ground Sabbath, July 5th.

J. COUCH.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th.

J. COUCH.

VERMONT CAMPMEETING.—The Bethel Campmeeting will commence (D. V.) August 29th, and continue till Sept. 7th.

H. F. C., for Com.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. MITCHELL, for Com.

IF ANY desire a tent meeting in June, before our camp and tent meeting at Greenwich, let us hear soon, or there will not be time to make arrangements for one. The pledges for the tent are wanted immediately. Send to Bro. Goodrich, *Crisis* office.

L. BOUTELL, for Com.

CONNECTICUT CAMPMEETING.—The Lord willing, the Connecticut Campmeeting will commence in the grove near Plainville, Saturday, June 20th, and continue over Sunday, June 28th. Campmeeting tickets will be sold at reduced rates from stations on the New Haven and Northampton Railroad to Plainville. Brethren from Massachusetts can get campmeeting tickets at Westfield by coming that route; the usual conveyance from Plainville to the camp-ground. Board at reasonable rates. We have changed the time of the meeting to accommodate brethren wishing to attend other meetings later in the season.

B. HITCHCOCK,
O. D. WOODRUFF,
H. P. BRADLEY,
L. MILLS,
Committee.

P. S. Two or three tents 14×14 to rent if spoken for in season.

O. D. W.

CONFERENCE.—The fourth quarterly meeting of the Advent Christian Quarterly Conference of North Western Kansas will be held with the Adv. Chris. church at Solomon Rapids, Mitchel Co., commencing Friday evening, June 26th, and continuing over two Sundays. All of like precious faith are cordially invited to meet with us and worship the Lord in the grove. Let us lay aside all our hobbies, endeavoring to keep the unity of the spirit in the bond of peace. "Let brotherly love continue."

E. N. BLISS, Pres.
J. S. THORP, Sec.

TENT MEETING.—The Lord willing, there will be a tent-meeting at West Amesbury, Mass., commencing Friday evening, July 3d, holding over the 4th, and Sunday, July 5th, also through the week, and over Sunday, July 12th. We shall do the best we can to make this meeting profitable to all that come; and we would urge our brethren and sisters to come to this meeting and labor with us for the salvation of the perishing. Those coming over the Boston and Maine R. R. will change at Newton Junction for West Amesbury. We shall invite able servants of Christ to labor with us through the meetings.

ENOCH MORRILL, Com.

THE MAINE MISSION TENT.—Our tent is now in good condition, and we are ready for meetings. It is time to begin. We have engaged Bro. Thomas Rines as tent-master, and others as preachers. Who is ready to have a meeting at once? Any wanting the tent to come among them for meetings, whether able to do much or little to support it, if the prospect of good results warrant it, please notify me at Yarmouth, or Eld. Thomas Rines, at Mercer, Me., at once. We shall think it well to have a series of meetings in such parts of the State as will economise in travel as much as we can. The tent is now at Mercer.

I. C. WELLCOME.

TO THE CHURCHES OF THE NEW HAMPSHIRE CONFERENCE.—At the annual session of the N. H. Conference at Manchester, you chose for a protracted and tent-meeting committee, Enoch Morrill. D. F. Leavitt, and C. H. Fletcher. Now these brethren (like most of our preaching brethren) have families to support, and other expenses and demands to meet; and as the design of the tent is to go in new places where there is little or no interest in the coming of Christ, it needs money to carry on this mission work. But little has been done as yet by your committee in protracted meetings; but it is the desire of your committee that the tent be in the field, and faithful laborers with it. Now, brethren and sisters, you who have means with which God has blessed you to help in this mission work, whatever you send to either of your committee, specifying it for the tent and mission work, will be faithfully appropriated to that object, and God will bless the giver, and the means under God will result in the salvation of some poor lost sinner.

ENOCH MORRILL, South Deerfield, N. H., for the committee.

GENERAL UNION STATE CONF. AND CAMPMEETING OF IOWA.—The General Union State Campmeeting will be held in Brooklin, Poweshiek Co., in Bro. R. L. Clark's grove, commencing Friday, July 3d (instead of June 26th, as per previous notice), and holding over Sunday, July 12th.

Brooklyn is on the Chicago and Rock Island R. R., fifteen miles east of Grinnell. Every thing necessary for a meeting will be provided. A boarding tent will be on the ground, where board can be obtained at reasonable rates. Large tents will be provided in which to hold meetings in case of rain. Let all of the brethren, sisters, and friends, east, west, north and south, make a general rally and come to this meeting. Come with hearts filled with love to God and man; and as this is a union meeting, let all hobbies be left at home. Bring your bedding and tents if possible. The conference session will be held during the first part of the meeting; so let all be in attendance at the very commencement.

J. RIDLEY, Sec.

THE June annual meeting will be held in the grove on the Morris farm, in Springwater, June 20th and 21st. We hope to see a good turn out, as this is probably the last, as mother Morris is dead, as well as her husband. Meetings to commence at two o'clock P. M., in the grove, on the 20th. Social meeting at half past nine A. M. Sunday, June 21st. Preaching at 10.30 A. M. and one o'clock P. M. on Sunday.

For the Com., C. F. SWEET.

A QUARTERLY MEETING will be held at East Creek, Huron Co., Ohio, on the fourth Saturday and Sunday in June. We would like to see all the brethren from the surrounding country at this meeting.

For the church, D. T. CALL.

CONFERENCE.—The Eastern Maine and New Brunswick Conference will be held in Milltown, Me., commencing Thursday, June 25th, and continue over the Lord's day. A cordial invitation is extended to all christians to come, and let us work for the advancing of the cause of Christ, and the salvation of sinners.

M. W. CORLISS.

TENT MEETING.—If the Lord will, there will be a tent meeting at Canaan Village, Vt., commencing Saturday, June 20th, and hold over two Sabbaths. A cordial invitation is extended to all christians to come and labor for the salvation of sinners. Let us lay aside all hobbies, and labor to prepare a people for the coming of the Lord. Will preaching brethren come and help us? Bro. and Sr. McKinstry are expected to be with us.

A. GORDON.

GROVE MEETING.—There will be a grove meeting at Dayton, Me., in Hezekiah Buzzell's grove, Sat., July 4th (the same spot that was used last year for a like purpose). Brn. John R. Tripp, Franklin Haines, Jesse Gay, and J. Hill, will be there to preach the word. Time of meeting, ten A. M. Come, brethren and sisters, one and all, and enjoy the meeting with us.

For committee, JER. HILL.

THERE will be a barn-meeting the 4th and 5th of July at Bro. M. Smith's place, in Rochester, N. H., near the chapel. We trust the Lord will send some one to preach the word. Come with the armor on to work for souls.

For the Church, S. HAWKINS.

THERE will be a grove-meeting in H. Batchelder's grove, near Loudon Ridge, N. H., Sunday, June 28th. We hope to see a goodly number out to this meeting. Come with hearts filled with love for Jesus.

O. W. KIMBALL.

THE fourth session of the Maine Westerly Quarterly meeting conference will meet with the church at Bath, commencing Thursday, June 25th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the good of the cause, and for the salvation of perishing sinners.

H. D. REED, Pres.
H. S. MITCHELL.

CONFERENCE NOTICE.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter.

J. W. BURROUGHS, Sec.

MISSION CAMPMEETING.

There will be a campmeeting under the direction of the Mass. A. Conference, at Greenwich Plains, Mass., commencing July 1st, and continuing over the following Sabbath.

The unfinished business of the annual conference will be taken up at this meeting, according to the resolution of the conference; therefore it is important that every church in Mass. be represented by preachers and delegates. The meeting is located on the Springfield and Athol R. R., about thirty miles from Springfield, fifteen miles from Athol, in a beautiful grove, prepared for us by the R. R. Co., free of expense, situated about thirty rods from the depot, near a beautiful pond, and near a quiet village. It is expected that the fare will be reduced on the Springfield, Athol, and Vt. and Mass. R. R., and possibly on the Boston and Albany. Ample provision will be made to lodge all that come prepared to camp out. Board at 80 cents per day. Those that desire to board themselves, can purchase provisions on the ground at reasonable rates. Come, one and all. Let us put new life into the missionary work in Mass. We can if we will. Will you do it, brethren?

J. HEMENWAY, for Tent Com.

HOOSICK CONFERENCE TENT.—The Tent Committee have settled on the following points: (1) To keep the tents in new fields the coming season, if funds are provided to meet the expenses. (2) To hold the first meeting at Pittston, N. Y., if desired. (3.) To employ C. W. Baker as tent-master, with a salary of $12 a week. (4.) That subscriptions and payments for this work are now in order, and should be sent at once to J. B. White, Hoosick Falls, N. Y., who is the Conference Treasurer, and will acknowledge all sums received. This is an important enterprise, and should be sustained. Whether the tent shall be in service *every week* of this season depends upon the action of individuals within the conference. Prompt liberality will ensure early and steady work all summer. The committee do not care to issue a long begging appeal; we only say we think it the duty of this conference to support their tent mission, and expect "every man to do his duty." As we sow, so shall we reap.

Those who want meetings will write at once to H. K. Flagg, Rutland, Vt., stating how much they will raise toward the expenses, that we may know what provision to make in the case, and just what to depend upon. (5) We intend, as far as possible, to provide laborers within the conference; but will make any consistent arrangement with those who may desire preachers from abroad. (6) Any further information can be obtained by addressing either of the committee, and enclosing a stamp to pay return postage.

H. K. FLAGG,
A. W. SIBLEY,
W. L. HIMES,
Committee.

LET delegates be chosen, and every church in Massachusetts be represented, at Greenwich, at our campmeeting, to commence the first of July. Come with tents.

L. BOUTELL.

CAMPMEETING.—A campmeeting will be held at the Cheatham grove campmeeting ground, Winona Co., Minn., two miles southeast of the Utica Station, on the Winona and St. Peter R. R., commencing Tuesday, June 23d, at three o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all who will come and labor with us in the "one spirit." Every thing necessary for a meeting will be provided. A boarding tent will be on the ground, so that all may be accommodated with something to eat. Those who can will please bring provisions and bedding with them. The state tent is expected to be on the ground. Teams will be in attendance at the station to carry at the camp-ground. We hope to see a large attendance both of ministers and laity. Cars arrive here at two P. M.

PHILIP RAMER.

DISTRICT MEETING.—The third Dist. or Quar. Meeting of the Adv. Chris. Conf. of the Province of Quebec, Dominion of Canada, will be attended in the Melbourne District, and convene, D. V., at Danville, P. Q., at the Advent Church, on Thursday, June 18th, at two o'clock P. M., and continue over the following Sabbath. A full attendance is urgently solicited, as these meetings are of great importance. Ministers and official members of this District are expected to be present; and also from other Districts of the Conference, so far as is at all practicable.

CHAS. P. DOW, Pres. of Conf.

NOVA SCOTIA CONFERENCE.—The annual session of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, at Bear River, Digby Co., N. S., commencing Thursday, June 18th, and continue over the following Lord's day. We hope the brethren and sisters will come ready to work for the Lord. A cordial invitation is extended to the brethren of New Brunswick and the United States.

J. J. WOODWORTH.

CAMPMEETING.—The Lord willing, there will be a campmeeting at Burns, Wis., commencing June 23d, and hold over the following Lord's day. Eld. Clark from Illinois, Sheldon from Wisconsin, Fassett from California, and others will be in attendance.

COMMITTEE.

I will hold the first quarterly meeting of the South Western Dist. A. C. Conference in connection with the above campmeeting.

PHILO HITCHCOCK.

THE Lord willing, there will be a grove meeting at West Levant, Me., in Bro. J. Emerson's grove, July 4th and 5th. All are invited to come and worship God in the spirit.

I. DAMMAN.
J. EMERSON.

MEETING AT FREEDOM, N. H.—The lovers of the "blessed hope" in that region have arranged to hold a meeting in the Second Advent Chapel, at Freedom, to commence July 4th, at ten o'clock A. M., and continue over the following Sunday. A large gathering of those of like precious faith is hoped for. All are invited from far and near. M. Stevens, C. H. Sweet, and perhaps others, will be present to preach the word.

C. H. SWEET, for the Brn.

THOSE wishing the New Hampshire Mission Tent to be pitched in their vicinity, will please write immediately to ENOCH MORRILL, South Deerfield, N. H., Chairman of Tent Committee.

THE Lord willing, a grove meeting will be held in Albany, N. H., July 4th and 5th, in Geo. W. Bennett's grove, between the Bell and the red school-house.

S. BRAGG.

THERE will be a two days meeting held in the United States school-house, Bingham, Potter Co., Pa., Saturday and Sunday, July 4th and 5th. All are invited to attend.

A. H. BRIGGS.
J. W. TAYLOR.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, A. A. Phelps, Miles Grant, and others, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.75, with a book or engraving free.

All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for sample copies (sent free) or for the *Bible Banner* alone, should be addressed to H. A. KING. P. O. Box 2289 New York.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ H. A. KING'S address is Barclay Street, New York City.

☞ ROLAND D. GRANT'S address is Stoneham, Mass., Box 615.

☞ E. A. STOCKMAN'S address is East Rochester, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J S Bankson, P A Smith, G W Brown, F A Baker, M A Potter, J C Smith, A N Seymour.

CASH RECEIVED FOR BOOKS AND TRACTS.—S L Miller $2 50, A. Sherwood $4.00, C. L. Bowerman 50c, W Goodwin 24c, C C Bennett $1.00, S Briggs 50c, J B Bryant 10c, J Lawrence 25c, J Mayell 50c, A Pontious 50c, S Clark 34c, W Banton $1.00, Mrs A Strong $3.00, H W Fay $2.00, J Crosby $1.00, W J Morrill $1.00, L E Schuyler $1.00, D Garland 25c, C Wise 50c, C A Litchfield 25c, T Gooch $2.00, B Newton 15c, Mrs A A G Wilcox 10c, A H Robbins 8c, E Howland $1.00, M Croft $4.00, W C Gordon 30c.

BOOKS AND TRACTS SENT.—By Mail—J Lawrence, W Goodwin, N S Ketchum, J B Bryant, S Briggs, C C Bennett, S L Miller (2 pack), C L Bowerman, E C Bronough, A Pontious, C N Buzzell (2 pack), W Banton, F A Baker, C Pike, Mrs A Strong (2 pack), C A Litchfield, W J Morrell, D Garland, T Gooch, Rev S T Thomson, Eld J Pomeroy, J Crosby, L A Hart, N J Sade, E Howland, Mrs A A G Wilcox, B Newton, A H Robbins, M Croft (2 pack), W C Gordon, A W Sibley.

By Express—J B Woodruff, F P Drummond, W H Fay, J C Smith.

ARTICLES RECEIVED.—Wm Hobbs, S Foote, L Williamson, E S Craig, W H Ball, C Tewksbury, J Hemenway, J H Whitmore, E L Dyer, C Wise, S P Dexter, J Friend, C C Darling, C Mendenhall, L C Kerr.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest......Sundays, June 21st and July 5th
B. Finney......Sunday, July 12th
Geo. W. Sederquest......Sunday, July 19th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
J. W. Thomas......Sunday, June 21st
E. Owen......Sunday, June 28th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
M. R. Phetteplace......Sunday, June 21st
W. E. Hathaway......Sunday, June 28th
Dr. A. M. Higgins......Sunday, July 12th
M. Batchelor......Sunday, July 19th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank......Sundays, June 21st and 28th
W. S. Campbell......Sunday, July 5th
J. F. Nickerson......Sunday, July 12th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
C. E. Barnes......Sunday, June 21st

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Sugar Hill, N. H......Sunday, June 21st
J. COUCH.

Lynn, Mass......Sabbath, June 21st
Plainville campmeeting, Ct......Sabbath, June 28th
Lowell, Mass......Sabbath, July 5th
MILES GRANT.

Providence, R. I......Sunday, June 21st
Clinton, Mass......Sunday, July 26th
C. GOODRICH.

Waterbury, Vt......Sunday, June 21st
H. F. CARPENTER.

Holden, Mass......Sunday, July 5th
Wakefield, Mass......Sunday, July 12th
C. E. BARNES.

Warehousepoint, Ct......Sunday, June 21st
Putnam, Ct......Sunday, June 28th
Scitico, Ct......Sunday, July 5th
H. PRATT.

Alton, N. H......Sunday, June 21st
Farmington, N. H. (Ricker school-house)...June 28th
S. S. BREWER.

Putnam, Ct......Sunday, June 21st
Tremont, Mass......Sunday, June 28th
J. S. WHITE.

H. L. HASTINGS hopes to attend Campmeetings in New Hartford, Iowa, and elsewhere at the West. Address through June, *Chicago, Ill.* (West side.)

Sandy Hill, N. Y., or Fort Edward (as Bro. Sibley appoints) June 18th and 19th.
Poultney, Vt., 10½ A. M. and 2 P. M., Sabbath, June 21st
Low Hampton, N. Y., at six o'clock, Sabbath evening, June 21st.
Hydeville......Monday evening, June 22d
Rutland, Vt......Tuesday, June 23d
North Springfield, Vt. (where Bro. Cheedle appoints) Wednesday evening, June 24th. Will some one meet me at Gasset's Station, at one P. M. train?
Green Point, L. I., N. Y......Sabbath, June 28th
Three last Sabbaths in July not engaged.
Putnam, Ct......Sunday, July 5th
H. MUNGER.

Ashburnham, Mass......Sunday, June 21st
Clinton, Mass......Sunday, June 28th
Brimfield, Mass......Sunday, July 5th
M. A. POTTER.

Sparta, Wis......Sunday, June 21st
Winona, Minn......Sunday, June 28th
Minneapolis, Minn......Sunday, July 5th
O. R. FASSETT.

Alton, N. H......Sunday, June 21st
Alton, N. H......Sunday, July 12th
T. L. CHURCHILL.

East Landaff, N. H......Sunday, June 21st
North Haverhill, N. H......Sunday, July 5th
D. EASTMAN. J. H. EVANS.

Holden, Me......Sunday, June 21st
North Searsport, Me......Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th.
E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places.
E. C.

Dolloff Hall......Sunday, June 21st
W. W. SUTHERLAND.

North Rutland, Mass...second Sunday in each month
Natick, Mass......Sunday, June 28th
H. H. TUCKER.

Farmington (baptism)......Sunday, June 21st
Meredith, N. H. (Dolloff Hall)......Sunday, July 5th
J. G. SMITH.

Woodstock Valley, Ct......Sunday, June 21st
Wilbraham, Mass......Sunday, June 28th
P. S. BUTLER.

Franklin, N. H......Sunday, July 19th
C. S. SHATTUCK.

Southbridge, Mass......Sunday, June 21st
J. W. BRITTAN.

Barnstead, N. H. (Tuttle school-house) communion, Sunday, June 21st.
J. H. F. VARNEY.

Vernon, Vt......Sunday, June 21st
T. T. FARRELL.

Plymouth, Mass......Sunday, June 21st
Lynn (Essex Hall)......Sunday, July 12th
E. OWEN.

Hartford, Ct......Sunday, June 21st
Farmington, N. H......Sunday, June 28th
GEO. W. BROWN.

Natick, Mass......Sunday, June 21st
Stowe, Mass. (Osgood Hall)......Sunday, June 28th
Z. BOODRY.

Athol, Mass......Sunday, June 21st
S. COOK.

West Groton, Vt......Sunday, June 21st
Piermont, N. H. (Clay meeting-house) Sun., June 28th
Will Bro. Daniel D. Page meet with me?
GEO. E. BROWN.

Colebrook, N. H. (as Bro. Chadsey may arrange) Sunday, June 21st.
Pittsburg, N. H., evening, June 23d, over the following Sabbath, and as long as duty demands.
T. E. LANG, JR.

Wilbraham, Mass......Sunday June 21st
Keene, N. H......Sunday, June 28th, and Sundays, July 5th and 12th.
I. B. POTTER.

Moultonboro Neck......Sunday, June 21st
Guilford (White Oaks)......Sunday, June 28th
N. GLIDDEN.

East Lebanon, N. H......Sunday, June 21st
J. L. CHUTE.

North Greenwich, N. Y......June 18th and over the following Sabbath.
WM. J. BLANCHARD.

Scitico, Ct......Sunday, June 21st
ENOCH PHELPS.

Great Falls, N. H......Sunday, July 12th
O. W. KIMBALL.

Wrightville, Ct......Sunday, June 21st
H. C. SMITH.

East Canaan, N. H......Sunday, June 21st
Belmont, N. H......Sunday, July 12th
Farmington, N. H......Sunday, July 19th
D. F. LEAVITT.

Holderness, N. H. (True school-house) Sun., June 28th
LEVI ALLEN.

Tremont, Mass......Sunday, June 21st
Wakefield, Mass......Sunday, June 28th
BENJ. FINNEY.

Montpelier, Vt......Sunday, June 21st
A. A. HOYT.

Campton, N. H. (Bump school-house) Sun., June 28th
East Holderness (Page school-house) Sun., June 21st
J. G. MOULTON.

Holden, Mass......Sunday, June 21st
WM. N. PILE.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
Northfield, N. H. (Oak Hill school-house) Sabbath, June 21st.
Canaan, N. H., Factory Village (George's Hall), Sabbath, June 28th.
SIMEON ROBY.

Standish, Me. (Oak Hill)......Sunday, June 21st
South Windham, Me......Sunday, June 28th
Freedom, N. H......July 4th and 5th
Limington, Me. (Bean school-house) Sunday, July 12th
C. H. SWEET.

Mattapoisett......Sunday, June 28th
Plymouth......Sunday, July 5th
Fairhaven, Mass......Sunday, July 12th
M. BATCHELOR.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. WELLS.

Enfield, Mass. (Keith school-house)...Sun., June 21st
North Rutland, Mass......Sunday, June 28th
and the last Sunday in each month.
GEO. A. STREETER.

Northfield, Mass. (as Bro. Gage appoints) June 21st
CHAS. A. BROWN.

Alton, N. H......Sunday, June 28th
WM. BODGE.

Montgomery, Mass......Sunday, July 5th
Square Pond, Ct......Sunday, July 19th
B. HITCHCOCK.

North Rutland......Sunday, June 21st
Baptism after morning service. H. H. TUCKER.

Somerville (Parker's Hall)......Sunday, June 21st
Clinton, Mass......Sunday, July 5th
GEO. W. SEDERQUEST.

Friendship, Me......Sunday, July 5th
JER. CARR.

Palmer, Mass......Sunday, June 21st
MRS. E. L. CRUMB.

Hartford, Me......Sunday, June 21st
Brighton Hill, Hebron, Me......Sunday, June 28th
J. T. JORDAN.

Andover, Vt. (as Bro. Ira Merrill may appoint) Thursday, June 18th, and over the Sabbath, June 21st.
Keene, N. H......Tuesday evening, June 23d
East Acworth, N. H. (as Bros. Wheeler and Simmons may arrange), June 28th, and also the first Sunday in July.
RICHARD MOSHER.

Northwood Narrows......Sunday, June 21st
C. R. PARSONS.

South Rochester, N. H......Sunday, June 21st
Gilmanton Iron Works..Saturday evening, June 27th and over Sunday, June 28th.
C. E. HURD.

Pembroke, N. H......Sunday, June 21st
Gilmanton Iron Works, N. H....evenings, June 25th and 26th.
MRS. L. E. SAULPAUGH.

Newcastle, N. H......Sunday, June 21st
H. S. PINKHAM.

Strafford, N. H. (Robert's school-house) Sun., June 28th
H. S. PINKHAM. C. W. CORSON.

South Barnstead, N. H......Sunday, June 28th
J. T. LIBBEY.

South Waterboro, Me......Sunday, June 21st
JER. HILL.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
P. G. Bowman (of South Carolina)...Sun., July 26th

Natick, Mass......Sunday, July 5th
WM. C. STEWART.

Weston, Mass......Sunday, June 21st
L. T. CUNNINGHAM.

Plymouth, Mass......Sunday, June 28th
A. SIMPSON.

Stoneham, Mass......Sabbath, June 21st
ROLAND D. GRANT.

Plainville campmeeting, Ct., through the week, and and over Sunday, June 28th.
West Amesbury tent meeting, from July 3d to 12th
ENOCH MORRILL.

Danielsonville, Ct......Sabbaths, June 21st and 28th
J. T. DIXON.

Hebron, N. H......Sabbath, June 21st
Danbury, N. H......Sabbath, June 28th
Dorchester, N. H......Sunday, July 5th
Franklin, N. H......Sunday, July 12th
G. H. WALLACE.

Bradford, N. H. (Pond meeting-house) Sun., June 21st
D. W. DAVIS.

East Colebrook, N. H. (Kiddersville) Sun., June 28th
Drew's Mills, P. Q. (Advent Chapel) Sunday, July 5th
U. G. LADD.

Woodstock, Ct......Sunday, June 21st
A. M. HIGGINS.

Morris, Ct......Sunday, June 21st
Campville, Ct......Sunday, July 5th
G. L. WHITE.

Richmond, Me. (Reed meeting-house) Sun., June 21st
Conference, Saturday, June 20th, at two P. M.
Ellingwood Corner......Sunday, June 28th
East Palermo......Saturday, July 4th
Friendship......Sunday, July 5th
JOHN R. HALL.

Lake Village, N. H. (North Church) Sunday, June 21st
JOHN & JANE DAVIS.

West Poland, Me. (Free Chapel)...Sunday, June 21st
J. ALBERT LIBBY.

Piermont, N. H. (Clay meeting-house) Sun., June 21st
J. L. KIMBALL.

Hartford, Me......Monday evening, June 29th
Carthage, Me......Tuesday evening, June 30th
Weld, Me......Wednesday evening, July 1st
Evening meetings, five o'clock. J. T. JORDAN.

Barnstead, N. H. (No. meeting-house) Sun., June 28th
GEO. W. RANDALL.

Strafford, N. H. (Robert's school-house) Sun., June 21st
West Lebanon, Me. (as Bro. Leary may appoint) Sunday, June 28th.
Farmington, N. H......Sunday, July 5th
South Rochester, N. H......Sunday, July 12th
J. F. CHAMBERLIN.

Farmington, N. H......Sabbath, July 5th
C. COLMAN.

Richmond, Me., at the village......Sunday, June 21st
Brunswick (Yellow school-house) evening, June 23d
China, Week's Mills......Sunday, June 28th
THOS. RINES.

WORCESTER, MASS.
J. S. White......Friday evening, June 19th

SALEM, MASS.
E. S. Moulton......Sunday, June 21st
Charles Goodrich......Sunday, June 28th

LAWRENCE, MASS.
C. H. Fletcher......Sundays, June 21st and 28th
Cyrus Cunningham......Sunday, July 12th
T. W. Piper......Sunday, July 19th
E. A. Stockman......Sunday, July 26th
C. Goodrich......Sunday, Aug. 2d
E. A. Stockman......Sunday, Aug. 9th

HAVERHILL, MASS. (Advent Hall.)
Israel Dammon......Sunday, June 21st
T L Churchill......Sunday, June 28th
D. M. Leavitt......Sunday, July 5th
E. A. Stockman......Sunday, July 12th
Andrew Simpson......Sunday, July 19th
S. S. Brewer......Sunday, July 26th
D. M. Leavitt......Sunday, Aug. 2nd
D. F. Leavitt......Sunday, Aug. 9th
J. H. F. Varney......Sunday, Aug. 16th
P. G. Bowman......Sunday, Sept. 6th

LOWELL, MASS.
W. H. Mitchell......Sunday, June 21st
Joseph Harvey......Sunday, June 28th
B. S. Emery......Sunday, July 12th
W. H. Mitchell......Sunday, July 19th
Joseph Harvey......Sunday, July 26th

NEW BEDFORD, MASS.
P. S. Butler......Sunday, June 21st
A. M. Higgins......Sunday, June 28th
C. Goodrich......Sunday, July 5th

CONCORD, N. H. (Centre St. Church.)
L. Boutell......Sunday, June 21st
S. G. Mathewson......Sunday, June 28th
A. Ross......Sunday, July 5th
T. W. Piper......Sunday, July 12th
D. M. Leavitt......Sunday, July 19th
G. W. Brown......Sunday, July 26th

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman......Sunday, June 21st

EAST CONCORD, N. H. (Ward House).—Meetings every Thursday evening, and three times each Sunday.
Enoch Morrill (Baptism at noon)..Sunday, June 21st

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
W. C. Stewart......Sundays, June 21st and 28th
C. H. Fletcher......Sundays, July 5th and 12th
B. S. Emery......Sunday, July 19th
W H. Mitchell......Sunday, July 26th
C. H. Fletcher......Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
T. W. Piper......Sunday, June 21st
C. S. Shattuck......Sunday, June 28th

EAST ROCHESTER, N. H.
E. B. Wells......Sunday, June 21st
Mrs. L. E. Saulpaugh......Sunday, June 28th
T. W. Piper......Sunday, July 5th
D. M. Leavitt......Sunday, July 12th
E. B. Wells......Sunday, July 19th

NEW DURHAM RIDGE, N. H.
G. W. Brown......Sunday, June 21st
A. Ross......Sunday, June 28th

DOVER, N. H.
Joseph W. White......Sunday, June 21st
C. W. Sargent......Sunday, June 28th
O. W. Kimball......Sunday, July 5th
A. Simpson......Sunday, July 12th
D. F. Leavitt......Sunday, July 19th

PORTSMOUTH, N. H.
M. Batchelor......Sunday, June 21st
E. A. Stockman......Sunday, June 28th
E. Owen......Sunday, July 5th
E. S. Moulton......Sunday, July 12th
J. Couch......Sunday, July 19th
A. Ross......Sunday, July 26th

EXETER, N. H.
W. S. Campbell......Sunday, June 21st
D. M. Leavitt......Sunday, June 28th
Wm. H. Crocket......Sunday, July 5th
Geo. W. Sederquest......Sunday, July 12th
Wm. C. Stewart......Sunday, July 19th
B. Finney......Sunday, Aug. 23d

SEABROOK, N. H.
A. Simpson......Sunday, June 21st
Charles Parsons......Sunday, June 28th
L. T. Cunningham......Sunday, July 5th

HAMPTON, N. H.
John Parsons......Sunday, June 21st
J. L. Chute......Sunday, June 28th
G. F. Haines......Sunday, July 5th
J. T. Chamberlin......Sunday, July 19th
B. Finney......Sunday, July 26th

RYE, N. H.
G. F. Haines......Sunday, June 28th
J. W. White......Sunday, July 5th
J. G. Smith......Sunday, July 12th
John Parsons......Sunday, July 19th
J. W. White......Sunday, Aug. 2d
D. M. Leavitt......Sunday, Aug. 9th

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.
Rufus P. Bean......Sunday, June 21st
John Parsons......Sunday, June 28th

NEWCASTLE, N. H.
Geo. W. Randall......Sunday, July 5th
C. K. Hurd......Sunday, July 12th
J. F. Chamberlin......Sunday, July 26th

BIDDEFORD, ME.
Jesse Gay......Sunday, June 21st
B. S. Emery......Sunday, June 28th
Jesse Gay......Sunday, July 5th
C. S. Shattuck......Sunday, June 12th
J. Hill......Sunday, July 19th
Wm. C. Stewart......Sunday, July 26th
Jesse Gay......Sunday, Aug. 2nd
C. S. Shattuck......Sunday, Aug. 9th
C. E. Barnes......Sunday, Aug. 16th

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Jesse Gay...first Sab. in each month till further notice

PORTLAND, ME. (Union Hall.)
C. S. Shattuck......Sunday, June 21st
A. A. Robinson......Sunday, June 28th
Wm. H. Mitchell......Sunday, July 5th
C. Goud......Sunday, July 12th

KENNEBUNKPORT, ME.
Jesse Gay......Sunday, June 21st
J. A. Libby......Sunday, June 28th
E. S. Moulton......Sunday, July 5th
Geo. W. Brown......Sunday, July 12th
Jesse Gay......Sunday, July 19th

SOUTH ELLIOT, ME.
D. M. Leavitt......Sunday, June 21st
J. G. Smith......Sunday, June 28th

ALFRED, ME.
J. R. Tripp......Sabbath, June 21st
Jer. Hill......Sabbath, June 28th
J. R. Tripp......Sabbath, July 5th
C. R. Parsons......Sabbath, July 12th
J. R. Tripp......Sabbath, July 19th
Jer. Hill......Sabbath, July 26th

SOUTH ALFRED, ME.
J. R. Tripp......Sabbath, June 28th

SOUTH BERWICK, ME. (Great Works.)
Wm. H. Mitchell......Sunday, June 28th

HARTFORD, CT. (Stedman Hall)
H. C. Smith......Sunday, June 28th

Grove meetings at Plymouth, Ct., near Miner's saw mill.
A. Elliott......Sunday, July 5th
L. White......Sunday, July 12th
J. Curtiss......Sunday, July 19th

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AG'T.

"A CUP OF COLD WATER."—Matt. 10: 32.

S. M. HODGDON.

The Lord of the harvest walked forth one day,
  Where the fields were white with the ripening wheat;
Where those he had sent in the early morn
  Were reaping the grain in the noon-day heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
  Spoke one who had gathered no golden grain,
"The Master hath given no work to me,
  And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and he called her name:
  "Dear child, why standest thou idle here?
Go fill thy cup from the hillside stream,
  And bring it to these who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service; but grateful hearts
  Thanked God for the water so cool and clear;
And some who were fainting with thirst and heat,
  Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by that little cup.

Dear Lord, I have looked with an envious heart
  On those who were reaping the golden grain;
I have thought in thy work I had no part,
  And mourned that my life was lived in vain;
But now thou hast opened my eyes to see
That thou hast some litte work for me.

If only this labor of love be mine,
  To gladden the heart of some toiling saint,
To whisper some word that shall cheer the weak,
  Do something to comfort the worn and faint;
Though small be the service, I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
  And the laborers home from the field shall call;
He will not look for my gathered sheaves;
  But his loving words on my ear will fall:
"Thou gavest a cup of cold water to me,
A heavenly home thy reward shall be."

East Boston, Mass.

A TALK ON CONSECRATION.

I wish so to speak, that old, original self shall gain no advantage from my talk. Though small and feeble, I might have amounted to something in God's hands, for the good of the world, if I had consented from the first to have gone into God's hands without reserve. If I had with a godly sincerity taken the word and Spirit for my rule of being and doing, instead of looking to the popular sentiment of the church in so many matters; if in my faith I had held the Lord responsible, not only for the results but also for my reputation and good appointments, as he has promised, how much of anxiety, disgust and disappointment would have been saved to this poor mortal; and these are the least of the bad effects of trying to improve the Lord's plan.

But not in common with some others (not to say many), for years and years I lived and acted as though it were not safe for one who thought much of himself, of his good sense and refined taste, to come under the *full* control of the Infinite One;—that the Lord was so reckless of human greatness and human wisdom, that one's reputation would not be safe, at least with the first families, in such hands.

So, to be safe and sure, I kept a close look-out on the probable course or plan of my religious duties (for it was my purpose to obey the Lord); but when I found the word and Spirit required of me in a way that seemed rather spendthrift of one reputation for good sense and intelligent religion (as the spectators call it), I would just put in a proviso or modification of the plan. So after adjusting my course so as to guard personal rights, I cried to the Lord to come over into my plans and help me to do my duty. So for years I prayed and prayed, and teased, and looked and longed for the Spirit to come over and make me efficient in my work.

Now this was not hypocritical in me, neither was it imputed so wicked as it now appears. The fact is, I was fooled—was self-deceived; yes, friends, the world and self have played some shrewd games on me, but by the grace of God I hope they are played out. Probably my sins in the matter may be traced to a want of faith in God's remedy for the cure of the world; then, as a fruit of this unbelief, feeling and acting on the supposition that at least some of the views of religion set forth in the Bible are too old-fashioned for this state of society. So you see I had the work on hand of educating the All-wise in modern views of religion.

When simplified, the sin consists in being in bondage to the friendship of the world, which is enmity against God; fix it up as we may, with education, morals, baptism, beads, feathers, and Grecian bend, still it will be enmity against God, and that minister who dare be true to God will stir it up; so count your cost, ye holy ambassadors.

The reader is ready to inquire, How did you change your position in these matters? I just packed up my effects and went over to the Lord's side, and whatever refused to go, or went muttering, I left behind, with a vow never to look or long after it again. To tell the truth about it, I went rather empty-handed, leaving a deal of lumber behind. All this I counted loss for Christ.

You say, how do you view your duty now? As a theory or system, I look upon Christianity as none of my concern. I never invented it; and am not responsible for its origin or fashion. Evidently it is a root out of dry ground,—no beauty in it that an outsider should desire it. It is a stone of great stumbling, except to obedience, but that is nothing to me. But what I am now ashamed of is, that I was ever ashamed of Christ, either dead or alive; either in the mock robes, on the cross, or on the mount of transfiguration;—that my foolish heart ever felt obligated to so fix up and dress up the uncomeliness of God's salvation that a sinful soul should call it beautiful. I say it plainly, friends, this looks bad to me now; it is atheism, not by design, but it is a necessity of unbelief. Unbelief brings us so into bondage to the tastes and opinions of of men, that we dare not tell the whole truth in the spirit of truth.

To consecrate property, time and talents to the cause is a small thing, when compared to giving up our own way of doing it. We may go through quite a catalogue of articles without touching the *dear* thing of our life. With one proviso, refined depravity can flourish around God's altar as well as anywhere. Yes, man-show has ever been seen to loom high over the Cross, with Jesus dying far below the human dignitary. We might speak of giving up reputation, preference, or self-pleasure,—preconceived notions of the manner of doing duty, of the manner of the workings of the Holy Ghost, etc. But the abandonment of *I, myself,* over to God, without one proviso, takes all the catalogues with it. This is the casting of the strong man out of the house, when his goods follow as a necessity.

As a brother remarked, I am anti-rum, anti-mason, anti-slavery, and anti-tobacco; still my mind is dark. Brother, stamp your feet hard and say *anti-self*, and the strong hold of depravity shall give way.

O yes, consecration or sanctification would be quite popular, since it so augments our moral power and religious gifts, lifting us out of little servile self into holy daring, if the Lord would only allow us to pass over the disagreeables, taking us through on a magnificent plan, so that the world would say of us, There goes an intelligent and reasonable christian. No doubt he is holy, but too much of a gentleman to say much about it. He is none of your fanatical, vulgar sort of men, who preach about theatres, dancing, jewelry and feathers, freemasonry and tobacco, and all that sort of stuff. He preaches up the virtues of religion, without intruding himself into the personal rights of others. Then he talks so beautifully about heaven, and that our friends are waiting for us. O, he is such a beautiful man; we must all go and hear him next Sunday night, for the fashionable class attend his church. It is agreeable, no doubt, to all to be thus esteemed; that is, if our sense of responsibility is not against the pleasure.

But who am I, or my father's house, that the list of hard names with which the saints of all ages have been branded should end with me, and just here with my beautiful self should the greetings from the market begin?

Did the vow of my consecration stipulate for perfection in intellect and judgment? Was this the proviso in offering myself to God, that he should carry me clear of all inconsistencies, disadvantages and unloveliness in the estimation of a vain world?

What is my importance, that I should claim a favoritism with God, above Christ or Paul, with all the martyred hosts of saints? No! no! Put me among those whose holiness was so positive as to excite the hate of badness. Put me in the way the holy prophets went, though marked with sandals and blood. Yes, I covet brotherhood with the old sheepskin wearers, who, from the scorn of men and the dens of earth shall go into the kingdom of "Come, ye blessed of my Father."—*Pomeroy.*

2 PET. 2: 3.

J. P. MARQUAND.

"Whose judgment lingereth not, and their damnation slumbereth not."

This scripture, and its correlatives found in Deut. 32: 35; Ps. 149, Jude 4 and 15, and other places, speak of *punishment*, and this as the legitimate result of sin and disobedience. But while the Bible speaks in general terms of sin, it also gives the specific sin of these last days (now so prevalent), the denial of the divinity and lordship of Christ,—he who bought the race of mankind with his own blood, and suffered, the just for the unjust, that he might bring us to God, and was lifted up in order to draw all men unto him,—he who rose triumphantly from the grave, a conqueror, with the keys of death and hell in his hands;—this blessed One's claims are set aside to give place to an imaginary deity; his power and authority questioned; his divinity trampled in the dust; his righteous rule ignored and contemned. "Bring hither those men and women that would not have me to reign over them, and punish them before me."

Some persons might say that God was a cruel or vindictive being to administer correction to his subjects; but it is only the result or sequence of transgression and violated law according to fixed and eternal principles. God would cease to be just and good if he saved the sinner in his sins, or in rebellion against constituted law. But he has condescended to make a way of escape by opening a City of Refuge; and that Refuge is Jesus Christ; having delegated or clothed him with power to act as Mediator for the race of mankind. "For there is one *mediator* between God and man, the man Christ Jesus." Let us, therefore, carry all our sins and unbelief to him, asking for mercy and grace to help in time of need. He will not turn away, nor refuse forgiveness.

A striking type of Jesus Christ is found in Joseph, who was taken from a dark prison and raised to the right hand of king Pharaoh, invested with dignity and honor, and made the executive head over Egypt, unto whom all the nations were to submit. So our dear Lord was taken from the prison-house of the tomb, and raised to the right hand of God the Father, all principalities, powers and things in heaven and earth being made subject unto him. He was made the executive head of the universe. Those who love and serve him he will remember and bless with his covenant of love and friendship here, and when he comes again will recognize and own before his Father and the holy angels.

This Jesus is the way to God and reconciliation, and any other is wrong and abortive. Jesus is the door, and if we climb up some other way we are called thieves and robbers; while God is spoken of as being gracious and long suffering, full of tender pity, who will by no means clear the guilty. Let ungodly men and women fear, lest their feet slide, and they drop into the grave having neglected God and Christ, and their salvation not secured.

Furthermore, not only has there been a City of Refuge—Christ—provided for the poor, tried, tempted, sin-sick soul, but also the Holy Spirit has been poured out in mighty power, and freely given to man to help his infirmities and strengthen for the warfare against sin and evil, and enable him to overcome; but there are given about six or seven hundred promises whereby he can escape the pollutions of the world and become partaker of the divine nature. God has done all he could do to save mankind, and still be just and good: and now, serious obligation rests on the sinner to repent and return, and accept of life through a divinely appointed Mediator. If a man lives and dies in his sinful, natural state, he will assuredly be lost, and his damnation (or condemnation) be a fixed fact. O, poor, trembling mortal, can thy heart endure or thine hands be strong in the day of final reckoning, when God shall lay judgment to the line and righteousness to the plummet? A beautiful country has been and will be fitted up for those who love righteousness and truth, and they shall live forever in eternal day, sinless, chaste, and spotless. Will you go?

NEXT to faith in God and his overruling providence, a man's faith in himself is his salvation. It is the secret of all power and success.

TRUTH PLAINLY SPOKEN.

The following from the pen of Dr. J. G. Holland, should be read by everybody.

WHAT THEY SAY.

This is the vigorous and wholesome way in which Dr. Holland, in the May *Scribner's* talks about the great temperance movement:

For years, and years, and weary, suffering years, multiplied into decades, have the women of America waited to see that traffic destroyed, which annually sends sixty thousand of their sons, brothers, fathers and husbands into the drunkard's grave. They have been impoverished, disgraced, tortured in mind and body, beaten, murdered. Under the impulse of maddening liquors the hands that were pledged before Heaven to provide for, and protect them, have withdrawn from them the means of life, or smitten them in the dust. Sons whom they have nursed upon their bosoms with tenderest love and countless prayers, have grown into beasts of whom they are afraid, or have sunk into helpless and pitiful slavery. They have been compelled to bear children to men whose habits had unfitted them for parentage—children not only tainted by disease, but endowed with debased appetites. They have seen themselves and their precious families thrust into social degredation and cut off forever from all desirable life by the vice of the men they loved. What the women of this country have suffered from drunkenness, no mind, however sympathetic, can measure, and no pen, however graphic, can describe. It has been the unfathomable black gulf into which infatuated multitudes of men have thrown their fortunes, their health, and their industry, and out of which have come only, in fire and stench,—dishonor, disease, crime, misery, despair and death. It is the abomination of abominations, the curse of curses, the hell of hells!

For weary, despairing years, they have waited to see the reform that should protect them from further harm. They have listened to lectures, they have signed pledges, they have encouraged temperance societies, they have asked for and secured legislation, and all to no practical good end. The politicians have played them false; the officers of the law are unfaithful; the government revenue thrives on the thriftiness of their curse; multitudes of the clergy are not only apathetic in their pulpits, but self-indulgent in their social habits; newspapers do not help, but rather hinder them; the liquor interest, armed with the money that should have brought them prosperity, organizes against them; a million fierce appetites are arrayed against them, and, losing all faith in men, what can they do? There is but one direction in which they can look, and that is upward! The women's temperance movement, begun and carried on by prayer, is as natural in its birth and growth as the oak that springs from the acorn. If God and the God-like element in woman cannot help, there is no help! If the pulpit, the press, the politicians, the reformers, the law, cannot bring reform, who is left to do it but God and the women? We bow to this movement with reverence. We do not stop to question methods; we do not pause to query about permanent results.

It becomes men to be either humbly helpful or dumb. We who have dallied with this quesiton; we who have dispassionately drawn the line between temperance and total abstinence; we who have deplored drunkenness with wine-glasses in our hands; we who have consented to involve a great moral reform with politics; we who have been politically afraid of the power of the brutal element associated with the liquor traffic; we who have split hairs in our discussions of public policy; we who have given social sanction to habits that in the great cities have made drunkards of even the women themselves, and led their sons and ours into a dissolute life; we who have shown either our unwillingness or our impotence to save the country from the gulf that yawns before it, can only step aside with shame-faced humanity while the great crusade goes on, or heartily give to it our approval and our aid. It is no pleasant, holiday business in which these women are engaged, but one of self-denying hardship, pregnant in every part with a sense of duty. It is the offspring of a grand religious impulse which gives to our time its one superb touch of heroism, and redeems it from its political debasement and the degredation of its materialism. It is a shame to manhood that is necessary; it is a glory to womanhood that it is possible.

THE SABBATH QUESTION.

Messrs Editors:—I observe that one of your correspondents warmly advocates a seventh-day Sabbath. The response in your paper of June 13th offers good arguments for the first day of the week, but hardly sufficient to convince the brother. Allow me to say how the case looks to me. Jehovah created this world in six days, and last of all he made man. He rested on the seventh, and ordained it as a day of rest for man and beast. Of course Adam obeyed, and his descendants. But *what day* did Adam keep? Certainly that on which God rested. But that was to Adam the first day; the first of the year; the first of his existence. And thus it continued till Moses. Then mankind became separated into Jew and Gentile.

When the Israelites were led up out of Egypt, Moses called all Israel, and said to them, "Hear, O Israel, the statutes which I speak in your ears this day, that ye may learn them, and keep them." He then rehearses the law given at Horeb; but let it be noticed that in regard to the Fourth, he assigns an entirely new reason for the particular day to be kept. See Deut. 5: 15: "Remember that thou wast a servant in Egypt, and the Lord brought thee out thence, therefore Jehovah, thy God, commandeth thee to keep the Sabbath day." Now here is a plain change of the day, and a reason given for it. Mankind, up to the exodus, had not been divided into Jew and Gentile, but now the Jews were to be a distinct people. In changing their worship-day they were made conspicuously such, and were preserved in a large degree from the universal idolatry.

But, when Christ came to establish a universal religion, alike for Jew and Gentile, the ceremonial law, and the seventh-day Sabbath, which was part of it, was abolished. The worship-day reverted to its original appointment, the first day of the week. On this day Christ rose from the dead; on this day he met his disciples, assembled for worship; and they continued to meet on this day. See 1 Cor. 14: 1–2. This day the whole Christian church, not only in apostolic time, but thenceforth, continued to set apart for rest and worship.

While traveling in various heathen lands, I found that everywhere their sacred time was kept by weeks, though their secular dates are marked by the new and full moon, and half-way between. The Jews, who are found everywhere, meet for worship on Saturday, while the natives worship on the same day with the Christian missionaries and churches.—*Howard Malcom, in Standard.*

WE SHALL SEE HIM AS HE IS.

J. A. GOODRICH.

Oh happy hour, oh joyful day,
  When Jesus washed my sins away;
From Satan's bondage brought release,
  And filled my soul with joy and peace.

Yet that glad time was not the last,
  For still my Savior's love I taste;
As oft he comes my soul to bless,
  While traveling through this wilderness.

And as he whispers in my ear
  Sweet words of comfort, hope and cheer;
I long the face and form to see
  Of Him who bled and died for me.

Our Lord no more in human guise,
  Came forth to greet our longing eyes;
And though the way be dark as night,
  We walk by faith, and not by sight.

But when I rise, I soar away
  To bask in beams of heavenly day;
The matchless beauty I shall see
  Of Him who bled and died for me.

FOURTH OF JULY.

Where shall we go? What shall we do? How shall we spend the day? are questions that instinctively come up for decision, as we near the time, and the few dollars we have to spare burn in our pockets to get out. Well, let us consider a little. If I go to the city to see the sights, it will cost from ten to fifty dollars, and I shall return home with a light pocket-book, weak nerves, a heavy heart, and a train of evils that unfit me for business for days.

Now, brethren in the city and out of it, if you wish to get the most for the least money, you had better pack up and start for Greenwich Camp the first of July, and you will find a beautiful grove, all prepared for you, seated, the Mission Tent pitched, and we hope a number of other tents, all ready for rest and recreation, that will do you and others much good. We inaugurate this meeting for a permanent institution every Fourth of July until the Lord comes.

No expense for fitting up the ground. The Rail Road prepare the ground, seat it, and give us half fare on the road. You can buy your provision on the ground, or board at the table at 80 cts. per day. Bring your blankets to camp out. We shall have tent room provided for all that come. If some of you want to try your hand at fishing for recreation, there is a large pond and plenty of fish, if you can get them to bite at *your bait*. If you want to fish for men, this is just the place. It is a new ground. The fish are hungry. Come with love, zeal, and a joyful heart, and the blessing of the Lord will attend you. JAS. HEMENWAY.

WOULDN'T DEBATE.

Professor Denton, one of the champions of Spiritualism, has been lecturing in San Francisco and other cities on this coast, on science, in which he has managed to drag in a vast amount of abuse of the Bible. He seems to think its prophets were moon-struck mad men, its apostles knaves, and Jesus Christ a myth. We have known the advocates of Spiritualism to assert that Christ was born at the expense of virtue, and that Mary was a prostitute, but we thought they generally acknowledged that Christ was a real person. We have seen a mutilated copy of what claimed to be the "New Testament corrected by the spirits," in which Christ was the controlling spirit. Just how they reconcile their differences, however, is none of our business, and we drop that part of the subject and hasten to what we intend to say.

Recently the friends of Elder Miles Grant sent Mr. Denton a challenge to debate the subject of man's origin, Mr. Denton having announced himself a defender of the Darwinian theory. The latter gentleman replied that he declined the challenge on the ground that Mr. Grant was not sufficiently "posted" on the subject! So much the better for Mr. Denton and his friends, we should say. But all who know Mr. Grant, know his superior ability as a public debater, he having had more than fifty public discussions with the opposers of the Bible. Hence one must look elsewhere for the cause of Mr. Denton's declination.

The *S. F. Chronicle* of May 4th, says: "Professor Denton's recent lectures on scientific subjects, were so highly appreciated by the anti-orthodox in this city, that the Spiritualists have resolved to hear more of him, and have made liberal terms with him to lecture twice on each Sunday at Mercantile Library Hall, their present head quarters. The first lecture was given yesterday afternoon to a well-filled house. He chose for his subject "The True Revelation," and proceeded to make one of the boldest attacks on the divine origin of the Scriptures ever given in this city. His arguments are not remarkable for depth; are based in great part on a firm belief in Denton, and have all been answered generations ago."—*Napa City (Cal.) Register.*

IDOLS.

What is your idol, my brother? my sister? I will tell you. It is that thing which you do not like to have any one speak of; it makes you feel a little unpleasant, and uncomfortable. The mention of it, in any way, to call your attention to it as an evil, always agitates you somewhat; and though you may perhaps endeavor to justify it, you get a little excited when you do so. Whenever a hand is laid on it, you are conscious that a sore spot has been touched, and you had rather it would not be done. It is that thing that you stoutly declare, "is not an idol;" you "do not make an idol of it.' Yet, when you are told that you had better dispense with it, you are by no means willing to do so. It is that which you say you "care nothing about;" you regard it as a thing of "no importance whatever;" but when it is suggested that you had better give it up, you somehow discover that there is a great importance attaches to it, for you will by no means renounce it. It is that thing that comes up before you when you are praying, when you are giving your testimony, and want to make the best presentation that you can to God and your brethren; and if you are a professor of perfect love (for some of them are not fully cleansed from their idols), it is that which presents itself when you are endeavoring to testify to full salvation, and makes your testimony inexplicit and ambiguous.

You cannot unequivocally declare that you are saved from all sin, when you are not quite certain that you have renounced every thing that is sinful. You certainly did this when you attained this great blessing, as far as you knew; but there was something that you did not apprehend as evil at the time, hence it was not then in your way; but you have discovered it since, have become enlightened upon the subject, and instead of giving it up at once as the Spirit prompted you to do, you engaged in the hopeless task of trying to retain your experience in its richness and fulness, and the idol likewise. It is that thing which involves the soul in endless questionings with regard to its propriety,—labor to convince yourself that it is not sinful, and for the time you seem to succeed; but you cannot remain convinced. The question comes up again and again, and has again to be disposed of by the same forced process. The Spirit, true to his work, gives you no rest until you hearken to his gentle voice, or else, by resisting his light, your eyes become blinded, and your heart bocomes hardened, and he lets you alone.

The idols of christians are many and various. I conceive that those that are working the greatest amount of evil at the present time, are not those of the greatest magnitude. They are the little things that are now doing the most mischief to God's heritage. They are the most injurious, from the fact that they are the hardest to reach. They are Satan's greatest stronghold; behind their insignificance he has intrenched himself, and is determined to hold his ground.

The great want of christians, who are waked up to a sense of these evils, is moral courage. They really desire to be cleansed from all their idols, but do not like to be first to renounce them; they dread being called fanatical. May God give them grace to be willing to bear reproach for Christ, in order that they may keep all his commandments, even the least of them, and thus show their love for him. These idols must be given up. "From all your idols I will cleanse you."—*Advocate of Christian Holiness.*

TO THE MEMORY OF LIZZIE BICKFORD.

ABBIE B. SHOREY.

Our dear Lizzie has gone down into death,
In anguish we watched the last lingering breath;
The cold earth now covers the lifeless form,
And we are left in sadness to mourn.
We spared no pains to save our dear child,
Who was noble and comely, meek and mild;
But death at last made the fatal thrust,
And has taken the life so precious to us.
Though in sadness and gloom she has passed away,
And the king of terror still holds his sway,
Yet a brighter morn will break o'er the tomb,
When the Lord of life in glory shall come
To awaken the sleepers now under the ground;
The day is hastening, oh! let the trump sound.
Then the living saints immortal shall rise,
And together with her mount up to the skies;
To meet our dear Lord who is coming with clouds,
Attended by angels, an innumerable crowd.
Then forever with Jesus the saints will dwell,
And songs of victory triumphant swell.

THE ROMAN SOLDIER.

Everybody has heard something of Pompeii. This small city of thirty thousand souls, which stood at the foot of Mount Vesuvius, looking out on the Bay of Naples, was overwhelmed and buried together with Herculaneum and Stabiæ, in one day. The eruption of Vesuvius that destroyed these towns took place A. D. 79. In the course of time orchards, vineyards, gardens, and woodlands, covered the ground above where these cities had once stood. Even the few learned men who knew Pompeii by name could not point out its site. After more than sixteen hundred years, in 1689, some ruins were noticed; and in 1755 excavations were commenced. To-day about a third of the city has been brought to light. The showers of pumice-stone that fell upon the doomed city were followed by streams of thick, tenacious mud which flowed over the sand and ashes, and filled up all the crannies that had been left. The objects over which this mud flowed were enveloped in it, as in a plaster mould; and where these objects happened to be human bodies, a mould was left as perfect as if it had been prepared for casting a bronze statue. Some of these cavities have been filled with liquid plaster, and casts have thus been obtained of several human bodies. One is that of a man of the people, probably a common soldier. He was of almost colossal size; he lay upon his back so as to die bravely; his clothing is very clearly defined. His greaves are visible, and fit closely; his sandals, the nails in the soles distinct, are laced upon his feet; he wears an iron ring upon his finger; some of his teeth are gone; but the mustache still remains. Perhaps, when almost all others were escaping, he refused to leave his post without orders, turning a deaf ear to the entreaties of his wife and child.—*Oliver Optic's Magazine.*

GIVING.

Religion has some admirers who do not relish the principle of benevolence when called upon to reduce it to *practice*. This is not only true of individuals, but also of some churches; and wherever this aversion to giving for the support of the gospel is imbibed, either by individuals or churches, moral declension is sure to follow. God's ministers must be supported, and God's gospel says, "They that preach the gospel shall live of the gospel." The following remarks from the *Central Presbyterian* are good:—

"A minister of the gospel, who has closely watched the operation of giving among our churches, begs leave to note the following as the result:—

1. Churches in which a *system* of giving to the cause of Christ has been carried out, contribute most liberally to benevolent objects.
2. Such churches make the most sure and rapid progress in *supporting themselves.*
3. Churches which do little or nothing for others do the least for themselves; and those which do little or nothing for their own pastor's support, do little or nothing for others, and are not likely to become self-sustaining.
4. Churches which do most for Domestic Missions generally do most for Foreign Missions.
5. Those churches which plead that 'the applications are too many,' would be pleased not to have *any*.
6. Churches which plead that '*charity begins at home,*' are the last to begin it anywhere.
7. Churches which are always pleading that 'the present is an unfavorable time to make an application,' never find a favorable time.
8. Those people who do not give often, and cheerfully, do not know the blessedness of giving.
9. Those who do not give as the Scriptures teach, cannot expect to receive the blessedness of Scripture promises.
10. One reason why so many give so little, and with fault-finding when they do give, is because they give so seldom.
11. No system of giving has, in its simplicity and efficiency, equalled that of the apostle Paul—'On the first day of the week let every one of you lay by him in store as God hath prospered him.'
12. The adoption of that plan would immediately give the church all the money it needs, and enable it to go forward in the work of the Lord.
13. Ministers who do not instruct their people in the duty of giving, and urge it upon them, for fear their own salaries will not be paid, are the most poorly supported, and thus *reap what they sow.*"

JESUS PRECIOUS.

A Welsh woman, who loved Jesus, was talking with an Englishman about the Savior. She said Jesus was a Welshman.

"Oh no," said the Englishman, "he was not."

"Yes, he was."

"Why no; he was a Jew;" and he proceeded to prove it from the Scriptures.

She was convinced, and not a little crest-fallen to think that her loved country had not given birth to the Savior.

"Well," said she, "he understands our language, for when he speaks to me, he always speaks in Welsh."

She was right that time. He could be touched with the feelings of her infirmities. She went home comforted.

"To you which believe he is precious," as a sympathetic friend. Do you believe with all your heart? He cannot do much for you if you doubt him. Doubt will put you so far from him that you cannot hear his sweet voice of assurance and love. Doubt will break the cords of sympathy, and make him seem cold and strange. Draw near by faith.—*Selected.*

HOME AND HEALTH.

A WONDROUS CURE.

Having read the experience of Rev. J. Allen, answering a question in regard to the removal of sinful appetites, etc., in your paper sometime back, I will give you a little of my experience in this matter. I commenced using tobacco when twelve years old (I am now forty-two.) At the same age, I drank, and at times was so drunk I could not walk. I continued the use of both until my thirty-seventh year—a complete slave to these appetites. I tried many times to reform, and as many times failed. Had not God been merciful, I should in all probability have filled a drunkard's grave before this. Nov. 17th, 1868, by request of the minister's wife, I permitted them to hold a prayer-meeting at my house. I was half drunk at the time, and probably the minister saw it. Any way, he spoke about the grace of God being sufficient to remove all sinful appetites. That was all I recollect of what was said.

I paid no attention to what transpired that evening, but I awoke the next morning about four o'clock, and there seemed to come a voice that said: 'Trust in God.' I felt strangely, and thought some one must have spoken to me. Finally I got up and built a fire. Still the strange feeling continued. I went to the barn (being a farmer), fed my cows, took out my tobacco, as usual, to take a chew, and then I thought of what the minister said the night before. I said to myself, *I will try it.* I knelt down all alone in that barn, and asked God to remove the appetite for tobacco from me. I don't think it was a very eloquent prayer in the sight of the world, but bless God, it was answered. I felt that I was healed before I arose from my knees.

From that moment to the present I have never tasted nor wanted any tobacco or rum. That craving which tormented me for so many years has never returned. My business has sometimes called me into places where liquor is sold, and persons have smoked in my own house, but thank God I have no more appetite for it than if I had never used it at all! I was before this a very profane man; yet God not only removed the appetites as I asked him, but made me new all over, and wonderfully has he kept me. Bless his name!

Yours, washed in the blood of the Lamb.
—H. CARPENTER, *in Methodist Home Jour.*

WOMAN'S DRESS.

Dr. Dio Lewis remarks: "He who would labor for the physical redemption of woman in America, must begin with her dress. The prevailing modes constitute an insuperable obstacle to her physical development. Every humane physiologist has argued, expostulated, and implored. If American women should squeeze their feet until those members were in Chinese fashion, or should place a flat stone on the head until the brains were forced into the back of the neck, we might keep silent; but while they compress that part of the body which contains the organs of vitality—the heart, lungs, liver, and stomach—we must continue to resist their madness. In this part of the body is the fountain of life. The slightest pressure immediately reduces the size and activity of that fountain. He who has studied the inevitable results of the prevailing style of dress at the waist, will affect no surprise at those cold feet, that constipation, weak spine, short breath, palpitation of the heart, and congestive headache, which are the average characteristics of the health of American women. Give a live woman, a corset, the average tight dress, and the physiologist will deduce the morbid conditions I have named.

Near my residence are three shops—a rum-shop, a candy-shop, and a corset-shop. I do not know which is the greatest evil.

My practical suggestion is that, without corsets, the dress-waist should be full and loose, the skirt bands buttoned about the waist much larger than the body, supported by suspenders, such as gentleman wear, and attached to the bands at the same points. My own wife adopted many years ago that style that I advise, and is greatly delighted with the results. The dress is much more artistic and beautiful than the plain waist, with the hard, iron-like ligature at the band.

After twenty years study of the causes of disease, if I were permitted to select from our one hundred and one physiological blunders, that one which I most desire to see corrected, I should unhesitatingly name this particular feature of woman's dress.

SLEEP FOR FARMER'S WIVES.—A farmer's wife writes a letter to the "Rural New Yorker," which she wants the "men folks" to read. It is a plea for more sleep. Have you a wife, she says, who goes about in a listless, spiritless fashion, as though she could but just drag herself about? Or is she cross and fretful, and do you wonder how she came to have such a temper? Ten to one, all she needs to make her bright and happy, is rest, sleep, and loving words. Hire efficient help, that the wife who has passed a restless night may take advantage of baby's morning nap, and have one of her own, or, if she chooses, lie down in the afternoon and make up the lost sleep. You can afford it if you will. Do you begrudge a hundred dollars a year for your wife's comfort and health? Give women their home rights; help them to bear their burdens; give them a few kind, loving words every day, and you will have healthier and happier wives, children and homes.

LANCET'S PRESCRIPTION.

Dr. Lancet was a blunt old fellow, and an excellent physician; he never drove around an obstacle when there was need of going through it.

Matilda Jane had just come home from boarding-school, and was not feeling well. She was troubled with a rush of blood to the head, with dizziness, and loss of appetite. In this condition she called in Dr. Lancet, and asked him if he could help her.

"I have been trying to doctor myself," she said, languidly, as the old physician felt her pulse.

"What have you been doing?"

"Well—I have taken Limpshin's sarsaparilla, and Knave's anodine, and Hummer's pills, and Numbhead's balsam, and Fooler's tonic, and the Nonesuch Expectorating cordial, and Dr. Flathead's universal vivifying recuperator, and—and"

"Goodness, mercy!" gasped the doctor; "and haven't any of these things given you relief!"

"No," replied the pining fair one, "they have not helped me at all. O dear, doctor, what can I take that will be sure to do me good?"

"What can you take?" repeated the old man, moving back, and eyeing her from head to foot. "Take!" he exclaimed, with a flash from beneath his shaggy brows; "my dear girl, take off your corsets."—*Sel.*

WHICH WAS THE BRAVER?

Two young men joined a ship one day. Their names were Ellis and Jones. Now, Ellis loved his Bible, while Jones made all manner of sport of religion.

The first evening after supper Ellis took out his Bible and began to read. Jones laughed at him, called him a milk-sop, and tried to snatch away his Bible. But Ellis hung on to the blessed book in spite of the jeers of the young sailor, and his other wicked messmates.

One dark night, not long after, there came a sudden gale, which carried away the ship's main-top-gallant-yard. The spar hung by the rigging, and dashed about so furiously as to threaten to carry the topmast itself. It was necessary to cut it away with a hatchet. It was a fearful task, almost certain death, to mount the rigging, and try to cut away the spar. Who would do it? The captain called for a volunteer, and seeing Jones standing near, said:

"Come, my man, there's work for you. I heard you boasting of your manhood the other day."

Just then Ellis, the Bible reader, stepped forward and offered to go aloft.

"No," said the captain, "I have made the offer to Jones."

But Jones shook his head, and after looking aloft said, "I dare not, sir. The man who attempts it is sure to lose his life."

"I will go," said Ellis, who had by this time fastened a hatchet to his belt.

The next moment the brave fellow was in the rigging, and lost in the darkness. For several minutes nothing could be seen of him from the deck. The men held their breath with anxiety for his safety. Presently, something was seen to fall. Was it Ellis? No. It was the spar cleared of the tackling. The men shouted. A minute later and Ellis stood safely on the deck.

"Thank you, Ellis," said the captain, "you did that work nobly. I think no man will venture to call you a milk-sop, or laugh at your Bible reading after this."

Then, after sending the watch aloft to shorten sail, the captain turned to Ellis again and asked:

"How did you feel while you were aloft, Ellis?"

"That I was in the hands of God, sir. I prayed for his protection, and I never felt my heart more light, or my courage more firm."

What a noble answer! What a proof that God makes the hearts of his children brave! Boys, do you want to be bold and do deeds of daring for the benefit of others? Behold the way! See it in the words of Ellis, "I prayed for his protection, and I never felt my heart more light, or my courage more firm."—*Christian's Friend.*

"A PLACE FOR EVERYTHING, AND EVERYTHING IN ITS PLACE."

Suppose the mechanic, as he uses one tool after another, should throw them all into a heap; how long would it take him to find a particular instrument when he had occasion to use it again? Suppose the physician should throw his medicines *helter skelter* into a drawer, or upon the shelves of his office; how long would he be in finding the article he needed in a particular case? Suppose the schoolboy should scatter his books all about the house, just where he last used them; how much time would it take to collect them when the bell rang for school?

How often do you, children, experience difficulty in finding your Sabbath-school books to return them to the library, and your lesson leaves, because you have thrown them down you know not where, besides the injury or actual loss of them, which sometimes occurs through carelessness?

There is no remedy for all these inconveniences but a strict observance of the rule set at the head of this article. I advise you all to adopt it. Write it down, and paste it on your desk or on your bedpost, and practice it every day. If you go to the day-school, never leave your seat at the close of school till you have put up your books, slate, pens, inkstand, each in its own proper place; and when you get home hang up your hat, coat and gloves where you can find them at once when you want them again. When you have used any article about the house, put it exactly where you found it; and then, if it should be out of its proper place, you are not to blame.

Practice on this plan while you are young, and you will form a habit that will have saved you several years of your life when you get to be old, in addition to years of pleasure in seeing everything in is proper place.—*S. S. Visitor.*

DON'T HURT THE BIRDS.

"Little birds sleep sweetly
  In their soft round nests,
Crouching in the cover
  Of their mother's breast."

Don't hurt the sweet, beautiful songsters, little folks, not a hair of their heads, nor their nests or little ones; it would be cruelly wicked to do so. Hark! how sweetly they sing! Sing praises? Yes, they do. Turn to the 148th Psalm and see how everything above and everything below, animate and inanimate, praise the Lord, and the birds among the rest.

Learn a lesson from these merry, melodious songsters? Certainly we can.

"We learn a lesson from the birds
  Of life from day to day—
The things we set our hearts upon,
  Oft quickly pass away!"

D. F. NEWTON.

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PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM, An Illustrated Sunday-School Paper, FOR CHILDREN AND YOUTH.

TERMS: ☞ *Payable always in advance.*

Single copy, 50 cts. a year; and at the same rate, or any number of copies under ten.
Ten copies, and any larger number under fifty, when sent to one address, 40 cts a year for each copy.
Fifty copies, and any number over fifty, when sent to one address, 35 cts. a year for each copy.
To Canada subscribers at the same rates. No extra charge for American postage.

☞ All communications, orders, and remittances should be addressed to

"THE YOUNG PILGRIM," Boston, Mass.

IMPERFECT ORIGINAL

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 973. BOSTON, WEDNESDAY, JUNE 24, 1874. VOL. XXXIX.—NO. 12.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CALL ON JESUS.

Art thou weary of burdens—
  Footsore, tired, weak and faint?
Call on Jesus in thy trouble,
  He will hear thy soul's complaint.

Dost thou hunger? Here's a table
  Spread with bounties rich and free;
Ope thy heart, for he is able
  Peace to give and purity.

Art thou thirsty? Oh! so fully
  Whosoever will may have;
All may drink of living water,
  He delights to help and save.

Art thou lonely? He'll protect thee;
  Art thou weak? His arm is strong;
Art thou weary in thy journey?
  Cheer thy heart with holy song.

From all danger he'll deliver,
  And will drive away our fear;
All the while if we but trust him,
  He will all the while be near.

Why cast down? Be not discouraged;
  Cast thy burden on his breast;
Trust him, praise him every moment,
  And enjoy his perfect re t. —*Ex.*

TWENTY-EIGHT PLAIN PROOFS FROM THE SCRIPTURES

that Christ will personally appear again, to receive his church, and reign with her on the earth.

1. When false Christs and false prophets arise, declaring that Christ may be seen in this or that place, the word of the Lord declares that "as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24–27.

2. Who or what will put an end to the great tribulation spoken of by Daniel and Matthew? It is written, "Immediately after the tribulation of those days . . . shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24 : 37–39.

3. Did the waters of the flood overtake and destroy the unbelieving and mocking antediluvians? "So shall also the coming of the Son of man be." Matt. 24 : 37–29.

4. Do servants receive gifts on the ascension of the Lord Jesus? It is that "After a long time the Lord of those servants cometh, and reckoneth with them." Matt. 25 : 14 20.

5. Are all the nations to be called to account for their treatment of the messengers of God? "When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," etc. Matt. 25 : 31, 32.

6. Instead of the kingdom appearing during our Lord's lifetime on earth, "The nobleman was to go into the far country," and receive the kingdom and then return, and having given his servants gifts to trade with during his absence, he said, "Occupy till I come." Luke 19 : 11–14.

7. If the Savior goes away to prepare mansions for his people, he says, "I will come again and receive you to myself." John 14 : 3.

8. The poor disciples were doubtless perplexed and much disappointed, that the glory they so much looked for had not been openly exhibited by the Lord; they therefore ask, at the last interview with him, if he would then restore again the kingdom to Israel. The Lord's reply is very significant. The time or the season for such an event, he declared, the Father alone had put in his own power, but he does not say a word about the gospel introducing the kingdom; on the contrary, it is stated, that "while they looked steadfastly toward heaven," two angels informed them that the same Jesus which they saw ascending thither, should so come in like manner as they had seen him go into heaven. Acts 1 : 6–12.

9. The Jews, whom Peter addressed at Jerusalem, were informed that God had not only raised, but glorified his Son Jesus, although they had denied, delivered up, and killed him. "Repent ye, therefore, he says, "and be converted, and he . . . shall send Jesus Christ, whom the heaven must receive until the time of restitution of all things." Acts 3 : 13–22.

10. Instead of any thought of the world being converted by the gospel, we have the plainest testimony to the contrary given by James. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name;" and then adds, "After this I will return and will build again the tabernacle of David that is fallen down." Acts 15 : 13–18.

11. Speaking of the order of the resurrection, and to correct some of the melancholy errors of the Corinthian church, Paul declares that "all should be made alive in Christ." But "every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." Observe, he does not say that all the dead shall be raised when Christ comes, but only they that are Christ's. 1 Cor. 15 : 22–24.

12. Sin and death have each a victory now over the bodies of the saints, but when "the last trump" shall sound at Christ's second coming (1 Thess. 4 : 16), then, but not till then, "shall be brought to pass this saying that is written, . . . O death, where is thy sting? O grave, where is thy victory?" "Even we ourselves groan within ourselves, waiting for the adoption, even the redemption of our body." 1 Cor. 15 : 51–56; Rom. 8 : 23.

13. Mere professors walk as citizens of this world, and consequently make their "god their belly, glory in their shame, and mind earthly things." But our "conversation [or citizenship] is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body [or body of humiliation], and make it like to his glorious body." Phil. 3 : 18–21.

14. The power and character of Paul's ministry are seen in the fruits produced at Thessalonica. The believers there received the word "in power, in the Holy Ghost, and in much assurance," and amongst the many exceedingly blessed effects produced, we see them "turning from idols to serve the living and true God and to wait for his Son from heaven." Nothing is here put between their service and their waiting for Christ. 1 Thess. 1 : 5–10.

15. Is the holy and heavenly conduct of the christian, the subject in hand? It is "that he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3 : 13.

16. The Thessalonian christians were evidently in doubt and perplexity with respect to their departed relatives. It would seem that they had doubts lest their friends, who had fallen asleep in Christ, should not be with him at his coming. The apostle leaves them in no uncertainty as to this point. "I would not have you to be ignorant," he says, "concerning them that are asleep . . . For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Not one word have we here about the unbelievers, either dead or living, for Christ's coming into the air had nothing to say to any but to his church. 1 Thess. 4 : 13–18.

17. The day of the Lord, or the personal appearing of Christ, when he shall be manifested with his saints to the world, will come as a thief in the night, and overtake the unbelievers at the very moment that they in their indifference and blindness are saying "peace and safety." "Sudden destruction" shall then come upon them and "they shall not escape." This, it is needless to say, will be a considerable time after the saints are caught up to "meet the Lord in the air." 1 Thess. 5 : 2–4.

18. Believers in Christ have suffered all kinds of persecution from age to age, but this is not to last always. When shall it cease? "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, . . . when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1 : 6–10.

19. False teachers and deceivers, led on by Satan, had taught the Thessalonians to believe that the day, or revelation, of Christ in judgment, had set in, and was then present. The apostle, in this second epistle, corrects this evil teaching, and re-states what he had already declared in his first epistle, namely, that Christ would first come for his church, to receive her to himself. This should have taught them that the judgment could not have set in, seeing that they had not yet been gathered to meet the Lord in the air. "We beseech you, brethren, he says, "by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind or be troubled . . . as that the day of Christ is at hand"—or, more properly, present. That the day, as we have said, could not come until after they were caught up, neither could it come until after the awful apostasy, or falling away, had set in, and the man of sin, with all his fearful features and doings, had manifested himself. Thus, then, is it taught, again and again, that his coming is that, and that alone, for which we are to be looking, and not for signs or circumstances connected with it. 2 Thess. 2 : 1–4.

20. Does Timothy receive a charge as to preaching, reproving, rebuking, exhorting, because the time was coming when they would not "endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears," that solemn injunction is thus prefaced, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4 : 1–4.

21. If Paul exhorts his "son Timothy" to "fight the good fight of faith," he can say himself, "I have fought a good fight, I have finished my course, I have kept the faith;" and then most blessedly and triumphantly can he add, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only but unto all them also that love his appearing. 2 Tim. 4 : 7–8.

22. In giving directions to Titus as to servants and others, the apostle exhibits the practical character of the grace of God. He says, "that it teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;" but it teaches yet more, "Looking for that blessed hope, and the glorious appearing of the great God and Savior Jesus Christ." Titus 2 : 9–14.

23. The priests under the law were continually offering their sacrifices. Every year the high priest had to enter in once into the holiest with the blood of others; but Christ had not to offer the blood of any creature, either once or frequently, nor yet to offer himself "often," for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. But if Christ appeared once to bear and put away sin, "to them that look for him shall he appear the second time without sin unto salvation." Heb. 9 : 24–28.

24. The elders or shepherds are exhorted to feed the flock of God and to take the oversight thereof, not by constraint, but willingly, neither for filthy lucre, but of a ready mind. And they are further told, not to lord it over God's heritage, but to be ensamples to the flock. And now what is the motive put before them? And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter 5 : 1–4.

25. If any should doubt what the Lord Jesus meant to have conveyed by his transfiguration, they have only to turn to Peter's interpretation of it. "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty," etc. 2 Peter 1 : 16–17.

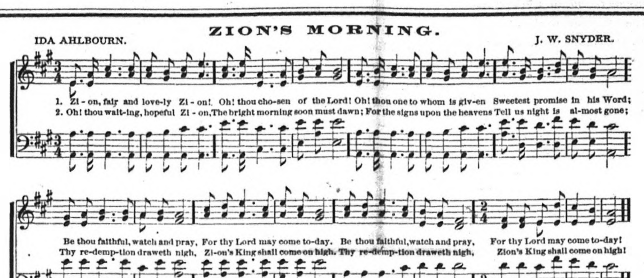
26. Scoffers walking after their own lusts, are made inadvertently by their infidel questioning, to prove that the coming of Christ was fully acknowledged as promised, or why ask the question, "Where is the promise of his coming?" 2 Peter 3 : 4.

27. The very practical character of the second coming of Christ is found everywhere throughout the New Testament, but in no instance, perhaps, is it more strongly marked than by the apostle John. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3 : 2–4.

28. The Apocalypse or Revelation begins, it may be said, and ends with the second coming of Christ. In opening this book, amongst the cardinal and prominent truths of the first chapter are, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Behold, he cometh with clouds, and every eye shall see him," etc. And the last chapter speaks thus, "Behold, I come quickly. He which testifieth these things, saith, Surely, I come quickly." Rev. 1 : 7, 8; and 22 : 7–12–20. —*English Tract.*

ZION'S MORNING.

IDA AHLBOURN. J. W. SNYDER.



3. Zion long has groaned and sorrowed,
  Been an outcast from the world;
Been the mark whence all the wicked
  All their poisonous darts have hurled;
But it cannot thus remain,
For the Lord will come again.

4. Zion, let no power deceive thee,
  Satan comes in robes of light;
But thy God will guard and lead thee,
  If thou askest him aright.
He will listen to thy cry,
Send thee aid from him on high.

5. Zion, be thou ever waiting,
  Keep thy watchmen on the walls,
That thy lamps be brightly burning,
  When thy Bridegroom for thee calls.
Be thou earnest, steady, true,
Keep his coming in thy view.

6. Zion, lift thy head in triumph,
  Sing aloud a joyous song;
Tell to all earth's sinful nations,
  That thy Lord will come ere long.
He will banish thy dark night,
Bring the everlasting light.

"WHAT WILT THOU HAVE ME TO DO?"

F. H. CHAMBERLAIN.

It is evidently the will of our heavenly Father that we should have not only a "knowledge of the truth," but an exact knowledge, an accurate knowledge. To the humble disciple who prayerfully seeks for the truth, it will surely be revealed. From such "no good thing" will be withheld. The truth may be hidden from the proud, the "wise and prudent," but it is revealed to babes.

But what is the truth? How are we to find the saving truth—the essential truth? Bible truth is truth concerning Jesus of Nazareth. Pride looks too high to see this. Science must spin out its fine theories, and weave its web of philosophical distractions, but cannot look for the plain and simple truth as it is in Jesus. To know what Christ has done for us, and to know what he would have us to do, is more important than to understand all human science, and be able to speak all the languages of the world.

There are many who would see the folly and uselessness of asking where Cain found his wife, who yet spend much precious time upon questions that are but little more to the purpose. "Foolish and unlearned questions" have always been plenty enough, but the apostle exhorts us to avoid them. For all who do not yet know this, the first great question is, "Lord, what wilt thou have me to do?" To some the answer would be "arise and be baptized, and wash away thy sins." In every case the answer would be appropriate, and exactly adapted to the individual requirements and powers.

Instead of commanding us to do some great thing (as Naaman seemed to expect of Elisha), it is extremely simple and easy. To one, "Go and wash," to another, "he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To all it is, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The gate is narrow, and the way is narrow after we have passed the gate. Very few besides little ones can get through the narrow gate, or walk in the narrow way. Pride and unbelief are sure to err, and can never see the truth, or if they see it, they will not obey.

HAS THE SANCTUARY TWO VAILS?

H. H. BALL.

We have the most direct and positive testimony in Heb. 6 : 19, 20, that our great High Priest entered "within the vail" at his ascension. In speaking of the hope of the gospel, the apostle says—"Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedic."

Here, then, it is clearly stated that Christ entered within the vail in Paul's day. But we are told by some that this was the first or outer vail, but the inner vail, dividing the holy and most holy, was not entered by him until the tenth day of the seventh month, in 1844, and that a knowledge of this change is absolutely necessary in order to be benefitted by his ministration. Hence it will be seen that the question heading this article is one of vital consequence.

If the sanctuary has two vails, the claim herein set forth may be true; but if only one, then the claim is false, and should be exposed as such. The Scriptures alone must determine this question, hence, I propose to briefly examine their teachings in relation to this subject.

I would first remark that a correct understanding of the earthly sanctuary is of the highest importance in settling this question, as the earthly was a true pattern of the heavenly. That the sanctuary built by Moses had two curtains of blue, and purple, and scarlet, one at the entrance of each apartment, no one with any knowledge of the Scriptures will attempt to deny. See Ex. 26 : 31–37; 40 : 3–9. But that these curtains were both called *vails* is not to our mind a Bible doctrine.

Inasmuch as the curtains were alike, with the exception that one had cherubim wrought thereon, while the other had not, it is argued that whatever one could be called, the other could be called also. If one could be called a vail, so could the other. We are told that Josephus calls the hanging at the door of the first apartment a vail just like the other. It matters not what the historian calls it, or what any one else calls it, we want something more than human testimony on this point. We want to know what God calls it,—what the Bible calls it. Testimony of this character is what must settle the question.

It does not follow because two vessels are built alike, and one is called Gen. Grant, that the other must be Gen. Grant also. I see no reason why one may not be called Gen. Grant and the other the Virginius, or some other name, providing the owners saw fit to name them such.

The Scriptures nowhere call the hanging at the door of the first apartment a vail (and Heb. 9 : 3, is the only text from which such an inference can be drawn); while the one separating the holy and most holy is always called such. The name which Inspiration has given to the curtain at the door of the tabernacle is a "hanging." See Scriptures already referred to.

But right here we are very gravely informed that the translators were at fault, that they both should have been rendered vails. What a pity it is that our translators were men of such profound ignorance. Had they been as wise as some of our day, we might have had something like a correct translation of the Scriptures. The falsity of such a claim will appear as we proceed in our examination of this question.

Having shown that the Scriptures recognize but one vail in the sanctuary built by Moses, let us see if they recognize *two* in the temple built by Solomon.

In the historical account given of this magnificent structure we read in 2 Chron. 3 : 14, as follows:—"And he made the vail of blue, and purple, and crimson, and fine linen and wrought cherubims thereon." Mark, it does not say he made the vails (plural) but the vail, singular; showing conclusively that the temple had but one vail, so-called.

In support of this position we call the reader's attention to the testimony of three inspired writers—Matthew, Mark, and Luke. In their account of our Lord's crucifixion they tell us that "the vail of the temple was rent in twain from the top to the bottom." Now, I inquire, how many vails do these inspired writers recognize the temple as having? Perhaps those who advocate the two vail theory and teach that Christ entered within the second vail in 1844, can tell us which of their two vails was rent at the crucifixion of our Lord. We have some curiosity to know.

The record does not say that the vails (plural) of the temple were rent; neither does it say *a* vail, or one of the vails, but "*the vail*" was rent in twain; showing beyond all controversy that the temple had but one vail, and that divided the holy and most holy place. The numerous expressions —"Within the vail," and "without the vail," prove that the Scriptures recognize but one vail, either in the sanctuary built by Moses, or in the temple built by Solomon. Therefore it is but reasonable to conclude that there is but one vail in the sanctuary above. And when our High Priest entered "within the vail" at his ascension, he entered the "holy of holies," "there to appear in the presence of God for us."

That the dwelling place of the Most High is between the cherubim overshadowing the Mercy-seat is conceded by all; yet we gave a few Scriptures on this point. "And David arose and went with all the people that were with him from Boale of Judah to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim." 2 Sam. 6 : 2. We next call attention to the prayer of king Hezekiah—"and Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwelleth between the cherubims." 2 Kings 19 : 15; Isa. 37 : 16.

Let us now hear the Psalmist on this point—"Give ear, O shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubim, shine forth." Ps. 80 : 1. Again, "The Lord reigneth, let the people tremble; he sitteth between the cherubim, let the earth be moved." Ps. 99 : 1. This testimony proves beyond all doubt that the dwelling place of the Most High God has ever been between the cherubim, in the holy of holies, of the heavenly sanctuary. Now if Christ when he ascended up on high, went into the immediate presence of his Father, there to appear, or minister in his presence for us, as taught by the apostle, how can it be true that he "came with the clouds of heaven and came to the ancient of days" in 1844, where he was already in his presence, seated at his right hand, as the Scriptures declare?

We have by no means given all the testimony which can be produced in favor of the position that Christ entered the most holy place more than eighteen hundred years since. In Heb. 10 : 19, 20, we hear the apostle speaking to his brethren about having boldness to enter the "holiest" by the blood of Jesus. How could Paul's brethren enter the "holiest of all" had not Christ entered there at his ascension? In order to dispose of this testimony, we are told that the word "holiest" in the original, is in the plural, and should have been rendered holy places. But this by no means helps the matter, for the language with such a rendering, would teach that the second apartment as well as the first could be entered by the blood of Jesus in the apostles' day.

We confess our lack of ability to harmonize the Scriptures with the view that our High Priest did not enter the holy of holies until 1844. If any feel qualified to do so, we are ready to lay down our pen and give the work into abler hands.

Washington, N. H.

Be not stingy of kind words and pleasing acts, for such are fragrant gifts whose perfume will gladden the heart and sweeten the life of all who hear or receive them.

SIGNS OF THE TIMES.

B. L. DYER.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—Matt. 24 : 29.

These signs are in the past, so we are past the papal persecution which was to last twelve hundred and sixty years. The first sign was the darkening of the sun in 1780, May 19th. It was supernatural. The moon was at the full, or nearly so, at the time; so the infidel cannot say that the sun was eclipsed, and it was a natural thing for the sun to be eclipsed. So it is, but not when the moon is at the full, for the two planets then are separated from one another. So this was an unnatural occurrence. The hand of the Almighty was placed over that luminous body, and at the right time to fulfill the Savior's prediction.

The next sign was, the moon should not give her light. Now the historian tells us that the night following this day was so dark that an object could not be seen six inches before one. I want you to keep in mind that the moon was full, or nearly so, at this time. What was the matter? was the moon eclipsed? No, for the same historian tells us that the moon would show herself at times, and that she looked as though she was traveling through a sea of blood. What does all this mean? O, natural consequences, says the skeptic; these things were always so. No, sir, we think not; but it was to fulfill that spoken by the Savior—"the moon shall not give her light."

The third sign was that the stars should fall from heaven in 1833, Nov. 13th. The shower was most brilliant on this continent. It was visible from the lakes to the equator. The scene was of the most stupendous grandeur. Lines swept over the sky like the flakes of a snow storm. The same historian tells us large meteors darted across the heavens, leaving luminous trains behind them that were visible sometimes for half an hour. They shed a soft, white light, while occasionally yellow, green, and other colors, varied the scene. Irregular fireballs, almost stationary, glared in the sky; one especially, larger than the moon, hung in mid air over Niagara Falls, and mingled its ghastly light with the foam and mist of the cataract. The shower commenced near midnight, but was at its height about five A. M. In many sections of the country the people were terror-stricken by the awful spectacle, and supposed that the day of judgment had come.

But, says the infidel, these star showers have always been, the same as we see them now; and the shower of 1833 was confined to this continent, so it was no sign to the inhabitants of the eastern hemisphere, and thus your signs have failed. But we can prove that the first star shower of any note was in Nov. 12th, 1799, and came at the right time, in the right place. Jesus says—"Immediately after the tribulation . . . the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Now the sun and moon were darkened in 1780, and the stars fell in 1799; and I will give the historian's own account of it. Humboldt says the "sky was covered with innumerable fiery trails, which incessantly traversed the sky from north to south. From the beginning of the phenomenon there was not a space three times the diameter of the moon which was not filled every instant with the celestial fireworks. Large meteors blended across the heavens their dazzling brilliancy with the long phosphorescent paths of shooting stars." Now the inhabitants of this continent did not see this star shower, for it was confined to the eastern hemisphere. Jesus meant that all the Christian world should see those signs; so it took the two to fulfill the prediction.

Portland, Me.

"TRINE BAPTISM" vs. "ONE BAPTISM."

T. M. PREBLE.

Thank God for the timely article in the *Crisis* of June 10th, headed—"One Baptism," by Bro. Grant. I have been solicited by several brethren to write an article on "trine baptism," and have been preparing to do so; but need not now. But I do most heartily endorse this article of Bro. Grant's. It is an important and instructive piece of historical facts relating to the "three-fold baptism of the Marcionites," and of the blasphemous heresy of Marcion, the author of "trine baptism." Hope all will read and ponder it, and also call the attention of those to it who most need to know the truth it contains. The article ought to be published in tract form, and circulated where honest ones are being deceived by the terrible heresy of Marcion, which is now being received by misguided men in these last days of peril. Marcion was such a shocking, blasphemous heretic, that he "was excommunicated by his own father, who would never admit him again into communion with the church, not even on his repentance. Strange indeed it is that men, pretending to be teachers of the Bible, can be so far bewildered as to receive the heretical delusions of Marcion and his followers, and thereby turn the truth of God into a lie!

What next will the devil introduce among Adventists to try to destroy the truth of God? What were some of the things which Marcion did? Answer—"He mutilated the gospel according to Luke, striking out all that relates to our Lord's nativity, and taking away many things from our Lord's discourses. . . . In like manner he curtailed the epistles of the apostle Paul, taking away those passages where the apostle plainly speaks of the Creator of the world as the Father of our Lord Jesus Christ, and also his quotations from the prophetical writings that foretell the coming of the Lord. . . . Beside all these blasphemies, he maintained that Cain and the people of Sodom, and the Egyptians, and all the nations in general, though they had lived in all manner of wickedness, were *saved* (?) by the Lord when he descended into hell (or the invisible world, the receptacle of departed spirits); for they came to him, and he took *them up into his kingdom* (?). But that Abel, and Enoch, and Noah, and the patriarchs, and the prophets, and other righteous men, who walked with God, and pleased him, *did not obtain* salvation" (!!).

I sometimes think that we, as a people, are hardly half awake in our efforts to check the work of the devil among the people. But I feel that I am beginning to wake up a little more, and pitch battle anew with the old devil. I have been fighting this old "liar" for over forty-four years, and my courage was never better. Our battles are nearly at an end; for "the battle of that great day of God Almighty" is "at the door." "Come, Lord Jesus." Amen.

Hyde Park, Mass.

THE YOKE OF CHRIST.

C. MENDENHALL.

A beautiful and responsible feature in the plan of redemption is, that man is free to choose good or evil, life or death. He is not compelled to pursue either course, hence each individual is accountable for his personal actions, Our Savior invites men to serve him, showing the advantages which acrue therefrom. In Matt. 11 : 29, mankind are thus advised by this holy Teacher; —"Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

What a depth of thought! what profound meaning, teaching, purity of doctrine and practice is couched in this beautiful language! The yoke is offered with all its accompanying blessings. It devolves upon man whether he will take or reject that which will eventually (if received) culminate in exaltation and reward. The word of God warns men, exhorts them to turn to Jesus, take his yoke, and be blessed now and evermore.

Take my yoke.—We have labored under the galling yoke of Satan; under the iron yoke of oppression imposed by sin and selfish human will. We have left that and taken Christ's yoke. We know by experience that it is easy, the burden light; then let us use our best energies, putting out all powers towards the grand object of inducing men to enter this glorious service. Now is the time for action.

Reader, are you under Satan's yoke, at hard labor, under unfavorable circumstances, and poor pay. If so, take Christ's yoke, and place yourself under his subjection. In a yoke two work together; so in this case, Christ becomes your true "yoke-fellow," helping, sustaining, and guiding in all good things. It is written, "It is good for a man that he bear the yoke." Will you not then take this yoke upon you? It is an individual work. You, as a person accountable for your own doings, must accept of the promises through faith. comply with the conditions, submitting to Jesus in all things, taking the yoke upon you in theory and practice. Jesus died for us. Surely we can cheerfully serve him, showing our love by obedience, feeling our weakness and ignorance. We must obey the injunction—"Learn of me." Learn to work under the yoke, to maintain "good deeds, to seek for immortality and eternal life, knowing that to know him, whom to know is life eternal, we must become as little children; meek, lowly, willing to be taught and to obey. Learn by taking Him for our pattern in all things; for "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him . . . He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John 2 : 4, 6.

"For I am meek and lowly in heart. Pride and true religion are antagonistic. "Blessed are the meek." Jesus was lowly; so must we be. He who was exalted, left the glory he had with the Father, before the world was, "and made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, nnd became obedient unto death, even the death of the cross." Phil. 2 : 7, 8. He was lowly, not merely in form, or by profession, but in heart. Our hearts must be pure and right in the sight of God, ere our actions become acceptable. He strove not for the ascendancy, but was gentle and forbearing in all things.

The duty of taking the yoke of Christ has its reward;—"And ye shall find rest unto your souls." Weary ones, you who are tired of the world, turn to Jesus and find true rest. What a blessed assurance is here presented, a glorious hope embodied in these words. Rest in Jesus from danger, sin and guilt; spiritual rest now, and a joyous anticipation of that rest which remaineth for the people of God. How sweet is rest after toil; how delightful is peace after warfare; how blissful is calm after a violent storm. In the christian warfare, in the service which taking the yoke implies, we shall find safety and rest. Rest from the striving of the flesh, a respite from the attacks of Satan, and when Jesus comes the enjoyment of a never ending calm in Eden restored, after the storms and strifes of this present age are forever ended.

Brethren, let us cling to the promises, faithfully working in the yoke, looking for Him in whom all our hopes are centred.

Sinner, do you wish to be accounted worthy in that day? if so, heed these words; "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." May God help us all to be wise unto salvation. Amen.

Wilmington, Del.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 24, 1874.

☞ Take Notice!

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary.*

OUR private address will be Sugar Hill, N. H., until the first of July. J. C.

THIS GOSPEL OF THE KINGDOM.

The apostles naturally felt a very deep solicitude in relation to the future, for they had espoused a new cause, commenced to advocate new doctrines, to follow a new Leader, and it might seem from a certain standpoint, to be an experimental trial of a new religion. The old religious teachers—Jewish and heathen, had solemnly rejected it as untruthful and dangerous, and the popular classes of church and state were determined to exterminate it. Under these trying circumstances, the few followers of the unpopular Teacher felt exceedingly anxious to get all the knowledge they could possibly obtain of their future experiences, whether of defeat or triumph, grief or joy. They had confidence in the divinity of Christ's message and in his inspiration as a teacher and prophet sent from God; therefore, they had confidence that all he said to them about their future history would be experienced. They therefore embraced every opportunity to inquire of him about future events to take place, affecting the condition of that people and movement. Christ had very early taught them that great and glorious events awaited them, for he had said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." He also said, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." These assurances became, very early in their experience, the great stimulant of their hope. This caused them to embrace every opportunity to inquire after the time and circumstances connected with that grand event. It became the grand central theme of their preaching, prayers and songs.

The hope of the apostolic church was not that Christ had come, for that was admitted as already accomplished, but that he would "appear a second time." They understood that their real triumph and glory would not be experienced until his reappearing; therefore, Paul could say of converted idolaters that they had "turned to God from idols, to serve the living and true God; and to wait for his Son from heaven." They were not expecting to receive the blessedness they had sought through the gospel, until the Son of God should come from heaven. This faith and hope caused them to watch every intimation Jesus gave of coming change, and apply it to his second coming and the triumph of the gospel.

When he predicted the utter destruction of the temple, they evidently supposed that he was foretelling events connected with the consummation of their hope. They, therefore, anxiously inquired "When shall these things be? and what shall be the sign of thy coming and of the end of the world?" Jesus kindly and definitely answered their question, showing clearly the order and nature of the events to transpire prior to the church's triumph. He was very explicit in explaining the events to precede and continue until his appearing. The preaching of the gospel of the kingdom as a witness to all nations is presented by Christ as an event to precede and continue to the end. This predicted preaching has two special qualifications. 1. It is preaching the gospel of the kingdom,—a special message. 2. That message is to be preached as a witness to all nations. The gospel of the kingdom is a proclamation that "the time is fulfilled, the kingdom of God is at hand." The special qualification that this message is to be preached *as* a witness to the nations, gives the idea that, as a witness testifies in court, so this message would be declared to the nations. Jesus says, "as a witness," showing that he illustrated the preaching by a witness testifying in court. We shall get his meaning best, by applying his figure in the case. The word *witness* signifies "to know," and applies to knowledge, or to its possessor, and would apply to the one who testifies, or to his testimony. In this case both are involved, for it applies to those who preach, and to their testimony given.

A witness is required to testify to his knowledge of some unsettled question taken from the court docket. What is the question in this case? How does it read on the docket? The question reads, "When shall these things be? and what shall be the sign of thy coming and of the end of the world?" This was the question under consideration when Jesus said, "This gospel of the kingdom shall be preached as a witness to all nations." It follows, therefore, that in the last days, testimony will be given to the nations, of divine authority, for it will be "gospel," showing that the end of the gospel age is approaching; and this testimony will rest principally upon prophetic signs witnessed by those thus preaching. A witness in court is not allowed to testify to what he does not personally know. So in this case, those who preach that the "kingdom of God is at hand" must themselves see the foretold tokens and signs by which they may "know" that it is near. Jesus answered the disciples' inquiry of what sign should indicate the time of his coming, and having given a number, he said, "*When* ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Then it is quite certain that those who see the signs will witness to the nations that the end of the world is near, and the kingdom of God about to be established; for they will "know" by the authority of Christ that it is near. As court rules are often determined by precedents of former jurisprudence, so God has given typical examples of the Jewish history, by which we may learn the divine rules by which this testimony will be delivered to the nations, and the result of expecting it.

The Mosaic administration of the divine government ended by limitation at the first advent of Christ, when the gospel dispensation, according to prophetic announcement, was established. The gospel of the kingdom to the Jewish church was a proclamation to them that, according to the Scriptures, the time had come for the change of administration to take place. It was a notification from God that they should prepare themselves to joyfully accept the new government, and loyally submit to its authority. It required them to voluntarily yield their old associations and religious institutions for the new social status introduced by Christ. They were required to acknowledge the proposition for this change as having divine authority, because God was giving testimony by many predicted signs and evidences, that the new government was then due, and about to be established. The Jews as a nation rejected the proclamation, by rejecting all the signs and proofs God gave them, that the time was fulfilled for their Messiah to be manifested, and give to them, if they would prepare themselves to receive it, the kingdom of God. They chose to retain their old covenant and its institutions, in preference to the offered new administration, with its institutions and blessings. But as the old had failed to limitation, and disloyally to it on their part, and as God could not, according to his immutable purpose, offer them any government excepting that of Christ in the gospel, they were left without any covenant relations to God, and were thus broken off from the divine protection and communion of heaven. This act of rejecting God's most gracious and kind offer of everlasting love and good will to them—viz., that of presenting his Son as their Lord and Redeemer, and choosing Moses' ritual and Ceasar's wicked reign to be perpetuated, rather than Christ's gospel and Messiah's glorious reign, was the crowning act of their rebellion, resulting in their inglorious subjugation and ignominious vassalage.

In that history, God gives us a photographic picture or typical manifestation of the preaching of the gospel of the kingdom to all nations, as a witness that the last great change of the divine administration is about to take place. As the argument supporting that message rested principally upon prophetic signs given to that generation, so the Gentile or Christian message will rest upon signs given to the last generation. As the first message gave proof of Christ's first appearing, so the second will give proof of his second appearing. As the first was designed to prepare a people to receive him at his first coming, and the government he inaugurated, so the second is designed to prepare a people for his second coming, and the kingdom he will then establish.

As but few of the learned popular teachers would preach the first message, but it was published by a lower class generally, so it will be in the proclamation of the second message. The masses and aristocratic classes rejected the first because it was preached by an unpopular class, without any worldly show or parade. We may therefore expect it will be so with the second.

The first was connected with the typical second advent of Christ—the transfiguration; the second will be connected with the real second advent of Christ. At the first, Christ exercised his lordly power over the curse, by controlling the winds and waves, the power of devils and diseases; at the second, he will sweep the curse away and hush all the angry elements in eternal and heavenly peace. At the first he raised some of the dead out of their graves; at the second all "the dead shall hear his voice," and come forth to judgment.

Connected with the first message were grand and important scenes transacted, some elevating humanity to heavenly dignity and angelic associations, others exposing its hideous deformities and satanic corruptions; but a thousand times more grand will be the scenes at the second manifestation, when the vail, shadowing the world in darkness, will be removed, and the saints, all glorified, shall outshine the sun in heavenly effulgence, and the wicked, covered with the blackness of infamy, will sink forever under the wave of perdition. At the first, the mount of transfiguration was covered with the glory of God, but at the second the whole earth will be filled with his glory. The first was a dim outline picture of the second. That was a shadow; this will be the substance which cast it.

We believe the proclamation now being made to this generation, of Christ's speedy personal advent to our world, answers in every part to the Bible description of the second message. It is being proclaimed as a witness to all nations that the kingdom of God is about to be established. It is unpopular, like that, and rests upon the same argument of the signs of the times. Its advocates generally belong to the lower classes, as did those. If this doctrine of the speedy advent should prove to be the last God-sent message to this world, how important that all the servants of God should understand it. How important that it should be elevated to its own proper grade. How vastly important that it should be believed and obeyed. May the God of all grace anoint our eyes, that we may see his sacred truth in its infinite importance and wonderful adaptation to our world and race.

J. C.

THE SEAL OF GOD.

"Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption."—EPH. 4: 30.

When a state document is examined and found to be correct, it then receives the state seal, and thereby becomes an official paper. When the manufacturer puts his seal on his goods, it shows they have been through the inspector's hands, and found free from imperfections, and worthy to be endorsed by his own name. It is not expected that the state or court will put its seal on incorrect documents, or that the manufacturer will impress his name on defective goods. Should he do so, he would soon ruin his business. The more valuable the document or the goods, the more important the seal, and the more careful the inspection before it is made. Nothing is sealed that has not passed through a previous preparation. Whatever is sealed is designed for future use. Before the fruit jar receives its seal, the fruit must be properly prepared, placed in the jar, and brought to a certain temperature. The sealing process is quickly done, when the preparation is complete. If the air is not properly removed from the fruit jar, the fruit soon spoils, and the seal is worthless.

In reference to "the seal of the living God," is it reasonable to believe he will seal persons while in their sins? Should he do so, it would show that no preparation was needed in order to be sealed, so far as *character* is concerned. If this were true, then the sealing must relate alone to *doctrine*. We think no one would advocate such a theory for a moment. As the seal of God is to be made by the Holy Spirit, it follows that the object sealed should be free from sin, otherwise God would be puttting his seal on unholy things, which he could not do, without denying himself. Hence before the sealing by the Holy Spirit, the person should be made free from sin. The Lord has made full provision for the accomplishment of this work. He has said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. We read: "All unrighteousness is sin." 1 John 5: 7. Then it follows, when we are cleansed "from all unrighteousness," we are cleansed from all sin. Again, the Scripture says: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7. When thus freed from sin, we are then fit to be sealed by the "seal of the living God." Rev. 7: 2. It is quite evident that the seal of the Spirit, the gift of the Spirit, the baptism of the Spirit, and being filled with the Spirit, are different terms expressing the same thing. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John 4: 13. Of all the seals of which man has any knowledge, to him there is none so valuable as the seal of the Spirit. But so long as he refuses to confess and forsake all his sins, and submit himself fully and unreservedly to Christ, to be his for ever; with a firm purpose to obey him in *all* things, so far as he knows his commandments, and to abstain from all that is sinful in word, thought, or deed, he cannot expect to be "sealed unto the day of redemption." The Lord cannot seal us in our sins, for if he should, he would thus sanction and perpetuate that which is evil. Sin is the only thing that fits a person for eternal destruction, and freedom from it is the only requisite to secure eternal life. Satan has the sinners, and the Lord the saints.

In Rev. 7: 1, we find it stated that just before the coming of Christ, four angels were seen "holding the four winds of the earth, that the wind should not blow on the earth" till the servants of God were sealed with the seal of the living God.

This Scripture intimates that a short time before the second advent of our Savior, there will be a time allotted for the *special* sealing of the Lord's children, in order that they may be fully prepared to meet him when he shall appear. This being true, when the time arrives for the sealing, all the faithful children of the Lord, in all denominations, will feel the importance of entire consecration to Christ, with an increased longing after purity of heart. This feeling is begotten by the Holy Spirit, thus inviting the bride to make full preparation for the bridal day. If the teaching and leading of the Spirit is followed, the seal is given, but if not, then those who refuse to yield all to Jesus, are liable to become bitter in their opposition against that which is needed most to fit them for eternal redemption. Do not treat this subject *lightly*.

M. G.

STERLING JUNCTION CAMP-MEETING.

A National Campmeeting for the promotion of holiness is now (June 20th) in progress at Sterling, Mass. Thus far the weather has been unfavorable, being wet and cold; but quite a large number are present, and the meetings are of a *very interesting* character. It was our privilege to be present during most of the first four days of the meeting, during which time we heard several able and highly instructive sermons from Brn. J. A. Wood, author of "Perfect Love" (the best book on the subject we have ever seen), S. Coleman, John Allen, W. A. Harlow, Bristol, R. I., J. A. Lansing, and Wm. McDonald, editor of the "Advocate of Christian Holiness," a valuable monthly, now published in Boston, but soon to be moved to Philadelphia. Other able and devoted preachers are present from different parts of the country. It is a rare treat to listen to the men who are the most noted in the churches for their consecrated talent; men who, by the help of the Lord, are making the supporters of popular religion feel very uneasy, and tremble like Belshazzar before the writing on the wall. It is rare that worldly-minded ministers, and their patrons, receive more pointed rebukes than from those who preach at these National Campmeetings; yet it is done in love and kindness.

If one wishes to see men and women terribly in earnest in the service of Christ, let him attend one of these meetings. The praying, singing, exhortation and preaching are a sample of what we heard our fathers and mothers talk about forty years ago, as exhibited by the early Methodists, when they lived in the valley of humiliation at the feet of Jesus. We are confident that no one, who truly loves him, can attend one of the National Campmeetings for a few days, and participate in the exercises, without being satisfied of the special presence of the Holy Spirit; while at the same time he will receive much benefit by mingling in the heavenly company.

We met at the meeting quite a number of our Brn. and Srs. who are looking for the speedy coming of our dear Savior; also several of our preachers. Some of them had received great blessings before we left, and felt most abundantly paid for coming. Those who have never attended one of these National Campmeetings, and feel a prejudice against them, must have a very erroneous idea in relation to their character; or else their hearts must be opposed to Bible holiness. We are free to confess, that if the Spirit of Christ and a pure Christianity is not manifested in these meetings, then we have never seen it in any meetings. But there is no *if* in the case. God is in this movement on holiness, and manifesting his power in a wonderful manner. It is evidently the preparation for the coming of Christ. While many of them have not yet seen the evidence of his *speedy* coming, we believe it will not be long before the glorious event will receive their most earnest and cordial attention. This is already the case with some; and their sympathy with those who are looking for the blessed hope is continually increasing. Shall we not, as a people, show ourselves worthy of their fullest confidence by manifesting a kind, loving, gentle, meek spirit towards every one, friend or foe?

We would most heartily recommend all our Brn. and Srs. to attend as many of these meetings as possible, and thus help remove the sectarian walls that have separated the true children of God. We are too near the coming of Christ to think of building up sectarian interests. Let us have a platform broad enough to hold *every true christian*, whom Jesus has accepted, and nobody else.

M. G.

GLASGOW REVIVAL.

The revival in Glasgow, Scotland, during the last three months, under the labors of Bro. D. L. Moody, of Chicago, assisted by Bro. Sankey, has been one of remarkable results. The latest news from there speaks of their closing meetings in that city as follows:

"Never in the history of Glasgow, or in the recollection of its oldest inhabitant, has there been continuously for a week such a remarkable series of religious meetings as have been held from May 12th to 17th. It seemed at first almost too sanguine an expectation to suppose that the Crystal Palace, distant from the heart of the city a mile and a half, and holding three or four thousand people, would be filled for six days consecutively to hear the simple preaching of the gospel by Messrs Moody and Sankey. And yet this is what has actually come to pass.

On Tuesday evening, May 12th, a complete army of young ladies, to the amount of several thousand, repaired to the Palace, and many, for whom there was no room inside, were addressed in the open air. On Wednesday evening there was a similar overflowing crowd of young men. On Thursday evening an immense mixed congregation; and on each evening two hundred or three hundred went subsequently to the adjacent church, as anxious inquirers about the way of salvation.

On Saturday evening there was another vast concourse to hear the preaching of the gospel. Again, on Sunday morning, at nine A. M., the Palace was filled with young ladies to hear a sermon by Mr. Moody; and finally, the greatest assembly of all was on Sunday evening, when it is computed that fifteen or twenty thousand had come together, and Mr. Moody addressed them outside the Palace in the open air. There was then an after meeting inside the building, and in response to an invitation for those to rise who wished to be prayed for, and to obtain salvation through Christ, upwards of two thousand are estimated to have stood up and thus openly testified their anxiety to become converted, and to yield themselves to Christ.

It is scarcely likely that Glasgow will ever again enjoy such a wonderful and unparalleled series of religious meetings, unless Messrs Moody and Sankey, on some occasion, are prevailed upon to revisit the city.

In some respects the Friday evening meeting of three thousand five hundred converts was the most remarkable. Who would have ventured to predict four months ago that such a vast number of conversions would ever have taken place? God has opened the windows of heaven and poured out a blessing almost greater than there is room to receive, and certainly much greater than many anticipated.

It was remarked by the Rev. I. Wells, at the noon-day meeting on Monday, that the full number of converts was most probably double that number, or seven thousand, and the Rev. R. Howie said he considered there were probably three times that number; about ten thousand altogether. Other estimates confirm this conclusion.—*Signs of Our Times.*

"Mr. Moody has an attractive style, and his earnestness commands attention and holds his hearers to the end without any effort. His illustrations are telling, but he employs simple language which the meanest capacity may follow. His manner is abrupt, and at times he rattles on a more rapid pace than we are accustomed to, but he makes out his meaning with sufficient clearness for all that. His illustrations are sometimes humorous."

"Dr. Alexander, of New York, said in his last illness, that if he had to live his life over again, he would preach more upon the great central, fundamental doctines of the gospel, and less upon those that were only collateral and indirect in their bearing npon the conversion of men's souls. Mr. Moody will have no occasion to utter a regret of the kind, as his discourses all contain the very marrow and kernel of gospel truth in its most concentrated form—his object being to take his hearers to God's word as much as possible, and to ground them in a knowledge of that book which alone can make them wise unto salvation."

It should be remembered that Bro. Moody tells the people that Jesus is coming soon. It is time every true follower of Christ was saying the same thing.

M. G.

MINISTERIAL CONVENTION.—Those who approve of the suggestion made in favor of a ministerial convention, at Springfield campground, two days before the campmeeting, and who will endeavor to be present, are requested to send us a postal card expressing the fact. We think much good might result from such a gathering.

M. G.

☞ Bro. George Thomson has moved to Prairie du Sac, Sauk Co., Wis.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail.

AG'T.

SCIENTIFIC RELIGION.

Satan is trying now to make the world believe that the Christian religion is worthless, but that a scientific religion is what is needed to reform mankind. He wishes to persuade the people to substitute science for Christ. Science can save no one; and this Satan knows full well; only Jesus forgives sin, and gives eternal life in the world to come.

Mrs. Victoria Woodhull says in her paper of June 6th, 1874, when speaking of christianity, compared with science as a reformatory power in the world:—

"Christianity, so called, can never effect it. As a means of regenerating the world and carrying it forward to the results that Christ is said to have desired, the commercial interests that make railroads and steamships a necessity are a thousand times more potent than all the priests the world ever produced. Religion alone is impotent for progress. The religion that has cursed the world has invariably stood in the path of progress. . . . But, thank God, this religion is fast losing its hold upon the hearts of men and women, and they are coming to know that scientific and commercial progress are prime factors in that evolution of humanity through which alone the millennium can be introduced upon earth."

M. G.

THE MINISTERS' MEETING.

Allow me to suggest an amendment to the proposition by Bro. Munger for a ministers' meeting at Springfield, next August. Let the call include the preachers of Canada and the Middle States, as well as those of New England. The meeting would of course be informal, and its influence not legislative, but only moral—and none the worse for that: moral influences sometimes have more power than statutory laws.

I think it may be safely asserted that there is not now among the members of the Adventist ministry that good understanding, kindly confidence, and hearty co-operation essential to the highest usefulness and success. To quote Bro. Munger, if we can conclude "all to pull one way, we can draw a much larger load" than we now do. And even if unhappily we should find that we could not all pull one way, it will be better for us to agree to disagree, to have a good understanding even in our differences of opinions and methods of labor.

But I hail this call for a ministers' meeting as an omen of better days for us. If we can be assured of full delegations of representative men from all sections of the territory mentioned above, it will give us, perhaps, the best possible substitute, at present, for the General Conference suggested by Bro. Whitmore.

I propose that every minister in Canada, the New England and the Middle States, who can attend, and will make an effort to be present at such a meeting, if it shall be appointed, write at once to the Editors of the *Crisis*—it will cost only a postal card—and if there be a sufficient number of responses to warrant the call, that the Editors definitely appoint the meeting, in accordance with Bro. Munger's suggestion.

WM. L. HIMES.

Castleton, Vt., June 17th, 1874.

I DESIRE the prayers of the brethren and sisters in Christ, that the Lord will raise my wife to health again, who is now very sick.

Yours in affliction, O. F. GOODWIN.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$581.48
John G. Putnam	1.00
Wakefield	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$76.25
J. P. Marquand	1.00
Stranger	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$4,111.12
"Friends in Northampton" (pledge paid)	25.00
W. S Moulton (balance of pledge)	5.00

MISSION LABOR.

T. J. GREEN.

A. A. M. SOCIETY, BOSTON, MASS:—

Dear Brn:—I again attempt to give an account of my labor for the cause of the Master in this southern part of his vineyard.

Since I wrote you last I have had to encounter very strong opposition from various sources. I found my family much in want, and myself involved in debt about one hundred dollars for provision. I have been obliged to work some to keep from suffering. As soon as I went to work the devil began with more fury than ever to attack our glorious cause by every means that the artful fiend could invent. But, thanks be to God, he has still defended his cause and all those who trust him.

I have preached in several new places during the last quarter. A good brother of Olustee helped me by paying railroad expenses, and going with me into Nausau Co., where we remained a few days and preached the word. The Baptists would not let us have their house to preach in, but we had many kind-hearted friends who gave us their dwelling houses. Although the creeks and bridges were almost impassable, a goodly number turned out to hear our glorious message. The audience increased daily as long as we remained. On Saturday night I stopped with the Baptist deacon, who, although prejudiced against us, went with us on Sunday morning and remained all day; and his good lady furnished dinner for all. May the Lord reward her.

I preached three times on Sunday, and am sure not without effect, although none made public confession. I am sure we have them convinced. I scattered all the books and tracts I had, and could have distributed many more. The people are anxious for more light on the Scriptures. They say they have never heard any one preach before who explained the Bible so they could understand it.

We left on Monday morning, praising God for his mercies.

I have traveled many hundreds of miles, through all sorts of weather, and preached the gospel to thousands of people, who perhaps might never have heard it unless the Lord had moved upon the brethren of the A. A. M. S. to aid your humble servant to do so. I praise the Lord for what he has done for us, and humbly thank every brother and sister who has in any way helped me to carry this message to so dark a section as is a portion of Florida.

I cannot tell you half the opposition I have been compelled to meet, but through all God has safely carried me; although sometimes I have been severely threatened, no one has as yet laid hands on me. Through much suffering I have been the means of the happy conversion of many; and to-day I may safely say, although there is much opposition, our cause is held in more respect by the masses than ever before, and I am made welcome in many families where once I could not enter. Many say the Advent doctrine is destined ere long to be the most popular of all others.

Since I wrote you last, the Lord has opened the door in many places all through the State. I am determined with the Lord's help to go forward in the path of duty; having put my hands to the plough, how dare I look back?

Dear Brn., I ask the prayers of all God's children in this Mission work. I need books and tracts. I am destitute of almost everything; my family in dirt and rags, while almost every one that is able to help me is quite against me. Surely this is the gospel that was preached to the poor in Christ's time; but amidst all I praise God that I have in any way been found worthy to suffer for his word.

I regret very much being obliged to leave the brethren in many places without preaching. You know that in all such cases they will grow cold and indifferent, if not worse. O! how much I pray God that some one may be found to arise and act the shepherd's part by feeding the lambs, and giving them meat in due season.

Dear Brn., the time is but short, the battle is nearly over; and shall we who have borne the burden and heat of the day be at last compelled to ground our arms? No; let every man and woman arise and buckle on the whole armor, with the sharp two-edged sword in hand, march forward into the hottest contest, do our duty fully, and we shall soon see the enemy flying in every direction, and our Captain coming with palms of victory and crowns of glory for all his faithful warriors. So may it be. Therefore, hoping that both reader and writer may soon meet in the kingdom, I subscribe myself your most obedient servant in the Lord,

THOS. G. GREENE, Missionary.

Olustee, Fla., May 12th, 1874.

ELD. EDWIN BURNHAM preached at West Newbury yesterday (June 14th). He gave the trumpet no uncertain sound, upon the resurrection and second coming of the Lord. He preaches three Sundays in Lowell, then goes to Tremont Temple, Boston, Mass., to be there for some time. A. S. BURNHAM.

APPEAL TO THE CHURCHES OF MASS.

The unfinished business of the annual State Conference, in relation to perfecting our organization for more effectual work in the supply of preaching for the churches, and in carrying the truth into new fields, will be taken up at the Greenwich Campmeeting; therefore, it is necessary that all the churches in Massachusetts should be represented.

Dear brethren, do not neglect choosing and sending your delegates. Raise funds by collections in the churches to pay their expenses, and help pay the expense of your preachers. Let us not love the truth in word only, but in deed and truth. We must unite our strength and give the world to understand that we are *terribly in earnest*. We have the truth, men and means, to do a great work. The door is open, and calls are earnest for help in every direction. Let every church in Mass. wake up to the work, and God will bless us more than ever. Our churches languish, our ministers get discouraged, our means are wasted, our efforts are paralyzed, for want of system. The Lord will call us to an account of our stewardship soon.

Let us have a grand rally at the coming meeting, and on the Fourth of July, 1874, declare by our action in conference our purposes and principles, so that all may understand that we shall not be hindered in our special work by grumblers and fault-finders. We have been in the villages of "O—no" long enough. "Up and at it" will accomplish much. We expect a glorious meeting and glorious results. I am in hopes of arranging matters so that our preachers can have their board, and possibly fare on the R. R. paid back to them.

Now, brethren, pray over this matter; talk it up; get up companies from each church; bring a tent, if possible, but come any way. We shall have tent room for all. Bring your blankets, and camp out in one of the pleasantest groves in Mass., and spend a few days in getting and doing good. Grace be with you all.

J. HEMENWAY.

KANSAS.

The Advent Christian Conference convened at Melvern, Osage Co., Kan., May 15th, 1874, at ten o'clock A. M., pursuant to the By-laws and published call. The President and Secretary being absent, A. S. Corey was appointed President, and Levi S. Smith Secretary, *pro tem.* Quorum present. Opening prayer by Eld. J. C. Smith. Under the second order of business, the President, D. D. Hunter, and Secretary, Amos Sanford, entered and took their respective seats.

Ministers present:—Brn. E. N. Bliss, J. S. Thorp, J. C. Smith, N. J. Sade, R. F. Clark, Mrs. R. F. Clark, P. W. Rote, Orson Lewis, D. Webster, Virgil Hunt, D. O. Amos, Amos Sanford. The following were admitted as members of the conference: Mrs. W. Dunbar, Miss Susie Smith, Mrs. H. S. Webster, Mrs. J. C. Smith, Mr. and Mrs. N. S. Bryan, Mrs. C. Crowell, C. D. Potter, H. R. Haines, Amanda McAfee, Susan Dunbar, C. Crowell, Wm. H. Snyder, Caleb Smith, D. O. Amos, T. J. Hay, W. H. Rich, Mr. and Mrs. O. D. Benton, Jacob Rose, C. M. Collins, E. S. Chapman.

The following were elected as Directors for the ensuing year: J. C. Smith, W. Dunbar, J. S. Thorp, C. Crowell, A. S. Corey, D. Webster, R. F. Clark.

The Directors elected from their Board the following as officers for the year: President, A. S. Corey. Vice President, W. Dunbar. Treasurer, D. Webster. Secretary, R. F. Clark.

Opening discourse delivered by Eld. Virgil Hunt, from Rom. 8: 38, 39.

May 16th, 10 A. M. Conference convened according to adjournment. Prayer by E. N. Bliss. Many letters were read from different churches in the State, showing that the different organizations were in a prosperous condition and in good working order. Eld. J. C. Smith was elected Evangelist for the ensuing year. Mrs. J. C. Smith and Virgil Hunt were appointed assistants. Morning discourse delivered by Eld. J. S. Thorp, from Matt. 16: 27.

The following ministers reported their labors for the year last past: J. C. Thorp, D. Webster, Orson Lewis, N. J. Sade, Virgil Hunt, R. F. and M. J. Clark, T. J. Rote, D. O. Amos. Whole number of churches organized since last conference, fifteen. Number of members in full connection in the above, two hundred and seven. Only two of the above ministers are long preaching, the balance from three months to two years. The following were reported to be licensed and ordained: Virgil Hunt, J. S. Thorp, P. W. Rote, R. F. Clark, D. Webster, O. Lewis, N. J. Sade. For license; E. N. Bliss, Mrs. M. J. Clark, F. O. Cutler, J. C. Smith, H. R. Haines, J. H. Peck.

Secretary ordered to have printed one thousand copies of the report of the conference, and to be paid for by different churches represented at this conference.

May 17th, 10 A. M. Discourse by E. N. Bliss, from John 4: 22. 2 P. M., discourse by P. W. Rote, from 1 Thess. 4: 13, 14. 8 P. M., discourse by Mrs. M. J. Clark, from Prov. 8: 21—"That I may cause those that love me to inherit substance; and I will fill their treasure."

In summing up the proceedings, we have great reason to thank God that he has blest the word in this State so much out of his abundant fulness in the last year. Four years ago there was not one in the State proclaiming the gospel of the kingdom and the soon coming of our Lord and Savior Jesus Christ; but, thanks be to God, who giveth us the victory, to-day we have many who are willing to go forth, and have been called, not from other States, but have been raised up in our own State. Praise the Lord forever. He not only has called men, but he has taken handmaidens, as he said he would—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Acts 2: 17, 18.

The work is going forward; hundreds are seeing the truth, and many will see, but the largest part are crying, "Peace and safety." God have mercy on such.

We expect to see much good done this year, if time continues and the Lord blesses the truth as he has in the past.

The financial condition of the Conference is at rather a low ebb, nevertheless the cause

has gone on. Kansas is a large State. Her broad prairies are rich in wealth, and are settling up fast. The State boasts of nearly four hundred thousand inhabitants. Thirteen ministers are licensed by the Conference to preach the gospel, and they must have *help*. They must be supported.

Brethren and sisters, put your shoulder to the wheel and do all that is possible to further on the cause. Send in your pledges to be paid on or before the first day of October, 1874. Many can send now. We need some to start with. Money and pledges may be sent as follows: Daniel Webster, Treasurer Advent Christian Conference, Arvonia, Osage Co., Kansas. All of which is respectfully submitted.

R. F. CLARK, Sec. Adv. Chris. Conf.
Melvern, Osage Co., Ks., May 20th.

A VISIT TO THE AROOSTOOK.—I saw souls reclaimed and erect family altars, sinners bow at the altar of prayer, others renew their covenant with the saints to live a better life, and prepare to meet the Savior. May the Lord send them laborers that shall not distract, but gather to Christ. If men preach Christ, they will see good done. May the Lord strengthen the hands of those who have started in this blessed cause, to fight the good fight of faith, and at last wear the crown of life. ISRAEL DAMMAN.

Married.

WHITE—THOMPSON. In Portsmouth, N.H., June 18th, by Elder E. Owen, Mr. GEORGE A. WHITE and MRS. B. ADELAIDE THOMPSON, both of Newcastle, N. H.

GIBBS—SPILLER. In Lynn, Mass., May 26th, by Eld. Geo. W. Sederquest, Mr. ISAAC GIBBS and ORA SPILLER, both of Chelsea, Vt.

Obituaries.

CRANDALL. Fell asleep at Saratoga Springs, N. Y., May 7th, 1874, Sister Sally, wife of Bro. Daniel Crandall, aged thirty-eight years, three months, and four days.

Our brother C., just recovering from severe illness, left with seven children, the youngest only six weeks old, a sweet bud, to be so early deprived of a mother's care, is touching indeed. Her illness was short, and so very severe her mind wandered most of the time; but a few hours before her death, she sang clearly and distinctly the following verse:

"Show pity, Lord; O Lord, forgive;
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

thus showing her faith and trust in a faithful Savior. We were in another town holding meetings, and knew not of her sickness until we were sorrowfully told of her death. This is the first death in our little church during our two years' sojourn here, and we "weep with those who weep," praying that those mourning daughters, the eldest of whom is a member of the church, may, by God's grace, be helpers of their stricken father in training their little brothers and sisters to meet their dear mother in the kingdom of God. Bro. O. R. Fassett coming in town at the time, attended the funeral, and spoke words of hope and comfort.

W. A. & M. L. D.

RANSOM. At Fall River, Mass., Sunday, May 24th, 1874, of typhoid pneumonia, Henry W. Ransom, son of Dea. Levi Ransom, of North Carver, Mass., aged nineteen years, nine months, and twenty-three days.

Bro. Henry was a great sufferer in body for twelve days, but his mind was treasured full of Jesus and his love. He was unconscious the last two days of his suffering, but God had mercy, and restored him to consciousness the last hour, that his dying words might leave their lasting impression upon the large circle of mourning friends who loved him so dearly. He found Jesus to be a complete Savior from sin last April; and his christian experience was unusually bright. He hoped to come home to North Carver to be baptized, but alas! death cut him asunder. A large attendance of mourning friends followed him to his quiet resting place. Words of comfort were spoken by the writer. J. R. BOYNTON.

NEWTON. In Yorkshire, N. Y., May 30th, Sr. Nettie Wilbur, wife of Wm. Newton.

Her illness was very protracted, but borne without a murmur. She embraced the gospel at the tent meeting in 1868, and has ever devotedly loved the truth. She was gifted with a talent for singing, and her loss is the more sensibly felt; not only by the new-made vacancy in our little worshiping band, but by her absence from the choir. We miss her pleasant face and gentle spirit, but we are glad she rests in assurance of speedy immortality at the Lord's appearing. At the last moment she exclaimed, "I love Jesus, and I know he loves me." A large assembly gathered at her funeral. Christian parents mourn a darling child, and a christian husband a dear companion.

C. COLEGROVE.

LANGDON. Fell asleep in Jesus, in Lockport, N. Y., May 11th, 1874, Mrs. Mary Lavina Langdon, aged seventy-six years.

Sr. Langdon was a member of the Catholic church. In her every day life she manifested much of the fruit of the Spirit, and believed in the resurrection of the dead. I visited her a short time before her death, and her faith was firm in the Lord Jesus. In him she trusted without a doubt. She lived with her son-in-law and his wife, Bro. and Sr. La-France, who are Adventists, and members of our church. She requested of them that a Protestant minister officiate at her funeral. She died suddenly of old age. Was in her usual health the day before, and in the morning was dead in her bed. Words of comfort were spoken by the writer from Ps. 90: 10.

R. H. BATEMAN.

REED. Fell asleep in Jesus, in Lockport, N. Y., May 18th, 1874, Mrs. Adeline Allen Reed, wife of James W. Reed, aged sixty-three years.

Sister Reed embraced the doctrine of the Lord's soon coming many years ago. Blest with a good supply of this world's goods, she was actively engaged in personally visiting the poor, and distributing to their necessities in temporal things. She was not identified with any church by membership, choosing rather to visit all. Her attendance was mostly with the Adventists. Her old and much valued friend, Dr. Wisenar (Presbyterian), preached her funeral sermon from Jas. 1: 27, assisted by Rev. Mr. Oort (Lutheran) and the writer. R. H. BATEMAN.

SEVERANS. In Camden, N. J., May 29th, 1874, Katie, daughter of Ellwood and Margaret Severans, aged nine months.

Never before was it our lot to behold such beauty in a lifeless form. Her tiny limbs appeared as though chiseled by the skillful artist's hand from the purest marble; and those words of the poet—"O lovely appearance of death" came to mind with unusual force, as being so applicable to this case. We committed this little rose bud to the dust of the earth "with the full assurance of hope" that she would come up in the resurrection, and bloom a fragrant flower in immortal beauty in the paradise of God. The services were held in Westfield, in the Methodist chapel, which was kindly offered for the occasion.

WM. SHEPHERD.

REED. In Hinesburg, Vt., May 28th, 1874, of scarlet fever, Etta E. Reed, only child of Perry and Martha Reed, aged four years, nine months, and twenty-four days.

Etta, full of life and glee, is dead. Death unlooked for has pierced with deepest sorrow these stricken parents, but they mourn not as those without hope. H. F. C.

HAYWARD. Fell asleep in Jesus, at East Roxbury, Vt., June 9th, 1874, Lucretia, wife of R. W. Hayward, daughter of Julius T. and Kesiah Edson, aged twenty-five years, four months, and nine days.

She died as she lived, a christian.

L. WHEELER.

SMITH. In Grantham, N. H., April 20th, 1874, Sister Rebecca Smith, aged seventy-five years.

Sister Smith was one of the pioneers in the Advent ranks. She has ever sustained a good christian character. Since the death of her husband, some two years and a half since, being very deaf, and the infirmities of years resting heavily upon her, she had often expressed a wish to die and sleep until the coming of Christ. She suffered much, but patiently in the last weeks of her sickness. Funeral services attended by the writer, assisted by Eld. Henry Eastman.

C. H. FLETCHER.

ROSELLE. Fell asleep, in Salem, Oregon, May 17th, 1874, William Roselle, aged twenty-eight years.

He was one who for years had been religiously inclined, but had neglected the weightier matters of an open profession. However, his last hours were passed in sincere repentance, and faithful meditations on our Savior's precious promises. His last words were, "I am happy, I am forgiven," and then quietly went to sleep. He leaves a sister in New York City, and a brother in Brooklyn. His sister's name was Sarah Gritinger; and when last heard from, lived at 89 Liberty St., New York City. Particulars can be had by addressing the writer, at Salem, Oregon, Box 323.

J. G. ORCHARD.

WARNER. In Abington, Ct., May 26th, Mrs. Rebecca Warner, aged twenty-five years and seven months.

She retained her mental faculties to the last, and passed away ripe in years. By her faithful discharge of duties, and her amiable disposition, she made many friends. They have hope in her death, and trust that when the trump of God shall sound, she will come forth to die no more. Bro. Albee Bellows preached the funeral sermon from 1 Cor. 15: 56–57. M. W. ARNOLD.

DICKENSON. In Woodstock, N. B., June 4th, Sr. Clarissa, wife of Bro. S. D. Dickenson, aged forty-eight years.

Our sister years ago received into a faithful and honest heart the good news of the coming and reign of the Messiah. She sleeps in Jesus. Her flesh rests in hope awaiting the resurrection to eternal life at the coming of the Redeemer. Words of comfort were spoken by the writer to the mourning friends, from 2 Tim. 1: 10.

J. M. TOZIER.

DREW. In Brookfield, N. H., May 16th, Bro. Benjamin Drew, aged fifty-nine years.

He embraced religion many years before his death, lived a consistent christian life, loved the appearing of Jesus, and was enabled to say in his last hours, before reason was dethroned, "I know he will save me." C. C.

FAMINE IN JERUSALEM.—A grievous famine afflicts Jerusalem, and a measure of corn, which at twenty piastres would usually have been considered beyond the reach of all but the rich, is now sold for forty-two piastres. Jerusalem depends for its supply of bread upon the crops raised on the plains of Sharon and in the valley of the Jordan. But, this year, the Jordan overflowed, and all the plains on the western side were converted into swamps. The leading Jews of the holy city have sent to their co-religionists the venerable Sir Moses Montefiore, in London, an appeal which reads like a leaf from the Hebrew Scriptures, a new "Lamentations." Dating their appeal "29th Nisan, 5634," they say that they grieve to sadden his old age with their woes, but, they add, "the fearful necessities of the daughter of Jerusalem, and the cries for bread of the thousands of souls who have never before suffered from such sore need, urge us to cry aloud and spare not. We appeal to those feelings of pity and mercy which have their dwelling place in your heart. Oh, prince of our nation! as well as in the hearts of the people of the God of Abraham, who at your call will rally round to help Zion and to give bread unto the inhabitants thereof. For all her people sigh; they seek bread; they have given their pleasant things for meat to relieve their souls. A grievous famine has come upon us. We are become a reproach to our neighbors, who cry: 'Where are your brethren, your mighty ones, those who are of old, men renowned for benevolence? Let them arise and help, and do valiantly in Israel.' Sir, the eyes of the people of Israel turn unto you, who have ever been a father unto Jerusalem, that you may arise and save, by great deliverance, the lives of ten thousand inhabitants of Jerusalem, who faint from hunger, and whose souls are bowed down to the dust. May the cries of old men and women, the cries of babes and sucklings, and the groans of the famine-stricken, awaken your ancient love for Zion; may you not stand afar off and hide yourself in time of trouble! Arise, stretch out your arm and go forth to the salvation of the people, and the Lord will be with you and will have mercy on his land, and will spare his people."

New York, June 16. A letter from Rome states that a Masonic temple is to be built in that city, and that the order flourishes extensively there under the persecution of the Pope and priests. Count Piancianni, mayor of Rome, is a Free Mason.

Notices.

Hoosick Valley A. C. Conference.

The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held at Woodford, Vt., July 23d, and over the following Sunday, instead of at the earlier date before announced. The delay is to give time for the completion of the new chapel at Woodford. Those who come by railway will leave the cars at Bennington, where they will find a team to take them to Woodford. The driver will wear a broad red band on his hat, by which he may be known to strangers. It is expected that Bro. Munger will be present, beside others belonging to the conference. Our brethren have done well in building. Let there be a great rally and a glorious feast of dedication.

WM. L. HIMES, Secretary.

GROVE MEETING.—There will be a grove-meeting July 4th and 5th at Asseria Centre, Barry Co., Mich. Bro. James Ferris is expected to assist in speaking the word. We expect a large gathering. A word to brethren, and ministers especially. I have frequently witnessed at our grove and campmeetings too much levity and unguarded talk, especially from ministers. Let us be guarded. Brethren, the world as well as the Lord, are watching our every act, and we are to render an account for every idle word. Thus it becomes us to be sober minded, that no one may have any evil thing to say of us. I visited a small band of brethren a short time since, where there had been a quarterly meeting held; and it was said by outsiders, it appeared more like a common concert than a religious meeting. Brethren, let us be guarded. The world and enemies of the cause of Christ are ever ready to add much to the little they may get from us. Let us keep unspotted from the world. Let us make our calling and election sure, that we may have an abundant entrance into the everlasting kingdom. Your brother in the patient waiting for the dear Savior,

PHILIP HOLLER.

GROVE AND BASKET MEETING.—The Lord willing, there will be a grove and basket meeting at Moosehorn Corner, in the north-west corner of East Greenwich, R. I., on land of David Tarbox, July 4th and 5th, commencing at 9 o'clock A. M. Brn. E. Card, J. Miett, Jos. Carpenter, and others, are expected to be present to preach the word. Come, brethren and sisters, praying that the Lord will meet with us in very deed.

H. H. SHIPPEE.

GROVE AND BASKET MEETING.—The Lord willing, there will be a meeting at Rangely, on the shore of the Lake near the village, commencing Friday, July 3d, 2 P. M., and continue over Sunday. If the weather should be unfavorable, there is a large, convenient Hall at the village. This is a new field of labor. We hope the brethren and sisters from adjoining towns will attend and unite with us to make this meeting one of profit to all.

J. T. JORDAN.

As arrangements have been consummated whereby I have consented to accept the call from the church in Stoneham, Mass., to settle with them for as long a period as may seem of divine appointment, the church desire to have notice of the same given through the *Crisis*; consequently in the future, until further notice, any business in connection with the society, or any brethren who wish to exchange, will please correspond with me.

ROLAND D. GRANT.

THE Maine Evangel Tent will be pitched in Chelsea, Me. (near Eld. Weeks') Thursday, June 25th, and hold over Sunday, and longer, if thought best. H. B. SEVEY.

P. S. Those wishing for meetings, please let me know, that I may arrange as best I can.

H. B. S.

New York State A. C. Conference.

The Annual Meeting of the New York State A. C. Conference will be held in Lockport, instead of Sodus Point, JUNE 25TH. The reason of the change of places is because our old tent cannot be repaired which we depended upon to hold the meeting in at Sodus. Let there be a good turnout at Lockport. Let every church be represented. D. COGSWELL, President.
A. P. MOORE, Sec.

ALTON BAY.—The Alton Bay Campmeeting Committee will meet on the camp-ground Friday, July 3d, at twelve o'clock M. There will be preaching on the ground, the Lord willing, July 4th, at eleven o'clock A. M. There will also be preaching on the ground Sabbath, July 5th. J. COUCH.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

VERMONT CAMPMEETING.—The Bethel (Vt.) Campmeeting will commence (D. V.) *Saturday, Sept. 5th*, instead of August 29th, as previously announced. H. F. C., for Com.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. MITCHELL, for Com.

IF ANY desire a tent meeting in June, before our camp and tent meeting at Greenwich, let us hear soon, or there will not be time to make arrangements for one. The pledges for the tent are wanted immediately. Send to Bro. Goodrich, *Crisis* office. L. BOUTELL, for Com.

ACKNOWLEDGMENT.—For Sr. M. I. Herron.—A Friend, $1.50. GEO T. ADAMS.

CONNECTICUT CAMPMEETING.—The Lord willing, the Connecticut Campmeeting will commence in the grove near Plainville, Saturday, June 20th, and continue over Sunday, June 28th. Campmeeting tickets will be sold at reduced rates from stations on the New Haven and Northampton Railroad to Plainville. Brethren from Massachusetts can get campmeeting tickets at Westfield by coming that route; the usual conveyance from Plainville to the camp-ground. Board at reasonable rates. We have changed the time of the meeting to accommodate brethren wishing to attend other meetings later in the season.

B. HITCHCOCK, O. D. WOODRUFF, H. P. BRADLEY, L. MILLS, } Committee.

P. S. Two or three tents 14×14 to rent if spoken for in season. O. D. W.

CONFERENCE.—The fourth quarterly meeting of the Advent Christian Quarterly Conference of North Western Kansas will be held with the Adv. Chris. church at Solomon Rapids, Mitchel Co., commencing Friday evening, June 26th, and continuing over two Sundays. All of like precious faith are cordially invited to meet with us and worship the Lord in the grove. Let us lay aside all our hobbies, endeavoring to keep the unity of the spirit in the bond of peace. "Let brotherly love continue." E. N. BLISS, Pres.
J. S. THORP, Sec.

TENT MEETING.—The Lord willing, there will be a tent-meeting at West Amesbury, Mass., commencing Friday evening, July 3d, holding over the 4th, and Sunday, July 5th, also through the week, and over Sunday, July 12th. We shall do the best we can to make this meeting profitable to all that come; and we would urge our brethren and sisters to come to this meeting and labor with us for the salvation of the perishing. Those coming over the Boston and Maine R. R. will change at Newton Junction for West Amesbury. We shall invite able servants of Christ to labor with us through the meetings. ENOCH MORRILL, Com.

TO THE CHURCHES OF THE NEW HAMPSHIRE CONFERENCE.—At the annual session of the N. H. Conference at Manchester, you chose for a protracted and tent-meeting committee, Enoch Morrill, D. F. Leavitt, and C. H. Fletcher. Now these brethren (like most of our preaching brethren) have families to support, and other expenses and demands to meet; and as the design of the tent is to go in new places where there is little or no interest in the coming of Christ, it needs money to carry on this mission work. But little has been done as yet by your committee in protracted meetings; but it is the desire of your committee that the tent be in the field, and faithful laborers with it. Now, brethren and sisters, you who have means with which God has blessed you to help in this mission work, whatever you send to either of your committee, specifying it for the tent and mission work, will be faithfully appropriated to that object, and God will bless the giver, and the means under God will result in the salvation of some poor lost sinner. ENOCH MORRILL, South Deerfield, N. H., for the committee.

GROVE AND BASKET MEETING.—The Lord willing, there will be a grove-meeting at Kendall Mills, Orleans Co., N. Y., on Saturday and Sunday, July 4th and 5th. Eld. A. C. Newell, Sr. L. M. Stoddard, and others, are expected to be present to preach the word. A cordial invitation is extended to all far and near. Those coming with teams will provide for themselves as far as possible, and those coming by R. R. will be accommodated with good homes near the grove. Leave the cars on the Niagara Falls R. R. at Holley, Saturday, 9 A. M., and conveyance at a reasonable rate will be furnished to the meeting, five miles distant. Come, brethren and sisters, and declare our faith in the name of the Lord. This is a new field, and much interest exists among the people to hear the truth concerning the day of the Lord. Let earnest prayer ascend for this meeting, that sinners may be "pricked in the heart," and obey the gospel ere it is too late.

In behalf of the people, L. M. STODDARD.

A QUARTERLY MEETING will be held at East Creek, Huron Co., Ohio, on the fourth Saturday and Sunday in June. We would like to see all the brethren from the surrounding country at this meeting. For the church, D. T. CALL.

CONFERENCE.—The Eastern Maine and New Brunswick Conference will be held in Milltown, Me., commencing Thursday, June 25th, and continue over the Lord's day. A cordial invitation is extended to all christians to come, and let us work for the advancing of the cause of Christ, and the salvation of sinners. M. W. CORLISS.

GROVE MEETING.—There will be a grove meeting at Dayton, Me., in Hezekiah Buzzell's grove, Sat., July 4th (the same spot that was used last year for a like purpose). Brn. John R. Tripp, Franklin Haines, Jesse Gay, and J. Hill, will be there to preach the word. Time of meeting, ten A. M. Come, brethren and sisters, one and all, and enjoy the meeting with us.

For committee, JER. HILL.

THERE will be a barn-meeting the 4th and 5th of July at Bro. M. Smith's place, in Rochester, N. H., near the chapel. We trust the Lord will send some one to preach the word. Come with the armor on to work for souls.

For the Church, S. HAWKINS.

THERE will be a grove-meeting in H. Batchelder's grove, near Loudon Mills, N. H., Sunday, June 28th. We hope to see a goodly number out to this meeting. Come with hearts filled with love for Jesus. O. W. KIMBALL.

THE fourth session of the Maine Westerly Quarterly meeting conference will meet with the church at Bath, commencing Thursday, June 25th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the good of the cause, and for the salvation of perishing sinners. H. D. REED, Pres.
H. S. MITCHELL.

CONFERENCE NOTICE.—The Iowa Christian Conference will hold its annual session in connection with the Campmeeting at New Hartford, Butler Co., Iowa, commencing June 24th. A full representation of ministers and delegates are requested to be present. Ministers who cannot be present will please report by letter.

J. W. BURROUGHS, Sec.

A Grove Meeting will be held in Bro. J. Emerson's grove, West Levant, Me., July 4th and 5th.

F. A. BAKER.

THERE will be a meeting in Kingston, N. H., at the Christian Advent meeting-house, on the 4th and 5th of July next. Preaching by Bro. N. H. Barbour. R. W. CURRIER, for the Com.

THE MAINE MISSION TENT.—Our tent is now in good condition, and we are ready for meetings. It is time to begin. We have engaged Bro. Thomas Rines as tent-master, and others as preachers. Who is ready to have a meeting at once? Any wanting the tent to come among them for meetings, whether able to do much or little to support it, if the prospect of good results warrant it, please notify me at Yarmouth, or Eld. Thomas Rines, at Mercer, Me., at once. We shall think it well to have a series of meetings in such parts of the State as will economise in travel as much as we can. The tent is now at Mercer.

I. C. WELLCOME.

MISSION CAMPMEETING.

There will be a campmeeting under the direction of the Mass. A. Conference, at Greenwich Plains, Mass., commencing July 1st, and continuing over the following Sabbath.

The unfinished business of the annual conference will be taken up at this meeting, according to the resolution of the conference; therefore it is important that every church in Mass. be represented by preachers and delegates. The meeting is located on the Springfield and Athol R. R., about thirty miles from Springfield, fifteen miles from Athol, in a beautiful grove, prepared for us by the R. R. Co., free of expense, situated about thirty rods from the depot, near a beautiful pond, and near a quiet village. It is expected that the fare will be reduced on the Springfield, Athol, and Vt. and Mass. R. R., and possibly on the Boston and Albany. Ample provision will be made to lodge all that come prepared to camp out. Board at 80 cents per day. Those that desire to board themselves, can purchase provisions on the ground at reasonable rates. Come, one and all. Let us put new life into the missionary work in Mass. We can if we will. Will you do it, brethren?

Those coming on the Fitchburg and Vt. and Mass. R. Road will purchase regular tickets for Athol, and there call for campmeeting tickets for Greenwich. All coming by the way of Palmer on New London R. R., will call for campmeeting tickets at Palmer. Return tickets on Vt. and Mass. and Fitchburg R. Roads will be obtained on the camp-ground. Those coming from Worcester will buy tickets to Gardner, and from there to Athol. Return tickets will be given to Gardner. Those coming from the south on the New London R. R. will change cars at Barrett's Station.

J. HEMENWAY, for Tent Com.

Tremont Mass. Campmeeting.

The Annual Campmeeting at Tremont will commence (the Lord willing) MONDAY, JULY 20TH, and continue until the 30th. Arrangements will be made to supply all with board, and those with lodging who cannot bring tents. Those who can are requested to do so.

Brethren and sisters in the Lord, do make one more effort to devote a few days in meeting with his dear saints on this consecrated ground, for it will very likely be the last time we shall have to meet on this spot before our Lord will come. We intend having some of his servants who are prepared to give the evidences we have of our soon deliverance, and labor with us to secure the salvation of the lost, that some, at least, may share with us in the hope of eternal life.

HENRY V. DAVIS, for the Committee.

LET delegates be chosen, and every church in Massachusetts be represented, at Greenwich, at our campmeeting, to commence the first of July. Come with tents. L. BOUTELL.

THOSE wishing the New Hampshire Mission Tent to be pitched in their vicinity, will please write immediately to ENOCH MORRILL, South Deerfield, N. H., Chairman of Tent Committee.

TENT MEETING.—There will be a tent meeting in Upton, Me., as Brn. Coolage and Flint may arrange, commencing Wednesday, July 1st, and hold over the following Sunday. We invite all the lovers of Jesus to come and unite with us in saving sinners, and prepare a people for the coming of the Lord. ALBERT GORDON.
D. N. CHADSEY.

A TENT MEETING at "Slab City," Chesterville, Me., under the Maine Mission Tent, commenced Sunday, June 21st, and will continue through the week, and over Sunday, the 28th.

A. W. TAYLOR.

THE Lord willing, there will be a grove meeting at West Levant, Me., in Bro. J. Emerson's grove, July 4th and 5th. All are invited to come and worship God in the spirit. I. DAMMAN.
J. EMERSON.

MEETING AT FREEDOM, N. H.—The lovers of the "blessed hope" in that region have arranged to hold a meeting in the Second Advent Chapel, at Freedom, to commence July 4th, at ten o'clock A. M., and continue over the following Sunday. A large gathering of those of like precious faith is hoped for. All are invited from far and near. M. Stevens, C. H. Sweet, and perhaps others, will be present to preach the word.

C. H. SWEET, for the Brn.

THE Lord willing, a grove meeting will be held in Albany, N. H., July 4th and 5th, in Geo. W. Bennett's grove, between the Bell and the red school-house. S. BRAGG.

THERE will be a two days meeting held in the United States school-house, Bingham, Potter Co., Pa., Saturday and Sunday, July 4th and 5th. All are invited to attend. A. H. BRIGGS.
J. W. TAYLOR.

HOOSICK CONFERENCE TENT.—The Tent Committee have settled on the following points: (1) To keep the tents in new fields the coming season, if funds are provided to meet the expenses. (2) To hold the first meeting at Pittston, N. Y., if desired. (3.) To employ C. W. Baker as tent-master, with a salary of $12 a week. (4.) That subscriptions and payments for this work are now in order, and should be sent at once to J. B. White, Hoosick Falls, N. Y., who is the Conference Treasurer, and will acknowledge all sums received. This is an important enterprise, and should be sustained. Whether the tent shall be in service *every week* of this season depends upon the action of individuals within the conference. Prompt liberality will ensure early and steady work all summer. The committee do not care to issue a long begging appeal; we only say we think it the duty of this conference to support their tent mission, and expect "every man to do his duty." As we sow, so shall we reap.

Those who want meetings will write at once to H. K. Flagg, Rutland, Vt., stating how much they will raise toward the expenses, that we may know what provision to make in the case, and just what to depend upon. (5) We intend, as far as possible, to provide laborers within the conference; but will make any consistent arrangement with those who may desire preachers from abroad. (6) Any further information can be obtained by addressing either of the committee, and enclosing a stamp to pay return postage.

H. K. FLAGG, A. W. SIBLEY, W. L. HIMES, } Committee.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, A. A. Phelps, Miles Grant, and others, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.75, with a book or engraving free.

All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for sample copies (sent free) or for the *Bible Banner* alone, should be addressed to H. A. KING, P. O. Box 2289 New York.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ H. A. KING'S address is Barclay Street, New York City.

☞ ROLAND D. GRANT'S address is Stoneham, Mass., Box 615.

☞ E. A. STOCKMAN'S address is East Rochester, N. H.

☞ H. C. SMITH'S address is No. 44 Chesnut St., Hartford, Ct.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—H S Mitchell, Wm Sheldon, I Damman, A W Sibley, E B Card, S A Alley, A Miller, E McCulloch, J P Hazard, H Wentworth, Abigal Carpenter.

CASH RECEIVED FOR BOOKS AND TRACTS.—G T Whitney $2 00, M Grover 50c, P S Butler $6 00, A J Balfour 25c, Mrs Floyd $1 00, T K Holt $1.50, H T Hoxie 50c, J E Pasco $2.00, Mrs Hamlin $1.00, E Kulp 10c, Rew & Wright 87c, O S Knapp 25c, C A Hosmer 50c, J A Best $3 00, D S Ballou $1.00, J G Putnam $1.00, Thos Foote 60c, D W Lincoln $1.00, Mrs H A Douglas $2 03, L L Johnson $2 00, Mrs E J Crouse $2.00, F A Bugbee $1.00, J Bayley $2.00, J E Sykes 25c, F Peabody 56c, N J Lapham 15c, J M Ducker $1.00, J W Shenston $1.00, C L Dale 25c, W Erwin $2.25, E Melcher 25c, H V Plummer 24c, Mrs E B Elliott 25c, J E Pasco 35c, J E Thompson 75c, A Glidden 10c, F E Blaisdell $5.00.

BOOKS AND TRACTS SENT.—By Mail—W H H Arnold, P A Strong, G T Whitney, M Grover, M Wade, A P Moore (6 pack), A J Balfour, C L Cook, H T Hoxie, W F Fahnestock, Mrs T K Holt, J Litchfield, J E Pasco, E L Kulp, W C Hughes, J G Putnam, D S Ballou, J H Ducker, L L Johnson, Mrs H A Douglass, W W Erwin, W Erwin, Mrs E J Crouse, J W Shenston, F A Bugbee, D W Lincoln, N J Lapham, O A Hall, J E Sykes, F Peabody, Mrs J H Robinson, E Melcher, H V Plummer, W F Jennison.

By Express—J C Burnham, P S Butler, Mrs C B Parker, J A Best, E H Glass.

ARTICLES RECEIVED.—J M Bucklin, W F Fahnestock, C M Adams, H H Tucker, W A Sheffield, J H Brown, N D Babcock, J M Tozier, P M Runnals, E J Crouse, J G Orchard, E E Miles, Wm Hobbs, H Munger, H Brittan, C H Sweet, B H Gresham, J M Andrews, J W Thomas, G W Stetson, R E Ladd, J G Orchard, D Stiles, F H Chamberlain.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Wm. Crockett....Sunday, June 28th
Geo. W. Sederquest....Sunday, July 5th
B. Finney....Sunday, July 12th
Geo. W. Sederquest....Sunday, July 19th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
E. Owen....Sunday, June 28th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
W. E. Hathaway....Sunday, June 28th
J. S. White....Sunday, July 5th
Dr. A. M. Higgins....Sunday, July 12th
M. Batchelor....Sunday, July 19th
H. Munger....Sunday, July 26th
B. Woodside....Sunday, Aug. 2nd
B. Finney....Sunday, Aug. 16th

CHARLESTOWN (HALL No. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank....Sunday, June 28th
J. F. Nickerson....Sunday, July 12th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
E. Gordon....Sunday, June 28th
J. Couch....Sunday, July 5th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Plainville campmeeting, Ct....Sabbath, June 28th
Lowell, Mass....Sabbath, July 5th
MILES GRANT.

New Bedford, Mass....Sunday, July 12th
Clinton, Mass....Sunday, July 26th
C. GOODRICH.

Holden, Mass....Sunday, July 5th
Wakefield, Mass....Sunday, July 12th
Putnam, Ct....Sunday, July 19th
C. E. BARNES.

Putnam, Ct....Sunday, June 28th
Scitico, Ct....Sunday, July 5th
H. PRATT.

Farmington, N. H. (Ricker school-house)...June 28th
Melvin Village, N. H....Sundays, July 12th and 19th
S. S. BREWER.

Tremont, Mass....Sunday, June 28th
Plymouth, Mass....Sunday, July 19th
J. S. WHITE.

H. L. HASTINGS hopes to attend Campmeetings in New Hartford, Iowa, and elsewhere at the West. Address through June, *Chicago, Ill.* (West side.)

Green Point, L. I., N. Y....Sabbath, June 28th
Three last Sabbaths in July not engaged.
Putnam, Ct....Sunday, July 5th
H. MUNGER.

Clinton, Mass....Sunday, June 28th
Brimfield, Mass....Sunday, July 5th
M. A. POTTER.

Winona, Minn....Sunday, June 28th
Minneapolis, Minn....Sunday, July 5th
O. R. FASSETT.

Alton, N. H....Sunday, July 12th
T. L. CHURCHILL.

Bangor, Me....Sunday, June 28th
ISRAEL DAMMAN.

Natick, Mass....Sunday, July 26th
JOS. W. WHITE.

Hill Centre, N. H....Sunday, June 28th
C. W. NELSON.

North Haverhill, N. H....Sunday, July 5th
D. EASTMAN. J. H. EVANS.

Welch school-house....Sunday, June 28th
A. STILLINGS.

Warner Gore, N. H....Sunday, June 28th
Grafton, N. H....Sunday, July 5th
J. B. S. PILLSBURY.

Belmont, N. H....Sunday, July 5th
Chichester, N. H. (Pine Ground)..Sunday, July 12th
N. B. MCMURPHY.

West Leeds, Me....Sunday, June 28th
Hartford, Me. (Methodist Church)..Sunday, July 5th
L. L. HOWARD.

Camden, N. J....Sunday afternoon, July 5th
Philadelphia, Pa. (Ninth and Spring Garden Streets) evening, July 5th. F. H. BURBANK.

Farmington, N. H....Sunday, Aug. 16th
D. M. LEAVITT.

New York (Cooper Institute, Room 18) Sunday, June 28th.
Philadelphia, Pa. (Sunny Side Hall) Sunday, July 5th
W. S. CAMPBELL.

Salisbury, South Road (at Bro. Foot's) Saturday evening, July 11th. Over the Sabbath at Academy Hall.
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

South Sutton, N. H....Sunday, July 5th
East Canaan, N. H....Wednesday evening, July 8th
Danbury, N. H. (as brethren may arrange) Thursday evening, July 9th. A. S. WILLIAMS.

Alton Bay....Sunday, July 5th
E. A. STOCKMAN.

Hebron, N. Y....Sunday, June 28th
and once in two weeks until further notice.
WM. J. BLANCHARD.

Bonny Eagle, Me....Sunday, Aug. 2nd
E. S. MOULTON.

North Searsport, Me....Sunday, June 28th
Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th.
Lincolnville Centre, Me....Sunday, July 26th
South Hope, Me....Sunday, Aug. 2nd
Lockport, Me....Sunday, Aug. 9th
Camden, Me., Clam Cove (at school-house) Wednesday evening, Aug. 12th.
Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me....Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners)...Sun., Aug. 23d
Friendship, Me....Sunday, Aug. 30th
Round Pond, Me....Sunday, Sept. 6th
Bristol, Me. (New Harbor)....Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

North Rutland, Mass...second Sunday in each month
Natick, Mass....Sunday, June 28th
Clinton, Mass....Sunday, July 5th
H. H. TUCKER.

Meredith, N. H. (Dolloff Hall)....Sunday, July 5th
New Durham Ridge, N. H....Sunday, July 19th
J. G. SMITH.

Wilbraham, Mass....Sunday, June 28th
P. S. BUTLER.

Franklin, N. H....Sunday, July 19th
C. S. SHATTUCK.

Lynn (Essex Hall)....Sunday, July 12th
Tremont, Mass....Sundays, July 19th and 26th
Natick, Mass....Sunday, Aug. 9th
E. OWEN.

Farmington, N. H....Sunday, June 28th
GEO. W. BROWN.

Stowe, Mass. (Osgood Hall)....Sunday, June 28th
Z. BOODEY.

Piermont, N. H. (Clay meeting-house) Sun., June 28th
Will Bro. Daniel D. Page meet with me?
GEO. E. BROWN.

Keene, N. H....Sunday, June 28th, and Sundays, July 5th and 12th. I. B. POTTER.

Guilford (White Oaks)....Sunday, June 28th
Meredith Centre, N. H....Sunday, July 5th
Moultonborough Neck, N. H....Sunday, July 12th
N. GLIDDEN.

Belmont, N. H....Sunday, July 12th
Farmington, N. H....Sunday, July 19th
D. F. LEAVITT.

Holderness, N. H. (True school-house) Sun., June 28th
LEVI ALLEN.

Wakefield, Mass....Sunday, June 28th
BENJ. FINNEY.

Campton, N. H. (Bump school-house) Sun., June 28th
East Holderness (Page school-house) Sun., June 21st
J. G. MOULTON.

Northfield, N. H. (Oak Hill school-house) the first and third Sabbaths in each month for the present.
Canaan, N. H., Factory Village (George's Hall), Sabbath, June 28th. SIMEON ROBY.

South Windham, Me....Sunday, June 28th
Freedom, N. H....July 4th and 5th
Limington, Me. (Bean school-house) Sunday, July 12th
C. H. SWEET.

Mattapoisett....Sunday, June 28th
Plymouth....Sunday, July 5th
Fairhaven, Mass....Sunday, July 12th
M. BATCHELOR.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. WELLS.

North Rutland, Mass....Sunday, June 28th
and the last Sunday in each month.
GEO. A. STREETER.

Alton, N. H....Sunday, June 28th
WM. BODGE.

Montgomery, Mass....Sunday, July 5th
Square Pond, Ct....Sunday, July 19th
B. HITCHCOCK.

Clinton, Mass....Sunday, July 5th
GEO. W. SEDERQUEST.

Friendship, Me....Sunday, July 5th
JER. CARR.

Farmington, N. H....Sabbath, July 5th
C. COLMAN.

China, Week's Mills....Sunday, June 28th
THOS. RINES.

Brighton Hill, Hebron, Me....Sunday, June 28th
J. T. JORDAN.

East Acworth, N. H. (as Bros. Wheeler and Simmons may arrange), June 28th, and also the first Sunday in July. RICHARD MOSHER.

Gilmanton Iron Works..Saturday evening, June 27th and over Sunday, June 28th. C. E. HURD.

Gilmanton Iron Works, N. H....evenings, June 25th and 26th. MRS. L. E. SAULPAUGH.

Strafford, N. H. (Robert's school-house) Sun., June 28th
H. S. PINKHAM. C. W. CORSON.

South Barnstead, N. H....Sunday, June 28th
J. T. LIBBEY.

Natick, Mass....Sunday, July 5th
WM. C. STEWART.

Plymouth, Mass....Sunday, June 28th
A. SIMPSON.

Plainville campmeeting, Ct., through the week, and and over Sunday, June 28th.
West Amesbury tent meeting, from July 3d to 12th
ENOCH MORRILL.

Danielsonville, Ct....Sabbath, June 28th
J. T. DIXON.

Danbury, N. H....Sabbath, June 28th
Dorchester, N. H....Sunday, July 5th
Franklin, N. H....Sunday, July 12th
G. H. WALLACE.

East Colebrook, N. H. (Kiddersville) Sun., June 28th
Drew's Mills, P. Q. (Advent Chapel) Sunday, July 5th
U. G. LADD.

Campville, Ct....Sunday, July 5th
G. L. WHITE.

Ellingwood Corner....Sunday, June 28th
East Palermo....Saturday, July 4th
Friendship....Sunday, July 5th
JOHN R. HALL.

Hartford, Me....Monday evening, June 29th
Carthage, Me....Tuesday evening, June 30th
Weld, Me....Wednesday evening, July 1st
Evening meetings, five o'clock. J. T. JORDAN.

Barnstead, N. H. (No. meeting-house) Sun., June 28th
GEO. W. RANDALL.

West Lebanon, Me. (as Bro. Leary may appoint) Sunday, June 28th.
Farmington, N. H....Sunday, July 12th
Strafford, N. H. (Robert's school-house) Sun., Aug. 9th
J. F. CHAMBERLIN.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
A. A. Phelps....Sunday, July 12th
P. G. Bowman (of South Carolina)...Sun., July 26th

SALEM, MASS.
Charles Goodrich....Sunday, June 28th
W. S. Campbell....Sunday, July 12th

LAWRENCE, MASS.
C. H. Fletcher....Sunday, June 28th
Cyrus Cunningham....Sunday, July 12th
T. W. Piper....Sunday, July 19th
E. A. Stockman....Sunday, July 26th
C. Goodrich....Sunday, Aug. 2d
E. A. Stockman....Sunday, Aug. 9th

HAVERHILL, MASS. (Advent Hall.)
T. L. Churchill....Sunday, June 28th
D. M. Leavitt....Sunday, July 5th
E. A. Stockman....Sunday, July 12th
Andrew Simpson....Sunday, July 19th
S. S. Brewer....Sunday, July 26th
D. M. Leavitt....Sunday, Aug. 2nd
D. F. Leavitt....Sunday, Aug. 9th
J. H. F. Varney....Sunday, Aug. 16th
P. G. Bowman....Sunday, Sept. 6th

LOWELL, MASS.
Joseph Harvey....Sunday, June 28th
B. S. Emery....Sunday, July 12th
W. H. Mitchell....Sunday, July 19th
Joseph Harvey....Sunday, July 26th

NEW BEDFORD, MASS.
A. M. Higgins....Sunday, June 28th
C. Goodrich....Sunday, July 5th

CONCORD, N. H. (Centre St. Church.)
S. G. Mathewson....Sunday, June 28th
A. Ross....Sunday, July 5th
T. W. Piper....Sunday, July 12th
D. M. Leavitt....Sunday, July 19th
G. W. Brown....Sunday, July 26th

EAST CONCORD, N. H. (Ward House).—Meetings every Thursday evening, and three times each Sunday.
O. W. Kimball....Sunday, July 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
W. C. Stewart....Sunday, June 28th
C. H. Fletcher....Sundays, July 5th and 12th
B. S. Emery....Sunday, July 19th
W. H. Mitchell....Sunday, July 26th
C. H. Fletcher....Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
O. W. Kimball....Sunday, July 12th
C. S. Shattuck....Sunday, June 28th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh....Sunday, June 28th
T. W. Piper....Sunday, July 5th
D. M. Leavitt....Sunday, July 12th
E. B. Wells....Sunday, July 19th

NEW DURHAM RIDGE, N. H.
A. Ross....Sunday, June 28th

DOVER, N. H.
C. W. Sargent....Sunday, June 28th
O. W. Kimball....Sunday, July 5th
A. Simpson....Sunday, July 12th
D. F. Leavitt....Sunday, July 19th

PORTSMOUTH, N. H.
E. A. Stockman....Sunday, June 28th
E. Owen....Sunday, July 5th
E. S. Moulton....Sunday, July 12th
J. Couch....Sunday, July 19th
A. Ross....Sunday, July 26th

EXETER, N. H.
D. M. Leavitt....Sunday, June 28th
Wm. H. Crocket....Sunday, July 5th
Geo. W. Sederquest....Sunday, July 12th
Wm. C. Stewart....Sunday, July 19th
B. Finney....Sunday, Aug. 23d

SEABROOK, N. H.
Charles Parsons....Sunday, June 28th
L. T. Cunningham....Sunday, July 5th
E. S. Moulton....Sundays, July 19th and 26th
John Parsons....Sunday, Aug. 2nd
W. W. Sutherland....Sunday, Aug. 9th

HAMPTON, N. H.
J. L. Chute....Sunday, June 28th
G. F. Haines....Sunday, July 5th
J. T. Chamberlin....Sunday, July 19th
B. Finney....Sunday, July 26th

RYE, N. H.
G. F. Haines....Sunday, June 28th
J. W. White....Sunday, July 5th
J. G. Smith....Sunday, July 12th
John Parsons....Sunday, July 19th
J. W. White....Sunday, Aug. 2d
D. M. Leavitt....Sunday, Aug. 9th

MELVIN VILLAGE, N. H.
T. W. Piper....Sabbath, June 28th
S. S. Brewer....Sabbaths, July 12th and 19th
Geo. W. Brown....Sabbath, Aug. 16th

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.
John Parsons....Sunday, June 28th

NEWCASTLE, N. H.
Geo. W. Randall....Sunday, July 5th
C. E. Hurd....Sunday, July 12th
J. F. Chamberlin....Sunday, July 26th

BIDDEFORD, ME.
B. S. Emery....Sunday, June 28th
Jesse Gay....Sunday, July 5th
C. S. Shattuck....Sunday, June 12th
J. Hill....Sunday, July 19th
Wm. C. Stewart....Sunday, July 26th
Jesse Gay....Sunday, Aug. 2nd
C. S. Shattuck....Sunday, Aug. 9th
C. E. Barnes....Sunday, Aug. 16th

HOLLIS CENTRE, ME.
Jesse Gay..first Sab. in each month till further notice

PORTLAND, ME. (Union Hall.)
A. A. Robinson....Sunday, June 28th
Wm. H. Mitchell....Sunday, July 5th
C. Goud....Sunday, July 12th

KENNEBUNKPORT, ME.
J. A. Libby....Sunday, June 28th
E. S. Moulton....Sunday, July 5th
Geo. W. Brown....Sunday, July 12th
Jesse Gay....Sunday, July 19th

SOUTH ELLIOT, ME.
J. G. Smith....Sunday, June 28th

ALFRED, ME.
Jer. Hill....Sabbath, June 28th
J. R. Tripp....Sabbath, July 5th
C. R. Parsons....Sabbath, July 12th
J. R. Tripp....Sabbath, July 19th
Jer. Hill....Sabbath, July 26th

SOUTH ALFRED, ME.
J. R. Tripp....Sabbath, June 28th

SOUTH BERWICK, ME. (Great Works.)
Wm. H. Mitchell....Sunday, June 28th

HARTFORD, CT. (Stedman Hall)
H. C. Smith....Sunday, June 28th, and Sundays, July 12th and 26th.

Grove meetings at Plymouth, Ct., near Miner's saw mill.
A. Elliott....Sunday, July 5th
L. White....Sunday, July 12th
J. Curtiss....Sunday, July 19th

BRISTOL, CT.
H. C. Smith....Sunday, July 5th
Mrs. E. L. Crumb....Sunday, July 12th

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

GOSPEL meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. MABRY, Pastor.

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GIVE ME SOME WORK TO DO.

In the wide harvest-field, O heavenly Father,
Give me some work to do for thee, I pray;
Although I may not stand among the reapers,
I'd glean the handfuls scattered by the way,
Or e'en a cup of cooling water bear
To cheer some fainting, weary toiler there.

I know thou needest not my humble service,
Before thy throne myriads of angels bow;
But Jesus died for me, and all unworthy
I come to thee; O Lord, accept me now.
The day is spent, the evening shadows fall,
Some tribute I would offer howe'er small.

For how shall I behold in glory shining
That form that once was agonized for me,
Once crowned with thorns, and marred with cruel scourging?
How in his hands and feet the nail-prints see?
I cannot by a life of selfish ease,
Have blessings won through sufferings like these.

O eager spirit, thou hast passed unheeded
The work thy Father did to thee confide;
Go feed the hungry, cheer the heart of sorrow,
And lead the wanderer to the Crucified.
Behold, these wait for thee on every side;
Delay no longer, for the field is wide.

To scatter seeds of truth be thy endeavor,
Sow them in prayer and water with thy tears;
Falter thou not, for in the bright forever
The ripened sheaves shall crown the toiler's
Work on in faith until the Master come,
And thou shalt share the joyful harvest-home.

The time is short; already does the dawning
Light up the hill-tops with its golden ray—
The eventide of earth, the glorious morning
Which ushers in the glad, eternal day.
Press on with courage then, the end is nigh;
Ye weary ones, "there's resting by-and-by"

—*Selected by M. A. Goodwin.*

JOB 25 : 14.

"Lo, these are parts of his ways; but the thunder of his power who can understand?"

J. P. MARQUAND.

The character of Job is not understood nor appreciated. His enemies charged him with being a hypocrite; but this was not true. He was a model man in that generation, retaining his integrity to good principles all through the changes of prosperity and adversity, and coming out bright and beautiful at last. Some men and women will adhere to truth and principle so long as they can have their selfish desires and wishes gratified, and be lifted up on the popular wave of honor and friendship; but let adversity or persecution come, and they will abandon principle and truth, and fall away. Not so with Job, whose heart was fixed and firm, trusting in God, irrespective of outside or outward things. Hear his language—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And when his wife asked him to curse his God, he told her she spoke rashly and foolishly.

To a deep thinking observer, the book of Job affords a grand intellectual feast, full of noble imagery and lofty thoughts. Who can doubt that Job had an insight into the depravity of his carnal nature when he said, "I abhor myself, and repent in dust and ashes," and cast his all on God for help and deliverance. He had been thoroughly tried, and now was able to bear the honors put upon him. No clearer conceptions of the power and greatness of God can be found anywhere than in Job.

We now come to our text—"The thunder of his power who can understand?" An exhibition of the power of God is seen in the creation of the heavens and earth, the planetary and solar system, bringing light out of darkness, order out of confusion, making all things work harmoniously and true. How beautiful are the exact revolutions of the earth and the heavens. Astronomers tell us they can foretell an eclipse in the future minutely, as to seconds of time, many years before they occur. Then we have the power of God in the formation of man, who is so "fearfully and wonderfully made," like a harp of a thousand strings. Then the wonderful strength given Joshua to subdue kingdoms and cities. Men that were tall like giants he destroyed by the power given him from above. Then we have Samson, who carried off the gates of the city on his shoulders, and afterwards slew one thousand men with a jaw bone of an ass. Then the wonderful exploits of David in his wars with the heathen nations, until the whole land was subdued under him. Then we have the slaying of one hundred and eighty-five thousand men in one night by an angel (2 Kings 19 : 35). Then the birth of Jesus by divine power,—born of a virgin. When he became thirty years old he was filled with the Spirit of God, and exercised power over all unclean spirits and evils, healing the sick and raising the dead, having strength to bear crucifixion and death. Then we have an exhibition of the power given to the apostles on the day of Pentecost to discern between the good and the evil; and they told Ananias and Sapphira they had lied, and they both fell dead. Then the wonderful power of God in the conversion of three thousand souls (Acts 2 : 41). Then we have the delivery of Peter out of prison, led by an angel. I might go on and cite other cases recorded in history, such as the Christians fleeing out of Jerusalem. When Titus, the Roman general, raised the siege for a few months, they fled into the mountains, and thus were saved.

The mighty power of God is seen in upholding every true christian in his onward and upward course; giving him strength to suffer if need be, and even to rejoice in martyrdom. Paul said he could do all things through Christ strengthening him, and that he was ready for death, believing that God would by his power raise him up again. We have all the glorious promises of the restitution, when Jesus will come again in majesty and power, to raise the dead and sit in solemn judgment. Among that throng we shall see the patriarchs, prophets, apostles, and all the elect and pure,—Abraham, the father of the faithful, Enoch, Job, Samuel, Noah, Daniel, David, and millions of the redeemed from the North, South, East and West, from every kindred, people, and tongue, saying, "Blessing, honor, majesty and power be unto him that sitteth on the throne, and to the Lamb."

Whatever may have been the displays of God's power in past ages, it will be nothing compared with that which is to take place in the future. We are told that the heavens will be rolled together as a scroll, the elements melt with fervent heat, and everything of an evil nature be consumed. The reconstruction of the entire heavens and earth will take place, the dead be raised to life, the separation of the tares and wheat take place, and the setting up of the eternal kingdom. O, who can describe those scenes of joy and bliss which are prepared for all who have lived in obedience to God's laws and commandments; or who can paint the despair and anguish of the selfish and wicked who have no right to the *tree of life*, but are without among "dogs, sorcerers, whoremongers, idolaters, and whosoever loveth and maketh a lie"?

THE CURSE.

E. S. CRAIG.

As I look from my window this morning upon the glad and beautiful face of Nature, my very heart adores the bountiful Creator who hath so loved fallen mortal man; and yet as I contemplate his goodness and the beauty of his works I feel sad, for everywhere I see pictured as it were in letters of blood the "curse" in every walk of life; we see that which is loathsome to our Father's eyes, and I think sometimes that the hosts of heaven mayhap weep at the wickedness of men who spurn the mercies and the unspeakable gift of God.

I say I feel sad; it matters not which way I wend my course throughout this great city, I see the curse. Do I take the broad ways, I see fashion's devotees worshiping at their shrine, the gold and the precious stones, choosing rather the pleasures of sin, whose wages are death, than to inherit that which is incorruptible. Ah! I think sometimes, when I am jostled aside by the haughty and the proud, you do not know what a rich inheritance I am heir to; you do not realize that my prospective wealth is incorruptible, and that yours will soon fade away like dew before the morning sun. Ah! you do not know that my Elder Brother is to be King over all the earth, and I am to sit with him on his throne. And the precious thought that sheds a heavenly halo around it all is—*I am expecting him soon;* and not as an humble virgin's babe, but in great power and glory. O, would that the world could realize it!

But while I am musing I wander on. The scene is changed. Instead of the stately throng whose garments glitter, I see the wretched whose tattered and shapeless clothing scarcely covers the half-starved bodies. Want is pictured in the sunken eye, desperation seals the mouth, and the heart is ready to burst with envy at the wealth of his neighbor. O! my sunken brother, my sister, would that your ambition might be carried above your neighbor's worldly prosperity, that the scales might fall from your eyes, that you might see where true honor and true riches are exempt from the curse.

But the saddest rendering of the curse that pains me most is the little ones. Their infant lips learn in the street to curse the blessed Christ who died to save them, before they know that there is a better life for them, and their ears never hear the glad news that Jesus is coming soon.

My heart was touched as I walked down one of our business streets a few evenings since. The street was thronged with people, and upon a prominent corner sat a wretched woman whose face looked as if it never knew a smile. An infant of a year was upon her lap, while another a trifle older was crying with hunger, and while trying to quiet the little one she turned the hand organ; but in vain; no one noticed her, and her plaintive tune to me only said—"I'm starving! O, I'm starving!" There I saw the "curse." Away down through the vile haunts of the city my mind wandered to her miserable hut, where her protector (?) lay wrapped in intoxication; and while she starves, the wealthy dramseller passes her by enriched by the earnings that should have bought her bread. O reader! the heart turns sick from scenes and thoughts like these, and cries—"How long, O Lord, how long?" when shall the curse be removed, and the peaceable reign of righteousness begin?

Phila., Pa.

THE TWO ADAMS CONTRASTED.

TIMOTHY WHEELER.

The first Adam lost the hope and prospect of immortality; the second Adam restored it. The first Adam brought physical death to some, and made it possible to all; the second Adam brings physical life to some, and makes it possible to all. The first Adam sinned; the second Adam obeyed. The first Adam destroys men; the second Adam saves men. The first Adam gives mortality; the second Adam gives immortality. The first Adam gives us corruption; the second Adam gives us incorruption. The first Adam sows us in dishonor; the second Adam raises us in glory. The first Adam sows us in weakness; the second Adam raises us in power. The first Adam is of the earth earthy; the second Adam is the Lord from heaven. The first Adam impresses his image upon all in this world; the second Adam impresses his image upon all in the world to come. The first Adam makes all in this world earthy; the second Adam makes all in the world to come heavenly. The first Adam gives us natural bodies; the second Adam gives us spiritual bodies.

The first Adam imputes sin; the second Adam forgives sin. The first Adam condemns the sinner; the second Adam justifies the sinner. The first Adam deals with us on the principle of justice, the second Adam on the principle of mercy. The first Adam cannot give life; the second Adam cannot give death. The first Adam cannot give immortality; the second Adam cannot give mortality.

The first Adam makes us hate our enemies; the second Adam makes us love our enemies. The first Adam confers upon us his fleshly and carnal nature, full of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings," etc.; the second Adam confers upon us his nature, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc.—*Herald of Life.*

THREE GENERATIONS.

During the month of May, 1874, there were five persons admitted to membership and communion in the Advent Christian Church, Sandy Hill, N. Y.; and in this addition there were three generations represented. A mother, daughter, and granddaughter, received the right hand of fellowship, and united with the church the same day. The church have reasons to rejoice and thank God for his wonderful goodness and mercies conferred. Since November last there have been twenty additions to the church with an increased interest in the Sabbath school. May God continue his blessings upon us, is our prayer.

A. W. SIBLEY.

Sandy Hill, N. Y., June 10th.

REPORT

Of the Quarterly Meeting of the Advent Christian Conference of Northern Pa. and Southern New York, held at Westfield, Tioga Co., Pa., May 28th to 31st, 1874.

The ministers present at this meeting were Elds. E. C. Cowles, Benj. Butler, Ira Slocomb, David B. Hunt, C. H. Briggs, J. H. Sawyer, J. W. Taylor. There was preaching Thursday evening by J. W. Taylor, from the words of Christ—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." The congregation was rather small, on account of a series of lectures being delivered in the place; but the interest manifested was most excellent, which, by the way, was kept up during the entire meeting. Friday evening, preaching by Eld. A. H. Briggs, from 2 Pet. 3 : 1, 2, in which the importance of clinging closely to the teachings of the prophets and apostles, and obeying the commandments of Jesus, was clearly set forth.

Saturday morning met for business. Brn. B. Butler, S. Gardner, and A. Mallory were appointed Devotional Committee; A. H. Briggs, D. B. Hunt, and M. Gardner, Business Committee; and J. W. Taylor, Benj. Butler and A. H. Briggs, Committee on Ordination. Several questions of deep interest were freely discussed, but as no business of importance was brought before the conference, it soon adjourned, subject to the call of the President. At two o'clock P. M., we listened to a discourse by Bro. J. H. Sawyer, from Job 21 : 15, on the profit of prayer, after which we enjoyed one of the best conference meetings ever enjoyed in Westfield. After the social meeting a short business session was again held, when the Committee on Ordination reported the call of the church at South Creek for the ordination of Bro. James H. Sawyer, whose case they had examined, and thought the request should be granted; whereupon a committee was appointed to attend to his ordination after the Saturday evening services.

Saturday evening, preaching by J. W. Taylor, from 1 John 3 : 3. At the close of the services the President announced the ordination of Bro. Sawyer, making some very appropriate and impressive remarks. The ordination prayer was made by Eld. Benj. Butler; the charge given by Eld. J. W. Taylor; the right hand of fellowship by Eld. David B. Hunt.

Sunday morning, at 9.30, we met for love feast. Preaching at 10.30 by Eld. E. C. Cowles, from Job 14 : 10—an able discourse on the nature of man. After preaching the ordinance of the Lord's Supper was administered, when many joined in commemorating the death of our blessed Redeemer. Sunday evening, preaching by J. W. Taylor, from Matt. 25 : 34.

Thus ended one of the best sessions of conference we have ever enjoyed since the organization of our new conference in this benighted region of country. May the Lord help us all to strive earnestly and arduously for the upbuilding of his cause in this part of his moral vineyard.

J. W. TAYLOR, Sec.

JESUS ONLY.

S. P. DEXTER.

Dear brethren and sisters, and readers of the *Crisis*, I feel like telling you what the Lord has done for me. Five years ago I enlisted under the banner of King Jesus. I enlisted, as I thought then, for life; but the way has been first bright, then cloudy. By neglecting duties, and by running around the cross, I got into the dark and forsook my Jesus that I loved so well; but, thanks be to God, I never have felt that Jesus had forsaken me; he is the same yesterday, today, and forever.

To-day I have a blessed hope in Christ; a hope big with immortality, and which reaches to that within the vail. Blessed be the name of the Lord forever. I mean, through grace, to overcome and reign with Jesus and the redeemed on the new earth. Oh! it is blessed to have full trust in God, to feel wholly saved through Christ. Bless the Lord, O my soul; let all that is within me bless his holy name.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.
The consecrated cross I'll bear,
Till death shall set me free."

Piermont, N. H.

DESCRIPTION OF CANDOR.

True candor is altogether different from that guarded, inoffensive language, and that studied openness of behavior, which we frequently meet with among men of the world. Smiling very often is the aspect, and smooth the words, of those who inwardly are the most ready to think evil of others.

That candor which is a Christian virtue, consists not in fairness of speech, but in fairness of heart. It may want the blandishment of external courtesy, but supplies its place with humane and generous liberality of sentiment. Its manners are unaffected, and its professions cordial. Exempt on one hand from the dark jealousy of a suspicious mind, it is no less removed on the other from that easy credulity which is imposed upon by every specious pretense. It is perfectly consistent with extensive knowledge of the world, and with due attention to our own safety.

In that various intercourse which we are obliged to carry on with persons of every different character, suspicion to a certain degree is necessary guard; it is only when it exceeds the bounds of prudent caution, that it degenerates into vice. There is a mean between undistinguishing credulity and universal jealousy, which a sound understanding discerns, and which the man of candor studies to preserve. He makes allowance for the mixture of evil with good, which is to be found in every human character. He expects none to be faultless, and he is unwilling to believe there is any without some commendable quality. In the midst of many defects, he can discover a virtue. Under the influence of personal resentment, he can be just to the merit of an enemy. He never lends an open ear to those defamatory reports and dark suggestions which, among the tribes of the censorious, circulate with so much rapidity and meet with so ready acceptance.

He is not hasty to judge, and he requires full evidence before he will condemn. As long as an action can be ascribed to different motives, he holds it as no mark of sagacity to impute it always to the worst. Where there is just ground for doubt, he keeps his judgment undecided; and during the period of suspense leans to the most charitable construction which an action can bear. When he must condemn, he condemns with regret, and without those aggravations which the severity of others adds to the crime. He listens calmly to the apology of the offender, and readily admits every extenuating circumstance which equity can suggest.

How much soever he may blame the principles of any sect or party, he never confounds under one general censure all that belong to that party or sect. He charges them not with such consequences of their tenets as they refuse and disavow. From one wrong opinion he does not infer the subversion of all sound principles; nor from one bad action conclude that all regard to conscience is overthrown. When he beholds the mote in his brother's eye, he remembers the beam in his own. He commiserates human frailty, and judges of others according to the principles by which he would think it reasonable they should judge of him.

In a word, he views men and actions in the clear sunlight of charity and good nature, and not in that dark and sullen shade which jealousy and party-spirit throw over all characters.—*Sel. by T. Foote.*

BUILT ON THE ROCK.

IDA ALHBOURN.

Built upon the rock Christ Jesus,
On the rock firm and sure;
Though the tempest howl around us,
Still this rock stands secure.

Though in our creeds we may differ,
Though we wage wordy strife,
On this rock must we be founded,
Would we inherit life.

We may build of gold or silver,
Of stubble, wood, or hay;
If on this rock we are founded,
Eternal is our stay.

Though our views were all mistaken,
And stand not the fire-test,
If Christ be our hope and refuge,
We may enter his rest.

In the atonement of Jesus,
Yes, here we all agree;
He has shed his blood for mankind,
And made salvation free.

Oh, love of Christ that pervadeth
All who have that new birth!
Oh, love divine that uniteth
All christian sects of earth!

May that love take full possession,
Control each christian heart;
Then our rock is sure, abiding,
Our hope cannot depart.

OLD MOSES.

M. B—— was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning, as he was passing over the vessels at the wharf, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with:

"Hey, my man, what is the matter with you this morning?" The negro lifted his eyes, and looking at Mr. B——, replied, "Ah, massa, I's in great trouble." "What "What about?" "Kase I'se fotched up here to be sold.'" "What for? What have you been doing? Have you been stealing? or did you run away? or what?" "No, no, none o' dat; it's becase I didn't mind de audes." "What kind of orders." "Well, massa, I tell you. Mass Willum werry strict man, and werry nice man too, and eberybody on de place got to mine him; and I break trew de rule; but I didn't tend to break de rule; I forget meself, an I got too high." "It is for getting drunk, then, is it?" "Oh, no, sah, not dat nother." "I can get no satisfaction from you. Tell me what you are to be sold for." "For prayin, sah." "For praying! that is a strange tale indeed. Will your master not permit you to pray?" "Oh, yes, sah; he let me pray easy; but I hollers too loud." "And why did you holler so in your prayers?" "Kase de Sperit come on me, and I gets happy fore I knows it; den I gone; can't trol mesef den; den I knows nuthin bout massa's rule; den I holler if ole Sattin hisself come, wid all de rules of de 'quisition." "And do you really suppose your master will sell you for that?" "Oh, yes, no help for me now; all de men in de world couldn' help me now; kase wen Mass Willum say one ting, he no do anoder."

"What is your name?" "Moses, sah." "What is your master's name?" "Massa's name Colonel Willum C——." Where does he live?" "Down on the Easin Shoah." "Is he a good master? does he treat you well?" "Oh, yes; Massa Willum good; no better massa in de world." Where is he?" "Yander he is, jis comin to de warf."

As Mr. B—— started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that B—— was a trader and intended to buy him. Mr. B—— introduced himself to Colonel C——, and said, "I understand you wish to sell that negro man yonder on board the schooner." Colonel C—— replied that he did. "What do you ask for him?" "I expect to get seven hundred dollars." "How old is he?" "About thirty." "Is he a good hand?" "Yes, sir, he is the best hand on my place. He is honest, and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew." "Why do you wish to sell him?"

"Because he disobeyed my orders. I built his quarter within a hundred yards of my house; and I have never rung the bell, night or morning, that his horn did not answer in five minutes. But two years ago he got religion, and commenced what he termed family prayer; that is, prayer in his quarter every night and morning; and when he began his prayer, it was impossible to tell when he would stop, especially if, as he termed it, he got happy. Then he would sing and pray and halloo for an hour or two together, so that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children; and sometimes when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. Even after I had retired I could not sleep. I bore it as long as I could, and then forbade his praying so loud any more. Moses promised obedience, but he soon transgressed; and my rule is never to whip, but when a negro proves incorrigible, I sell him. I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would disregard my orders."

"You spoke of Moses' quarter; I suppose from that he has a family."

"Yes, he has a woman and three children—or *wife*, I suppose he now calls her, for soon after he got religion, he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars; but I shall not sell Moses nor them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B—— and Colonel C—— then went to B——'s store, drew up the writings and closed the sale, after which they returned to the vessel; and Mr. B——, approaching the negro, who sat with his eyes fixed upon the deck, seemingly with the most awful forebodings, said, "Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied, "Is you, massa? Where is I gwine? Is I gwine lo Georgy?"

"No," said Mr. B——, "I am a merchant here in the city; yonder is my store. I want you to attend on the store; and have purchased your wife and children too, that you may not be separated."

"Bress God for dat. And, massa, kin I go to meetin sometimes?"

"Yes, Moses, you can go to church three times on the Sabbath and every night in the week; and you can pray as often as you choose, and get as happy as you choose, and every time you pray, I want you to pray for me, my wife, and all my children; if you are a good man, your prayers will do us no harm, and we need them very much; and if you wish to, you may pray for everybody of the name of B—— in the State of Maryland. It will not injure them."

While Mr. B—— was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivories as any African can boast; and his heart's response was, "Bress God, bress God all de time, and bress you too, massa! Moses neber tinks bout he gwine to have all dese commondationers; dis make me tink bout Joseph in de Egypt."

And after Moses had poured a few blessings on Colonel C——, and bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children and all the servants, he followed B—— to the store, to enter upon the duties of his new office. The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B—— was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel, and walk hurriedly towards the store. He soon recognized him as Colonel C——. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. B—— replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B——'s attention was arrested by a very confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and he determined to go up and see what was going on. When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking rapidly, while the Colonel stood weeping. So soon as the Colonel could sufficiently control his feelings, he told Mr. B—— that he had never been able to free himself from the influence of Moses' prayers, and that during the past year he and his wife and all his children had been converted to God.

Moses responded, "Bress God, Massa C——; dough I way up hea, I neber forgit you in my prayers; I ollers put de ole massa side de new one. Bress God! dis make Moses tink about Joseph in de Egypt agin."

The Colonel then stated to Mr. B—— that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B—— assured him that was out of the question, for he could not spare him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far wrong in his references to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained b'essings that were far beyond his expectations; so with Moses. Joseph eventually proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living, and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose sings and prays and shouts to his heart's content.

THE PEACE OF EUROPE.

There is never an interchange of royal courtesies between the representatives of the great powers in which something is not said about "the peace of Europe." At the banquets given to the Czar on the occasion of his recent visit to England this was the great theme, and every one present seemed to agree that it was the mission of Russia and England to "preserve the peace of Europe." Similar expressions find frequent utterance in Parliament; they are echoed by the English journals and indorsed on the Continent. One would think that the chief desire of all Europe was to preserve the general peace. And yet it is a singular circumstance that nearly all of the great powers of Europe, in spite of these voluble protestations of friendliness and amity, are engaged at the present time in extensive preparations for possible war. Never before, in time of peace, was there such a universal arming of the nations, such strenuous endeavors to multiply and perfect weapons and munitions of war, or such a vast increase in standing armies. The total army of Germany includes now over a million and a quarter of men. The French army has been largely increased, and though not so large as that of Germany, is still, according to the London *Times*, much larger than the army with which Germany could make the attack. The standing army of Italy has been doubled within fifteen years, and she has now a defensive force of over six hundred thousand men. But the force of Germany out-ranks that of any of her neighbors—is double the offensive force of Russia, and nearly equal to the combined offensive armies of France, Austria and Italy. The force of Great Britain is completely dwarfed by these Continental armies. She has but three soldiers for every thousand of her population, while Italy and Belgium maintain twelve, France and Austria fifteen, and Germany twenty-one.

These warlike preparations suggest the thought that the next European war—whenever it may come, and on whatever pretext—is likely to be a general engagement, in which most of the leading powers will be ranged on one side or the other. No distinct ground for controversy has as yet been developed. France, however humbled and irritated, will not be in condition, for some years, to take up the gage of battle, unless assisted by some other power. The quarrel at one time imminent between England and Russia over the Eastern question seems to have subsided, for a time, at least. But that subtle and shifting thing, the "balance of power," has been disturbed by the recent astonishing growth and conquests of Germany. That nation has now become too powerful to make an agreeable neighbor. Jealousy and fear of her strength are the prime motives in these warlike preparations. All Europe is anxiously watching her course. The London *Times*, usually a cautious prophet enough, predicts that she will be the one to begin the impending conflict, and that her aim will be the extension of her conquests.

The International Peace Congress meets next month at Brussels; but all that is hoped for from it is the establishment of an international code to regulate the usages of war, detail the rights of belligerents and neutrals, specify the classes of arms that may be legitimately used in war, and make regulations for the treatment of prisoners. Even this, if it is accomplished, will be a long step in advance. The dream of universal peace is far enough from fulfillment. But if there must be wars, they can be made less barbarous and cruel by the adoption of a distinctly drawn and universally recognized code of principles such as it is hoped may result from the deliberations of this Congress.—*Boston Journal.*

—Admonish your friends privately, but praise them openly.

HOME AND HEALTH.

THE BEST FOOD FOR THE MIND.

D. F. NEWTON.

What do you mean by this, Mr. Editor of the——? Do you tell parents and children that novels or religious lies are the best food on which to feed precious souls? How large a portion of your weekly is made of fiction, or religious lying? silly things to excite the fool's laughter? Look and see. Do you publish these to please the Master, or to fill your coffers?

By doing what you are doing, is it what the blessed Redeemer would do? Could you possibly put your hand and heart to anything more pleasing to the old serpent, the devil? You call yourself a christian? What is a christian? To be like Christ. When about to send forth these religious or white lies to hundreds of thousands of families, do you bow the knee to the mercy-seat and implore the Lord to bless these silly tales or white lies to the conviction, conversion, and sanctification of parents and children?

If you feed little folks and great folks on lies, will they not be converted to lies? Will it add to your comfort, consolation, or joyfulness at the final day, to see and know you have been instrumental in leading multitudes to perdition? What avail then your "ill-gotten gains?" the love of filthy lucre? Hear James, from the mouth of inspiration: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5 : 2-3.

You are the christian man that tells us we must have good stories, good tales, good novels, to counteract the bad ones; that is, you give your readers good, or white lies, to keep out the bad or black lies. How long, friend, think you, after feeding on your silly, nonsensical white lies, ere the little folks swallow greedily the black lies—the blackest of the black, the most devilish. Do you tell us, religious editors advertise and puff your novel sheet that caters to a corrupt taste?

The taste for strong drink, the cup that intoxicates, the poisonous, degrading "Indian weed," you are aware is unnatural, vicious, obstinate, deeply rooted; and nothing will effectually destroy the relish for these poisons but miraculous or superabounding grace—God's infinite mercy. So it is with the reading or mental taste—a taste formed for the light, frivolous, fictitious and vicious. The forming of this unnatural and vicious taste, in both these cases, is the work of Satan, the old serpent, the devil, to decoy, entrap, and ruin both soul and body. It is a question, yet unsolved, whether the enemy of all good succeeds in taking more souls to perdition through the instrumentality of rum and tobacco, or that of the light, frothy, popular literature—novels and romances. Both are intoxicating, dissipating, soul ruinous.

How is this to better the matter? this putting shoulder to Satan's wheels unitedly? Stop this wickedness. No, you won't, friend. It's popular to serve the devil, money is made by it, and you go it with your compeers. What we say to you we say to the editor of the——, and others, not a few, treading in your steps, and who doubtless will receive the same reward. "Beware! your sins will find you out."

LONGEVITY.

Long life comes of inheritance and good habits. We rarely see a very old person who is not descended from a long lived ancestry. But this old man may have brothers and sisters who die early. For the most part, this difference comes from differing personal habits. In order to live long we must inherit the capacity, and this inheritance must be supplemented by good habits. No matter though a man's parents may have lived a hundred years, if he is a glutton he will not probably survive seventy years.

The person who promises long life is of medium size, good lungs, slow pulse, good digestion, strong teeth, firm muscles, tough skin, coarse hair, with smallish head, and quiet, cheerful temper.

It is rather too late to advise a man with reference to possessing these qualities, or with reference to the parents of whom he shall be born, but it is not too late to advise any and every man with regard to his personal habits. These constitute the most important facts.

Among the more important habits I name the following: One must live in the strong sunlight. Even a slight shadow means bad digestion to plants, animals and man. A plant removed from the window to the back end of the parlor, even though it be light enough to read, soon becomes pale and sickly.

Good air is important. An unventilated house produces an irritable condition of the tissues. Then instead of that unconscious, perfect working of the several parts, there is a feverish friction which prematurely exhausts the vital forces.

Temperance is vital. Temperance in food is especially important. One may drink wine, or beer, or spirits to occasional intoxication, and live to old age, but a big eater rarely reaches seventy years. A bottle of wine will make a man stagger, and talk like a fool, but it will not clog and foul his system like a thanksgiving dinner.

There is no system of diet or class of food, which can justly present special claims; it is moderation, temperance, and no definite rules can be given. Thr food must be adapted to the individual and to his occupation. A young man is at work upon a farm mowing, digging and perspirating. Two pounds of solid food is needed. But he changes to the house-life and sitting of college. His food, as to quantity and quality, must be reduced at least fifty per cent. The food, I repeat must be adapted to the person and his occupation. But I am again asked for some rules. The larger my experience, the more extended my observation, the less become my confidence in definite dietetic rules. It is safe enough to say that we eat too much; that our food is too rich, in too great a variety, and badly cooked. Beyond this I do not venture. Every person must observe his own experience, and conscientiously regard their suggestions. A man who won't do this is not likely to follow any definite rules given by another, and at best is hardly worth living.

Another important condition of longevity is regular and abundant sleep. I have never read the details of a remarkably old person's life in which "early to bed" was not a feature. One may seem to thrive for a while on six hours sleep, but his life will not be a long one. To reach ninety years you must have at least eight hours sleep. More than two hours should come before midnight.

A certain amount of exercise is necessary. Neither hard work, nor great muscular development are needed. Indeed it is doubtful if they are not unfavorable. Great moderation here, as in food, is most favorable to length of life. Gentle labor, in the country, as in moderate farming, is, on the whole most favorable. It is particularly desirable that the occupation should be an agreeable one, adapted to the tastes, and that it shall satisfy the ambition.

Marriage, with its home-loves and moderate excitements, is particularly favorable to long life.

The absence of all unholy ambitions, of anger, hatred, jealousy, and the presence of an amiable, cheerful, hopeful temper, contribute greatly to our stay in this world.—DR. DIO LEWIS, in *Household.*

A DISGUSTING FASHION.—In viewing the alarmingly prevalent habit among women in the wearing of long trails to their dresses, that sweep up and concentrate about their under garments and ankles the filth of our sidewalks and crossings, I am often tempted to doubt the purity and cleanliness of females which is usually accorded, and I have gradually learned to associate disgust with my estimate of womankind in consequence of this vile habit. In my intercourse with others of the male persuasion, I find the sentiment quite prevalent that such a laxity of the attribute of cleanliness must cover other deformities, even the tendency to moral laxity, which, indeed, seems possible, What beauty is evolved in a trailing skirt is beyond my comprehension, leaving out of the question the impropriety of its performance as an offal collector, which is needlets in a city so well provided with officials of this character as is this, and it is likewise impotent in deceiving people into a belief that the wearer is a lady, for persons of this class rarely subject themselves to the sneers or aspersions of men.—*Boston Globe.*

HOW TO SHORTEN LIFE.—An eminent physician says: "If an end were put to the drinking of port, punch, and porter, there would soon be an end to my worldly prosperity. Physicians, surgeons, and apothecaries would be ruined, and disease would be comparatively rare, simple and manageable. Twenty years' experience has convinced me were ten young men, when of age, to commence and continue daily drinking one glass of ardent spirits or a pint of port or sherry, the lives of eight of them would be abridged twelve or fifteen years."—*Selected.*

THERE is a great difference between the two temporal blessings, health and wealth; wealth is the most envied, but least enjoyed, health is frequently enjoyed, but the least envied: and the superiority of the latter is still more obvious when we reflect that the poorest man would not part with his health for money, but that the richest would gladly part with his money for health.—*Health Reformer.*

UNSEEN, YET LOVED.

A kind mother had once been talking to her little girl about the duty of loving God. The child replied, "Mother, I have never seen God; how can I love him?"

The mother made no reply then. A few days after, she received a package from a friend a great way off; and in the package was a beautiful picture-book for the little girl. The child took the book, and was entirely occupied in looking at the pictures; but soon she exclaimed,

"O mother! how I do love the good lady that sent me this book!"

"But you never saw her, my dear," said the mother.

"No," answered the child; "but I love her because she sent me this beautiful present."

"My child," said the mother, "you told me the other day that you could not love God, because you had never seen him. And yet you love this kind lady whom you have never seen, because she has given you a present. You have all around you the presents which God has given you. Why cannot you love him for his presents?"

FALSE COURAGE.

"See how hard that boy dares strike his pitcher against the post," said a mischievous lad to an associate. The boy, who stood tapping a pitcher softly against a post, regarding this as an appeal to his courage, at once began to strike it a little harder and harder, till by and by the pitcher was broken.

Now the poor fellow's courage forsook him in a moment. His fault and the anticipated punishment flashed upon his mind, and he gave himself up to bitter weeping.

When will boys learn that true courage is to do what is right and refuse to do what is wrong? Suppose a wicked youth dares you to blaspheme the name of your Maker; must you utter an oath to show that you are a boy of courage? Utter that oath and you are a coward. What, afraid to refuse to do a thing which you know to be wrong! Afraid to do what you know is right, lest you should be called a coward!—*Wayside.*

TELLING LIES TO CHILDREN.—When I was a little boy I was told that if we destroyed a bird's nest or killed a bird it would make the cows give bloody milk; and, as I was fond of milk, you can be pretty sure that the birds remained unmolested. Now it is not necessary that we should teach our children a falsehood, but if we impress upon their minds the truth in regard to the feathered tribe, they will remember and respect our teachings.—*J. G. Greenleaf.*

A LADY applied to a gentleman on behalf of a little orphan boy. After he had given liberally she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man, "we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain."

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 974. BOSTON, WEDNESDAY, JULY 1, 1874. VOL. XXXIX.—NO. 13

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

JESUS IS NEAR.

MRS. ELLA M. MILES.

Tune.—"*Jesus loves me.*"

I am so glad that the prophets of old,
Of Christ's appearing and kingdom foretold;
Of all the promises which we hold dear,
This is the sweetest, that Jesus is near.

Cho.—I am so glad that Jesus is near,
Jesus is near, Jesus is near,
I am so glad that Jesus is near,
Soon in a cloud he'll appear.

Sweet will the song of the ransomed ones be—
"This is our Lord, we have waited for thee;"
"Lift up your heads, your redemption is here,"
Then herald the tidings that Jesus is near.

Those who revile him, and laugh at his word,
With Satan and death shall receive their reward;
Standing before him, they tremble with fear,
Then list to the warning that Jesus is near.

In the new song with the angels we'll sing
Of glory and life that is won by our King;
But we will sing till we get over there,
And join in the chorus that Jesus is near.

Farnumsville, Mass.

BISHOP BICKERSTETH UPON THE SECOND ADVENT.

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? The Watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return come." Isa. 21:12.

There is some degree of obscurity in this passage which attracts curiosity to ascertain its true meaning. The literal interpretation appears to be this: Dumah was the same country as that of the Edomites, and Seir was one of the principal towns of the land of Dumah. One of the inhabitants of Seir is represented as asking of the watchman, who is the Lord's messenger, "Watchman, what of the night?" The question may have been asked in a tone of derision, and in a spirit of unbelief, as if to inquire—"Watchman, what of this tribulation, this judgment, of which you have so often spoken? We see no sign, no appearance; tell us, watchman, what of the night?" Or it may have been asked in a spirit of honest inquiry, by one desiring to know whether the predicted tribulation or judgment was nigh. But whatever was the mind of the inquirer, the answer of the prophet is the same—"The morning cometh and also the night; if ye will inquire, inquire ye: return, come."

Now, the literal kingdoms or countries, or peoples in Scripture that were notorious for their wickedness or hostility to the Lord's chosen people of Israel, were typical of those who in every age are actively opposed to God and the truth. For example, the names of Assyria, Babylon, Egypt, and Edom were all names of literal kingdoms or countries, the inhabitants of which were opposed to the children of Israel and were the enemies of God's chosen people. Hence it follows that the judgments which overtook these literal kingdoms may be regarded as symbolical of the judgments which will overtake the unbelieving and impenitent in the present age. That being so, the language of the text may be accommodated to the case as it now stands between God and his church on the one hand, and the unbelieving world on the other. Taking this as the interpretation of the text, let us consider the truth it unfolds and the lessons it suggests.

The purport, or, in prophetic language, the burden of Dumah was the message to the earth which has been delivered and heralded down from the earliest times. Again and again has it been reiterated; even our blessed Lord himself, though the messenger of mercy, declared the wrath which must overtake those rejecting the offer of the gosgospel. In the meantime, however, the question is asked, "Watchman, what of the night?" There are many who affect altogether to disbelieve the warnings of coming tribulation. They ask "What of the night," what of this tribulation so often spoken of, these coming judgments by which you so often try to persuade men? We see, as yet, no indications of the approaching consummation. The sun still shines in the heavens; the moon and stars still cross the vault of the mighty sky; where is the sign then of this coming tribulation? Where is the evidence that these judgments will overtake a slumbering world? Here is the reply, "The morning cometh." What is the morning? The advent of the Son of man in his glory. The coming of the once crucified Savior, now the glorified Emmanuel. The coming of the same Jesus, who once trod this earth, who was rejected, crucified, and slain by ungodly men. He will appear in his glory, and will reign in his majesty over a regenerated world.

"The morning cometh," but the scoffer replies, Where are the signs of his coming? All things continue as they were from the foundation of the world. But do all things continue as they were? Does not science itself—the chosen vantage ground from which the unbeliever hurls his fiery darts against Christianity—does not science teach that changes have occurred, and are, up to this very day, in progress, which refute the idea that all things continue as they were at the creation of the world? As by the word of the Lord, the old earth perished by the overflowing of the waters—and no one dare dispute that at least one world had perished by the deluge,—so even by the same word is the present earth now kept in store, reserved unto the fire and the judgment of the great day. "Watchman, what of the night?" may however, be asked not only by the scoffer and the sceptic, but by the true believer in Christ. It is now the world's long night. The personal presence of Him who is the light of man, and the Sun of righteousness, is withdrawn. The ark of the church is tossed to and fro by the storms of the sea. The waves of infidelity and of heresy dash against her sides in all their fury. As yet we cannot hear the sound of Christ's chariot wheels. Is the Lord slack concerning his promise? Will yon heavens ever open and disclose the Son of man returning in his glory; the Messiah, who once came as the world's Redeemer? Yes, "the morning cometh." The promise will be fulfilled. Wait, for it will surely come. "Surely I come quickly."

There are prophecies which render it essential that the Redeemer should return in his glory. In many prophecies the sufferings and triumphs of the Messiah are linked together, and as the sufferings have been literally fulfilled, is it not necessary that the triumphs should be accomplished also? And the anxious inquirer naturally asks of the watchman, "Is the night far spent? Is the day soon about to dawn? Is there any streak of light in the sky which indicates that the day is about to break, and that the Son of righteousness shall be revealed in his majesty?" The word of God states that it will break on the world suddenly, as a thief in the night. When all things are going on in their accustomed order; when men are pursuing their accustomed avocations, the senator occupied with legislation, the merchant busy in commerce, and the tradesman engaged in the affairs of trade; then suddenly the sound will be heard of the archangel's trump, and the Son of man will appear in the heavens, and Jesus will return in his glory. There are signs given by our blessed Lord himself, from the appearance of which his believing people may gather when the end is near. And surely these signs would not have been given if it were not intended that we should carefully mark and look for their occurrence. It is our duty to study these signs; so let us look at some of them to which our Lord has pointed attention.

1. When our Lord was speaking of the destruction of the temple of Jerusalem, the apostles asked him what should be the signs of his coming, and of the end of the present age or dispensation. One of our Lord's replies was, "that the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Our Lord did not say that the gospel must first everywhere prevail, so as to cover the whole earth with a knowledge of the Lord, but only that the gospel shall be everywhere preached for a witness. And how does it stand with respect to this at the present day? No period since the time of the apostles has been more remarkable than the present century for the extension of the Redeemer's cause. For a long time previously the church was culpably indifferent to the great duty of striving to evangelize the world, but with the commencement of the present century she seems to have awoke from her slumbers, and marvellously put forth, and more marvellously succeeded in her efforts to preach the gospel throughout the globe. There is hardly a kingdom on the earth where the message of the everlasting gospel has not been proclaimed, and there is hardly a language on the face of the globe into which the word of God has not been translated. Through the labors of one society alone—the British and Foreign Bible Society—the word of God has been translated into nearly two hundred different spoken dialects; and is not this something like hastening the fulfillment of this sign, "that the gospel shall be preached in all the world for a witness?" Matt. 24:14.

2. Again, in the book of Daniel we are told that many shall run to and fro, and that knowledge shall be increased at the time of the end. Is not one of the characteristics of the present age a remarkable facility for running to and fro, as evidenced by the extraordinary powers for locomotion? Probably it would be true to say that even in this empire in twenty-four hours millions run to and fro. We have girdled the earth with our iron highways, and if there is one marvel more than another, it is the way in which multitudes from the very ends of the earth are availing themselves of this rapid locomotion. Then, knowledge must be increased: and is not this also a characteristic of our own time? What prodigious strides have been made in the march of science! Nature seems to have unfolded her secrets to the research and diligence of those who have applied their energies to scientific knowledge. Science has pierced the planetary world, has cast a measured line round the circumference of the earth, taught men to paint with the sunbeam, and to use the lightning of heaven as the means of conveying messages with the speed of thought. Surely the characteristics of the present age are a running to and fro and an increase of knowledge. Dan. 12:1–4.

3. Another sign of the time of the end is predicted in Dan. 12:1, to be "a time of trouble such as never was since there was a nation even to that same time;" and in Luke 21:25, 26—"Distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear; and for looking after those things which are coming on the earth." And what is passing at the present day? Public commotion and tumult, perplexity and distress, men's hearts failing them from fear—the overthrowing of dynasties, open rebellion against constituted authority, and an indifference to all lawful governments. Some men say that we are on the eve of a great crisis; that we are approaching some great consummation; and Scripture informs us that this great consummation is the coming of Christ in his triumph and glory.

The apostle Paul when writing his first epistle to the Thessalonian christians, insisted at length (in every chapter) on the Lord's second coming. The prominence thus given to this doctrine led to a mistake and misapprehension. The Thessalonians thought that Christ was then about to reappear. To correct this mistake, the apostle wrote his second epistle, and in the second chapter he gave a remarkable prophecy of the great mystery of iniquity which had already begun, but which he declared must be fully developed ere the Son of man would return in his glory. Consequently the remarkable development of the Papal Apostasy is a very noticeable sign of the times, for it might be concluded that it had been greatly developed when they found the head of the Roman Catholic Church arrogantly assuming to himself one of the inherent qualities of Jehovah, and blasphemously laying hold of the attribute of infallibility. It seemed almost the culmination of the mystery of iniquity, which the apostle declared must come to an end before the Son of man should return in his glory. In the meantime God was accomplishing the number of his elect from distant parts, and from many parishes in our own dear land they are being gathered, and *soon the day will come when the Son of man shall reappear*—"Behold the morning cometh." The numbers who have thus been awakened in recent mission services, might be taken as an indication of the gathering together of God's elect, which was to be the harbinger of the return of the Savior in his glory.

Let the anxious believer therefore take courage, "The morning cometh," and He "whom not having seen, we love" will ere long return in his majesty; "when Christ, who is our life, shall appear, then shall we also appear with him in glory." But the night also cometh. Ah! what of the night? the dark, black and horrible night. Listen to the message that sounds in your ears, "If ye will inquire, inquire ye: return, come." Inquire of the book which says, "Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. As I live, saith the Lord God, I have no pleasure in the death of the wicked. The blood of Jesus Christ cleanseth from all sin. He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life. God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life; and him that cometh unto me, saith the Savior, I will in no wise cast out." John 3:18:6:37.—*Signs of our Times.*

THE HIGHER LIFE.

Many disciples of our Lord are content to live upon a low plane of religious experience. Their life is marked by no steady faith, bright hopes, or cheerful conversation. They talk in a gloomy way about duty, trials, and bearing the cross, and they speak of all christian labors as though the yoke of their Master were grievous to be borne. They unconsciously repel those whom they would draw to Christ, and they bear little fruit to the praise of God. Living in the church and sincerely desiring salvation, they are yet half starved for want of spiritual food, self-reproachful, restless and unhappy.

From this low plane of religion we are invited forth to nobler devotions. There is no need of our wandering in obscuring fogs when overhead is the light and assurance of noonday. God's sunlight is exhaustless, and it streams from heaven, shining into dark corners and fillling the earth with its glory. Water is abundant, springing forth from the hillside, rolling through the meadows, filling great lakes and seas, quenching the thirst of man and beast, driving our mills and floating our commerce, in abundance supplying every demand. God meets us everywhere in nature with unfailing fountains. He offers us floods of light, oceans of water, and unmeasured granaries of food. And surely, he who abounds in physical blessings will not fail in spiritual gifts.

The gospel assures us that the saving mercies of God are abundant and complete. Jesus says, "Blessed are they which hunger and thirst after righteousness, for they shall be filled." "I am the light of the world; he that followeth me, shall not abide in darkness, but shall have the light of life." "These things have I spoken unto you, that your joy may be full. "Be of good cheer." "My peace I give unto you." "And when I go away, I will send you another Comforter, that he may abide with you forever."

The apostles received such joy from their Master, as to affirm amid great persecutions the blessed privileges of the christian life. Their writings abound in expressions of triumph such as these: "The peace of God which passeth understanding;" "filled with joy and peace in believing;" "rejoicing with joy unspeakable and full of glory;" "exceeding joyful in all our tribulation; "rejoicing in hope;" "rejoicing in the Lord always."

These testimonies assure us that very high attainments are possible to the christian believer. The hungry soul may be filled, the weary seeker find rest, and the gloomy barren disciple may become happy and fruitful through the presence of an indwelling Christ.

Greater usefulness is secured by this higher life. Success in our Master's service depends upon the sweetness of our temper, the purity of our conduct, and the transparent Christlike spirit which the grace of God produces in our life. Men of the world are quick to detect false piety. They quit the church when a dead formality reigns within. They avoid the approaches of those who assume a gloomy sanctity. But mark the happy fruits which they bear, who have attained an inward experience of the gospel. Filled with the Spirit, glowing with the love which God bestows, they go forth to their tasks with cheerfulness and success. Duties are easily borne. Irksome tasks become pleasant, and whether they preach, pray, visit, or labor, in private or public life, they everywhere manifest such sweetness of temper as to draw men by an irresistable power to Christ.

This state of grace is produced in the soul in answer to faith. The christian first believes such an inward grace possible, then trustfully submits to the fashioning work of the Spirit. One can not throw light upon his own darkened heart. He can not purify his thoughts, or sweeten his uncongenial temper. The only way to a holy, peaceful life within, is to look for help from above, to think less of self and more of Christ.—*J. H. Nason, in Christian Standard.*

HOLINESS TO THE LORD.

J. W. THOMAS.

Talk it, pray it, sing it, preach it, write it, live it. It is a Bible doctrine. Heaven is holy; God is holy; Christ is holy; angels are holy; the Spirit is holy; the Bible is holy; and all men who believe the Bible and possess the Spirit are holy. Without "holiness . . . no man shall see the Lord." Sinners are unholy. All men by nature are sinners; hence God commands "*all* men *everywhere* to *repent*." All men—the young, the old, the rich, the poor, the sick, the well, the learned, the ignorant, the black, the white, the bond and free—all men of every grade, color and distinction, are commanded to repent. "Go ye into all the world"—Europe, Asia, Africa, America; go, cross the seas, the mountains, the valleys; visit cities, towns, villages, hamlets; "preach the gospel to every creature"; call upon men everywhere to repent. Preach the gospel; the plain, old-fashioned, unvarnished, all-conquering gospel; the gospel of the grace of God; the blessed gospel, the glorious gospel, the gospel of peace, the gospel of salvation, the gospel of the kingdom. Preach it with the Holy Ghost sent down from heaven. Men need salvation. Tell them of the love of God; that he "is long-suffering, . . . not willing that any should perish, but that all should come to repentance." Tell them that "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It is a most *reasonable* thing that God requires: that men should be humble and acknowledge their sin and guilt before him; that they should break off from their sins by righteousness, and their iniquities by turning unto the Lord; that they should confess and forsake their sins, that they might obtain mercy; that they should come out from the world, and touch not, taste not, and handle not, the unclean thing; that they should cleanse themselves from all unrighteousness and filthiness of the flesh and spirit, perfecting holiness in the fear of God; that they should present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service, being not conformed to this world, but transformed by the renewing of their minds, that they might prove what is that good and acceptable and perfect will of God; that they should accept "the grace of God that bringeth salvation," denying themselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, "looking for that blessed hope"; that they should live henceforth not unto themselves, but unto "Him who died for them and rose again"; that they should love the Lord with all their heart, might, mind and strength, and their neighbor as themselves.

These things are reasonable; and it is *wonderful* what God promises to do if the requirements of his word are complied with. He "is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him." Can sinners be made holy? Yes. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all sin.*" "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Can the hard, stony heart of unbelief be taken away, so that we shall be tender-hearted and Christ-like? Yes. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you, and a new heart will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Salvation is of the Lord. "It is God that worketh in us both to will and to do of his good pleasure"; but we are to work out our "own salvation with fear and trembling." We cannot draw water from on empty well, but from a living spring the water gushes out spontaneously. Jesus said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow streams of living water. . . This spake he of the Spirit, which they that believe on him should receive." To the woman at Jacob's well he said—"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

It is easy to serve God when we are filled with his Spirit. The way to obtain this Spirit is to be humble, penitent, and believing. Give up to God. Be sorry for sin. Confess and forsake it. Consecrate everything to the Lord. By faith take your stand by the cross of Calvary, and their gaze upon the dying Lamb.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

O that precious cross! how can any heart remain impenitent in contemplation of it! Was it for me that Jesus died? O yes, it was for me, a poor sinner. Fain would I bow at his feet, and give vent to my sorrow in floods of tears;—

"But drops of blood can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'T is all that I can do."

O reader, if you want holiness, get near the cross of Jesus.

"See from his hands, his feet, his side,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Glory to God for salvation through the blood of the Lamb.

"Here I give my all to thee,
Friends, and time, and earthly store;
Soul and body thine to be,
Wholly thine forevermore."
"Still I'm trusting, Lord, in thee,
Dear Lamb of Calvary;
Humbly at thy cross I bow,
Save me, Jesus, save me now."

ENTHUSIASTIC FAITH.

The old Romans showed their faith and courage when they sold to each other the land on which the enemy stood without the gates. And we need more faith in our mission. We too readily tremble for the ark of God. Our courage flags as we hear of giant sons of Anak, and cities walled up to heaven in the land we are invading. But God has not sent us on a doubtful expedition, nor is it on a "peradventure" we build our hopes. And the Church must have more thoroughness and earnestness in the prosecution of her mission.

There is a common prejudice against religious earnestness; and the men who admire enthusiasm in other departments, in music, in painting, in science, in politics, despise it in religion. Be real and earnest in all other spheres; but when you enter church, when you come to religion, hide your real self, be too respectable to be earnest, "faultily faultless, icily regular, splendidly null." Chemists speak of heat being converted into motion; and the power by which the railway train takes you to the most beautiful country in the world, to Wales, is simply the heat of coals transformed into motion.

In the church there can be no true progress without spiritual earnestness, without glowing love, fervent zeal, the fire of the Holy Ghost. Men laugh at us because we are so cold in talking about divine realities. Better far let our earnestness provoke the taunt of Festus, "Thou art beside thyself." This alone will overcome the difficulties in the way of the church. While a timid faith is measuring the obstacles, the work is done by enthusiasm. While little faith is discussing what kind of matches and fuel to use, enthusiasm has kindled a fire that is roaring like a furnace. While little faith is counting the hosts of the Midianites, enthusiasm is in the night, breaking the pitchers, and brandishing the lanterns, and raising the battle cry, "The sword of the Lord and Gideon." While little faith is looking for a bridge, or questions the prudence of crossing, enthusiasm plunges into the flood, and crosses the Rubicon, sword in hand. Apostles and martyrs were inspired by this enthusiasm, and the church must have it in order to fulfill her mission. "We cannot but speak the things which we have seen and heard."—*Rev. John Owen.*

THE SECOND COMING OF CHRIST.

There are many now on the earth who are looking for the second coming of Christ, as something near at hand, and there always have been, since he left this earth. Who can blame the Bride for looking for the return of the Bridegroom—for longing for it—for putting a favorable construction upon every sign of his return, especially when we are told that a "crown of righteousness" awaits all that love his appearing?

But though it is easy to see that those in past ages were mistaken who looked for his speedy coming, are those mistaken who look for it now? Though there is much uncertainty about his coming there are some things certain.

1. To the most of the world he will come unawares—like a thief in the night—they will be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah. Nay, many will be scoffing and saying, "Where is the promise of his coming?" but

2. Those who are looking for him will know when he is coming—not the exact hour, probably, but near enough for every necessity. Our Lord told his disciples, "When ye shall see Jerusalem compassed with armies . . . let them which are in Judea flee to the mountains." No doubt it was far from clear to their minds then, how any could escape after the Roman armies had invested the city, but it was clear enough when the time came. The city was surrounded by the legions of Cestius Gallus, but, on account of some disturbance, not far off, he withdrew his troops, for a short time, thus giving the christians opportunity to escape, and not one perished in the siege which followed under Titus. So the wise virgins will have timely warning and all be found with their lamps trimmed and burning.

3. If it is not certain that it is near at hand, it is certain that it cannot be very far off—so certain that it becomes every one to see that he is in readiness—that nothing is left undone which he would wish done in case of such an event—that when the Master comes, he will find nothing in their houses and nothing in their hearts which they would not have him see. Some house cleaning and some heart cleaning will be necessary to this end. Let us heed the admonition: "Be ye also ready."—E. S. N., *in the Chicago Foundlings' Record.*

THOUGHTS FOR THE THOUGHTFUL.

R. B. LADD.

It has seemed good to our kind Father to suffer me to be laid away from active life for several months past, and for many weeks I have been confined to my room and bed. Being very weak and prostrate, mentally and physically, I could not read much, nor converse; and having a somewhat active brain that "would run on," I have accomplished a good deal of thinking; and of course the most natural current of my thoughts has been that which has occupied my mind for the many years of active life in which I have been engaged in the cause of Christ as a believer in "his near coming."

It has always been an unsolved mystery to me how the commonly received explanation of the formation of the *toes* of the "great image of Nebuchadnezzar" could be so out of all proportion to the other parts of it; and I have therefore never been fully satisfied with the current view. It cannot be doubted that all the elements that entered into the construction of the image existed long before they appeared upon the field of prophecy. Thus Babylon, the "head of gold," was a strong, wealthy, powerful kingdom for centuries before it was selected by the "God of heaven" to be the beginning of the "time of the Gentiles"—after the overthrow of the Jewish polity, the captivity of the ten tribes and two tribes, and the breaking up of the "kingdom of God" upon earth. So also of Media and Persia, Grecia and Rome. The latter kingdom was a great and rising power when Babylon first appeared as the head of the image, and yet it has no place in prophecy until it comes into its position in the image, which could not have been until near the beginning of the christian era; but by common consent these kingdoms take date from the time of their becoming "universal empires" and parts of the image.

This term "universal" must be taken in an accommodated sense, as, in reality, they took in but a very small portion of the earth or its inhabitants. The immense domain of Russia and her tributaries, and all of Eastern Asia with its teeming population, extending back in its history to the time of the flood, form no part of the image, nor have they any conspicuous place in prophecy. The field upon which is displayed the history of the "image" is really very limited; the southern part of Europe, from the eastern shore of the Atlantic Ocean, on both sides of the Mediterranean Sea, and eastward to the Euphrates and the Dead Sea, takes in most of its area, and is now known as the "Old Roman World," which in its zenith embraced more territory than any of its predecesors.

The date of Rome in prophecy therefore commences about the beginning of the christian era, or, to be precise, about thirty-one years before, when, at the battle of Actium, she became mistress of the world, and took her place in the image as the "legs of iron."

Now we come down to the "age of iron rule" which the prophet described as belonging to the legs as follows (Dan 2:33): "His legs of iron, his feet part of iron and part of clay." 40–42. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise. 46. And whereas thou sawest the feet and *toes*, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42. And as the *toes* of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken" (margin, brittle).

Now there is no fact better sustained by history than that of the strong, unbroken, iron character of the Roman Empire for more than fifteen centuries of the christian era. The two divisions indeed had their contentions, and were often in collision with each other, sometimes the advantage being with the Eastern or Greek division, whose capital was in the ancient Byzantium, or the present Constantinople, so named after the famous Emperor Constantine the Great, and at others, with the Western division or leg, whose capital was at Rome in Italy. They also had their internal factions and quarrels. But as against all other nationalities they remained, under one form or another, Pagan or Papal, Imperial or Priestly, "strong as iron," until about the period of the Reformation, the commencement of the 16th century; since which time the clay element has so mingled itself with the iron as to leave no doubt that the feet of the image have been forming.

(*Concluded next week.*)

CHARITY.

Charity is a much abused word. It is applied oftentimes to traits of character which are as void of true charity as a rushlight is void of sunbeams. Sympathetic tears are considered tears of charity, and whining excuses for sin and deviltry are the excuses of charity, and the voice that pleads in behalf of men who are continuing in a career of crime is the voice of charity. Men hunt amid the characters of the depraved, and finding one spot less foul than the rest, demand an acquittal in the name of charity. When men's passions are at rest, and a pleasing surface is presented, we are told not to go beneath to discover the foulness of sinful lusts hidden there, lest we lack charity.

True charity is from God, and sees as God sees, and deals as God deals. He has no charity to save sin, but plenty to save sinners who quit their sins. He has sympathy for all who in their hearts hate sin, and pardon for those who repent, and turn away from sin.

Heaven's charity hides sin when it is separated from man, but never hides the sinner. It brings him to the light, probes him that he may be relieved of the foul matter, and does not hide the condition of the heart. It is the surgeon who amputates that which would cause death.

Charity covers a multitude of sins, but never covers a single sinner. Men seek to cover sin by covering the sinner, and calling him a saint. They gather around him, throw over him their false robe of charity, and say to all around, "behold a saint."

Men seek to bury sin within their own breast. God seeks to separate it from man, and bury it in a land of forgetfulness. Men make society the burial place of sin, and cover it with earthly charity, and it sprouts and grows, and produces tenfold evil in their midst. God would strip sin from society and bury it in a barren wilderness, never to be seen again. God's scapegoat goes into the wilderness and remains there. Men's scapegoats with all their sins on their heads covered by the mantle of false charity, go bleating about the camp, calling on all to admit their innocence.

God's sin offerings were to be burned outside the tabernacle. Men's dead carcasses of sin are left within the tabernacle, covered by their charity until they rot, and send forth their pestiferous oder to sicken all within.

Let heavenly charity abound. Let it ride triumphant in the church of Christ. Let it purify the people of God, and give to all the sweet fresh odor of the smiles of heaven. Let the camp be cleansed, and let the tombs of sin be unknown among us. Let walking sepulchres be cleansed, and in their stead become receptacles of charity that "rejoiceth in the truth."

We need less of earth and more of heaven. Heaven weeps over men and seeks to save them from their sins. Earth weeps and seeks to save them *with* their sins. Heaven's charity is blessed in its effects. Earth's charity is a curse to all. Heaven's charity, the love of God, makes the sinner godly and thus saves him. Earth's charity, the love of man, puts a false face on sinners, and thus damns them.

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."—*Advent Christian Times.*

FANATICISM.

F. H. CHAMBERLAIN.

It may not be possible to correct the abuses (or misuses) which attach to this word; yet we will try to give a few hints at some of them, and those who read the same with care may (if not already well instructed), gain somewhat, or at least learn the proper use of the word. Those who are always perfectly cool and calm, and who are never earnestly engaged in anything pertaining to religion, may consider themselves free from this evil, and without doubt they are. But the icy coldness of death is an extreme as far removed from the natural and normal condition of living men, as the inflammation and delirium of fever.

The cold and formal professor cries "fanaticism," if he sees one so much engaged and so zealous as to respond, *Amen*, heartily; and if a meeting is continued fifteen or twenty minutes later than nine o'clock in the evening, all who take part in such meetings are equally liable to the same charge. And I have heard this epithet applied to those who hold campmeetings over a full week, by one who thought it no harm to have a four or five days meeting. But we believe with Paul that "it is good to be zealously affected, always in a good thing," or cause.

The true definition of fanaticism as given by Webster is nearly as follows: "Wild and passionate enthusiasm. Religious frenzy." But it seems not so much a matter of reproach to be passionately engaged in the service of the world, or to spend whole nights in dancing and revelry. A man may "do evil with both hands earnestly," and if he can keep clear of the clutches of the law, he may hold his head as high as the proudest. But the lowly, meek, and humble disciple of Jesus must be called a fanatic if he devotes his time and means and all his powers earnestly in the service of his blessed Master. If this is so, let us welcome the term of reproach. For "if ye be reproached for the name of Christ happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." 1 Pet. 4:14.

— As sunshine seems brightest after rain, and calm is most welcome after storm, so joy is never so welcome as after sorrow; the truest joy is that poured into a broken heart.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 1, 1874.

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence, the Lord willing, SATURDAY, AUG. 15th, and to continue over Sunday, the 23d. Particulars in due time.

GEO. T. ADAMS, *Secretary*.

THAT WATCHMAN.

The position occupied by the suddenly celebrated watchman at the dam of the Mill River reservoir, of sad memory, threw upon him great responsibilities. The mighty body of water suspended in a threatening position over the wealth, homes, and lives of a multitude of toiling citizens, held by an unsafe dam, made his position one of great importance. The safety of hundreds of human lives, and the accumulated wealth of long years of patient toil were thrown into his hands for protection. His position demanded that his whole mind and heart be interested in watching for the first signs of approaching danger. He was charged to watch for the first appearance of escaping waters, which might be forced under the foundation stones of the fated dam.

While he kept himself in a position to see every indication of the treacherous workings of the threatening element, and saw no development of coming danger, he stood acquitted before his employers and the public as a faithful man, without giving any warning or sounding an alarm to those whose interests he was guarding. But when he saw waters issue forth, in small but powerful streams from the foundation walls, the real signs of approaching calamities were before him. This new development radically changed his duty as a watchman. He could no longer be justified to march on his wonted beat, looking for signs of approaching danger as formerly, for the knowledge he had gained made it his duty to hasten with all possible speed to warn the exposed people of the coming flood.

When the news of this terrible disaster flashed over the world, the first question asked by the excited multitude was, "Did the watchman do his duty? Did he see the signs of danger as soon as they appeared, and did he give the warning as soon and as faithfully as possible?" The principle requiring this is so plain, that every intelligent mind demanded it of him; therefore, the first effort of the public was to be assured of his faithfulness or unfaithfulness in the matter. When the rumor spread that he hastened with all possible speed, jeopardizing his own life to give the alarm, every voice sounded his praise; but when report came that he hesitated a little, and was stopped ten or fifteen minutes on his way by his overseer, the public were ready to call him a fool and a devil; and some of the sufferers armed themselves to assassinate the man who detained him. These circumstances show how men judge of the responsibilities of a watchman when danger approaches.

So it is with God's watchmen. They are stationed between the dangers and the people exposed, charged by God to give warning of the snares which threaten them. They are instructed to first watch for the signs of their approach, and when they are seen, to hasten to warn the people of the danger.

The principles demanding such watchcare are connected with the entire economy of God, and are produced by eternal justice and mercy. God will, therefore, never see his creatures exposed to danger without exercising his fatherly care over them through some agency.

When the waters of earth were held in vast reservoirs, to be poured in an overwhelming flood upon the rebellious antediluvian generation, Noah was stationed by God as his watchman, to warn the world seasonably, so that all might find safety. Noah manifested his loyalty to God and faithfulness to the people by preaching a coming flood, and preparing for it. So have all the servants of God, through the Old and New Testament history, been appointed as watchmen to watch for all the ensnaring insinuations of Satan, and the wicked influences of the world which threaten men in their christian experience, and also to watch for signs of approaching judgments from God upon the wicked. These are, in the nature of the case, the most responsible duties God ever called mortal men to perform. They are not only required to guard their own interests, but the welfare of others, thus multiplying the importance of their work. It was necessary that the watchman at Mill river dam should be a faithful man in his family, and seek to protect their lives; but the lives of many wives and children were put into his care, which were just as precious in the sight of God and of men as his own. Could he have been justified by any human or divine law, after he had seen the spurting water coming up through the opening soil, which was the very thing he was stationed there to look for, and not hasten to give the warning? Or, could he have been justified to have had the water thus pour forth and not *observe* it as an indication of coming trouble, and thus, through his culpable ignorance, neglect to give warning? All will answer, "No, he could not be acquitted for neglecting so important a duty for any of these reasons." How then can the servants of God be justified or sanctified, while they are neglecting and persistently refusing to warn the present generation of the last judgment, if it be true that there are signs now before their eyes, and sounded in their ears, just such as predicted, showing that it is impending? We would judge no man, but we fear for the safety of those who occupy such a position, and would in christian kindness warn them that God has, in his divine arrangement, given signs to precede every judgment upon men sent by him, and has required his servants to watch for their occurrence, so as to give men seasonable warning of their approach.

The importance of the watchman's faithfulness at the dam, to the exposed villages below, was very imperfectly realized, until the fatal hour came, when hundreds of precious lives depended upon a warning of approaching death, and a few minutes to escape its terrible grasp. So it has ever been with God's servants. No one realizes the importance of Noah's or Lot's position, until the destroying elements burst forth upon the heedless millions, who did not heed God's warning message sent them, until the precious time had passed in which they would have escaped the overwhelming ruin. Jesus says, speaking of those scenes, "Even thus shall it be in the day when the Son of man is revealed." By this we learn that God will instruct his servants in the closing days of the gospel to watch for the signs of the last judgment, and when they are seen, to hasten with all possible speed to warn the world of the swift approach of the day of general doom. He then makes it a specialty in their christian duties, and will hold them responsible for the destruction of the people, if they are not seasonably and faithfully warned.

As the instincts of the people held the reservoir watchman responsible for the safety of the inhabitants of the valley, until he had promptly used every means within his power to notify the exposed citizens of approaching ruin, so God, angels, and men will hold Christ's watchmen responsible for using all the means given them to warn the world that the day of God's wrath is nigh at hand.

If a man, appointed by men to watch over the temporal interests of a few citizens, is justly condemned for not faithfully attending to their welfare, what will be the condemnatian of one who is called of God to watch for the evidence of the approach of the last terrible judgment, who shall carelessly, or willfully neglect to look for the signs of coming danger, or to give the warning when the people are about to be swept away in the flood of eternal perdition? Jesus says:—"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." It seems to us that God never gave to his servants of any generation so many clear and evident signs of coming danger, as those of this age. He has taxed the heavens and the earth to produce evidences of speedy judgments, and forced them upon the attention of the people; and through his word, which clearly predicts them into their hands and minds, so that they could have no excuse.

O, that God would assist his servants of the present time to comprehend the situation, and see the millions of the human family now busy in their mills and fields, unconscious of the pent-up fire ready to burst forth and sweep them away in hopeless destruction. Untold responsibilities rest upon them. They should devote all their time, talents, and means in warning this generation of divine judgment about to burst forth upon their unsheltered heads. O that our eyes could be opened to view the approaching scenes of world-wide dissolution! Great empires and nations with their busy, scoffing millions, about to be engulfed in eternal perdition. Watchman, for the sake of Christ, who died for the rescue of a ruined world, and for the sake of perishing men, sleep not a moment at thy post! Look upon the treacherous waters, bursting forth from every foundation stone of our cursed world, threatening to tear the frame of a convulsed earth, and shake down the pillars of thrones and kingdoms, dissolve aud scatter churches, break the harmony of families, and sweep with the besom of utter ruin a blighted and rebellious world! Then arise, ye servants of the great God, and rush into the midst of excited and confused humanity, and cry aloud, spare not, tell them in the name of the Crucified that the foundations of the great deep are breaking up, and the fires of Sodom are rekindled! Tell them to hasten to the "Ark," and flee to the "Little City" of refuge, for the day of God is upon them! Ye faithful in Christ, be not detained a moment by any side issues, or distracting questions, or childish contentions about men or names, in your efforts to sound the alarm and guide some bewildered souls to the eminence of safety. Stand up unselfishly, and occupy a noble and manly position! Strike for God and truth! Stretch out your arm to rescue the precious perishing ones for whom Christ died! Waste not a moment! O hasten, hasten, for the last hour lingers not! The clock of time is about to strike the end—the end of your toil, the end of salvation. O Christ, help thy people now! Help! for the mighty are fallen. Help! that a remnant may be found, when thou comest, worthy of thy eternal salvation!

J. C.

SUGAR HILL.

Sugar Hill is a beautifully elevated tract of farming land in the easterly part of the town of Lisbon, Grafton Co., N. H., lying one hundred miles north from Concord, the capital of the State. It is located near the range of the White Mountains, and from its summit a grand view of the stately old pyramids is obtained, with the Franconia section near at hand, and Mt. Washington and Jefferson standing on guard, in commanding grandeur, at an eastern post. It is soul-inspiring to stand on this charming eminence, on one of these lovely June mornings, fanned by invigorating breezes, perfumed by the flowers and rich fragrance of a thousand fields, and sweep the feasting eye over the varying landscape; towering mountains with gaping gorges, interspersed with cultivated hills and green-lawn meadows, dotted with clusters of farm buildings, large tracts of woodlands variegated with the dark-shaded evergreen, the silver-leaved poplar, and green-leaved maple. Nature all around seems dressed in its loveliest robes, deceiving with her enchanting smiles those who do not remember that the curse is here, and that in a few days the beauty and fragrance of her flowers will have gone, and the leafless forests will sound the requiem of her departed glory.

The inhabitants of this place, doubtless, present as high a standard of moral character, and as much literary and religious refinement as can be found in any agricultural district, or any other location in the country. We think the Advent Church of this place, now enjoying the pastoral labors of Bro. N. Wheeler, is one of the largest, most spiritual and truly prosperous that we are acquainted with. Bro. Wheeler is a man of God, we think, and well qualified to lead this flock of Christ to an elevated position of christian faith and devotion necessary to meet her soon coming King in glorious triumph.

We came here to rest a little, feeling a necessity to relax our mind from the strain of overwork and anxiety to which it has been subjected for the last year. We are stopping with the family of Bro. C. B. Parker, where we are enjoying the most sweet and undisturbed christian associations, and where the altar fires never go out, and the light of present truth never ceases to illuminate. Thank God, for such pillows to rest our weary heads upon, and such greetings to relieve from the disheartening sounds of complaint and strife. We attended the quarterly session of the N. H. Conference, which met June 11th at Whitefield, Coos Co., twenty miles north of this place. The meetings were very good, and well attended considering the rainy weather. Six of the preachers of the Conference were present, and all seemed to enjoy the most perfect love and fellowship for each other, and expressed deep conviction that the end of our toils is very near at hand.

The church at W. is in quite a prosperous condition nnder the pastoral labors of Bro. W. M. Harmon. Bro. H. is a young preacher, and a young man; but his labor there and elsewhere has given ample proof of his divine call and qualification for the responsible work in which he is engaged. We are more and more strongly convinced, by visiting these churches and many others, that God's arrangement to give his churches pastoral care and labor is better than any substitute men may devise.

The social meeting at Sugar Hill last Sunday evening was a spiritual, deep-toned meeting. Seventy-eight exhortations were delivered in about as many minutes. There were no ten or fifteen minute speeches to destroy the spirit or tone of the devotion, as they always do; but they were rapid, devout, and expressive. Such worship always results in the increase of spirituality, firmness of purpose, and holy zeal in the cause of Christ. It is far better calculated to convict and lead sinners to Christ, than long prosy exercises can possibly be. May God give us wisdom to labor so as to accomplish the greatest possible amount of good to saints and sinners.

J. C.

Sugar Hill, June 23d.

FRANCE.—Things in France look very squally. Those who are considered close observers, and of sound judgment, feel confident that scenes of terror are about to be opened again upon an extensive scale. Men's hearts begin to be filled with fear on account of what is apparently coming on the earth. We are evidently about passing into the closing scenes of the present dispensation. The signs thicken all around us, and speak in the most positive language that Christ is coming soon.

Wickedness and infidelity are making alarming progress in all directions. The Bible and Christianity are scouted as things that are "played out," and of no further use. Those who claim to be scientifically wise are assuming to be able to supplant the Sacred Scriptures and those who defend them. They may expect about the same success as the dog that runs out to stop the express train by barking, or the boy who should attempt to stop the Niagara with a mud dam.

The following is late news from France:

"A DARK PREDICTION.

New York, June 22nd. A Paris letter of the 10th inst. to the *World* says that if there is any truth in the old proverb that 'coming events cast their shadows before,' we ought to be on the very eve of some terrible political eruption in this most volcanic country. That the end cannot be far off, is the opinion of all thinking men; but after we have got rid of this state of things, who can say what will follow?"

M. G.

DISCUSSION.—We have arranged to hold a discussion in the Baptist church in Lynn, with Mr. W. F. Jamieson, commencing Monday evening, July 6th, to continue four or five evenings. We are to debate the following: "RESOLVED, *That the spirits of departed human beings have communicated and do communicate with the inhabitants of earth.*"

M. G.

"VISIONS AND PROPHECIES."

In a former article we have referred to "visions and prophecies," showing that they should be received with great caution, as they are a means by which Satan attempts to deceive people in these last days, and by which he has often led them into error and darkness. This is most apparent in Spiritualism, which is crowded with visions and prophecies. From the early ages of the world to the present time, Satan has been producing counterfeit visions and prophecies, with which to seduce the Lord's children, and it is not reasonable to suppose that in these last days he has quietly retired from his deceitful work. He has had great success in this business, and often led honest souls to follow his false visions and prophecies, and thus form a new religious party. This was the case with Joanna Southcott, Ann Lee, Joseph Smith, Swedenborg, and many others that might be named.

MRS. WHITE'S VISIONS.

The question here arises, is Mrs. Ellen White, of Battle Creek, Mich., a true prophetess of the Lord, and are her visions from him? Recent developments demand that this question should be candidly and fully answered. If the Lord has chosen her as a prophetess to lead his people in these last days, the fact should be known in all the world, and all the saints should listen to her voice, and rely upon her visions; but if she is a false prophetess and visionist, the disciple of Christ should be faithfullly warned against putting any confidence in her visions and prophecies. The interests involved in this matter demand a thorough investigation. We would that this unpleasant duty could have fallen upon some other person, but we feel assured that the Lord would not have us remain silent on this subject any longer. It is well known that Mrs. White's visions and prophecies are endorsed by the Seventh-day Adventists, whose headquarters are at Battle Creek, Mich. They have voted in conferences the acceptance of her as a true prophetess of the Lord. Of course this vote does not settle the matter. The True Israelites would vote that Joanna Southcott was a prophetess of the Lord; the Mormons would vote that Joseph Smith was a prophet of the Lord, and Swedenborgians would vote the same of Swedenborg, and so on to the end of the chapter.

We think all candid, Bible-loving people will be ready to admit that prophecies and visions given by the Lord are invariably true. He makes no mistakes, and teaches no false doctrine. Prophecies and visions from him do not contradict facts; they do not contradict themselves, nor the Sacred Scriptures. Then it follows, that if it can be clearly shown that Mrs. White's visions and prophecies do contradict facts, themselves, and the Bible, the conclusion will be inevitable, that they do not come from the Lord, and are therefore of no more consequence than those from any other false prophet.

In the "Advent Review and Herald of the Sabbath," July 2nd, and 9th, 1874, we find articles headed "Visions and Prophecies," from which we make some extracts. Before doing so, we wish to say that in these articles, it is claimed that the "Seventh-day Adventists" are the "remnant church," referred to in Revelation, "the last of the true church." They make this claim, because they "keep all the ten commandments," and "have the spirit of prophecy in exercise among them." The writer says: "In regard to the spirit of prophecy, it is a remarkable fact that from the first of their existence as a people, S. D. Adventists have claimed that it has been in active exercise among them. . . . It is a fact that for nearly thirty years, Mrs. Ellen G. White, the wife of Eld. James White, both of them pioneers in this movement, has had visions which are generally regarded by those in sympathy with this church as being from the Lord; and it is freely admitted that they have exerted a large influence in making Seventh-day Adventism what it now is."

We would also say, it is a fact, that many honest christian men and women, who once had confidence in her visions have none at all at present. Why is this? We shall see soon.

The writer of the articles to which we have referred says, in the language of Scripture, "Try the spirits," "prove all things, hold fast that which is good;" and then says: "We take the very rules the Scriptures give us, and they prove the visions of Mrs. White to be genuine." He goes on to say: "We boldly affirm that there is not a single rule in the Scriptures given to show the distinction between true and false manifestations that will not prove hers to be from a good source, when fairly applied."

Let us apply the Bible test to Mrs. White's visions: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18: 22. When we try Mrs. White's "Visions and Prophecies" by this rule, we find the word "*tekel*" written against them. Take for instance her vision and prophecy which declared the door of mercy was closed on the tenth day of the seventh month, in 1844. Had that vision been from the *Lord* it would have been *true;* and no sinner could have obtained pardon since. Was that vision and prophecy true? The whole christian world, angels, Christ and God would thunder forth an emphatic NO! Then the vision was not from the Lord. She also had a vision showing that Christ did not go within the veil, into the holy of holies, in the presence of his Father, till the 10th day of the seventh month in 1844; whereas the Bible positively teaches that Christ was "within the veil," in the holy of holies, in the presence of God, when the apostles were living.

We now see why many honest, christian people, who once had confidence in Mrs. White's visions, have given them up, as unworthy of their confidence; and if facts were fully known, we believe all others would do the same. There are three reasons why they cannot be accepted as coming from the Lord:

1. *They contradict* FACTS.
2. *They contradict* THEMSELVES.
3. *They contradict the* BIBLE.

Either of these reasons existing would afford *positive* proof that they do not come from the Lord; but the evidence is abundant to show that they all apply to her visions, and that they are no more reliable than those of Joanna Southcott, Ann Lee, Swedenborg, or those coming from the Spiritualist mediums of the present time. We are bold to say that *not a single prophecy or vision of hers can be produced that may not have been given by a demon.*

We do not doubt Mrs. White's honesty and sincerity; and the same could be said of Joanna Southcott or Swedenborg, and many others that might be named, who have had "visions and prophecies." We have not, and have never had, a particle of unkind feeling toward Mrs. White or her supporters, but when we see honest people being led astray by the cunning artifices of Satan, we feel it to be a christian duty to sound a note of alarm, hoping, that by so doing, we may be instrumental in keeping some from falling into the snare.

Mrs. White had her first visions and prophecies in 1844–5. At that time she was living in Maine, her native state. She was then unmarried, and her maiden name was Ellen Harmon. Her visions and prophecies were well known, and much talked about at that time. Many believed them at first, who afterwards were forced to reject them, when it was fully shown that they were contradictory, and opposed to facts. These points may be as clearly proved by the most reliable witnesses, as that she ever had any visions, or ever uttered any prophecies. We have only room for a few testimonies among the multitude that might be given.

Bro. I. C. Wellcome, of Yarmouth, Me., a faithful minister of Christ, says: "I was often in meeting with Ellen G. Harmon [now Mrs. White, ED.] and James White in 1843 and 45. I several times caught her, while falling to the floor, at times when she swooned away for a vision. I have heard her relate her visions of these dates. Several were published on sheets, to the effect that all were lost who did not endorse the '44 move, that Christ had left the throne of mercy, and all were sealed that ever would be, and no others could repent. She and James taught this one or two years. Recently, in her pubished visions, called 'Testimony,' her visions differ widely, and directly contradict flatly her former ones."

Bro. Israel Damman, of Corinna, Me., another faithful minister of Christ, and his devoted wife, testify as follows: "We were formerly acquainted with Mr. and Mrs. White, and for a time had confidence in her visions, but for a good many years have had none at all. When we saw that they conflicted one with another, we renounced them altogether, and betook ourselves to the word of the Lord.

"It has been some twenty years or more since we were associated with Mrs. W., but we remember very perfectly that her first visions, or vision, was told both by herself and others (especially by Mrs. W.) in connection with the preaching of the '*shut door*,' and went to substantiate the same. While under that influence, and preaching the visions, she, in vision, saw N. G. Reed, and I. Damman, in the kingdom, in an immortal state, and crowned. After that, she saw them finally lost. How could both be true? *I* think one was just as true as the other, and that God never told her any such thing."

Bro. John Megquier, Saco, Me. (formerly of West Poland, Me.,) a farmer, noted for his upright character, and christian integrity, says:

"We well know the course of Ellen G. White, the visionist, while in the State of Maine. About the first visions that she had were at my house in Poland. She said God had told her in vision that the door of mercy had closed, and there was no more chance for the world, and she would tell who had got spots on their garments; and those spots were got on by questioning her visions, whether they were of the Lord or not. Then she would tell them what to do, or what duty to perform to get into favor with God again. Then God would show her, through a vision, who was lost, and who was saved in different parts of the State, according as they received or rejected her visions. She could put herself under their influence, just the same as any mesmeric person would.

The Advent people in the State of Maine have no confidence in her course, nor visions, and she has but a few followers in this State, which is her native State, but she has succeeded in raising up quite a number of followers in some of the western states. They will go into new places, and like to go best where the Advent doctrine has been introduced. They will preach the Advent doctrine first; then will introduce the seventh-day; and last, and most important, they must receive Ellen with all of her different messages, which is a perfect snare of the devil. If persons would only take pains to read the history of Ann Lee, the founder of the Shakers, they would see a perfect similarity between the two. Ann commenced to form the Shaker Society through visions, which, she claimed, were from God. She got some followers, and they have increased to quite a large society, and some of them still have visions, directing what to eat, and wear, just the same as Ellen does for her followers. No doubt it is one of the last day signs, and a perfect snare of the devil. . . . There are a large number of living witnesses that can testify to these things."

JOHN MEGQUIER.

The following is from Sr. L. S. Burdick, San Francisco, Cal., formerly wife of Elder John Howell, an able and devoted minister of Christ, who lived in Maine when Mrs. White was there having visions. Bro. and Sr. Howell were well acquainted with Mrs. White. Sr. Howell has held her head in her lap while she was having her visions. Sr. Burdick says:—

"I became acquainted with James White and Ellen Harmon (now Mrs. White) early in 1845. At the time of my first acquaintance with them they were in a wild fanaticism,—used to sit on the floor instead of chairs, and creep around the floor like little children. Such freaks were considered a mark of humility. They were not married, but traveling together. Ellen was having what was called visions;—said God had shown her in vision that Jesus Christ arose on the tenth day of the seventh month, 1844, and shut the door of mercy; had left forever the mediatorial throne; the whole world was doomed and lost, and there never could be another sinner saved. She very soon pretended to see that Saturday must be kept for the Sabbath. Her visions were something new, and there seemed to be at first no decided opposition to them in the different churches where they traveled. They caused a great deal of discussion and excitement, and all seemed disposed to investigate. But after a little while, her visions began to conflict one with the other. It was ascertained by myself and others who saw her in vision, that she could not only throw herself into vision when she chose (this she confessed), but that James White could control them and bring her out when he pleased.

There were also many failures. She pretended God showed her things which did not come to pass. At one time, she saw that the Lord would come the second time in June, 1845. The prophecy was discussed in all the churches, and in a little 'shut-door paper' published in Portland, Me. During the summer, after June passed, I heard a friend ask her how she acounted for the vision? She replied that 'they told her in the language of Canaan, and she did not understand the language; that it was the next September that the Lord was coming, and the second growth of grass instead of the first in June.' September passed, and many more have passed since, and we have not seen the Lord yet. It soon became evident to all candid persons, that *many* things must have been 'told her in the language of Canaan,' or some other which she did not understand; as there were repeated failures. I could mention many which I knew of myself.

Once, when on their way to the eastern part of Maine, she saw that they would have great trouble with the wicked, put in prison, etc. This they told in the churches as they passed through. When they came back, they said they had a glorious time. Friends asked if they had seen any trouble with the wicked, or prisons? They replied, None at all. People in all the churches soon began to get their eyes open, and come out *decidedly* against her visions; and just as soon as they did so, she used to see them 'with spots on their garments,' as she expressed it. I was personally acquainted with several ministers, whom she saw landed in the kingdom with—'O, such *brilliant crowns* FULL of stars.' As soon as they took a stand against the vision, she saw them 'doomed, damned, and lost forever, without hope.'

Their traveling together, as they did, before marriage, brought a great scandal upon the cause. People generally felt that such intimacy should not exist between unmarried persons, and begged him to leave Ellen at home, and go himself and preach the gospel. He met them with insult and abuse, declaring that he *never would bow to man.* The churches all through the State of Maine (which is Ellen's native State) lost confidence in them. There was occasionally here and there a family, or individual, whom they seemed to hold under a kind of mesmeric influence, that stood by and defended them. They were after awhile married, and worked West, where they were not much known; and perhaps she learned to be more cautious, and have more consistent visions. If these visions which she now has are of God, the first were; and if the first were of God, the door of mercy was closed in 1844, and woe to the poor sinners this side of there. We *know* that God does not lie; and some of them *did* lie, to my certain knowledge. God does not contradict himself, and her visions have contradicted each other. I have been told that they deny on this coast that she ever saw the door of mercy closed; but there are thousands of living witnesses who know that a blacker lie could not be invented, and I am one of the number."

L. S. B.

TRINE IMMERSION.

We clip the following from *The Time Appointed*, of June 20th:—

"BRO. GRANT:—I am much pleased to learn that you have of late turned your attention to the apostolic mode of baptism, and if indeed, as you claim, you have found the man and given the name of him who invented trine immersion, you are now prepared to give the light. Then in order to this, we open to you a large door; that is, if I humbly consent to meet you in a public discussion, in the largest hall in the city of Boston, and thus give all our brethren and sisters the opportunity to exhibit the truth. Not that I can claim to be able to hold a discussion with you, but if I take pleasure and do glory in having all my errors exposed that we may exchange them for the truth, I am not afraid of the light. And if in a public discussion you are the best in the world, you are the very man we want to lead us out of the darkness into light; for if we be dead with Christ, or having lost sight of self, truth—the whole truth and nothing but the truth—be our object, we have nothing to fear; for though the scale may turn against me, or the truth be found on your side, when you give me the light, I have achieved the victory; for with me this is of more real worth than all the honor of men. If, then, you are willing to give us the light, please let me know soon.

WILLIAM C. THURMAN."

We are ready to meet Bro. Thurman, if proper preliminaries can be arranged.

M. G.

CORRECTION.—Rebecca Warner's age should have been *ninety-five* instead of twenty-five.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$583.48

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments..............$78.25

YOUNG PILGRIM FUND.

Previous acknowledgments..............$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$4,141.12
Sidney Hall (on pledge)	100 00
J. R. Smith (on pledge)	25 00
J. E. W. " "	4.00

Correspondence.

From Bro. & Sr. Durand.

BRO. EDITORS:—As we are having so many letters, asking for appointments, board, etc., we think this the best way to set the matter at rest and save ourselves and others trouble. We have ourselves been boarding since May 1st, as it is cheaper as well as less care for us to do so, as, in consequence of physical inability, we are obliged to keep hired help when housekeeping.

As to appointments here, there is no place to hold evening meetings now, since we have no rooms for that purpose, and the price of the hall we have had is so much advanced this year, and times so hard for the working class here, the brethren only engage it as needed.

We submitted our resignation as Pastors of the church, to take effect June 7th, 1874, having so many calls to labor in "the region round about"; and, after much hesitation on the part of the dear little church, it was accepted; "Only because," said the brethren, "we are not able to sustain you here properly." So after almost constant labor here for two years and one month, our labor is formally closed with the people, and we are for a few weeks, at least, at liberty to respond to calls not too far away, as this is still our home place, and P. O. address. Our youngest son has a situation here in a store, at No. 2 Friedlander Block, opposite the Continental Hotel, Washington St., his boarding place, and ours when in town. Our P. O. address is "Box 561, Saratoga Springs, N. Y."

We expect to be at the Campmeeting at Springfield, and then can arrange with those churches whose calls we have received, either as permanent or occasional Pastors. Want of time and opportunity has prevented a preparation of our "Annual Letter" of statistics and labors, but we have not been "idle," and, we trust, not wholly "unfruitful in the vineyard of the Lord."

Expecting eternal life when Jesus comes, which cannot be far away, we are yours, watching.

WM. A. & M. L. DURAND.

N. B.—This paper is not an advertising medium, nor are we agents, but we wish to say for the information of friends desiring board at the "Springs" among the Hotels, one of the best, and the only one that was a temperance Hotel in the years past, and kept in as good style, and the location as desirable as others which have a bar, and the terms reasonable, room and time for family devotions, and within five minutes' walk of the depot,—is the Continental, Washington St.

M. L. D.

From Sr. M. A. Crandle.

BRN. AND SRS.:—I have been a reader of the *Crisis* for a number of years. I prize it next to my Bible. It is encouraging to read the many letters from those of like precious faith. I am striving by the help of the Lord to ever be a follower of the meek and lowly Jesus, who died for me; and I am looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who will change our vile bodies, and fashion them like unto his most glorious body. I believe that the coming of the Lord is near, even at the door. The signs that are in the past tell us plainly that we may know that our redemption draweth nigh. Some tell us we do not know anything about it, but there is enough in the Bible that convinces me we are very near the judgment, and I hope by the grace of God to live in constant readiness to meet Jesus in peace.

My heart goes out after sinners. I want to see all saved in God's everlasting kingdom; but except we repent and become as a little child, we cannot enter into the kingdom. I feel that eternal life is worth more to me than all the riches of this world. I am willing to forsake all for Jesus. I hope that some poor sinner who reads these lines will resolve to be a christian.

From Bro. S. C. B. Williams.

We desire to express our gratitude through the columns of the *Crisis* to those who have responded to our request, as published in several numbers of the *Crisis* during the month of April last. Since that time we have received many tracts and old papers from different offices and individuals, which we are circulating judiciously. The papers and tracts are raising quite an interest in the Advent doctrine in this vicinity, and we hope much good may result from their circulation. We shall be pleased to distribute any other papers or tracts that may come to our office; and as a token of our gratitude, we shall send as many subscribers for the *Crisis* as possible. No doubt many of those who have sent these papers and tracts will see the fruits of their efforts when they stand on the banks of everlasting deliverance. Yours in hope.

Denver, Worth Co., Mo., June 23d.

IN the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity.

Obituaries.

HARLOW. Fell asleep in South Carver, Mass., June 13th, 1874, Benjamin Harlow, aged sixty-four years, eleven months.

A truly good man has fallen here. Bro. H. had been for many years a firm and consistent christian, looking for the Lord and the resurrection of the dead. He was beloved by many, and respected by all who knew him. His religion was neither a fanatical nor dead one. He labored anywhere and everywhere that he found work to be done for Christ, letting his faith be known, and all behold his good works, which has led others to glorify God. He had a strong faith in the promises of God. The coming of Christ and the resurrection of the dead were the great events for which he looked; but not to the exclusion of other doctrines of the Bible did he hold these. Christ in all his work was his theme. He saw salvation, not in one act alone, but in all the work of Christ, done, and to be yet done. All the plan of redemption had a place in his heart. A widow and five grown up children mourn the loss of one that was faithful and good. Burial services were held in the Methodist Chapel, conducted by the minister in charge, Bro. Williams. A discourse was given by the writer. Subject—Will all live again? May the event and remarks be blessed of God to all who witnessed and heard.

I. I. LESLIE.

COLOMY. Fell asleep in Jesus, at New Durham, N. H., May 3d, 1874, Daniel Colomy, aged eighty-one years and eight months.

He died as he had lived, in full enjoyment and assurance of the coming of Jesus and the resurrection of the dead. He was calm and patient in all his suffering; and although he had desired to live until the coming of the Just One, yet he could say, "Nevertheless thy will, not mine, be done." He embraced the Bible hope many years since, and has found no sacrifice too great for him to make, or burden too heavy for him to bear, for the truth's sake. He was one of those men who dared to stand for the truth. He was a man of steady and industrious habits, cheerful and liberal, and had a large circle of friends. He died in the triumphs of faith, leaving a dear wife, six sons, and two daughters, with many friends to mourn; but not without hope. Words of comfort were spoken by J. G. Smith.

T. M. R.

CONVERSE. In Dysart, Tama Co., Iowa, May 30th, 1874, Bro. Enoch Converse.

His last words were, "I love Jesus." We laid him away to "rest from his labors" until Jesus comes. He was loved by all that knew him. He leaves a wife and two little ones, and a large circle of relatives and friends, to mourn his loss. His hope was bright, especially the last few months of his life. His companion says, "he was ripening up for the kingdom." All of the ripe fruits will be gathered when Jesus comes. Sermon by the writer from 1 Cor. 15: 20.

J. W. BURROUGHS.

KELLOGG. In Ferrisburgh, Vt., May 25th, 1874, Gardner Whitford, youngest son of Josiah and Cynthia Kellogg, aged fourteen years, ten months, and eleven days.

Gardner loved the Savior, and was not afraid to die, for he believed that Jesus died and rose again, and all that sleep in Jesus will God bring with him. He told his mother some four weeks before his death who he wished to preach his funeral sermon, and the text, which will be found in John 11: 23. Yes, he sleeps, but not forever. We mourn, but not as those that have no hope. Funeral attended by Rev. W. W. Collenes, Rector of St. Paul's Church, Vergennes, Vt.

J. KELLOGG.

LEACH. In Biddeford, Me., June 11th, Samuel L. Leach, aged twenty-four years and eight months.

Samuel was an upright young gentleman, a warm-hearted friend, and a dutiful son. His moral character was blameless, and without stain, although he never embraced Christ publicly. He was taken away unexpectedly, after a very brief illness, leaving an aged father and one brother to mourn his untimely death. They have the Spirit and power of God to help them in their great affliction. We attended the funeral, and spoke words of comfort to the assembled relations and friends.

E. S. MOULTON.

SMITH. In Scipio, N. Y., May 10th, 1874, Bro. Elijah Smith, aged fifty-eight years.

He was a christian. The writer spoke at the funeral from 1 Cor. 15: 22, in the Baptist house. The pastor assisted in the services.

C. F. SWEET.

GERARDY. At Sherman Township, Washington Co., Kan., June 6th, 1874, by drowning, George Washington Gerardy, youngest son of Peter and Caroline Gerardy.

Georgie sleeps, but not forever, and we shall see him in the new kingdom. Sermon by the writer, from Isa. 49: 10.

F. O. CUTLER.

BOUTWELL. In Bridgewater, Vt., June 9th, 1874, Huldia Boutwell (of scrofulous tumor on the neck), widowed sister of Bro. Alford Hubbard, aged seventy-seven years.

It is believed that she sleeps in Christ. Services attended by the writer.

ALLEN DAMON.

SALTER. In Bridgewater, Vt., June 16th, 1874 (of consumption of the liver), Polly Salter, wife of Orin Salter, and mother of Bro. Perry Salter, aged seventy-four years and eight months.

Thus has passed away a kind and affectionate wife and mother, whose loss can never be made up in this world only in Christ. She gave evidence of her acceptance with Christ, and was ready to go to rest until the trump of God shall sound and wake the sleepers under ground. Services attended by the writer.

ALLEN DAMON.

BROWN. In Lakeville, Conn., June 5th, 1847, Bro. Nicholas Brown, aged fifty-seven years.

He leaves a wife, three sons, and three daughters to mourn his loss. Funeral services attended at the M. E. Church, by Dr. Stevens, pastor.

M. A. A.

HANSON. Fell asleep in Effingham, N. H., May 28th, 1874, Abigail W. Hanson, wife of John Hanson, aged seventy-two years and twenty-five days.

She leaves a husband and five children to mourn, but they sorrow not as those without hope. We believe she sleeps in Jesus. Words of comfort were spoken by Eld. T. W. Piper from Rev. 21: 4.

"Sleep, dearest mother, sleep,
Death shall not hold thee long;
And in the morning thou shalt rise
And join the blood-washed throng."

B. W. HANSON.

PARKER. Fell asleep at Somerville, Mass., June 1st, 1874, Herbert F., son of Jonas and Margaret Parker, aged three years and six months.

Christ will bring him again.

J. PARKER.

FOREIGN NEWS.

LONDON, June 23. A Florence journal says the Pope has been presented with a copy of the address sent from the United States to Archbishop Ledochowski of Posen. The holy father in replying spoke most cordially of America, and said: "The United States is the only country where I am really Pope in the eyes of the government. I am always afraid lest European governments shall oppose or control my acts, whereas I can freely send pontifical documents to the United States without fear of opposition on the part of its government."

The Pope showed himself at one of the windows of the Vatican, at Rome, and was seen by sympathizers in the street below, who shouted: "Long live the Pope, our King!" They were at once arrested.

ROME, June 23. Several persons were arrested Sunday for taking prominent part in the papal demonstrations and have been variously sentenced to imprisonment for six, twelve and eighteen months.

PARIS, June 23. The vigorous efforts made by Bonapartists to influence public opinion and turn it to their own account, causes much uneasiness. The party is well organized in every department and is establishing newspaper organs and distributing political documents and petitions urging the restoration of the empire. There are rumors that the assembly will adjourn at the end of July.

CONSTANTINOPLE, June 20. Intelligence has reached here of a terrible disaster in the sea of Marmora. The British vessel Kars, en route for Salonica, was run into yesterday by an Egyptian vessel named Beharia, and sunk in a few minutes. The Kars had 340 persons on board, including the passengers and crew, and of the number 320 were drowned.

POLITICAL FEELING IN A FRENCH VILLAGE.—M. Sarcey has just written, observes the Pall Mall Gazette, an article on the manner in which internecine war is carried on in the provinces. It appears that the town of Montrichard is divided in opinion, half the inhabitants being clericals and the other half Republicans. The clericals got up an institute to attract the people, so the Republicans immediately ran up a theatre on the other side of the street, and announced the opening of this place of amusement by sound of drum. To counteract the influence of the stratagem the clerical party proclaimed a grand display of fireworks for the evening on which the theatre was to open its doors, and there was every chance of an empty house. The Republicans, nothing dismayed, next purchased the field in which the clericals made preparations for their pyrotechnic exhibition, and proceeded to demolish the frames, etc. This led to a personal encounter between the opposed parties, in which both the gendarmes and the priest took part. Next came an action brought by the Republicans, who obtained a verdict against all the ring-leaders with the exception of the priest, who was evidently sheltered by his cloth. Both parties now claim the victory; the Republicans because they obtained several condemnations, and the clericals because the priest, who fought in the forefront of the scrimmage, was acquitted.

DOMESTIC NEWS.

Syracuse, N. Y., June 23. An appalling accident occurred here to-night. A strawberry festival was being held in the parlor of the Central Baptist church, when, without any premonition, the floor gave way about half-past nine o'clock, precipitating the room full of people into the story below. The parlor was on the second floor, and the rooms underneath were also full. A fire alarm was immediately given, and the firemen hurried to the scene. Some ten thousand people were there, and tremendous excitement prevailed. It is impossible to give particulars at this hour. Five dead bodies have been taken out, and the work has hardly commenced. Probably a hundred persons are more or less injured, many very seriously.

Married.

MEAD—SUMNER. In Farmington, N. H., June 18th, by Eld. J. G. Smith, MR. WILLIAM H. MEAD, of Weston, Mass., and Miss ELMIRA A. SUMNER, of New Durham, N. H.

PERKINS—ALBEE. In East Machias, Me., June 17th, 1874, by Eld. M. W. Corliss, DR. V. R. PERKINS and DORA L. ALBEE, of East Machias.

STANLEY—NORTON. In Parsonsfield, Me., by Rev. A. Stillings June 7th, MR. EUGENE F. STANLEY, of Hiram, and Miss MARY M. NORTON, of Boston.

CANNEY—FALL. In Ossipee, N. H., by Rev. A. Stillings June 20th, Mr. JAMES E. CANNEY and Miss CARRIE B. FALL, both of Ossipee.

Notices.

ALTON BAY.—The Alton Bay Campmeeting Committee will meet on the camp-ground Friday, July 3d, at twelve o'clock M. J. COUCH.

THERE will be preaching on the Alton Bay camp-ground, the Lord willing, July 4th, at eleven o'clock A. M. There will also be preaching Sabbath, July 5th. E. A. STOCKMAN.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. COUCH.

VERMONT CAMPMEETING.—The Bethel (Vt.) Campmeeting will commence (D. V.) *Saturday, Sept. 5th*, instead of August 29th, as previously announced. H. F. C., for Com.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.
JER. CARR, Chairman.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.
W. H. MITCHELL, for Com.

ALTON BAY.—As many are desirous of obtaining rooms, to be rented by the Campmeeting Association for the present season, let all who wish to secure them, whether they have spoken for them or not, notify Eld. J. G. Smith immediately. Direct *Farmington, N. H.* J. COUCH, for Com.

EDWIN BURNHAM will preach in the Tremont Temple, Boston, every Sabbath, from the second Sabbath in July till Sept. 1st. Perhaps longer.
E. BURNHAM.

TENT MEETING.—The Lord willing, there will be a tent-meeting at West Amesbury, Mass., commencing Friday evening, July 3d, holding over the 4th, and Sunday, July 5th, also through the week, and over Sunday, July 12th. We shall do the best we can to make this meeting profitable to all that come; and we would urge our brethren and sisters to come to this meeting and labor with us for the salvation of the perishing. Those coming over the Boston and Maine R. R. will change at Newton Junction for West Amesbury. We shall invite able servants of Christ to labor with us through the meetings. ENOCH MORRILL, Com.

TO THE CHURCHES OF THE NEW HAMPSHIRE CONFERENCE.—At the annual session of the N. H. Conference at Manchester, you chose for a protracted and tent-meeting committee, Enoch Morrill, D. F. Leavitt, and C. H. Fletcher. Now these brethren (like most of our preaching brethren) have families to support, and other expenses and demands to meet; and as the design of the tent is to go in new places where there is little or no interest in the coming of Christ, it needs money to carry on this mission work. But little has been done as yet by your committee in protracted meetings; but it is the desire of your committee that the tent be in the field, and faithful laborers with it. Now, brethren and sisters, you who have means with which God has blessed you to help in this mission work, whatever you send to either of your committee, specifying it for the tent and mission work, will be faithfully appropriated to that object, and God will bless the giver, and the means under God will result in the salvation of some poor lost sinner. ENOCH MORRILL, South Deerfield, N. H., for the committee.

Hoosick Valley A. C. Conference.

The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held at Woodford, Vt., July 23d, and over the following Sunday, instead of at the earlier date before announced. The delay is to give time for the completion of the new chapel at Woodford. Those who come by railway will leave the cars at Bennington, where they will find a team to take them to Woodford. The driver will wear a broad red band on his hat, by which he may be known to strangers. It is expected that Bro. Munger will be present, beside others belonging to the conference. Our brethren have done well in building. Let there be a great rally and a glorious feast of dedication.

WM. L. HIMES, Secretary.

GROVE MEETING.—There will be a grove-meeting July 4th and 5th at Asseria Centre, Barry Co., Mich. Bro. James Ferris is expected to assist in speaking the word. We expect a large gathering. A word to brethren, and ministers especially. I have frequently witnessed at our grove and campmeetings too much levity and unguarded talk, especially from ministers. Let us be guarded. Brethren, the world as well as the Lord, are watching our every act, and we are to render an account for every idle word. Thus it becomes us to be sober minded, that no one may have any evil thing to say of us. I visited a small band of brethren a short time since, where there had been a quarterly meeting held; and it was said by outsiders, it appeared more like a common concert than a religious meeting. Brethren, let us be guarded. The world and enemies of the cause of Christ are ever ready to add much to the little they may get from us. Let us keep unspotted from the world. Let us make our calling and election sure, that we may have an abundant entrance into the everlasting kingdom. Your brother in the patient waiting for the dear Savior,

PHILIP HOLLER.

THERE will be a meeting in Kingston, N. H., at the Christian Advent meeting-house, on the 4th and 5th of July next. Preaching by Bro. N. H. Barbour. R. W. CURRIER, for the Com.

A Grove Meeting will be held in Bro. J. Emerson's grove, West Levant, Me., July 4th and 5th.
F. A. BAKER.

THERE will be a meeting at Barrington, N. H. (France school-house), Sunday, July 5th. Also at West Deerfield, N. H., July 19th.
RUFUS P. BEANE.

A MEETING will be held the 4th and 5th of July, in Briggs' grove, at Hail Hollow, Plymouth, Vt., four miles from our place of worship in Bridgewater. A. DAMON.

Those wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks.

MISSION CAMPMEETING.

There will be a campmeeting under the direction of the Mass. A. Conference, at Greenwich Plains, Mass., commencing July 1st, and continuing over the following Sabbath.

The unfinished business of the annual conference will be taken up at this meeting, according to the resolution of the conference; therefore it is important that every church in Mass. be represented by preachers and delegates. The meeting is located on the Springfield and Athol R. R., about thirty miles from Springfield, fifteen miles from Athol, in a beautiful grove, prepared for us by the R. R. Co., free of expense, situated about thirty rods from the depot, near a beautiful pond, and near a quiet village. It is expected that the fare will be reduced on the Springfield, Athol, and Vt. and Mass. R. R., and possibly on the Boston and Albany. Ample provision will be made to lodge all that come prepared to camp out. Board at 80 cents per day. Those that desire to board themselves, can purchase provisions on the ground at reasonable rates. Come, one and all. Let us put new life into the missionary work in Mass. We can if we will. Will you do it, brethren?

Those coming on the Fitchburg and Vt. and Mass. R. Road will purchase regular tickets for Athol, and there call for campmeeting tickets for Greenwich. All coming by the way of Palmer on New London R. R., will call for campmeeting tickets at Palmer. Return tickets on Vt. and Mass. and Fitchburg R. Roads will be obtained on the camp-ground. Those coming from Worcester will buy tickets to Gardner, and from there to Athol. Return tickets will be given to Gardner. Those coming from the south on the New London R. R. will change cars at Barrett's Station.

J. HEMENWAY, for Tent Com.

Tremont Mass. Campmeeting.

The Annual Campmeeting at Tremont will commence (the Lord willing) MONDAY, JULY 20TH, and continue until the 30th. Arrangements will be made to supply all with board, and those with lodging who cannot bring tents. Those who can are requested to do so.

Brethren and sisters in the Lord, do make one more effort to devote a few days in meeting with his dear saints on this consecrated ground, for it will very likely be the last time we shall have to meet on this spot before our Lord will come. We intend having some of his servants who are prepared to give the evidences we have of our soon deliverance, and labor with us to secure the salvation of the lost, that some, at least, may share with us in the hope of eternal life.

HENRY V. DAVIS, for the Committee.

ACKNOWLEDGMENT.—For Sr. Caroline Tuller, from B. R. Fellowes, $5.00. GEO. T. ADAMS.

LET delegates be chosen, and every church in Massachusetts be represented, at Greenwich, at our campmeeting, to commence the first of July. Come with tents. L. BOUTELL.

THOSE wishing the New Hampshire Mission Tent to be pitched in their vicinity, will please write immediately to ENOCH MORRILL, South Deerfield, N. H., Chairman of Tent Committee.

THE Evangel Tent will be pitched in Wiscasset July 7th. Meetings will continue over Sunday. Those coming will bring food and bedding for themselves. Room can be had in tent for lodging, etc. Brn. and Srs., come and help.
H. B. SEVEY.

THE annual meeting will be held in the grove on the Morris farm, in Springwater, *July 5th and 6th* (instead of the previous announcement.) We hope to see a good turn out, as this is probably the last, as mother Morris is dead, as well as her husband. For the Com., C. F. SWEET.

THE Lord willing, there will be a two days meeting at the Button school-house, Tioga Co., Pa., commencing evening of July 17th, and over the Sabbath. All are invited.
For the Brn., E. H. EGGLESTON.
E. A. KEELER.

GROVE AND BASKET MEETING.—The Lord willing, there will be a meeting at Rangely, on the shore of the Lake near the village, commencing Friday, July 3d, 2 P. M., and continue over Sunday. If the weather should be unfavorable, there is a large, convenient Hall at the village. This is a new field of labor. We hope the brethren and sisters from adjoining towns will attend and unite with us to make this meeting one of profit to all.
J. T. JORDAN.

GROVE AND BASKET MEETING.—The Lord willing, there will be a grove-meeting at Kendall Mills, Orleans Co., N. Y., on Saturday and Sunday, July 4th and 5th. Eld. A. C. Newell, Sr. L. M. Stoddard, and others, are expected to be present to preach the word. A cordial invitation is extended to all far and near. Those coming with teams will provide for themselves as far as possible, and those coming by R. R. will be accommodated with good homes near the grove. Leave the cars on the Niagara Falls R. R. at Holley, Saturday, 9 A. M., and conveyance at a reasonable rate will be furnished to the meeting, five miles distant. Come, brethren and sisters, and declare our faith in the name of the Lord. This is a new field, and much interest exists among the people to hear the truth concerning the day of the Lord. Let earnest prayer ascend for this meeting, that sinners may be "pricked in the heart," and obey the gospel ere it is too late.
In behalf of the people, L. M. STODDARD.

QUARTERLY MEETING.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing July 11th, at one o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all to come in the name of the Lord. Eld. D. Cogswell is expected to assist in preaching the word.
For the church, E. C. COWLES, Pastor.

GROVE AND BASKET MEETING.—The Lord willing, there will be a grove and basket meeting at Moosehorn Corner, in the north-west corner of East Greenwich, R. I., on land of David Tarbox, July 4th and 5th, commencing at 9 o'clock A. M. Brn. E. Card, J. Miett, Jos. Carpenter, and others, are expected to be present to preach the word. Come, brethren and sisters, praying that the Lord will meet with us in very deed.
H. H. SHIPPEE.

THE Lord willing, there will be a meeting on the Mechanic Falls camp-ground, Me., July 4th and 5th. Bro. Jer. Whitman will be there to preach the word. All are invited to come and help carry on the work of the Lord.
G. L. TRACY.

THE second tent meeting of the Penn. Mission Tent will be held at Morton's Corners, Erie Co., N. Y., commencing July 4th, and continue two weeks, or as duty may demand. C. F. SWEET.
J. T. ONGLEY.

P. S. We may be addressed as above until July 15th.

TENT MEETING.—There will be a tent meeting in Upton, Me., as Brn. Coolage and Flint may arrange, commencing Wednesday, July 1st, and hold over the following Sunday. We invite all the lovers of Jesus to come and unite with us in saving sinners, and prepare a people for the coming of the Lord. ALBERT GORDON.
D. N. CHADSEY.

THE Lord willing, there will be a grove meeting at West Levant, Me., in Bro. J. Emerson's grove, July 4th and 5th. All are invited to come and worship God in the spirit. I. DAMMAN.
J. EMERSON.

MEETING AT FREEDOM, N. H.—The lovers of the "blessed hope" in that region have arranged to hold a meeting in the Second Advent Chapel, at Freedom, to commence July 4th, at ten o'clock A. M., and continue over the following Sunday. A large gathering of those of like precious faith is hoped for. All are invited from far and near. M. Stevens, C. H. Sweet, and perhaps others, will be present to preach the word.
C. H. SWEET, for the Brn.

THE Lord willing, a grove meeting will be held in Albany, N. H., July 4th and 5th, in Geo. W. Bennett's grove, between the Bell and the red school-house. S. BRAGG.

THERE will be a two days meeting held in the United States school-house, Bingham, Potter Co., Pa., Saturday and Sunday, July 4th and 5th. All are invited to attend. A. H. BRIGGS.
J. W. TAYLOR.

THERE will be a barn-meeting the 4th and 5th of July at Bro. M. Smith's place, in Rochester, N. H., near the chapel. We trust the Lord will send some one to preach the word. Come with the armor on to work for souls.
For the Church, S. HAWKINS.

GROVE MEETING.—There will be a grove meeting at Dayton, Me., in Hezekiah Buzzell's grove, Sat., July 4th (the same spot that was used last year for a like purpose). Brn. John R. Tripp, Franklin Haines, Jesse Gay, and J. Hill, will be there to preach the word. Time of meeting, ten A. M. Come, brethren and sisters, one and all, and enjoy the meeting with us.
For committee, JER. HILL.

THE Evangel Tent will continue in Chelsea, Me., over the 4th and 5th of July. H. B. SEAVEY.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest....Sunday, July 5th
B. Finney....Sunday, July 12th
Geo. W. Sederquest....Sunday, July 19th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
J. D. Brown....Sunday, July 5th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. S. White....Sunday, July 5th
Dr. A. M. Higgins....Sunday, July 12th
M. Batchelor....Sunday, July 19th
B. Woodside....Sunday, Aug. 2nd
I. C. Wellcome....Sunday, Aug. 9th
B. Finney....Sunday, Aug. 16th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
John C. Day....Sunday, July 5th
J. F. Nickerson....Sunday, July 12th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch....Sunday, July 5th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Greenwich Campmeeting, commencing July 1st.
Lowell, Mass....Sabbath, July 5th
MILES GRANT.

New Bedford, Mass....Sunday, July 12th
Clinton, Mass....Sunday, July 26th
C. GOODRICH.

Holden, Mass....Sunday, July 5th
Wakefield, Mass....Sunday, July 12th
Putnam, Ct....Sunday, July 19th
C. E. BARNES.

Scitico, Ct....Sunday, July 5th
H. PRATT.

Melvin Village, N. H....Sundays, July 12th and 19th
S. S. BREWER.

Plymouth, Mass....Sunday, July 19th
J. S. WHITE.

H. L. HASTINGS hopes to attend Campmeetings in New Hartford, Iowa, and elsewhere at the West. Address through June, *Chicago, Ill.* (West side.)

Putnam, Ct....Sunday, July 5th
H. MUNGER.

Plymouth....Sunday, July 5th
Fairhaven, Mass....Sunday, July 12th
M. BATCHELOR.

New Haven, Ct....Sunday, July 5th
A. A. PHELPS.

Brimfield, Mass....Sunday, July 5th
M. A. POTTER.

Minneapolis, Minn....Sunday, July 5th
O. R. FASSETT.

Alton, N. H....Sunday, July 12th
T. L. CHURCHILL.

Natick, Mass....Sunday, July 26th
JOS. W. WHITE.

North Haverhill, N. H....Sunday, July 5th
D. EASTMAN. J. H. EVANS.

Grafton, N. H....Sunday, July 5th
J. B. S. PILLSBURY.

Belmont, N. H....Sunday, July 5th
Chichester, N. H. (Pine Ground)..Sunday, July 12th
N. B. MCMURPHY.

Hartford, Me. (Methodist Church)..Sunday, July 5th
L. L. HOWARD.

Camden, N. J....Sunday afternoon, July 5th
Philadelphia, Pa. (Ninth and Spring Garden Streets) evening, July 5th.
F. H. BURBANK.

Farmington, N. H....Sunday, Aug. 16th
D. M. LEAVITT.

Philadelphia, Pa. (Sunny Side Hall) Sunday, July 5th
W. S. CAMPBELL.

Dansville, N. Y....Sunday, July 19th
South Creek, Pa....Sunday, July 26th
E. C. COWLES.

New York City (Cooper Institute)...Sunday, July 5th
WM. SHEPHERD.

Meredith, N. H. (Dolloff Hall)....Sunday, July 12th
Campton, N. H. (Bump school-house)..Sun., July 19th
JOHN H. EVANS.

Dorchester, N. H. (Town House)...Sunday, July 12th
Grafton (school-house near Bro. David Guiles) Sunday, July 19th.
Danbury....Sunday, July 26th
D. EASTMAN.

Northwood Narrows, N. H....Sunday, July 5th
Belmont, N. H....Sunday, July 19th
C. R. PARSONS.

Danielsonville, Ct....Sabbath, July 5th
Charlton, Mass....Sabbath, July 12th
J. W. BRITTAN.

South Sebec, Me. (Harriman school-house) Sunday, July 12th.
F. A. BAKER.

Lake Village, N. H....July 11th and 12th
J. T. LIBBEY.

South Sutton, N. H....Sunday, July 5th
W. W. SUTHERLAND.

Drew's Mills, P. Q. (Advent Chapel) Sunday, July 5th
Brownington, Vt. (where Bro. I. Walker may appoint) Saturday eve., July 11th, and over Sunday.
North Troy, Vt....Sunday, July 19th
Pittsburg, N. H....Sunday, July 26th
U. G. LADD.

Hill Centre, N. H....Sunday, July 12th
C. W. NELSON.

Belmont, N. H....Sunday, July 19th
MRS. L. E. SAULPAUGH.

Rochester Village, N. H....Sabbath, July 5th
C. S. EMERSON.

Lewiston, Me....Sunday, July 5th
I. C. WELLCOMB.

Salisbury, South Road (at Bro. Foot's) Saturday evening, July 11th. Over the Sabbath at Academy Hall.
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

South Sutton, N. H....Sunday, July 5th
East Canaan, N. H....Wednesday evening, July 8th
Danbury, N. H. (as brethren may arrange) Thursday evening, July 9th.
A. S. WILLIAMS.

Bonny Eagle, Me....Sunday, Aug. 2nd
E. S. MOULTON.

Prospect Point, Me., grove meeting near the school-house, July 4th, and over Sunday, the 5th.
Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th.
Lincolnville Centre, Me....Sunday, July 26th
South Hope, Me....Sunday, Aug. 2nd
Lockport, Me....Sunday, Aug. 9th
Camden, Me., Clam Cove (at school-house) Wednesday evening, Aug. 12th.
Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me....Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners)...Sun., Aug. 23d
Friendship, Me....Sunday, Aug. 30th
Round Pond, Me....Sunday, Sept. 6th
Bristol, Me. (New Harbor)....Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

North Rutland, Mass...second Sunday in each month
Clinton, Mass....Sunday, July 5th
H. H. TUCKER.

Meredith, N. H. (Dolloff Hall)....Sunday, July 5th
New Durham Ridge, N. H....Sunday, July 19th
J. G. SMITH.

Franklin, N. H....Sunday, July 19th
C. S. SHATTUCK.

Lynn (Essex Hall)....Sunday, July 12th
Tremont, Mass....Sundays, July 19th and 26th
Natick, Mass....Sunday, Aug. 9th
E. OWEN.

Keene, N. H....Sundays, July 5th and 12th
I. B. POTTER.

Meredith Centre, N. H....Sunday, July 5th
Moultonborough Neck, N. H....Sunday, July 12th
N. GLIDDEN.

Belmont, N. H....Sunday, July 12th
Farmington, N. H....Sunday, July 19th
D. F. LEAVITT.

Freedom, N. H....July 4th and 5th
Limington, Me. (Bean school-house) Sunday, July 12th
C. H. SWEET.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. WELLS.

North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Montgomery, Mass....Sunday, July 5th
Square Pond, Ct....Sunday, July 19th
B. HITCHCOCK.

Clinton, Mass....Sunday, July 5th
GEO. W. SEDERQUEST.

Friendship, Me....Sunday, July 5th
JER. CARR.

Farmington, N. H....Sabbath, July 5th
C. COLMAN.

Ellsworth, Me. (school-house near the Congregational church) Sunday, July 12th. J. CURTISS.

Montgomery....Sabbath, July 12th
Athol....Sabbath, July 19th
GEO. L. TEEPLE.

Nottingham (Dennett's Hall)....Sunday, July 5th
JOHN PARSONS.

North Carver, Mass....Sunday, July 5th
E. GORDON.

Canaan, N. H. (Factory Village)...Sabbath, July 26th
SIMEON ROBY.

East Acworth, N. H. (as Bros. Wheeler and Simmons may arrange), July 5th. RICHARD MOSHER.

Natick, Mass....Sunday, July 5th
WM. C. STEWART.

West Amesbury tent meeting, from July 3d to 12th
ENOCH MORRILL.

Dorchester, N. H....Sunday, July 5th
Franklin, N. H....Sunday, July 12th
G. H. WALLACE.

Campville, Ct....Sunday, July 5th
G. L. WHITE.

East Palermo....Saturday, July 4th
Friendship....Sunday, July 5th
JOHN R. HALL.

Farmington, N. H....Sunday, July 12th
Strafford, N. H. (Robert's school-house) Sun., Aug. 9th
J. F. CHAMBERLIN.

North Norway....Sunday, July 12th
J. W. WHITMAN.

Tremont, Mass....Sunday, July 5th
BENJ. FINNEY.

East Landaff, N. H....Sunday, July 5th
H. B. QUIMBY.

Northwood Narrows, N. H....Sunday, July 19th
O. W. KIMBALL.

Palmer, Mass....Sabbath, July 5th
MRS. E. L. CRUMB.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
A. A. Phelps....Sunday, July 12th
P. G. Bowman (of South Carolina)...Sun., July 26th

SALEM, MASS.
C. Goodrich....Sunday, July 5th
W. S. Campbell....Sunday, July 12th

LAWRENCE, MASS.
Cyrus Cunningham....Sunday, July 12th
T. W. Piper....Sunday, July 19th
E. A. Stockman....Sunday, July 26th
C. Goodrich....Sunday, Aug. 2d
E. A. Stockman....Sunday, Aug. 9th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt....Sunday, July 5th
E. A. Stockman....Sunday, July 12th
Andrew Simpson....Sunday, July 19th
S. S. Brewer....Sunday, July 26th
D. M. Leavitt....Sunday, Aug. 2nd
D. F. Leavitt....Sunday, Aug. 9th
J. H. F. Varney....Sunday, Aug. 16th
P. G. Bowman....Sunday, Sept. 6th

LOWELL, MASS.
B. S. Emery....Sunday, July 12th
W. H. Mitchell....Sunday, July 19th
Joseph Harvey....Sunday, July 26th

CHICOPEE FALLS, MASS.
Geo. L. Teeple....Sunday, July 5th
H. W. Bradford....Sunday, July 12th

CONCORD, N. H. (Centre St. Church.)
A. Ross....Sunday, July 5th
T. W. Piper....Sunday, July 12th
D. M. Leavitt....Sunday, July 19th
G. W. Brown....Sunday, July 26th

EAST CONCORD, N. H. (Ward House.)—Meetings every Thursday evening, and three times each Sunday.
O. W. Kimball....Sunday, July 26th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher....Sundays, July 5th and 12th
B. S. Emery....Sunday, July 19th
W. H. Mitchell....Sunday, July 26th
C. H. Fletcher....Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
T. L. Churchill....Sunday, July 5th
O. W. Kimball....Sunday, July 12th
C. S. Shattuck....Sunday, July 26th

EAST ROCHESTER, N. H.
T. W. Piper....Sunday, July 5th
D. M. Leavitt....Sunday, July 12th
E. B. Wells....Sunday, July 19th

DOVER, N. H.
O. W. Kimball....Sunday, July 5th
A. Simpson....Sunday, July 12th
D. F. Leavitt....Sunday, July 19th

PORTSMOUTH, N. H.
E. Owen....Sunday, July 5th
E. S. Moulton....Sunday, July 12th
J. Couch....Sunday, July 19th
A. Ross....Sunday, July 26th

EXETER, N. H.
Wm. H. Crocket....Sunday, July 5th
Geo. W. Sederquest....Sunday, July 12th
Wm. C. Stewart....Sunday, July 19th
John Parsons....Sunday, July 26th
B. Finney....Sunday, Aug. 23d

SEABROOK, N. H.
L. T. Cunningham....Sunday, July 5th
E. S. Moulton....Sundays, July 19th and 26th
John Parsons....Sunday, Aug. 2nd
W. W. Sutherland....Sunday, Aug. 9th

HAMPTON, N. H.
G. F. Haines....Sunday, July 5th
John Parsons....Sunday, July 12th
J. T. Chamberlin....Sunday, July 19th
B. Finney....Sunday, July 26th

RYE, N. H.
J. W. White....Sunday, July 5th
J. G. Smith....Sunday, July 12th
John Parsons....Sunday, July 19th
J. W. White....Sunday, Aug. 2d
D. M. Leavitt....Sunday, Aug. 9th

NEW DURHAM RIDGE, N. H.
A. Ross....Sunday, July 12th
J. G. Smith....Sunday, July 19th
T. W. Piper....Sunday, Aug. 2nd

MELVIN VILLAGE, N. H.
S. S. Brewer....Sabbaths, July 12th and 19th
Geo. W. Brown....Sabbath, Aug. 16th

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.
D. W. Davis....Sunday, July 5th

NEWCASTLE, N. H.
Geo. W. Randall....Sunday, July 5th
C. E. Hurd....Sunday, July 12th
J. F. Chamberlin....Sunday, July 26th

BIDDEFORD, ME.
Jesse Gay....Sunday, July 5th
C. S. Shattuck....Sunday, June 12th
J. Hill....Sunday, July 19th
Wm. C. Stewart....Sunday, July 26th
Jesse Gay....Sunday, Aug. 2nd
C. S. Shattuck....Sunday, Aug. 9th
C. E. Barnes....Sunday, Aug. 16th

PORTLAND, ME. (Union Hall.)
Wm. H. Mitchell....Sunday, July 5th
C. Goud....Sunday, July 12th
E. A. Stockman....Sunday, July 19th
Jesse Gay....Sunday, July 26th
Geo. W. Brown....Sunday, Aug. 2nd

KENNEBUNKPORT, ME.
E. S. Moulton....Sunday, July 5th
Geo. W. Brown....Sunday, July 12th
Jesse Gay....Sunday, July 19th

ALFRED, ME.
J. R. Tripp....Sabbath, July 5th
C. R. Parsons....Sabbath, July 12th
J. R. Tripp....Sabbath, July 19th
Jer. Hill....Sabbath, July 26th

HARTFORD, CT. (Stedman Hall)
Mrs. E. A. Warren....Sunday, July 5th
H. C. Smith....Sunday, July 12th
Mrs. E. A. Warren....Sunday, July 19th
H. C. Smith....Sunday, July 26th
Mrs. E. A. Warren....Sunday, Aug. 2nd

Grove meetings at Plymouth, Ct., near Miner's saw mill.
A. Elliott....Sunday, July 5th
L. White....Sunday, July 12th
J. Curtiss....Sunday, July 19th

BRISTOL, CT.
H. C. Smith....Sunday, July 5th
Mrs. E. L. Crumb....Sunday, July 12th

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

GOSPEL meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. MABEY, Pastor.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

WORCESTER, MASS. (379 Maine Street.)
Union meetings, for the promotion of holiness, are held every Thursday evening, commencing at 7½ o'clock. All lovers of holiness are invited to attend.
G. B. M., Com.

BUFFALO, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. ONGLEY.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

THERE will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. BURROUGHS.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilsons, No. 150th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

THE church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A. Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

EAST CONCORD, N. H. (Ward house.)—Meetings three times every Sunday. Preaching only two Sundays each month. Enoch Morrill every first and third Sunday in each month, and May 3d and 24th.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PADDOCKSVILLE, St. Johnsbury, Vt.—Preaching regularly every Sunday, at 10.30 A. M. and 1 P. M. Prayer meetings Tuesday and Sunday evenings, and also prayer meetings at Bro. R. W. Warner's, head of the plain, every Saturday evening, at seven o'clock.
ELD. J. C. WRIGHT.

ADVENT meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. GEO. WAUGH.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ J. T. ONGLEY—Yes.

☞ H. A. KING'S address is Barclay Street, New York City.

☞ ROLAND D. GRANT'S address is Stoneham, Mass., Box 615.

☞ E. A. STOCKMAN'S address is East Rochester, N. H.

☞ H. C. SMITH'S address is No. 44 Chesnut St., Hartford, Ct.

☞ J. H. WHITMORE'S address is Gloversville, N. Y.

☞ S. S. BREWER'S address, until further notice, will be Alton Bay, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—M Trask, J Carr, P White, N W Davis, W Tenney, R S Crandle, H K Flagg, L C Kerr, M R Miles, V R Mathews, J W Taylor, W A Durand, H G McCulloch.

CASH RECEIVED FOR BOOKS AND TRACTS.—J H Wooster 80c, D J Ellsworth 50c, I Case $3.00, A Smith $2.00, J Barnes 25c, H H Hodgdon $1.00, G S Holman $1.25, E S Mudgett 50c, A N Hitchcock 25c, T K Holt $1.00, Geo. Sherman 10c, H L Wetherell 10c, S W Treat 25c, L E Schuyler 10c, A Martin 60c, H K Flagg $15 00, D L Quimby 30a, A H Chase 33c, A Parmelee $1.00, A Cole 25c, P F Willoughby $1 30, J Mieth $3.25, J E Sykes 20c, B Martin 29c, C N Buzzell $1.00, W E Hathaway $4.00, G W Ficks $1.35.

BOOKS AND TRACTS SENT.—By Mail—A Glidden, J E Pasco, Mrs E B Elliott, J Wheeler, J E Thompson, J H Wooster, D J Ellsworth, Annie Smith, E M Adams, J Barnes, A N Hitchcock, T K Holt, H H Hodgdon, E S Mudgett, G Sherman, H L Wetherell, S W Treat, A Martin, L E Schuyler, J R Richards, J H Whitmore, N Parmer, A Cole, A H Chase, A Parmelee, J Mieth, P F Willoughby, D L Quimby, J E Sykes, B Martin.

By Express—F. E. Blaisdell, G. S. Holman, H. K. Flagg, A C Palmer, J R Smith.

ARTICLES RECEIVED.—T P Hampson, J W Thomas, L C Kerr, H S Staples, E Tewksbury, C M Case, J M S Smythe, E L Dyer.

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THE CALL.

List! can it be,
The Master of the vineyard calleth *me?*
Life's sunset shadows mock me as I stand,
Bent with the burden of my idle years,
Bearing base fruitage in my shriveled hand—
Sin, shame and tears.

"Go, work to-day."
I heard the morning call, but answered, Nay;
I will not labor in the fresh, bright hours;
And when the moon was high, the need was great,
I would not heed; now, night dews chill the flowers;
Ah me—how late!

What have I lost?
What pleasures purchased, and at what a cost?
Make answer, soul of mine. Hark! can it be
The vineyard gate swings open, free and wide,
And the Master is calling still to me,
At eventide?

Weak, tremblingly,—
Yet Thou didst call me. So I come to thee,
So late for service, and so stained with sin;
Yet now I lift my puny hands, and cry,
"If still a lifelong idler may come in,
Lord, here am I!"

—*Sel. by E. I. Crouse.*

TRUTH THE DISTINGUISHING CHARACTERISTIC OF CHRISTIANITY.

The question, "What is true?" ought to stand on the threshhold of every religious inquiry. If the question, "What is true?" be asked only in the second place, it is likely to receive a very different answer from what it would if it had been asked in the first place. That which is true and right loses, incalculably, its beneficial influence on the mind, when received on any ground other than because it is true and right.

Truth is, in such an especial manner, the characteristic of the religion of Christ, that, in our Lord's reply to Pilate, he points it out as defining the very nature of his kingdom, of his objects, and his claims: "For this cause came I into the world, that I should bear witness unto the truth." And on other occasions, asserting his claims, he says, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." "When the Spirit of truth is come, he will guide you into all truth." "Sanctify them through thy truth; thy Word is truth." Thus, too, the apostles repeatedly use the words "truth" and "faith" to designate the Christian religion. It is truth resting on evidence, requiring faith in it, on the ground of its truth.

The Christian religion made its appearance as the common disturber of the peace of the world, because it put an end to the tranquil influence of custom, authority, credulity, sentiment, and imagination; forced men upon the disagreeable task of examining evidence, searching records, and proving all things; and arrayed, in opposite opinions, children against their parents, subjects against their princes, and the people against the priest.

Christianity, contrasted with the Jewish system of emblems, is truth in the sense of reality, as substance is opposed to shadows; and, contrasted with the heathen mythology, is truth as opposed to falsehood. "The truth as it is in Jesus" was to supersede the heathen idolatry, by destroying it; and "the law and the prophets," not by destroying, indeed, but by fulfilling them.

The heathen mythology not only was not true, but was not even supported as true; it not only deserved no faith, but it demanded none. The very pretension to truth—the very demand of faith—were characteristic distinctions of Christianity.

To believe in Christianity, without knowing why we believe it, is not Christian faith, but blind credulity. The word knowledge, strictly employed, implies three things, viz., truth, proof, and conviction.

To say that there is the more virtue in Christian faith the less it is founded on evidence, is to forget that the Lord Jesus himself—he who "taught as one having authority, and not as the scribes"—he who said not, as the prophets of old, men sent from God, "Thus saith the Lord," but, as Immanuel, God dwelling with his people, "I say unto you"—appealed to his works as bearing witness of him, and claimed the divine "power to forgive sins" on the ground that he had the no less divine power to bid the palsied cripple "take up his bed and walk."

The apostles come forward rather in the character of witnesses than as authoritative guides; and they work miracles and appeal to Scripture, not so much for the purpose of establishing their own right to deliver doctrines, as to prove the doctrines which they teach. And as with their first teaching, so also is it with the subsequent propagation of their religion. Though the authors of the gospel wrote, under the extraordinary superintendence of the Holy Spirit, those four distinct statements of evidence of matters of fact, yet it is not as the organs of inspiration they come forward. Their language is not, "Thus saith the Lord;" but, "He that saw it bare record." These things were "delivered unto us by those who, from the beginning, were eye-witnesses and ministers of the word." They have so shaped their writings as to avoid what the method of authority would require, and force forward what the method of examination would demand; and have thus shown pretty clearly their intention that the religion which they preached upon the ground of evidence, should be maintained and propagated also upon the same ground. "These things," says the Evangelist John, speaking of Christ's miracles wrought in the presence of his disciples, "were written that ye might believe . . . and believing, that ye might have life through his name."

It has been said by a modern writer, that "the poor, ignorant, uninstructed peasant who says, 'I believe my religion because I have been told so by those who are wiser and better than myself: my parents told me so, and the clergyman of the parish told me so,' *comes nearest to the answer of the gospel*"—to that answer which the apostle Peter directs us to be ready to give "to every one that asketh a reason for the hope that is in us." And yet it is manifest this answer could have been given, when the gospel was first preached, by no Christian; but might be, and was, given by every one of his pagan neighbors.

This is to represent the apostles of Christ as saying to those of whom they would make converts, "Let every succeeding generation receive quietly the religion handed down by its fathers, but let this generation act otherwise. Take up novelty for this once to oblige us, and ever after adhere to antiquity."

He who professes adherence to the national religion of England, on the ground that "it is the religion of his fathers," forgets, as do the hearers who applaud the sentiment, that, on this principle, the worship of Thor and Woden would claim precedence.

In these our days, there are an immense number of persons who, professing faith in the gospel, and zeal for its support, yet assure us that inquiries into its evidences are likely to lead to infidelity. What would such a person say of some professed friend coming forward as his advocate, and saying, "My friend here, is a veracious and worthy man, and there is no foundation for any of the charges brought against him; and his integrity is fully believed in by persons who thoroughly trust him, and who have never thought of reasoning or inquiring about his character at all; but, of all things, do not make any investigation, for the more you inquire and examine, the less likely most people will be to believe in his integrity!" Surely a man so defended would exclaim, "Deliver me from my friends, and I fear not my enemies."

Those who boldly stand out and court inquiry, and bring forward cogent reasons for their conviction, are reproached, by a certain modern writer, with infirm faith and timidity. Timidity, of all things! One is reminded of the story of some Indian savages serving as allies to the British in America, who, when the allied force was attacked by the enemy, ran and took shelter in the woods, while the British troops stood firm under a heavy fire, and repulsed the assailants. It was expected that their Indian friends would have been full of admiration at this display of superior valor; but, on the contrary, their interpretation of it was that the British soldiers were such cowards that they were too much frightened to run away. Almost every chapter of the New Testament convicts the Lord Jesus and his followers of that "timidity," in appealing to the evidence of miracles and prophecies, which is censured and derided.

The danger of decrying all appeal to evidence is not confined to a mere want of adequate evidence of the truth of the Christian religion, but something distinct from, and beyond this; the danger, namely, of a contrary presumption arising. It is not merely that men, to whom sufficient evidence has not been furnished, will be likely, themselves, to reject what has been proved to them; but that men of all classes—the learned as well as the unlearned—will be likely to regard it as a positive evidence against the religion, that it professes to be calculated for mankind in general, and designed to claim their rational belief, while its defenders themselves confess that the object cannot be accomplished.

To labor to prove the truth is to imply the possibility of doubt, and to challenge inquiry; therefore an appeal to truth, as resting on evidence, is the characteristic of a true religion, which alone can satisfy doubts, or stand the test of inquiry.

The kingdom of truth the Lord came to establish, is a kingdom whose subjects should have been admitted as such, in consequence of their being "of the truth;" that is, not mere adherents of truth by accident, but votaries of truth. "Every one that is of the truth heareth my voice."

He only is "of the truth" who, with reverential love, is seeking in candor and simplicity to learn God's truth, and, in earnest self-devotion, to obey it at all seeming hazards, after the example of Him who "came into the world to bear witness unto the truth."—*Archbishop Whately, in Rainbow.*

THE ART OF WINNING SOULS.

Let no one suppose at the outset that it is going to be easy work. You may, indeed, be hopeful as to results, you may even be sure of success directly or indirectly; but the road to success may prove anything but smooth.

There is, in the first place, no set way of approaching people. There are a thousand different avenues to as many different hearts. These avenues are crooked or straight, broad or narrow, winding in and out with many a strange, intricate turn; in a word, they vary according to the character of the individual. Just how to make the first approach is an all-important step. A little manœuvre may accomplish the whole thing, or it may be that some study will be required.

The idea of putting directly and abruptly to all people alike the question of their souls' salvation is neither practicable nor wise. There are times when one may be in a peculiar mood, bristling with irritation, harassed with care, divided between many interests and anxieties. All these things combined will, for a time, render them unfit for calm reasoning, for responsible action. And perhaps just one reason why so many fall off so soon after professed conversion is, that they have been suddenly appealed to and exhorted at such unfortunate moments, thus forcing the question when the soil was not ready to receive it.

A single word, look, or touch, accompanied by prayer, may lead to the conversion of a soul, while in other cases a whole system of strategy may have to be employed.

A tract distributor was once cautioned against a certain woman on her district, who was said to be unapproachable on the subject of religion. The visitor's feet may have been somewhat heavy, but her heart beat freely as she entered the house of the godless one.

Sure enough she encountered a hard, bitter woman, who resolutely set herself against all appeal.

For some time the case seemed hopeless, the subject only replying in short words to all conversation. At last, as the tract distributor, in her growing despair, lifted her heart to God, at the same moment she raised her eyes and saw, hanging upon the wall, a portrait of the woman's dead brother. It was anything but a work of art, but fortunately a pair of good dark eyes were there to be commented upon. Very adroitly was the thing managed. The dark eyes of the woman filled with tears. She began to speak of her dead, and then the visitor spoke of like losses which she had sustained. Then the wedge was thrust in; gently and cautiously religion was mentioned, as the only thing upon which one could rely in time of all trouble.

The hardened woman admitted this. The ice was melted; the waters began to flow. The troubled soul promised to attend church, and did, for the first time, in many years, find her way to the house of God.

Lay down no rules for your work; go freighted with the Holy Spirit, and speak as you shall be moved, and be sure of your own entire consecration, and keep up constant supplies of grace. No barren heart has anything to give to another; it is only when its banks overflow that it will bless the land as a fruitful harvest.—*Christian at Work.*

EFFECTS OF PREACHING HOLINESS.

There are those who think that the subject of holiness should not be made a common theme in the church; that it should be used very much as you do your Sunday clothes; or, as a kind of a religious sweetmeat, on very rare occasions, and very sparingly at that. Some preachers have this notion, and hence very rarely present the doctrine in definite terms. But after bestowing much thought upon the subject, and having considerable opportunity for observation, I have come to the conclusion that holiness should be made a frequent theme in pulpit discourses, and be kept almost constantly before the church in the prayer and class meetings. The effects of such a course are very salutary. Earnest sermons on holiness set persons *thinking*. There are many in the churches who never think much. They come and go from the house of God very much as a door swings on its hinges, without thought or reflection. They expect to hear the same laudations of religion in general, the same rhapsodies about heaven, the same hints about morality and fair dealing, and to see the same pictures of hell. So they sit down under the sermon and dream, with eyes open or shut, as the case may be, but rarely, truly think. Such are a kind of religious *machines*, very much like the praying machines in India, that are turned with cranks.

But let a man get up with his soul flaming with perfect love, and tell these thoughtless dreamers that they must be holy, must be perfect, must be entirely sanctified, and they will do more than dream—they will *think*. Perhaps they will think this a new, and a false doctrine; and the preacher a fool, a fanatic, or a hobby rider. Well, let them think on. Thinking in this way will not harm them so much as dreaming. And they will have better thoughts after awhile. It is very hard for any one to think long on the above line, with the word of God so explicit on the subject of holiness. They will think, after awhile, that they had better get down on their knees and draw a little nearer to God. I would not like to have a stagnant pool of water before my door, turning green, and exhaling miasma every hour. Neither would I have a puddle of thoughtless souls before my pulpit. God has sent me to them to make them think.

Preaching holiness shows dead souls their true state. A dwarf may think himself quite a man until measured by the standard of a man. I have met with many in my various fields of labor, who had never dreamed how lean and poor their souls were, until they saw the standard of perfection raised before them. In the light of that great doctrine, they saw they were not even justified. Some have great fear that under the preaching of holiness, persons that have fallen from the state of justification will become interested in the subject of entire sanctification, and in seeking it will regain their justified state, but think themselves sanctified. I do not think this can be. An unconsecrated man cannot, while praying for purity, receive pardon, and yet think himself purified. God does not deal in that way. The Holy Ghost leads the sincere seeker not into a *lie*, but into "all truth." If an unconverted soul should sincerely seek entire sanctification, the Holy Ghost would soon show him his true condition. And this is in accordance with my observation, at least. I have seen many backslidden souls aroused under the preaching of this doctrine, but they first went to work to regain their justification, and then sought perfect love. The cleaner the mirror, the more perfect the reflection. Let dead professors look into the doctrine of perfect holiness, and they will start at their own dirty faces.

Preach this doctrine sweetly, with your own example to recommend it, and it will do much to prevent backsliding. A great deal of paper has been used in showing how to prevent backsliding in the ——— church. Much philosophy has been employed in determining the cause. But the standard of holiness kindly and wisely set up will, no doubt, in most churches, lead the people on so rapidly that they will not go back. Of course all young converts are told that they must "go on unto perfection," "grow in grace," "add to their faith virtue," etc., but then they are led to suppose that all this contemplates a slow and gradual work, that is to be accomplished very much as apple-trees grow; they are not made to understand that it is not only their privilege, but their duty, to get down on their knees at once and pray and believe for immediate and instantaneous sanctification. Hence they do not get under concern to have the work done speedily; and as we are prone to neglect what we feel there is no hurry about, so the "going on" is neglected, and an imperceptible going back becomes the order of the day, so that in a few months the pastor wakes up to the painful fact that his church is fearfully backslidden.

"How are you getting along in your church?" said a minister not long since to a layman in the town of F——, N. J. "O, we are in a very low state; only one class meets, and very few attend that," was the answer. "But," said the minister, "did you not have a revival last winter?" "Yes." I do not suppose that the above church has had one clear sermon on the subject of holiness, as taught in the Bible, for years.

Let me speak of another church. Its present pastor, when appointed to it last spring, found it yet warm from the fires of a revival effort just closed. A number of young men and women, with a few more advanced in life, had just been brought into the church. They were fervent in their first love. The new pastor felt it to be a critical period in the history of the church. He saw these young converts shedding tears as they bade adieu to the minister under whom they were brought to Jesus. How easily under a strange pastor, and in the reaction that commonly follows the overwork of a revival, might these backslide and the whole church drop into a worse state than before! The new minister felt this; but he looked to God, asked for light and love, and prayerfully set up the standard of holiness, told the young converts and all the other members that they might attain to it—not at some indefinite time in the future, but at once—now, *now*, NOW, was the word. God prospered him in this work, and these young christians, instead of their glorying over the fact of their conversion, were influenced to press on toward the point of purity. Some have already reached that onward stage of experience, and others are nearing it. Old members, too, who have been a good while down in the deep pits of formality, are evincing some desire to get up on the highway of holiness, that they may not be left too far behind by these young racers. A young converts' prayer-meeting was established during the revival last winter; but though such meetings are often very short-lived, yet this meeting is more largely attended, and much more spiritual and interesting, than at first. God is now visiting said church with revival influences, many more having been added thereto, while others are now seeking the Lord.

It is hardly possible for any considerable part of a church to backslide if the doctrine of holiness is frequently, faithfully and lovingly preached, especially if efforts are at the same time made in prayer and class-meetings, and during pastoral visits, to lead souls into the blessing. Just as much attention should be bestowed in directing him who is seeking purity, as guiding those who may be asking pardon. Preaching holiness! It is the great need of the church. Can the crops mature without the latter rain or harvest sun? So neither will many young converts "go on unto perfection" without the preaching of holiness. Indefinite talk about "going on," and "growing in grace," is only as clouds without water, or as the moon without the sun. Show the people *purity* as the mark, and that to "grow in grace" is to get down on the knees and pray right up to it. May God help the leaders of the people to lead them *forward*, and not round and round in a circle, to glory over their conversion, until they die in the wilderness and never get over into the land of perfect love. Other salutary effects follow the preaching of holiness, but I have not room to name them now.—*Earnest Christian.*

TO MRS. H. E. M.

C. H. SWEET.

Alas! dear Amy sleeps—
Her varied life is o'er;
No more she prays—no more she weeps—
No longer toils up life's rude steeps,
Nor counts the muses more.

As the untimely bloom
Of spring flowers soon doth fade;
So early in the silent tomb,
Where nought can light or cheer the gloom,
Your darling one was laid.

She now reclines full low,
'Mid darkness, death and gloom;
But soon she will be freed we know,
And her you loved and valued so,
Will triumph o'er the tomb.

Steep Falls, Me

"THE ROOT OF ALL EVIL."

You, gentlemen, who hold to the contrary, go where night is the blackest, and poor weary hearts are slowly breaking under their weight of woe. Tell them you have joyous news. Tell them that, for all this bitter desolation, your palm is filled with gold. Tell the smitten victims of the household, that out of their mouths, off their backs, and from their blighted fields, you and your chosen instruments have gathered a harvest of gold. Tell the pale, wasting wife and mother, that you have a paltry percentage of all that was noble in the husband or kind in the father, in yellow gold. Tell the drunkard as he dreams, perchance, that he can yet beat back the red billows which toss and consume him, that for his poor body's death and soul's damnation you have gold. Stand at the threshold of the poor-house, and mockingly taunt the squalid, the deformed, and the idiotic, with the news that, out of all their ruin, you gathered gold.

Stand by the prison door, and as the remorseless hinge shrieks after the victims it entombs; peer through the grating, and cheer the living dead with the news that you sold them to crime and infamy for gold. Hail shelterless orphanage in the streets, and tell them that you sold them to be crucified, and robbed them of bread, education, parents and home for gold. Tell the murderer that you made him a murderer for gold. Stand by the new graves of the last twelve months, and whisper to the fifty thousand sleepers—victims of your "regulated" traffic—that you slew them for gold. Enter the vestibule of perdition, and with Bible in hand read that no drunkard can inherit eternal life; and as the flitting ghosts of uncounted thousands charge you with their deep damnation, comfort them with the assurance that you did it for gold. Follow your slaughtered hosts to the judgment, and when He who called the first fratricide to account shall call for your brother, answer that you slew him for gold! "For gold!" the angels shall echo and weep. "For gold!" shall mocking devils catch up the cry, and taunt earth that "in all hell there is nothing so damnably unrighteous as this system of financiering on earth, and in a Christian land."—*Newark American.*

AUTHENTICITY OF THE GOSPELS.

The Rev. Geo. B. Cheever of New York, in a recent sermon, uttered the following remarks on the authenticity of the Gospels: "No invalidation of the testimony of the Gospels has ever yet been accomplished; but men have attempted it unsuccessfully a thousand times. They have been struggling for centuries to conquer some post of absolute contradiction, but they cannot do it. It is just a war, renewed generation after generation, to get possession of Gibraltar; and now and then a fishing smack belonging to the fortress is run down and sunk, or possibly a frigate is burned in the harbor, or an invading party succeeds for a short time in getting a lodgment on the mole. But the rock remains under England's government, and not one of its guns is silenced, nor a street nor a house captured, nor even a garden disturbed. Even so does our Christianity hold every inch of ground, and every coign and vantage of defence that it had when Christ delivered it to Peter, John and Paul, and the other disciples, for the conquest of the world in truth and love.

So many minds have been employed with microscopic acuteness, diligence and accuracy upon the Gospels, separate and in unison, and so many of the apparent discrepancies disappear on a patient and minute investigation, that the remnant presents no more real difficulty than the unresolved or unanalyzed nebulæ of the starry universe. But even if there were many, so long as they leave the character of Christ and his reasonings untouched in their supernatural simplicity and majesty, and the great truths that he came to reveal unquestioned, the confined perplexities would be so immeasurably outweighed by the overwhelming pressure of realities, that they can no more be admitted as a rational ground of doubt or hesitation than the discovered spots in the sun can be admitted as grounds for denying the divineness of the sun's light. They cannot be taken as legitimate seeds of unbelief, or admitted as contrary witnesses. Like what is called in science the 'parallax of assymptotes,' growing out of and necessitated by the nature of truths to be recorded, they are really greater proofs of the absoluteness of those truths. Therefore, the admitted variations in the Gospel narratives are the necessary and only absolute method of coming to the perfect truth. There is a balance and average of different views, owing at once to the myriad-sidedness of the object viewed, and the inevitable single-sidedness of each of the observers. Each one at the circumference cannot possibly look along the same radius to the centre. And there may be different worlds in the field of vision. No one witness could tell all the things concerning Christ. The four together could not; nor could they tell exactly the same; but the comparison and balancing of the whole makes up an exact and full-orbed reality.

LETTER FROM BRO. J. G. ORCHARD.

Little ones of the household of our blessed Father:—Permit me, as a brother, who is deprived of the society of any who are of a kindred faith, and who is pulling hard against the current of a heartless and formal world, to delicately tender a weak and humble brother's sincere and heartfelt expressions of gratitude to the writers of those dear letters of "correspondence" published from week to week in our dear *Crisis*. O what blessed seasons of holy joy and gladness are afforded me by their weekly perusal! And I am always happy in the anticipation of its arrival, after wending its way through the long and meandering journey from Boston, Mass., to Salem, Oregon.

It fills my heart with unutterable joy to tell you that the blessed Lord is still perfecting his heavenly work of love and peace in my poor sin-sick heart. What a help and precious feast of good things are the well-filled columns of the dear *Crisis* to my hungering soul! Dear Brn. and Srs., do continue to write those rich, blessed letters of "experience" and "correspondence," for they are truly "meat in due season," being filled with so much comforting and strengthening edification; and many is the hungry soul that is fed thereby. Insomuch as we are warned of the many and wily devices of the tempter, and that he "as a roaring lion goeth about" through the wilderness of sin, "seeking whom he may devour"; and that his course is not limited to any stated line or mode of action, but is always at hand, and ever ready with the utmost feasibleness possible to catch the weary traveler at the most unguarded point of his journey, and to ensnare and "deceive if it were possible the very elect"; therefore none are exempt from his unwearied efforts at deception and delusion, even transforming himself at times "into an angel of light" for the purpose of carrying on his pernicious work of deceit.

Therefore, beloved ones, let us diligently heed this solemn exhortation, for it is most especially adapted to these perilous times in which we live; let us take home every word to our hearts, and study well their import: "Be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15: 58.

"I love to wait, and watch, and pray,
And trust his living word;
And feel the coming of that day
No longer is deferred."

O that the Lord would raise up more willing laborers, and send them out to this remote corner of his vineyard; for there is much good to be done here. That happy trio, Bro. and Sr. Reed and Bro. Wilson, who traveled through our State last year scattering the good seed, have left a wake behind them that is diffusing far and wide; and the truth, I am told, wherever it has been proclaimed, is fast disseminating itself into the minds of many old professors who are unbiassed in principles; and many heretofore non-professors are eager to hear the good tidings. Each one of us so earnestly reecho the plaintive Macedonian cry, "Come over and help us," that it is impossible but that some help should be extended.

Could not the Missionary Board do something for us in this direction, and at least influence one worthy laborer to come and make his home among us? I am quite sure he would meet with many warm and open hearts and willing hands, to help and encourage in building up the gospel faith and primary doctrines of the church.

In closing, let me exhort all to "be not weary." The bright, eternal morning will soon be here.

"E'en now the distant rays appear,
To chase the gloom of night;
The Sun of Righteousness is near,
And terrors take their flight."

"May the God of peace sanctify you wholly," both reader and writer, is the sincere prayer of an humble brother in Christ; so that we may each be prepared for the dawning of that eternal day. Amen.

Salem, Oregon, May 23d.

"THE TIME IS SHORT."—1 Cor. 7: 29.

W. F. FAHNESTOCK.

Do we realize it as we should? Are we dead unto the world, and alive unto Christ? Are we living out our faith, being "living epistles, seen and read of all men"? Are we shining lights, holding forth the word of truth; or are we hiding our light under a bushel? Do we heed the apostle's injunction—"they that have wives be as though they had none; they that buy as though they possessed not"? "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made unto God." Phil. 4: 5, 6. "Casting all your care upon him; for he careth for you. Be sober, be vigilant"; "and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. . . . Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5: 4–8. "Cast not away your confidence, which hath great recompense of reward." "Rejoice in the Lord alway; and again I say, Rejoice" (Phil. 4: 4); "for his loving kindness and tender mercies are over all his works." Lift up your heads, ye who are depressed and downcast, for *your redemption draweth nigh.* In hope of eternal life.

Harrisburg, Pa.

CONSECRATION.

The meaning of the word is suggestive. It is the act of setting apart a person or thing to the service of God. It does not give to God any right to person or thing thus set apart, which he did not always possess. It is simply a relinquishment on our part of a usurped right to that which is consecrated, and a devout acknowledgment that it belongs wholly to God, and is to be used in his service.

The consecration of the soul is a voluntary act. It springs from a heart conviction of the sin of prostituting the soul's activities to the service of Satan, and the sole and indisputable right which God has to use all its energies for his own glory. Its language is—"I am not my own, I am bought with a price; I, therefore, give myself to God to worship him in my body and spirit which are his." It involves a complete surrender of self to God. Our thoughts are no longer our own. They are consecrated to sacred uses. No evil imagination must taint them. No corrupt desires must lead them away from purity and holiness. We must employ them for God's glory—send them forth on tours of exploration throughout God's work, to note and reverence his displays of wisdom, goodness and power; occupy them with sacred themes begotten by the story of the cross, and in devising Christlike schemes of beneficence and love. Our affections, loosed from their sinful hold on earth, must fix themselves on things above where Christ sitteth. On all our activities must be written in letters seen and read by all men, "For Christ—consecrated."

The church requires, on the part of her members, a purer consecration, a firmer hold on Jesus, a closer imitation of his character. The powers of darkness were never more strong, active and effective than now. Their human agents are single-hearted, earnest, and devoted. They lose no opportunity to entrap and ruin souls. "They sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall. They devise mischief upon their bed. They are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. They devise iniquity, and work evil upon their beds. When the morning is light they practice it, because it is in the power of their hands."

Such is the earnestness of the wicked. They are wholly consecrated to the service of their master, and nothing turns them from their fixed purpose to do evil. Christians are battling daily with these determined foes of God and man, and their success depends on their entire consecration to the service of their Divine leader. There is no place for double-mindedness in this conflict. Earnestness, perseverance, determination, love for Jesus and his salvation, and a martyr spirit, must characterize his followers, else they will never subdue the world.—*Methodist Recorder.*

HOME AND HEALTH.

MUSCULAR STRENGTH.

Stimulation always weakens muscular power, as has been amply demonstrated by extensive experimentation of some of the most eminent savans of Europe. In view of this fact, the conclusion is inevitable that animal food must be prejudicial to the attainment of the highest degree of physical development, since we have already shown that it is stimulating in its character.

Not only is this true in theory, but the principle is well sustained by facts. Among the lower animals we find the strongest individuals are of the vegetable-eating class. We hardly need mention the enormous strength of the elephant, the rhinoceros, the horse, the ox and other animals of like character. The whole class of carnivorous animals does not furnish so fleet an animal as the reindeer, nor so graceful and agile a one as the gazelle.

What is true concerning the lower animals is found to be equally true with man. The early Grecians, especially the noble Spartans, subsisted almost entirely upon the fruits of the earth, as did also the Persians during the period of their greatest strength and prosperity, as may be seen from the following paragraph respecting the latter people from Rollin's Ancient History:—

The only food allowed either the children or the young men was bread, cresses, and water, for their design was to accustom them early to temperance and sobriety; besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts, would strengthen the body, and lay such a foundation of health as would enable them to undergo the fatigues and hardships of war to a good old age."

Success in war at the time when the Persians and Grecians were prominent actors in the arena of political strife depended almost entirely upon personal strength and prowess, and not so much upon strategy and ingenuity as at the present day. When we find these nations arising from very small and obscure beginnings, and successively becoming masters of the world, we cannot question their superiority over their enemies in the physical development necessary to enable them to compete successfully with all opposition. And in view of the facts already cited, who can doubt that the frugal diet to which they restricted themselves was the principal agent in securing to them the hardihood and bodily vigor which they possessed.

Another fact which is strikingly confirmatory of this view is the well-authenticated statement of historians that, as the Persians became prosperous and masters of the whole world, they allowed themselves to depart from their simple mode of life, especially in respect to diet. As the result, they soon began to decline in strength, and their armies were no longer able to withstand the attacks of the more frugal but hardy Grecians. The Grecians, in turn, after a time also became addicted to the use of animal food, and so became enervated, and in time were forced to give place to another and more hardy nation. We would not presume to say that the use of animal food was the only cause which operated to bring about the decline and final overthrow of each of the nations mentioned, but we do not hesitate to claim that it was one of the chief causes which, acting both directly and indirectly, served to bring about that result.

Nearly all the nations of modern Europe subsist almost entirely upon vegetable food. At least such is the case with the laboring classes—those who constitute the bone and sinew of any nation. The lower classes of Norway, Sweden, Denmark, Poland, Russia, Germany, Turkey, Greece, Italy, Switzerland, Scotland, and Ireland, eat very little meat, frequently tasting it not more than once a week; yet when not addicted to the use of intoxicating liquors, a more hardy, robust set of people cannot be found. The inhabitants of Greece, who live upon coarse bread made from unbolted meal, are remarkably powerful and agile. In truth, from two-thirds to three-fourths of the whole human race have always subsisted upon vegetable food, and yet when they have been well supplied, and other habits have been approximately correct, they have been well sustained.—J. H. KELLOGG, M. D., *in Health Reformer.*

HOURS FOR RECREATION.—No one should work or study hard within half an hour of a regular meal. The time for profitable and efficient study is in the early part of the day, certainly before noon, because sleep is the rest of the brain; and while it is thus resting, nature is depositing new particles upon which it is to feed the next day. To engage in severe study in the after part of the day leads to an injurious exhaustion, over straining of the brain, and is as unwise as for a man to engage in hard work at sundown, when the strength of the body has already been used up in the ordinary occupations. The best time for recreation, as to body or brain, is the after-part of the day, when the main business of life has been attended to; thus resting the working faculties, while exercising those which have been idle; thus giving occupation each day for the whole man.—*Ex.*

SOMETHING FOR CHILDREN TO DO.

The most lasting joys we can confer on children are those which, under most circumstances, they are able to provide for themselves. These most obviously spring from a cultivated and practiced ingenuity. I am certain that a child's sense of pleasure is vastly increased by the knowledge, and in the hope, that whatever he is employed upon is is subservient to some good end. Give a boy a handful of tools, and tell him to go and amuse himself with them, and he will not know what to be about. But tell the same boy that you, his mother, are sadly inconvenienced for the want of a little box to keep some article in; describe minutely the shape it is to be, and tell him that you would be really pleased if he could manage to make such a thing for you, and he will set to work in real earnest to carry out your wishes. The result may possibly be such a production as was never seen before, unfit for any imaginable purpose, but still it must be accepted as the best piece of workmanship. From such awkward beginings, and under the influence of such encouragement as an intelligent mother would bestow, the bungler might develop into an amateur mechanic of the highest order.

Again, with little girls. Send them to fetch and carry, to do this and that about a house, and they will regard their employment as irksome; but ask them to help their mamma in household affairs; tell them that there is no one else to whom she wishes to trust her keys, and confide the care of pets and flowers, and instantly a monotonous drudgery becomes invested with a responsibility which is truly enjoyable. Directed in the right channel, the amusement of children may not only render themselves, but all around them, hereafter happy.—*Ex.*

JUST FOR FUN.

In a country town, many years ago, some children were met for a social evening at an old farm-house, and while the sport was at its height, a little boy thought it would be funny to draw a chair out from under a little girl, and let her sit down on the floor.

He watched his opportunity, and made the attempt; but the little girl seeing what he was doing, jumped back into the chair, and striking her spine upon one of its projections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed, and during all that time was carried from her chamber to the parlor but once.

Thirty years have passed; I have just returned from a visit to her sick chamber. Thirty years of disability and pain as the consequence of a thoughtless deed by a little boy. A few strangers minister to her daily wants, without whose aid she would be sent to the poor-house, or home for the wretched and homeless poor.

Terrible consequences to follow a thoughtless act. Let boys be careful. Let all remember that consequences walk hand in hand with every deed, and that for all our deeds, God will bring us into judgment.—*Christian Era.*

A BEAUTIFUL INCIDENT.—A gentleman relates that many years ago he was on a visit to the Isle of Man, and, during his walks, he strolled into the quiet churchyard, where repose the bodies of many faithful and humble christians. Near a grave in a corner of the churchyard, he noticed a lady with a little girl (the latter about twelve years of age), to whom she was relating the story of the "*Dairyman's Daughter*," whose remains lay beneath their feet. As the lady proceeded with the narrative, he observed the little girl lift up her eyes filled with tears, and heard her say that she would try and be as good as the Dairyman's Daughter had been. After planting a beautiful lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now Queen of England.

CHILDREN, and especially those of consumptive parents, or in whose family veins, in whatever branch, the consumptive taint is sure to run, should be early and perpetually guarded against stooping or getting contracted chests. They should be trained to the habit of full, deep breathing, of carrying their persons erect, of expanding their lungs and keeping their chests large and full. All this can be done with any child by proper care and attention on the part of its parents.

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AND
SECOND ADVENT MESSENGER.

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POSTAGE.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

☞ "THE WORLD'S CRISIS,"
Boston, Mass.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 975. BOSTON, WEDNESDAY, JULY 8, 1874. VOL. XXXIX.—NO. 14.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"HOW LONG?"

J. B. LLOYD.

Sad sorrow waits with tearful eyes
To see her end draw near,
Weary with pain and grief and sighs,
And agony and fear.

And sin, too, waits with hateful face,
And bent with loads of shame;
The ransomed of a tainted race
Shall trample down her name.

Pale death, too, waits with ghastly smile,
To yield his long-kept prey;
From ocean depths and caverns vile,
They'll come at break of day.

Love waits to wipe the tearful eyes,
To soothe the anguished heart;
To change to peace these weary sighs,
And bid all woe depart.

Joy waits a glorious song to raise,
To shout the victory won;
To glorify with ceaseless praise
God's well-beloved Son.

Eternal truth has waited long,
Hidden beneath the dust;
Mighty and clear will be her song,
For triumph soon she must.

Then come, O Christ, for thou art Love,
Joy springs at thy command;
And peace, with thee, like holy dove
Shall visit every land.

Westfield, Mass.

CHRIST'S SECOND COMING AND MILLENNIAL REIGN THE TRUE DESIRE OF ALL NATIONS.

With no propriety can the closing utterings of Haggai be applied solely to the governor of Judah: "Speak to Zerrubabel, governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots. In that day, saith the Lord of Hosts, will I take thee, O Zerrubbabel, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts." Haggai 2: 21–23.

The type must here lose itself in the antitype; the threefold overthrowing here is the threefold overturning of Ezekiel 21: 27, which the dispensation in which we live must witness (and is it not indeed witnessing its commencement in the present unparalleled upheaving of nations?), "until He comes whose right it is"—whose right it will be to enter in due time on "a kingdom which shall never be destroyed;" not to be constituted by the peaceful process of the submission of nations evangelized under a preached gospel; but a kingdom founded on the ruin of earthly kingdoms, the governmental arrangements of which, being in direct antagonism thereto, are now ripe for judgment, to be broken in pieces and consumed by the "Stone cut out of the mountain without hands, which shall stand forever." Let Joel 3, be contrasted with Isa. 2. "The word that Isaiah saw concerning Judah and Jerusalem: "And it shall come to pass in the last days, that the mountain of the Lord's houss shall be established in the top of the mountains, and all nations shall flow unto it. And the Lord shall judge among the nations, and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

This glorious promise has never been realized, neither is its fulfillment to be effected in the present Gentile dispensation. "The preaching of the cross" for more than eighteen centuries, while it has "visited the Gentiles, to take out of them a people for his name" (Acts 15: 14), has left outside the church of God a gospel-hardened or a gospel-rejecting Christendom as its result, more the theatre of war than ever. In Europe every nation is putting forth its energies to prepare for an apprehended coming struggle. Anything approximating to the blissful state of things here foretold, is a thought far from the mind of the most cursory observer of the course of events. Instead of men learning war no more, it is the great science of the age. Tho high pressure with which the brains of men bear on the resources of nature, to fill earth's armory with newly-invented instruments for the destruction of human life, rather induces an expectation of the near advent of the epoch when the converse of Isaiah's prophecy shall, according to Joel, be fulfilled: "Beat your ploughshares into swords, and your pruning hooks into spears."

The "shaking of the heavens and the earth" in Haggai is that indicated by Joel; when in the day of the Lord's proclamation of war among the Gentiles, "mighty men" shall be bid to "wake up," and "men of war to draw near;" when "the sun and the moon shall be darkened, and the stars shall withdraw their shining," expounded by our Lord to be immediately at the tribulation of the days of the lightning-coming of the Son of man. Matt. 24: 27; Haggai 3. "For thus saith the Lord of Hosts, Yet once it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land: and I will shake all nations, and *the desire of all nations* shall come (a coming which, being associated with what is yet future, must itself be future), and I will fill this house with glory, saith the Lord of Hosts; the glory of this latter house shall be greater than of the former." Haggai 2: 6, 7, 9.

In the generally received acceptation of the term, Christ was not the desire of all nations before his first coming. But it may be interesting and instructive to evolve from actual human experience, in the light of Scripture, in wnat sense Christ may be said to be the desire of all nations. Together with the groan, which even the patient expectancy of a redeemed body is unable to stifle; we read of an intelligent groaning and travailing in animate and inanimate nature, which witnesses to the fact of a sin-stricken, curse-bearing creation—"The whole creation groaneth and travaileth in pain together until now;" and so it will be throughout the animal and vegetable departments, until the period of Christ's second coming and reign during the millennium, the day of the Messiah's rule over the redeemed and renovated world, which shall see the wolf, the lion, and the bear laying aside their savage propensities, and accompanying the lamb, the calf, and the cow, while "the sucking child shall play on the hole of the" then stingless "asp, and the weaned child shall put his hand on the den" of the harmless "cockatrice, no hurting, no destroying in all God's holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "Instead of the thorn shall then come up the fir tree, and instead of the briar the myrtle tree." "The cedar tree shall be planted in the wilderness, the shittah tree, and the myrtle, and the oil tree;" and then shall men "see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it." Then, before the Lord of the whole earth, shall cease the groan of creation; and, in the rapture of the raised dead and the translated living, shall cease the groans of the once hoping, waiting church of God.

But, in addition to this twofold groaning, earth's bosom may be said to heave with a groan which speaks of utter failure in all social and governmental effort to reach that *ultimatum* of good which man in his wisdom, and, it may be added, in his benevolence, would secure for his fellow. Republican, despotic, constitutional forms of government have essayed their best, but, weighed in the balance, they have been found wanting; and still outstanding and unattained is the goal which they fain would reach; hopes disappointed, and desires fulfilled, leaving, among the various nations of earth under their respective sway, an aching void, and the longing yearning of unsatisfied hearts, which find expression in one universal cry—"Who will show us any good?"

America, assuredly, cannot point to its vaunted Republic to give the needed answer. Monarchical Italy, freed from the pressure of the heel of Bourbon bigotry, notwithstanding all its new-born liberty and unification, cannot supply the answer. Republican France and Constitutional Britain, with their seaboards bristling with ordnance, vieing with each other as to the number and calibre of iron-clads, which at their bidding Vulcan is to transfer to the dominions of Neptune, while war, in either country, is become the great science of the day, and the inventive powers of man are more and more than ever taxed to forge weapons for the wholesale destruction of his fellow—France and England, thus grimly confronting each other across the channel, and bound over, *in terrorem*, respectively to keep the peace, though the latter boasts of a national prosperity without a parallel on the earth, must still swell the cry of other nations—"Who will show us any good?" if that good is to involve the sitting down of every man under his own vine and under his fig-tree, none making him afraid. Micah 4: 4.

Let commerce, with all its cogent arguments for peace, with all its mighty spell over the self-aggrandising spirit of man, come to the rescue of the failing warrior and statesman. Let Bright, the great apostle of commerce, be heard in his speech at the opening of the New Exchange at Birmingham, giving forth, with all confidence, his prophetic utterings on the certainty of the final triumph of its appeal to self-interest as the strongest motive which can sway the actions of nations, and thus bind them over to keep the peace with each other. He said, "In all Europe the commercial spirit is extending, and producing great and beneficial results. War is much less possible than it used to be; the very greatness of armaments, so provocative of war, has induced the strongest disposition for peace among the nations of the world. Wars of conquest are gone into the past, and peace is seen to be the true interest of nations. On the commercial class depend our hopes for the future of our country; for it is by their intelligence and energy, and their capital, that populations are raised to a high level, darkness and barbarism are driven away, light and civilization enter, war recedes into the past, and peace comes before us, promising to bless the future; and thus, when I am in what I should call my happier mood of thinking, I think that I discover that the world, slowly, it may be, but still sensibly, moves on towards a happier time."

Let us now listen to the summary, if not scornful, mode of dealing with the vaticinations of Mr. Bright by the *Times*. "Commerce he exalts, glorifies, and deifies; commerce he makes the restorer, the savior, the governor of the world. In his raptured vision, races and states rise and fall by commerce; commerce brings peace, goodness, and happiness; commerce governs the world; is our glorious future; her triumph is at hand; a reign of universal peace is approaching. Whatever the piety of the aspiration, the facts of the case show that commerce is very little security for peace, and has its positive influence for war. Large exports and imports are no sufficient protection against the master of iron-clads and half a million of armed men. The prospects of peace just now are most indifferent; and commercial prosperity is no more a security against war than plate chests are against burglars, or a great balance at the bank against unnecessary suits at law. There is nothing whatever to show that commerce makes people just, considerate, forbearing, forgiving, mutually respectful, or desirous to make real sacrifices for the sake of amity. All Europe has made immense strides in commerce, and the other pursuits of peace; but of late years the wars in America and Europe show what may happen any day without warning, and what may be soon repeated next year, as suddenly, and with more terrible consequences." —*Signs of Our Times.*

ENTIRE SANCTIFICATION.

BY ADAM CLARKE.

The word "sanctify" has two meanings. 1. It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and his service. 2. It signifies to make holy or pure.

Many talk much, and indeed well, of what Christ has done for us; but how little is spoken of what he is to do in us! and yet all that he has done for us is in reference to what he is to do in us. He was incarnated, suffered, died, and rose again from the dead: ascended to heaven, and there appears in the presence of God for us. These were all saving, atoning, and mediating acts for us; that he might reconcile us to God; that he might blot out our sin; that he might purge our consciences from dead works; that he might bind the strong man armed—take away the armor in which he trusted, wash the polluted heart, destroy every foul and abominable desire, all tormenting and unholy tempers; that he might make the heart his throne, fill the soul with his light, power, and life; and, in a word, "destroy the works of the devil." These are done in us; without which we cannot be saved unto eternal life. But these acts done in us are consequent on the acts done for us; for had he not been incarnated, suffered, and died in our stead, we could not receive either pardon or holiness; and did he not cleanse and purify our hearts, we could not enter into the place where all is purity; for the beatific vision is given to them only who are purified from all unrighteousness; for it is written, "Blessed are the pure in heart, for they shall see God." Nothing is purified by death;—nothing in the grave; nothing in heaven. The living stones of the temple, like those of that at Jerusalem, are hewn, squared, and cut here, in the church militant, to prepare them to enter into the composition of the church triumphant.

This perfection is the restoration of man to the state of holiness from which he fell, by creating him anew in Christ Jesus, and restoring to him that image and likeness of God which he has lost. A higher meaning than this it cannot have; a lower meaning it must not have. God made man in that degree of perfection which was pleasing to his own infinite wisdom and goodness. Sin defaced this divine image; Jesus came to restore it. Sin must have no triumph; and the Redeemer of mankind must have his glory. But if man be not perfectly saved from all sin, sin does triumph, and Satan exult, because they have done a mischief that Christ either cannot or will not remove. To say he cannot, would be shocking blasphemy against the infinite power and dignity of the great Creator; to say he will not, would be equally such against the infinite benevolence and holiness of his nature. All sin, whether in power, guilt, or defilement, is the work of the devil; and he, Jesus, came to destroy the work of the devil; and as all unrighteousness is sin, so his blood cleanseth from all sin, because it cleanseth from all unrighteousness.

Many stagger at the term perfection in Christianity; because they think that what is implied in it is inconsistent with a state of probation, and savors of pride and presumption; but we must take good heed how we stagger at any word of God; and much more how we deny or fritter away the meaning of any of his sayings, lest he reprove us, and we be found liars before him. But it may be that the term is rejected because it is not understood. Let us examine its import.

The word "perfection," in reference to any person or thing, signifies that such person or thing is complete or finished; that it has nothing redundant, and is in nothing defective. And hence that observation of a learned civilian is at once both correct and illustrative, namely, "We count those things perfect which want nothing requisite for the end whereto they were instituted." And to be perfect often signifies "to be blameless, clear, irreproachable;" and, according to the above definition of Hooker, a man may be said to be perfect who answers the end for which God made him; and as God requires every man to love him with all his heart, soul, mind, and strength, and his neighbor as himself; then he is a perfect man that does so; he answers the end for which God made him; and this is more evident from the nature of that love which fills his heart; for as love is the principle of obedience, so he that loves his God with all his powers, will obey him with all his powers; and he who loves his neighbor as himself, will not only do no injury to him, but, on the contrary, labor to promote his best interests. Why the doctrine which enjoins such a state of perfection as this, should be dreaded, ridiculed, or despised, is a most strange thing; and the opposition to it can only be from that carnal mind that is enmity to God; "That is not subject to the law of God, neither indeed can be." And had I no other proof that man is fallen from God, his opposition to christian holiness would be to me sufficient.

The whole design of God was to restore man to his image, and raise him from the ruins of his fall; in a word, to make him perfect; to blot out all his sins, purify his soul, and fill him with holiness; so that no unholy temper, evil desire, or impure affection or passion shall either lodge or have any being with him; this, and this only is true religion, or christian perfection; and a less salvation than this would be dishonorable to the sacrifice of Christ, and the operation of the Holy Ghost; and would be as unworthy of the appellation of "Christianity," as it would be of that of "holiness, or perfection." They who ridicule this are scoffers at the word of God; many of them totally irreligious men, sitting in the seat of the scornful. They who deny it, deny the whole scope and design of divine revelation and the mission of Jesus Christ. And they who preach the opposite doctrine are either speculative Antinomians, or pleaders for Baal.

When St. Paul says he "warns every man, and teaches every man in all wisdom, that he may present every man perfect in Christ Jesus," he must mean something. What then is this something? It must mean "that holiness without which none shall see the Lord." Call it by what name we please, it must imply the pardon of all transgression, and the removal of the whole body of sin and death; for this must take place before we can be like him, and see him as he is in the effulgence of his own glory. This fitness, then, to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of christian perfection. Had I a better name, one more energetic, one with a greater plentitude of meaning, one more worthy of the efficacy of the blood that bought our peace, and cleanseth from all unrighteousness, I would gladly adopt and use it. Even the word "perfection" has, in some relations, so many qualifications and abatements that cannot comport with that full and glorious salvation recommended in the gospel, and bought and sealed by the blood of the cross, that I would gladly lay it by, and employ a word more positive and unequivocal in its meaning, and more worthy of the merit of the infinite atonement of Christ, and of the energy of his almighty Spirit; but there is none in our language, which I deplore as an inconvenience and a loss.

(*To be continued.*)

THE SHEEP AND THE GOATS.

"When the Son of man shall come in his glory, and all the holy angels with him, . . . before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left."—MATT. 25: 31–33.

The traveler in Palestine will often have his attention arrested by its every day familiar customs, as they are the reminders of the parables which our Savior made use of to illustrate his lessons of instruction to his disciples, thus using familiar objects as figures of comparison to impress upon their minds his teaching respecting "the kingdom of heaven";—in short, that the modern method now obtaining in our popular schools, as best adapted for teaching and training the rising generation of youth,—"object teaching,"—was the inspired method which the Divine Mind led the "Master of Israel" to use as most effective for his scholars.

The thirteenth chapter of Matthew's Gospel contains seven parables or likenesses of "the kingdom of heaven"—or of the heavenly order, in contrast to the earthly order of Moses—after this manner: verses 34 and 35 explain why he had thus taught the people—"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet [David], saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world"—doubtless alluding to the scene in the garden of Eden, when the promise was given, in allegorical language, that "the Seed of the woman should bruise the serpent's head," and *that* Anointed One should kill the devil's brood. See Ps. 78: 2–7.

But the fitness of these lessons of Jesus may be best illustrated by here relating an incident which happened before our own eyes while sojourners in the Holy City, bringing forcibly to our minds and hearts how very apt was this plan of the Master's teaching. It occurred on this wise. One afternoon, at the sunset hour, just before the time for shutting the gates of the city for the night, we were sauntering along the western slope of Mount Olivet, and approaching the "St. Stephen Gate." Immediately preceding us, however, was one of the many flocks of sheep and goats which graze all day on the hillsides near the city. The shepherd led the way. Our readers may not all be advised of the fact that, in Oriental climes, the sheep and the goats of pastoral flocks are mixed together while out grazing; and that it is only when they are to be folded, at nightfall, that the shepherd separates them, and "divideth his sheep from the goats." Well, when the shepherd before us reached the outer gateway he came to a stand-still, and, facing his approaching flock, he called aloud some names, in Arabic of course, pointing with his hands in opposite directions; and, behold, the leading sheep and the leading goat understood their keeper's "voice," and straightway defiled by his right hand and his left, each followed by its own kind separating from the before mingled flock, and went into their respective folds beyond on either side. The one whole flock was thus separated into two. We were at once vividly reminded of Matt. 25: 31–33.—*Rainbow.*

TRINE IMMERSION.

H. H. TUCKER.

We are told that trine immersion is the door by which we enter into the fold, and none are saved only those who enter through this way (trine immersion). But Jesus says, "I am the way" (John 14: 6); and he says, "I am the door" (John 10: 9); not trine immersion.

Great stress is laid upon Jesus' words in Matt. 28: 19—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is the foundation text and to prove that those in the past have received the three dips, being, as W. C. Thurman says, the true baptism, and perfectly apostolic. We are told by him in his paper—"Time Appointed"—dated May 20th, 1874, that the Jews as a nation were all baptized "into Moses"; hence from this the Jews as a nation were recognized as members of the church of God, for, says he, they (the Jews) were baptized in their fathers in the same sense in which Levi paid tithes in Abraham (Heb. 7: 9) many years before he was born, and in this way he proves (in his way) that the three thousand on the day of Pentecost received their third dip. This is baptizing people very young. They must have been baptized before they understood what they were baptized for.

Paul says—"Beware, lest any *man* spoil you through philosophy and vain deceit after the traditions of *men*, after the rudiments of the world, and not after Christ." Col. 2: 8. Now if it be true that those whom John baptized had been baptized in the name of the Father, and he (John) baptized in the name of the Son, and trine immersion is apostolic, and it be needful to dip the candidate three times in order to fulfill the language used by Jesus (Matt. 28: 19), why did Paul tell those disciples at Ephesus to be baptized in the name of Jesus? He must have made a mistake, for if W. C. Thurman is right, he (Paul) should have told those disciples to be baptized in the name of the Holy Ghost; for this was all the baptism needed to make out the three.

In the "Time Appointed," May 20, 1874, we read John was limited to those that had a baptism of the Father; all those that John baptized in the name of the Son received two-thirds of the full ordinance of the church; that is, having received the baptism in the name of the Father and of the Son, he says further, all they lacked was a baptism to the guardian care of that Holy Spirit which raised Christ from the dead, which we call the burial with Christ. Now if John did not baptize only those that had been baptized in the name of the Father, and was limited to them, who baptized Jesus in the name of the Holy Ghost? But, say you, we were not commanded to be baptized in the name of the Holy Ghost until Jesus had been raised from the dead; hence John knew nothing about baptizing in that name (Holy Ghost). Very true; but you say none can be saved only those that enter through this door (trine immersion). Now if this be true, I ask, how are those to be saved who died before Jesus gave this commandment? Some may say the Jews are to have another chance of salvation in the "age to come," and may be baptized then.

Our attention is called to Rom. 6: 3—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" To be baptized into his death, we are told the candidate must be dipped forward, because Christ bowed his head and died. But Paul does not say this is the way we are to be baptized into Christ's death. Rom. 6: 4. Paul says, "therefore," which is to say, for this reason; for what reason, Paul? For the reason that we are baptized into his (Christ's) death; we are buried with him by baptism into death. Here Paul tells what it is to be baptized into his death. What other reason does Paul give that to be buried with him is to be baptized into his death? Hear him—"That like as Christ was raised up from the dead by the glory of the Father"; so in baptism, as the candidate is buried beneath the wave by the administrator, that buries him with his face up and his back down (as all civilized people bury their dead), so the administrator raises the candidate by his power. But how different when the Trine-dippers lead a candidate down into the water. They just place one hand on the head of the candidate and say, I baptize you in the name of the Father, and then the candidate buries himself or herself face down, and raises himself or herself out of the liquid grave. We are told by this same class that in the christian pathway we are not to go backwards, but it is always press forward; this is one reason given why the candidate is dipped forward.

In the "Time Appointed," dated May 20, 1874, we are told that the children of Israel went forward, not backward, or on their backs; thus they denounce the way in which we "fanatics," as they call us, baptize, because we bury the candidates with the face up. But they forget that all of their candidates are raised out of the liquid grave backwards, and in this way they enter into newness of life backwards. Jesus says (Matt. 23: 24)—"Ye blind guides, which strain at a gnat and swallow a camel."

To prove that the candidate should bow forward, this text is quoted (Rom. 6: 6)—"Knowing this, that our old man is crucified with him [not buried], that the body of sin might be destroyed." If this proves the candidate is to bow forward because Paul says "crucified" with him, and because Christ bowed his head and died while on the cross, why do they not carry out the figure and nail thair candidates to the cross? Paul says (Gal. 5: 24),—"They that are Christ's have crucified the flesh with the affections and lusts"; so if we are dead to sin we have been crucified with him.

Again. Did God bow his head and die? If not, why dip forward when baptizing in the name of the Father? And did the Holy Ghost (God's influence) ever die? But, say you, if Christ did not mean by the language used in Matt. 28: 19 to have the candidates baptized three times, what did he mean? It is claimed by Deacon Brown in the "Time Appointed" that Paul was talking to the Romans, and they burned their dead and buried their ashes in urns, so that our reasoning from the form of the English burial has no weight. But Paul says, "buried with Christ" (not buried with or like the Romans).

Again, they forget that they draw their argument from Christ's death and bury their candidates in the likeness of the act before death; hence they baptize into the act before death, instead of death itself, for Christ bowed his head and then gave up the ghost, or expired; so being dipped forward because Christ bowed and died is not being baptized into his death. If God the Father did not die, and the Holy Ghost did not die, we have no reasons for being baptized for them.

Hear Paul (1 Cor. 15: 29)—"Else what shall they do which are baptized for the dead [not for the living, but in their name], if the dead rise not at all? why are they then baptized for the dead?" Rom. 6: 5—"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Not planted in the likeness of the act (bowing his head) before death, but in the likeness of death itself. Hence we are baptized in the *name* of the Father, and of the Son, and of the Holy Ghost; but only immersed once, because we are planted together with Christ and in his likeness, for we are baptized for the dead, and not for the living. Col. 2: 12—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." And it is all shown forth by the one baptism. Reasoning from the standpoint that W. C. Thurman does, supposing trine immersion to be the true baptism, we do not need to be baptized but once, for if the three thousand that were baptized at Pentecost were baptized in the loins of their fathers before they were born, in the same sense that Levi paid tithes in Abraham (Heb. 7: 9), so we in the same sense were baptized in the loins of our fathers at John's baptism. Hence all we need down in this age is one baptism to fill the picture. But our fathers received their one baptism when they were baptized unto Moses, and those in John's day received their one baptism. And Paul says (Eph. 4: 5) "one baptism."

Thank God for his word. May we live by it until Jesus comes in his glory. May we then hear the "Well done."

SYSTEM—A NECESSITY.

J. M. BUCKLIN.

When we contemplate the physical universe in all its endless variety of forms and phases, from the grandest of the ever-circling constellations to the minute particle of matter, and realize that God in the morning of creation established all the mighty laws which govern them, from the smallest to the greatest, in all their endless convolutions and infinitely varying courses; assigning place and limit to each; saying, "Thus far shalt thou go, and no further";—when we remember that for so many thousand years these millions of worlds, planets and systems have implicitly obeyed the Heaven-appointed laws, and now, after so many ages, still sweep on through pathless space, keeping perfect rythm as when "the morning stars sang together, and all the sons of God shouted for joy";—when we consider the eternal fitness of things even in what seems most trivial and insignificant, and how wonderfully adapted and wisely arranged to minutest detail are all his orderings, from the grandly beautiful, ever-changing, and ever-recurring seasons, producing, maturing and ripening the bounteous harvest, to the tiny insects, our atmospheric scavengers,—we find each has its place, its work to do, laws to obey, and all is harmony complete.

Does not this teach most emphatically that God is a lover of order and system in *all* things? that only by perfect obedience to, and a thorough knowledge of, his laws concerning us, and our own adaptability and capability, can we do acceptably the will of our heavenly Father, whose children we desire to be? If it were within the limit of human imagining, or possible to suppose for a moment, that God, grown careless of the work of his hands, had suffered these wondrous laws by which worlds are kept in their orbits to be repealed, and the mighty influences by which matter is controlled to become powerless, and each sun, star, system, and every created atom, left free without law or limit unto their own impulses,—can we not readily see that in an infinitesimally short space of time all creation would be hurled to that chaos from whence it came?

Is not what is true of the physical, also true of the moral universe? Has it not been proven by actual experiments, many and varied, that wherever there are intelligences, masses of mind, there must be law, not only made, but executed; a system of action that shall regulate and control,—the one mind must to a great extent govern the many? And in the instances that history records, where law and order have been for a season suspended, how quickly has followed the most direful, inextricable confusion, bringing bloodshed, anarchy and ruin! And is not this which seems incontrovertibly true of the physical and moral, also equally true of the religious world? Have we not all seen, and are we not seeing from day to day, the terrible results of this inefficiency of law and order, this lack of system and a controlling hand at the helm, among our own people? There must be a nucleus—something to gather about and cling to, if there is strength.

Where each church stands alone, and each individual member of each church also alone, responsible to no one; where, if there may have been an attempt at systematizing, there is no one to carry out and execute the work begun; why, the church becomes merely a net to catch the human drift-wood that is everywhere floating, coming and going with equal readiness; weak, vascillating, unstable; sapping the true strength, without fail.

We hear a great deal said about "iron-bedstead creeds," and fettering men's consciences; but is there not an extreme in the other direction, and may not liberty become license? When I hear ministers saying from the pulpit they are thankful they are free, and responsible to no one as to what they believe or preach, feeling and declaring themselves at liberty to drag their opinions and beliefs, unsupported by Holy Writ, into peaceful churches, thereby causing dissension, division, and in many cases eventual ruin, it seems that the time has come when these liberty-loving people should be given still more extended freedom, and we as a church cease to answer in any way for the dogmas they promulgate, or the character they bear; while men of strength and integrity put their shoulders to the wheel, hoping, praying that the ship Zion may yet be anchored in her "haven home."

I read with interest the articles in the *Crisis* from brethren who are feeling our great need, and I give them God-speed in their effort to remedy this evil, and pray that the time may soon come when we shall be an order, as well as a liberty-loving people.

South Butler, N. Y., June 12th.

THE NEW HEART.

A leading denomination, some time ago, stated in one of its annual reports, that there had been an average of a little more than one conversion to each church. Millions of dollars for ministers' salary. Millions of dollars for choirs. Millions of dollars for church-buildings. Where is the return for the investment? You say that one soul saved is worth more than all that money. True enough; but be frank, and confess that, considering the great outlay, the religious advantage reaped was insignificant.

What is the matter? I think, in trying to adapt the gospel to the age, men have crippled the gospel. Starting with the idea that the people will not come to church if the old-fashioned doctrines of grace are presented, they have not sufficiently insisted upon the first theory of the gospel—namely, the utter ruin and pollution of the natural heart. The inference in many of our churches is, "Now, you are a very good set of fellows; not as good as you might be, and, in some respects, indeed—if we must say it,—quite wrong. But, then, we are hoping everything from education, refinement, the influence of the nineteenth century, and a genteel religion." And so we have gone to tinkering the human heart with soft solder, and putting a few patches on the coat of morality, when it is all worn out. We have harped on the theory of development, and hoped that man who, according to the scientists, began as a monkey, will go on improving, until after a while, under each arm will be felt sprouting the feathers of an angel's wing. Sin has been represented as only a little pimple on the soul which needs a piece of court-plaster.

My friends, depend upon it, that is all wrong. It is a mistake to try with human quackery to cure the cancer of the soul. The reason that more men are not saved is because we do not know their infinite need, their ruin—yea, the rottenness of the human heart. If I am very sick, and I call in a docter, I do not want him to begin telling me that there is nothing special the matter with me, and that all I need is a little panada, or gruel, or catnip-tea—when I want the most radical and thorough treatment, or in a week I am a dead man.

The Bible is either a truth or a lie. If it be a lie, cast it out and shut up your churches. If it be true, listen to Paul in Ephesians, where he says, "We are by nature children of wrath;" to Jeremiah, who says, "The heart is deceitful above all things, and desperately wicked;" to Moses, who says, "The imagination of a man's heart is evil from his youth:" to the Psalmist, who says, "They are all gone aside. They are altogether become filthy." Eph. 2: 3; Jer. 17: 9; Gen. 8: 21.

Ah! sin is no half-and-half thing. The human heart is not in a tolerable condition. The Bible, in the most uncomplimentary manner, says that we are poor, and wretched, and blind, and naked. And if God should send his Spirit upon us to-night, making revelation of our true state, how many quick-beating hearts! how many blanched cheeks! And some soul in this audience, no longer able to keep silence, would cry out, "What must I do? Whither shall I fly? God, be merciful to me, a sinner!" It is not one screw loose, or one rivet dropped out; it is a rail-train at Revere run into by a Bangor express, telescoped and crushed, amid the shrieking horrors of death.—*T. De Witt Talmage.*

WE are in the safe path during our pilgrim state while we are in the valley of humiliation. There also the river of everlasting life divinely flows.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 8, 1874.

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All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

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THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

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AGENT.

TIME CHANGED.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

The committee have decided to have this meeting commence **August 8th,** rather than the 15th, this year. Our friends will please remember this fact. Full particulars soon.

GEO. T. ADAMS, *Secretary.*

CHARITY.

Charity is a divine attribute, a characteristic, social element, controlling all heavenly beings. It is the regulator of all perfect associations, and the producer of all perfect happiness. It is divine love—the love of God—given by him to all his intelligent creatures who submit to be governed by his perfect law. It is the first, the highest, the controlling and all-adorable attribute of God. It designs nothing but good in creating, preserving, and ruling. It provides for happiness, but never for misery. It makes provisions for peace, but never for war. It seeks to relieve wants, but never to produce them. It binds in heavenly sympathy the Creator and the creature. It magnifies justice and rejects oppression. It rejoices in truth, but despises error and falsehood. It moved the mind and hand of Deity to create all things for the welfare and happiness of his creatures. Nothing was designed to detract from the peace and blessedness of life to any creature he purposed to create. It is the opposite of hatred, producing exactly opposite results. It causes all who possess it to love and obey God as the rightful ruler of all worlds and beings. It rejects Satan as the enemy of God and all his creatures, and as the author of all the evil in our world.

As love is the attribute which characterizes all the designs and acts of God, so hatred is the characteristic attribute of Satan. The works of each may be known by the application of these principles. The works of God are designed to result in the safety and happiness of all his creatures. The works of Satan are designed to result in injury and destruction. All men are actuated by a spirit received either from God or Satan, which produces in them this love or hatred, and their acts and influence result in good or evil. Those who receive the Spirit of God which conveys this love to the heart are called "The children of God;" while those who receive the spirit of Satan through which they are filled with malice and revenge are called the children of the devil.

Love is the essential principle in producing social happiness. No intelligent being can be made happy by associating with those he does not love. God evidently designed that all his creatures should enjoy social happiness, therefore he gave to all a social nature, with a strong love for all who were graded for their associates. This is clearly seen, even in this deranged state of the fall, among all God's creatures, from man down to the crawling insect. Social happiness is always graded in degree and quality according to the kind and degree of love producing it. Heavenly love produces heavenly happiness; worldly love produces worldly happiness. Strong love produces much happiness, weak love little happiness. Divine love is the same in man that it is in God, and is governed by the same laws, producing the same union between the lover and the loved. This love was reciprocal between the Father and the Son, which resulted in a heavenly oneness. The same love possessed by two christians, governed by the same laws, must produce the same oneness. Jesus expressed this when he said—"That they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be *one* in us, that the world may believe that thou hast sent me." Christ became the pattern and representative of our race, under the power and control of the divine nature, the leading element of which is love. What he loved, the true believer will love. The union that it produced between him and the Father will exist between the christian and the Father. It has a wonderful affinity for itself. Being opposed to partition or separation, it draws with a mighty power to produce one grand and eternal unity centered in the Godhead. Therefore, when it exists in two hearts, they feel a hidden power, not controlled by any external circumstances, drawing them into christian fellowship and heavenly union. This union will not consist merely in emotions, but it will develop itself in intelligent harmony: for it will cause them to love the same God and Christ,—the same word of God and divine worship,—the same kingdom of God and future life. It will turn their feet into the same narrow way, and cause them to flee from the world in the same direction. It will cause each to turn his eyes to watch for the signs of Christ's returning, according to his instructions. Each will pray, "thy kingdom come," and exhort sinners to prepare to meet their Judge in peace. It will make their hearts so much alike in all they love and hate, that they will as naturally and fully blend together in holy sympathy, as will two drops of water from the same fountain. It loves no man after the flesh, that is, it does not produce the union which naturally exists between relatives and those enjoying a worldly association, but it attracts the christian's heart to the Christ manifested in his believing brother; making them "one in Christ Jesus." It will not dwell in a heart where hatred resides, or has any control, for Christ has no partnership with the devil. Its promptings are never to envy, jealousy, or strife; but always to kindness, benevolence, and forbearance. It moves God to love all men;—the pure in heart with social sympathy, and the sinner with compassionate pity. The love of God in the christian heart will cause him to love them the same. It will move man to purpose to do nothing but what he understands will result in the benefit of all connected. It can never design to injure any being. It caused God to pity a fallen world, and give his Son to die for it; so it will cause men to pity the perishing, and for their salvation part with honor, wealth and friends. It produces peace and harmony among all holy beings in heaven, and it will produce the same among the holy on the earth.

To suppose that we are controlled by charity while we are envious, seeking for mastery, striving to injure our fellows, or destroy those for whom Christ died, is to be fatally deceived. Charity emanates from the heart of Deity, and is manifested in all his works, giving harmony, beauty and life. It produces justice, mercy, and equity in all his laws, and faithfulness and fidelity in their execution.

As it is the representative attribute and very essence of Divinity, it must be immutable, the same on earth that it is in heaven. Therefore when Satan and his hatred are driven out of the world, and Christ and infinite love come to take their place, the will of God, which is controlled by his perfect love, will be done as perfectly on the earth as it is now in heaven. As God has purposed that love shall control all his saints in the eternal kingdom, he gives it to the believer here, so that his submission and obedience to it may be tested in his christian experience here. We may understand that we are under the control of charity, when the only purpose of the heart and desire of the mind is to faithfully obey God's word and Spirit in all things. It is this love, and this alone, which enables us to keep the law of God. No professed christian should rest satisfied a moment with his religious experience, until he is assured that charity has so established this purpose of obedience in his heart, that no earthly contingency "of things present, or things to come" can destroy that love so as to change that purpose.

If we enjoy a fulness of this love it will be as desirable for us to keep the commandments of God, as it is for a hungry man to eat his food. Compulsory acts cannot be reckoned obedience to God. He accepts of our service when it is produced by love to him, or through the action of his love. God will have the honor of producing all that is good in man, in purposes and deeds. We are only to work out what he works in, both to will and to do of his good pleasure. Charity will cause us to desire to do just what he wills us to do; so that we do not serve God as slaves, to do what we are compelled to do against our will, but as freemen, what we choose to do. The law and love of God must be in harmony, so that he who possesses both will have the love by which to fulfill the law, "For love is the fulfilling of the law." It is in this most glorious christian grace that the image and likeness of God is seen. Divine and infinite love is the grand moving, centralizing principle, which will ultimately bring all beings and creatures into universal harmony and eternal concert, each heart and voice praising and adoring its glorious Author, the Creator of all.

J. C.

MARK OF THE BEAST.

In the Revelation given to St. John by Jesus, we find frequent reference to a certain beast and his *mark*. Beasts in symbolical prophecy represent political powers. The one that gives the *mark* is the two-horned beast of Revelation 13. The leopard and beast, described in the first part of the chapter, most certainly represent the political powers that supported the church at Rome. When that had accomplished its terrible bloody work, John saw in vision the two-horned beast "coming up" to do his work, which evidently continues to the coming of Christ. As the two horns were short, like a lamb's, they indicate the beast will continue but a short time; yet his power will be strong. This beast represents a power specially anti-christian; and whoever receives the mark of the beast must thereby deny Christ; for there is no salvation for those who accept that mark, their portion is in the lake of fire and brimstone. The mark must be some sign, badge, or number, by which the wearer will show that he accepts and endorses the infidel principles of the government. This appears to be the last test devised by Satan, and presented to the people for acceptance, before the appearing of the Son of man.

We do not now propose to show when, where, or how this beast will be manifested, but to examine a theory that has been put forth by some in relation to what will constitute the mark. It is this: It is said the mark of the beast will consist in keeping the Lord's day, instead of the seventh-day observed by the Jews under the old covenant. One thing is certain, the Scriptures teach no such thing, nor even hint that such will be the mark; hence the proof must come from some other source than the Bible. What is not taught in the Sacred Scriptures is not Bible doctrine. When we inquire for the reason of the belief that keeping the Lord's day will constitute the mark of the beast, we find it consists mainly in the visions of one who professes to be a prophetess of the Lord. But when her visions are examined, they are found to contradict facts, to contradict themselves, and the Bible; hence the inevitable conclusion that they do not come from the Lord. For this reason, they are of no weight in helping us to ascertain what will constitute the mark of the beast.

To those who expect that keeping the Lord's day will constitute the mark of the beast, we would say, "Come, let us reason together." (1) It is a fact that the christians in the first century did observe the Lord's day—the first day—as a day of rest and worship, set apart to commemorate the resurrection of Christ; hence all such honored the Lord, and accepted him as their resurrection and life, their all in all, their Savior and Redeemer. In doing this they honored the Father. Therefore keeping the Lord's day in the first century did not constitute the mark of the beast, but showed a special love and sympathy for Christ, and trust in him for salvation. None but christians observed it as the Lord's day.

(2) This same day has been observed by the faithful disciples of Jesus for the same reason, from the first century to the present, and it has not yet become a cursed day, so that he who keeps it in honor of his Lord, does by so doing receive the mark of the beast, and thus fit himself for a place among the most wicked. The more one loves the Lord, the more he delights to honor his day, that commemorates the beginning of the new creation unto eternal life and glory. The creation of man for temporal life was a great event, but when our Lord rose from the dead, and then opened the way to life eternal, it was an event still more wonderful.

(3) Does it look reasonable that after the dear friends of our Lord have kept and honored his day for eighteen hundred years, and enjoyed his special blessings century after century, as they have met on that day for his worship, working as freely on Saturday as any other day without feeling any condemnation, that all at once the keeping of this same day, for the same reason, by those who love Christ, and accept him as their only Savior, should by so doing receive the mark of the beast, or government, that utterly denies Christ as a Savior? Does this look reasonable? Is it scriptural? Has it any foundation in the word of the Lord? Nay, verily. Shall we heed visions that lead to such strange conclusions, and only serve to divide the flock of God? We think it is high time that every true friend of Jesus should lift his warning voice against such heretical visions and teachings, and turn his back on them forever.

M. G.

STERLING JUNCTION CAMP-MEETING.

We are again at Sterling Junction campmeeting, having just arrived this Monday evening, June 22nd. Yesterday, we had a good day with the church at Lynn, Mass. Several decided to take an advanced position in the service of the Lord. By so doing they received special blessings. The Spirit of the Lord was present in a gracious manner, to comfort the saints, and convict those who are out of Christ. The prospect was decidedly encouraging. A large number expressed a positive and earnest desire for the gift of the Holy Spirit, and some made a full surrender to the Savior, and found themselves occupying a most desirable position. The Spirit is impressing all the true disciples of Christ with the importance of being wholly consecrated to him, standing ready to do or suffer without a murmur anything that may be required. The bride of the Lamb is truly preparing for the great marriage festival of the King of kings. O, blessed thought!

"Hail, happy day!"

In a little while we hope to see the One altogether lovely, who died for our salvation.

On arriving at the camp-ground, we learned that there had been no abatement in the interest. The preaching and social meetings were spoken of as being of a superior character. An intelligent Sr. in Christ, whose faith is the same as ours, and who came to the meeting somewhat prejudiced, but after carefully watching the progress in all its departments for some days, said to us, "Why did you not say more about this meeting in the *Crisis*, and urge our people to be present?" She had been so specially blest, she was anxious that others should enjoy the same favor. Many others of our Brn. and Srs. who were present would gladly give expression to similar feelings. We esteem it a rare privilege to attend one of these National Campmeetings for the promotion of holiness. We consider our accounts of these meetings far below what might be truthfully said. While we may consider their theology as defective in some points, yet the spirit and religious tone of these meetings, together with the positive good accomplished in the conversion of sinners, and the complete cleansing of those who have previously made a profession of religion, are seldom equaled. At these meetings there is a gathering of some of the most devoted people in the Methodist, Congregationalist, Baptist, and other denominations, who have been and are the life of the respective churches to which they belong. After they get together, it would be quite difficult to assort them by their spirit, songs, prayers, or testimonies. And the longer they are together, the closer the union, and the more they seem like one family. We think there has been no movement for a thousand years, better calculated to bring about that for which the Savior prayed when he asked his Father that his children might all "be *one*." We see this *oneness* manifested at these meetings, as we have never seen it any where else. The only way to assort them would be by some theological iron-bedstead creed, that contained dogmas not essential to salvation.

It may very properly be asked, What is coming out of this movement? Our answer would be, we believe it will result in a pure church, the church of the living God, made up of all the christians in every church, which will constitute the bride of Christ, that will be all ready to meet him at his coming. It will be a church baptized into *one spirit*, not one creed; a pure-hearted church, loving God with all the heart. It will not be a Methodist, Baptist, Congregationalist, Presbyterian, Advent, or Episcopalian church, but the church of *Christ—a real christian* church, that will be unitedly loving the appearing of Jesus. The members will be all filled with the Holy Spirit, "dead indeed unto sin," and separate from all the foolish fashions and customs of the world, kept by the power of God, anxiously waiting for the coming of the heavenly Bridegroom. To us, it is a very bright omen that we are in the immediate neighborhood of the great day of the Lord, when all the saints will begin to live forever. Glory to God! Hallelujah!

M. G.

CONSECRATION.

To consecrate an object is to set it apart for some specific purpose. When any person or thing is consecrated to the Lord, it is devoted to his service, and for no other. If properly consecrated, it can never be appropriated to any other use. When an individual consecrates himself to the Lord, he ceases to be his own. It is not for him to choose his way after that, or to say where he will go or stay, what he will do, or what he will not do; neither should he murmur about anything that he may be called to suffer or endure. His only aim should be to know and do the will of his divine Master. If losses and crosses come, it is his business to bow submissively, and bear them patiently, even glorying in what he may have to bear for Christ. But *human* nature cannot do this. It requires something beyond what is in man naturally to rejoice in tribulation, and be pleasant and sunny in all situations. Mere consecration will not produce this result. This leads us more fully to notice other things that are necessary to produce the blessed result to which we have referred.

Consecration is a work of the creature, prompted by the Spirit of God. It consists in giving consent to be wholly the Lord's. It is letting our *will* come into harmony with the will of the Lord, so that we can say, deep down in the heart, "Thy will be done." Having taken this position, we are then fully in the hands of our Savior, to be used as may seem good in his sight. After the full consecration, there is usually an emptying of self; a complete overhauling of the furniture of the heart; a searching and cleansing quite like the house-cleaning that follows when a neat family moves in where a filthy one has been living. This cleansing is not an agreeable and delightful process; and is unpleasant in proportion to the amount of bad habits and other evils that must be removed before we are fit to be filled with the Holy Spirit. The work of discipline and preparation may take some hours, or days; during which period the consecrated one lives by naked faith, without any joyful emotion, or assurance of acceptance, except in the fact that he is the Lord's because he has given himself to him in the act of consecration.

This period of cleansing and discipline is the favored time for Satan to make his attack, by saying, You do not *feel* any better, nor quite so well as you did before you thought you made your consecration; and then whispers, You have not made a full surrender, for if you had, you would be greatly blest. By this means he introduces doubts, then darkness, followed by bewilderment, and a temptation to believe that the whole thing is a delusion, and a fanatical idea; and that it will be useless to pursue the subject any further; whereas, if the person would simply say to the Deceiver, I have given myself to the Lord by an *everlasting covenant*, to be his, and to do and suffer his will, feeling or no feeling, just as may seem good in his sight; he may be *sure* of receiving the gift of the Holy Spirit, when he will know what it is to love God with all the heart. Then he can feel as never before that all things work together for his good. Then he can glory in tribulation, and bear all things patiently, because of the power of the Spirit that fills him. Then he feels ready to meet Jesus at any moment. Then all doubts of his acceptance are gone. No fears remain. Then he feels "clean"—"whiter than snow." All this comes as the result of entire consecration to the Lord.

Do any object to this? Is it not our "reasonable service"? Is it not all profit, even in this life? Does it not secure eternal life in the world to come? Then why not do it at once? Say, why not? Think this over when alone in prayer, and then answer honestly.

M. G.

NATIONAL CAMPMEETING.

For good and satisfactory reasons, the National Campmeeting appointed to commence at Springfield, Mass., Saturday, Aug. 15th, is *changed* to begin **Saturday, August 8th.**

M. G.

THE DISCUSSION advertised to be in Lynn this week is abandoned by the request of Mr. Jamieson.

M. G.

OCEAN GROVE CONVENTION.—The second National *Convention* for holiness will commence July 15th, at Ocean Grove, N. J., about six miles from Long Branch, and continue ten days. This convention is entirely unsectarian. All persons, without regard to denominational creeds, who are interested in the spread of holiness, are cordially invited to attend. Ocean Grove is a lovely place for such a meeting, more suitable than any other with which we are acquainted. There are good accommodations for board and lodging. Christians who wish to spend summer days on the ocean beach, will probably find no other place so agreeable. No doubt, it will be a real feast for the friends of Jesus. Best route from Boston: Take cars at the Old Colony depot at 4.30, or 5.30 P. M., for New York, *via* Fall River boat, which lands near the steamer to be taken to Sandy Hook, thence by cars to Long Branch, then by stage six miles to Ocean Grove.

M. G.

PLAINVILLE CAMPMEETING.

We arrived at the Plainville (Ct.) Campmeeting Thursday evening, June 25th. The meeting commenced June 20th. There had been preaching by Brn. A. Ross, H. C. Smith, E. Morrill, and R. K. Stark; and afterwards by Brn. A. A. Phelps, H. Munger, and the writer. The camp-ground is about two miles from Plainville Station, in a pleasant grove, where meetings have been held some five years. It was a common remark that the meeting this year was the best ever enjoyed on that ground; and some of the old soldiers of the cross said it was the most blessed meeting they ever experienced. Some were converted, two baptized, and many consecrated all to Christ, and received special blessings. The subject of christian holiness was made prominent in the conference meetings. We found an ardent desire kindled in the hearts of most of those who are looking for the coming of Christ, to be filled with the Spirit of God, as an important preparation to be ready to meet him at his appearing. This feeling is spreading rapidly, and continues to afford bright evidence that the coming of Jesus is near at hand. Members of different denominations were present, and were delighted with the spirit of the meeting.

We think there has been no time for twenty-five years when there was so wide a door open for the glorious truths we love so well, or when they were more cordially received by the *christians* in other denominations, than at the present time. Sectarian walls are tumbling down in all directions.

M. G.

LOWELL. We had a blessed day with the church in Lowell yesterday, July 5th. The Spirit of the Lord was present in power. Quite a number decided to consecrate themselves unreservedly to him. It is becoming more and more apparent that the bride of the Lamb is really getting ready to meet him at his coming. The Holy Spirit is impressing the christians everywhere in all countries with the importance of a full, unconditional surrender to Christ, in order that they may receive the gift of the Spirit. Happy is the man who heeds the call, and submits *all* to Jesus, that he may be completely fitted up for translation at the coming of the Son of man.

M. G.

ADVENT CHRISTIAN TIMES.—We learn the *Advent Christian Times* is now removed to 91 South Green St., Chicago, under the "Green St., Tabernacle," where a spacious room is furnished *free* by Bro. Billings, who for several years has also provided a free chapel for the church in Chicago, besides expending thousands of dollars for the benefit of those who meet there for worship. The continued success of the *Times* now appears to be well established. Bro. F. Burr is editor, and gives good evidence that the *Times* will not depreciate in his hands. It is a good paper, and deserves a hearty support from christian people. We commend it to all our readers. We esteem it as a *brother* to the *Crisis* in the fullest sense, advocating the same things. May the Lord bless it, and give it great prosperity.

M. G.

THE HERALD OF HEALTH for July contains a number of very strong articles, among which are the following: "Tobacco a Foe to Marriage," by Rev. George Trask; "Pulmonary Consumption," by Dr. Barker; "Clothing and its Relation to the Air," by Dr. Pettenkoffer; "a very rich paper on "The Child becoming Boy or Girl," by Thomas Inman, M. D.; "Treatment of Catarrh," "Hygiene for Old Folks," "Turning Points in Life," "How to go up Stairs," and fifty other papers. Address WOOD & HOLBROOK, Publishers, 13 and 15 Laight Street, New York.

CORRECTION.—In Bro. I. C. Wellcome's Statement, relative to Mrs. White's visions, the *date* should read "in 1844 and 1845," instead of 1843 and 1845.

M. G.

ENTIRE CONSECRATION.—Our readers will find an interesting article in this paper from the pen of Dr. Adam Clarke, on the subject of "entire consecration."

M. G.

"BIBLE ECHO" is the name of a new weekly paper, published at 78 Newgate St., London, E. C., England, by Bro. Wm. Kellaway & Co. It is a valuable paper, and should have a wide circulation. American subscribers can have it for $3.00 a year. Bro. K. is overworking himself in his efforts to spread the truth. We are acquainted with no one who deserves and needs a lift more than Bro. Kellaway. Are there not some, who have the good things of this world, who will send him aid? He should be sustained in his arduous labors. We give below some extracts from a private letter just received.

M. G.

"For myself, I feel the way to be one of excessive labor, but my faith is settled, and my hope assured. It may, perhaps, be of interest to you to know what I am doing for Jesus, and for man in this period of my mortal life. I am keeping a Repository, at which I publish books on the themes of life and salvation through our princely Jesus. I have to read the proofs of everything, and arrange its appearance, besides partly filling orders, etc., which is quite enough of itself for one to do. But in addition to this, I have to provide matter—original and selected—for a 16-paged weekly newspaper, which I am publishing in the interest of grace and truth. You know what this means, having been long an editor. It is, as you will have found, no child's play to get up such a paper as will satisfy and benefit a studious people like those we have to address, who, in their entirety, know the Scriptures from beginning to end. This extra work takes me usually into one or two o'clock in the morning. And then I have to be up early again to serve; so that no wonder back, head and fingers ache in this employment. But, I think of the blades of truth which will spring out of the seed, and I look on to the harvest, and I see the heavenly harvest-home, and nothing can hinder me from redoubling my efforts. My premature decrepitude is renewed with youth, and all my springs of thought become living waters.

'*Bible Echo*' is the name of my weekly, and I rejoice that it is doing *great* good. Yesterday I had a brother call at my office, who is among the Plymouth Brethren. He is one of their great and acceptable preachers. He told me that, two years ago, he was very bigoted against the truth. He confessed with sorrow that he had helped to silence brethren who had avowed their conviction as ours. But now, he is a different man. He sees light in revelation, and darkness in Platonism; and, dear fellow, he is about to let his brethren know of his belief. There are many like this. I hear *Bible Echo* is helping the good movement. It is scattering the truth. I therefore rejoice.

The publication of *Bible Echo* is a work of *faith* and *hope*, as well as labor. And often my faith is put to a sore test. I have some difficulty in publishing it, for want of means. I am not going to say what any *should* do; but I think if my dear brethren of America could only see what a large missionary field is open to *Bible Echo*, they would feel that they had a special vocation to help its establishment. I intend sending it to the States, to the *Crisis* office, to the *Bible Banner* office, and to Messrs. Brown and Busch, in monthly parts, and the brethren will be able to get it at $3.00 per year in advance. I trust the three hundred that will be sent will be immediately subscribed for.

I ought to say that your work, 'Spiritualism,' is making a great stir here; and I believe if you could come and raise your voice, you would find not units nor tens, but *hundreds* ready to take a bold stand for God. The cry is from all parts of the country—'Is there a speaker to be had?' O, may God open the way for you to pay us a visit. The *Bible Echo* will stand by you and multiply your words of truth.

I am much straitened at present; but yet I know whose I am, and whom I serve, and whose cause it is that I work in, and I look to Him."

"WHAT a vast multitude there is in this country who in the last thirty years have heard the cry, 'Come out of her, my people,' and with the sacrifice of pleasure and popularity have heeded the voice, and have bid farewell to the shackles of creed-dom! They have seen the truth on the nature and destiny of man, the inheritance of the saints, the nature and imminence of the second Advent, the time and location of Christ's kingdom, and many other kindred doctrines, that shine out in the divine word as glorious rubies of choicest value. But where is that people to-day? Riven into fragments, and scattered, here a few and there a few, into sections and parties. We incline to the opinion that this is all wrong. There should be only one fold. This great host, having the same common experience, should be a unit in fellowship and labor."

REPORT OF TENT MEETING.

STATE OF KANSAS.

The Kansas Mission tent was pitched at Ottumwa, Coffey Co., the 27th of May. The tent not being ready for meeting the evening of the 17th, we occupied the schoolhouse. By request I spoke in the evening. We had a fair turnout. The next evening, the tent being ready, I spoke to a good audience. The following night Bro. J. C. Smith spoke. The evening following, Sr. Clark spoke. Considering the objections to women speaking in public, we had a good attendance. Sr. Clark left for Burlington Tuesday evening.

Bro. J. C. Smith and myself remained to continue the meeting in Ottumwa. The interest increased, and we had good congregations each night. There was some little opposition manifested by the so-called Orthodox sects, still I must say to the credit of one of our bitterest opposers, that he was present at every meeting.

We had prayer and conference meeting each afternoon, at 2 P. M. We continued the meeting over two Sundays. Five were baptized during the meeting; one aged brother, over eighty years old, who had been a Methodist most of his life, I think, being dissatisfied with sprinkling for baptizing, and not believing with them in many other things, came out on the side of Bible truth. Sunday afternoon we organized a church of twenty-three members. We closed the meeting Sunday evening, and then came the saddest part of our meeting. Monday morning we bid farewell to many loved ones while tears rolled down the faces of many as we gave them the parting hand. May the Lord bless them abundantly.

We long to meet to part no more. May we be faithful unto the coming of the Lord. To-day (June 10) we pitched the tent in Pleasanton, Linn Co., where, the Lord willing, we will remain over two Sundays. Pray for the prosperity of truth. In hope of eternal life,

V. HUNT.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$583.48
H. D.	2.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$78.35

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$4,270.12
J. B. Woodruff (pledge paid)	100.00
Z. Whitney (balance of pledge)	50.00
H. D.	2.50
Olive E. Bennett	1.00

Correspondence.

From Bro. R. H. Gresham.

DEAR BRN.:—I have now been here for nearly three months, and have been doing what I could by tracts and by my conversation to get the people to earnestly investigate the writings of the apostles and prophets, and to learn for themselves about the things mentioned in Acts 8: 11, assuring them, those who will listen, that there is but one right way,—but one road leading to endless life; and that, if it were important that the Samaritans should believe those things before they could be fit subjects for baptism, then there has been the same necessity since that day in relation to all other persons. We are told that "without faith [and may we not with divine authority say the faith?] it is impossible to please God." Now I ask, If we must needs have a valid faith, the *one* faith, be moved and drawn by the one God and Father of all through the one Spirit, with full faith in the one Lord Jesus the Christ, in order to be made partakers by promise of the one body; then is it not as important that we accept the one baptism *in* water before we can be scripturally identified as a member of the one body, and become entitled to the one hope which is as an anchor for every true christian.

This is a very brief outline of what I am trying to teach the people; and while there are a goodly number of the inhabitants who are intelligent and learned (learned in man's wisdom), yet they have been accustomed from their infancy to listen to the sectarian preachers with more or less error in their sermons mixed up with the word of truth, and many (in fact nearly all) have become so rooted and grounded in those errors, that they do not seem to know how to receive the truth as it is revealed by Inspiration. They think it wondrous strange that their learned preachers "giving their whole time and attention to the ministry" can be in such gross errors and mistakes; and that a layman like myself can have attained to such a correct knowledge of the Scriptures as I profess.

Those who will listen find that they cannot refute my arguments (for I answer in Bible language), and they seem to look upon me in bewilderment, and some seem to think me partially deranged.

I have found here a few persons who really seem to want to learn, and who seem willing to receive as good little children the pure, unadulterated word of truth. Their progress seems slow for the present, but I can scarce expect it to be otherwise, as there is such a tremendous outside pressure of sectarianism and superstition brought to bear against their progress in the truth.

Many of the people here are very honest, sincere, and devoted to what they vainly suppose to be the truth, and my heart yearns to do them good if I can; but what can I do when their ears are so dull of hearing, or their reasoning dimmed by the errors in doctrine imbibed in their youth. They are so filled with the vain notion that each and every human being is a part of Deity himself and cannot die, and other kindred dogmas, that they seem to have no room in their hearts and minds whereby the truth as it is in Jesus can find a lodgment.

Can you not send Elder Peyton G. Bowman, or some other man intelligent in the word of truth, full of love and of good works, and who is a good and pleasant speaker, to hold a meeting here about the 15th to the 25th of September? It might result in much good, but I doubt whether the people here would donate enough to pay his traveling expenses.

Faithfully yours in love of the truth.

Asheville, N. C., June 13th.

From Bro. W. S. Dibble.

BRO. GRANT:—Feeling that you and all others interested in our common cause would like to hear how we are prospering in San Francisco, I thought I would give you an account of our meetings since you left us, May 3d. Bro. Hook commenced meetings May 4th, and continued them until June 14th, preaching and giving lectures on the Prophetic Chart every evening in the week, except Mondays and Saturdays.

Our congregations have varied somewhat in numbers, sometimes small and sometimes quite large; but, praise God, the Holy Spirit has been present with us in power in all of our meetings. O! they have been so rich and sweet. Seven have united with the church, two have been baptized that have not as yet joined us, and several backsliders have been reclaimed and are now rejoicing in God's boundless love and mercy. I have only one new conversion to report,—a man fifty years of age. Bro. Hook baptized him last Sunday, and he came up out of the water shouting and praising God, filled with the Holy Spirit. O! it was good to witness this scene, and it caused our hearts to rejoice. He requested that he might speak, and said that he had been a very wicked man, a rum-seller, and a rum-drinker; "and now," said he, "you can see what God can do even for a rum-seller." Bless the Lord! Jesus came "to seek and to save that which was lost."

Bro. Hook has improved very much in

health, and has now gone to hold meetings with the Vallejo church. We are all much pleased with Bro. Hook, and hope he may decide to make California his home, if the Lord will. He is much needed on this coast as an evangelist. He has been preaching for several Sundays past at Meigg's Wharf and in front of the What Cheer House, to large crowds of people, under the auspices of the Young Men's Christian Association. They are much pleased with him, and have not found a word of fault about his preaching Advent doctrines, although he has proclaimed them fearlessly and nobly. How I love Jesus and his appearing, and how I love to tell my hope to others. God helping me, I mean to be faithful so that I may see him when he comes, and be saved in his kingdom. Your Bro. in Christ.

San Francisco, June 18th.

Bro. A. A. Hoyt writes from Plainfield, Vt.:—"I am heartily in favor of the proposed 'Minister's meeting,' two days prior to the National Campmeeting. We need it. I will try to attend it. May God grant it a success for the cause' sake. Yours in Christ."

Ordination.—This is to certify that Bro. Cyrus Mendenhall, of Wilmington, Del., was duly set apart for the gospel ministry in the Second Advent Church, at the corner of 9th and Spring Garden Sts., Phila., on Sabbath evening, March 22nd, 1874, by the laying on of hands by the following Elders: Geo. A. Brown, William Ashman, John M. Stetler, and H. T. Taylor. Bro. Mendenhall is well known to the readers of the *Crisis* through his writings, and is hereby cordially recommended to all who desire his labors. H. T. Taylor.

DEFINITION OF CHRISTIANITY.

Christianity is Christ-likeness. A christian is a man who, in his disposition and purposes, resembles Jesus Christ. The elements of christianity are not intellectual beliefs about anything whatever; they are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Christianity is simply the highest form of manhood produced by the divine influence upon the soul. It includes every kind of excellence; not only gentleness, but courage; not only devoutness, but good citizenship; the care of the body as well as of the soul; fidelity to the truth as we see it, together with the utmost respect and kindness for those who see it differently. It includes humility, a profound sense of our own weakness and ignorance and faults; and it includes the very highest self respect—a sense of the absolute sacredness of our own nature, as the child of God and the temple of his Spirit. It looks downward, making reverent account of the humblest form of human life, and of every created thing. It looks upward, recognizing with veneration the unseen Power of the universe, and resting in its arms with peace unspeakable. It rejoices in hope, and lives in strong and joyful consciousness that good is mightier than evil, and that the universe is obsolutely safe in its Father's hands.

But why try to put in words all that belong to a perfect life? Look at everything that is best in men and women; at every sweet and noble quality that shines in life; add all that the past has recorded of human excellence; add all that the imagination can conceive of attainment in character; and let all that go into the picture—that is christianity. "Finally, brethren," says the apostle, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there bs any praise, think on these things."—*Selected.*

Tidal Wave.—At eight o'clock A. M., on the 8th inst. (June 1874), a most remarkable commotion of the waters of Lake Michigan was observed at the mouth of the Kalamazoo river. The superintending engineer of the harbor works informs us that the waters in the lake, at the mouth of the river, at the above named hour, the weather at the time being perfectly calm, rose one foot eight inches above the average low water summer level in ten minutes; and then fell two feet below the average summer level in the short space of eight minutes, making a total difference in the lake level during the paroxysm of agitation equal to three feet eight inches.

The fishermen who have lived at the mouth of this river for many years say they never before observed such an agitation of the waters of Lake Michigan. The incoming wave overwhelmed the wharves, upon which they have erected their storehouses. Some of them were fearful that their houses would be carried away by the overflowing current, but luckily no harm attended them. The current of outflow was rated at ten miles an hour. During this outflow of water the Unites States boom, in which the timber and piles of the harbor works were secured, gave way, and portions of the timber were carried into the lake, but afterward secured. We also learn that the water rose about eighteen inches at Saugatuck, situated two and one-half miles from the Lake, during the time the wave occurred at the mouth.

The sudden and unparelleled commotion of the waters is attributed to the thunder storms which occurred on the Lake on the morning prior to the agitation, coming from a westerly direction, and the immediate recurrence of a heavy east wind.

The agitation of the waters did not cease during the day, but kept oscillating, rising and falling from one and one-half to two feet at intervals of thirty minutes, from eight o'clock A. M., till six P. M.—*Saugatuck Commercial.*

Obituaries.

Morse. At Springville, Vernon Co., Wis., after a short but severe illness, Bro. W. A. Morse, in the fifty-seventh year of his age.

An exemplary christian and a believer in the speedy coming of Jesus, honest and upright in all his business transactions, his loss will be deeply felt. He was one of the first to espouse the cause of the late W. Miller, and remained faithful till the hour of his death. His dear wife, the partner of years of toil and privation in the cause of Christ, looking into the open grave while the coffin was being lowered exclaimed, "Come, Lord Jesus, and come quickly." He is laid to sleep in the full assurance of a glorious resurrection through the blood of the atonement. W. H.

Markham. Fell asleep in Jesus, May 3d, John Markham, aged eighty-two years.

His family and the whole community have met with a great loss. He was a kind husband, an indulgent father, and a faithful public servant. He served eight sessions as a representative in the Legislature of this State, and one in the Senate; eighteen years first selectman of the town of Chatham, and town treasurer for a great number of years. He was a meek and humble follower of our divine Redeemer. He embraced the faith of the speedy coming of Christ to set up his kingdom under the whole heavens on the new earth, and reign forever; the sleep of the dead, and kindred truths; and was not ashamed to talk it in the high circles in which he moved. Words spoken at the funeral from Job 19: 25. M. M. Markham.

Downs. Fell asleep May 8th, 1874, in Rochester, N. H., of consumption, Geo. H. Downs, aged thirty-two years.

He sought the Lord in early life, but by neglecting duty lost the saving grace; but in his last days, he found the Lord to be precious. We trust he fell with the armor on. J. T. Libby.

Chadwick. In Palermo, Me., May 13th, 1874, of typhoid fever, my father, Francis C. Chadwick, aged sixty years and six months.

He was a firm believer in the second coming of Christ. He suffered much in his last sickness. We believe he sleeps in Jesus. He leaves a wife and four children to mourn his loss. Jane M. Bowler.

Emers. In Kennebunk, Me., June 18th, 1874, Susan Ella, daughter of B. F. and Susan Emers, aged fourteen months.

Grieve not with hopeless sorrow,
Jesus hath felt thy pain;
He did thy lamb but borrow,
He'll bring her back again.

H. A. Mitchell.

Married.

COTTON—SALISBURY. At Winterport, Me., June 24th, 1874, by Eld. M. D. Mathews, Eld. E. Cotton, of Bangor, Me., and Miss Hattie Salisbury, of Coventry, R. I.

SMITH—HOPP. At the residence of the bride's parents, in Nevada, O., June 25th, by Eld. E. M'Culloch, Mr. B. F. Smith and Miss Celia Hopp, all of Nevada.

FOREIGN NEWS.

London, June 30. The correspondent of the *Daily News* telegraphs from Rome that the Pope is growing weaker daily, and several foreign representatives have notified their Governments to that effect.

The latest Russian papers received in this city contain reports of very destructive fires at Berditcher in the Government of Volhynia, a town inhabited mostly by Jews. A fire one day destroyed 600 houses; the next day there was another conflagration, involving a loss of nearly as many more buildings. The two succeeding days the town was again visited by fires, by which whole streets were laid in ashes, and thousands of persons were made homeless.

Berlin, June 29. The *North German Gazette* in an article under the heading of "Fresh Complications in Asia," says: "Caravans arriving from Central Asia bring reports that Takoob Bey is arming against Russia. It is believed he is prompted to this by agents of Great Britain. There is also a possibility of a collision between Russia and China."

Bayonne, June 29. The following account of the recent fighting before Estella and the death of Gen. Concha is derived from Carlist sources: The Republicans made their first attack on the left bank of the river Ega Thursday, and followed it up Friday, on the eve of which day they had forced the Carlists from their first line of defences. The next day, Saturday, they attempted to carry by assault the heights immediately commanding Estella. In the attack they failed and were driven back in disorder. Their retreat became a rout, when Gen. Concha was mortally wounded. The total loss of the Republicans in killed, wounded and missing is four hundred. Gen. Echagnes's entire division narrowly escaped capture, and was saved only by the extraordinary exertions of the artillery. The assault was made during the night, under cover of which the Republicans succeeded in withdrawing all their cannon.

Paris, June 29. The death of Gen. Concha is considered here an event of great political importance. It is believed that Concha intended to proclaim Prince Alphonso King as soon as the campaign against the Carlists was brought to a successful issue, and the Madrid Government deeply mistrusted him.

Cheap Excursion.—The agents of the European lines of steamships began selling steerage tickets to-day for $12.50 each. Excursion tickets to Europe and return are sold for $28. The connecting raildroads have so arranged with the steamer companies that the price of tickets from Chicago to Europe is fixed at $17.

New York, June 27. A New Mexico letter states that the Rio Grande river has overflowed the valley from Albuquerque to El Paso, making great havoc, destroying grain crops, orchards, vineyards, etc. It made a new channel in the rear of the town of Albuquerque, threatening it so badly that its inhabitants fled to the mountains. Several settlements have been destroyed, and thousands having their homes wrecked, starvation is imminent. The damage done is estimated at $2,000,000.

Notices.

I would say to all the brethren and sisters in the State of Kansas, that I am now traveling with the Advent Christian Mission Tent of Kansas, with Bro. and Sr. Smith. I expect to go with the tent until the last of September; after which time, I will visit and hold meetings with all who may write to me, and inform me of their whereabouts. If it is the Lord's will, and the people desire it, I will devote Oct., Nov. and Dec., to holding meetings from place to place, as the interest demands. Let all who want me to visit their neighborhoods during those three months, and preach the word, write to me, and inform me when they would like me to come. Direct to Virgil Hunt, Wellington, Sumner Co., Kansas, Box 104.

Kansas Campmeetings.—The Northern Campmeeting of Advent Christians of Kansas will convene at Clyde, Cloud Co., Kansas, on Thursday, Sept. 10th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been appointed as committee of arrangements, and are prepared to be on the ground the day appointed, to make full arrangements. I will be there to meet you, if the Lord will: Frank Wilson, Chairman, Clyde, Cloud Co.; W. H. Rich, Clifton, Washington Co.; T. J. Hay, Peach Creek, Wash. Co.; C. D. Potter, Peach Creek, Wash. Co.; J. Roberts, Lake Sibley, Cloud Co.; C. M. Collins, Bransford, Washington Co.; B. S. Conley, Glen Elder, Mitchell Co.

Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Preaching brethren who preach the word are invited to attend. Let your baskets be well filled. Come equipped for camping. All bring tents who can. R. F. Clark, Sec., Peach Creek, Washington Co., Kansas.

Kansas Campmeeting.—The Southern Campmeeting of Advent Christians of Kansas will convene at Topeka, Shaunee Co., Kansas, on Thursday, Aug. 13th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been apppointed as committee of arrangements, and are expected to be on the ground the day appointed to make full arrangements. I will be there to meet you, if the Lord will: A. S. Covey, Chairman, Ployboy, Shaunee Co.; J. H. Peak, Mont Cenis, Dick. Co.; Orson Lewis, No. Lawrence, Douglas Co.; C. Crowell, Pleasanton, Lim. Co.; Levi R. Smith, Arvonia, Osage Co. Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Bring your baskets well filled. Come equipped for camping. All bring tents who can. Preaching brethren who preach the word are invited to attend. R. F. Clark, Sec., Peach Creek, Wash. Co., Kansas.

Kansas.—Notice is hereby given that the Kansas Mission Tent will be pitched at Manhattan, Riley Co., Kansas, August 27th, if the Lord will. Services will commence at eight o'clock P. M., and continue over two Sundays. A cordial invitation is extended to all christians to come; and let us work for the advancement of the cause of Christ, and the salvation of sinners. Come one, come all. R. F. Clark, Sec. Adv. Chris. Conf., Peach Creek, Washington Co., Kansas.

Alton Bay.—As many are desirous of obtaining rooms, to be rented by the Campmeeting Association for the present season, let all who wish to secure them, whether they have spoken for them or not, notify Eld. J. G. Smith immediately. Direct *Farmington, N. H.* J. Couch, for Com.

Alton Bay Campmeeting.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. Couch.

Vermont Campmeeting.—The Bethel (Vt.) Campmeeting will commence (D. V.) *Saturday, Sept. 5th*, instead of August 29th, as previously announced. H. F. C., for Com.

Pittsfield Campmeeting.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th. Jer. Carr, Chairman.

The Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th. W. H. Mitchell, for Com.

Edwin Burnham will preach in the Tremont Temple, Boston, every Sabbath, from the second Sabbath in July till Sept. 1st. Perhaps longer. E. Burnham.

Tremont Mass. Campmeeting.

The Annual Campmeeting at Tremont will commence (the Lord willing) Monday, July 20th, and continue until the 30th. Arrangements will be made to supply all with board, and those with lodging who cannot bring tents. Those who can are requested to do so.

Brethren and sisters in the Lord, do make one more effort to devote a few days in meeting with his dear saints on this consecrated ground, for it will very likely be the last time we shall have to meet on this spot before our Lord will come. We intend having some of his servants who are prepared to give the evidences we have of our soon deliverance, and labor with us to secure the salvation of the lost, that some, at least, may share with us in the hope of eternal life. Henry V. Davis, for the Committee.

Hoosick Valley A. C. Conference.

The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held at Woodford, Vt., July 23d, and over the following Sunday, instead of at the earlier date before announced. The delay is to give time for the completion of the new chapel at Woodford. Those who come by railway will leave the cars at Bennington, where they will find a team to take them to Woodford. The driver will wear a broad red band on his hat, by which he may be known to strangers. It is expected that Bro. Munger will be present, beside others belonging to the conference. Our brethren have done well in building. Let there be a great rally and a glorious feast of dedication. Wm. L. Himes, Secretary.

There will be a team in readiness upon the arrival of the 9.30 A. M. train from the North and Troy, and the 6.30 P. M. from Troy and the North, at the Bennington depot, when brethren and sisters will be taken to the meeting free of charge. W. O. Higley.

Dedication.—Providence permitting, the Advent Christian chapel in Woodford, Vt., will be dedicated for the worship of God, Friday, July 24th. The services will commence at two o'clock P. M. Eld. A. W. Sibley, of Sandy Hill, will deliver the dedicatory sermon. It will be seen that this service is in connection with the quarterly meeting of the Hoosick Valley conference. We hope it will be a glorious meeting, fruitful of good results. Brethren in the ministry, let us lay aside all malice, envy, and evil speaking, likewise joking and jesting, and come to this meeting with the fulness of the blessing of the gospel of Christ, and while one plants and another waters, we may confidently expect that God will give the increase. For the church, W. O. Higley.

N. B. As there is to be a change in the running of the trains, we are unable to state at what time the team will be at the depot, but will give due notice. W. O. H.

Tent Meeting.—The tent meeting at West Amesbury will continue through this week, and over Sunday, July 12th. There has been good attendance and good interest. We expect Bro. Stockman and the Haverhill church to be with us Sunday, July 12th. Other laborers are expected during the week. Here is a good field of labor. Let all who can, come and help us in the work. Enoch Morrill.

Quarterly Meeting.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing July 11th, at one o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all to come in the name of the Lord. Eld. D. Cogswell is expected to assist in preaching the word. For the church, E. C. Cowles, Pastor.

The Evangel Tent will be pitched in Wiscasset July 7th. Meetings will continue over Sunday. Those coming will bring food and bedding for themselves. Room can be had in tent for lodging, etc. Brn. and Srs., come and help. H. B. Sevey.

The Lord willing, there will be a two days meeting at the Button school-house, Tioga Co., Pa., commencing evening of July 17th, and over the Sabbath. All are invited.

For the Brn., E. H. Eggleston. E. A. Keeler.

Dedication.—The new chapel at Westfield, Mass., will be dedicated to the Lord Sunday, July 12th, P. M., as a place of worship for the Advent Christian Church. J. Hemenway, Pastor.

Take Notice.—Those living in the southwestern district of Wisconsin A. C. conference, wishing quarterly meetings held with them, will please correspond with the writer at Arena, Iowa Co., Wis. The first one is past, the third one is engaged. Philo Hitchcock.

To the Churches of the New Hampshire Conference.—At the annual session of the N. H. Conference at Manchester, you chose for a protracted and tent-meeting committee, Enoch Morrill, D. F. Leavitt, and C. H. Fletcher. Now these brethren (like most of our preaching brethren) have families to support, and other expenses and demands to meet; and as the design of the tent is to go in new places where there is little or no interest in the coming of Christ, it needs money to carry on this mission work. But little has been done as yet by your committee in protracted meetings; but it is the desire of your committee that the tent be in the field, and faithful laborers with it. Now, brethren and sisters, you who have means with which God has blessed you to help in this mission work, whatever you send to either of your committee, specifying it for the tent and mission work, will be faithfully appropriated to that object, and God will bless the giver, and the means under God will result in the salvation of some poor lost sinner. Enoch Morrill, South Deerfield, N. H., for the committee.

Hoosick Conference Tent.—The Tent Committee have settled on the following points: (1) To keep the tents in new fields the coming season, if funds are provided to meet the expenses. (2) To hold the first meeting at Pittston, N. Y., if desired. (3.) To employ C. W. Baker as tent-master, with a salary of $12 a week. (4.) That subscriptions and payments for this work are now in order, and should be sent at once to J. B. White, Hoosick Falls, N. Y., who is the Conference Treasurer, and will acknowledge all sums received. This is an important enterprise, and should be sustained. Whether the tent shall be in service *every week* of this season depends upon the action of individuals within the conference. Prompt liberality will ensure early and steady work all summer. The committee do not care to issue a long begging appeal; we only say we think it the duty of this conference to support their tent mission, and expect "every man to do his duty." As we sow, so shall we reap.

Those who want meetings will write at once to H. K. Flagg, Rutland, Vt., stating how much they will raise toward the expenses, that we may know what provision to make in the case, and just what to depend upon. (5) We intend, as far as possible, to provide laborers within the conference; but will make any consistent arrangement with those who may desire preachers from abroad. (6) Any further information can be obtained by addressing either of the committee, and enclosing a stamp to pay return postage.

H. K. Flagg, A. W. Sibley, W. L. Himes, } Committee.

The second tent meeting of the Penn. Mission Tent will be held at Morton's Corners, Erie Co., N. Y., commencing July 4th, and continue two weeks, or as duty may demand. C. F. Sweet. J. T. Ongley.

P. S. We may be addressed as above until July 15th.

Those wishing the New Hampshire Mission Tent to be pitched in their vicinity, will please write immediately to Enoch Morrill, South Deerfield, N. H., Chairman of Tent Committee.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
B. Finney......Sunday, July 12th
Geo. W. Sederquest......Sunday, July 19th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
J. S. White......Sunday, July 12th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Dr. A. M. Higgins......Sunday, July 12th
M. Batchelor......Sunday, July 19th
B. Woodside......Sunday, Aug. 2nd
I. C. Wellcome......Sunday, Aug. 9th
B. Finney......Sunday, Aug. 16th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson......Sunday, July 12th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

New Bedford, Mass......Sunday, July 12th
Keene, N. H......Sunday, July 19th
Clinton, Mass......Sunday, July 26th
C. Goodrich.

Wakefield, Mass......Sunday, July 12th
Putnam, Ct......Sunday, July 19th
C. E. Barnes.

North Carver, Mass......Sunday, July 12th
I. I. Leslie.

Melvin Village, N. H....Sundays, July 12th and 19th
S. S. Brewer.

Plymouth, Mass......Sunday, July 19th
J. S. White.

Wilbraham, Mass......Sunday, July 12th
Warehousepoint, Ct......Sunday, July 19th
Putnam, Ct......Sunday, July 26th
H. Pratt.

New Haven, Ct......Sunday, July 12th
H. Munger.

Fairhaven, Mass......Sunday, July 12th
Mattapoisett, Mass......Sunday, Aug. 2d
M. Batchelor.

Alton, N. H......Sunday, July 12th
T. L. Churchill.

St. Johnsbury, Vt. (baptism)......Sunday, July 12th
Clinton, Mass......Sunday, July 19th
Charlton, Mass......Sunday, July 26th
M. A. Potter.

Greenwich camp-ground......Sunday, July 12th
Enfield, Mass. (Keith school-house) Sunday, July 19th
North Rutland, Mass......Sunday, July 26th
Geo. A. Streeter.

Wrightville, Ct. (morning and afternoon) Sunday, July 19th. In the evening at Stone school-house, near Bro. Henry Drake's residence. H. C. Smith.

Athol, Mass......Sunday, July 12th
Roland D. Grant.

Strafford, N. H. (Robert's school house, for baptism) Sunday, Aug. 2nd. John Parsons.

North Sutton (Bro. I. Andrews)...Sunday, July 12th
S. Julia Buswell.

Kennebunkport, Me......Sunday, July 26th
West Deerfield, N. H......Sunday, Aug. 2d
Northwood Narrows, N. H......Sunday, Aug. 9th
and 2d Sunday in each month until further notice.
Lee, N. H. (Union meeting-house) Sunday, Aug. 16th
C. R. Parsons.

Farmington Village, N. H......Sunday, July 19th
Strafford, N. H. (Robert's school house) Sun., July 26th
Dover, N. H......Sunday, Aug. 2d
Wm. Bodge.

Cochituate (Methodist church)......Sunday, July 12th
Natick, Mass......Sunday, July 19th
Stowe, Mass. (Osgood Hall)......Sunday, July 26th
Z. Boodey.

Kensington, N. H. (baptism)......Sabbath, July 12th
S. S. Mooney.

Natick, Mass......Sunday, July 12th
Baptism at one o'clock P. M. Wm. C. Stewart.

East Weymouth, Mass......Sunday, July 12th
S. Hale.

Fairfield......Sunday, July 12th
E. McCulloch.

Frankport, Me......Sunday, July 19th
A. M. Tripp.

Lewiston, Me......Sunday, July 12th
Bowdoin, Me......Sunday, July 19th
Conference, Saturday, 2½ o'clock.
Bowdoinham, Me. (Lancaster school-house) Sunday, July 26th.
Brunswick, Me. (Gardiner school-house) Sun., Aug. 2nd. H. S. Mitchell.

Tremont, Mass., campmeeting......Monday, July 20th and over the following Sunday. A. Simpson.

Whitakerville, Vt......Sabbath, July 12th
T. L. Hall.

Natick, Mass......Sunday, July 26th
Jos. W. White.

Chichester, N. H. (Pine Ground)......Sunday, July 12th
N. B. McMurphy.

Farmington, N. H......Sunday, Aug. 16th
D. M. Leavitt.

Dansville, N. Y......Sunday, July 19th
South Creek, Pa......Sunday, July 26th
E. C. Cowles.

Meredith, N. H. (Dolloff Hall)......Sunday, July 12th
Campton, N. H. (Bump school-house)...Sun., July 19th
John H. Evans.

Dorchester, N. H. (Town House)......Sunday, July 12th
Grafton (school-house near Bro. David Guiles) Sunday, July 19th.
Danbury......Sunday, July 26th
D. Eastman.

Belmont, N. H......Sunday, July 19th
C. R. Parsons.

Charlton, Mass......Sabbath, July 12th
J. W. Brittan.

South Sebec, Me. (Harriman school-house) Sunday, July 12th. F. A. Baker.

Lake Village, N. H......July 11th and 12th
J. T. Libbey.

Brownington, Vt. (where Bro. I. Walker may appoint) Saturday eve., July 11th, and over Sunday.
North Troy, Vt......Sunday, July 19th
Pittsburg, N. H......Sunday, July 26th
U. G. Ladd.

Hill Centre, N. H......Sunday, July 12th
C. W. Nelson.

Belmont, N. H......Sunday, July 19th
Mrs. L. E. Saulpaugh.

Salisbury, South Road (at Bro. Foot's) Saturday evening, July 11th. Over the Sabbath at Academy Hall.
Mrs. L. E. Saulpaugh. Simeon Roby.

Danbury, N. H. (as brethren may arrange) Thursday evening, July 9th. A. S. Williams.

Bonny Eagle, Me......Sunday, Aug. 2nd
E. S. Moulton.

Penobscot, Me. (Heath neighborhood) Sundays, July 12th and 19th.
Lincolnville Centre, Me......Sunday, July 26th
South Hope, Me......Sunday, Aug. 2nd
Rockport, Me......Sunday, Aug. 9th
Camden, Me., Clam Cove (at school-house) Wednesday evening, Aug. 12th.
Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me......Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners)...Sun., Aug. 23d
Friendship, Me......Sunday, Aug. 30th
Round Pond, Me......Sunday, Sept. 6th
Bristol, Me. (New Harbor)......Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

North Rutland, Mass...second Sunday in each month
H. H. Tucker.

New Durham Ridge, N. H......Sunday, July 19th
J. G. Smith.

Franklin, N. H......Sunday, July 19th
C. S. Shattuck.

Lynn (Essex Hall)......Sunday, July 12th
Tremont, Mass......Sundays, July 19th and 26th
Natick, Mass......Sunday, Aug. 9th
E. Owen.

Keene, N. H......Sunday, July 12th
I. B. Potter.

Moultonborough Neck, N. H......Sunday, July 12th
N. Glidden.

Belmont, N. H......Sunday, July 12th
Farmington, N. H......Sunday, July 19th
D. F. Leavitt.

Limington, Me. (Bean school-house) Sunday, July 12th
C. H. Sweet.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. Wells.

Square Pond, Ct......Sunday, July 19th
B. Hitchcock.

Ellsworth, Me. (school-house near the Congregational church) Sunday, July 12th. J. Curtiss.

Montgomery......Sabbath, July 12th
Athol......Sabbath, July 19th
Geo. L. Teeple.

Canaan, N. H. (Factory Village)...Sabbath, July 26th
Simeon Roby.

Canterbury, N. H. (at Bro. Tucker's house) Sunday, July 12th. C. W. Allen.

Franklin, N. H......Sunday, July 12th
G. H. Wallace.

Farmington, N. H......Sunday, July 12th
Strafford, N. H. (Robert's school-house) Sun., Aug. 9th
J. F. Chamberlin.

North Norway......Sunday, July 12th
J. W. Whitman.

Northwood Narrows, N. H......Sunday, July 19th
South Sutton, N. H......Sunday, Aug. 6th
O. W. Kimball.

Moultonboro Neck, N. H. (Middle school-house) Sunday, July 12th.
Holderness, N. H. (Town House)...Sunday, July 19th
Sandwich, N. H. (Vittum school-house) Sun., July 26th
Wm. C. Clifton.

Rochester Village, N. H......Sunday, July 12th
C. S. Emerson.

Seabrook, N. H......Sunday, Aug. 2d
Barnstead, N. H. (Clarktown)......Sunday, Aug. 9th
Dover, N. H......Sunday, Aug. 16th
J. G. Smith.

Kingston Plains, N. H......Sunday, July 12th
Willand's Pond (where Bro. John E. Blaisdell may appoint) Sunday, July 19th.
South Berwick, Me. (Great Works) Sunday, July 26th
Newcastle, N. H......Sunday, Aug. 2d
Alfred, Me......Sunday, Aug. 9th
H. S. Pinkham.

Hoosick, N. Y. (Advent Chapel.)
H. K. Flagg......Sunday, July 12th
Wm. J. Blanchard......Sunday, July 26th

New York City (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
A. A. Phelps......Sunday, July 12th
P. G. Bowman (of South Carolina)...Sun., July 26th

Salem, Mass.
W. S. Campbell......Sunday, July 12th
J. F. Chamberlin......Sunday, Aug. 2nd

Lawrence, Mass.
L. Boutell......Sunday, July 12th
T. W. Piper......Sunday, July 19th
E. A. Stockman......Sunday, July 26th
C. Goodrich......Sunday, Aug. 2d
E. A. Stockman......Sunday, Aug. 9th

Haverhill, Mass. (Advent Hall.)
E. A. Stockman......Sunday, July 12th
Andrew Simpson......Sunday, July 19th
S. S. Brewer......Sunday, July 26th
D. M. Leavitt......Sunday, Aug. 2d
D. F. Leavitt......Sunday, Aug. 9th
J. H. F. Varney......Sunday, Aug. 16th
P. G. Bowman......Sunday, Sept. 6th

Lowell, Mass.
Miles Grant......Sunday, July 12th
W. H. Mitchell......Sunday, July 19th
Joseph Harvey......Sunday, July 26th

Chicopee Falls, Mass.
H. W. Bradford......Sunday, July 12th

Springfield, Mass. (Franklin Hall.)
S. Julia Buswell......Sundays, July 19th and 26th

Concord, N. H. (Centre St. Church.)
T. W. Piper......Sunday, July 12th
D. M. Leavitt......Sunday, July 19th
G. W. Brown......Sunday, July 26th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis......Sunday, July 19th
Enock Morrill......Sunday, Aug. 2nd
also the first and third Sunday of each month.
O. W. Kimball......Sunday, July 26th

Manchester, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher......Sunday, July 12th
B. S. Emery......Sunday, July 19th
W. H. Mitchell......Sunday, July 26th
C. H. Fletcher......Sundays, Aug. 2nd and 9th

Great Falls, N. H. (Franklin Hall.)
O. W. Kimball......Sunday, July 12th
C. E. Hurd......Sunday, July 19th
C. S. Shattuck......Sunday, July 26th

East Rochester, N. H.
D. M. Leavitt......Sunday, July 12th
E. B. Wells......Sunday, July 19th

Dover, N. H.
A. Simpson......Sunday, July 12th
D. F. Leavitt......Sunday, July 19th

Portsmouth, N. H.
E. S. Moulton......Sunday, July 12th
J. Couch......Sunday, July 19th
A. Ross......Sunday, July 26th

Exeter, N. H.
Geo. W. Sederquest......Sunday, July 12th
Wm. C. Stewart......Sunday, July 19th
John Parsons......Sunday, July 26th
B. Finney......Sunday, Aug. 23d

Seabrook, N. H.
E. S. Moulton......Sundays, July 19th and 26th
John Parsons......Sunday, Aug. 2nd
W. W. Sutherland......Sunday, Aug. 9th

Hampton, N. H.
John Parsons......Sunday, July 12th
J. T. Chamberlin......Sunday, July 19th
B. Finney......Sunday, July 26th

Rye, N. H.
J. G. Smith......Sunday, July 12th
John Parsons......Sunday, July 19th
J. W. White......Sunday, Aug. 2d
D. M. Leavitt......Sunday, Aug. 9th

New Durham Ridge, N. H.
A. Ross......Sunday, July 12th
J. G. Smith......Sunday, July 19th
T. W. Piper......Sunday, Aug. 2nd

Melvin Village, N. H.
S. S. Brewer......Sabbaths, July 12th and 19th
Geo. W. Brown......Sabbath, Aug. 16th

Newcastle, N. H.
C. E. Hurd......Sunday, July 12th
J. F. Chamberlin......Sunday, July 26th

Biddeford, Me.
C. S. Shattuck......Sunday, June 12th
J. Hill......Sunday, July 19th
Wm. C. Stewart......Sunday, July 26th
Jesse Gay......Sunday, Aug. 2nd
C. S. Shattuck......Sunday, Aug. 9th
C. E. Barnes......Sunday, Aug. 16th

Portland, Me. (Union Hall.)
C. Goud......Sunday, July 12th
E. A. Stockman......Sunday, July 19th
Jesse Gay......Sunday, July 26th
Geo. W. Brown......Sunday, Aug. 2nd

South Elliot, Me.
Wm. H. Mitchell......Sunday, July 12th
J. W. White......Sunday, July 19th
J. G. Smith......Sunday, July 26th
C. E. Hurd......Sunday, Aug. 2d
W. H. Mitchell......Sunday, Aug. 9th
Mrs. L. E. Saulpaugh......Sunday, Aug. 16th

Kennebunkport, Me.
Geo. W. Brown......Sunday, July 12th
Jesse Gay......Sunday, July 19th

Alfred, Me.
C. R. Parsons......Sabbath, July 12th
J. R. Tripp......Sabbath, July 19th
Jer. Hill......Sabbath, July 26th

South Berwick, Me. (Great Works.)
J. W. White......Sunday, July 12th
Wm. H. Mitchell......Sunday, July 26th

Hartford, Ct. (Stedman Hall)
H. C. Smith......Sunday, July 12th
Mrs. E. A. Warren......Sunday, July 19th
H. C. Smith......Sunday, July 26th
Mrs. E. A. Warren......Sunday, Aug. 2nd

Grove meetings at Plymouth, Ct., near Miner's saw mill.
L. White......Sunday, July 12th
J. Curtiss......Sunday, July 19th

Bristol, Ct.
Mrs. E. L. Crumb......Sunday, July 12th

Chicago, Ill.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. Rice, 168 West Madison Street.

Gospel meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening. S. B. Mabey, Pastor.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. Jesse Gay.

Buffalo, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M. J. T. Ongley.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me. D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

There will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. Burroughs.

Advent meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. Geo. Waugh.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock. G. E. Merrill, Com.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. Wilfong, No. 135th North 22nd Street.

The church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A. Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Paddocksville, St. Johnsbury, Vt.—Preaching regularly every Sunday, at 10.30 A. M. and 1 P. M. Prayer meetings Tuesday and Sunday evenings, and also prayer meetings at Bro. R. W. Warner's, head of the plain, every Saturday evening, at seven o'clock. Eld. J. C. Wright.

West Deerfield, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

To Preaching Brethren.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen, or D. G. Drake.

Those wishing to preach at East Canaan, N. H., please correspond with E. G. Mudgett, as he has been unanimously chosen for this present year to act in behalf of the church.

Those wishing to preach in Newcastle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

Those wishing to preach at West Deerfield, please correspond with Eld. J. M. Quimby, West Deerfield, N. H.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach in Hallowell, Me., will please correspond with Simeon Small and Alfred Gowell.

Those wishing to preach in Waterbury, Vt., are requested to correspond with Bro. A. Dillingham, or Bro. Geo. C. Arms, before publishing their notice.

The Church Committee for the Worcester Advent Church for the year 1873 are as follows:—H. M. Blackmer, W. Hall, S. Ayers.

Those wishing to preach in Woodford, Vt., will please correspond with Bro. Geo. F. Townsend, Bennington, Vt.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Those wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

Those wishing to preach at Franklin, N. H., must correspond with Bro. B. C. Stevens, or Bro. Moses Burbank.

Those wishing to preach in Hoosick Falls, N. Y., will please correspond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach in Rochester Village, N. H., will please correspond with Eld. Jonathan Horn, or Nath'l. Dorman.

Those wishing to preach at Lawrence, Mass., please correspond with Joseph Churchill, Woodbury Churchill, or John T. Merrill, Com.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. G. S.—It will be sent this week.

List of Persons sending Money for Others.—H B Sevey, H V Davis, E Cotton, A Andrews, S D Daniels, Wm Halliday.

Cash Received for Books and Tracts.—A B Gallatin 70c, S G Low 95c, J Partridge $1.00, W S Bear $1.00, F D Barnes $1.00, C C Bennett $1.00, H B Mylod 25c, M Young 50c, O Beckwith $6.00, A C Palmer $5.26, W A Goodwin 25c, N Francis 20c, D J Ball $1.00, J R Richards 85c, L A Ames $1.00, B Eastman $1.00, A W Sibley $2.00.

Books and Tracts Sent.—By Mail—A B Gallatin, G W Ficks, W S Bear, F D Barnes, C C Bennett, H B Mylod, Rev. John A Bryan, M Young, H A Goodwin, A Francis, L A Ames, D J Ball, B Eastman, A D Peasley, S Bliss, W F Fahnestock.
By Express—I C Wellcome.

Articles Received.—W S Dibble, A S Burnham, E N Bliss, C Randall, J A Cargile, J Hemenway, H K Flagg, J E Lloyd, B M., C S Branch, W L Himes, J A Bryan, W Houghton, M M Markham, G M Little, E Owen, L C Kerr, R Morrell, E L Bitler, I Ahlborn.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail. Ag't.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, A. A. Phelps, Miles Grant, and others, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.75, with a book or engraving free.

All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for sample copies (sent free) or for the *Bible Banner* alone, should be addressed to H. A. King, P. O. Box 2289 New York.

PAPAL ROME.

BY ELD. S. S. BREWER.

This work states the predictions concerning the Papacy in its glory, its gloom, and destruction, together with the most reliable points of history showing their fulfillment, with a graphic statement of her present dying state. The widowhood, the moaning over her fate, the dying struggles under her afflictions, losses, poverty, and burning, are brought out in present history. It is a work of value for its historical quotations, which will be wanted by all interested in this subject.

Single copy 15 cts. by mail; $1.50 per doz.; $10.00 per hundred by express. Ag't.

THE SEVEN CHURCHES.

"A pamphlet of 60 pages (by W. N. Pile), giving an exposition of Rev. 2: 3. The epistles to the 'seven churches of Asia' (the author thinks) are shown to have been prophetic of the seven periods of the gospel age, in addition to their local application. An epitome of church history, from the apostolic age to the present time, is given, leading to the conclusion that we are now in the closing part of the Laodicean period, near the end of the dispensation and the establishment of the kingdom of God upon the earth. Price, single copy, postpaid, 15 cts.; two copies, 25 cts."

An interesting Tract. We hope it may do much good. *"He that hath an ear, let him hear what the Spirit saith unto the churches."* For sale at this Office. Ag't.

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CRUDEN'S CONCORDANCE. Sheep, $2.00; cloth, $1.50; postage, 25 cts.
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FABLES OF INFIDELITY and Facts of Faith. By Robert Patterson. Cloth, $1.00.
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"YEA, LET HIM TAKE ALL."

Take my life, and let it be
Consecrated, Lord, to thee.
Take my hands, and let me move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee.
Take my voice, and let me sing
Always, only for my King.
Take my lips, and let them be
Filled with messages from thee.
Take my silver and my gold—
Not a mite would I withhold.
Take my moments and my days,
Let them flow in ceaseless praise.
Take my intellect, and use
Every power as thou shalt choose.
Take my will and make it thine;
It shall be no longer mine.
Take my heart—it is thine own,
It shall be thy royal throne.
Take my love—my Lord, I pour
At thy feet its treasure-store!
Take myself, and I will be
Ever, only, all for thee!

—*F. R. Havergal.*

THOUGHTS FOR THE THOUGHTFUL.

R. E. LADD.

(*Concluded.*)

From what has been said in my former article, the "thoughtful" may begin to anticipate where my difficulty with the commonly accepted theory has been. I know of no exception among Second Advent writers in America, who have adopted William Miller's rule of interpretation and explanation of the "prophecy of Daniel" in their application of that prophecy, concerning the division of Western Rome into *ten kingdoms*, as being the fulfillment in the formation of the ten toes of the image, and as it has revolved in my mind, I have involuntarily smiled at the credulity with which every one of us accepted that theory as being "strong as holy writ," and true beyond successful contradiction.

I have before me now an author, writing upon this prophecy as late as 1857, who says: "Rome was divided into Eastern and Western by Constantine A. D. 328, where the feet of the image began." Was not that rather early in the history of Rome, as connected with the great image, for the "feet" to be formed? It looks to me more like the formation of the "legs of iron," especially when we consider that now at this date, and onward, her mighty "iron strength" was manifested; but no one ever disputed the statement that I am aware.

The same author goes on to say that "the ten barbarian kingdoms" were the *toes*, etc., and gives their names and dates as follows: "The first ten kingdoms were as follows: 1. The Hunns in Germany, A. D. 356. 2. The Ostrogoths in Mysia, A. D. 377. 3. The Visigoths in Panonia, 378. 4. The Franks in France, A. D. 407. 5. The Vandals in Africa, A. D. 407. 6. The Sueves and Alans in Gasconia and Spain, A. D. 407. 7. The Burgundians in Burgundy, A. D. 407. 8. The Heruli in Italy, A. D. 476. 9. The Saxons and Anglo in Britain, A. D. 476. 10. The Lombards in Germany, A. D. 483;" and then adds, "If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved;" and no one dissents from this statement, to my knowledge.

The same author to whom I have referred says farther on: "It has been commonly supposed that Christ set up his kingdom over the whole earth at his first coming, but the image was not then complete. How could he smite an image before it was made? The feet were not on until three hundred years after Christ, and the toes were not on until near five hundred years; but he was to smite the image on his feet, not on his head of gold, nor on his legs. How could he smite the feet three hundred years before they were in existence?" And again, "This last, fourth, Roman, universal kingdom, is evidently now in existence. It is now fifteen hundred years since the toes were first formed." It would be a very fair question to ask our author in his own language, How could the *feet* be formed before the legs had appeared? as it will soon be seen that at this date, A. D. 328, the legs had just begun.

Now I propose to my "thoughtful" readers, to give them a *lesson in drawing*. If any of them have a "creative turn of mind," go with me to the blackboard or slate, and with crayon or pencil we will sketch the image as described by our author, and almost, if not quite universally accepted by the Second Advent body in this country. We will commence with the "head of gold," the Assyrian kingdom. This is numbered and finished in its fair and correct proportions. Now the "breast and arms of silver," the Medo-Persian, we complete in symmetry with the head. Then the belly and sides of brass, the Grecian, is made to conform with the rest. (And here let us remark that the Grecian division was very much shorter than either of the others, and should occupy but little space in the image).

Now we will begin the "iron" division, and as we know that Rome was consolidated for centuries after she became "mistress of the world," we must begin her history above the hips, or in the loins of the image. Our author informs us, and we have no reason to doubt his correctness, that Rome was divided into Eastern and Western in 328 A. D. So in our drawing, we place all the image from the loins and hips to the thighs, in that space. Observe, that the image to this point is in fair proportion, each point with the others; the body is perfect and complete. Now commences the difficulty which has always stumbled me. We begin to draw the "legs of iron" and come down twenty-eight years to three hundred and fifty-six, and commence to form—not a leg, not a foot, but a toe; but we are obliged to do it to be consistent "with our faith." Twenty-one years after we begin another toe; one year later another toe; twenty-nine years later we begin four toes; sixty-nine years later two more toes; seven years later and we start the last toe; and all this time our legs, or leg, rather, grows very slowly, for all the toes begin between A. D. three hundred and fifty-six, and four hundred and eighty-three, or a period of one hundred and twenty-seven years; and a singular inconsistentcy is, they are all on one leg, or what ought to be a leg, but does not reach near the knees.

Now we draw our line, representing the toes, down through a period of from fifteen thousand to sixteen thousand years, to the present time, or more than twice the length of the whole body of the image, and we are surprised to find that we are drawing a perfect monstrosity, out of all proportion with the rest of the image, and begin to feel that it is time it should be smitten by a stone or something else, and stop its growth. I ask my "thoughtful" brethren if the picture is not drawn correctly, more in harmony with our unquestioning faith? Now had we not better re-examine the ground of our belief, and ascertain if there is not a better explanation for that prophecy? I think we have been too hasty in our conclusions, and too credulous in accepting theories that were merely assumptions.

Let us look at two or three things that have escaped our notice. 1. In Dan. 11: 2, in describing the image, the prophet never mentions any division until he comes down to the feet and toes. This is important; and it fully settles the question that the image, as presented to the Gentile monarch, who was its head, and as explained by the prophet of God, remains intact in all its fair proportions until the feet are formed, which could not have beeu earlier than the great Reformation of the sixteenth century.

2. Dan. 7, presents us with a vision seen by the prophet himself, corresponding in its general features to that of chap. 2, which he interpreted. Here we have the remarkable characteristics of the fourth beast described minutely, and among other things are mentioned the ten-kingdom division, and here began our error in applying these divisions to the unbroken, stalwart image of Nebuchadnezzar, for which we have no reason or authority.

Let us take a look at the "great and terrible beast," as seen on all our charts. His body is perfect, all well proportioned, but has the most unnatural and hideous "headship" that was ever conceived, and upon the head are placed horns which we have interpreted as representing the ten or eleven divisions of the Western Empire. But it will be observed that it does not divide the body of the beast, but only adds new instruments of cruelty to the sanguinary and awful power which controls them. Now look at those horns on the head, the seat of power of the great and dreadful beast of chap. 7, and see if we can reasonably conclude that they are the toes of the image described in chap. 2, which are the very embodiment of weakness, being represented by miry clay.

My thoughts are before you, dear brethren, and if they are worthy of perusal, I hope you will give them candid attention. I believe, most devoutly, that we are in the formative time of the *toes* which must be the last thing formed to complete the image, with *two legs of iron*, with *foot* and *toes* on each in harmony. They are rapidly developing, and will soon be complete, and then the "Stone of Israel," the "tried and precious Stone," the "chief corner Stone," will smite to utter destruction the image in all its parts, and become a great mountain, and fill the whole earth. "Even so. Come, Lord Jesus. Come quickly."

SHOWING PITY.

J. W. THOMAS.

"Be pitiful."—1 Pet. 3: 8.

The christian character is not made up of a few great acts, during one's life-time, but is interwoven throughout from beginning to end with unnumbered *little deeds* of kindness. The man who conquers a nation, or discovers a planet, may have a world-wide fame, and yet be destitute of the smallest christian virtue. That poor old widow, living in yonder cottage, scarcely known five miles from home, may have a name written with angel fingers in the Lamb's book of life. Though poor herself, yet all her life long she has been full of sympathy, pitiful to the poor, and abounding in deeds of kindness. It is not the tall oak on yonder hill, with wide-spreading branches, that makes the hill beautiful and useful to the farmer; but unnumbered thousands of little blades of grass, giving food to his cattle and pasturage to his flocks. It is not one great, mighty Amazon, running through the centre of the earth, that waters it and makes it fruitful; but ten thousand times ten thousand little springs, and rills, and brooks, gushing up on the hill-sides and in the valleys, that causes the flowers to bloom, and the meadows and orchards to flourish. It is not one great, eloquent sermon, or one great donation, or one great act of self-denial, that makes up the sum of the christian life; it is the love of Christ in the heart, showing itself in unnumbered loving words, and acts of tenderness and benevolence toward the poor and suffering ones of humanity.

Nothing but faith in the Holy Scriptures, through the agency of the Divine Spirit, can change the natural heart, making it tender, pitiful, and Christ-like. The religion of Christ is beautiful in itself, and the more it is examined and exhibited, the more its beauty and richness appear. One who knew its fulness has exhorted us to exercise this one important element—"Be pitiful."

A SCOURGE.

B. P. FRENCH.

For the last few years, all kinds of plagues, and every description of evil and calamity, seem to have been let loose upon this old earth. Earthquakes, fires, floods, tornadoes, pestilence, famine, and disasters on sea and land, have all been employed in the terrible work of destruction. Away up here in Me., we have escaped many evils which have visited other localities; and notwithstanding the winters have been long and severe, and the crops have been light from various causes, and farmers have been obliged to work hard to obtain a livelihood, yet we felt that we were a favored people. But now a scourge has come from which there seems to be no escape. "For a nation has come up upon our land, strong and without number, whose teeth are like the teeth of a lion. The land is as a garden before them, and behind them is a desolate wilderness. They march every one on his way, . . . they run on the walls, they climb up upon the houses and enter in at the windows like a thief; . . and before their faces the people are much pained." Joel 1 and 2.

In short, we are beset and overrun by caterpillars, or, as many think, the army worm. They are larger and more destructive and harder to destroy than any caterpillar we have ever known before. The farmers have been battling them for weeks, and have destroyed them by the bushel, and still they come. Whole orchards, which a few days ago were beautifully decorated with green leaves and white blossoms, now look sere and dead as in midwinter. Destroy all you can find on a tree to-day, and to-morrow your work will need to be done over. They are crawling on the ground, rocks, fences, buildings, and hang on the trees in great bunches like swarms of bees. Many of them come from the woods, for the forests are alive with them. We can see from the top of a hill near by hundreds of acres of woodland, which looks as though fire had run through; for not a green leaf is left. After stripping one tree, they march to another, and now they are attacking the potatoes.

What the end will be we cannot tell, but the outlook is dark for those who cannot see the gleam of morning light; but to those who are watching, this state of things is only another evidence that this earth is waxing old like a garment, and as a vesture it must soon be changed. And when that change takes place, all the evils which annoy and trouble us here will be forever banished from this earth, now so heavily burdened with the curse. Now men have to toil and strive and dispute every inch of ground with some inveterate foe. Not only does poor fallen man have to earn his bread by the sweat of his brow, and dig his sustenance from mother earth; but everything he tries to raise is beset by some scourge. But after the change, when redemption's glorious morning is ushered in, all the foes which man has battled with so long, and *all* the effects of the curse, will be cleaned out forever. Then let us try and be patient; the sun will soon break through the clouds, and light and joy be ushered in, and darkness shall never more gather around the redeemed of our God.

Norway, Me., June 22nd, 1874.

UTTERMOST.

The very thought of an "uttermost" salvation thrills my soul. How far does that extend—beyond the reach of temptation? No; but above the power of sin. Sin pardoned, Satan dethroned, guilt washed out by the blood, and the heart made pure—yes, whiter than snow.

The saved one, however, is still exposed to temptation. In many unexpected forms, and often with redoubled energy, the adversary will pursue and strike; but our Advocate is an invulnerable fortress. In him the believer is secure; but only while abiding in him.

Do those who are saved to the uttermost feel their helplessness and constant need of Christ? Most certainly. With this consciousness of perfect deliverance we feel our own nothingness.

Safety, success, victory, all depend on a life of faith—the faith of the Son of God. Each moment covered with his righteousness, upheld by his might, and permeated by his presence, the "wicked one" cannot harm us.

But this is not merely a condition of delightful exemption from annoyance, it is an exercise of the will—always in exact harmony with, and submission to the will of God, and the employment of all our time, talents, energies and influence, obedient to the dictates of the Master's voice, which comes to the soul asking—"Lord, what wilt thou have me to do?"

If the command should be, "Leave all and follow me," it will be hailed with as much delight as if no sacrifice or suffering is required. The latter will cause no murmur. Heaviness may at times fall upon the spirit. Overflowing joy may be a stranger to the soul, and storms of sorrow may successsively beat upon our house; but it falls not; for it is founded on a rock. . . .

To the weary and heavy-laden with sin, and all the train of evils it has propagated in our nature, and the world around us, the glad tidings of an uttermost Savior, come, and whosoever will, may by simply looking, live. If we interpose no objection, but let him save, he will, and to all the lengths, and breadths, and depths and heights of human need, if we "come unto God by him."

When saved, how may we know the fact? "The Spirit itself beareth witness with our spirits," and the fruits of the Spirit will be in us and abound—"love, joy, peace, gentleness, goodness, faith, meekness, temperance, patience, brotherly kindness, charity." —*Methodist Home Journal.*

KINDLING HEAVENLY FIRES.

D. F. NEWTON.

The Bible holds the first place among the means of implanting and promoting divine life in the soul; and the christian who fails to keep in some way the great truths of the Bible steadily before his mind, will find the vigor of his graces departing. No other reading will serve as a substitute for reading the Bible. No other study or meditation will answer the purpose of the word of Christ, dwelling in us richly in all wisdom. If we look for religion to be revived, our expectation will be realized, only by the mind of the church being brought in steadier contact with the lively oracles. When the christian mind awakes from its comparative coldness to a higher state of vitality and devotedness, the word of God invariably does the work of an instrument of the quickening. And when conviction of sin, and those struggles of mind which are wont to precede conversion, are experienced by the impenitent, it is the contents of the Bible which have introduced them; and that religious experience which holds the Bible at a distance, or that does not stand immediately connected with some fact or principle of the divine word, is spurious.

The habitual reading of the Bible, joined with prayerful meditations, becomes then a duty of the first importance. That eminently devoted and faithful servant of Christ, Cotton Mather, born 1762, to kindle heavenly fires in his soul resorted to a method similar to that of George Muller, musing and meditating on God's word, prayerfully, till his whole being was gospelized. Christ was ever present with him—"The way, the truth, and the life." "The fairest among ten thousand, and the one altogether lovely." He says: "The thoughts of Christ have become exceedingly frequent with me; I meditate on his glorious person, as the eternal and the incarnate Son of God; and I behold the infinite God as coming to me, and meeting with me in this blessed meditation. I fly to him on multitudes of occasions every day, and am impatient if many minutes have passed without some recourse to him. Every now and then I rebuke myself for having been so long without any thought of my Savior; how can I bear to keep at such a distance from him? I then look up to him, and say, O my Savior, draw near unto me! O, come to dwell in my soul, and help me to cherish some thoughts wherein I shall enjoy Thee; and upon this I set myself to think of what he has done, is doing, and what he will do for me. I find the subject inexhaustible, and after I have been thus employed in the day, I fall asleep at night in the midst of some meditation on the glory of my Savior; so I fall asleep in Jesus, and when I awake in the night, I do on my bed 'seek him whom my soul loveth;' on awaking, the desires of my soul still carry me to him who was last in my thoughts when I fell asleep." "Mark the perfect man, and behold the upright; for the end of that man is peace." Psa. 37: 37.

GOOD COUNSEL.

C. C. DARLING.

"To all the saints in Christ Jesus scattered abroad. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I desire that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. And this I pray, that your love may abound more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

"I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

REPORT OF WISCONSIN CONFERENCE.

Met at Merrimack, June 4th, 1874. Eld. G. W. Barnes was elected President, and Wm. Sheldon, Secretary. The following brethren were chosen as a Business committee: Wm. Sheldon, N. A. Hitchcock, and O. Thomas. Also a committee on ordination was appointed as follows: E. P. Graves, Geo. Howard, N. A. Hitchcock, H. Hitchcock, and Wm. Sheldon. The following new churches were received into the conference: Belville, Williamsburg, Gilmanton, and Menomonee.

Heard reports from the various ministers belonging to the Conference, and also from its numerous churches, too lengthy to repeat in a newspaper, indicating a degree of prosperity in the State.

Our afflicted Bro. Thomson came upon the ground, being carried on a bed. As he submitted his report in writing, we here append it.

Dear Brethren and Sisters in Conference Assembled: Not being able to attend the sittings of the Conference conveniently, I beg leave to submit a brief report in writing. I have no special labors to report, having preached but three times since the last Conference, and then sitting in my chair or lying upon my bed, but I assure you, my dearly beloved brethren in the ministry, that my desire has been intense to co-operate with you in your noble and glorious work of proclaiming the last message to a judgment-bound generation. I am glad that I still am counted worthy to have a name and a place with you. And when I hear and read of your successful labors in preparing a people for the Lord, I feel that I would gladly give up everything for the privilege of standing up with you in the battle fray. God in his infinite goodness has permitted me to come upon this camp ground, and I have been greatly blessed, and I feel that I shall receive still greater blessings if the brethren still continue to pray for me. Dearly beloved brethren and sisters, my heart is with you in this work, and if we should not be permitted to labor together, let me exhort you to be true to your calling, true to your Lord, true to his cause, and when Jesus comes we shall reign together with him, gloriously in his kingdom. Still pray for your unworthy brother, waiting for the Lifegiver to come. Your brother in Christ,

GEORGE THOMSON.

The conference elected the following brethren to take supervision of the four quarterly meeting districts of the State: Southern District, Geo. Howard; Eastern District, E. P. Graves; North Western District, G. O. Turner; South Western District, Philo Hitchcock.

The following preamble and resolution was presented and passed:

Whereas, the W. A. C. P. Society, from causes which we do not feel it necessary to mention, has become crippled to a great extent in its finances, we, the Advent people of the State of Wisconsin, in conference assembled,

Resolve, That we will do what we can to sustain the publication of the *A. C. Times*, feeling that it is the organ of the Advent people in the West, and so long as it is conducted on its present basis, it is worthy of our support.

The following brethren were elected as a campmeeting committee for 1875, if time continues: Wm. Sheldon, H. M. Jones, and O. Thomas.

The conference was held in connection with our State campmeeting. The meeting was harmonious. Some few were converted and reclaimed, and five were baptized. Brn. H. L. Hastings, from Boston, and D. S. Clark, from Ill., besides a goodly number of our home ministers, were present to preach the word. A good influence will go out from the meeting into remote parts of the State.

On the last day of the meeting, Bro. Anson Brown, and Bro. Byron Meigs were ordained as ministers of Christ. The meeting closed with the Lord's Supper. Many are impressed with the conviction that we are within a few months of the judgment.

WM. SHELDON.

HE who giveth the most light to the world, will always be able to discover his own darkness.

HOME AND HEALTH.

A STORY AND ITS LESSONS.

I read a story, and the words
Fell on my heart as silver chords,
Like those a sweet-voiced harp affords.
Of time nor place it did not say;
It seemed a land far, far away,
Where rich and great a king held sway.
The winter spread its robe of snow
O'er palace proud and cottage low,
And iced the streamlets in their flow.
One day a woman left her door,
Weary with toil and sorrow sore,
While very scanty was her store.
A tender child lay drooping there,
Whose paleness made it seem more fair
To her fond heart of love and care.
And so she wandered out, to seek
Some dainty bit, for her whose cheek
Told more of want than words can speak.
Against the cold, but thinly clad,
She weary walked alone and sad,
If she might make her sweet child glad.
At length she reached a palace gate,
Where passed the royal and the great,
In all the pomp and pride of state.
Proud arches spanned the royal way;
She saw sweet crystal fountains play
Where paths of beauty winding lay.
But where she chanced at length to pass,
She saw beneath a roof of glass
Sweet flowers in bloom, and plots of grass.
Charmed with the view she asked consent,
And through the fairy bowers she went;
It gave her weary heart content.
She saw a grape vine rising high,
And there before her wondering eye
A cluster hung most temptingly.
"O, could my darling have but this;
Could her pale lips those dainties kiss,"
Thought she, "'twould give her perfect bliss."
Within her purse was half a crown;
'Twas all that she could call her own;
And thus she said in modest tone:
"O gardener, sir! pray will you sell
This bunch of grapes? the price please tell;
My poor sick child would love them well."
"I'll give you half a crown," she said;
"I know we need it all for bread;
But I would cheer my child instead."
"Nay!" said the gardener, "hence! away!"
And rudely turned her out that day,
To bear a heart like heavy clay.
At home she searched her scanty store,
And looked her wardrobe o'er and o'er;
What might she sell for something more?
She thought at last to spare her shawl,
And sold it for a pittance small;
For her sick child she could give all.
And thus did she her steps retrace,
Until again within the place
She stood before the gardener's face.
"I bring thee now a crown," she said,
And anxiously the mother plead,
Until he turned with anger red,
And drove her from the place once more;
With heart still sadder than before,
She weeping turned to leave the door.
A daughter of the king unseen,
Had stood behind a leafy screen,
And heard the words that passed between;
And coming from her hiding place,
She stood with mild, benignant face,
And reaching forth her hand with grace,
She plucked the cluster from its stem;
A richer gift than any gem
That sparkled in her diadem.
She laid it in the woman's hand,
And spake with loving words and bland,
Though *born* to govern and command.
"My father is a king," she said,
"And not a merchant born or bred,
Who by his traffic must be fed.
My father is a king, and he
Gives like a king right royally;
Then take this gift for thine and thee."
O lighter than the snow-flakes fall,
She sought her treasure and her all
Within her dismal cottage wall.
But sweeter than the cluster fair,
Those royal words made music there,
And soothed that home of grief and care.
And so I hear a sweet voice say,
As in my wintry paths I stray,
"Not as the world give I away."
Thou canst not buy the grapes divine
That hang upon the living vine;
Ask but the clusters—they are thine.
God like a king gives evermore,
And he invites the sad and poor
Within his royal temple door.
A king he is, and in his hands
Are more than houses, more than lands—
To give them all he waiting stands.
Just in the shadows by the way,
The royal Savior stands to-day,
To see thy need, and hear thee pray.
What wilt thou, soul! which shall it be,
Or rich or poor, o'er death's dark sea?
To ask or not, tells all for thee.
Restrain thy lips from prayer no more;
The fruit of love is running o'er—
Ask and receive the boundless store.

—*Selected by S. E. McCullock.*

THE BEGGAR BOY.

The following story beautifully illustrates the power of kindness.

"Go away from there, you old beggar boy! You've no right to be looking at our flowers," shouted a little fellow from the garden where he was standing.

The poor boy who was pale, dirty, and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother:

"How could you speak so, Herbert! I'm sure his looking at the flowers don't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pick you some flowers if you'll wait a moment," and she immediately gathered a pretty boquet, and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress, leaning over the fence, and looking attentively at her and at the flowers, Turning to her husband she said,

"It does me good to see people admiring the garden; I'll give that young man some of the flowers;" and approaching him she said, "Are you fond of flowers, sir? it will give me great pleasure to gather you some."

The young workman looked a moment into her fair face, and then said in a voice tremulous with feeling: "Twelve years ago I stood here, a ragged little beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; ay, and they made a man of me too. Your face, madam, has been a light to me in many dark hours of life, and how, thank God, though that boy is still a humble, hard-working man, he is an honest and a grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said, "God put it into my young heart to do that little kindness, and see how great a reward it has brought."—*Amer. Agriculturist.*

PARENTS' PARADISE.

We were much impressed lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to our host; and he pointed to a paper pinned to the wall, on which were written some excellent rules. He said he gave each child who obeyed the rules some reward at the end of each month. We begged a copy for the benefit of our readers. They were called *rules and regulations for parents' paradise.*

1. Shut every door after you, and without slamming it.

2. Never shout, jump, or run in the house.

3. Never call to persons up stairs or in the next room; if you wish to speak to them, go quietly where they are.

4. Always speak kindly and politely to the servants, if you would have them do the same to you.

5. When told to do, or not to do a thing, by either parent, never ask why you should or should not do it.

6. Tell of your own faults and misdoings, not of those of your brothers and sisters.

7. Carefully clean the mud or snow off boots before entering the house.

8. Be prompt at every meal hour.

9. Never sit down at the table or in the parlor with dirty hands or tumbled hair.

10. Never interrupt any conversation, but wait patiently your turn to speak.

11. Never reserve your good manners for company, but be equally polite at home and abroad.

12. Let your *first*, *last*, and *best*, confidant be your mother.—*Wayside.*

ANTI-TOBACCO.

Who has not heard of George Trask and his life-long campaign against tobacco? Burned out at Boston, he arose from the ashes young as ever, and strong for renewed life. In his quarterly speeches he speaks of the redemption from this slavery on this wise:

"We shall be told that good men use tobacco. Who doubts it? Good men in olden times dabbled in polygamy, held slaves and drank rum, but, thank God, light has come and such men have risen pretty much above all that sort of thing, and is it not high time that good men should trample tobacco under foot, and no longer allow it to have dominion over them? We have an excess of soporifics in Zion. Hence we have a prodigious amount of church members who are stolid and inactive. Alas! we have members not a few, who have a name to live, but upon whose foreheads you might write, dead, but not buried, with no very flagrant violation of the ninth commandment. Now we maintain that men who are for the 'higher life,' who live near God, are not slaves to this lethean influence. What devoted missionary in this, or other lands? What evangelist, what revivalist sounding the gospel trumpet amidst the churches? What preacher, what pastor of any spiritual eminence can be named who is the victim of this narcotic?

But however unable irreligious men may be to renounce tobacco—whatever difficulties some professedly good men may experience, still it should be said with gratitude to God, that there are men of the 'higher life,' men whose wills are identified with Christ's will, who have little or no trouble of this sort. Such we have, and they are meek and beautiful examples of christian consecration. They have relinquished this idol—the idol of two hundred millions—almost without an effort, and what is more, they have been raised superior to all vexatious hankerings for it.

Are we asked how this is done? We answer, they have fully surrendered their will to the divine will; they have no will of their own in this matter, irrespective of Christ's will, for their "life is hid with Christ in God." They abandoned this idol, not so much by reasoning, by argument, or by natural judgment, or by a divine consciousness in the soul, that it was the Lord's will that they should do it, and it was gladly done. "My yoke is easy—my burden is light."

APPETITE.

The craving of the stomach for articles of food and drink, as to time, and quality, and quantity, should always be viewed from an enlightened position.

The brain being placed above the stomach, is of itself an evidence that the brain should of course dictate to the appetite, not the appetite to the brain. Many say they will eat when hungry; and on this principle, the children eat little at the regular hours of partaking of food, but at almost every other hour of the day they are seen partaking of various articles of food and drink.

Reason teaches us that the Creator never intended his noblest work, man, to be constantly ministering to his appetite. The horse may eat at every hour of the day and night, and no law of nature be broken; not so with man. Man was originally created to fill a sphere but little below the angels. Man partakes of food but seldom, and at regular periods of time.

Nothing operates more unfavorably upon man than wrong modes of life and habits of diet. As an evidence of the mischievous effects of fast living, look about you. See this man all out of shape from rheumatism (he smokes and chews); here is another, bowed with palsy (he is a cigar maker); here is another, bloated with dropsy (he is a devotee to pork and coffee); here is another ready to fall into the earth, a consumptive (her family live in luxury, and she has for years spent her time over the cook stove).

Everywhere we see the sickly countenance of the dyspeptic, the bloodshot eye of the glutton and the drunkard, the swollen joint of the crippled victim of rheumatism, and disease in every form. Hygiene presents a preventive and a cure. Who is so self-denying as to practice it?—JOS. CLARKE, *in Health Reformer.*

TEMPER AND HEALTH.—Good temper, with the majority of mankind, is dependant upon good health; good health upon good digestion; good digestion upon wholesome, well prepared food, eaten in peace and pleasantness. Ill-cooked, untidy meals, are a great cause of bad temper and many a moral wrong; and a person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet, fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 976. BOSTON, WEDNESDAY, JULY 15, 1874. VOL. XXXIX.—NO. 15.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BY AND BY.

IDA ALBORN.

By and by, yes, by and by,
Our waiting eyes shall see
Christ descending from on high,
Zion, to ransom thee.

By and by, yes, by and by,
Shall be no wrong or strife;
For all sin shall cease and die,
When comes the Prince of Life.

By and by, yes, by and by,
Each weary heart shall rest;
No bosom shall heave a sigh,
When all are loved and blest.

By and by, yes, by and by,
From friends we shall not part;
For there sorrow comes not nigh,
It cannot touch the heart.

By and by, yes, by and by,
Sweet peace shall hold her sway;
With God's laws shall all comply,
Delighting to obey.

By and by, yes, by and by,
We'll see the land of light;
Oh! its beauty shall outvie
All our dreams and visions bright.

By and by, yes, by and by,
We'll see in clouds above,
Christ descending from on high,
Coming to reign in love.

THE RESURRECTION BODY.

H. BRITTAIN.

I purpose, the Lord helping, to send to you as opportunity presents itself, a series of extracts from a work treating on subjects of the greatest interest to those who accept the Scriptures as the word of truth. The careful and impartial consideration of the reader is desired as to the statements to be put before them, so that increased knowledge may abound of the ways and purposes of God, to the honor and glory of his name. It is true that many wander into regions of speculation when treating of scriptural subjects; but speculation should not be put forth as a barrier to sober thought. We should try not to pass beyond the mark, not below the mark. The requisite for us is, that we should rise to the level of the mark of the high calling in Christ Jesus, both in doctrine and in deed. The extracts will comprise the examination of three distinct portions of the truth given to us concerning the resurrection body. 1. *Its materiality.* 2. *Its aspect.* 3. *Its powers.*

1. ITS MATERIALITY.

"*Man's resuscitated, or resurrection body will be essentially* MATERIAL." "It is perfectly astonishing how slow many are to acknowledge this truth; and among them there are some from whom we should have expected exactly the reverse, from the fact that they have treated kindred subjects in a way that one would suppose would have insured right views on this; but such is not the case. A striking instance is afforded in that very valuable work—*The Religion of Geology*, by Dr. Hitchcock. The talented author has been at great pains to show at considerable length, in one part of his work (ch. 11), that this earth will be man's future abode. He quotes largely from several other authors in favor of this view, and among them he gives a long extract from Dr. Chalmers' discourse 'On the New Heavens and the New Earth.' One would have supposed, therefore, that when he came to speak of the nature and condition of man's body hereafter, he would certainly regard it as material and physical; seeing that this would appear to be necessarily called for by the nature of his habitat or abode. A material earth calls for a material body to inhabit it. The nature of the one determines the nature of the other. There must always exist between them the same or a similar relation that there is at present. But what does Dr. Hitchcock suppose may be the nature of man's body hereafter? To those who are unacquainted with it, the answer must be extraordinary indeed, coming from such a source. He conceives that, very possibly, the resurrection body may consist of a '*luminiferous ether*.' He should, however, speak for himself. After treating of the last conflagration, as described by St. Peter, and of certain imaginary difficulties which this may be supposed to place in the way of the earth being again inhabited by man, he proceeds as follows:—

'But is it not possible that our difficulty of conceiving how the spiritual body can enter at once upon its residence in the new heavens and earth, while yet the globe is only a shoreless ocean of fire,* results from a mistaken conception of the nature of the spiritual body? Do we not judge of it by our present bodies, and imagine that it must necessarily possess such an organization as would be destroyed by the extremes of heat and cold? and are authorized to draw such an inference? The Scriptures have, indeed, left us very much in the dark as to the specific nature of the future glorified body, which Paul calls a spiritual body. He does not mean that it is composed of spirit, for then it would not differ from the soul itself, by which it is to be animated. He certainly means that it is composed of matter and spirit. But of the existence of such a substance we have no positive evidence; and therefore must conclude the spiritual body to be matter; called spiritual, probably, because eminently adapted to form the immortal residence of pure spirit.

'Yet we learn from the apostle's description that it is not composed of flesh and blood, which, he says, 'cannot inherit the kingdom of God,' neither is it capable of decay, like our present bodies. Indeed, the illustration, which he derives from the decay and germination of a kernel of wheat, shows us that the future body will be as much unlike the present as a stock of wheat is different from the seed whence it sprang; and in appearance scarcely any two things are more unlike.

'Hence we may suppose the resurrection body of the righteous to be as different from that which the soul now animates, as matter can be in its most diverse forms.

'Now, the question arises, Do we know of any form of matter in the present world which remains the same at all temperatures, and in all circumstances, which no chemical or mechanical agencies can alter? a substance which remains unchanged in the very heart of the ice around the poles, and in the focus of a volcano; which remains untouched by the most powerful agents which the chemists can apply, and by the mightiest forces which the mechanician can bring to bear upon it? It seems to me that modern science does render the existence of such a substance probable, though not cognizable by the senses. It is the luminiferous ether, that attenuated medium by which light, and heat, and electricity, are transmitted from one part of the universe to another, by undulations of inconceivable velocity. This strange fluid, whose existence and action seem all but demonstrated by the phenomena of light, heat, and electricity, and perhaps, too, by the resistance experienced by Encke's, Bida's, and Halley's comets, must possess the extraordinary characteristic above pointed out. It must exist and act wherever we find light, heat, or electricity; and where do we not find them? They penetrate through what has been called empty space; and, therefore, this ether exists there, propagating its undulations at the astonishing rate of two hundred thousand miles per second. They emanate in constant succession from every intensely heated focus, such as the sun, the volcano, and the chemical furnace; and therefore, this strange medium is neither dissipated, nor affected by the strongest known heat. Both light and heat are transmitted through ice; and, therefore, this ether cannot be congealed. The same is true of glass and every transparent substance, however dense; and even the most solid metals convey heat and electricity with remarkable facility; and, therefore, this ether exists and acts with equal facility in the most solid masses as in a vacuum. In short, it seems to be independent of chemical or mechanical changes, and to act unobstructed in all possible modifications of matter; and, though too evanescent to be cognizable by the senses, or the most delicate chemical and mechanical tests, it possesses, nevertheless, a most astonishing activity.

'Now, I am not going to assert that the spiritual body will be composed of this luminiferous ether. But, since we know not the composition of that body, it is lawful to suppose that such may be its constitution. This is surely possible, and that is all which is essential to my present argument.'

"He proceeds to show that, 'admitting its truth,' certain conclusions follow; as for instance, that 'the spiritual body would be unaffected by all possible changes of temperature,' and be 'unharmed by chemical and mechanical agencies,' etc. (Ch. 9.)

"We learn from a subsequent page that this theory is not properly his own, but was suggested by another*; and that 'a similar view' had also been previously presented by Mr. Isaac Taylor, in his 'Physical Theory of Another Life.' But what strikes one as so astonishing is this: that such a view of the subject should for a moment be entertained by such a man as Dr. Hitchcock; and more especially, seeing that he has even laboriously sought to prove the materiality of that 'new earth' which man hereafter is to inhabit; and to establish, in short, its identity, so far as its substance or matter is concerned, with the present earth which is now inhabited by him. We shall presently see what the teaching of Scripture is upon the subject; but the nature and analogies of the case ought surely to have prevented the adoption of such a view as that which this theory presents.

"A material earth calls for a material body. We see this necessary connection between the present earth and its present material inhabitants; but of what use would it be to bodies composed of 'luminiferous ether'? They may reside in 'empty space,' one would suppose, as well as on a solid globe like this; nay, we see not why they should not dwell 'in airy nothing,' and find therein 'a local habitation and a name.' But the idea is too extravagant to be soberly discussed, and it would not have been noticed here at all, except for the purpose of showing what has actually been put forth by men of eminence and men of science, and that too at a most recent date; and to justify, moreover, the remark before made, that, notwithstanding all that may be said or proved with regard to the material nature of man's future inheritance, it would be still necessary to show that his resurrection body will be essentially material, and therefore in harmony with it. The case may also serve as a warning to all, who like the writer are engaged in the investigation of subjects of this kind, how they ever allow empty speculation to fill the place of proofs derived either from the facts of Nature, or from the words of revelation. When we have these to guide us, we may proceed with confidence; but without them we can do nothing.

"In the present case, however, we are not left without a guide, nor without positive data to reason upon. The Scriptures abound in references to the subject, and in positive declarations upon it, *and these all alike imply* THE MATERIALITY OF THE FUTURE BODY.

"There are a few passages, however, which are supposed not to do this, but rather to teach the contrary, and to a misapprehension of their meaning is doubtless, in a great measure, to be attributed the very prevailing idea that the resurrection body will be a kind of spiritual substance, very different, if not essentially so, from that of our present material frames. The following is the leading text of the kind:—'*It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*' 1 Cor. 15: 44. On this a recent author,* who stood deservedly high in the world of science, remarks: 'If there be one point clear in their [the apostles'] declarations, it is that the resuscitated body will *not be material*. "It is sown a *natural* body; it is raised a *spiritual* body"! (*soma psychikon . . . pnumatikon.*) 1 Cor. 15: 44.' Had this statement been reversed, and had it been affirmed that one of the clearest points in the apostolic writings, and in the New Testament generally, is, that the resuscitated body will be, what the present body is, essentially *material*, the assertion would have been somewhat nearer the truth. But a very little consideration of the above passage must readily convince any one that it determines nothing whatever as to the materiality or non-materiality of the body, but simply shows what will be *the principle of life*, or *the animating principle*, in the resurrection body of the believer in Christ, whose soul has already been in this life regenerated by the Holy Spirit. Rom. 8: 11.

"In the case of our present bodies, that principle is the *psyche;* in that of the resuscitated body, it will be the *pneuma*, or Holy Spirit. But if the arguments of Prof. Baden Powell were correct, it would prove that our *present* bodies are 'not material,' any more than our future ones will be, as maintained by him; for the *psyche* which animates them is no more material,† according to his view, than the *pneuma* is. It seems strange that this should not have recurred to him, and also to others who have argued much as he has done.

"But as this is a point of the first importance, and one on which very much depends, and one, moreover, on which much misconception prevails, it will be desirable to examine it somewhat more at length.

"Our English version of the above passage does not convey an adequate or correct idea of the meaning of the original; nor indeed does it appear to be in our power to give an exact rendering of it in English, for we seem to have no term which precisely corresponds with *psychikon*, nor any which will fully and definitely convey its meaning to the English reader. The words, however, are, I conceive, more fairly rendered as follows, than in any other way: 'There is an *animal* body, and there is a spiritual body.' This is Whitby's term. The Latin, too, gives '*corpus animals*' (*animal* body). Coverdale ‡ has '*soulish*.' *Psychikon* is derived from *psyche*—breath, life, soul, and is employed in the New Testament for that which is merely natural, or corrupt, as distinguished from that which has been produced by the Holy Spirit. § Thus: 'But the *natural* [*psychikon*] man receiveth not the things of the Spirit of God,' etc. 1 Cor. 2: 14. '*Sensual* [*psychikon*], having not the Spirit.' Jude 19. *Psyche*, from which, as before observed, *psychikon* is formed, exactly corresponds in meaning with the Hebrew *nephesh*, which is the term that occurs in the passage quoted by the apostle (ver. 45); viz., Gen. 2: 7—'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, man became a living *soul*' ‖ (*nephesh*).

"What the apostle asserts, therefore, in the passage we are considering (1 Cor. 15: 44) is, in effect, this: that there is a body which, being animated by the *psyche*, must be called an *animal*, or *soulish* body (*soma psychikon*); and that there is (*e. g.*, in the person of Christ), and will be (in the person of himself and people) a body which, because it will be animated by, or instinct with, the Holy Spirit, must be called a '*spiritual*' body (*soma pnumatikon*). But it must be remembered, that it is THE SAME BODY IN BOTH CASES, only altered in condition; and that the difference consists in, or is caused by, the animating principle. The *psyche* is a perishing thing, or substance, whatever it may be, and hence the body which is animated by it is mortal; but the Holy Spirit is not so, and therefore the body which will be animated by Him will never perish."

* It may well indeed be difficult to conceive how a "spiritual body," or any other body, could do this; but it seems amazing that this talented author should not have seen the error of supposing that the earth will be inhabited at all after the conflagration, before all things have been made new. (Rev. 21: 5.) We have here, however, a striking illustration how a mistake on one subject leads us astray on another; and how constantly it is the case, that we are found laboriously engaged in endeavoring to meet and remove difficulties, which are purely of our own creation.

* By Townsend, in his work, "Facts in Mesmerism."

* Prof. Bader Powell, "Essays on the spirit of the Inductive Philosophy," p. 294.

† "No more material"—that is, in the sense in which the body is material, and this according to Prof. Powell's own showing.—Essay 3, sec. 4, p. 467.

‡ "Remains," p. 151. Par. Soc Ed.

§ It is used only in the following places: 1 Cor. 2: 14; 15: 44, 46, in all of which it is rendered "*natural*" in our English Version. Again, in James 3: 15, and Jude 19, in both of which it is rendered "*sensual*." But it will be observed, if reference be made to the Greek of 1 Cor. 2: 14 and 15, that St. Paul uses the two very same adjectives, viz., *psychikon* and *pneumatikon*, to distinguish respectively the regenerate and unregenerate man, as he does to describe the two kinds of body; and it is certain that he must do so in both cases on the very same ground, or for the very same reason; namely, because in the natural man, as in the natural body, the Holy Spirit is wanting, and because in the spiritual man, as in the spiritual body, the Holy Spirit is present. Comp. Rom. 8: 11. This, I conceive, is sufficient to decide the question.

‖ It is a great mistake to suppose that the passage tends to prove, or that it in any way asserts, *the immortality of the soul.* It does nothing of the kind. It might with equal propriety have been rendered "man became a living creature" (*nephesh*), which is employed in a great variety of senses, is the term used to designate *the lower animals* in Gen. 1: 21, 24, and 2: 19,—"Every living *creature*." It is also used for "*body*," and even where a "*dead*" body is meant, *e. g.* Lev. 21: 2; Num 9: 6, 7, 10. Yet its most usual meaning, perhaps, is *life*, as is that of *psyche*.

(*To be continued.*)

You, who are so much on the mount with God on the Lord's day, ought to show it as Moses did, by the *shining of your faces* in all instances of wisdom and grace the week after.

ENTIRE SANCTIFICATION.

BY ADAM CLARKE.

(*Continued.*)

Why then are there so many, even among sincere and godly ministers and people, who are so much opposed to the term, and so much alarmed at the profession? I answer, Because they think that no man can be fully saved from sin in this life. I ask, where is this, in unequivocal words, written in the New Testament? Where, in that book is it intimated that sin is not wholly destroyed till death takes place, and the soul and the body are separated? Nowhere. In the Popish baseless doctrine of purgatory, this doctrine, not with more rational consequences, is held; this doctrine allows that, so inveterate is sin, it cannot be wholly destroyed even in death; and that a penal fire, in a middle state between heaven and hell, is necessary to atone for that which the blood of Christ had not concelled; and to purge from that which the energy of the almighty Spirit had not cleansed before death.

Even papists could not see that a moral evil was detained in the soul through its physical connection with the body; and that it required the dissolution of this physical connection before the moral contagion could be removed. Protestants, who profess, and most certainly possess, a better faith, are they alone that maintain the deathbed purgatory; and how positively do they hold out death as the complete deliverer from all corruption, and the final destroyer of sin, as if it were revealed in every page of the Bible. Whereas, there is not one passage in the sacred volume that says any such thing. Were this true, then death, far from being the last enemy, would be the last and best friend, and the greatest of all deliverers; for if the last remains of all the indwelling sin of all believers is to be destroyed by death (and a fearful mass this will make), then death, that removes it, must be the highest benefactor of mankind. The truth is, he is neither the cause nor the means of its destruction. It is the blood of Jesus alone that cleanseth from all unrighteousness.

It is supposed that indwelling sin is useful even to true believers, because it humbles them and keeps them low in their own estimation. A little examination will show that this is contrary to the fact. It is generally, if not universally allowed, that pride is of the essence of sin, if not its very essence; and the root whence all moral obliquity flows. How then can pride humble us? Is not this absurd? Where is there a sincere christian, be his creed what it may, that does not deplore his proud, rebellious, and unsubdued heart and will, as the cause of all his wretchedness; the thing that mars his best sacrifices, and prevents his communion with God? How often do such persons say or sing, both in their public and private devotions,—

"But pride, that busy sin,
Spoils all that I perform!"

Were there no pride, there would be no sin; and the heart from which it is cast out has the humility, meekness, and gentleness of Christ implanted in its stead.

But still it is alleged, as an indubitable fact, that "a man is humbled under a sense of indwelling sin." I grant that they who see, and feel, and deplore their indwelling sin, are humbled; but is it the sin that humbles? No. It is the grace of God, that shows and condemns the sin that humbles us. Neither the devil nor his work will ever show themselves. Pride works frequently under a dense mask, and will often assume the garb of humility. How true is that saying, and of how many is it the language—

"Proud I am my wants to see,
Proud of my humility."

And, to conceal his working, even Satan himself is transformed into an angel of light. It appears then that we attribute this boasted humiliation to a wrong cause. We never are humbled under a sense of indwelling sin till the Spirit of God drags it to the light, and shows us, not only its horrid deformity, but its hostility to God; and he manifests it, that he may take it away; but a false opinion causes man to hug the monster, and to contemplate their chains with complacency.

"It has been objected to this perfection that the persons who profess to have been made thus perfect are proud and supercilious, and their whole conduct says to their neighbor, 'Stand by, I am holier than thou.' No person that acts so has ever received this grace. He is either a hypocrite or a self-deceiver. Those who have received it are full of meekness, gentleness, and long-suffering: they love God with all their hearts, they love even their enemies; love the whole human family, and are servants of all. They know they have nothing but what they have received. In the splendor of God's holiness they feel themselves absorbed. They have neither light, power, love, nor happiness, but from their indwelling Savior. Their holiness, though it fills the soul, yet is only a drop from the infinite ocean. The flame of their love, though it penetrates their whole being, is only a spark from the incomprehensible Sun of righteousness. In a spirit and in a way which none but themselves can fully comprehend and feel, they can say or sing,—

"I loathe myself when God I see,
And into nothing fall:
Content that Christ exalted be;
And God is all in all."

It has been no small mercy to me, that in the course of my religious life, I have met with many persons who professed that the blood of Christ had saved them from all sin, and whose profession was maintained by an immaculate life; but I never knew one of them that was not of the spirit above described. They were men of the strongest faith, the purest love, the holiest affections, the most obedient lives, and the most useful in society. I have seen such walking with God for many years; and as I had the privilege of observing their walk in life, so have I been privileged with their testimony at death, when their sun appeared to grow broader and brighter at its setting; and, though they came through great tribulation, they found that their robes were washed and made white through the blood of the Lamb. They fully witnessed the grand effects which in this life flow from justification, adoption, and sanctification; namely, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance in the same to the end of their lives. O God! let my life be like that of these righteous! and let my end be like theirs! Amen.

If men would but spend as much time in fervently calling upon God to cleanse the heart that he has not cleansed, as they spend in decrying this doctrine, what a glorious state of the church should we soon witness! Instead of compounding with iniquity, and tormenting their minds to find out with how little grace they may be saved, they would renounce the devil and all his works, and be determined never to rest till they had found that he had bruised him under their feet, and that the blood of Christ had cleansed them from all unrighteousness. Why is it that men will not try how far God will save them? nor leave off praying and believing for more and more, till they find that God has held his hand? When they find that their agonizing faith and prayer receive no further answer, then, and not till then, they will conclude that God will be no further gracious, and that he will not save to the uttermost them who come to him through Christ Jesus.

But it is farther objected, that even St. Paul himself denies this doctrine of perfection, disclaiming it in reference to himself. "Not as though I had already attained, either were already perfect; but I follow after." Phil. 3: 12. This place is mistaken; the apostle is not speaking of his restoration to the image of God, but to completing his ministerial course, and receiving the crown of martyrdom; as I have fully shown in my notes on this place, and to which I must beg to refer the reader. There is another point that has been produced, at least indirectly, in the form of an objection to this doctrine. "Where are those adult, those perfect christians? We know none such; but we have heard that some persons professing those extraordinary degrees of holiness have become scandalous in their lives." When a question of this kind is asked by one who fears God, and earnestly desires his salvation, and only wishes to have full evidence that the thing is attainable, that he may shake himself from the dust, and arise and go out, and possess the good land—it deserves to be seriously answered. To such I would say, There may be several, even in the circle of your own religious acquaintance, whose evil tempers and unholy affections God has destroyed; and having filled them with his own holiness, they are enabled to love him with all their heart, soul, mind, and strength, and their neighbor as themselves. But such make no empty professions; their conduct, their spirit, the whole tenor of their life, is their testimony.

Again: there may be none such among your religious acquaintance, because they do not know their privilege, or they unfortunately sit under a ministry where the doctrine is decried; and in such congregations and churches holiness never abounds; men are too apt to be slothful, and unfaithful to the grace they have received; they need not their minister's exhortations to beware of laoking for or expecting a heart purified from all unrighteousness; striving or agonizing to "enter in at the strait gate" is not pleasant work to flesh and blood; and they are glad to have anything to countenance their spiritual indolence; and such ministers have always a powerful coadjutor, the father of lies; and the spirit of error will work in the unrenewed heart, filling it with darkness, and prejudice, and unbelief. No wonder, then, that in such places, and under such a ministry, there is no man that can be "presented perfect in Christ Jesus." But wherever the trumpet gives a certain sound, and the people go forth to battle, headed by the Captain of their salvation, there the foe is routed, and genuine believers brought into the liberty of the children of God.

As to some having professed to have received this salvation, and afterward become scandalous in their lives (though in all my long ministerial labors, and extensive religious acquaintance, I never found but one example), I would just observe that they might possibly have been deceived, thought they had what they had not; or they might have become unfaithful to that grace and lost it; and this is possible through the whole range of a state of probation. There have been angels who kept not their first estate; and we all know, to our cost, that he who was the head and fountain of the whole human family, who was made in the image and likeness of God, sinned against God, and fell from that state. And so may any of his descendants fall from any degree of the grace of God while in their state of probation; and any man and every man must fall, whenever he or they cease to watch unto prayer, and cease to be "workers together with God." Faith must ever be kept in lively exercise, working by love; and that love is only safe when found exerting its energies in the path of obedience.

An objection of this kind against the doctrine of christian perfection will apply as forcibly against the whole revelation of God as it can do against one of the doctrines, because that revelation brings the account of the defection of angels and of the fall of man. The truth is, no doctrine of God stands upon the knowledge, experience, faithfulness, or unfaithfulness of man; it stands on the veracity of God who gave it. If there were not a man to be found who was justified freely through the redemption that is by Jesus; yet the doctrine of "justification by faith" is true; for it is a doctrine that stands upon the truth of God. And suppose not one could be found in all the churches of Christ whose heart was purified from all unrighteousness, and who loved God and man with all his regenerated powers, yet the doctrine of christian perfection would still be true; for Christ was manifested that he might destroy the work of the devil; and his blood cleanseth from all unrighteousness. And suppose every man be a liar, God is true.

It is not the profession of a doctrine that establishes its truth; it is the truth of God, from which it has proceeded. Man's experience may illustrate it; but it is God's truth that confirms it. In all cases of this nature, we must forever cease from man, implicitly credit God's testimony, and look to him in and through whom all the promises of God are yea and amen.

To be filled with God is a great thing; to be filled with the fulness of God is still greater; to be filled with all the fulness of God is greatest of all. This utterly bewilders the sense and confounds the understanding, by leading at once to consider the immensity of God, the infinitude of his attributes, and the absolute perfection of each. But there must be a sense in which even this wonderful petition was understood by the apostle, and may be comprehended by us. Most people, in quoting these words, endeavor to correct or explain the apostle by adding the word communicable. But this is as idle as it is useless and impertinent. Reason surely tells us that St. Paul would not pray that they should be filled with what could not be communicated. The apostle certainly meant what he said, and would be understood in his own meaning; and we may soon see what this meaning is.

By the "fulness of God," we are to understand all the gifts and graces which he has promised to bestow on man in order to his full salvation here, and his being fully prepared for the enjoyment of grace hereafter. To be filled with all the fulness of God is to have the heart emptied of and cleansed from all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy, and truth, and love to God and man. And that this implies a thorough emptying of the soul of everything that is not of God, and leads not to him, is evident from this, that what God fills neither sin nor Satan can fill, nor in anywise occupy; for, if a vessel be filled with one fluid or substance, not a drop or particle of any other kind can enter it, without displacing the same quantam of the original matter as that which is afterward introduced. God cannot be said to fill the whole soul while any place, part, passion, or faculty is filled, or less or more occupied by sin or Satan; and as neither sin nor Satan can be where God fills and occupies the whole, so the terms of the prayer state that Satan shall neither have any dominion over that soul nor being in it.

A fulness of humility precludes all pride; of meekness, precludes anger; of gentleness, all ferocity; of goodness, all evil; of justice, all injustice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation; and where God is loved with all the heart, soul, mind, and strength, there is no room for enmity or hatred to him, or to anything connected with him; so, where a man loves his neighbor as himself, no ill shall be worked to that neighbor; but, on the contrary, every kind affection will exist toward him; and every kind action, so far as power and circumstances can permit, will be done to him. Thus the being filled with God's fulness will produce constant, pious, and affectionate obedience to him, and unvarying benevolence towards one's neighbor; that is, to any and every human being. Such a man is saved from all sin; the law is fulfilled in him; and he ever possesses and acts under the influence of that love to God and man which is the fulfilling of the law. It is impossible, with any Scriptural or rational consistency, to understand these words in any lower sense; but how much more they imply (and more they do imply), who can tell?

Many preachers, and multitudes of professing people, who are studious to find out how many imperfections and infidelities, and how much inward sinfulness are consistent with a safe state in religion; but how few, very few, are bringing out the fair gospel standard to try the height of the members of the church; whether they be fit for the heavenly army; whether their stature be such as qualifies them for the rank of the church militant, "the measure of the stature of the fulness" is seldom seen; the measure of the stature of littleness, dwarfishness, and emptiness is often exhibited.

Some say, "The body of sin in believers is, indeed, an enfeebled, conquered, and deposed tyrant, and the stroke of death finishes its destruction." So, then, the death of Christ and the influences of the Holy Spirit were only sufficient to depose and enfeeble the tyrant sin; but our death must come in to effect his total destruction. Thus our death is, at least partially, our Savior, and thus that which was an effect of sin ("for sin entered into the world, and death by sin"), becomes the means of finally destroying it; that is, the effect of a cause can become so powerful as to react upon that cause, and produce its annihilation. The divinity and philosophy of this sentiment are equally absurd. It is the blood of Christ alone that cleanses from all unrighteousness; and the sanctification of a believer is no more dependent on death than his justification. If it be said that "believers do not cease from sin till they die," I have only to say they are such believers as do not make a proper use of their faith; and what can be said more of the whole herd of transgressors and infidels? They cease to sin when they cease to breathe. If the christian religion brings no other privileges than this to its upright followers, well may we ask, "Wherein doth the wise man differ from the fool? for they have both one end!" But the whole gospel teaches a contrary doctrine.

(*To be continued.*)

ADDRESS ON THE SECOND COMING OF CHRIST.

Substance of the remarks of the Earl of Shaftesbury, K. G., at the London Conference, May, 1874.

It would be inappropriate in me to undertake to give instruction to this meeting on the subject of prophecy in the presence of so many of the clergy. I wish, however, to say that I think it most desirable for its study to be encouraged; and I think every man and woman should form their judgment upon such an important subject by constant reading and meditation upon the word of God.

I am quite sure of this, that one great result that would follow such a course would be that in these days of wide-spread insubordination and general Babel of thought and spirit, reverence for the past might in some measure be restored, so as to triumph over that recklessness which abounds as to the present; and thus there might be awakened some forethought as to the future in opposition to the striking feature of irreverence for the past and disregard for the future, which is such a characteristic of modern times. And I cannot think anything would be more beneficial than a consideration of the grand truth of the second coming of Christ in all the aspects in which it is presented to us in Scripture.

Those who have given attention to it have derived from its consideration the greatest amount of instruction and knowledge and spiritual light; and especially is it important in these days, when nearly everything has a tendency to divert men's minds, and thoughts, and feelings from the great hope that should always be before them—the entertainment of the cheering promise of the Second Advent. If the lively expectation of this event were more generally cherished, it would of itself be a hopeful earnest, and foretoken of the promised "times of refreshing from the presence of the Lord, when he shall send Jesus Christ at the times of the restitution of all things."

There was one point referred to by one of the speakers—When shall the Second Advent come to pass? Now, I can understand that in antideluvian times Noah would be told, "It cannot be, because such and such prophecies were first to be fulfilled." But the flood did come; and the prophecies held on their course, and in due time were accomplished, and some have yet to be accomplished. Thus in like manner the Second Advent will soon come, although some may think that many prophecies have first to be accomplished. I am satisfied, however, from the statements of Scripture, that the personal return of the Lord Jesus will take place speedily and suddenly at a time when the world at large is least looking for it; and we must not allow the expectation of any intermediate event to make it appear distant. Adopting this view, that whatever prophecies remain to be fulfilled, the coming of our Lord may nevertheless come to pass suddenly at any time, I find great comfort in taking the word of God as I find it, and I wait to understand fully until all shall be accomplished.—*Signs of our Times.*

HOLINESS.

G. E. MERRILL.

I am a lover of Jesus and his appearing. I love the way of "holiness, without which no man shall see the Lord." So I say with Bro. Thomas in last *Crisis*, "Talk it, pray it, sing it, preach it, write it, live it." Yes, LIVE it. We may talk, pray, sing, preach, and write *about* it, and yet not be in possession of it, therefore cannot live it. The Spirit is holy; and if we are filled with the Spirit, we shall be holy, we shall live holy lives. The trouble why people do not live holy lives is the lack of being filled with the Spirit. It is our privilege to be thus filled. All that we have to do is to ask, that our joy may be full. God is more willing to give to those that ask the Holy Spirit, than parents are to give good gifts to their children. What a privilege! ask, and receive; be filled with the fullness of the love of God. Our motto—"HOLINESS TO THE LORD."

Holiness is a Bible doctrine, and God in his word commands us to be holy. He says, "Be ye holy, for I am holy." It is strange that when in the Old and New Testaments the doctrine of holiness is so plainly taught, many should oppose it. But so it is. Hear what some say who profess to be followers of the meek and lowly Jesus, looking for his soon appearing: "I am disgusted with holiness." I ask the dear ones, why oppose? Does not the Bible teach it? Is it not our imperative duty to be holy? If so, why, again I ask, oppose? Is it because you do not understand the subject? If so, I pray the Lord to help you to see the truth as it is in Christ Jesus. Consecrate all to him. I know it is a great thing to be fully and completely consecrated. If we are, whatever God wills we will. If it is prosperity, amen; adversity, amen. No matter. In whatsoever state we are, learn to be content; for contentment with godliness, we read, is "great gain." The Lord help me, with all who want to see the Lord, that we may become partakers of Christ's holiness.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 15, 1874.

Take Notice!

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of **$2.00** a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston for this meeting, which commences **July 20th**, may be had of Geo. T. Adams, to *go* and *return*, for **$1.90**. Good July 15th to Aug. 1st inclusive. Cars leave Old Colony Depot at 8 and 11.30 A. M., 4 and 6 P. M. G. T. A.

NATIONAL CAMPMEETING.

For good and satisfactory reasons, the National Campmeeting appointed to commence at Springfield, Mass., Saturday, Aug. 15th, is *changed* to begin **Saturday, August 8th.** M. G.

THT IMPORTANCE OF PRESENT TRUTH.

"Present truth" is like instruction needed for the duties of to-day, or like warnings of danger to which we are now exposed. It has a special application at a certain time, because of particular circumstances then existing, to which it was designed to apply. It can never be applicable to more than one period, or to more than one class of circumstances, and can never be repeated. When it is past, it is to be received as an example or warning, but never to be practiced. Its acceptance and rejection always produces opposite results, are specific like the truth, and can never be repeated. It is especially important during its period, and God always requires his people to make it the prominent subject of their teaching,—the great theme of contemplation at that time.

We are most solemnly convicted that the present period is one for which God has appropriated the most deeply interesting and vitally important present truth ever given by God for the benefit of humanity. That this generation is witnessing events strange and startling is apparent to all. The world is fast drifting from its former course in every department. Thrones are trembling, kingdoms are convulsed, the earth quakes and reels, the heavens show fearful signs of great changes, human society is in fevered restlessness, with strong currents and counter currents foreboding terrible revolutions. The fountain of the great deep of satanic skepticism seems to be breaking up, and Atheism, Spiritualism, and all manner of infidelity is flooding the world. Strange and exciting times indeed! and can it be possible that God should lead his church to such a period, surrounded as she is with a theological jargon which would drown Babel in everlasting silence, and not give her a standard of present truth; truth comprehending the vast phenomena and the approaching future? No. Every prophetic hand has pointed to this time, and every inspired pen has written parts of its strange history. Earth scenes have become a vast whirlwind. Every thing is being scattered and broken in the midst of roar and confusion. Every body is in expectation of something new and startling. All things of the past give way to the whirl of the present. In the church is heard the confusion of Babel. The heaped up fable teachers of the last days are flooding the world with their scholastic theology and satanic interpretation of God's word. It is enough to make angels weep and drive saints to the brink of despair. Is there no guiding star? Where are the sleepless sentinels? Has not the Lord some faithful servants on the earth, who have received words of present truth from the lips of Jehovah, and who can guide the weeping Bride of Jesus in a safe path? Is not this the time for Elijah to come with the prophetic message, heralding the approach of the "dreadful day of the Lord?" Has not the guiding pillar appeared to lead Christ's Israel out of the darkness of this Egypt to the heavenly Canaan? May Christ send us a Paul and a Luther to confound, by argument, the Pharisee who trusts in a boastful righteousness, but rejects present truth. Send men who would dare go to the seat of worldly power, though he were challenged by a thousand devils. O that the thunders of Sinai might fully arouse the servants of Christ to comprehend the situation, and the vast importance of giving the trumpet a *certain* sound. May the Lord anoint our eyes, that we may see the creeping thief approaching our house, under the shadows of night. Why do not the "dogs bark?" Is it because they are watching for their gain instead of the thief? Are they slumbering because prophetic light has not ended the darkness of their night? Is there anything that can awaken them this side of the trump of doom?

Ye servants of the great God, get ye up into the high mountain! Cry aloud, spare not! Say unto the daughter of Zion, "behold the Lord God will come," "his arm shall rule for him;" "his reward is with him." This is the "certain sound" the great Marshal has ordered his trumpeteers to peal forth upon the ear of the last generation. Fear not, then, ye men of God, to sound the note from the hill tops, and through the valleys, for the "vision shall speak and not lie." Dare to be true to God, though you receive the hate of the world and the infidel's scoff. Proclaim the judgment message faithfully to all men. Let the distant empires hear it, and the wandering tribes see the light of the last prophetic lamp. We feel an agony of earnestness upon this subject, for it seems to us that God has made it the most essential and vitally important message ever revealed to men.

We ask none to excuse us for making it so prominent in our labors, for we feel that as long as our present conviction of God's requirements rests upon us, we will proclaim it with all our power, though all the world oppose, the heavens grow black, and the lightnings plow furrows at our feet. If God has not commissioned us to proclaim the glorious speedy advent of Christ to judgment, as a specialty to this generation, then we plead ignorance of his Word relating to that subject, and the manifestations of his Spirit and providences. We would not, by these arguments, make unimportant truth, having a general application, as faith, hope, charity, consecration, and all truth of that class which applies at all times and to all persons the same. This subject of "present truth" is most forcibly and beautifully expressed in an editorial in the *A. C. Times* as follows:

THE COMMISSION.

"Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Isa. 62: 11.

This is the great commission of the gospel minister to the people of God at the present time. Given in prophetic language in days of old, it has remained in the pages of Holy Writ that it might come in force, and become the rallying note of all the people of God in times just prior to the judgment day.

The plans of the Almighty are vast, and comprehensive of eternal things. They are not limited to the life-time of single individuals, as though their rising and setting was comprehended in a three score years and ten. His day is composed of centuries, and his time counts the ages of eternity. And as his days pass on he prepares his messages for his people, and commissions his servants to herald forth the vast changes to be wrought out, each in his appointed time.

His servant Noah heralded to the people the coming deluge, and faithfully executing his commission, he stood approved of God, and "perfect in his generation."

Moses was commissioned to herald forth deliverance from Egyptian bondage, and Israel's freedmen went forth in the appointed time and way.

The law shadowed forth the blood of Calvary; men of God foretold Messiah's sufferings; angelic messengers announced his birth; the Baptist heralded his coming; and the voice of Jesus speaking of grace and truth, was hushed in agony and death, but was again awakened to speak from heaven. And since those days, the voice has told of persecution and martyrdom to the church of Christ, to fill up the measure of the dispensation of sufferings, until at last the time has come for the last great rousing cry to the daughter of Zion—"Behold, thy King cometh!"

Whatever else of teaching may be needful for the church of God at the present time, the commission of proclaiming the return of Messiah as King of kings and Lord of lords" is manifestly the one great work of the minister of Jesus Christ. All other truth of the present day is subservient to this. The commission embraces every gospel arrangement of whatsoever sort it be. Is repentance proclaimed? It is that one may join the host of the redeemed, and be numbered among the blood-washed throng to hail the coming King. Is pardon and forgiveness of sins proclaimed among the people? It is that they may be free from wickedness, and not be ashamed before him at his appearing. Is the fulness of the spirit urged upon the people of God? It is that they may be overcomers at last and sit with him on his throne.

This is the great gospel commission of the present time, and whoever ignores it, ignores the perfecting truth of the dispensation in which we live. Unmindful of this commission and unprepared for this event, the church becomes worldly in its character, the minister of Christ becomes a blind leader, and the professed christian is either a spasmodic runner of a race in a serpentine track, outwardly extremely pious to-day, and to-morrow wallowing in the mire of worldliness, making many crooked paths; or else he is merely a nominal believer on Christ, having a name to live and yet dead.

There is no vital, earnest, and reliable christian arousing, aside from the proclamation of the coming King. Experience there may be, but it is the experience of those who eat not for strength to work, but for fatness to sleep. Pardon to penitent sinners is proclaimed, and many seek it and rejoice, not that they may follow it by a life of consecration and sacrifice, of separation from this world that they may be ready for the coming of Jesus by doing his bidding; but that they simply feel emotions of pleasure and tell to others how happy they are. And if holiness is proclaimed, it is for the purpose of fattening the church into a state of self-confidence that is ruinous, rather than that indwelling of God's spirit that nerves men for action, as hardy soldiers who are fighting under royal banners and looking for their King.

We paint no over-drawn picture. The lights and shades are those which come from heaven and earth, and are as real as the facts themselves. Men cannot lay aside the great commission, and find something else to fill its place, and yet properly fulfill their work before God. The commission is God-given, and it is in the book. It is the only one. It covers all else. It absorbs all besides. Whether it comes from the lips of godly saints; whether it is the war cry of men whose hearts are full of strife and bitter hatred; or even though demons may hurl it forth with curses on the midnight of their career, yet the language of the commissission is of God, and the days of the Almighty have brought us to its proclamation as an imperative duty.

How vastly important is it then that the minister of Christ should speak the message given him. No matter what the earthly consequences are, no commissioned officer in all the ranks can find his work approved by the great King at his coming, unless he is faithful to the dispensation given him. The private soldiers may be excused for many things, but to whom much is given much will be required. It is an awful thing to be among those who take the book with its seals all opened, and yet to fail in the great commission.

God has not laid this burden and work upon one portion of this church alone. The reponsibility is equal upon all who minister in sacred things. There is no room for excuse. The commission is given alike to all, and among all the ministry God will require it at their hands. J. C.

NATIONAL CAMPMEETING.

As we are approaching the time for the commencement of another National campmeeting at Springfield, we hope those who are interested in its welfare, will make it a subject of *special* prayer, that in interest, profit, and the manifestation of the power of the Holy Spirit, in the conversion of sinners, reclaiming of backsliders, and the entire consecration to Christ, may surpass any meeting we have ever held. The Lord would be pleased to see this result, and will do all on his part to bring it about. It is our purpose to pitch the "Tabenacle" again, for the benefit of those who wish to make special preparation to meet the coming Savior. We expect seasons of gracious refreshing from the presence of the Lord. Let all who can come to this feast in the tented grove, looking for glorious results.

M. G.

CERTIFICATES.—It should not be forgotten that the delegates appointed by the various churches, interested in the business to be transacted by the Adv. Chris. Association, at the next annual meeting on the Springfield camp-ground, should be supplied with certificates *signed* by the pastor, or elders, or deacons, or clerk, or chairman, presiding at the meeting at the time the delegates are appointed. Observe, any church having twenty-five members or less, can send *one* delegate; and an additional one for every fifty members above twenty-five. As our next meeting will be one of special importance, every church should send their proper number of delegates. All ministers co-operating with the Association are considered members when their names are enrolled at the annual meeting. The certificate for delesates may read as follows:—

This is to certify that ——— was duly appointed by the church in ——— as a delegate to the annual meeting of the A. C. A., to be held at Springfied, Aug. 10th.

M. G.

MINISTERS' MEETING.—By conversation and correspondence, we find many preachers are in favor of the proposed ministers' meeting, at the Springfield campground, for the purpose of a mutual interchange of thoughts on important subjects, affecting the present and eternal welfare of our fellow beings. It is thought best to meet Thursday 2 P. M., Aug. 6th. Let all come who can, praying the Lord to direct us into the best means to accomplish the greatest good in the vineyard of our divine Master. M. G.

GREENWICH MEETING.

Greenwich is on the Springfield, Athol and Northeastern R. R., about fifteen miles from Athol. The grove selected for the meeting is a pleasant one, about a quarter of a mile from the depot. The new Mass. mission tent was on the ground, and made a fine appearance, rendering good service to those present. There were three other tents. The meetings were excellent, and increased in numbers and interest. While there, we listened to preaching from Brn. S. G. Mathewson, R. Grant, Geo. Teeple, and H. Munger.

The adjourned meeting of the Mass. State Conference was held, and conducted in a very kind spirit. The prevailing spirit and leading object of the conference was to devise means, if possible, to accomplish more in the vineyard of the Lord in leading people to Christ and the truth in the Scriptures. There were about a dozen preachers present, and delegates from various churches.

We were obliged to leave the morning of the 4th, which, with the following day, were to be noted days of the meeting. We shall wait with interest to learn the result, which we expect will be a happy success. It is designed to hold a meeting there every 4th of July. M. G.

WALDENSES.—Those who are familiar with the history of the Waldenses, will remember that they suffered severe persecutions from the twelvth century to about the middle of the nineteenth. They were "excluded from all civil and military offices until 1848, when Sardinia granted them full religious and ecclesiastical liberty, and equality of civil and political rights with the Roman Catholics." Since then, and especially since the Italian government took possession of Rome, Sept. 20th, 1870, the Waldenses have been returning to their native land—Italy.

A few days since Giovanni Cereghino (pronounced Geovanni Charageno), a Waldensian minister called on us and gave many interesting facts in relation to the Waldenses. Since 1870, about 100,000 of them have returned to Italy, and are doing more, probably, to advance the cause of Christ in that country than all that is done by other denominations. They understand the language, are in earnest, and truly evangelical. Bro. Cereghino is in this country to raise money to build a chapel in Italy. He has an abundance of good testimonials, showing very clearly that he is a true representative of the interests of the Waldenses. Let those who can, give him aid to help build the chapel, and thus have the pleasure of knowing that they have done something to help deliver the Italians from the power of the Papacy. We are hoping Bro. Cereghino will be able to attend our National campmeeting at Springfield, or the one at Alton Bay, and thus become acquainted with those who are looking for the speedy coming of Jesus. If any of our readers see him, please inform him that the time of the Springfield meeting is changed to the 8th of August. M. G.

INTERLINEAR TRANSLATION.—We have just received the sixth number of this important work, which is being issued quarterly by Messrs. Tafel, in Philadelphia and London. This is a valuable work for Bible students. Price $2.00 a number for the Hebrew, and $1.50 for the Greek, which are issued alternately. Address L. H. Tafel, 635 Arch St., Philadelphia. Besides the translation, the work contains critical notes and explanations. The Greek of the New Testament is now translated to the thirteenth chapter of John. As some of our readers may not understand the character of the work, we would say that it is *word for word* translation, according to the arrangement in the Hebrew Old Testament and the Greek New Testament. Over each Hebrew or Greek word in each line is its corresponding English word. This is a great help to those who have not studied Hebrew or Greek, and affords them much light on the Scriptures that they could obtain in no other way so readily. M. G.

THE HEALTH REFORMER, published at Battle Creek, Mich., is an enterprising monthly devoted to the dissemination of knowledge respecting the prevention and home treatment of disease, together with other topics of general interest. The July number contains the first of a series of articles on the "Evils of Tobacco Using." Artificial Dentures a Source of Offensive Breath; Modern Dress; Drainage for Health, Pythagoras on Flesh-eating (poetry); The Physiological Effects of Alcohol; Advice to Granges; Sleeping Rooms; How to treat Babies; The Nerves; Wine and the Bible; Fashionable Heart Disease; A Woman's Hair; are some of the many interesting articles contained in this number. Published at Battle Creek, Mich., at one dollar a year. Specimen copies free. M. G.

"BIBLE INVESTIGATOR" is the title of a new monthly, the first number of which was published in May, by Bro. Amos Sandford, at Columbus, Kansas. 75 cts a year in advance. It abounds in interesting articles.

M. G.

The *Bible Banner* is now owned by Bro. A. A. Phelps. The *Banner* is an excellent monthly, and deserves a liberal patronage. **Price $1.00 a year in advance. Address A. A. Phelps, 75 Barclay St., New York City.** M. G.

THE RESURRECTION BODY.—The first part of an interesting and able article sent to the *Crisis* by H. Brittain, of Birmingham, Eng., on "the resurrection body," may be found in another column. M. G.

THANKS for three pamphlets mailed to us from Rouses Point, N. Y. M. G.

THAT MINISTERIAL CONFERENCE.—*Editors of the "Crisis"*:—I like much Bro. Munger's suggestion for a conference of ministers, and wish very much to have one; but the suggestion of Bro. Wm. Himes, of having preachers from Canada, as well as elsewhere, attend it, could not be carried out, if such a conference were held at Springfield, unless that campmeeting were after the Alton Bay meeting. Some this way were intending to attend the Springfield meeting, if it had succeeded the Alton Bay meeting.

L. C. MCKINSTRY.

MASS. A. C. CONFERENCE.

The Mass. A. C. Conference convened July 2nd, 1874, according to the adjournment of the last conference. Called to order by the President. Opened with prayer by Bro. Hemenway. Bro. Geo. L. Teeple was appointed Secretary *pro tem*. Brn. R. D. Grant, Samuel Ayres, and I. I. Leslie were appointed committee on credentials, who reported the following preachers and delegates present. Preachers: S. G. Mathewson, Samuel Ayres, Worcester; Geo. L. Teeple, Westfield; H. H. Tucker, Dudley; J. Hemenway, Athol; M. Grant, Boston; Geo. A. Streeter, No. Dana; Prosper Powell, Three Rivers; I. I. Leslie, Carver; J. D. Merriam, Fitchburg; L. Boutell, Chelsea; H. Munger, Chicopee Falls; Roland D. Grant, Stoneham. Delegates: E. S. Gage, W. G. Ruggles, C. Newell, J. B. Walker, H. H. Nash, F. W. Higgins, Worcester; J. C. Burnham, Palmer; I. Barnes, Clinton; E. Kingsbury, Brimfield; Ozias Goodrich, Chelsea.

Voted, That the unfinished business of last conference be called up. The matter was introduced by Bro. Hemenway, who was followed by Brn. Grant, Barnes, Ayres, Mathewson and others, which resulted in a motion that all in favor of a more systematic and thorough way of doing our work should manifest it by vote, which was a unanimous yea.

Voted, That the Chair appoint a committee of two to nominate a committee of five, to take this matter into consideration, and report; said committee consisting of Brn. Leslie and Ayres, who reported the following names, which were duly accepted by the conference: J. Hemenway, S. G. Mathewson, Miles Grant, Prosper Powell, Geo. L. Teeple. Adjourned to 9 A. M. Friday.

Friday, 9 A. M. Met according to adjournment. The President in the chair. Prayer by Bro. M. Grant. The committee to whom was referred the subject of more thoroughly and systematically carrying forward the work, reported they could arrive at no definite plan. This called out a very spirited talk, which resulted in a move for an expression of the conference by a rising vote whether we would have a State Evangelist or not. The vote was nearly a unanimous *yea*. It was then moved that a committee of three be appointed to nominate a man or men, whose duty it should be to write to or visit the different churches of the conference, and inquire into their condition, and the state of feeling, and see how much they will raise towards supporting a State Evangelist. Brn. Hemenway, Mathewson, and M. Grant, were appointed. Adjourned till after the afternoon services.

3 P. M. Met according to adjournment. The President in the chair. Prayer by Bro. Boutell. Committee to nominate reported the names of L. Boutell, M. Grant, G. L. Teeple, J. Hemenway, which were duly accepted by the conference. Adjourned to the call of the conference committee.

G. L. TEEPLE, Sec. *pro tem*.

MEETINGS OF THE ADVENT CHRISTIAN PUBLICATION SOCIETY.

A meeting of the Adv. Chris. Pub. Society was held at its rooms, 160 Hanover St., Boston, Friday, March 27th, at one P. M., the members all being present, viz.:—A. Ross, Pres., Geo. T. Adams, L. Boutell, W. H. Mitchell, S. G. Mathewson, H. A. King, L. T. Cunningham, M. Batchelor, H. V. Davis, J. G. Hamblin, A. W. Sibley, Sec.

The Business Agent stated to the meeting, that various requests had been made to the managers of the *Crisis* to publish in its columns certain articles regarding Eld. J. V. Himes, and matters connected with him.

The Agent also read letters from several brethren, some of whom were Elder Himes' particular friends.

After a full consultation, in which all present participated, on motion, the President appointed a committee of three, consisting of the following brethren: Geo. T. Adams, S. G. Mathewson, and H. A. King, to draft resolutions expressing the sense of the meeting.

The committee retired, and having attended to the duty assigned them, returned and reported the following preamble and resolutions (the names of committee, in the *second* resolve, being afterwards inserted by vote of the meeting), which were unanimously adopted:—

Whereas, grave charges have been preferred against the christian character of Elder J. V. Himes; and,

Whereas, Elder Miles Grant has been accused of improperly dealing with the case; and,

Whereas, serious divisions are growing out of these circumstances, which threaten the interests of Christ's cause; therefore,

RESOLVED, That we, the Advent Christian Publication Society, deem it our christian and official duty to recommend the holding of an ecclesiastical council, to try this case, to be appointed as follows: two persons to be selected by Eld. J. V. Himes, two by Eld. M. Grant, and these four to choose three others, the seven to compose a council to investigate and decide the case.

RESOLVED, That the following brethren, Geo. T. Adams, S. G. Mathewson, and H. A. King, be a committee to forward the above recommendation to Elds. Himes and Grant, with authority (in case either party refuse to comply with the above recommendation) to collect the facts in the case for publication in "The World's Crisis."

The following resolution was also adopted by the meeting:—

Resolved, That the above committee be authorized by this Society to expend a sum not exceeding three hundred dollars, in defraying the expenses they shall deem necessary in holding said council.

A meeting of the Advent Christian Publication Society was held at its rooms in Boston, July 10th, 1874, all the members being present.

Bro. G. T. Adams, chairman of the committee appointed to correspond with Elds. Himes and Grant in relation to a council recommended in the resolution passed March 27th, 1874, read a lengthy correspondence which he had had with Eld. J. V. Himes and his counsel, from which it appears that they "absolutely refuse to accept the proposed council."

Eld. Grant accepted it, so far as it related to him.

It was voted, that the part of the resolution passed March 27th, 1874, relating to the collection of the facts in the case for publication in the *Crisis*, and also the appropriation to defray the expenses of the proposed council, be now rescinded.

The following preamble and resolution were then presented and unanimously adopted:

Preamble and Resolution.

Whereas, It is a well known *fact* that serious charges against the moral and christian character of Elder J. V. Himes were preferred many months ago; and,

Whereas, It is a *fact* that there has been a hearing on said charges, or a part of them, before one or more councils; and,

Whereas, It is a *fact* that Elder J. V. Himes has made certain acknowledgments—a confession, and an agreement, which agreement, it is claimed, he has violated, thereby causing many to look upon him as unworthy of their support and sympathy, as a minister of the gospel; and, in connection with his previous course, producing division in the body; and,

Whereas, Recognizing the existence of the above *facts*, the Board of Directors of the A. C. P. Society, with the sole desire to restore harmony in the body, did, at its meeting March 27th, adopt resolutions recommending the selection of a mutual Council to meet, hear, and decide the whole case (Buchanan or Jackson, Mich., being suggested in the correspondence); and,

Whereas, After earnest effort, by continued correspondence of several months, said council has been *positively* declined,—and all others; the only body before which Eld. Himes consents to have a hearing being "The Michigan Conference," of which he is the President, and elected since some of the charges were known;—and,

Whereas, It is a *fact* that, under the existing circumstances, a large number of Adventists do not regard the Mich. Conf. as an impartial, unbiassed body to try this case, and therefore it is not satisfactory; therefore,

Resolved, That, with the *facts* in the case already before us, we, the Adv. Chris. Pub. Society, having in charge the publication of the "World's Crisis," the "Young Pilgrim," and various interests of the cause of our soon coming Lord, deem it our duty to the body at large to make the above statement, and to say that we *do not* regard Elder J. V. Himes as occupying a position in which we can extend to him the right hand of fellowship, or bid him God speed, as a worthy minister of the gospel of the kingdom of God at hand.

Voted, That the foregoing action of the Society be published in the next issue of the *World's Crisis*.

A. W. SIBLEY, *Secretary*.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$585.98
W. H. Mitchell	50.00
P. S. Ward	1.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$78.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$4,423.62
H. D. Low (pledge paid)	5.00
P. S. Ward	2.00

REPORT OF MISSION BOARD Concerning Eld. M. Grant.

Whereas some complaints were made by certain persons in relation to Elder Miles Grant's labors in California, during his four visits to that coast, the American Advent Mission Board, of which he is chairman, thought best to appoint a council of five men, none of whom should be members of the Board, to carefully and fully investigate the causes of the complaints against Elder G., and report the result to the A. A. M. Board.

At a meeting of the Board in Boston, July 10th, 1874, the following business was transacted:—

Voted, That whereas the Council, chosen by the American Advent Mission Board to investigate the labors of Elder Miles Grant, during his four visits to California, have attended to their duty, and have reported the same, we hereby publish their decision, which is as follows:—

"We deem it hardly necessary to assure the Mission Board, that we entered upon this investigation determined to act impartially, and decide to our best ability upon the facts presented to us. This we have endeavored to do, and we think the decision we present to you, as the result of our labors, is the only decision that candid and fair men could come to, after being presented with the abundant and satisfactory evidence that has been submitted to us.

Our decision is, that Elder Miles Grant has vindicated most fully the uprightness of his intentions in the course that he has pursued in his several visits to the California coast; that the charges preferred against him are unsupported by facts; and that we close this investigation with the same appreciation of him as a meek, humble christian, and as a truly faithful and worthy minister of the New Testament.

Respectfully submitted.

S. G. MATHEWSON,
A. ROSS,
HIRAM MUNGER,
C. E. BARNES,
SOLOMON HALE, } *Council.*

C. E. BARNES, *Secretary*.

The foregoing was unanimously adopted.

L. T. CUNNINGHAM,
Recording Sec. of Board.

Voted, to publish the foregoing in the *Crisis*.

THE LORD IS AT WORK.

Most that is wanting now to see the work of the Lord go on is to go to work for him. If we raise a crop of corn, we must put in the plough, then the seed, then cultivate it, and a crop is sure, greater or smaller; for the Lord does his part of that we cannot do, but he can, and will, if we obey and begin. In many places, if the few brethren will make an effort, God would give an increase, as at Green Point. A few weeks ago, four or five brethren got together and agreed to start a meeting Sabbath evenings, and get preaching when they could, even if they invited some to preach that belonged to other denominations. This will call in others, spread the influence for good, and keep up the light and truth for these times. Yet do it prudently, as they did at Green Point.

The result in this place was, in five weeks six were baptized. I led five down last Sabbath and buried them. Every one came out blest. This had a good effect upon outsiders, as it always does. No doubt it will stir up sectarianism to oppose and scoff; but no matter; go on. God will open the way in other places, if there is an effort made in a similar manner. Try it, brethren. You cannot tell which will prosper, this or that. Come, ye weak ones, try once more where your meetings have run down; then if the people will not hear or come out, you will be free. HIRAM MUNGER.

NOTES BY THE WAY.

The Evangel Tent was pitched for the first time in Vienna, June 11th. The weather was unfavorable the first part of the meeting. Many came, and were refreshed in spirit. The truth was listened to with much eagerness, on the evidences of Jesus' soon coming, by many not identified with us. We were glad our friends had one more opportunity to hear the truths we love so well; and the sacrifice we make is repaid by the consciousness that they have been warned, and will be without excuse in the day of judgment. Brn. Weeks, Wood, Blaisdell, Howard, Rines, and others, were present to preach the word.

From thence, we decided to hold meetings in Chelsea, Me. We pitched the tent on Bro. Weeks' land. He has been preaching in the vicinity with good results, as the fruits are plainly seen. We are here now (July 3d). Our meetings have been largely attended (found our tent was too small, and we intend to enlarge it to fifty feet or more in diameter) by Brn. and Srs., and a good interest among all is manifest to consecrate all to God; also among the unconverted, who give the best attention to the word spoken.

What the *Kennebec Journal* says of our meeting:—"The attendance has been large for a sect which has so few representatives in this vicinity. All of their meetings, which have been held both day and evening, have been attended by large numbers of spectators, who have been, without one exception, most respectful and attentive listeners. Indeed, the simple faith of these earnest people, approaching most nearly that of the primitive christian church, accepting the Bible as it reads, and expecting a literal fulfillment of all its promises, cannot fail to make a deep impression upon the minds of all who visit this meeting, and will compel from even the most light-minded at least a respect for the things of religion."

A few Brn. and Srs. have made a sacrifice to go with the tent, and can sing:

"My all to Christ I've given,
My talents, time, and voice,
Myself, my reputation;
The lone way is my choice."

Pray for us in the highways and hedges.

H. B. SEVEY.

DISTRICT MEETING REPORT.

The third District Meeting of the Quebec Conference was attended in the Melbourne district, and convened at Danville, Q., on the 18th of June, 1874, as per appointment. Our first meeting, although thinly attended, was rich in blessing, and was a fit introduction to those that followed, which were characterized by the manifest influence of the good Spirit, producing the utmost harmony of action and feeling among ourselves,—a harmony which even the presence of an "evil worker," with the livery of heaven on, could not seriously disturb or interrupt.

The ministers of the conference present were Elds. N. Stevens, John Porter, D. H. Merrill, C. P. Dow, J. Ward, L. C. McKinstry, and Sr. M. McKinstry, who labors to good acceptance in "word and doctrine," and is very useful to the cause of truth; as also Thos. Davidson of Quebec, who was present, and put his name to our constitution, and is a preacher of importance, a true friend of our common cause, and useful therein; being our best Greek scholar, and able in criticism as those opposed to us, who are proud of having B. A. or M. A. follow their names.

The order of the services was, a morning prayer-meeting, and three sermons each day after the first; interspersed with warm and interesting exhortations by the brethren and sisters. Saturday afternoon was occupied with the hearing of an address on our Conference Constitution, our duties and prospects, by the President of the Conference; followed by telling addresses by the ministers present, and a business meeting, at which Elder John Porter was unanimously chosen President of the Melbourne District, and Bro. John Daniels, of Richmond, its Secretary.

We mutually felt it good to be thus together, and spoke of and realized this great benefit of our Conference association, by which an interchange of views and commingling of feeling was promoted, and the indissoluble bonds of christian love greatly strengthened. Having Christ as our Master and Leader, we stand side by side to fight the good fight of faith, that we may "lay hold on eternal life." We pledge ourselves anew, as ministers and brethren, to "study the things that make for peace, and things whereby we may edify one another," and benefit "the household of faith"; and being united in this, and duly considering the circumstances of our field of labor to all the flock of God within the reach of our influence, we would most earnestly say, in the language of Paul—as important now as then—"Now we *beseech* you, brethren [and sisters], mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

The subjects were well chosen and presented; and on the Sabbath large audiences were in attendance, who listened attentively to the words spoken, and we trust that good seed was sown that will produce fruit.

The last service of the meeting was the supper of the Lord, of which a large number partook, sung a hymn and went out, and were separated; and, as they parted in sadness, were cheered and sustained by the blessed hope of a final glad reunion in the better land. Although the Sacrament was designed to be the last, yet another was added by request, and a sermon delivered at half-past six, which was well attended. We found our brethren well situated, Danville being a pleasant village, and they being favored, through years of faithful effort and sacrifice, with a pleasant place of meeting; and we hope, for their good, that they will "strive *together* for the hope of the gospel," and stay up the hands and encourage the heart of their pastor, to be respected for age and faithfulness; to whom under God they owe much of their present and past prosperity. A word to the *wise* ought to be sufficient; "and of yourselves why judge ye not what is *right*?" Having the good of the cause in view, we earnestly ask on the behalf of Elder Porter, the President of the Melbourne District, your hearty and faithful co-operation, as in duty bound. "Honor to whom honor," is apostolic counsel. The Bolton District meeting will be appointed as to time and place, and duly noticed in the *Crisis*.

CHAS. P. DOW, P. C.

Proposed Amendments and Additions to the Constitution, to be moved at the next session of the Quebec Conference.

ART. 5. In addition the following—"The duty of the Treasurer shall be to keep safely all monies put in his care by the conference, subject to the order of the President, as authorized by the Official Board; to keep in writing an exact account of the same, and make an annual report to the conference of monies received, paid out, and in hand."

ART. 7 to read—"This conference, as now organized and constituted, shall be divided into four districts, bounded and described as hereinafter following; and these districts may be altered at an annual session of conference by a vote of the majority of the members present, the officers all concurring, as circumstances may require; and general district meetings shall be held about three months apart, or as shall be appointed by the President of the conference, one in each district each conference year, at which all the ministers and official members of the district shall be present, or endeavor so to be, or report by letter; and the Lord's Supper shall be administered; and a business session be held, at which the President of conference shall preside as chairman if present; and each district shall have a resident chairman and secretary, which chairman shall preside in the absence, or by the request of the conference President, and have the "oversight" of the district; and other ministers of the conference shall attend these

district meetings when convenient; and the Lord's Supper shall be administered at least four times in each district, each conference year."

All other articles to be made to agree with the above in language.

C. P. Dow, P. C.

Correction and Explanation.—An appointment over my name appeared in *Crisis* two weeks since, for grove-meeting at Bro. John F. Emerson's grove, in West Levant, Me., at which place Bro. I. Damman had notice for meeting for same date. I engaged to help Bro. Damman in his meeting, and he desired to have my name put with his in his notice. He sent it without my knowledge, and by some means it was put in separately. I met with Bro. D. July 4th and 5th. Rain prevented our meeting in grove, but we had a good meeting in school-house.

Levant, July 9th. F. A. Baker.

Married.

PIERCE—BLAKE. At the residence of the bride's parents, near Hanover, Jo Davis' Co., Ill., July 2nd, 1874, by S. B. Mabey, Mr. James A. Pierce and Miss Fannie Blake.

BURGESS—COLE. In New Haven, Conn., July 8th, by Elder George A. Cole, at the bride's father's, Charles E. Burgess, of Fitchburg, Mass., and Louisa E. Cole, of New Haven, Conn.

FOREIGN NEWS.

London, July 7. Despatches from Spain report that 4000 Carlists attacked Temel on last Saturday. After an engagement, lasting twelve hours, they were obliged to retire, with a loss of forty killed, sixty seriously wounded and two hundred prisoners. The Republicans lost nine killed and fifteen wounded.

July 8. The Times Paris special says that the Right and Left Centres have agreed upon an order that the Assembly are determined to defend MacMahon's powers from every attack of their opponents. The Cabinet still has a majority of fifty in the Assembly, but the Bonapartists and a portion of the Moderate Right, who are able to turn the scale, are wavering. If the government is defeated, the dissolution of the Assembly is inevitable.

Kissengen, July 13. It is reported that while Bismarck was driving in the country toward the Saline Springs, at noon, to-day, he was fired at by a young man. The ball grazed his wrist. The wound is insignificant. The would-be assassin was promptly arrested, but is not yet identified.

The Pope and the Bonapartists.—The Paris correspondent of the Cologne Gazette writes: The Papal Court has now resolved to take the part of the Court of Chiselhurst, as a restoration of the Comte de Chambord has become impossible, and the Jesuits will not allow the Orleans Princes to arrive at power. The restoration of the empire remains, therefore, the only means to do away with the republic. Before the Roman Curia resolved to abandon the cause of the Comte de Chambord, negotiations were commenced with him to make him adopt the Prince Imperal as his successor, and to gain the Bonapartist party and render his accession to the throne possible. The Comte de Chambord declined these proposals, and informed the Curia that he was King of France (if it were only nominally), and wished to remain so, that in religious matters he inclined himself willingly before the Church, but that he could not suffer any intervention of the Pope in political affairs. This answer hastened the resolution to take the side of Napoleon IV., especially as the Prince Imperial, who has been brought up as a strict Catholic, offers the necessary conditions for assuring the Jesuits' rule in France. Although the French clergy have acknowledged the Pope's infallibility, it will be no easy task to determine them suddenly to turn their back on the "king," and to undertake the advocacy of the generally despised empire.—*Boston Globe.*

DOMESTIC NEWS.

The Indian Outbreak.—New York. July 10. A Topeka, Kansas, despatch states that there can no longer be any doubt that a large body of Indians are on the war path, and menacing the lives and property of the people on the southern and southwestern borders of Kansas. The raid was begun by the Kiowas, and now comprises war parties from that tribe, the Cheyennes and Arapahoes. Lone Wolf and Kicking Bird are the leaders, and the outbreak is being made on their part with unusual ferocity.

The Quaker Indian Agent Miles had to fly for his life from the Cheyenne Agency. Three men were killed and scalped near Mozer's Ranche, in Indian Territory, Monday, and one of them, Patrick Hennessey, formerly Sheriff of Christian Co., Ill., was tied to his wagon and burned alive. Two men, herders, were killed and scalped within three miles of Sargent, Kansas, and two others on Bate Creek, Colorado, twelve miles from Granada. A party of hunters were surrounded by the Indians on the Cimmeron, seventy-five miles from Caldwell, and have been fighting for their lives since Sunday last. Eight have been killed, and there is little chance of escape for the remainder.

A panic prevails all along the border, and settlers are leaving their homes and hurrying into the towns and railroad stations. A strong party of Indians is reported at Bate Mound thirty miles from Granada, and the people of Granada are preparing for an attack on their town. Three companies of the Fifth Infantry passed here yesterday from Fort Leavenworth for the scene of the disturbances.

Terrible Condition of Affairs in Minnesota.—The following despatch was received here this morning, and was at once transmitted to the Secretary at New London, Conn.:

St. Paul, Minn., July 8th.

To the Secretary of War:

A terrible calamity has befallen the people of several counties of the southwestern part of this Sate. The locusts have devoured every kind of crop, and left the country for miles perfectly bare. They did the same thing last year, over the same area. Many thousands are now suffering for food, and I am using every public and private resource that I can lawfully command to send immediate supplies of food. This State is entitled to two years' quota of arms, estimated at $8,160. I respectfully request that the Subsistence Department be ordered to turn over to me in lieu of those arms a quantity equivalent in value of rations, or such parts of a ration as I may request. I should not request this, but for the gravest reason and to prevent imminent starvation. I have used every resource which the State has given me. I earnestly hope obstacles of form will not be allowed to interpose. Please advise me by telegraph. (Signed) C. R. Davis, Governor.

Washington, July 6th.—The storm of Saturday night is entirely without a parellel in this section. It resembled in all its essential features the tornadoes of the Western prairies. It traversed the city from the northwest to southeast, embracing about one-third of a mile in its track. The tornado spent most of its force in the northwestern portion of the city near the State Department. Nearly one hundred houses were completely unroofed in that locality alone. Fourteen houses in one block lost their roofs. The house of Senator Morrill of Vermont was much disfigured, having a row of bricks wrenched from its side, and having been apparently twisted from its foundations by the giant grip of the whirlwind. The trees in all the Government reservations are very seriously damaged, especially in the Capitol grounds. Many of them were torn from the earth. Many of the fine old maples in the President's grounds are destroyed. Horses were thrown to the ground; a street car was lifted ten feet from its track, and all without a second of warning. The loss is estimated at at least one million dollars. The trees in front of Mr. Sumner's house were blown down. —*Cor. Boston Journal.*

New Haven, Conn., July 6th.—The shore train due here at 8.40 A. M., from New London was thrown from the track near Stony Creek, on a low pile bridge over the flats. Every car was upset, but the engine is partly upright. The accident was caused by the switch becoming misplaced before the whole train had passed, throwing the last truck off the track. The action of replacing the switch, too, was unintentional. The Shore Line Division Superintendent, Wilcox, when he saw the hind car swing off, jumped from the baggage car down sixteen feet to the flats below, where the cars fell on him and broke his neck. He was an efficient officer and popular with all. There were others injured but probably not dangerously, although several have broken limbs. The particulars are not yet fully received.

By the latest accounts the number of wounded is seventy-eight, nearly all of them slightly. One lady of Clinton, Ct., will probably die, having both legs broken and internal injuries. It is impossible to get the names of the wounded now. The favorable locality saved many lives.

St. Paul, Minn., July 7. The Commissioners of this county yesterday appropriated $5000 for the relief of the sufferers by the grasshopper plague.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing **Saturday, August 8th,** and continuing till the 17th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the New York, New Haven, and Hartford R. Road, we are very sorry to say, that no reduction of fare can be obtained for this year.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 27th to Aug. 26th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—*provided twenty-five* or more shall have come over the line operated by the Vt. C., of which we think there is little or no doubt—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 27th to Aug. 26th. *Call for Campmeeting Tickets.*

Arrangements with any other roads that may be made, will be noticed hereafter.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, M. Grant, O. D. Woodruff, I. B. Potter, } *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Advent Christian Association.

At a meeting of the A. C. A., in Boston, July 10th, it was decided that the next annual meeting of this body will be held at Springfield camp-ground, commencing Aug. 10th, at 4 o'clock P. M. Business of special importance will be transacted at this meeting, and every church is requested to send delegates qualified to represent their wants and feelings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

A. W. Sibley, *Secretary pro. tem.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held on the National Advent camp-ground, Springfield, Mass., commencing Wednesday, Aug. 12th, at 4 o'clock P. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

Tent Meeting.—The Hoosick Valley conference tent (D. V.) will be pitched in North Clarendon, Vt., about three miles south of Rutland, near Clarendon Village, on the Rutland division of Central Vt. R. R. The meetings will commence Saturday evening, July 18th, and continue evenings and Sabbaths for two weeks. The great subjects of Christ's second personal coming and kingdom, as an impending event, even at the door; together with such other kindred truths, best calculated to lead backsliders and other sinners to repentance and holiness, will be presented; believing, hoping, and praying, that good results will follow. Brethren and sisters of every christian denomination, living in the vicinity, are cordially invited to come to the meeting, that it may be in every sense a free, christian union meeting.

H. K. Flagg, A. W. Sibley, Wm. L. Himes, } Committee.

Campmeeting Notice.—The annual campmeeting of the A. C. Conference, in Northern Illinois, will be holden at Wyanet, Bureau Co., Illinois. The meeting will commence Saturday evening, Aug. 29th, and close Sunday evening, Sept. 6th. We anticipate a large and interesting meeting. It is hoped that every church will be represented by a tent, and that all will come to work for God and the salvation of the perishing. Eld. S. W. Thurber, of Minneapolis, Minn., will be at the meeting to labor in the gospel. Other prominent ministers will also be present. And above all, the Lord by his Spirit will be there. Come, then, to the meeting, one and all, and come early. Provisions will be made at an ample boarding tent for victualling all who may desire. The tents will be pitched on the old camp-ground, one half mile east of the depot.

The annual conference will also convene at the same time, but will be so arranged as not to interfere with social meetings. Each church should shnd a delegate or letter, and each minister should report either by person or by letter.

For the Committee, C. W. Smith, President. C. C. Marston, Sec.

A. C. Times, please copy.

Michigan Conference.—The annual meeting and annual campmeeting of the Advent Christian Conference, of Michigan, will be held at Mosherville, on the Fort Wayne, Jackson, and Sagimaw R. R., about nine miles north of Jonesville, and fifteen miles south of Jackson, Aug. 1st to 8th inclusive. The grounds are about forty rods from station, beautifully located, and every thing convenient. Inquire for Bro. Samuel Emery and Day Conklin. It is expected to obtain half fare on F. W. and S. R. R. All trains stop at Mosherville. Let this be the best of all our meetings.

J. R. Preston, A. E. Babcock, J. M. Snook, } Committee.

Dedication.—Providence permitting, the Advent Christian chapel in Woodford, Vt., will be dedicated for the worship of God, Friday, July 24th. The services will commence at two o'clock P. M. Eld. A. W. Sibley, of Sandy Hill, will deliver the dedicatory sermon. It will be seen that this service is in connection with the quarterly meeting of the Hoosick Valley conference. We hope it will be a glorious meeting, fruitful of good results. Brethren in the ministry, let us lay aside all malice, envy, and evil speaking, likewise joking and jesting, and come to this meeting with the fulness of the blessing of the gospel of Christ, and while one plants and another waters, we may confidently expect that God will give the increase.

For the church, W. O. Higley.

Campmeeting.—Providence permitting, the fourth annual campmeeting of the Life and Advent Union will be held at Springfield, Mass., on the new camp-ground, situated about one and a quarter miles from railroad depot, on land of L. Carew, commencing Aug. 1st, and continuing till Aug. 10th. Ample accommodations will be provided for board at the boarding house on the ground. Board 80 cents per day. Fare on the railroads will be reduced from July 27th to Aug. 26th inclusive. The nature of man, prophecy, holiness, coming of Christ, and the resurrection of the dead, together with other subjects, will be presented. All are cordially invited.

T. R. Weaver, Secretary.

The campmeeting located at Coventry Centre, R. I., will commence Aug. 26th, and continue to Sept. 4th. E. R. Wood, Secretary.

Alton Bay.—As many are desirous of obtaining rooms, to be rented by the Campmeeting Association for the present season, let all who wish to secure them, whether they have spoken for them or not, notify Eld. J. G. Smith immediately. Direct *Farmington, N. H.* J. Couch, for Com.

☞ Notice.—Fares will be reduced *one half* on Maine Central Rail Road and its branches to all parties attending Alton Bay camp-meeting. The brethren living along this line of road wishing to attend the meeting, will notify H. K. Choate, at Augusta, Me., of the station where they wish tickets sold. This is required so that tickets and baggage checks may be printed for said stations. Particulars hereafter. Committee.

Alton Bay Campmeeting.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th. J. Couch.

Vermont Campmeeting.—The Bethel (Vt.) Campmeeting will commence (D. V.) *Saturday, Sept. 5th*, instead of August 29th, as previously announced. H. F. C., for Com.

Pittsfield Campmeeting.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

Jer. Carr, Chairman.

The Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. Mitchell, for Com.

Edwin Burnham will preach in the Tremont Temple, Boston, every Sabbath, till Sept. 1st. Perhaps longer. E. Burnham.

Tremont Mass. Campmeeting.

The Annual Campmeeting at Tremont will commence (the Lord willing) Monday, July 20th, and continue until the 30th. Arrangements will be made to supply all with board, and those with lodging who cannot bring tents. Those who can are requested to do so.

Brethren and sisters in the Lord, do make one more effort to devote a few days in meeting with his dear saints on this consecrated ground, for it will very likely be the last time we shall have to meet on this spot before our Lord will come. We intend having some of his servants who are prepared to give the evidences we have of our soon deliverance, and labor with us to secure the salvation of the lost, that some, at least, may share with us in the hope of eternal life.

Henry V. Davis, for the Committee.

Hoosick Valley A. C. Conference.

The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held at Woodford, Vt., July 23d, and over the following Sunday, instead of at the earlier date before announced. The delay is to give time for the completion of the new chapel at Woodford. Those who come by railway will leave the cars at Bennington, where they will find a team to take them to Woodford. The driver will wear a broad red band on his hat, by which he may be known to strangers. It is expected that Bro. Munger will be present, beside others belonging to the conference. Our brethren have done well in building. Let there be a great rally and a glorious feast of dedication.

Wm. L. Himes, Secretary.

There will be a team in readiness upon the arrival of the 9.30 A. M. train from the North and Troy, and the 6.30 P. M. from Troy and the North, at the Bennington depot, when brethren and sisters will be taken to the meeting free of charge. W. O. Higley.

The Tent Meeting at West Amesbury has been one of interest. Some have been converted, and wanderers have been reclaimed. There will be a meeting under the tent Saturday, July 18th, and Sunday, July 19th. We hope to see a good turn-out to the meeting from adjoining towns. Come and help us. Enoch Morrill.

Dedication of the new chapel at North Rutland, Mass., Sabbath, August 2nd. Particulars next week. T. M. Preble.

There will be a three days meeting in the grove at Westbury, N. Y., commencing at one o'clock, July 17th, and holding over Sunday. M. R. Miles, B. P. Stevens, C. H. Williams, and E. F. Sergisson, will be present to preach the word.

The Lord willing, there will be a two days meeting at the Button school-house, Tioga Co., Pa., commencing evening of July 17th, and over the Sabbath. All are invited.

For the Brn., E. H. Eggleston. E. A. Keeler.

The Evangel Tent will continue in Wiscasset, Me., over Sunday, the 19th of July. Meetings afternoons and evenings. H. B. Sevey.

Kansas.—Notice is hereby given that the Kansas Mission Tent will be pitched at Manhattan, Riley Co., Kansas, August 27th, if the Lord will. Services will commence at eight o'clock P. M., and continue over two Sundays. A cordial invitation is extended to all christians to come; and let us work for the advancement of the cause of Christ, and the salvation of sinners. Come one, come all.

R. F. Clark, Sec. Adv. Chris. Conf., Peach Creek, Washington Co., Kansas.

I would say to all the brethren and sisters in the State of Kansas, that I am now traveling with the Advent Christian Mission Tent of Kansas, with Bro. and Sr. Smith. I expect to go with the tent until the last of September; after which time, I will visit and hold meetings with all who may write to me, and inform me of their whereabouts. If it is the Lord's will, and the people desire it, I will devote Oct., Nov. and Dec., to holding meetings from place to place, as the interest demands. Let all who want me to visit their neighborhoods during those three months, and preach the word, write to me, and inform me when they would like me to come. Direct to Virgil Hunt, Wellington, Sumner Co., Kansas, Box 104.

Quarterly Meeting.—The Advent Christian Church of Norwalk, Ohio, will hold a quarterly session on the last Saturday and Sunday in July. A general invitation is extended.

Frank Burr, Pastor.

For Sale.—Tent 148 Alton Bay camp-ground is for sale. It has accommodations for six or eight persons, having a cook house or L connected, with stove, etc. Price $100. This tent has a front view on Lake Avenue, overlooking the Bay, steamboat and railroad landings, within five rods of the boarding tent. Inquire on the ground of Bro. T. E. Wood, or of H. K. Choate, Augusta, Me.

To the Churches of the New Hampshire Conference.—At the annual session of the N. H. Conference at Manchester, you chose for a protracted and tent-meeting committee, Enoch Morrill, D. F. Leavitt, and C. H. Fletcher. Now these brethren (like most of our preaching brethren) have families to support, and other expenses and demands to meet; and as the design of the tent is to go in new places where there is little or no interest in the coming of Christ, it needs money to carry on this mission work. But little has been done as yet by your committee in protracted meetings; but it is the desire of your committee that the tent be in the field, and faithful laborers with it. Now, brethren and sisters, you who have means with which God has blessed you to help in this mission work, whatever you send to either of your committee, specifying it for the tent and mission work, will be faithfully appropriated to that object, and God will bless the giver, and the means under God will result in the salvation of some poor lost sinner. Enoch Morrill, South Deerfield, N. H., for the committee.

A New Work.—If I can obtain sufficient aid, I intend to publish a new book, in pamphlet form, entitled, "Let us make Man:" or, *How God the Father, and God the Son, are associated in creating and in preparing Man for the* "Dominion over all the Earth." This work will be about the size of my "Three Kingdoms," containing about 60 pages. It may be less, or a little more; and the retail price about 15 cts. Now, as I wish to know about how large an edition to publish, will those interested just write me immediatly, and let me know how large a number they will take, and *advance* the pay so as to assist me in meeting the printer's bill? Those who will take 25, 50, or 100 copies, and advance the money as above stated, shall have them at a fair cost price. As but little has yet been paid in, will the friends to this enterprise move quickly? The work will contain my complete views in relation to Jesus Christ as the Son of God; and an answer to all the objections of the opposition; such as—"Before Abraham was I am"; "Whose goings forth have been of old," etc.; "The glory I had with thee before the world was"; "I came down from heaven"; "Was rich—became poor"; etc., etc. About one half of the work has never been in print, but the MS. has been read to private brethren, and highly commended. The articles recently published in the *Crisis*, "Did Christ make the World?" have been revised and improved, and will make a part of the book. Now those who are really interested in this thing, please don't delay, but write me at your earliest convenience, directing your letters to *Hyde Park, Mass.*

T. M. Preble.

Hyde Park, Mass., July 8th, 1874.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest........Sunday, July 19th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
M. Batchelor........Sunday, July 19th
B. Woodside........Sunday, Aug. 2nd
I. C. Wellcome........Sunday, Aug. 9th
B. Finney........Sunday, Aug. 16th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
L. Boutell........Sunday, July 19th
J. S. White........Sunday, July 26th

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

New Durham Ridge........Sunday, July 26th
L. Boutell.

Keene, N. H........Sunday, July 19th
Clinton, Mass........Sunday, July 26th
C. Goodrich.

Putnam, Ct........Sunday, July 19th
Tremont, Mass........Sunday, Aug. 2d
C. E. Barnes.

Plymouth, Mass........Sunday, July 19th
Providence, R. I. (at the Bethel, where Bro. Thomas preaches) Friday evening, July 31st.
Coventry Centre, R. I........Sunday, Aug. 2d
Tremont, Mass........Sunday, Aug. 9th
J. S. White.

North Carver, Mass........Sunday, July 19th
I. I. Leslie.

North Sutton, N. H. (where Bro. D. W. Davis may appoint) Sunday, July 26th. Enoch Morrill.

Warehousepoint, Ct........Sunday, July 19th
Putnam, Ct........Sunday, July 26th
H. Pratt.

Mattapoisett, Mass........Sunday, Aug. 2d
M. Batchelor.

Clinton, Mass........Sunday, July 19th
Charlton, Mass........Sunday, July 26th
M. A. Potter.

North Sutton (Bro. I. Andrew's)...Sunday, July 19th
S. Julia Buswell.

Whitakerville, Vt........Sunday, July 19th
North Hinsdale, N. H........Sunday, July 26th
T. L. Hall.

West Alton (Flander's school-house)..eve., July 14th
West Alton, on the Pond road (where Bro. E. Flanders may appoint) evening, July 15th.
East Lebanon, Me........Sunday, July 19th
J. L. Chute.

Palmer, Mass........Sunday, July 19th
and over the Sunday following. H. H. Tucker.

Camden, N. J. (corner of third and Federal streets) Sunday, Aug. 2d, at 3 P. M. and 7½ Also Sept. 13th.
S. P. Babcock.

West Poland, Me. (Free Chapel)...Sunday, July 19th
South Windham, (Chapel)........Sunday, July 26th
J. Albert Libby.

Bangor, Me........Sunday, July 19th
Grove meeting, West Levant, Me. (Bro John F. Emerson's grove) Sunday, July 26th. F. A. Baker.

Lovely Street, Ct........Sunday, July 19th
Alex. Elliott.

Yalesville, Ct........Sunday, July 26th
B. Hitchcock.

Wilbraham, Mass........Sunday, July 19th
Square Pond, Ct........Sunday, Aug. 2d
I. B. Potter.

Addison, Vt........Sunday, July 19th
Hinesburg, Vt........Sunday, July 26th
A. A. Hoyt.

Rochester Village, N. H. (baptism at noon) Sabbath, Aug. 2nd. C. S. Emerson.

Southbridge, Mass........Sunday, July 19th
H. Davis.

Abington, Ct........Sabbath, July 19th
Danielsonville........Sabbath, July 26th
J. T. Dixon.

South Casco, Me........Sunday, July 19th
Brighton Hill, Hebron........Sunday, July 26th
South Livermore, Me........Sunday, Aug. 2d
Mechanic Falls (camp-ground)........Sunday, Aug. 9th
J. T. Jordan.

Campville, Ct........Sunday, July 19th
S. Woodruff.

Hallowell, Me........Sunday, July 19th
L. L. Howard.

Enfield, Mass. (Keith school-house) Sunday, July 19th
North Rutland, Mass........Sunday, July 26th
Geo. A. Streeter.

Wrightville, Ct. (morning and afternoon) Sunday, July 19th. In the evening at Stone school-house, near Bro. Henry Drake's residence. H. C. Smith.

Strafford, N. H. (Robert's school-house, for baptism) Sunday, Aug. 2nd. John Parsons.

Kennebunkport, Me........Sunday, July 26th
West Deerfield, N. H........Sunday, Aug. 2d
Northwood Narrows, N. H........Sunday, Aug. 9th
and 2d Sunday in each month until further notice.
Lee, N. H. (Union meeting-house) Sunday, Aug. 16th
C. R. Parsons.

Farmington Village, N. H........Sunday, July 19th
Strafford, N. H. (Robert's school-house) Sun., July 26th
Dover, N. H........Sunday, Aug. 2d
Wm. Bodge.

Natick, Mass........Sunday, July 19th
Stowe, Mass. (Osgood Hall)........Sunday, July 26th
Z. Boodey.

Frankport, Me........Sunday, July 19th
A. M. Tripp.

Bowdoin, Me........Sunday, July 19th
Conference, Saturday, 2½ o'clock.
Bowdoinham, Me. (Lancaster school-house) Sunday, July 26th.
Brunswick, Me. (Gardiner school-house) Sun., Aug. 2nd. H. S. Mitchell.

Tremont, Mass., campmeeting....Monday, July 20th
and over the following Sunday. A. Simpson.

Natick, Mass........Sunday, July 26th
Jos. W. White.

Farmington, N. H........Sunday, Aug. 16th
D. M. Leavitt.

Dansville, N. Y........Sunday, July 19th
South Creek, Pa........Sunday, July 26th
E. C. Cowles.

Campton, N. H. (Bump school-house)..Sun., July 19th
John H. Evans.

Grafton (school-house near Bro. David Guiles) Sunday, July 19th.
Danbury........Sunday, July 26th
D. Eastman.

Belmont, N. H........Sunday, July 19th
C. R. Parsons.

North Troy, Vt........Sunday, July 19th
Pittsburg, N. H........Sunday, July 26th
U. G. Ladd.

Belmont, N. H........Sunday, July 19th
Mrs. L. E. Saulpaugh.

Bonny Eagle, Me........Sunday, Aug. 2nd
E. S. Moulton.

Penobscot, Me. (Heath neighborhood) Sun., July 19th
Lincolnville Centre, Me........Sunday, July 26th
South Hope, Me........Sunday, Aug. 2nd
Rockport, Me........Sunday, Aug. 9th
Camden, Me., Clam Cove (at school-house) Wednesday evening, Aug. 12th.
Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me........Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners)...Sun., Aug. 23d
Friendship, Me........Sunday, Aug. 30th
Round Pond, Me........Sunday, Sept. 6th
Bristol, Me. (New Harbor)........Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

North Rutland, Mass...second Sunday in each month
H. H. Tucker.

New Durham Ridge, N. H........Sunday, July 19th
J. G. Smith.

Franklin, N. H........Sunday, July 19th
C. S. Shattuck.

Tremont, Mass........Sundays, July 19th and 26th
Natick, Mass........Sunday, Aug. 9th
E. Owen.

Farmington, N. H........Sunday, July 19th
D. F. Leavitt.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. Wells.

Square Pond, Ct........Sunday, July 19th
B. Hitchcock.

Athol........Sabbath, July 19th
Geo. L. Teeple.

Canaan, N. H. (Factory Village)...Sabbath, July 26th
Simeon Roby.

Philadelphia, Pa. (Sunny Side Hall) Sundays, July 19th and 26th. W. S. Campbell.

Sutton, N. H. (Wadleigh school-house) Sunday, July 19th. J. B. S. Pillsbury. F. S. Ransom.

South Rochester, N. H........Sunday, July 26th
C. E. Hurd.

Seabrook, N. H........Sunday, Aug. 2d
Barnstead, N. H. (Clarktown)........Sunday, Aug. 9th
Dover, N. H........Sunday, Aug. 16th
J. G. Smith.

Strafford, N. H. (Robert's school-house) Sun., Aug. 9th
J. F. Chamberlin.

Northwood Narrows, N. H........Sunday, July 19th
South Sutton, N. H........Sunday, Aug. 2d
O. W. Kimball.

Holderness, N. H. (Town House)...Sunday, July 19th
Sandwich, N. H. (Vittum school-house) Sun., July 26th
Wm. C. Clifton.

Bonny Eagle, Me........Sunday, July 19th
Hollis Centre, Me........Sunday, July 26th
West Parsonsfield, Me........Sunday, Aug. 2d
Limington, Me. (Bean school-house)...Sun., Aug. 9th
South Windham, Me........Sunday, Aug. 16th
C. H. Sweet.

Sr. M. J. Clark, Missionary of Kansas (formerly of Lowell, Mass.) will preach, if desired, as follows:
Springfield, Mass., Saturday evening, and Sunday, July 18th and 19th.
Hartford, Ct....Saturday evening, and Sunday, July 25th and 26th.
New Haven, Ct........Tuesday evening, July 27th
Providence, R. I........Thursday evening, July 30th
Chelsea, Mass..Saturday evening, and Sunday, Aug. 1st and 2nd.
Lynn, Mass........Tuesday evening, Aug. 4th
Seabrook, N. H........Wednesday evening, Aug. 5th
Portsmouth, N. H........Thursday evening, Aug. 6th
Manchester, N. H........Friday evening, Aug. 7th
Concord, N. H. (Central Street Church) Saturday evening, and Sunday, Aug. 8th and 9th.
Plymouth, N. H........Tuesday evening, Aug. 11th
East Haverhill........Wednesday evening, Aug. 12th
North Haverhill........Thursday evening, Aug. 13th
Wells River, Vt....Saturday evening, and Sunday, Aug. 15th and 16th.
Alton Bay, N. H...Aug. 25th, and through the week
Lowell, Mass........Tuesday evening, Sept. 1st
Clinton, Mass........Thursday evening, Sept. 3d
Worcester, Mass........Friday evening, Sept. 4th
Springfield, Mass....Saturday evening, and Sunday, Sept. 5th and 6th.
Clyde, Cloud Co., Kansas, Saturday, Sept. 12th, where the Advent Chris. campmeeting will be held.
Communications received at any of these places and dates.
[Sr. Clark is making an effort in behalf of the cause of Christ in Kansas.—Ed.

Willand's Pond (where Bro. John E. Blaisdell may appoint) Sunday, July 19th.
South Berwick, Me. (Great Works) Sunday, July 26th
Newcastle, N. H........Sunday, Aug. 2d
Alfred, Me........Sunday, Aug. 9th
H. S. Pinkham.

Hoosick, N. Y. (Advent Chapel.)
Wm. J. Blanchard........Sunday, July 26th

New York City (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
C. F. Morse........Sunday, July 19th
P. G. Bowman (of South Carolina)...Sun., July 26th

Salem, Mass.
J. F. Chamberlin........Sunday, Aug. 2nd

Lawrence, Mass.
T. W. Piper........Sunday, July 19th
E. A. Stockman........Sunday, July 26th
C. Goodrich........Sunday, Aug. 2d
E. A. Stockman........Sunday, Aug. 9th

Haverhill, Mass. (Advent Hall.)
Andrew Simpson........Sunday, July 19th
S. S. Brewer........Sunday, July 26th
D. M. Leavitt........Sunday, Aug. 2nd
D. F. Leavitt........Sunday, Aug. 9th
J. H. F. Varney........Sunday, Aug. 16th
P. G. Bowman........Sunday, Sept. 6th

Lowell, Mass.
Joseph Harvey........Sunday, July 26th

Holden, Mass.
W. N. Pile........Sunday, July 19th
W. Stuart........Sunday, Aug. 2d

Concord, N. H. (Centre St. Church.)
D. M. Leavitt........Sunday, July 19th
G. W. Brown........Sunday, July 26th

Concord, N. H. (Bethel, Green Street.)
E. Owen........Sunday, July 26th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis........Sunday, July 19th
Enoch Morrill........Sunday, Aug. 2nd
also the first and third Sunday of each month.

Manchester, N. H. (corner of Elm and Lowell Sts.)
B. S. Emery........Sunday, July 19th
W. H. Mitchell........Sunday, July 26th
C. H. Fletcher........Sundays, Aug. 2nd and 9th

Great Falls, N. H. (Franklin Hall.)
C. E. Hurd........Sunday, July 19th
C. S. Shattuck........Sunday, July 26th

East Rochester, N. H.
E. B. Wells........Sunday, July 19th

Dover, N. H.
D. F. Leavitt........Sunday, July 19th

Portsmouth, N. H.
J. Couch........Sunday, July 19th
A. Ross........Sunday, July 26th
J. B. Cook........Sundays, Aug. 2d and 9th
E. A. Stockman........Sunday, Aug. 16th

Exeter, N. H.
Wm. C. Stewart........Sunday, July 19th
John Parsons........Sunday, July 26th
B. Finney........Sunday, Aug. 23d

Seabrook, N. H.
E. S. Moulton........Sundays, July 19th and 26th
J. G. Smith........Sunday, Aug. 2d
W. W. Sutherland........Sunday, Aug. 9th
E. Owen........Sunday, Aug. 16th
John Parsons........Sunday, Aug. 23d
J. L. Chute........Sunday, Aug. 30th
J. T. Chamberlin........Sunday, Sept. 6th
L. T. Cunningham........Sunday, Sept. 13th
C. R. Parsons........Sunday, Sept. 20th

Hampton, N. H.
J. T. Chamberlin........Sunday, July 19th
B. Finney........Sunday, July 26th

Rye, N. H.
John Parsons........Sunday, July 19th
E. B. Wells........Sunday, July 26th
J. W. White........Sunday, Aug. 2d
D. M. Leavitt........Sunday, Aug. 9th
W. W. Sutherland........Sunday, Aug. 16th

New Durham Ridge, N. H.
J. G. Smith........Sunday, July 19th
T. W. Piper........Sunday, Aug. 2nd

Melvin Village, N. H.
S. S. Brewer........Sabbath, July 19th
Geo. W. Brown........Sabbath, Aug. 16th

Newcastle, N. H.
J. F. Chamberlin........Sunday, July 26th

Kennebunkport, Me.
C. R. Parsons........Sunday, July 26th
Wm. C. Stewart........Sunday, Aug. 2d
Geo. W. Brown........Sunday, Aug. 9th
Jesse Gay........Sunday, Aug. 16th
E. S. Moulton........Sunday, Aug. 23d
Sunday, Aug. 30th, not supplied.
C. H. Sweet........Sunday, Sept. 6th
Geo. W. Brown........Sunday, Sept. 13th
Jesse Gay........Sunday, Sept. 20th

Biddeford, Me.
J. Hill........Sunday, July 19th
Wm. C. Stewart........Sunday, July 26th
Jesse Gay........Sunday, Aug. 2nd
C. S. Shattuck........Sunday, Aug. 9th
C. E. Barnes........Sunday, Aug. 16th

Portland, Me. (Union Hall.)
E. A. Stockman........Sunday, July 19th
Jesse Gay........Sunday, July 26th
Geo. W. Brown........Sunday, Aug. 2nd

South Elliot, Me.
J. W. White........Sunday, July 19th
J. G. Smith........Sunday, July 26th
C. E. Hurd........Sunday, Aug. 2d
W. H. Mitchell........Sunday, Aug. 9th
Mrs. L. E. Saulpaugh........Sunday, Aug. 16th

Kennebunkport, Me.
Jesse Gay........Sunday, July 19th

Alfred, Me.
J. R. Tripp........Sabbath, July 19th
Jer. Hill........Sabbath, July 26th

South Berwick, Me. (Great Works.)
Wm. H. Mitchell........Sunday, July 19th

Hartford, Ct. (Stedman Hall)
Mrs. E. A. Warren........Sunday, July 19th
H. C. Smith........Sunday, July 26th
Mrs. E. A. Warren........Sunday, Aug. 2nd

Grove meetings at Plymouth, Ct., near Miner's saw mill.
J. Curtiss........Sunday, July 19th

Bristol, Ct.
R. K. Stark........Sunday, July 19th
S. Woodruff........Sunday, July 26th

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

There will be preaching at New Hartford, Iowa, (Christian Chapel) every Lord's day, morning and evening. J. W. Burroughs.

Advent meetings have been started in North Easton, Mass., in Good Templar's Hall. Preaching every Sunday, at 10½ A. M. and 1½ P. M. Prayer meeting at 12½. Geo. Waugh.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

The church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A. Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Paddocksville, St. Johnsbury, Vt.—Preaching regularly every Sunday, at 10.30 A. M. and 1 P. M. Prayer meetings Tuesday and Sunday evenings, and also prayer meetings at Bro. R. W. Warner's, head of the plain, every Saturday evening, at seven o'clock.
Eld. J. C. Wright.

West Deerfield, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

Chicago, Ill.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. Rich, 168 West Madison Street.

Gospel meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. Mabey, Pastor.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. Jesse Gay.

Buffalo, N. Y., at 528 Eagle St.—Prayer meeting at 10½ A. M.; preaching at 2½ and 7 P. M.
J. T. Ongley.

The Church Committee for the Worcester Advent Church for the year 1873 are as follows:—H. M. Blackmer, W. Hall, S. Ayers.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ BRO. S. G. MATHEWSON'S address is No. 51 Wachusett Street, Worcester, Mass.

☞ C. S. Shattuck's address will be Alton Bay, N. H., until after the campmeeting. Then it will be Berwick, Me.

List of Persons sending Money for Others.—S G Phillips, J B Woodruff, W Morrill, Geo H Staton, H V Davis, I K Lombard, H K Choate, W Vreeland, J T Dixon, A E Sarvis, Mrs M J Bennett, B M Kent.

Cash Received for Books and Tracts.—S Bliss 25c, A D Peasley $2 13, A P Moore $2.00, Geo A Streeter $1.20, G Clark $1.00, A M Barnes 30c, A Chamberlin 50c, E Dailey $4.50, J B Fuller 60c, W B Stoddard 45c, F W Haskell 35c, Mrs. C B Parker $9 26, C A Degrasse $1.15, H P Gardner 50c, J H Battey $2.00, A W Lambson $1.00, M Wade $1 30, E Brown $1.50, D S Ballou 25c, O S French 75c, Geo Moore $2.00, D N Smith 35c, P Holler $1.10, Mr. Rollins 40c, A J Balfour 50c, W F Fahnestock $1.00, J E Rinehart 60c.

Books and Tracts Sent.—By Mail.—A. Noble, N Barton, G W Prime (2 pack), E N Bliss (4 pack), H Davis, A J Balfour, A W Lambson, H Hulsey, W F Fahnestock, W H Ball, C A Degrasse, D S Ballou, A Chamberlin.

By Express—E Dailey, Dr. J Hemenway.

Articles Received.—M J Olmsted, G E Merrill, J P Marquand, C Tuller, J Feather, J T Ongley, E S Willard, B Knepper, T Foote, A N Hitchcock, I. C McKinstry, J W Flowers, C Mendenhall, D N Smith, C H Sweet, T Weaver, D Clowes, A P Moore, W D Bridge, J G Smith.

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ISAIAH 6: 5.

R. OWEN.

"Woe! Woe!" to me, the prophet said,
I am, indeed, undone;
Mine eyes have seen of kings, the King,
The glorious holy One.

Of lips unclean I am possessed,
Of excellence devoid;
My real state is thus confessed,
Self-confidence destroyed.

I dwell among a people, too,
Whose converse is impure;
We are corrupt, all through and through,
How then can we endure

The test of his all-searching gaze,
Who dwells in light sublime,
Who knows our inmost thoughts and ways,
And how we pass our time?

'Tis only from the contrast, we
Our real state discern;
Could we the Lord of glory see,
Nothing would so concern

Our deepest thought, our whole desire,
As cleansing through the blood;
As passing the "Refiner's fire,"
With likeness unto God.

If we by faith could catch a view
Of excellence indeed,
How oft should we our vows renew,
How truly sense our need.

Then, gracious Father, let us see
Ourselves in light divine;
So shall we unto Jesus flee,
And toward him e'er incline.

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LOVE ONE ANOTHER.

J. C. DAY.

The evidence of regeneration is unfeigned love of the brethren. 1 Pet. 1: 33. It is the fruit of the incorruptible seed which liveth and abideth forever. It is a proof that a man has passed from death unto life, that he knows God, and that God by his divine Spirit dwelleth in him. The Scriptures set forth the love of God and of his children as interchangeable evidences, which mutually prove each other, so that he who loves God in truth loves his people, and he who loves his people in truth loves God. A church of christians is always known to be in a healthy condition when love to each other is prominent and it is the object of earnest prayer that this love should be on the increase. Phil. 2: 9; 1 Thess. 3: 12.

Love is desirable above all the gifts of the Christian church. Gal. 5: 22; 1 Cor. 13. It is evident from the Bible that love is the greatest gift to the church, the richest of all the donations which the precious Christ has to bestow on his servants. What, then, is the state of that church where love is not found? It may make a noise indeed, and a sound about religion, but it is that of the sounding brass or tinkling cymbal. It may have all the outward performances, but there is no life in the body. We must have love down deep in the heart or it will not avail anything. The Savior said, when about to leave the church, "A new commandment give I unto you, that ye love one another as I have loved you." This must be something more than sectarian friendship. To love only one sect or party of christians, which we may have heartily espoused as the only church or party, and not to love a christian as a christian, is counterfeit love; and so, also, to love those who in some way have befriended us, or those who are our near friends, comes very far short of fulfilling this new commandment.

The strength and novelty of the commandment consists in the likeness of christian love to the love which Christ bears to his people—"As I have loved you." We are to love one another with the same freedom from prejudice, and the same strength of affection. Our Lord loved the Sadducees, and Pharisees, and priests, and the Jews, and the Samaritans, who believed in his name. As many as received him, to them gave he power to become the sons of God." "Ye are all the sons of God by faith in Jesus Christ. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are one in Christ Jesus." He did not at all consider their previous origin, their habits, kindred or caste; he considered their faith, and their reception of himself as their all in all. The love of christians must be to christians like that of their Master to themselves. The inquiry should be, has his faith laid hold of Christ as the only name under heaven whereby he must be saved? and is he following in his footsteps, and trusting alone in Christ's righteousness for salvation, and through that righteousness has he received the remission of sins? Has he been sealed by the Holy Spirit of promise, whereby he can say, "Abba, Father?" Does he rejoice in the Lord Jesus? Does he love to search the Bible? Then he is a christian; and if I am a christian I am bound to love him as I love myself, to lay down my life for him if need be, to offer him all my affections and to do him every act of kindness in my power. We see, then, that if a churchman loves a churchman merely because he belongs to his party, he is no better than a Mohammedan; he is an utter stranger to the new commandment.

First of all, then, harmony, peace and perfect love must be conspicuous in the church. It must be seen that christians love one another, that their union is a wonder-working power which no wisdom of the world can counterfeit; that the gates of the christian enclosure open into the sanctuary of love, that is, Christ in us and we in him, as a hiding place from wind, a covert from the tempest; and although the storm may rage in all the world beside, there is peace within. Oh, my brethren, if every professor of christianity lived in the atmosphere of the new commandment, what a power they would be, But, alas! is it so at the present time? Let any one who is acquainted answer this question. There are indeed some christian societies wherein the poor are treated with kindness and sympathy, or, in some places, a few of the church members are united in pious friendship and brotherly love, and it produces happy results; but, generally speaking, there is a sad distance between brethren. They know not one another in the bonds of the gospel; they are estranged by the cold and distant formalities of the ceremonious world. They are either too intent on the pursuit of their own interests, or too deeply embedded in the well-lined nest of opulent selfishness, to care for the labor and sorrows of their brethren who are less fortunate than themselves.

We see this state of things to an alarming extent among all classes of professed christians; and instead of its growing better, it is getting worse and worse. And where, oh, tell me, is that company to be found who are longing for and loving the appearing of our precious Christ and Life-giver? Brotherly love has almost died out, and the reason is obvious; it is a lack of the living, energizing, vitalizing union with Christ, the living Vine. When I contrast the Advent people of to-day with those that came out in '43, it seems as though they were not the same people. Who can not see that they have lost their power with God and man? "When the Son of man cometh, shall he find faith on the earth?" The Lord is coming; prepare to meet thy God, O Israel, is the prayer of my heart. Amen.—*Herald of Life.*

THREE THOUGHTS.

I CAN'T help thinking that Devotional Committees often miss the mark in selecting preachers for the early stages of general meetings. It seems to be the common impression that any gift will do at first, but afterwards as numbers in attendance increase, more care must be taken in the choice of speakers. Better employ the choicest gifts at the very beginning, and let them give tone and spirit to the meeting. "As the twig is bent the tree is inclined." And many a meeting has been stunted or twisted by the discourse of injudicious men. The question with Devotional Committees should be, What gifts will do most good? and not, Who will feel slighted if they are not invited to speak? True, there is too much of this latter feeling, and committees dislike to meet it. It were well if all ministers who esteem it an honor to preach at general meetings would remember and practice the apostolic precept—"In honor preferring one another."

A WRITER on French manners observes: "It is one of the highest merits of the system, that it tacitly lays down the principle that all persons meeting in the same house know each other without an introduction." It would do no harm to have a little more of French manners introduced at conference and other general meetings. Often at these gatherings one cannot help but be reminded of the person who saw another drown, making no effort to save him, because, as he said, he "had never been introduced to him." So we see brethren and sisters spending intermissions in silence, and alone, because "they have not been introduced." Some of those who occupy so much time in the social meetings would do well to extend a portion of their wonderful gift of language in "entertaining strangers" between meetings.

IT WOULD appear from the conclusion of the discourse contained in John ch. 6 (see v. 66) that a sound, truthful discourse is not necessarily a popular sermon, or a faithful preacher a popular minister. We sometimes account for apparent failures on the part of preachers by something in the matter or manner of the discourse. But no one will presume to criticise either of these elements in our Lord's teaching. Whatever he said, whatever he did, was right, and said or done in a right way. Still he reached only a few. His plainness of speech, his very spirituality and truthfulness, offended them. Very likely most who "went back and walked no more with him" afterward found great satisfaction in listening to other preachers, who always held a crowd; yet I can but think that some who left carried uneasy consciences the rest of their days; often saying, "I wish I had not followed the multitude. I wish I had listened to my convictions, instead of floating with the crowd away from Jesus." Perhaps some were afterwards converted under other preachers.

W. L. HIMES.

HOW MANY ARE WE?

The New York *Times* of Dec. 17th, 1873, has an article relating to the increase of the people called "Second Adventists," that is somewhat interesting. It appears that its publishers have been looking over the United States Census figures of 1870, and in an article on "Religious Progress" is summed up the membership, churches, church property, increase and decrease of all denominations, as shown for the last three decades. It is a singular fact that in a period of more than a third of a century no enumeration of the Adventists has ever been made, of a very accurate kind, save that made by the writer of this article, and published in 1860. And no person has taken the trouble to look over the census, gather up the facts and figures therein stated, and present the sum of the result, as has the *Times* in the above-named article. The statistics are therefore of historical value, worthy of note and specific record. Especially interesting are the figures of comparison presented by the *Times* as to the relative increase of the different sects in the ways already specified, and the very large increase above nearly all and every other of the "Second Advent" denomination. We are pretty much cured of sectarianism, of late, and care little about the numbering of any one denominational Israel, but our sympathies are where they have been for thirty years past. We are looking for the King, and doubtless shall never shift positions on this important doctrine. We shall continue till death, or "till he come," to "pull on that link,"—that one last, glorious, golden link—for it is the final link in the chain that, stretching back to Paradise Lost, touches Paradise Regained. Pulling on that link, we shall in Christ's name and strength go through the gates, always ajar for all poor, saved sinners.

But to the *Times*. Under the head of "Members, or Church Sittings," we have opposite "Second Advent" these figures: Number in 1850, 5,250; in 1860, 17,120. But in 1870, the census gave the number as 34,555.

In a second table, under the head of "Increase and ratio of increase in sittings," we have "Increase from 1850 to 1860, 11,870; increase per cent. 226.09; increase from 1860 to 1870, 17,435; increase per cent. 101.83."

Then, as to the relative strength of the various sects, we find a third table, under the head of "Percentage of all Membership or Sittings," the following: Second Advent in 1850, .04; in 1860, .09; in 1870, 16 per cent. "It will be seen," says the writer, "that the Methodists, Baptists, Presbyterians and Congregationalists have fallen off, particularly since 1860," etc. And a little further on, we read that "The Second Adventists went up on the figures handsomely, more than trebling from 1850 to 1860, and doubling in the following decade;" which, if the figures are correct, we are glad to know.

We are then brought to Table IV., containing "Churches and Church Organizations." Of these, in 1850, the Adventists had 25 church edifices; in 1860 they had 70 church edifices. But ten years later, in 1870, they had 140 church edifices, and 225 church organizations. This increase of places of worship is in another table given as 45 edifices (180 per cent.), to 1860, and 70 edifices (100 per cent.), from 1860 to 1870. And then we are told that "the largest increase for the last decade were Second Adventists, who have doubled." No other denomination had increased their places of worship so fast as the "Second Adventists." We are happy to know this also."

We then come to "Amount of Church Property," in which table (No. VII.) we have $11,100 for this people in 1850; $101,170 in 1860; but in 1870 the figure of valuation of church property rose to $306.240.

The *Times* just here gets dumbfounded and appalled, for it ceases to comment on the extraordinary increase of "our people" in this line, contenting itself with only presenting the table of "Increase and Ratio of Increase in Church Property," where the tell-tale figures run as follows: Increase from 1850 to 1860, 811,44 per cent.; increase from 1860 to 1870, 202,70 per cent.; which figures stand boldly right up beside the strongest in the table, and compare finely with the best denominations in the land.

So much for the record. We do not feel proud nor flattered. We are only glad, as we said, if those who do sincerely and holily look for the Lord and his eternal kingdom, are prospering numerically and in all good ways. They are our people, no matter how various their ways of thinking. Our lot is cast in this growing company. But there is room for many more. Come and join the ranks—not so much of a sect, as of the great throng that everywhere seek a readiness to go into the marriage supper of the dear Lamb. May this hope and faith—this gladsome doctrine, leaven all the churches! O, that they would take hold of it! Never mind. the smallness of the people; take hold of the hope!—D. T. TAYLOR *in Advent Herald.*

A SIGN OF JESUS' COMING.

C. H. SWEET.

The "sure word of prophecy" predicts startling and widespread political commotions just before the Lord comes. The following are a specimen of this class of predictions: "And ye shall hear of wars and rumors of wars." Matt. 24: 6. "Upon the earth distress of nation, with perplexity." Luke 21: 25. "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong." Joel 3: 9, 10.

This was to be the condition of the nations in the last days of this world's history. A warlike spirit should be abroad in the world summoning the nations to arms. The sound of existing battle, or the rumors of coming strife, should be heard in all directions; preparations for war on a grander scale than was ever before witnessed, while the nations would be agitated by feelings of hatred, distrust, jealousy, and anger toward each other. If this is the condition of things at the present time to a sufficient extent to fulfill these predictions, then we must certainly be living in the closing hours of this dispensation.

Are we witnessing a fulfillment of these prophecies? Read what a New York paper says, in an issue dated June 17, 1874, and then decide for yourself:—

If preparations for war can be taken as indications of coming events, it would seem that all Europe is apprehensive of a disturbance of the peaceful conditions which at present generally prevail there. In Germany Krupp, the great manufacturer of cannon, has raised a loan of 12,000,000 thalers to extend his works, while by the beginning of next year the whole army will be equipped with the Mauser rifle. In France every exertion is making to place the military establishment on a more formidable footing than it has had for many years. Austria is greatly increasing its army; and in Russia it is proposed to raise the army to 3,000,000 by enforcing a general conscription the coming autumn. The following table, taken from the London *Times*, shows the general increase in the military forces of the principal European states during the last fifteen years:

	Total army.	Army available for offensive purposes.
Austria, 1859	634,000	443,800
Austria, 1874	856,980	452,450
Increase	222,580	8,650
European Russia and Caucasus, 1859	1,134,200	604,100
European Russia and Caucasus, 1874	1,401,510	665,810
Increase	267,310	61,710
Asiatic Russia, 1859	89 950	75,650
Asiatic Russia, 1874	118 300	87,550
Increase	28,350	11,900
Italy, 1859	317,650	156,450
Italy, 1874	605,000	322,000
Increase	287,550	165,550
Germany, 1859	836 800	483,700
Germany, 1874	1,261,160	710,130
Increase	424,360	266,420
France and Algeria, 1859	640,500	438,000
France and Algeria, 1874	977,600	525,700
Increase	337,100	87,700
Belgium, 1859	80,250	53,800
Belgium, 1874	93,590	59,140
Increase	13,340	5,340
Holland, 1859	58,550	42,200
Holland, 1874	64,320	32,430
Increase	5,770	
Decrease		9,770
Great Britain, 1859	245,800	77,300
Great Britain, 1874	478,820	71,860
Increase	233 020	
Decrease		5,440
Denmark, 1859	57,550	38,450
Denmark, 1874	48,700	30,500
Decrease	8,850	7,950
Sweden and Norway, 1859	134,900	46,300
Sweden and Norway, 1874	204,510	54,910
Increase	69,610	8,610

Notwithstanding the cordial relations that apparently exist between the Czar and the Emperor William, the newspapers of St. Petersburg persist im accusing Germany of a disposition to go to war with France and the rest of mankind as soon as possible; and the anti-German feeling which is so general among the Russian people undoubtedly extends to the highest circles.—*Weekly Sun.*

Steep Falls, Me.

"AT the Lord's table I always invite all christians to come and sit down and commune with us. . . . . *The pulse of Christ is communion;* and woe to the church that seeks to cure the ills of Christ's church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ. I should think myself grossly in fault if, at the foot of these stairs, I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, 'No, sir; you do not agree with me on certain points. I believe you are a child of God, but I will have nothing to do with you.' I should then think the text would bear very hard on me, 'These are they who separate themselves, sensual, not having the Spirit.'"—*Spurgeon.*

FREQUENT BAPTISM OF THE HOLY GHOST.

The Holy Ghost is our enlightener, sanctifier, and comforter. If, therefore, we have light, holiness, and comfort, it must be by his agency, and our possession of these blessings is a matter of consciousness. I suppose the only way in which we are or can be conscious of the presence of the Holy Spirit, is by being conscious of the effects produced by him. As "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." We know of the presence of the Spirit just as we are conscious of the presence of the wind by the effects produced. We know the Holy Spirit by trying his fruits or influences by his own written word.

The more marked, frequent, and impressive the influences of the Spirit upon us, so is the likelihood of our walking in his ways.

I make the following distinctions:

1. All christians have the Spirit.

2. All established and abiding christians are filled with the Spirit.

3. Baptisms of the Spirit are refreshings, quickenings, spiritual holy impulses given at any stage of the christian life.

These baptisms are, and from the nature of the case must be, occasional. We find in the constitution of our being a tendency to reaction after any excitement. The impressions first produced decrease after a time, and though a permanent effect in some respects remain, yet the impulsive and quickening effect dies away. This is true in fact; and the rule holds good in relation to baptisms of the Spirit, just the same as to any other excitements. If this was generally understood and properly considered, it would relieve many from perplexities. When christians have had their sensibilities wrought up to a high degree of excitement, and they find the tide of emotion running out, they ought not to consider it an indication of backsliding and thereby fall into fear and unbelief. Let them still trust Jesus while their perceptive and sensitive faculties rest for a while.

The Holy Ghost may, without leaving us, so withhold the manifestations of himself that for a time we have no consciousness of his presence; yet he never really departs from us while we adhere to the Lord Jesus. His apparent withdrawment is a trial, and if rightly viewed it may be a means of greatly strengthening our faith.

I have been blest with many baptisms of the Spirit. Some of them have been of a remarkable character. In every instance, so far as I can remember, they have been immediately connected with a clear perception of some particular truths, revealed to me then for the first time, or more clearly revealed than before; and such baptisms were always followed by an increase of purity and spiritual joy.

In all cases, after a time longer or shorter, the impulse of these baptisms was gone. They left me with increased knowledge, and enlarged experience, and greater susceptibility to heavenly influences. Then, after a season of quiet, I would feel a conscious need of another quickening. I would seek for it, and I obtained it whenever I sought for it perseveringly.

After long-continued observation I not only found that the experience of many esteemed christians was similar to my own, but I could not find any who had been long in the way essentially differing from it. I attended a number of "holiness meetings" for years together, and I observed that dear saints who walked in the light were, at times, wonderfully quickened so that their words and everything about them had a peculiar spiritual power. Then, after a time, this special quickening would seem gradually to subside, and though they still walked in the light, and their earnest, consistent lives commended them, to all, it was evident they were not impelled as before by the baptism, that is, their appearance did not continue to exhibit the same glow and deep fervor. The unusual elevation of feeling had subsided.

After I had been familiar with these considerations for some years, I was interested in the testimony of a very eminent servant of God, who, speaking upon this subject with the advantage of long experience and much thought, said, "Such baptisms (of the Spirit) need to be often repeated to keep the current of spiritual life flowing strongly."

This testimony, and similar ones from others whom I knew to be greatly blessed of God, and some other and more marked experiences in my own spiritual life, and a comparison of all with the Scriptures, confirmed me in the belief, only not that frequent baptisms of the Spirit are necessary and obtainable, but that God does in fact carry on the spiritual life of his children in that way.

Looking over a number of past years, I can say that since I have learned these things, whenever I have felt a deep conviction that I needed a new baptism of the Spirit, aad have steadily waited on God for it, pleading the promises which refer to it, I have never failed in a single instance to receive what I sought. I have sought in prayer, peacefully and persistently, making frequent, but usually brief and quiet supplications, often using but a few words, and not regarding it necessary or desirable to get into anxiety or impatience. Sometimes the answer has been given after a few days, and sometimes after a few weeks. In every instance it was my purpose to continue seeking till I should obtain, and, as I have said, I never failed to prove by sweet experience, that my heavenly Father is more willing to give his Spirit to them that ask him than we are to give good gifts to our children. It is of importance to add, that in some cases the answer to my prayer has been given gradually, and I have realized that the blessed Holy Spirit was coming upon me by degrees, more and more, for several days. At first the spiritual refreshing and energizing would be comparatively gentle and in small degree, and then, from time to time, the waters of life would come welling up in greater and still greater fulness.

I am glad to say these things for the encouragement of any who feel their need of a baptism of the Spirit, and I say them because I am assured of their truth.

Let me add a word concerning two mistakes which are made in reference to this matter.

1. The first is, the idea which seems to have settled down upon the minds of some who have been brought into an experience of purity, that after receiving that experience they steadily abide there without any further baptisms of the Spirit. The difficulty with such persons is that they have the idea of resting in a state of holiness, instead of resting in Christ, and thus failing to look to Christ alone they inevitably sink into a state of deadness and formality. The baptisms of the Spirit bring us into the immediate recognition of Christ, and their frequent repetition is needful both for our own spiritual life and our fruitfulness in the Master's service.

2. The other error is one of distrust or anxiety, and this oftentimes in connection with an undue desire for self-gratification. Christians not satisfied with their own experience desire a baptism of the Spirit, to set them at rest and make them happy. The baptisms of the Spirit are not given for that purpose. The written word is given for that. If we *believe* the word, we shall enter into rest; and every desire for the baptism of the Spirit, *to enable us to believe*, is an undervaluing and despising of the word which God "has magnified above all his name."

When we seek for the Spirit, it should never be merely for our own gratification, but that we may be made Christ-like and fruitful to the glory of God.—REV. H. BELDEN *in Guide to Holiness.*

THIS I DID FOR THEE, WHAT DOEST THOU FOR ME?

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave my life for thee;
What hast thou given for me?"

I spent long years for thee,
In weariness and woe,
That one eternity
Of joy thou mayest know.
I spent long years for thee;
Hast thou spent one for me?

My Father's house of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone;
I left it all for thee;
Hast thou left aught for me?

I suffered much for thee—
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell.
I suffered much for thee;
What dost thou bear for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and by love.
Great gifts I brought to thee;
What hast thou brought to me?

Oh! let thy life be given,
Thy years for me be spent,
World-fetters all be riven,
And joy with suffering blent.
I gave myself for thee;
Give thou thyself to me.

—*Selected.*

LIVE IN THE PRESENT."

J. W. THOMAS.

"To-day."—HEB. 3: 15.

Yesterday is buried. To-morrow is unborn. To-day is the only time you have; improve its rapidly fleeting moments, so that it will leave an impress of happiness on your memory when it is past. Many good people lose the present opportunity of doing that which would bring joy to their own hearts, or gladness to the hearts of others, by worrying over the already misimproved past. Again, others burden the present, or crowd out its joys, by imaginary troubles of the future, which may never come. So their life is made up of sorrows and needless anxieties. This is wrong. Life is too short for any of its precious moments to be lost in dreamy reveries. Let the dead past bury its dead; but go thou and preach the kingdom of God.

To-morrow will take care of itself. Live by the moment, and let the work of each day be done in the day, and then you will be prepared for each day as it comes. There are none, probably, who do not wish they had improved many opportunities which can never be recalled; but if you have confessed and forsaken your sins, that is all that God requires. He has said, "Their sins and their iniquities will I remember no more." It is your privilege to be saved *now*, fully and completely, from all past guilt.

"*To-day*, if you will hear his voice"; it says—"The blood of Jesus Christ his Son cleanseth us from all sin." It says—"Him that cometh unto me I will in no wise cast out." It says—"Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee." It says—"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." It says—"Beloved, *now* are ye the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." So be it.

NOTHING ELSE WILL DO.

A note signed "Mrs. S. H.," on our table, contains some thoughts for the times. The writer, alluding to this paper, says:

"It comes regularly to cheer me in my sick room. I do not wonder that so many read it with pleasure and profit. It is just what the people want in these days—something to bring them nearer to God and Bible holiness—a salvation that reaches to the uttermost. Nothing will do but 'Holiness to the Lord.' This is the rallying cry, by which God is marshaling his hosts, preparing them to take a noble stand for truth and purity. Something whispers to me, there is a great necessity for christians to arm themselves with the Spirit's might. Satan and his legions are mustering their forces, determined to wrest from us our Sabbaths, our Bible, and our religion; but in the strength of Jesus, our King, truth will prevail. God is walking through the land in mighty power and men valiant for his truth are stepping out from old musty forms and traditions, into the arena of strife, and daring to do right. I have long been praying that God would draw the dividing line, and I see in the great work of holiness now gaining ground in all the churches, that he is separating the precious from the vile, and the wheat from the chaff. The bride is getting herself ready for the marriage of the Lamb.

After reading your excellent paper, I send it to a dear lady friend in Western New York, whose heart God has opened to receive the truth. She writes me that it is a great blessing to her soul. 'O,' she writes, 'if we could only have such meetings here, how it would cheer us all in the blessed way.' The paper, she says, goes all over the neighborhood.

Continue to give the trumpet a certain sound, that all the children of God may prepare themselves for battle; the conflict is on us; it is a conflict between truth and error. Who will draw back in these stirring times? Let christians gird themselves for the mighty issues just before us. "Who is on the Lord's side?"—*Methodist Home Journal.*

OMENS.—Is not he, whose right it is to reign, preparing his people for some great crisis which is to precede his coming to claim the kingdoms of this world? So we are disposed to think. The signs of the times are portentous. Let us, beloved, keep our lamps trimmed and brightly burning,—looking for and hastening unto the coming of our Lord and Savior, Jesus Christ. Jesus, our absent Lord, has told us that he would come again. He has been away nearly two thousand years. Nearly six thousand years has he stood forth before a fallen, redeemed race, as the Lamb newly slain.

The Jubilee of heaven and earth—the grand Sabbatic year—is about to break upon us. By the foreshowings of Scripture, we seem to see that there will be a short, sharp conflict with the man of sin. But though we may be called to pass through seas of blood, it will but quicken our heart-longing cry, 'Come, Lord Jesus, come quickly!'"—*Guide to Holiness.*

ROWLAND HILL, when once shamefully attacked in a public paper, was urged by a friend to bring a legal action, to which he replied, "I shall neither answer the libel nor prosecute the writer. 1st, because in doing the one I might be led into unbecoming violence. 2nd, because I have learned from long experience that no man's character can be eventually injured but by himself."

HOME AND HEALTH.

ALCOHOL NOT A FOOD.

Is alcohol a food or not? that's the question that vexes our minds after reading both sides.

ANS. A little common sense ought to settle this question. Nobody disputes that bread is a food because it nourishes, sustains, strengthens, sweetens life; but alcohol don't do this. Strike out of existence in a day all our bread, and civilization would stop, but strike out of existence all the alcohol and it would go on faster than ever. Bread makes men strong, alcohol makes them weak and mad. Whatever the chemist may say about it as a food, a little common sense says it is not. The Journal of Chemistry says: "As the result of the chemical changes which sugar undergoes in passing downwards towards a dead, inorganic condition, a substance is produced which has been the cause of more sorrow, crime and suffering than all other evil agencies that have afflicted the world. It has caused tens of thousands of murders, and uncounted instances of robbery, theft, arson, incest and suicide; it has brought misery and want into millions of households; it has filled almshouses and asylums with wretched victims; it sends a never-ending procession of crime-stained men and women to prison and the gallows. What an awful indictment this is to bring against a substance which stands so closely allied in chemical relationship to innocent sugar?

Alcohol is not a natural product, it can only result from a spontaneous change which is excited in saccharine liquids under the influence of a ferment. If in the order of things this chemical change had been impossible, the human race would have been saved from shedding tears, the aggregated volume of which reaches to that of a mighty river. But, alas! atoms of carbon, hydrogen and oxygen are permitted to group themselves in a way to form the maddening liquid; and the great enemy to human happiness confronts us in all our domestic, industrial and commercial relations. If through disarrangement of nature's laws, the vinous fermentive process should suddenly cease and not another drop of any kind of spirituous liquors be produced, no sensible harm would come to any industrial or art process, and no absolute want in medicine would be encountered.

Carefully viewing the matter from the stand-points of the chemist, physician and artisan, we unhesitatingly declare that the world in its present advanced stage, has no need of alcohol; it is simply convenient, but not necessary. Why not, then, make a determined effort to rid the world of the monster? Although alcohol results, as we have said, from spontaneous changes, yet the aid of man is necessary to form the various liquids containing it into attractive and permanent beverages. The fermentation of the juices of grapes and other fruits produces alcohol, but if let alone nature will not allow the spirit to remain except for a brief space of time. Nature 'abhors' not only a 'vacuum,' but manifestly one of her products, for alcohol is so unstable in its attenuated combinations that if left to itself it speedily runs down into the harmless form of acetic acid."—*Herald of Health.*

TOBACCO A FOE TO MARRIAGE.

"Pernicious weed! whose scent the fair annoys,
Unfriendly to society's chief joys;
Thy dire effect is banishing for hours
The sex whose presence civilizes ours.
Thou art the drug the gardener wants,
To poison vermin that infects his plants;
But are we so to grace and beauty blind,
As to despise the glory of our kind,
And show the purest minds and fairest forms
As little mercy as he does grubs and worms?

The inquiry is often made, "How is it that there are so many fine girls in our cities unmarried and likely to remain so?" We answer, *tobacco* is one cause. In old times, when you could approach a young man within whispering distance without being nauseated by his breath, he used, when his day's work was over, to spend his evenings with some good girl or girls, either around the family hearth or in pleasant walks, or at some innocent place of amusement. The young man of the present day takes his solitary pipe and puffs away all his vitality, till he is as stupid as an oyster, and then goes to some saloon to quench the thirst created by smoking; and sheds crocodile tears every time his stockings are out at the toes, that "the girls now-a-days are so extravagant one can't afford to be married!" Young men deliberately give up respectable female society to indulge the solitary, enervating vice of smoking, until their broken-down constitutions clamor for careful nursing, then they coolly ask some noble girl to exchange her health, strength, beauty and unimpaired intellect for their sallow face, tainted blood and breath, irritable temper and mental imbecility.

Women may well hate smoking and smokers. We have known the most gentle and refined men grow harsh in temper and uncleanly in their personal habits under the thraldom of a tyranny which they had not love nor respect enough for woman to break through.

On the other hand, certain ladies of the superfine, superficial type, we confess, sometimes trouble us a little by dispatching the mighty evils of tobacco by a mere stroke of nonchalance, a toss of the head, or a senseless laugh. "Oh, my husband smokes a little," said one of these ladies to us, "but he smokes the best cigars, and if he does nothing worse I shall not trouble him about it." This lady afflicts God's world with five creatures in the shape of sons and daughters; they are pale, lank, lean, scraggy and tremulous; she never investigated the cause of this family deformity and disease; she does not consider that tobacco is a rank poison; that her husband was poisoned from head to foot when she married him; that he poisoned her and she poisoned the children, and that the virus inheres like indelible ink, or the hue of the Ethiopian.

"A man," says a distinguished physician, "may poison his child before it is born, through the nerves and blood of its mother." I have a friend who was an inveterate smoker until his first child was born; that saved him. He knew that his breath would poison it, and he has abandoned the poisonous weed, I trust, forever.

"A few nights ago," says an eminent physician, "I was sent for hastily to see an infant two weeks old. I had attended the mother in her confinement, and had not thought it necessary to call but once after. I found her radiant with health, and she had followed my directions. The child had nursed, and it had seemed as strong and healthy as possible. I could see no reason why it should be sick, but it had evidently been so. It seemed that it must have been poisoned. I questioned the mother and grandmother, nurse and all, but could not find that any were in fault. At last I turned to the father. 'Don't you use tobacco, sir?' said I. The murder was soon out. He was an inveterate smoker. The day before he had taken the babe while the mother went out; some of his friends called, and they had a nice sociable smoke in the same room with the child, and there the little delicate creature had been poisoned in every fiber of its being with every breath it drew. Is it a wonder it was sick? Doubtless many a child is poisoned to death by the tobacco used by its parents and those around it." "I can point you," says another physcian, "to two families right under my eye, where in each case there is a nest of little children rendered idiots by the tobacco habits of their parents!"

"One would think," says a lady, "that marriage ought to cure a man of using tobacco." It would if women did their duty! The ceremony ought to be amended by inserting after "love, honor and cherish," the words, "and use no tobacco." But if marriage,' says another, "does not reform the tobacco toper, one of its blessed consequences ought to. *No man ought to poison his baby.*"

The argument respecting marriage, as we reflect, becomes intensely moral. Marriage is a powerful ally to virtue. But few state prison convicts, we are assured, are married men. "Marriage is honorable in all;" hence to abuse and thwart the grand designs of this holy institution is a high-handed sin against the highest good of the race.

The ignorance of former times touching this evil God may have winked at, but he now commands tobacco sots everywhere to repent. They have no right to poison virtuous women, "whose price is above rubies!" They have no right to afflict the world with a feeble, scrofulous, scraggy set of children; it is a sin against God and nature, and should be placed among criminal offenses in the statutes of a State.—*Rev. George Trask, in Herald of Health.*

SEEING THE POINT.

A boy returned from school one day, with a report that his scholarship had fallen below the usual average.

"Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if his son did not. He had observed a number of cheap novels scattered about the house, but he had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty those apples, and take the basket, and bring it to me half-full of chips. And now," he continued, "put those apples back into the basket."

When half the apples were replaced, the son said:

"Father, they roll off. I can't put in any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No; of course you can't put them in. Do you expect to fill a basket half-full of chips, and then fill it with apples? You said you didn't know why you fell behind at school, and I will tell you. Your mind is like that basket; it will not hold more than so much, and here you have been the past month filling it up with rubbish—worthless, cheap novels."

A SERIOUS QUESTION.—Have you made one heart happy to-day? How calmly can you seek your pillow, how sweetly sleep? In all this world there is nothing so sweet as giving comfort to the distressed. Many sighs and tears are caused by our own thoughtlessness. How many a daughter wrings the soul of a fond mother by acts of unkindness and ingratitude! How many husbands, by one little word, makes a whole day of sad hours and unkind thoughts! How many wives estrange and embitter loving hearts! How many brothers and sisters meet but to injure and vex each other, making wounds that no human heart can heal! But if each one worked upon the maxim of striving to make some heart happy—jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth.

WHAT A CHILD CAN DO.—A little boy who attended a temperance meeting, was asked by his father when he returned,

"Have you learned anything, my boy?"

"Yes, father, I have. I have learned never to put strong drink to my lips; for it has killed fifty thousand persons annually, and how do I know that it will not kill me?"

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AND
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POSTAGE.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 977. BOSTON, WEDNESDAY, JULY 22, 1874. VOL. XXXIX.—NO. 16.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THERE REMAINETH THEREFORE A REST.

Watchmen! are you growing weary,
Watching night and watching day?
Do the hours seem long and dreary,
Till the shadows clear away?
Grasp the standard—hold it tighter,
Meet the foe midst shot and shell;
Heavenly rest will be the lighter
If you do your duty well.

* * * * * * *

Christian! are thy crosses growing
Heavier, and the journey long?
Art thou saddened with the knowing
Right is conquered by the wrong?
Strive a little longer, bearing
All, though drooping spirits mourn.
Crowns will be more worth the wearing
If the cross is nobly borne.

Brothers, sisters, toiling, praying,—
Seeking for the higher rest!
Oh, the joy of weary laying
Ever on the Savior's breast,
Where the parted friends are meeting,
Never more to parted be,
Where the angels shout their greeting,
All across the jasper sea.

Here is but the time of testing,
Time of battle, tears, and pain;
There, the joy of sweetly resting,
Never more to toil again.
Let us then bear all the sorrow
God shall deem it wise and best;
Soon will dawn the glorious morrow,
With its sweet, eternal rest.

—*Guide to Holiness.*

THE RESURRECTION BODY.

H. BRITTAIN.

(*Continued.*)

All this has been exemplified in the person of the great Head of the church, the Lord Jesus Christ. The body with which he appeared among men was, like our present bodies, a "natural" (*psychikon*) body, derived from his human parent,* and was therefore *mortal*—though even then a temple of the Holy Ghost, as is the present body of the regenerated believer in him; but the present body of Christ is not a "natural," but a "spiritual (*pnumatikon*) body," and is therefore no longer mortal. "*Christ being raised from the dead dieth no more; death hath no more dominion over him.*" And further, the same thing was true in the case of His resurrection from the dead, as will be true in that of his people; in both cases *the Holy Spirit is the agent or the efficient power which accomplishes the work.* Thus we read in reference to the revivifying of Christ's body: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but *quickened by the Spirit.*" 1 Pet. 3: 18. And thus with regard to the revivifying of the believer's body—"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies *by his Spirit that dwelleth* in you." Rom. 8: 11. In both cases, it will be observed, there is a quickening of a mortal body, and in both cases by the same power.

We are now, therefore, in a position to see the meaning of another assertion of the apostle in this same chapter (1 Cor. 15); viz., that, "as *we have borne the image of the earthy* [man], *we shall also bear the image of the heavenly*" man. v. 49. In other words, we shall be made like unto Christ in reference to the body which he now bears, now that he has been raised from the dead, just as we have been made like Adam in reference to the body which he bore. The declaration has reference, of course, only to the *body* of Christ, and thus we read elsewhere—"For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall *change our vile body* [*to soma tes tapeinoseos amon*], *that it might be fashioned like unto his glorious body* [*toi somati tes doxes auton*], according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 21.

But this brings us at once to the question, *What is the nature of Christ's resurrection body?* To that shall ours be like, and in that, therefore, we have a standard of comparison.† Now, we have the clearest and the most demonstrative evidence that our Lord's resurrection body was a *material* body, precisely so much so as that which he bore before his death; for in reality it was the same body, only when raised from the dead it had been "quickened by the Spirit." It is well in this case to trace the different steps of the question. The body, then, with which the Savior "went about doing good," was the body which was laid in the tomb when he was dead; it was this same body which was raised from the tomb when he was dead; it was this same body which was raised from the tomb, as was proved, among other things, by the fact that it bore the very marks of the nails and of the spear, which had pierced it, while he hung upon the cross. The unbelief of Thomas seems to have been permitted and recorded for the very purpose of proving this; and how very striking is the record of the fact:—"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto them, *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side*, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side;* and be not faithless, but believing." John 20: 24–28. Of the identity of the Redeemer's body, therefore, after he rose from the dead, there could be no doubt, and as little of its being as substantial and material as it was before; for, in addition to the above, we find him saying to his disciples on another occasion—"*Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not* FLESH AND BONES, *as ye see me have.*" Luke 24: 39. In a word, we see that his body was the very same body as before, having the same properties, the same organization, and capable of exercising the same functions. It was visible to sight; it saw, it walked, it talked, and even ate and drank;—"and they gave him a piece of a broiled fish, and of an honey-comb. *And he took it, and did eat before them.*" Luke 24: 42. "Him God raised up the third day, and shewed him openly*; not to all the people, but unto witnesses chosen before of God, even to us, *who did eat and drink with him*, after he rose from the dead." Acts 10: 40, 41.

But, after all, it may objected, we find it written that "FLESH AND BLOOD *cannot inherit the kingdom of God.*" 1 Cor. 15: 50. True, but "*flesh and bones*" can; for, as we have just seen, the Savior declared with regard to his body, which had now been raised from the dead, that it had both these; and we know that that same body, of which he said this, afterward ascended into heaven,† and is now sitting at the right hand of God, "angels, and principalities, and powers, being made subject to him." It is desirable again to have the full record before us of the occasion when this was spoken by him. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and *supposed that they had seen a spirit.*"‡ And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet; handle me, and see; for a spirit hath not FLESH AND BONES, *as ye see me have;* and when he had thus spoken, he showed them his hands and his feet; and while they believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of a broiled fish and of an honey-comb; and he took it and did eat before them." Luke 24: 36–43.

Now, it is all-important to observe, before we proceed further, that we learn from this, not only that the resuscitated body of the Redeemer is material, but also of what kind of matter it consists, so to speak. We learn, namely, that it is still a *fleshly* body. It was so before his death; it was so after his resurrection; it is so still,—modified, or altered, indeed, very materially, as it would seem, in reference to its condition, in some important respects, as we learn elsewhere; but yet, truly and essentially, a body of "flesh"; for this the Redeemer himself calls it. Why, then, we may ask, if CHRIST'S body be of this nature,—a body that is of "flesh and bones"—why should we esteem it, as some seem to do, inconsistent with the dignity of our future condition, to have bodies of the same? Is it not sufficient that "the servant should be as his Lord"? We are told that, "as we have borne the image of the earthy, *we shall also bear the image of the heavenly.*" Must not our utmost desires, and even our highest aspirations, be satisfied with such an assurance as this, whatever be its meaning? We have now, however, I trust, seen something of that meaning; more remains which we shall have to consider hereafter; but this must suffice for the present.

* "Whose are the fathers, and *of whom as concerning the flesh* Christ came."—Rom. 9: 5.

† The extent of the resemblance between our resurrection body and that of Christ, together with the respects in which it will be maintained, will be more fully discussed hereafter; the only point which it was necessary to discuss here was the *materiality*, or non-materiality of the body of the Redeemer, after the resurrection of the dead.

* Note by H. Brittain, on Acts 10: 40. The exact translation of the Greek (see Diaglott) is, "*and gave him manifest to become,*" or "*permitted him to become manifest,*" not to all the people, but unto chosen witnesses. It is evident that unless God had *permitted* Christ to have been *seen*, we should have been without that precious evidence we have now as to his resurrection; and further, could have had no conception of the nature and characteristics of the resurrection body.

† "And he led them out as far as to Bethany; and he lifted his hands and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 50, 51. "'He led them,' saith he. Who, I pray thee? Even the Lord Jesus Christ, which until then, by the space of forty days, had in very deed truly showed himself unto his disciples, that he was risen from the dead with a very true, essential body,—even he, the very same that had taken unto him a true body, led his disciples out unto Bethany, and from thence brought he them further to Mount Olivet; and in the same place, lifting up his hands (no doubt bodily and human hands, yea, with the prints and token of the wounds), he blessed them; namely, his disciples; that is, he saluted them, as the manner is of those that take their leave of; and so he departed from them, and set his body corporeally in heaven, as in one place."—COVERDALE'S *Remains*, p. 150. Par. Soc. Ed.

‡ "And they would have been evidently right, if, as many suppose, we are to understand St. Paul, when he tells us that "there is a natural and there is a *spiritual* body," to mean that the resuscitated body will be, not a material, but a non-material substance, a spiritual thing.

THE truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them they call them new truth. One might as well call gold, newly dug, new gold.

THERE cannot be a secret christian. Grace is like ointment hid in the hand: it betrayeth itself.

THE DEAD—WHERE ARE THEY?

J. M. LEIGHTON.

"*There* the wicked cease from troubling, and the weary are at rest."—JOB 3: 17.

In considering all questions of this kind, the immortality of the soul becomes the chief and leading idea. Doctrinal writers of many creeds make it the basis of their arguments, and if I use it as a preliminary, or opening point, it will be in the sense that man is *not* immortal. The proof of this assertion is to be found in the Scriptures, which plainly declare that man is mortal: "Shall *mortal man* be more just than God? Shall man be more pure than his maker?" Job 4: 17. God only is immortal: "Who *only* hath *immortality*, dwelling in the light which no man can approach unto." 1 Tim. 6: 16. "Now unto the King eternal, *immortal*, invisible, the only wise God, be power and glory forever and ever." 1 Tim. 1: 17. This plainly proves that God and God only hath immortality. Who *only* hath *immortality*, says the apostle. Thus we see that man has not the slightest claim to immortality.

When man becomes immortal, he becomes as God. He possesses the attribute of God, which the Bible teaches belongs to *him alone.* "But," says one, "this cannot be, for man must be immortal to enter heaven." True, but immortality is put on at the coming of Christ. "For this *corruptible* must put on incorruption, and this mortal *must put on immortality.* So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 53, 54. This victory over death (which is the resurrection of man in an immortal state) takes place at the appearing of Christ, and comes through him. "But thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

Again, we read, "For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 5: 4. The soul is here represented as groaning for immortality. This is not strange, oppressed as it is with earthly cares, and troubled with things temporal, and tempted of Satan. This also proves its mortality; for if immortal, why should it groan for immortality, or "that mortality might be swallowed up of life"? The body is spoken of as an earthly home: "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." "For in this we do groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Cor. 5: 1. Man, then, being mortal, and flesh, and blood, cannot enter heaven till Christ's coming clothes him with immortality.

The question that naturally follows is, where are the dead? I will first answer negatively, by saying that they are *not* with Christ in heaven. This is proved by the following Scripture: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." John 3: 13. These are Christ's own words, and if we accept any of his sayings, we must accept all..

Again he says, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, *whither I go ye cannot come.*" John 13: 33. Jesus spoke these words to his disciples, "For David *is not ascended* into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand till I make thy foes thy footstool." Acts 11: 34. Unto the Jews Jesus said, "Yet a little while I am with you, and I go unto him that sent me; and where I am, thither ye cannot come." John 7: 33, 34. So it seems that Jesus used the same language to his disciples and to the Jews, his persecutors. Neither can enter where he is gone.

Can the wicked enter hell? If so, what becomes of the doctrine of judgment? "Where are the dwelling places of the wicked?" asks Job; and he does not answer that they are in hell, but "that the wicked are reserved for the day of destruction; they shall be brought forth to the day of wrath." Job 21; 28–30. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 9. If the dead are not in heaven, neither in hell, where can they exist during the interval which must come between death and the resurrection and judgment? I answer, they sleep in the dust from the decease of the body till the final awakening, when they arise and appear in the judgment. The poor mortal, whose pilgrimage on earth is a succession of care and labor, sorrow and fitful unrest, looks forward to some place of rest from his labors; and as we have plainly proved that he does not enter heaven, nor yet hell, so we can as plainly prove that we rest in the grave till the final entering into the eternal state.

Christ said, "Marvel not at this, for the hour is coming in the which *all that are in the graves* shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29. Death, we say, is the end of life. This is true only of the physical life, and in no way implies that the eternal state is immediately entered, when the breath leaves the body. They sleep. First, because sleep *is universal.* Death as applied to the material body is universal. All must die. Death and sleep are analogous in this respect. Every material body is subject to death and decay. So every soul is subject to a *common law*—sleep. Every one must be in the same state, because they are all subject to the same summons that is to herald the resurrection and judgment.

When the end comes, the last trump calls *all men* to judgment. This indicates that all the dead must at that time be in the same state of existence. But, you say, we read, "Behold, I show you a mystery. We shall *not all sleep*, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump," etc. 1 Cor. 15: 51. This is easily answered. It plainly refers to those who shall be alive when the end comes, and goes to prove that *all* others sleep.

(*To be continued.*)

ENTIRE SANCTIFICATION.

BY ADAM CLARKE.

(*Continued.*)

It is strange there should be found a person believing the whole gospel system and yet living in sin! "Salvation from sin" is the long continued sound, as it is the spirit and design of the gospel. Our christian faith in Christ, and avowed belief in his word, all call us to this; can it be said that we have any louder call than they? Our self-interest, as it respects the happiness of a godly life, and the glories of eternal blessedness; the pains and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched. Reader, lay these things to heart, and answer this question to God: "How shall I escape if I neglect so great salvation?" And then, as thy conscience shall answer, let thy mind and thy hand begin to act.

As there is no end to the merits of Christ incarnated and crucified; no bounds to the mercy and love of God; no let or hindrance to the almighty energy and sanctifying influence of the Holy Spirit; no limits to the improvability of the human soul; so there can be no bounds to the saving influence which God will dispense to the heart of every genuine believer. We may ask and receive, and our joy shall be full! Well may we bless and praise God, "who has called us into such a state of salvation;" a state in which we may be thus saved; and, by the grace of that state, continue in the same to the end of our lives!

As sin is the cause of the ruin of mankind, the gospel system, which exhibits its cure, is fitly called "good news, or glad tidings;" and it is good news, because it proclaims Him who saves his people from their sins; and it would indeed be dishonorable to that grace, and the infinite merit of Him who procured it, to suppose, much more to assert, that sin had made wounds which grace would not heal. Of such a triumph Satan shall ever be deprived.

"He that committeth sin is of the devil." Hear this, ye who plead for Baal, and cannot bear the thought of that doctrine that states believers are to be saved from all sin in this life! He who committeth sin is a child of the devil, and shows that he has still the nature of the devil in him; "for the devil sinneth from the beginning;" he was the father of sin,—brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading them to transgression; and persuading others that they cannot be saved from their sins in this life, that he may secure a continual residence in their heart. He also knows that if he has a place throughout life, he will probably have it at death; and, if so, throughout eternity.

"That is," say some, "he does not sin habitually as he formerly did." This is bringing the influence and privileges of the heavenly birth very low indeed. We have the most indubitable evidence that many of the heathen philosophers had acquired, by mental discipline and cultivation, an entire ascendency over all their wonted vicious habits. Perhaps my reader will recollect the story of the physiognomist, who, coming into the place where Socrates was delivering a lecture, his pupils, wishing to put the principles of the man's science to proof, desired him to examine the face of their master, and say what his moral character was. After a full contemplation of the philosopher's visage, he pronounced him "the most gluttonous, drunken, brutal, and libidinous old man that he ever met." As the character of Socrates was the reverse of all this, his disciples began to insult the physiognomist. Socrates interfered, and said, "The principles of his science may be very correct; for such I was, but I have conquered it by my philosophy." O ye Christian divines! ye real or pretended gospel ministers! will ye allow the influence of the grace of Christ a sway not even so extensive as that of the philosophy of a heathen who never heard of the true God?

Many tell us that "no man can be saved from sin in this life. Will these persons permit us to ask, How much sin may we be saved from in this life? Something must be ascertained on this subject: 1. That the soul may have some determinate object in view. 2. That it may not lose its time, or employ its faith and energy, in praying for what is impossible to be attained. Now, as Christ was manifested to take away our sins, to destroy the works of the devil; and as his blood cleanseth from all sin and unrighteousness, is it not evident that God means that believers in Christ shall be saved from all sin! For if his blood cleanses from all sin; if he destroys the works of the devil, (and sin is the work of the devil), and if he who is born of God does not commit sin, then he must be cleansed from all sin; and while he continues in that state, he lives without sinning against God, for the seed of God remaineth in him, and he cannot sin, because he is born or begotten of God.

How strangely warped and blinded by prejudice and system must men be who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life; but must daily commit sin in thought, word, and deed; that is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does through his natural wickedness and malice; for even the devil himself can have no other way of sinning against God, except by thought, word, and deed. And yet, according to these and others of the same creed, "even the most regenerate sin against God as long as they live." It is a miserable salvo to say "they do not sin so much as they used to do; and they do not sin habitually, only occasionally. Alas for this system! Could not the grace that saved them partially save them perfectly? Could not that power of God that saved them from occasional or accidental sin? Shall we suppose that sin, how potent soever it may be, is as potent as the Spirit and grace of Christ? And may we not ask, If it was for God's glory and their good that they were partially saved, would it not have been more for God's glory and their good if they had been perfectly saved? But the letter and spirit of God's word, and the design and end of Christ's coming, is to save his people from their sins.

The perfection of the gospel system is not that it makes allowances for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it.

However inveterate the disease of sin may be, the grace of the Lord Jesus can fully cure it. God sets no bounds to the communications of his grace and Spirit to them that are faithful. And as there are no bounds to the graces, so there should be none to the exercise of those graces. No man can ever feel that he loves God too much, or that he loves man too much for God's sake.

Be so purified and refined in your souls, by the indwelling Spirit, that even the light of God shining into your hearts shall not be able to discover a fault that the love of God has not purged away.

"Be thou perfect, and thou shalt be perfection," that is, altogether perfect; be just such as the holy God would have thee to be, as the Almighty God can make thee, and live as the all-sufficient God shall support thee; for he alone who make the soul holy can preserve it in holiness. Our blessed Lord appears to have these words pointedly in view. "Ye shall be perfect, as your Father who is in heaven is perfect." Matt. 5: 48. But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the negative part of salvation, but it has also a positive part; to be made perfect, to be perfect as our Father who is in heaven is perfect, to be perfect, to be filled with the fulness of God, to have Christ dwelling continually in the heart by faith, and to be rooted and grounded in love. This is the state in which man was created; for he was made in the image and likeness of God. This is the state from which man fell; for he broke the command of God. And this is the state into which every human soul must be raised who would dwell with God in glory; for Christ was incarnated and died to put away sin by the sacrifice of himself. What a glorious privilege! And who can doubt the possibility of its attainment who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost? How many miserable souls employ that time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies!

But some may say, "You overstrain the meaning of the term; it signifies only, be sincere; for, as perfect obedience is impossible, God accepts of sincere obedience." If by sincerity the objection means "good desires, and generally good purposes, with an impure heart and spotted life," then I assert that no such thing is implied in the text, nor in the original word. But if the word sincerity be taken in its proper and literal sense, I have no objection to it. Sincere is compounded of *sine cera*, "without wax;" and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated. Then let it be proclaimed from heaven, "Walk before me, and be sincere! Purge out the old leaven, that ye may be a new lump unto God; and thus ye shall be perfect, as your Father who is in heaven is perfect." This is sincerity. Reader, remember that the blood of Christ cleanseth from all sin. Ten thousand quibbles on insulated texts can never lessen, much less destroy, the merit and efficacy of the great atonement.

God never gives a precept but he offers sufficient grace to enable thee to perform it. Believe as he would have thee, and act as he shall strengthen thee, and thou wilt believe all things savingly, and do all things well.

God is holy; and this is the eternal reason why all his people should be holy—should be purified from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. No faith in any particular creed, no religious observance, no acts of benevolence and charity, no mortification, attrition, or contrition can be a substitute for this. We must be made partakers of the divine nature. We must be saved from our sins—from the corruption that is in the world, and be holy within and righteous without, or never see God. For this very purpose Jesus Christ lived, died, and revived, that he might purify us unto himself; that through faith in his blood our sins might be blotted out, and our souls restored to the image of God. Reader, art thou hungering and thirsting after righteousness? Then, blessed art thou, for thou shalt be filled.

God is ever ready, by the power of his Spirit, to carry us forward to every degree of life, light, and love, necessary to prepare us for an eternal weight of glory. There can be little difficulty in attaining the end of our faith, the salvation of our souls from all sin, if God carry us forward to it; and this he will do, if we submit to be saved in his own way, and on his own terms. Many make a violent outcry against the doctrine of perfection; that is, against the heart being cleansed from all sin in this life, and filled with love to God and man; because they judge it to be impossible! Is it too much to say of these, that they know neither the Scriptnre nor the power of God! Surely, the Scripture promises the thing, and the power of God can carry us on to the possession of it.

The object of all God's promises and dispensations was to bring fallen man back to the image of God, which he had lost. This, indeed, is the sum and substance of the religion of Christ. We have partaken of an earthly, sensual, and devilish nature; the design of God, by Christ, is to remove this, and to make us partakers of the divine nature, and save us from all the corruption, in principle and fact, which is in the world.

It is said that Enoch not only "walked with God," setting him always before his eyes—beginning, continuing, and ending every work to his glory—but also that "he pleased God," and had "the testimony that he did please God." Hence we learn that it was then possible to live so as not to offend God; consequently, so as not to commit sin against him, and to have the continual evidence or testimony that all that a man did and purposed was pleasing in the sight of Him who searches the heart, and by whom devices are weighed; and if it was possible then, it is surely, through the same grace, possible now; for God, and Christ, and faith are still the same.

The petition, "Thy will be done in earth as it is in heaven," certainly points out a deliverance from all sin; for nothing that is unholy can consist with the divine will; and, if this be fulfilled in man, surely sin shall be banished from his soul. Again: the holy angels never mingle iniquity with their loving obedience; and, as our Lord teaches us to pray that we do his will here as they do it in heaven, can it be thought he would put a petition into our mouths the fulfillment of which was impossible?

(*To be concluded.*)

THE TEN VIRGINS.

ALVIRUS N. HITCHCOCK.

We have all heard of four-legged parables, but the amusing feature comes in when we see this class of the genus *quadrupeda* trying to walk off on all fours. Somehow, when the legs are all stuck on nicely, like some watches that are eternally being tinkered, they "won't go." The parable referred to in our caption has gone through this severe test. It would be a thankless task to begin an estimate of the many hours of toil and tears, of heart aches and head aches, of disappointments and angry disputes occasioned by the attempt to make this parable keep time with the "Advent movement." It has been subjected to the severest torsion, but it never seems to take the "right twist." If one does cry out, "Eureka," all the rest give back the individual reply, "I can't see that;" and so the question seems to have about as many sides as it has observers.

Now suppose we say that this parable has no reference to the "movements" of the past, how many will cry, "*Infidelity!*" Perhaps a few. But we have heard this cry before. It is most generally used for want of a better argument, and is the creature of bigotry or fanaticism. Before giving a brief exposition of the parable, let me call in question the common application. This view is clearly at fault, from the following considerations:

1. The virgins did not once go forth to meet the bridegroom until the midnight cry sounded. Here of course I shall be flatly contradicted; but please listen to the argument. In Eastern marriages there was no "slumbering and sleeping" after once going forth to meet the bridegroom. The company that conducted the bride to the house of the bridegroom's father, there waited until the announcement was made without, that the bridegroom was coming (this usually occurred in the night), whereupon, the company who were with the bride formed a procession, and "went forth to meet the bridegroom." If any had neglected to trim their lamps, it was now too late. The procession moved forward until they met the advancing company, when they all returned to celebrate the marriage banquet, and the door was shut. Christ's parable was built upon this ceremony. It is simply ridiculous to suppose that he would so far depart from a truthful picture of the ceremony, as to represent the bride and her escorts as going to sleep after they had started out to meet the bridegroom.

But you ask, "Does not the language of the parable imply this?" Not in the least. Now get the Testament and read carefully. In the first verse, Christ, in a general statement, makes reference to ten virgins, who, he simply says, "took their lamps and went forth to meet the bridegroom." Here he does not allude to the circumstance of the announcement, though that always precedes the going forth. Having now made a general statement, he proceeds to particularize, and of course goes back to the beginning as every clear author does. Now (before they have gone forth) they are represented as slumbering. At lenth they hear the cry, and for the first and only time go forth to meet the bridegroom. The "going forth" of the first verse, then, is the same as the "going out" of the sixth. Christ first states the subject of the parable, and then gives the particulars from the start. Take another parable for illustration. Said Jesus, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Next verse: "And he called his ten servants and delivered unto them ten pounds." Now do we conclude from this language that he called his servants *after* he had gone into the far country? Certainly not. As in the parable under discussion, so in this. Christ first states the subject in a general manner, and then goes back to follow up in detail. This certainly proves the common application incorrect; for, according to this, the virgins went out in '43 and '44, have since slumbered and slept, and must yet go out to meet the Bridegroom the second time; while in the parable there is but one going forth, and that is after the virgins have slumbered and slept.

2. There is no getting ready after the announcement is made. Some, it appears, in the parable, started to buy oil after the cry was made; but they were left behind, and the door was closed against them. It was necessary to have everything in readiness to start forth at the first signal of the advancing messenger. How will this apply to the '43 movement? Manifestly not very well, unless the "shut door theory" be true. If the virgins went out then, woe to poor sinners and backsliders who have since sought in vain the "oil of the Spirit!"

Now let us find the true application. Christ is the Bridegroom of the church. And as in the ceremony, the virgins went out at the first announcement of the actual coming of the bridegroom; so the church will go forth to meet her Lord when the voice of the archangel shall sound out from the heavenly procession. And as some were without oil when the time came to go forth, so many will find when too late that they are unready for the marriage supper of the Lamb. The world's midnight is upon us. The trump of God will soon rend the quivering air. The harmonies of heaven will soon be awakened to the advancing tread of him who comes to reign. From land and sea will go up the responsive shouts of saints. From every plain and hilltop, we shall behold the ascending forms of white-robed victors; while far below shall be heard the low wail of a disappointed world. *It hasteth greatly.* "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Fennimore, Wis.

"TEACH US TO PRAY."

J. HEMENWAY.

Modern disciples, in their earnestness to learn the truth, and attain a spiritual life that will prepare them for the kingdom of God, will do well to learn to pray the Lord's prayer. One sentence well learned, and breathed out from the depths of the heart, means more than all the talking and praying about justification and sanctification, that is expressed only in words. "Thy kingdom come" are but words of prayer, that often find utterance without the spirit and desire of the heart; but let that prayer come from the heart that prays, and it denotes a subjective state of the mind, and earnest desire for Christ's coming, the resurrection, and demolition of all the ruling power of earth. "Thy will be done on earth as it is in heaven" expresses a present state of the mind, that denotes entire sanctification of the will, and all that pertains to this life to God without reserve. This places one in a position that brings "perfect peace" and fulness of joy. Long prayers, shouting, excitement, losing one's strength, are not infallible proofs of consecration, or full enjoyment of "perfect love." Oftentimes, it's like a tornado, leaving its pathway strewed with wreck and ruin. Not so with blessings from heaven that come to the submissive soul, that not only says, "Thy will be done," but quietly bows to the storm of trial and tribulation, and all the time says, "Thy will not mine." It is here, and only here, that we find "perfect love," peace, and joy.

Take this one expression of the prayer, and learn to practice, as well as repeat it, and a miraculous change will take place in the heart and life. It leaves no place for fear,—God's will is right. There is no undue anxiety as to the future,—God provides for that. Give up the will and desires to God's will, and perfect peace takes possession of the heart; contentment reigns in the soul, and sweet rest is found in Jesus.

Let the heart learn this part of the prayer, then it is ready for the next sentence, "Give us day by day our daily bread." The submissive heart is not desirous of a large stock of bread for years to come, but is satisfied with a daily supply.

This wonderful and comprehensive prayer must be learned in its regular order. First, it begins with the heart up in heaven, and drives heaven here; then bows to the will of heaven. When that is learned we come to daily life. It is not living in the future, but to-day. This day, and every day, finds the heart acknowledging God's will as supreme and safe to submit to without a murmur. It is here that we can expect forgiveness as we forgive. The heart that can say, "Thy will" cannot hold a grudge, cannot hold revenge. It forgives and receives forgiveness. When this prayer finds a full response in the heart, holiness is there; entire sanctification of the whole man is made, and that man is holy and sanctified, just as long as his will is in subjection to God's will. Teach us to pray, Lord!

A CHRISTIAN should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 22, 1874.

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AGENT.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston for this meeting, which commences **July 20th**, may be had of Geo. T. Adams, to *go* and *return*, for **$1.90**. Good July 15th to Aug. 1st inclusive. Cars leave Old Colony Depot at 8 and 11.30 A. M., 4 and 6 P. M. G. T. A.

NATIONAL CAMPMEETING.

For good and satisfactory reasons, the National Campmeeting appointed to commence at Springfield, Mass., Saturday, Aug. 15th, is *changed* to begin **Saturday, August 8th.** M. G.

THE PROPOSED MINISTERIAL CONSULTATION AT SPRINGFIELD.

The present time is doubtless the most perilous in many respects ever witnessed by the church of Christ. Wise counsels, cool and careful deliberations, brotherly love and long forbearance are especially needed. One of the most perilous snares of the last days, according to the Scriptures, is "jealousy," which is to devour the whole earth, or break up all harmony of associations. Good people as well as the wicked are affected by it; therefore every proper gospel effort should be made by the servants of Christ to withstand this element of disintegration of all social bodies. It takes deep root, and grows rapidly in the misunderstanding of the motives and acts of others. The tendencies and liabilities to become prejudiced against friends by this means, is alarmingly increasing. It is like the current of the Niagara River, which grows more rapid and threatening as you near the falls. So is every current of evil in this world; their volume and velocity increases as we near the universal dissolution of all earthly governments. These powerful influences must be withstood by the faithful in Christ, so as to prevent discord and strife among themselves; if not, the Holy Spirit is driven away, and the carnal nature is left to bite and devour, and so drown many in perdition.

These times call for peacemakers to unfurl their glorious banner, and pour out a flood of divine love into the sea of contention, like oil upon the fleecy waves in a howling tempest. All that good devoted christians need to continue brotherly love and christian harmony among themselves is an understanding of each other's purposes and acts; therefore every christian should be open hearted, and ready to give a reason for all his social designs and deeds to his brethren; and when there is an honest disagreement in purposes, let all yield as far as they can conscientiously, so as to produce gospel harmony. Divine love and fidelity to Christ demand in us a fixed purpose of heart to do all we can to perpetuate christian fellowship and unity, by every means within our reach. Frequent associations, in which a brotherly fraternal spirit is studiously and prayerfully cultivated, where explanations of misunderstandings can be given, and concert of action agreed upon, is one of the most effectual means of christian unity within our control.

Such a gathering, for such a purpose, is the design of the published call for a ministerial meeting, to be holden on the Springfield Camp-ground, commencing Aug. 6th. We are assured that the object is a holy and important one, and that the safety of the flock of Christ and the threatening aspect of the world at the present time imperatively demand of us as watchmen of God the most unselfish decisions, untiring efforts, and willing sacrifices for its accomplishment. We need to have our hearts filled with the love of Christ, so that we shall be willing to forego personal advantages for the salvation of men, as he did. We should pray much for the aid of the Holy Spirit to make our hearts impressible with truth, and with a sense of the importance of our present position and duties.

Dear brethren in the ministry, let us consider the holy profession we have made, that Christ has called and commissioned us guardians and leaders of his church, to conduct her to the elevated position of preparation for translation. We are required upon our peril, to teach her christian unity and fellowship, by precept and example. The end is evidently approaching,—the end of Satan's work of deception and death,—the end of christians toils and temptations,—the end of discord and strife. But the end of sin is fearful. The prince of darkness will not yield the reins of government without a terrible struggle—a fearful conflict. It is a war of worlds, a war of gods, of angels, and men, of spirits and principles, of truth and error. It is Satan's last death-struggle for the rulership of this world. His rival and antagonist is Christ, and as he is not present to be personally attacked, the satanic indignation is poured upon his representatives and friends, in a fearful effort to break their espousal to Jesus, by infusing into them his wicked spirit of strife and rebellion; thus deranging the purpose of God in preparing a bride for the glorious nuptials of his Son at his returning.

Then let us rally, brethren, and present a fearless and unbroken front on this field of deadly conflict. The smoke and roar of battle may frighten some from the post of duty, and the general confusion may cause others to mistake their own ranks, and wander into those of the enemy, thus exposing them to the volleys of the faithful. But there is a voice above this roar and din, known to the sainted host by its unvarying commands, and the sweetness of its tones, leading the unbroken ranks of his veterans to sure and eternal victory. O that the eyes of all might be opened to see the vastness of this subject, and the inexpressible importance of faithfulness to Christ in this day of unparalleled commotion! The external of christian duties required of us now may not appear to have any special importance. They do appear to the eye of unbelief as being very insignificant; but when faith rends the vail, and the outlying scenes appear, they seem like the spark of a fuse running to a mighty magazine which explodes with terrific grandeur. The angels doubtless look down, with more than human interest, upon the ever varying currents of the moving millions of our race;—the multitudes crowding the broad way from every avenue of wickedness,—political, social, religious and moral; while a few in obscurity and unassumed meekness, with no vain parade or worldly pomp, walk in the narrow way in heavenly unity and sacred devotion. Their interest is intensified as they see that they are approaching a point when the destiny of all will be eternally sealed. Could we all feel that we are nearing a time when the moral status of men will be fixed by a changeless decree of Jehovah, so that it will be said by the Judge, He that is filthy let him be filthy still, and he that is holy let him be holy still, how carefully should we conduct all our meetings. How earnestly should we seek to move in harmony with Christ, his spirit and people, so that when the clock shall strike the end, we may be found with our hearts perfectly in tune for the society of all the holy on earth and in heaven.

We do not say these things in exclusive reference to the meeting at Springfield, but to all of our associations and work; for these great principles which apply to one part, apply to all. We do look upon this subject of christian love and harmony, under present circumstances, as of very great importance; and that every opportunity like that at Springfield should be improved to do all that can be done to strengthen that fellowship and love, and defeat Satan, who is trying every strategem to destroy them. Brethren, we do exhort you to rally manfully, and in the strength and love of Christ, to stand in unbroken phalanx and battle the common foe, and nobly defend, by precept and example, the purity and unity of Christ's Church. J. C.

PURE RELIGION.

The word religion expresses a system of worship, including theology, ritual, and moral or spiritual character. We read of "Jews religion," "vain relgion," and "pure religion." "Vain religion is that system of worship which will not accomplish the purpose for which religion is sought, or which does not give salvation. Jews religion was the particular faith, worship, and spirit, peculiar to the Jews. Pure religion is that system of devotion which is unadulterated by men; that which is unalloyed with human theology, ritual, or spirit, and is just as it emanates from its author—God.

The prefix *re*, to the word religion, signifies anew, again, once more, the repeating of something previously stated or written. From the root of the word religion we get "to gather or collect *again*, "to go through or over again in reading, in speech, or in thought;" "to *bind* anew, or *back*, to bind *fast*." Webster. It appears, therefore, that pure religion is a divine arrangement designed to "gather or collect again" for the benefit of man, that which had been lost and scattered. What had been lost? As it is "to go through or over *again* in reading, in speech, or in thought," it must be God's communications or instructions, designed to regulate our worship and conduct, which was lost and is now restored.

When God created man he qualified and endowed him as a worshiper, giving to him a law by which to govern his acts of service and devotion. Man, as a sinner, broke that law, and departed from the instruction God had given him, which rendered his service and acts acceptable to his God. Pure religion restores the sinner "back" to a position where he consents to receive again to his heart as the rule of his life, such instruction as God may be pleased to give him. Again, it is "to bind anew, to bind fast." It binds man to his God in covenant, by promise, by mutual agreement. God covenanting to protect and save man; he covenanting to be governed by God's instructions in all his service. When man thus in his heart binds himself to God, the covenant on the part of God is ratified by the gift of the Holy Spirit, which blends divine truth with the believer's heart, vitalizing both, so that truth moulds the character of every act of the man, and binds his heart to God and his word, in strong bonds of love, divine fellowship, and heavenly union. The divine nature is thus engrafted into the human stock, so that the Holy Spirit becomes the leading, governing rpirit, producing a will in man harmonizing with the will which the same spirit produces in Christ, thus making it our meet to do the will of our Father in heaven; that is, it becomes as really our *pleasure* to do his will as to receive food when hungry.

The apostle tells us that "if any man seem to be religious and bridleth not his tongue, this man's religion is vain;" that is, pure religion presents instruction for the use of the tongue which will properly regulate it in all it says; therefore, if it is not properly regulated, it is not governed by the rules God has given for it; thus proving its religion or rule of life defective. He then states, on the other hand, what acts would prove it pure and undefiled by God's standard. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These acts prove his religion unadulterated by men's traditions, or a false rule of life; for they are just such acts as God's law requires of him; which laws cannot be kept in *spirit* only by such as have received the divine Spirit, which produces a heart-loyalty alone acceptable to God.

Love is the fulfilling of the law. Not human and worldly love, but divine, heavenly love. When the natural heart attempts to keep the law of God, it is controled by a depraved nature, and will be governed by some unsanctified principles, producing selfish motives of personal happiness, self-aggrandizement, worldly, sectarian interests, which are not allowable in the gospel. That religion which has not incorporated in it the unadulterated word of God, his divine Spirit and love practically applied by a renewed heart, in unreserved submission and obedience to God, will be found defective and ensnaring at the end. If our religion does not produce in us a love for the service of God in obeying his precepts, observing his ordinances, and keeping his commandments, it will be wisdom in us to reckon it "vain," and seek unto God for a higher type of devotion, a heavenly unction which will as naturally separate us from the world, its foolish fashions, sinful customs, and ungodly practices, as oil separates itself from water.

Do not be deceived: the religion of Christ is of heavenly origin, and is in itself a mighty miracle-working system. It produces results just as far beyond human efforts as were the miracles and resurrection of Christ. The christian's daily experience is wrought in him by the same power which created the worlds. His evil passions are subdued and held by the same hand which bound the winds and calmed the sea of Galilee. His prayers are answered by the same authority which responded to the prayers of Elijah by sending bread, fire, and rain. The widow, who out of a pure heart willed to give to God all her living—a pittance of two mites—was honored more than they who of their abundance, selfishly, for fame and personal pleasure, poured much wealth into the Lord's treasury. God accepts nothing only that upon which his own image is stamped. He accepts of us when he can see in us a ruling Christ. He accepts our acts when they are moulded by the hand of Christ through his Word and Spirit. He accepts our alms when they are given cheerfully, as acts of obedience to his divine law.

It seems to us that the standard of religion now accepted by the professed servants of God, generally, is far too low. It accepts altogether too much of human nature and worldly policy. It does not demand a supernatural change of heart, a direct work of God, a radical change of life, so that old things are passed away, and *all* things become new. It does not require men to leave the world, separating christians from worldly society; but it allows them to associate in all their worldly customs and habits, excepting open immorality and blasphemy; and *these* are passed by when a worldly policy demands it. This, we fear, will form a fatal snare to millions, when it will be too late to repair the breach, too late to gain eternal life.

Brethren, this is an important subject. Your eternal interests are hinged upon it. Give it your most earnest thought and prayerful consideration. Do not measure your Christianity by any standard except the apostolic. Be sure that you are Christ-like in heart and life, that when he shall come, you may not be ashamed to appear in his presence. J. C.

DISCUSSION IN SALEM.

Our discussion in Salem with Mr. Jamieson, commenced Monday evening, June 8th, and continued five evenings. The people manifested unusual interest in the debate. It is well known that thousands have been confirmed in the belief of Spirit manifestations by the strange and wonderful performances in dark circles. Facts were presented in the debate which made Mr. Jamieson admit that the dark circle performances, as conducted by the Davenport Bro's, Fay Bro's and many others, are not done by spirits at all, but is mere trickery, similar to that practiced by any juggler. This admission was a heavy blow on the Spiritualists.

Mr. Jamieson's strongest forte in debate appears to consist in sarcasm and ridicule, rather than in supporting his position by logical argument. The more weighty the evidence presented against him, the more he sneered and ridiculed; the more sacred the subject, the more he treated it with contempt. Our heavenly Father and his word were spoken of in the most blasphemous and horrifying terms; and everything that the christian holds sacred was treated with disgustful scorn by the Spiritualist champion. We never realized so fully before what our Savior said about casting pearls before swine. The more precious and glorious the truths, the less they are esteemed by those who become confirmed in Spiritualism. M. G.

ENCOURAGING.—A prominent and devoted Methodist sister writes:—"We take six different papers, and the 'Guide to Holiness,' and the 'Earnest Christian,' and we think more of the *Crisis* than we do of all the rest." M. G.

MODE OF BAPTISM.

It has been claimed by those who advocate Trine Immersion, that when persons are buried with Christ in baptism, they should be buried with the face downwards. It is a fact that the Bible gives no such intimation. It is a fact that we do not bury persons in that way in the grave. There is no evidence that Jesus was laid in the tomb with his face downwards. We can find no evidence that any one was baptized with the face downwards before the introduction of trine immersion by the heretic Marcion, about A. D. 130. Of course, one is as truly baptized, if *buried* in the water, whether his face be downward or upward, as a person is as truly buried in the grave when covered in the ground, whether he lies on his face, his side, or his back. The *manner* of laying him in the grave does not constitute his burial, but the fact that he is covered in the earth. But there is a fitness and propriety in the *manner* that commends itself when we bury persons in baptism in the same way we lay them in the literal grave, because baptism represents the burial and resurrection of the dead. M. G.

"THE DEAD, WHERE ARE THEY?"—The article on this subject in this week's paper, and two others to follow are from a Baptist Bro., who heard the first sermon on the subject only eight weeks before he prepared his well-written articles. He has learned rapidly. We hope to hear from him again. M. G.

"VISIONS AND PROPHECIES."

It is a well-known fact, that when a demon has control of his medium, he can cause his subjects to see any thing he pleases. Like a mesmerizer, he has only to form a mental picture of any thing existing, or any imaginary object, when that mental picture in the demon's mind appears to his medium as a *real* object. In this way they deceive those under their control.

A sincere follower of Christ, at Dayton, Ohio, by the name of Milton Jennings, was brought under the influence of a demon, and made to believe that all his visions came from the Lord. He was urged by this spirit to more activity and self-denial in the cause of Christ, and actually made greater sacrifices than ever before to lead his fellow beings to the Savior, guided, as he supposed, by the blessed Jesus. Although there were repeated failures in the promises made by the spirit that controlled him in his visions, yet explanations were given by the spirit, that somewhat satisfied him, so that he did not become fully convinced that a "seducing" spirit, transformed into an angel of light, was leading him, and giving him, at times, heavenly visions, till he had been thus deceived for about four years. He finally became satisfied that his information through visions and impressions did not come from the Lord, because they contradicted *facts*, *themselves*, and the *Bible*, just as do the visions of Mrs. Ellen White.

After he had become fully satisfied that he was deceived, he pressed the "seducing" spirits to let him know how and why they had deceived him. They then said to him:

"Finding you in a condition to impress with considerable ease, we commenced the work of leading you to believe that all the modern spirit communications were of God, and all superintended by angels, and would in the end bless the whole earth by its wonderful manifestations. Thus you were prepared to consider that whatever emanated from that source should be interpreted in some way as working together for the great and ultimate good of all.

Your mind was gradually prepared by mesmeric influences to receive more perfectly our impressions. We continued this course of treatment until we had gained such control over you as to slightly influence your hand to move involuntarily. In the course of time we were enabled to insinuate into your mind a full idea, and so on until we became master, to some extent, of your whole being. We then made arrangements with a number of what we call wise spirits (though you would not call them wise, because not good), to write the first communications which were received at the commencement of your course as a spirit medium. They contain the very essence of the gospel of Christ. But from this learn that the devil can preach the gospel, and eloquently too, when he has an end in view. This we found succeeded so well in gaining your confidence that we concluded to go farther. Of one thing we were in doubt, which was that you were a christian at all; we therefore determined to prove you. We were also in doubt whether there was any true piety in the world. . . .

"We commenced, as you are well aware, by making you think that God had called you to become the second Christ. We had our fun in seeing you really and sincerely pray for sinners. We were delighted, very greatly delighted, to witness your extreme gratification at the conversion of your friends and neighbors. We now know that those were genuine, hearty tears. We know that any man who will stay awake, and pray with tears streaming down his cheeks, nearly a whole night, for the salvation of friends and relatives, is certainly of the true, genuine material, of which all christians should be made.

Then we were pleased by your evincing so much faith in God. Your faith has as far exceeded faithful Abraham's, as his faith exceeded that of Peter. Because first, you left a home of the highest type of excellence, with wife, beautiful and happy children, and an endeared circle of friends. You left, too, without money, and without scrip, at the bidding of one whom you had reason to believe was the Lord, your Maker. Second, you prayed for those who were your bitter enemies, and in the simplicity of your faith believed them converted. Third, you adhered to God, after he had deceived you, and given the evidence of moral weakness."

"The whole matter of spirit seeing in the modern times is an imposition upon the credulity of the public. The visions of A. J. Davis, as well as those of Emanuel Swedenberg, are bare-faced deceptions, so bare and transparent a falsehood that the world ought to see through the cheat at a glance. . . .

It is the means which is resorted to all over the world to induce people to believe that they see spirit forms, when in fact they see only the mental pictures which the spirits are disposed to give them. Therefore, by this you will understand the fallacy of seeing spirits. . . . You know by experience that spirit-seeing is an imposition—a mere trick, played off by impressing the subject with the scene which the spirit wishes him to have a view of and then informing him that it is an actual sight of the place or person presented to view.

This . . . most masterly power, we have used to make multitudes believe that they could see at a distance without the use of their natural vision, but which as you well understand now by experience, is only produced by creating the picture of the person, place or thing in the mind of the subject, so that he is able to describe the object as perfectly as he could by the use of his natural eyes. This has given us almost the power to work miracles, and led many intelligent persons in the earth life to believe that it was all from God, through the agency and ministrations of angels, and spirits of just men made perfect; and this belief was the more confirmed in the minds of many because we could write, or speak out through mediums, many pure and exalted ideas; ideas that you now know came from the vilest of the vile. Many worthy christians have been beguiled and ensnared by these deceptions into a belief that these spiritual manifestations were all of God, when indeed, they proceeded only from the *power of darkness.*"

Dr. Wm. B. Potter, a "noted Spiritualist, says: "Spirits control by animal magnetism, in the same way that psychologists control their subjects, making them see, hear, feel, smell, taste, write, speak, or think just what the operator wills."

In the visions of Mrs. White, published at Topsham, Me., Jan. 31st, 1849, she says:

"I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate. . . . A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters—thou art weighed in the balance, and found wanting. I asked who this company were? The angel said: 'These are they who have once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in thy coming, and taught it with energy. . . . I saw the state of some who stood on present truth, but disregarded the vision,—the way God had chosen to teach in some cases, those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm—the feeble instrument that God spake through, but against the Holy Ghost."

Again she says: "The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic and lovely." . . .

Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written purity. . . . I asked him if this was the place he was taken to from the earth? He said, 'It is not, but the city is my home, and I have come to visit this place."

In a vision of Mrs. White, March 24th, 1849, she says: "I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated." She had visions showing that the door of mercy was closed to sinners on the 10th day of the seventh month, 1844. The witnesses to this fact are abundant. She was then shown that "the door was opened in the most holy place," at that time, and then Jesus entered it for the first time. She was then shown that "The mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door in the Holy Place." She goes on to say, "The midnight cry was finished at the seventh month, 1844." "My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time for their salvation is past."—*Views of Ellen G. White, pp.* 24–27.

If these visions were from the Lord, then the door of mercy was shut in the 10th day of the 7th month, 1844, and no sinner has obtained pardon since. It is certain that many sinners have been pardoned since 1844, therefore the door of mercy was not shut at that time, as declared to Mrs. White by the one who gave her the visions; hence it follows that her visions did not come from the Lord, but from a seducing spirit.

These examples of her visions will suffice for the present. The Spiritualists have similar ones. And again we wish to say, that "*not a single prophecy or vision of hers can be produced that may not have been given by a demon.*" Yet her visions afford the main support of the *peculiar* views advocated by the Seventh-Day Adventists.

A BASE FALSEHOOD.

When in Napa City, Cal., we were requested to give our views of the reliability of Mrs. White's visions and prophecies. We said we felt confident they did not come from the Lord for three reasons:

1. "*They contradicted* FACTS."
2. "*They contradicted* THEMSELVES."
3. "*They contradicted the Bible.*"

The Baptist minister then asked if we had any proof at hand of our assertion. We answered in the affirmative, saying, we did not intend to make statements we could not prove. We then read some of the statements published in the *Crisis*, July 1st, concerning Mrs. White's visions. Among the others was one from Bro. I. C. Wellcome, of Yarmouth, Me., who stated that he had seen Mrs. White have visions, and had caught her at such times when she was about to fall. Afterwards, Elder Canright, with whom we discussed the seventh-day Sabbath question, at Napa City, published the following in the "*Advent Review Extra.*"

"It is no new thing for the innocent to be condemned by perjured witnesses. . . . I am also acquainted with Eld. Wellcome. He was with Eld. White in meeting only at one time—and that was for less than a week in 1844, at which time Elder White baptized him. Was Elder White such a fanatic as he claims? Then what must he have been to have chosen Elder White to baptize him? But the fact is that Wellcome's statement is a base falsehood. He never saw Sr. White have a vision. She was never acquainted with him; and she had no vision till three months after the only meeting at which Sr. White and Eld. Wellcome were both present. While in New Hampshire in 1868, I read a letter from Eld. Wellcome, acknowledging that he had never seen Mrs. White in vision, but only learned what he reported by hearsay."

In a letter from Bro. I. C. Wellcome, received May 1st, 1874, he says:

"The truth is, we were with Eld. White first, the most of one week's meetings in Palmyra, and stopped at his father's house. We were with him subsequently in Litchfield, Topsham, Brunswick, Poland, Paris, and Portland, some four weeks, in meetings mostly. We carried him two journeys of some distance in our carriage. While a meeting was being held in Portland, where Eld. White presided, or officiated, and fanaticism was *rampant*, and several concluded to be rebaptized, and we were drawn partially under the fanatical cloud by him and others, for five days; we concluded to be rebaptized also; and as Elder White was baptizing, we allowed him to administer the ordinance, which we should not have done two days after.

We were in meetings with Ellen in Topsham, Poland, Portland and Brunswick. We saw her fall while talking, several times, and twice caught her to save her head from the floor; once in the house of Wm. Jordan, and once in the house of John Meguire. We saw her fall in several other meetings. She would remain for some time in the mesmeric state; subsequently she would relate wonders which she said her heavenly Father had shown her. We think they were not entitled visions until sometime after, when these same fits were named visions. We considered it mesmerism under fanaticism.

Having seen Mr. Canright's statement that he had read a letter from us in New Hampshire, 'acknowledging that we had never seen Mrs. White have a vision,' we called to mind that we had corresponded with one man in New Hampshire on the Sabbath question, and one only, as far as we know. We therefore wrote for a copy of 'anything we had written' Bro. Ball on Ellen's visions. Here is the reply:—

WASHINGTON, N. H., April 26th, 1874.

'*Dear Bro. Wellcome*:—Agreeable to your request, I set myself to work to hunt up those letters you wrote to me several years ago. I found them; one dated Feb. 20th, the other April 30th, 1867. But instead of their containing any statement that you never saw Ellen Harmon have a vision,' the opposite seems to be their teaching, as the following quotation will show, as follows:

'Dear Bro. Ball, I am glad indeed that you are improving your experience in giving the people light on the seventh-day theory and Ellen's visions. Hope you will continue to write. The subject has occupied my attention much for twenty-two years. I was acquainted with Ellen in former times, and have seen her in her visions, such visions as they would not now publish, for they conflict with modern ones. Glad you take the other papers.' Signed Feb. 20th, 1867. We feel assured that Mr. Canright never read such a letter from us as he refers to. Who is the 'perjured witness?' Mr. Canright has published a willful falsehood, yea, several falsehoods, in my case. I. C. WELLCOME."

We believe Mrs. White to be sincere, but we have no doubts but that she is deceived, as are all who think her visions come from the Lord. We have none but kind feelings towards Mrs. W. and her husband, but love for Jesus and his dear children prompts us to speak plainly in relation to her visions, though we may be covered with reproach by those who have not yet seen the delusion. M. G.

WEST AMESBURY.

We are glad to give a good report of the Tent meeting at this place. Although the weather has been unfavorable, both Sundays stormy, and we were disappointed on laborers that we expected to help preach the word, yet God has been with us, and has blessed the people. Some of the youth have, we trust, been converted, and quite a number of backsliders have been reclaimed, and the people are becoming very much interested.

Yesterday (Sunday, July 12th), notwithstanding the storm, we had a good congregation, and at the close last evening our hearts were made glad with the confessions of backsliders and those renewing covenant with God. It is by meeting with faithful laborers and the blessing of God that the people can be reached better than any other way. ENOCH MORRILL.

P. S.—When I wrote the above we expected to close the meeting with Sunday, the 12th, but could not on account of the interest. The congregation is increasing and the interest also. Monday night we had a solemn and melting time. To-night (Tuesday evening) wanderers confessed and returned to Christ, and new ones are convicted of sin and request prayers, and we hope it will go on. Other denominations are taking part with us and getting free, and God is blessing them. There are only two families of Adventists here. But we expect by the help of God to see a good work here in West Amesbury. E. M.

OUR TENT-MEETING closed in Chelsea July 5th. It was a refreshing season to many, and all acknowledged it was one of the best meetings they ever attended. Three were baptized during the meeting, and the peace of God rested on them sweetly. The last Sunday was very rainy. Held our meeting in Bro. Weeks' house. The Spirit was present in power to help; wanderers cried for mercy, and found peace and pardon. One young lady started for the kingdom, bowed in humble submission and called on God for mercy, and resolved by his grace to follow him in all his requirements. Saints rejoiced in God, and received blessings as never before.

I am satisfied few know the depth of perfect love who profess to love Jesus. Though they have much peace and pardon,

"Greater things they yet may find;
Freedom from unholy tempers,
Freedom from a carnal mind."

How sweet to be filled with the Spirit! What blessed fruits it brings forth—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law"; "and they that are Christ's have crucified the flesh with the affections and lusts." So says the apostle; so we believe, receive, and teach. Amen. Brethren and sisters, pray for us in the highways and hedges. H. B. SEVEY.

IS IT FAIR?—In looking over the names in the appointment list this morning, I am led to ask, Is it fair for persons to run the *Crisis* and its supporters publicly, and from house to house, trying to lessen its circulation and cripple its influence, and at the same time use that same paper to give out their appointments and call the friends of the *Crisis* to their meetings to turn them from our family paper and its teachings? To my certain knowledge there are names there to whom this question will apply. For my part, I consider such a course mean and wicked. No friend of the *Crisis* will take this, but its enemies will see the point; and repent, I hope. F. A. BAKER.

BRO. GRANT:—I wish you would say through the *Crisis* that I shall *not* be able to furnish any tents for the National Campmeeting this year, as our tents will go to Wolfboro immediately upon the close of our meeting in Springfield. Yours in much love, J. C. DAY.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$673.48
N. T. Pease	5.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments................$78.25

YOUNG PILGRIM FUND.

Previous acknowledgments................$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$4,430.62
Sidney Hall (on pledge)	100.00

FROM BRO. J. A. CARGILE.

"All things work together for good to them that love God."

TO THE A. A. M. SOCIETY.

Dear Brethren:—I have just been studying over my work since the 20th day of May. I felt sadly disappointed on that day, for I had made preparation to start for Texas, to preach about a month; but in the providence of God things were so arranged that I did not go. Since that time, I have done more work for the cause of truth; visited more new places, and the seed sown seemed to take deeper root than ever before. I can not begin to tell you everything of interest, but will select a few.

Friday, before the fifth Sunday in May, I started to meet Bro. J. J. Smith, at the place of which he speaks in the last *Crisis*. Found an appointment for me at night, which I tried to fill, in a Presbyterian house jammed full of very attentive listeners. The next morning, when passing a cotton gin with two brethren, I observed not far distant, and at a spring of good water, in a group of half a dozen trees inside the field, a lot of seats thrown together, by placing some old logs, and then some loose plank on them. Between those seats and the water was a pole stuck in the ground, standing about six feet high, on the top of which was nailed a piece of board about six inches square. I asked the brethren, "What does this mean? have you been having a picnic party or a barbecue here?" To which one of them—the owner of the farm—replied, "No, sir; old Bro. Smith has been preaching there by moonlight"; and that pole held the lamp by which he read the word. He continued, "They would not open their church to him, and I told them that I wanted the very dews of heaven to moisten his old gray hairs, as a witness against them." I found that Bro. S. had done a mighty work in that community. Many of the most influential citizens are awakened to a new energy in vital godliness, and diligent searching of the Scriptures. I then met Bro. S. at Concord, and found the same interest. I returned Sabbath evening to the place where I spoke Friday night. One minister had told the people that was "the only soft place that Cargile and Smith had ever found, for people everywhere else were too sensible to go out to hear them."

After my return, I spent the week and following Sabbath in my own community, preaching almost every night, and baptized one. The second Sunday, I visited "Shilo" church, and had a precious time. Had a Sabbath school, baptized one, and spoke three times. The following week I visited a new place near Tantallon, Tenn. Had a good time and much interest. Have spent this week preaching day and night here at home. To-day I baptized two more dear ones, considerably advanced in age. This makes fifty-three I have buried since I became an Advent preacher. The prospect is very flattering here at present. I spoke on the bank of the stream to-day, from Rev. 1:7, and tried to show that looking for Jesus is the only hope of the church. Had a precious time, and left an appointment to form a church. In three weeks I have tried to preach about forty times.

Must start in a few minutes to preach tonight in Stevenson. Pray for me. I feel that the time and means which I expected to spend in Texas have done great good in other fields, and I do really feel that God has overruled it all to his own glory. As I see the day of the Lord coming, I feel that I must be continually in the field. I have rested two nights in three weeks, and now my work is so arranged that I will only rest one night until the second Sabbath in July. Dear brethren and sisters, pray for your unworthy Bro. in tribulation.

Stevenson, Ala., June 25th, 1874.

FROM BRO. J. C. SMITH.

Dear Brn. and Srs. in Christ:—Again I desire to inform you of the goodness of God in our preservation, and the work that is being wrought by him in different places here in Kansas. We already have the tent pitched for the fourth time, and at every place his saving power is made known. At Ottumwa, a band of twenty-three united in church order, some who had formerly belonged to the Methodist, others with the Christian, all united together on a Bible basis, taking that as their only rule of faith and practice, church order and discipline. If the church at large would do this, divisions and subdivisions would be unknown. But, alas! these things will never be while the world stands; yet, notwithstanding all of these inconsistencies and separations, some are taking the pure word, and are living by it.

At Pleasanton, Linn Co., we had a blessed season in the Lord. Bro. Crowell and wife were the only two that have been wholly interested in that vicinity; others have been partially, and have been brought out by their lending the *Crisis*, and other works, and above all, their consistent life has redounded to the glory of God. Now a noble band has been raised up to glorify God. We were with them over three Sundays. Had full meetings to the last. For six or eight miles around the country, the people

came night after night to hear the word. Bro. and Sr. Clark were with us; also Bro. Hunt, who labored faithfully in proclaiming the word of life. Spiritualism has a strong hold on the people of Pleasanton; but they acknowledge that if the Bible was true, we have the right of it, and that they are running a great risk. We found Bro. Crowell's home to be a pilgrim's home, and there we had blessed seasons in the Lord, long to be remembered. The last Sunday four went forward in baptism, and at night a little flock of fourteen came together in church order, thirty or forty united in communion, and a goodly number testified to the goodness of God. A good impression was left all through the community; and I trust a glorious harvest will be gathered when the Lord comes.

Bro. Crowell has made a great sacrifice, and has helped the cause after a godly manner. He will be recompensed at the resurrection of the just. O that other noble-hearted men may be raised up to help spread forth the glad news of Christ's coming kingdom! We are now in the city of Garnett, Anderson Co. The people here are very popular and sectarian. We came here perfect strangers to all, and no one of like precious faith to look to for aid; but with the help of Bro. Houck, who conveyed the tent to this place, a distance of over thirty miles, free of charge, and Bro. Hunt, we erected the tent, and have had meetings now over a week. Many are stirred, and some have embraced the truth. Pray for us, that we may have strength and help to do the Master's will. We are nearly out of tracts, and papers to scatter. We hope the cause will be remembered in this direction, as there are thousands that have never read anything in regard to our views. O that more interest might be taken among those that have this world's goods in spreading the glorious news of speedy redemption, and of that world which is so soon to come!

We have but a very few who are able to help the cause in this State; and therefore a great *struggle* is going on; but these glorious truths must be proclaimed, and the Lord will raise up somebody to do the work, even if they suffer in doing it. In traveling, we camp where night overtakes us; and some times it is out under the broad canopy of heaven; at other times among the poor and needy. At this place, we camp under the tent a portion of the time, and get our own meals, and pay our own expenses. Thank the Lord, the blessed gospel is taking root and scores are seeking light as they never saw it before. Pray for us, one and all, that our faith fail not. If any have works to send, please forward them to Arvonia, Osage Co., Kansas, and we will endeavor to scatter them to the glory of God.

ACKNOWLEDGMENTS.

C. TULLER.

A. A. M. S., by G. T. Adams, $13; also seven dollars worth of Pilgrim Songs. Lizzie White, Nashua, $4. A friend in Western Mass., $2. To these donors, and all friends of the freed people, I wish to say that your gifts helped to carry us comfortably through the spring term, so that upon settling up I found myself only eight dollars in debt. The progress of my pupils afforded me much pleasure. In most cases the behavior was honorable and upright. The last day was one of interest. The morning was spent in examination of classes, and I think if their Northern friends could have heard them, they would have said, truly, Chattels have intellect! In the afternoon, we gathered on the old-fashioned porch and door-yard, where in the shade we had speeches, compositions, and the singing of beautiful hymns. An essay by the oldest member of the Normal class, written and committed to memory and spoken, did honor to head and heart. Quite a number of white people were present, and some afterwards said—The "niggers will go ahead of white people sure, if they don't stir." Although there have been no cases of special religious interest, yet from their reverence for the word of God, and interest in reading it; from the manifest adoption of a higher standard of virtue and morality generally, I feel that gifts and labor have not been lost, and may prove of some little account in the day of reckoning. At any rate, many smiles have been diffused, and the sum of human happiness increased. Dormant intellect has been awakened, and made to thrill with new and higher aspirations; and though I am often discouraged at not seeing more of the fruits of the Spirit, I have learned to believe more fully that "God seeth not as man seeth," and that in his judgment of the human family every ameliorating circumstance, concerning inherited evil propensities and unfavorable surroundings, will be wisely and mercifully considered.

I have many sad and gloomy musings as, in my solitude, I contemplate the condition and destiny of our race. But I do rejoice in the evidence of just such a God as the Bible reveals,—a Father-God, with a heart all pitiful, planning and unfolding, whereby good shall evolve from evil, and evil finally be annihilated. This faith only drives dark gloom away, and lights up hope for this lost planet of ours.

To friends who have written to me so kindly, I would say that I am seeking rest for body and mind awhile beneath the shelter of my humble home. Early in the morning, and late at evening, I can work a little in the garden, though now it seems in vain, for the region is visited with terrible drouth. For over eight weeks no rain of any account has fallen, and the earth is parched to an extent unknown for long years. Still the sun scorches. Such heat I never knew. Gardens, so much the dependence of the poor, are nearly ruined. The child of God understands the why of this, while others fear.

The papers, *Banner*, *Crisis*, *Christian* and *Guardian*, still come to cheer me. If each writer knew how much food they send out to hungry minds, they too would be cheered. I read, and then give to those who can and will read. Tracts sent by I. C. Wellcome and others are not yet exhausted. I cannot circulate as many as I wish, being unable to walk as formerly, and not able to keep a horse. I would like to traverse this whole region monthly with tracts, but I often send out, and carry when I can go. If any one could send me their *Young Pilgrim* papers for my children, I should be extremely glad, as I am out of them. My heart is longing to meet the household at some of the campmeetings, but must wait and hope to meet them at the final gathering.

West Point, Ky., July 7th, 1874.

Married.

JONES—DONNELLY. In Grafton, the 10th inst., by the Rev. A. M. Freeman, Mr. William Jones and Miss Annie Donnelly, both of Northbridge, Mass.

CUMMINGS—ECCLESTON. In Rocky Brook, July 13th, 1874, at the residence of the bride's mother, by Rev. G. W. Fisher, Daniel E. Cummings, Esq., of Colebrook, N. H., and Miss Lucy A. Eccleston, of Rocky Brook.

Obituaries.

MYERS. In Pownal, Vt., June 16th, 1874, Eunice Jane Myers, widow of the late Dea. Joseph Myers, aged sixty-six years lacking eleven days.

She had been in a weakly condition for twenty-five years, but at the death of her husband she appeared as though she might live some years, if time continued; but the dropsy set in, and carried her off. She dressed every day until she died. She lay down to rest the morning she died, and fell asleep, and I think she slept some hours; at last, she drew two heavy breaths and died. I feel assured she sleeps in Jesus, in whom she had trusted in life. She loved the truth, and those who preached it. Four daughters and one son are left to mourn the loss of a dear father and mother in a little over six months. The son is chosen Town Treasurer, an office which his father filled for thirty years, and God grant that he by grace may be brought to fill his father's place in the church. Brethren, pray for the family. The writer was sent for to preach the truth they loved, and I feel I did not betray the trust. I preached from 1 Cor. 15: 26. God helped me to set forth death's doom, and the victory the church would gain over it at the coming of Christ.

M. BATCHELOR.

PETTINGILL. In Newfield, N. J., April 25th, 1874, Clara E. Pettingill, aged forty-five years, and six months.

Her health had been poor for many years, and for fourteen months she has suffered much, but patiently. She conversed freely as her strength would allow, and more than usual the day she died, remarking to her companion, "We shall not be parted long." She bade her husband, three children, and mother good night, with a better prospect for rest than usual, and ere they left the room, she quietly fell asleep without a struggle, a pleasant smile resting on her face. She made a public profession of religion in 1852, uniting with the Baptist church at Lawrence, Mass. In 1861 she became acquainted with and embraced the Bible doctrine of immortality only through Christ, remarking as do others, "The Bible seems like a new book to me now." She was a native of Hancock, Me., where most of her connections live. She leaves many friends to mourn her loss. Funeral attended in the Baptist church, by the pastor (a personal friend), who spoke words of comfort from 1 Thess. 4: 18.

DAVIS. In Concord, N. H., May 5th, 1874, Sr. Lydia G. Davis, aged sixty-two years and six months.

Sister Davis was a patient sufferer for many months before her death, but she seemed wholly given up to the Lord, feeling that he would not afflict willingly. When she was in the keenest distress she would look up and sweetly smile, and say, "Jesus, dear Jesus, how I love thee; thou art my all—yes, only waiting, only waiting!" Hes disease was enlargement of the heart, and her sufferings were intense at times; but she has gone safely, and she will come forth at the resurrection of the just. This she believed and lived, and with this hope she died. She has passed gently away, and we sorrow not as those that have no hope. The funeral was attended by Elder John Couch.

M. P. LAMPREY.

REED. Fell asleep in Jesus, at Hinesburg, Vt., May 28th, Etta A., only child of Perry and Martha J. Reed, aged four years, nine months, and twenty-four days.

Sudden was the call, but the little one is now sleeping calmly in Jesus, awaiting the resurrection morn. Bro. and Sr. Reed, though stricken and bowed down with grief, sorrow not as others who have no hope. They find strong consolation in the blessed gospel of Christ, and through faith are enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The hope of the gospel, to be realized through faith in Jesus, by a resurrection from the dead at his second appearing, was the subject of discourse at the funeral; and never did this blessed truth seem more consoling. It bound up the torn and bleeding hearts, and poured therein the healing balm of divine consolation.

W. H. MCALLISTER.

BARKER. In East Rochester, N. H., April 4th, 1874, Sister Susan H. Barker, wife of George R. Barker, aged twenty-four years and eight months.

She professed faith in Christ four years ago. She maintained her profession only about one year. A few weeks before she died, she repented of her backslidings, sought forgiveness of the Lord and others, and obtained peace by believing in Jesus. She very much regretted to the last that she had not lived obedient to the Lord. She died trusting wholly in him. Words of comfort were spoken by D. M. Leavitt, assisted by T. W. Piper.

A. B. S.

SMITH. Fell asleep in Jesus, March 1st, 1874, at Chapmanville, Venango Co., Pa., Sr. Delia E. Smith, aged twenty-two years.

Sr. S. was an invalid, had never stood on her feet, and had been a great sufferer most of the time. About a year ago she became very much interested in the blessed hope that we cherish, and last fall, at the close of our tent meeting in C., Oct. 26th, 1873, she felt it her duty to obey the Lord, by putting on Christ by baptism. Although she had not been handled by one person in five years, yet we were enabled to take her from her couch at the water's edge, and plant her in the likeness of the Master's death (an older sister being baptized at the same time). Her health was better for some time after her baptism, until the last of January, 1874, when she was taken with inflammation of the lungs, which ended her career until the awaking. She said to her sister Mary, "How sweet it will be to sleep, that blessed sleep, till Jesus comes." She chose her own text—Job 19: 25–27, and the undersigned to preach the funeral discourse; "not that it will do me any good," she said, but that the people may hear the truth." The Baptist house was open for the occasion, and we hope the truth may take effect on the hearts of some.

SMITH. Also, on the 3d of March, at the same place, of typhoid fever, her brother, J. B. Smith, aged sixteen years.

He often expressed a wish that he had been at the tent meeting; he felt that God had forgiven his sins. Well, we leave him in the hands of a good Judge, hoping that others may be fully prepared by obedience.

JOHN T. ONGLEY.

HARVEY. May 25th, 1874, near Quaker Hill, Lycoming Co., Pa., in an apoplectic fit, Mrs. Amos Harvey, aged forty-eight years.

She died in one hour after she was taken. She was a good and kind wife, mother, and neighbor, and had often administered to our necessities. She was an anxious hearer of the truths we have advocated in the past two years in that region, yet had never come out and made an open profession. Her neighbors said to me that she carried out the spirit of Christianity more than many who professed it. Truly, if a cup of cold water is not forgotten, the Lord will remember her. We leave her in his hands. We spoke to a large concourse of people from the words of Jesus—John 7: 6.

JOHN T. ONGLEY.

BARBER. In Springwater, N. Y., April 8th, 1874, of scarlet fever, Wm. M. Barber, son of Horace and Eliza A. Barber, aged seven years and three days.

Sermon by the writer.

W. J. HOBBS.

WAITE. In Springwater, N. Y., May 21st, 1874, Arthur J. Waite, aged one year, one month, and four days.

When the last enemy is destroyed, the innocents will shine forth as the sun in the kingdom.

W. J. HOBBS.

LAMBERT. In Deering, Me., May 17th, 1874, Bro. James E. Lambert, aged twenty-seven years.

Through sufferings great, and sickness long,
His faith and hope in Christ were strong;
His end was peace, and his the sleep
"From which none ever wake to weep."

R. R. YORK.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing **Saturday, August 8th**, and continuing till the 17th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the New York, New Haven, and Hartford R. Road, we are very sorry to say, that no reduction of fare can be obtained for this year.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 27th to Aug. 18th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Central Vermont R. R.,

comprising Central Vermont, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vermont Valley Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a CAMPMEETING ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—*provided twenty-five* or more shall have come over the line operated by the Vt. C., of which we think there is little or no doubt—good *from* South Vernon to the places they came from on any of the roads run by the Central Vermont Railroad.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 27th to Aug. 18th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket on the boat, which will be *seventy-five cents less* if you get it endorsed on the camp-ground. Railroad tickets for both ways also furnished on the boat.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 3.15 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
O. D. WOODRUFF,
I. B. POTTER,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

At a meeting of the A. C. A., in Boston, July 10th, it was decided that the next annual meeting of this body will be held at Springfield camp-ground, commencing Aug. 10th, at 4 o'clock P. M. Business of special importance will be transacted at this meeting, and every church is requested to send delegates qualified to represent their wants and feelings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

A. W. SIBLEY, *Secretary pro. tem.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held on the National Advent camp-ground, Springfield, Mass., commencing Wednesday, Aug. 12th, at 4 o'clock P. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society.

A. W. S.

CAMPMEETING NOTICE.—The annual campmeeting of the A. C. Conference, in Northern Illinois, will be holden at Wyanet, Bureau Co., Illinois. The meeting will commence Saturday evening, Aug. 29th, and close Sunday evening, Sept. 6th. We anticipate a large and interesting meeting. It is hoped that every church will be represented by a tent, and that all will come to work for God and the salvation of the perishing. Eld. S. W. Thurber, of Minneapolis, Minn., will be at the meeting to labor in the gospel. Other prominent ministers will also be present. And above all, the Lord by his Spirit will be there. Come, then, to the meeting, one and all, and come early. Provisions will be made at an ample boarding tent for victualling all who may desire. The tents will be pitched on the old camp-ground, one half mile east of the depot.

The annual conference will also convene at the same time, but will be so arranged as not to interfere with social meetings. Each church should shnd a delegate or letter, and each minister should report either by person or by letter.

For the Committee, C. W SMITH, President. C. C. MARSTON, Sec.

A. C. Times, please copy.

MICHIGAN CONFERENCE.—The annual meeting and annual campmeeting of the Advent Christian Conference, of Michigan, will be held at Mosherville, on the Fort Wayne, Jackson, and Sagimaw R. R., about nine miles north of Jonesville, and fifteen miles south of Jackson, Aug. 1st to 8th inclusive. The grounds are about forty rods from station, beautifully located, and every thing convenient. Inquire for Bro. Samuel Emery and Day Conklin. It is expected to obtain half fare on F. W. and S. R. R. All trains stop at Mosherville. Let this be the best of all our meetings.

J. R. PRESTON,
A. E. BABCOCK,
J. M. SNOOK,
} Committee.

DEDICATION.—Providence permitting, the Advent Christian chapel in Woodford, Vt., will be dedicated for the worship of God, Friday, July 24th. The services will commence at two o'clock P. M. Eld. A. W. Sibley, of Sandy Hill, will deliver the dedicatory sermon. It will be seen that this service is in connection with the quarterly meeting of the Hoosick Valley conference. We hope it will be a glorious meeting, fruitful of good results. Brethren in the ministry, let us lay aside all malice, envy, and evil speaking, likewise joking and jesting, and come to this meeting with the fulness of the blessing of the gospel of Christ, and while one plants and another waters, we may confidently expect that God will give the increase.

For the church, W. O. HIGLEY.

CAMPMEETING.—Providence permitting, the fourth annual campmeeting of the Life and Advent Union will be held at Springfield, Mass., on the new camp-ground, situated about one and a quarter miles from railroad depot, on land of L. Carew, commencing Aug. 1st, and continuing till Aug. 10th. Ample accommodations will be provided for board at the boarding house on the ground. Board 80 cents per day. Fare on the railroads will be reduced from July 27th to Aug. 26th inclusive. The nature of man, prophecy, holiness, coming of Christ, and the resurrection of the dead, together with other subjects, will be presented. All are cordially invited.

T. R. WEAVER, Secretary.

THE Evangel Tent will continue in Wiscassett over Sunday, the 26th. Meetings evenings, and and Saturday P. M.

H. B. SEVEY.

IF any of the Canada brethren wish my labor in the gospel, they can address me at Highland Creek, Ontario. I have obtained my license, and am now ready to work wherever the Lord sends me.

L. C. KERR.

I HAVE moved to Raymond, Iowa, and taken the pastoral charge of the church there.

J. W. BURROUGHS.

ALTON BAY.—As many are desirous of obtaining rooms, to be rented by the Campmeeting Association for the present season, let all who wish to secure them, whether they have spoken for them or not, notify Eld. J. G. Smith immediately. Direct *Farmington, N. H.* J. COUCH, for Com.

☞ NOTICE.—Fares will be reduced *one half* on Maine Central Rail Road and its branches to all parties attending Alton Bay camp-meeting. The brethren living along this line of road wishing to attend the meeting, will notify H. K. CHOATE, at Augusta, Me., of the station where they wish tickets sold. This is required so that tickets and baggage checks may be printed for said stations. Particulars hereafter.

COMMITTEE.

ALTON BAY CAMPMEETING.—The Campmeeting at Alton Bay will commence Aug. 22nd, and hold over Sabbath, Aug. 30th.

J. COUCH.

VERMONT CAMPMEETING.—The Bethel (Vt.) Campmeeting will commence (D. V.) *Saturday, Sept. 5th*, instead of August 29th, as previously announced.

H. F. C., for Com.

PITTSFIELD CAMPMEETING.—The Campmeeting at Pittsfield for Eastern Me. will commence Aug. 30th, and hold over Sunday, Sept. 6th.

JER. CARR, Chairman.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. MITCHELL, for Com.

THE campmeeting located at Coventry Centre, R. I., will commence Aug. 26th, and continue to Sept. 4th.

E. R. WOOD, Secretary.

EDWIN BURNHAM will preach in the Tremont Temple, Boston, every Sabbath, till Sept. 1st. Perhaps longer.

E. BURNHAM.

Tremont Mass. Campmeeting.

The Annual Campmeeting at Tremont will commence (the Lord willing) MONDAY, JULY 20TH, and continue until the 30th. Arrangements will be made to supply all with board, and those with lodging who cannot bring tents. Those who can are requested to do so.

Brethren and sisters in the Lord, do make one more effort to devote a few days in meeting with his dear saints on this consecrated ground, for it will very likely be the last time we shall have to meet on this spot before our Lord will come. We intend having some of his servants who are prepared to give the evidences we have of our soon deliverance, and labor with us to secure the salvation of the lost, that some, at least, may share with us in the hope of eternal life.

HENRY V. DAVIS, for the Committee.

Hoosick Valley A. C. Conference.

The next Quarterly Meeting of the Hoosick Valley A. C. Conference will be held at Woodford, Vt., July 23d, and over the following Sunday, instead of at the earlier date before announced. The delay is to give time for the completion of the new chapel at Woodford. Those who come by railway will leave the cars at Bennington, where they will find a team to take them to Woodford. The driver will wear a broad red band on his hat, by which he may be known to strangers. It is expected that Bro. Munger will be present, beside others belonging to the conference. Our brethren have done well in building. Let there be a great rally and a glorious feast of dedication.

WM. L. HIMES, Secretary.

There will be a team in readiness upon the arrival of the 9.30 A. M. train from the North and Troy, and the 6.30 P. M. from Troy and the North, at the Bennington depot, when brethren and sisters will be taken to the meeting free of charge.

W. O. HIGLEY.

ACKNOWLEDGMENT.—From Nancy T. Pease, for Wm. Kellaway, $10.00.

KANSAS CAMPMEETING.—The Southern Campmeeting of Advent Christians of Kansas will convene at Topeka, Shaunee Co., Kansas, on Thursday, Aug. 13th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been apppointed as committee of arrangements, and are expected to be on the ground the day appointed to make full arrangements. I will be there to meet you, if the Lord will: A. S. Covey, Chairman, Ployboy, Shaunee Co.; J. H. Peak, Mont Cenis, Dick. Co.; Orson Lewis, No. Lawrence, Douglas Co.; C. Crowell, Pleasanton, Lim. Co.; Levi R. Smith, Arvonia, Osage Co. Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Bring your baskets well filled. Come equipped for camping. All bring tents who can. Preaching brethren who preach the word are invited to attend.

R. F. CLARK, Sec., Peach Creek, Wash. Co., Kansas.

QUARTERLY MEETING.—The Advent Christian Church of Norwalk, Ohio, will hold a quarterly session on the last Saturday and Sunday in July. A general invitation is extended.

FRANK BURR, Pastor.

GROVE MEETTING.—The Lord willing, there will be a grove meeting in Albany, N. H., in Geo. W. Bennett's grove, Sunday. Aug. 2d, if fair; if not, in the Bell school-house.

S. BRAGG.

BARN MEETING.—There will be a meeting in B. W. Moony's barn, near the neck road, Moultonborough, N. H., Saturday, Aug. 8th, at two o'clock P. M., and hold over Sunday.

S. BRAGG.

FOR SALE.—Tent 148 Alton Bay camp-ground is for sale. It has accommodations for six or eight persons, having a cook house or L connected, with stove, etc. Price $100. This tent has a front view on Lake Avenue, overlooking the Bay, steamboat and railroad landings, within five rods of the boarding tent. Inquire on the ground of Bro. T. E. WOOD, or of H. K. CHOATE, Augusta, Me.

IOWA CAMPMEETING.—There will be a campmeeting in Manchester, Delaware Co., Iowa, beginning Aug. 28th, and holding over two Sundays. A boarding tent will be on the ground, also groceries for those who desire to board themselves, also feed for horses. Help from abroad is expected as the Lord may direct.

For the Committee, J. RIDLEY.

THE IOWA GENERAL UNION CONFERENCE AND CAMPMEETING will be held in Brooklyn, Poweskeik Co., Iowa, beginning Sept. 11th, and holding over two Sundays. A boarding tent will be on the ground, where board can be obtained at reasonables rates. We desire to see a large attendance at this meeting. Bring your tents and bedding.

J. RIDLEY, Secretary.

P. S. The conference will convene during the first part of the meeting.

J. R.

NEW PRESTON TENT MEETING.—We expect to have a tent meeting in New Preston, commencing Sept. 1st or 2d. We want the brethren and sisters to bear this in mind and come, all who can. Full notice hereafter.

H. J. BALDWIN.

GROVE MEETING.—If the Lord will, a grove meeting will be held at West Levant, Me., in Bro. John F. Emerson's grove, July 26th, beginning at nine o'clock A. M.

F. A. BAKER.

A NEW WORK.—If I can obtain sufficient aid, I intend to publish a new book, in pamphlet form, entitled, "LET US MAKE MAN;" or, *How God the Father, and God the Son, are associated in creating and in preparing Man for the* "DOMINION OVER ALL THE EARTH." This work will be about the size of my "Three Kingdoms," containing about 60 pages. It may be less, or a little more; and the retail price about 15 cts. Now, as I wish to know about how large an edition to publish, will those interested just write me immediatly, and let me know how large a number they will take, and *advance* the pay so as to assist me in meeting the printer's bill? Those who will take 25, 50, or 100 copies, and advance the money as above stated, shall have them at a fair cost price. As but little has yet been paid in, will the friends to this enterprise move quickly? The work will contain my complete views in relation to Jesus Christ as the Son of God; and an answer to all the objections of the opposition; such as—"Before Abraham was I am"; "Whose goings forth have been of old," etc.; "The glory I had with thee before the world was"; "I came down from heaven"; "Was rich—became poor"; etc., etc. About one half of the work has never been in print, but the MS. has been read to private brethren, and highly commended. The articles recently published in the *Crisis*, "Did Christ make the World?" have been revised and improved, and will make a part of the book. Now those who are really interested in this thing, please don't delay, but write me at your earliest convenience, directing your letters to *Hyde Park, Mass.*

T. M. PREBLE.

Hyde Park, Mass., July 8th, 1874.

DEDICATION.—The new chapel in North Rutland will be dedicated Sunday, Aug. 2nd. The brethren and sisters are cordially invited to come. Bro. T. M. Preble will deliver the discourse. Morning service and preliminaries to commence at half past ten in the morning. Baptism at noon, dedication sermon at two, Lord's supper and prayer and conference meeting at five. Those who come on Saturday, to stay over night, should take cars from Worcester at five o'clock, and stop at Princeton station. Then take Wellington's express for North Rutland, as the express from the station does not run but once a day. Those who come on any other train must notify H. V. Moulton, so a conveyance can be made from the depot. We invite you all to our homes, to our meeting, to our feast of fat things, in the name of the Lord. For the church, H. V. MOULTON, *North Rutland, Mass.*

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest..........Sunday, July 26th
B. Finney..........Sunday, Aug. 2nd
W. H. Crockett..........Sunday, Aug. 9th
Geo. W. Sederquest..........Sunday, Aug. 16th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
H. L. Hastings..........Sunday, July 26th
Chas. H. Morse..........Sundays, Aug. 2d and 9th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
E. Gordon..........Sunday, July 26th
B. Woodside..........Sunday, Aug. 2nd
I. C. Wellcome..........Sunday, Aug. 9th
B. Finney..........Sunday, Aug. 16th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. S. White..........Sunday, July 26th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

New Durham Ridge..........Sunday, July 26th — L. BOUTELL.

Clinton, Mass..........Sunday, July 26th — C. GOODRICH.

Wakefield, Mass..........Sunday, July 26th
Tremont, Mass..........Sunday. Aug. 2d — C. E. BARNES.

Providence, R. I. (at the Bethel, where Bro. Thomas preaches) Friday evening, July 31st.
Coventry Centre, R. I..........Sunday, Aug. 2d
Tremont, Mass..........Sunday, Aug. 9th — J. S. WHITE.

North Sutton, N. H. (where Bro. D. W. Davis may appoint) Sunday, July 26th. — ENOCH MORRILL.

Putnam, Ct..........Sunday, July 26th — H. PRATT.

Mattapoisett, Mass..........Sunday, Aug. 2d
Fairhaven, Mass..........Sunday, Aug. 9th
New Bedford, Mass..........Sunday, Aug. 16th — M. BATCHELOR.

Charlton, Mass..........Sunday, July 26th
East Pepperell, Mass..........Sunday, Aug 2d — M. A. POTTER.

North Hinsdale, N. H..........Sunday, July 26th — T. L. HALL.

Camden, N. J. (corner of third and Federal streets) Sunday, Aug. 2d, at 3 P. M. and 7½ Also Sept. 13th. — S. P. BABCOCK.

South Windham, (Chapel)..........Sunday, July 26th — J. ALBERT LIBBY.

Grove meeting, West Levant, Me. (Bro John F. Emerson's grove) Sunday, July 26th. — F. A. BAKER.

Yalesville, Ct..........Sunday, July 26th — B. HITCHCOCK.

Square Pond, Ct..........Sunday, July 26th
Square Pond, Ct..........Sunday, Aug. 2d — I. B. POTTER.

Hinesburg, Vt..........Sunday, July 26th — A. A. HOYT.

Rochester Village, N. H. (baptism at noon) Sabbath, Aug. 2nd. — C. S. EMERSON.

Danielsonville..........Sabbath, July 26th — J. T. DIXON.

Brighton Hill, Hebron..........Sunday, July 26th
South Livermore, Me..........Sunday, Aug. 2d
Mechanic Falls (camp-ground)..........Sunday, Aug. 9th — J. T. JORDAN.

North Rutland, Mass..........Sunday, July 26th — GEO. A. STREETER.

Strafford, N. H. (Robert's school-house, for baptism) Sunday, Aug. 2nd. — JOHN PARSONS.

Kennebunkport, Me..........Sunday, July 26th
West Deerfield, N. H..........Sunday, Aug. 2d
Northwood Narrows, N. H..........Sunday, Aug. 9th and 2d Sunday in each month until further notice.
Lee, N. H. (Union meeting-house) Sunday, Aug. 16th — C. R. PARSONS.

Strafford, N. H. (Robert's school-house) Sun., July 26th
Dover, N. H..........Sunday, Aug. 2d — WM. BODGE.

Stowe, Mass. (Osgood Hall)..........Sunday, July 26th — Z. BOODEY.

Bowdoinham, Me. (Lancaster school-house) Sunday, July 26th.
Brunswick, Me. (Gardiner school-house) Sun., Aug. 2nd. — H. S. MITCHELL.

Natick, Mass..........Sunday, July 26th — JOS. W. WHITE.

Farmington, N. H..........Sunday, Aug. 16th — D. M. LEAVITT.

South Creek, Pa..........Sunday, July 26th — E. C. COWLES.

Danbury..........Sunday, July 26th — D. EASTMAN.

Bonny Eagle, Me..........Sunday, Aug. 2nd — E. S. MOULTON.

Lincolnville Centre, Me..........Sunday, July 26th
South Hope, Me..........Sunday, Aug. 2nd
Rockport, Me..........Sunday, Aug. 9th
Camden, Me., Clam Cove (at school-house) Wednesday evening, Aug. 12th.
Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me..........Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners)...Sun., Aug. 23d
Friendship, Me..........Sunday, Aug. 30th
Round Pond, Me..........Sunday, Sept. 6th
Bristol, Me. (New Harbor)..........Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. — E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. — E. C.

Tremont, Mass..........Sunday, July 26th
Natick, Mass..........Sunday, Aug. 9th — E. OWEN.

Wells, Me. (Grey's Corner) 2d Sunday in each month — E. B. WELLS.

Canaan, N. H. (Factory Village)...Sabbath, July 26th
Canterbury, N. H. (Emery school-house) Sab., Aug. 9th — SIMEON ROBY.

Philadelphia, Pa. (Sunny Side Hall)..Sun., July 26th — W. S. CAMPBELL.

South Rochester, N. H..........Sunday, July 26th — C. E. HURD.

Seabrook, N. H..........Sunday, Aug. 2d
Barnstead, N. H. (Clarktown)..........Sunday, Aug. 9th
Dover, N. H..........Sunday, Aug. 16th — J. G. SMITH.

Melvin Village..........7 P. M., Tuesday, Aug. 11th
Wolfborough campmeeting..........Aug. 15th, and over the 23d. — S. BRAGG.

Melvin Village (communion)..........Sunday, July 26th — T. W. PIPER.

Bangor, Me. (Acadian Hall)..........Sunday, July 26th — CHAS. A. BROWN.

East Weymouth, Mass..........Sunday, Aug. 2d — D. HINCKLEY.

Belmont, N. H..........Sunday, July 26th — G. W. WALLACE.

Mercer, Me..........Sunday, July 26th — A. W. & S. K. TAYLOR.

Warehousepoint..........Sunday, Aug. 2d
South Windsor, Ct..........Sunday, Aug. 16th — G. L. WHITE.

Lake Village, N. H..........Sunday, Aug. 2d
Laconia, N. H. (Weirs Bridge school-house) Sunday, August 9th. — LEVI ALLEN.

Pittsburg, N. H..........Sunday, July 26th
Stewardstown, N. H. (Bro. Joseph Young's) Tuesday evening, at seven o'clock, Aug. 4th.
Hall Stream, P. Q..........Sunday, Aug. 9th
Orford, P. Q. (with Bro. Magoone) Sunday, Aug. 16th — U. G. LADD.

Rochester, N. Y..........Sunday, Aug. 2d
Wallace, N. Y..........Sunday, Aug. 9th
Dansville, N. Y..........Sunday, Aug. 16th — E. C. COWLES.

Barrington, N. H. (France school-house) Sunday, July 26th.
Nottingham, N. H. (where Bro. David Garland may appoint) Sunday, Aug. 2d.
Fremont, N. H. (where Bro. Rogest may appoint) Sunday, Aug. 9th.
West Deerfield, N. H..........Sunday, Aug. 16th — RUFUS P. BEAN.

Kensington, N. H. (baptism)..........Sabbath, July 26th — S. S. MOONEY.

Strafford, N. H. (Robert's school-house) Sun., Aug. 9th — J. F. CHAMBERLIN.

South Sutton, N. H..........Sunday, Aug. 2d — O. W. KIMBALL.

Sandwich, N. H. (Vittum school-house) Sun., July 26th — WM. C. CLIFTON.

Hollis Centre, Me..........Sunday, July 26th
West Parsonsfield, Me..........Sunday, Aug. 2d
Limington, Me. (Bean school-house)...Sun., Aug. 9th
South Windham, Me..........Sunday, Aug. 16th — C. H. SWEET.

SR. M. J. CLARK, Missionary of Kansas (formerly of Lowell, Mass.) will preach, if desired, as follows:
Hartford, Ct....Saturday evening, and Sunday, July 25th and 26th.
New Haven, Ct..........Tuesday evening, July 27th
Providence, R. I..........Thursday evening, July 30th
Chelsea, Mass..Saturday evening, and Sunday, Aug. 1st and 2nd.
Lynn, Mass..........Tuesday evening, Aug. 4th
Seabrook, N. H..........Wednesday evening, Aug. 5th
Portsmouth, N. H..........Thursday evening, Aug. 6th
Manchester, N. H..........Friday evening, Aug. 7th
Concord, N. H. (Central Street Church) Saturday evening, and Sunday, Aug. 8th and 9th.
Plymouth, N. H..........Tuesday evening, Aug. 11th
East Haverhill..........Wednesday evening, Aug. 12th
North Haverhill..........Thursday evening, Aug. 13th
Wells River, Vt....Saturday evening, and Sunday, Aug. 15th and 16th.
Alton Bay, N. H...Aug. 25th, and through the week
Lowell, Mass..........Tuesday evening, Sept. 1st
Clinton, Mass..........Thursday evening, Sept. 3d
Worcester, Mass..........Friday evening, Sept. 4th
Springfield, Mass.....Saturday evening, and Sunday, Sept. 5th and 6th.
Clyde, Cloud Co., Kansas, Saturday, Sept. 12th, where the Advent Chris. campmeeting will be held.
Communications received at any of these places and dates.
[Sr. Clark is making an effort in behalf of the cause of Christ in Kansas.—ED.]

South Berwick, Me. (Great Works) Sunday, July 26th
Newcastle, N. H..........Sunday, Aug. 2d
Alfred, Me..........Sunday, Aug. 9th — H. S. PINKHAM.

Canaan, N. H. (Factory Village)....Sunday, Aug. 2d — JOSEPH KIMBALL.

Natick, Mass..........Sunday, Aug. 2d
North Rutland, Mass.....second Sunday in each month
Clinton, Mass..........Sunday, Sept. 6th — H. H. TUCKER.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 and 7½ P. M. Conference and prayer meeting Wednesday evening.
P. G. Bowman (of South Carolina)...Sun., July 26th

HOOSICK, N. Y. (Advent Chapel.)
Wm. J. Blanchard..........Sunday, July 26th

SALEM, MASS.
J. F. Chamberlin..........Sunday, Aug. 2nd

LAWRENCE, MASS.
E. A. Stockman..........Sunday, July 26th
C. Goodrich..........Sunday, Aug. 2d
E. A. Stockman..........Sunday, Aug. 9th
Chas. Coleman..........Sunday, Aug 16th
Cyrus Cunningham..........Sunday, Aug. 23d

HAVERHILL, MASS. (Advent Hall.)
S. S. Brewer..........Sunday, July 26th
D. M. Leavitt..........Sunday, Aug. 2nd
D. F. Leavitt..........Sunday, Aug. 9th
J. H. F. Varney..........Sunday, Aug. 16th
P. G. Bowman..........Sunday, Sept. 6th

LOWELL, MASS.
Joseph Harvey..........Sunday, July 26th

HOLDEN, MASS.
W. Stuart..........Sunday, Aug. 2d

CONCORD, N. H. (Centre St. Church.)
G. W. Brown..........Sunday, July 26th
A. Ross..........Sunday, Aug. 2d
E. B. Wells..........Sunday, Aug. 9th
E. S. Shattuck..........Sunday, Aug. 16th

CONCORD, N. H. (Bethel, Green Street.)
E. Owen..........Sunday, July 26th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
O. W. Kimball..........Sunday, July 26th
Enoch Morrill..........Sunday, Aug. 2nd
also the first and third Sunday of each month.

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
W. H. Mitchell..........Sunday, July 26th
C. H. Fletcher..........Sundays, Aug. 2nd and 9th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck..........Sunday, July 26th

PORTSMOUTH, N. H.
A. Ross..........Sunday, July 26th
J. B. Cook..........Sundays, Aug. 2d and 9th
E. A. Stockman..........Sunday, Aug. 16th

EXETER, N. H.
John Parsons..........Sunday, July 26th
Geo. W. Sederquest..........Sunday, Aug. 2d
B. Finney..........Sunday, Aug. 23d

SEABROOK, N. H.
E. S. Moulton..........Sunday, July 26th
J. G. Smith..........Sunday, Aug. 2d
W. W. Sutherland..........Sunday, Aug. 9th
E. Owen..........Sunday, Aug. 16th
John Parsons..........Sunday, Aug. 23d
J. L. Chute..........Sunday, Aug. 30th
J. F. Chamberlin..........Sunday, Sept. 6th
L. T. Cunningham..........Sunday, Sept. 13th
C. R. Parsons..........Sunday, Sept. 20th

HAMPTON, N. H.
B. Finney..........Sunday, July 26th
L. T. Churchill..........Sunday, Aug. 2d
E. Owen..........Sunday, Aug. 9th
D. F. Leavitt..........Sunday, Aug. 16th

RYE, N. H.
E. B. Wells..........Sunday, July 26th
J. W. White..........Sunday, Aug. 2d
D. M. Leavitt..........Sunday, Aug. 9th
W. W. Sutherland..........Sunday, Aug. 16th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh..........Sunday, Aug. 2d
E. B. Wells..........Sunday, Aug. 16th

NEW DURHAM RIDGE, N. H.
T. W. Piper..........Sunday, Aug. 2nd

MELVIN VILLAGE, N. H.
Geo. W. Brown..........Sabbath, Aug. 16th

NEWCASTLE, N. H.
J. F. Chamberlin..........Sunday, July 26th

KENNEBUNKPORT, ME.
C. R. Parsons..........Sunday, July 26th
Wm. C. Stewart..........Sunday, Aug. 2d
Geo. W. Brown..........Sunday, Aug. 9th
Jesse Gay..........Sunday, Aug. 16th
E. S. Moulton..........Sunday, Aug. 23d
Sunday, Aug. 30th, not supplied.
C. H. Sweet..........Sunday, Sept. 6th
Geo. W. Brown..........Sunday, Sept. 13th
Jesse Gay..........Sunday, Sept. 20th

BIDDEFORD, ME.
Wm. C. Stewart..........Sunday, July 26th
Jesse Gay..........Sunday, Aug. 2nd
C. S. Shattuck..........Sunday, Aug. 9th
C. E. Barnes..........Sunday, Aug. 16th

PORTLAND, ME. (Union Hall.)
Jesse Gay..........Sunday, July 26th
Geo. W. Brown..........Sunday, Aug. 2nd

SOUTH ELLIOT, ME.
J. G. Smith..........Sunday, July 26th
C. E. Hurd..........Sunday, Aug. 2d
W. H. Mitchell..........Sunday, Aug. 9th
Mrs. L. E. Saulpaugh..........Sunday, Aug. 16th

ALFRED, ME.
Jer. Hill..........Sabbath, July 26th

HARTFORD, CT. (Stedman Hall)
H. C. Smith..........Sunday, July 26th
Mrs. E. A. Warren..........Sunday, Aug. 2nd

BRISTOL, CT.
S. Woodruff..........Sunday, July 26th

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ A. M. SEABURY—Your "notice" came too late.

☞ BRO. S. G. MATHEWSON'S address is No 51 Wachusett Street, Worcester, Mass.

☞ C. S. SHATTUCK'S address will be Alton Bay, N. H., until after the campmeeting. Then it will be Berwick, Me.

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By Express.—R C Brown.

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A MEDITATION.

R. OWEN.

Oh! thou God of my life,
At these waters of strife,
With sin coming in like a flood;
Be thou graciously near,
That thy voice I may hear,
And pardon my sin through the blood
Of the Lamb that was slain,
But who liveth again,
To reconcile men unto God;
Give me patience to bear
All my burden of care,
And support me when under the rod.

I do not dare ask
A less arduous task;
My Father has made no mistake;
He is leading aright,
He will bring to the light,
Nor a poor bruised reed ever break.

In the fulness of time
(Oh! the thought is sublime),
He will cause his dear Son to descend,
And will gather each saint,
Although weary and faint,
Mid the ruin of sin all around.

Though we may suffer now,
We submissively bow,
There is promised us grace for our day;
Never should we complain,
For a glorious reign
Is promised to those who obey.

On B. and A. cars, June, 1874.

A FARMER'S HOME IN JUNE.

H. MUNGER.

Some of our young people in cities may be as interested in hearing about a farmer's life and associations, as farmers are to hear about the city life, and its gay curiosities, which have attracted so many from the calling of tilling the land to cities and villages, to get a living easier than by farming. But many are being disappointed in these hard times, when the money is locked up in fine extravagant houses of worship and dwellings, furniture, and stocks of various kinds, till the inhabitants are getting desperate. The effect is robbery, theft, and murder, in order to get the necessaries of life, in thickly settled places especially; while millions of acres of good land are lying idle, and groaning to be cultivated, which would afford labor for all out of work, and a good, comfortable living, but not an extravagant one, which is a curse to the world. In these days, most people spend double what they need to live. This keeping up appearances has ruined thousands. A foolish pride lies at the bottom of the whole of it. Twelve dollars a week will support a family of twelve out in the country on a farm. Many live comfortably on less in proportion.

THE SECRET.

As I travel among all classes, I have observed the different modes of living in the cities and in the country. In the city, the whole family depend upon the labor of the man, and he depends upon good luck in getting work, while his family have nothing to do but gad the streets, and see the fashions, which increases the fanciful appetite for these varieties, which leads to a temptation, if no more, to take an unlawful course to obtain them. If out in the country, on a farm, they would be away from such influences, and find something to do.

I notice families, where I am writing this fifteenth day of June, were all out to meeting yesterday (Sunday). Some fifty were at Sabbath School, at 9 A. M., neatly, but plainly dressed, ready and willing to learn the doctrine of the Bible.

MONDAY. At five in the morning the fathers and mothers had the fires started. Then the fathers go out with the girls of twelve to fifteen to milk the cows, while those in cities were in bed. The younger ones were up at six, ready for breakfast; after which the work commenced as follows: the older girls attend to washing, the mother superintending. The father set the boys to harnessing the teams for ploughing out corn; the younger ones to drive the cows to the pasture. The little girls of eight to ten had their chickens to feed, visiting the different coops. Every one in the family, above eight years old, was doing something to advantage, and all seemed happy. The old brindle cows as they passed the house appeared to belong to the family circle. At nine o'clock the washing was done, the butter churned, and the children started for a good country school, about the time city children were up.

Another neighbor was washing sheep; another shearing his; and the whole neighborhood was actively engaged in getting a living as God designed. This was a great change for me to witness in one week. How different the customs and the work of the people.

AT NIGHT the farmer's family was in bed at nine, while the crops were growing, together with the pigs, calves and poultry all paying for their labor; while the city families are out till eleven at night, spending their time and the money their parents have earned. These things make so many poor people in cities, when, if they would move out into the country, their health would be better, the moral atmosphere clearer, rent and living cheaper and better, and hard times would effect them less; for the crops will grow if cultivated, and stock of all kinds will pay. If one half of the speculators fail in the land, the farmers will have bread and meat, butter, cheese, milk and vegetables, which make a good living any how.

These reflections are suggested to my mind while traveling among the farming districts in Hoosic, Hebron, Poultney, and Low Hampton, where the fields are all promising an abundant yield, especially grass and fruit, which makes a believer in God's promises long for the new earth, when all will be farmers, and own their farms, clear of taxation or grab mortgages.

SLEEPING. At half-past nine o'clock in the country all is still and quiet. There is no rattling of car wheels or wagons on the pavements, or stinted pure air in sleeping rooms, as is often the case in cities and villages; but a good, large, unfinished garret, thirty by thirty, is often a luxury in the country. Hundreds of good farms, with good tenements, suitable for supporting families of from five to eight persons, are lying idle, because the attraction of thick settlements have decoyed the people away. There will be harder times yet, unless the poorer class go back into the country, and till the land, and not depend so much on others for bread, when they can get it themselves, and be more independent, happy and healthy, by letting alone the poor, unhealthy luxuries that are a curse to this generation generally. Great wages and poverty go together. Most of the people that get great wages lay up nothing. If they get two dollars a day, they will spend three, or want to, then strike for more pay, and either lose a job, or spend their time or money in hunting up another one. I have never known the strikers to be benefited. A candid consideration, with a little wisdom, would dictate differently. Poulticing a sore is generally better than lancing it before it is ripe. This is experimental.

We are living in strange times. All are dissatisfied with their condition, the rich and poor alike. There is no peace in these days in worldly pursuits. The most quiet people are the farmers, and God seems to smile most on them. To look over the thousands of acres of the verdant field, producing something for the benefit of man; no wonder God has chosen this earth for the abode of the saints, since its productions have sustained all generations that have lived upon it, and always will; but the wicked he will chase out of it, as Adam was driven out of the garden. The meek shall inherit the new earth, i. e., get the right of possession through the second Adam—Christ.

The earth in the month of June suggests many scriptural thoughts. Our great men of old times were farmers. Adam, Cain and Abel, Abraham, Isaac and Jacob, Lot, Noah, and Elisha the prophet, were all farmers. The latter was out ploughing with twelve yoke of oxen when he was called into the ministry. Moses left his calling in Egypt and let himself to Jethro to learn farming, and married a farmer's daughter, when God called him into the ministry. Joseph saved all Egypt and his father's family from the famine by raising corn. King David was a farmer's son when he was called to battle against the Philistines with his farmer's weapon, and with it won the battle, and got in Major General the first day. Job was a great farmer. He had twenty-three thousand head of live stock. No wonder the devil got his match with him, being so much in the order of God in getting a living for his family and a host of others by farming. Who thinks farming a low, mean calling when God has honored it? Father Wm. Miller—God bless his memory!—was a farmer.

I did not think of writing so much on this subject when I commenced, and must close to go four miles to preach in a farming neighborhood, and all farmers; and it will be nothing strange if I preach on farming, either sowing, or cultivating, or harvesting, which latter is very near.

REASONINGS.

G. R. MERRILL.

"Too much reasoning is a great distraction. Those who reason—the undevout—quench the inward spirit as the wind extinguishes a candle. After being with them for awhile, we perceive our hearts dry, and our minds off the center. Shun intercourse with such men; they are full of danger to you. There are some who appear recollected, but whose appearance deceives us. It is easy to mistake a certain warmth of the imagination for recollection. Such persons are eager in the pursuit of some outward good to which they are attached; they are distracted by this anxious desire; they are perpetually occupied in discussions and reasonings, but know nothing of the inward peace and silence that listens to God. They are more dangerous than others, because their distraction is more disguised. Search their depths, and you will find them restless, fault-finding, eager, constantly occupied without, harsh and crude in all their desires, sensitive, full of their own thoughts, and impatient of the silent contradiction; in a word, spiritual busybodies, annoyed at everything, and almost always annoyed.

I warn you beware of philosophers and great reasoners. They will always be a snare to you, and will do you more harm than you will know how to do them good. They linger and pine away in discussion of exterior trifles, and never reason into the knowledge of the truth. Their curiosity is an insatiable spiritual avarice. They are like those conquerors who ravage the world without possessing it. Solomon, after a deep experience of it, testifies to the vanity of their researches."

The Lord help us that we may be humble and not "expect the gifts of God from men." Neither deceive ourselves by thinking we are advancing in the divine life, "because our vain curiosity is gratified by the enlightenment of our intellect." Let us learn of Him who is meek and lowly of heart. He will teach us more than the most experienced christian, and better by far than all the books that we may read. "All we need is to be poor in spirit, and to know nothing but Christ and him crucified."

Worcester, Mass.

GENTLENESS.

True gentleness is founded on a sense of what we owe to Him who made us, and to the common nature of which we all share. It arises from reflection on our own failings and wants, and from just views of the condition and duty of man. It is native feeling, heightened and improved by principle. It is the heart which easily relents; which feels for every thing that is human; and is backward and slow to inflict the least wound.

It is affable in its address, and mild in its demeanor; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, long-suffering to enemies. It exercises authority with moderation, administers reproof with tenderness, confers favors with ease and modesty. It is unassuming in opinion, temperate in zeal. It contends not eagerly about trifles; slow to contradict, and still slower to blame; but prompt to allay dissension, and to restore peace. It neither intermeddles unnecessarily, nor pries inquisitively into the secrets of others. It delights above all things to alleviate distress; and if it cannot dry up the falling tear, to soothe at least the grieving heart.

Where gentleness has not the power of being useful, it is never burdensome. It seeks to please, rather than to shine and dazzle; and conceals with care that superiority, either of talents or rank, which is oppressive to those who are beneath it. In a word, it is that spirit and that tenor of manners, which the gospel of Christ enjoins, when it commands us to bear one another's burdens; to rejoice with those that rejoice, and to weep with those who weep; to please every one his neighbor for his good; to be kind and tender-hearted; to be pitiful and courteous; to support the weak, and to be patient towards all men.—*Sel. by Thomas Foote.*

N. Y. ANNUAL CONF. REPORT.

The N. Y. State A. C. Conference held its annual meeting with the church at Lockport, June 15th to the 28th, 1874. There was quite a delegation present the first evening, when Bro. C. H. Williams preached a good stirring Advent sermon, from Isa. 25: 9—"Lo, this is our God; we have waited for him." The President appointed B. C. Simonds, J. S. Beman, C. H. Pennoyer, as Devotional Committee.

Friday, 9 A. M., met for business. Ordained ministers present during the meeting—W. J. Hobbs, J. H. Whitmore, S. C. Gove, M. R. Miles, C. W. Low, W. Vreeland, W. Ingmire, A. P. Moore, D. Cogswell, P. A. Smith, J. E. Wells, R. H. Bateman, A. C. Newell, B. P. Stevens, E. C. Cowles, E. F. Sergisson, C. H. Williams, J. H. Luttentop, C. P. Greenman, Ira Allen, Franklin Douglas, and Sr. J. S. Jennings. Visitors—J. V. Himes, and Sr. L. M. Stoddard.

Minutes of last Conf. read and adopted. Business Com.: M. R. Miles, W. J. Hobbs, W. E. Brown, Com. on Credentials—A. P. Moore, R. H. Bateman, E. C. Cowles. Com. on Ordination—A. P. Moore, A. C. Newell, C. W. Low.

Delegates—N. McCulloch, J. S. Maynard, Rochester; S. H. and N. T. Withington, A. Wiley, Springwater; A. H. Dunbar, C. D. Knapp, North Victory and Martville; Silas Hewitt, Seneca Falls; Merit Benjamin, Savannah; Paul Grinnell, F. Carpenter, East Shelby; J. S. Beman, Honeoye; B. C. Simonds, Darien; C. H. Todd, J. Trevor, Lockport; B. F. Brownell, Brockport. As Bro. Franklin Douglas, of New York, is laboring in our State, he was received as a member of our conference. The committee on credentials reported delegates sent from three societies that were not yet belonging to the conference; and we could not receive the delegates until those churches were received into the conference. The churches at Savannah and Seneca Falls were then voted into the conference, but the division of the Rochester church was not admitted.

2 P. M. Preaching by W. J. Hobbs, from Rom. 8: 17. 3 P. M. Met for business. Officers elected for the ensuing year: President, M. R. Miles, Wolcott. Vice President, C. W. Low, Fredonia. Secretary, A. P. Moore, Linden. Treasurer, N. McCulloch, 58 Kent St., Rochester. Board of Trustees, D. Cogswell, Dansville; A. Riggs, Lockport; J. F. Wescott, South Butler; J. S. Beman, Honeoye; N. T. Withington, Springwater; B. C. Simonds, Darien; N. McCulloch, Rochester.

Social meeting from 7 to 8, when M. R. Miles preached from 1 Pet. 3: 15. Saturday, 9 A. M. President absent; Vice President in the chair. Report of Treasurer: Cash received from the Western District, from June 21st, 1873, to June 25th, 1874, $91.55. From the Eastern District, $111.-57. Balance in treasury, June 21st, 1873, $3.95. Total, $207.07. Amount paid to those laboring with the tent, per order of President, $200.58. Balance in treasury, $6.49. N. McCULLOCH, Treasurer.

Preaching at 2 P. M. by E. C. Cowles, from 1 Pet. 1: 3. Preaching again at 8, by Sr. L. M. Stoddard, from Isa. 21: 11, 12. 9 P. M. Met for business. It was voted to do away with the two districts, and come together under one general head for the year to come, that our strength may be concentrated. Committee on ordination reported Bro. A. H. Dunbar, of No. Victory, as a worthy candidate for ordination. The conference voted to grant license to Luther C. Kerr, of Canada, and R. G. Wells, of Rochester.

As there is a misapprehension abroad, the following resolution was adopted:—

Resolved, That the Adventists of N. Y. State, in conference assembled, *re-affirm* the sentiment of our covenant; viz., the right of opinion in all matters of faith, and the right to express it; but we are opposed to any of our brethren pressing as a test of christian fellowship any doctrine controverted among ourselves.

Reports were read from the Quarterly Conferences, which we will not insert in this. The East. Dist. held three quarterly meetings; 1st at Alton, Oct. 3d to 6th; 2nd at Aurelius, Dec. 19th to 21st; 3d at South Butler, Feb. 26th to March 1st. The West. Dist. had also held three quarterly meetings; 1st at Darien, Sept. 19th to 21st; 2nd at East Shelby, Nov, 28th to 30th; 3d at Springwater, March 6th to 8th.

The Treasurer's report shows the financial standing of the two districts. Reports from those laboring with the tent showed a mistake in previous reports, and a debt of $9.55 still unpaid. No action was taken to reduce the debt, or to purchase a new tent, as discussion of other matters crowded this out. If we curtail our missionary effort, God cannot bless. Towards meeting this debt, there was $6.49 in the treasury, and the quarterly collections at Rochester $3.58, at Springwater $4.00, at No. Victory $3.85, at E. Shelby $4.50, at Honeoye $3.00, B. C. Simonds $2.00, Sr. Rogers of Syracuse $2.00, and cash handed in $2.00; making $31.42; leaving a balance of $58.13 still due; and those that have pledged should send in their pledges immediately to the Treasurer, N. McCulloch, No. 58 Kent St., Rochester, N. Y.

Sunday, 9½ A. M., love-feast, in which many warm testimonies were given. 11 A. M., preaching by C. W. Low, from 1 Tim. 2: 6. 2 P. M., by J. E. Wells, from Rev. 6: 17, after which Bro. A. H. Dunbar was set apart for the work of the ministry, by the laying on of hands. Prayer by A. C. Newell, right hand of fellowship by A. P. Moore, charge by D. Cogswell. He was voted into the conference, and we commend him to the church, as worthy of their confidence and sympathy. As the conference was about to adjourn, Sr. Jennings presented the following, to the sadness of many hearts:—

"To the members of the N. Y. State A. C. Conference assembled, at Lockport, June 28th, 1874. I have a matter which I wish to place before you, one that I have long considered, and duly, I think, in all its bearings. Believing that I can labor more efficiently as an independent Evangelist, I now offer my resignation as a member of this Conference; desiring your immediate and decisive action with reference to the same. With due respect, and with warmest expressions of my love and interest for the welfare of my brethren, this request is respectfully submitted. E. S. JENNINGS."

Her request was granted, and she goes with our prayers for the blessing of God to attend her where she may be called to labor.

A. P. MOORE, Secretary.

IOWA CHRISTIAN CONFERENCE.

The eighteenth annual session of the Iowa Christian Conference met in connection with the yearly campmeeting, near New Hartford, June 24th, 1874. Its sessions were held each day from the 24th to the 28th inclusive, and transacted the business coming before as shown in the order of business, Art. IX., which I will here insert:

1. Hear report of the Board of Directors through the Secretary. 2. Elect officers for the ensuing conference year. 3. Receive new members. 4. Receive new churches. 5. Hear reports of proceedings of Quarterly meetings. 6. Hear reports of ministers. 7. Hear reports of churches. 8. Examination of ministers. 9. Miscellaneous business.

The first meeting was called to order by J. W. Burroughs, Secretary, in the absence of the President, and after prayer the report of the previous meeting was read and approved, and C. C. Ramsey was duly elected President, *pro tem.*

The following named brethren were duly elected for the ensuing year: Job Gildersleve President; E. A. Marsh, Secretary; and W. A. Newell, C. P. Burroughs, and Eber Dunham, to complete the conference Board of Directors. The following named brethren were accepted as members of this Conference. Eld. J. N. Marble was received as a regularly ordained minister from the Protestant Methodist connection, of twenty years standing. New Hartford church delegates: Eben Hurlburt, Silas Peck, E. Dunham, and W. Sherman. Floyd Church: C. P. Burroughs, James Griffith, H. M. Brown, Eugene Hoar, and B. A. Sherk, Raymond Church: Dr. Banton, L. O. Hill. The Raymond church was presented by Eld. J. W. Burroughs, and received. Membership forty-four. There being no particular report of quarterlies, I would say our secretary faithfully attended them, and brings a favorable report.

The following ministers reported by letter: S. D. Deyo, N. S. Ketchum, and Job Gildersleve. Though not engaged much of the time in the good work of saving men, each one stands firm and hopeful, and ready for every good word and work, and expresses a desire to do more in the future for God and his "present truth."

P. S. W. Deyo reports forty baptized the past year, and as laboring in Cerro Gordo, Butler, Tama, and Floyd Counties, preaching on an average every Sunday, and is doing what he can, though sometimes discouraged. Has also pitched his tent three times during the year.

J. W. Burroughs brought a favorable report of labor, having the past winter organized a church of forty-one members at Raymond, which is receiving new accessions, and more expected. Is preaching as the way is opened. Has been out occasionally asd visited destitute regions, and done a good work for the Master. At Sioux City gathered a little band, and also prevailed on some at Clarksville to come out from the world. Is engaged the coming year as pastor of the New Hartford church. C. C. Ramsey gave a good report. Is pastor of the Floyd church. Had ten accessions, three by immersion. Has also preached in Manchester, Belle Plains, Traer, and other places, and desires to be found when the Lord comes with the whole armor buckled on, and realizes that He that is for us, is greater than he that is against us.

M. A. Newcomb, E. A. Marsh, A. A Wilbur, A Durand, P. S. Converse, W. A. Newell, F. A. Denton, and J. N. Marble reported as all laboring in the vineyard of the Lord, with more or less success, and very much encouraged to continue in the work, and are all seeing good done in the name of the Lord.

There are now eighteen ordained and three licensed ministers in this Conference, some of whom could not come to the meeting in time to report, and others who, for various reasons, have failed to appear with us, and I would earnestly request in behalf of the cause of God that *all* our preaching brethren come to confer with us, or report to conference by letter.

Report of churches. Ettie church was reported by Bro. P. S. Converse to be in a prosperous condition, with harmony among its members.

Floyd church represented by letter as looking, waiting, and longing for the return of Jesus from heaven. Meeting regularly every First day. Wednesday evenings prayer and conference, and once each month a covenant meeting. The church numbers one hundred and four members. C. C. Ramsey, pastor.

Raymond church was reported by Dr. Banton, as having a membership of forty-four, worshiping and serving God, and standing fast. Prospects good and interest increasing, rejoicing in the truth.

New Hartford church by J. W. Burroughs. Two or three accessions. The total membership is about one hundred and sixty, but many have moved away, and some have died in the last few years, which has reduced the church to about one hundred active members. Have an interesting Sunday School. Regular preaching twice a month.

There are quite a number of churches in this conference that did not send delegates, so that we do not know their condition. I would urgently recommend that they report to conference their situation, and if needy, they shall have help. As no charges were preferred against any of our preaching brethren, they are considered as being in sympathy with us, and should signify their readiness to work as fellow laborers with us, and many have done so. It is to be hoped *all* will do so.

Under miscellaneous business, it was moved that these churches who wish the quarterly conferences held with them, correspond with the clerk in regard to it, and that he be empowered to make arrangements for the same, which was carried. This is a matter that should be attended to without fail.

The report of the delegates, who attended a meeting held at Belle Plaine, commencing Jan. 8th, 1874, from this conference in regard to the action taken then in reference to a union of the Christian and Advent Christian Conferences of Iowa, was taken into consideration, and after due deliberation accepted. It then became necessary to show our approval or disapproval of the course pursued by our brethren who assembled there. They drew up a constitution under the name of "The Union State Conference of Iowa," and it was moved that we adopt it with an amendment of the article relating to the time for holding its sessions, which placed it in the month of June; but as we had no authority to amend *their* constitution, being only an advisory body, it was lost. It was then moved that we adopt it, which was done, and the following brethren we mention were duly elected to represent the wishes of this conference as Delegates: W. S. Dutrick, Raymond church; U. C. Newcomb, Tama City church; E. Dunham and W. H. Peck, New Hartford church; C. P. Burroughs and J. S. Hodge, Floyd church; J. T. Canverse, Ettie church. On motion, they were instructed to use their influence in effecting an amendment of the article in question.

Bro. F. A. Denton and P. S. Canverse were presented and recommended for ordination, and accepted.

THE ORDINATION. Sunday, A. M., just before the preaching services, they were set apart to the reponsible work of the ministry by the imposition of hands and prayer. Prayer by Eld. C. C. Ramsey. Charge to Bro. P. S. Converse was solemnly given by Eld. P. S. W. Deyo, aad to Bro. F. A. Denton by Eld. P. W. Hough. The right hand of fellowship, in behalf of the church and the ministry, was given by Eld. J. W. Burroughs, and general congratulation and encouragement by the brethren followed. They have the prayers and confidence of the brethren, and will be shining lights in the world.

Though not properly in a conference report, I would say that the meeting was a great success, and the results greater than any preceding year. It was well attended, and we were much blessed by the instruction of visiting ministers. Bro. H. L. Hastings and Sr. Hastings of Boston, and Brn. Ridley of Manchester, F. H Kenny of Cherokee, and P. W. Hough of Wisconsin, rendered efficient assistance, and delivered a number of soul-stirring discourses, enlightening and cheering our brethren who labor in this great field of labor. Many have been quickened into new life, many almost persuaded to be christians, and many, I trust, who will soon put on Christ by baptism. Nine precious souls went forward and were immersed in the "beautiful river" near the grounds. The scene was witnessed by thousands of people, and our hearts are gladdened, our hope made brighter, and faith stronger by this glorious meeting, which closed by the commemoration of the Lord's Supper, at which seventy-four participated. Glory be to God.

E. A. MARSH, *Secretary.*

A. C. Times, please copy.

WORK UNTIL WE DIE.

We're drawing near to Jesus,
Our banner waves on high,
And this our watchword ever,—
We'll work until we die.

We love our Master's service,
And seeing eye to eye,
With grace divine to help us,
We'll work until we die.

The fields are white to harvest,
The days are speeding by,
Go forth again, ye workers,
And work until you die.

The night of death approaches,
And angels in the sky
Repeat the chorus ever,—
Go work until you die.

—*Selected.*

PREACH THE WORD.

J. W. THOMAS.

"Be ye holy."—1 PET. 3: 15.

This is a part of it, so we must preach this. Peter was a good preacher, he preached it. Paul was a good preacher, he preached it. "Be holy." It is necessary to safety. It is desirable to be safe; to feel that the horse you are driving is safe, the boat in which you are sailing is safe, the road which you are traveling is safe. No man will venture where there is danger, if he knows it, and is in his right mind. Well, now, it is always safe to obey God. It is very unsafe to disobey him. He commands us to be holy, to be whole-hearted in his service. He requires nothing but what is reasonable; nothing but what he will give us grace to perform. To repent and forsake our sins, and to obey God is right; and safety always walks in the track of right. He that walketh uprightly walketh surely. To be unholy is to be unsafe. Life is uncertain, death certain, and judgment sure.

Be holy. It is necessary to usefulness. No man can do much at saving others until he is saved himself. A man who was up to his neck in the mire would make poor work trying to pull another man out, who was in equally as deep himself. No; we must be on solid footing if we would be useful in assisting others to a place of safety. If we know the gospel as the power of God to our own salvation, then we can successfully recommend it to others. Purity of heart is the first step to a useful life. All history proves that the men and women who have done the most good in the world have been the most holy. How can any man pray, preach, or sing acceptably unless the Holy Spirit is in him? Will the Spirit dwell in an unholy temple? If God is in a person, he is mightier than all the forces of earth. What is needed to-day is a holy ministry and a holy church. The attractions of sin are powerful, but the attractions of holiness are more powerful. "My grace is sufficient."

A SHORT SERMON.

H. K. FLAGG.

The following verses, which I clip from the daily Rutland *Globe*, are so illustrative of a correct or incorrect sense which may be expressed according to the position of a mere comma, in the answer of Jesus Christ to the thief on the cross, I send it for the readers of the *Crisis*:

"In the priory of Rumesa there dwelt a prior who was very liberal, and who caused these verses to be written over his door:

"Be open evermore, O thou my door,
To none be shut, to honest or to poor."

But after his death there succeeded him another, whose name was Raynard, as greedy and covetous as the other was bounteous and liberal, who kept the same verses there still, changing nothing therein but one point, which made them run after this manner.

"Be open evermore, O thou my door
To none, be shut to honest or to poor."

Afterward, being driven from thence for his extreme niggardliness, it grew into a proverb that for one point Raynard lost his priory."

The same verse illustrates two opposite points, just as you place the comma. In the same manner also, does the answer of our Savior appear in Luke 23: 42, 43, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." As the comma now stands, it makes our Savior contradict himself, and also the other Scriptures; but place the comma where it belongs, and our Savior's answer is in perfect accord with all the other Scriptures. "Verily I say unto thee to-day, shalt thou be with me in paradise."

Rutland, Vt.

BODY AND SPIRIT.

"For as the body without the spirit is dead."—JAMES 2: 26.

This shows plainly that the spirit gives life to the body, which would be dead without the spirit; hence the spirit is not a living entity, in a prison-house of clay, as the body by men often is called, but is a quickening spirit. Do we believe it when Christ says, "It is the spirit that quickeneth"? John 6: 63. Paul says, "The spirit quickeneth." 2 Cor. 3: 6. A living bird in a cage, or prison-house, as it might be called, does not make the cage alive; but a life-principle makes the bird alive. Now, if the spirit would be a living entity in the body of man, like the bird in a cage, I ask, where would the life of the body be?

Thus we see, according to ideas of men, not a few in number, spirit is a living being in the body of man; but according to the Bible, it is the essence, or principle, which gives life to the body, and thus makes him a living soul. B. KNEPPER.

A PROPHECY.—The following was prophesied in 1848, by Father Morrow, in a monastery in St. Croix:—

"In the last part of the nineteenth century there will be a republic in Switzerland, France and Italy, and signs in the whole world; pestilence, famine, and war; and great cities will be destroyed, and kings and religion be destroyed; and they will seemingly get the victory, but will afterwards be defeated. The Catholic church will be stripped of every thing, and the Pope will be kept in captivity by his enemies, and the Pope's chair will be no more Popes, for the Son of God will come, and bring peace with him."

HOME AND HEALTH.

TAKEN FROM THE EVIL TO COME.

R. S. WILLARD.

How kind in the good Shepherd, when he sees a little lamb in danger, to take it up in his arms, and set it in a safe place until the danger is overpast. Thus we console ourselves in the decease of one of the little lambs that made up our happy group in the visit of the Sunday school, June 23d.

A dear friend, Sr. A., of Philadelphia, who loved him most tenderly, and whom he loved, probably, next to his own parents, thus writes us on the occasion:—

"Yes, Willie is dead. His body now lies buried in Mt. Vernon Cemetery. He sleeps in Jesus, whom we hope will soon come to ransom his loved ones from the power of the grave. Such, I am sure, was he, who loved to sing and to talk so much of these things during his short life. The dear little lamb, on Saturday last, seemed to droop a little with a slight affection of the bowels, but as he was predisposed to weakness there, his parents apprehended nothing at all serious, as he was playing around, until Sabbath at noon, when he rose from the table, where they were eating dinner, and laying himself down, said—'Papa, read me that?' His papa asked, 'What?' He replied—'O, that in my little Sunday school paper, where it says, "*Little children, come to Jesus*,"'—the last past precious name he uttered, for he became unconscious; the disease went to his brain, and he died at eleven o'clock that evening, calmly and sweetly.

How pleasant to contemplate the happy, heavenly day we spent with you; how he did enjoy it! I wish you could have seen him the day before, when I went to invite him, how he clapped his hands, and skipped about, and says, "O I can't wait; I wish it was to-day." Those beautiful eyes, how they sparkled, but now are they closed in death—I hope not to remain so long."

Thus died Willie Jewel, June 28th, 1874, aged seven years. The Lord have mercy upon his heart-stricken parents. May they both find refuge in the arms of that same Jesus, who says, "Suffer the little children, and forbid them not, to come unto me."

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so do kind words and gentle acts, and sweet dispositions make glad the home where peace and blessings dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and a home, if it be ever so humble, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughters long after her head is pillowed in the dust of death, and the fatherly kindness finds an echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey. The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influence of christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is of disaster to themselves and trouble to those around them.—*Friends' Intelligencer.*

GOOD READING.—Let good reading go into a home, and the very atmosphere of that home gradually changes. It becomes clearer, purer, more cheerful, healthful, and happy; and out from its number will go intelligent men and women to fill honorable places, and be useful members of the community. Let the old and young vie with each other in introducing new and useful topics of investigation, and in cherishing a love of reading, study, and improvement.

HEALTH HINTS.

We are living in an age when sickness is the rule and health the exception. But this is not necessarily so. We have but to learn nature's laws, and obey them, to enjoy perfect freedom from disease. We are a people governed by the most despotic of tyrants—fashion and appetite. Though by sin came death into the world, it does not follow that the subjects of death need eke out a miserable existence, made thus by being the constant prey of disease. It is possible for man, even in this degenerate age, to so relate himself to life as to avoid the ills consequent upon improper living, and finally to go down to the grave "like a shock of corn fully ripe."

All disease has a cause, either direct, or ineirect, and cannot be cured while the cause exists. It is not our design here to give directions how to cure disease, but to give such information as we have gained from experience and observation, and from reading the ideas of others, as to how to live so as to preserve the health.

To enjoy health of body, the mind must be kept in a healthy condition, as the two sustain the closest relationship. One cannot remain in perfect health while the other is diseased. As the mind controls the body (it should, at least, and does when both are free from disease), it is of the greatest importance that it should be evenly balanced, avoiding all extremes, and that calmness and composure prevail.

The nervousness and excitable temperaments of people now-a-days are owing largely to the irregular and uneven management in childhood. Children are frequently awakened by fright, and are permitted to witness exciting scenes without their minds having any preparation. Such things sometimes so shock the nervous system that, even though they afford them present pleasure, it requires years to recover, if they ever do.

Violent fits of anger are injurious to physical health, and we have known death to follow the indulgence of very violent anger within a few minutes. It is said that one fit of anger robs the system of more vitality and sinks it lower, and the effect is more deleterious to health, than many weeks of hard labor performed in a calm and quiet way. A recent writer says: "It is not like an acute disease in plants, or like the devastations of the locust and caterpillar, that cause vegetation suddenly to disappear. It is a corroding malady; and it eats on till the vital sap is wasted. Much better practice a little self-denial, and relinquish the practice of undue fretting, even at the expense of a few drugs and nervines; leaving your physician to practice his skill upon others and collect his fare from other quarters, till a more reasonable cause shall call for his aid."

For the mind to secure perfect freedom from disease, the thoughts must be trained to dwell most upon the most pleasant objects. If the mind be properly governed, it is prepared to meet what unpleasant duties there may be in life without being seriously affected. With people generally, the mind receives less care and attention, to preserve a healthy tone, than the body. Few realize the importance of taking proper rest and recreation. American people, especially, are guilty of overworking, usually showing themselves little mercy, until it has become proverbial that "they are always in a hurry." No one should ever work till he gets tired.—*Health Reformer.*

KEEP CHEERFUL.

The majority of mankind need no caution against overwork. Where work kills one, the want of work kills ten, the fires of passion consume twenty, sinful indulgence destroys fifty. In cases where work seems to undermine health, it is not so often that the labor is too much, as the faulty way in which it is done, the spirit in which it is performed. Labor, to be permanently endurable, must be healthy; that is, it must be adapted to the mental and physical capacities of the worker, and especially if brain labor, it must be pleasing. It must not be allowed to trench upon sleep, to interfere with the regular and deliberate taking of food, nor prevent a proper amount of recreation and exercise. Those who write upon this subject, rarely look beyond the surface of the matter. Dyspepsia is traced to hasty meals and want of exercise; softening of the brain, to excessive thinking, and so on. Why the meals are hasty, or the brain overtaxed, seems to escape notice.

The healthiest men we know are those who do not work the hardest, but do the most work. There is no paradox about this. Every business man sees among his employes examples of men who work hard, yet accomplish but little; others who easily accomplish much. How is this to be explained? Much is attributable to the want of system on the part of the inefficient; more, to the want of the proper spirit. Nervous irritability is the great weakness of American character. It is the sharp grit which aggravates friction and cuts out the bearings of the human machine. Nine out of every ten men we meet are in a chronic state of annoyance. The least untoward thing sets them into a state of ferment.

The machinist, when he finds his machinery squeaking, applies the oil; if the bearings have become so hot as to endanger the works, he stops and allows them to cool. The human machine should be treated in like manner. It should be kept well oiled and cool. Good humor is what will keep digestion perfect and the brain from softening, while it will, at the same time, keep the heart from hardening.—*Scientific American.*

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AND
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TERMS:
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 978. BOSTON, WEDNESDAY, JULY 29, 1874. VOL. XXXIX.—NO. 17.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CHANGED.

"*We shall be changed.*"—1 COR. 15: 52.

"We shall be changed." Yes! we, the weak and mortal,
Shall lay this flesh-robe by,—
Shall shining stand upon the eternal portal,
No tears in any eye;
For weeping shall be done—it is earth's portion,
And heaven will never hear
A single sigh of grief; exultant song
Shall fill Immanuel's ear!

"We shall be changed." No sick and aching frame,
No weary, drooping head;
The great Physician, who from Gilead came,
His precious balm shall shed
Upon our wounds and languor; once he knew
All depths of mortal pain—
From his dear cross that root of healing grew
Which ever shall remain!

"We shall be changed." No saint, with hoary locks
Like the white almond tree,
Shall look thro' darkened windows—for Christ's saved
Are young eternally!
They shall not know the failing of desire,
No fears shall haunt the way;
The incorruptible shall never tire
Through heaven's long day!

How fair and pure will be our changed faces,
When we are made like Him
Whose glory fills eternity's vast spaces:
No time-blight e'er can dim
The dazzling beauty of that likeness new—
Rare immortality!
What perfect bliss to bid decay adieu,
And welcome thee!

"We shall be changed" Oh! blessed change of all!
Washed in thy blood divine,
Dear Lord! no sin on our pure hearts shall fall;
We shall be thine
Eternally, beyond temptation's power
To lure away.
All hail, sweet hope! haste on, triumphant hour!
Celestial day!

—*Guide to Holiness.*

THE RESURRECTION BODY.

H. BRITTAIN.

(*Continued.*)

"But the objection we have noticed, as derived from the apostle's declaration that 'flesh and blood cannot inherit the kingdom of God,' is, in truth, of no weight, and the supposed difficulty admits of an easy solution. After what has just been said, it will be readily seen that what is meant by the terms 'flesh and blood,' is simply our nature in its present state, as corrupt and sinful; just as the term 'flesh' is used in Rom. 8, and elsewhere, for an unconverted and unregenerate state of the soul, without any reference whatever to the materiality or non-materiality of the body. Thus—'They that are after the *flesh* do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.' v. 5. And again—'So, then, they that are *in the flesh* cannot please God.' v. 8. The apostle is not here speaking of two parties, of whom one class are in a fleshly body, and the others not so; but of the unregenerate and regenerate, both of whom are alike in the same body, and that our present fleshly, corrupt, and mortal body. What should we think of any one who should attempt to argue to the contrary, and labor to prove from the apostle's expressions in this case that the regenerate are now *not* in the body? Yet surely, with as much reason may it be argued that they will not be in a material body hereafter, because it is said, 'flesh and blood cannot inherit the kingdom of God.' This is indeed true, for 'corruption cannot inherit incorruption'; but 'this corruptible [body] shall put on incorruption, and this mortal [body] shall put on immortality,' even as has already been done in the person or body of the Redeemer; so that the venerable patriarch Job was justified in exclaiming, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, *yet in my flesh shall I see God;* whom I shall see for myself, and mine eyes shall behold, and not another.' Job 19: 25-27.

"Christ's resurrected body, with which he now sits at the right hand of God,* waiting 'till his enemies be made his footstool,' and in which he will return to judge the quick and the dead, is, as we have seen, the same body with which he trod the earth at his first advent; no longer indeed subject to death and corruption, and therefore '*changed*,' as we are told we must all be†; but yet the same material body, which he himself has told us is a body of (at least) 'flesh and bones.'

"The scriptural evidence for this is complete and conclusive, and hence nothing more is necessary to challenge for it our ready assent; but yet, methinks, I shall be pardoned if I appeal to another testimony, which, though not of itself an authority, is yet highly important. The Articles of the Church of England‡ are no proof of truth, but simply declare what she holds to be truth. As such I give, with no small measure of thankfulness, the 4th:—'Of the Resurrection of Christ—*Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.*' (In the 2nd Article it is affirmed that the 'two natures, that is to say, the God-head and manhood,' which are 'joined together' in Christ, are '*never to be divided.*')

"There remain yet a large number of passages of Scripture which might be brought to bear in support of that view of the subject at which we have now arrived, namely, the true corporeal character of the resurrection body, whether it be that of Christ, as the great Head of the church, or that of his people. Enough has been said in reference to the former; but it is desirable to go a little more at length into the question of the latter, in order that it might be seen how little there is, on the one hand, to support the very prevailing view respecting its spirituality, and, on the other, how much in favor of its materiality.

"I think it will be felt, after the examination of the subject which we have now made, that if it were not for our preconceived views, which yet are very visionary and undefined, we should feel, as a matter of course, that wherever the Scriptures speak of 'the dead being raised,' or, wherever they make use of any expression to that effect, we should understand that, when raised, they will resemble in all essential respects their former selves, having the same form and organization, and endowed with the same functional power; as also with the same mind; though both body and mind will be in a greatly advanced, and even in a very highly exalted condition, in comparison with the present. This, I say, is the natural and obvious view of the case, and would be immediately felt to be so if a disturbing influence had not affected the judgment.

When, for instance, we are told that the great object of the Church's desire, and for which she waits, is 'the redemption of the body' (Rom. 8: 23), what should lead us to understand by the term any other than a literal body such as we now have? The word is used in a known, definite, and recognized sense, and there is nothing here or elsewhere to interfere with or to alter that sense. The obvious meaning, therefore, ought clearly to be adopted without scruple. To depart from it is to go needlessly into obscurity, when we have light before us. Then, again, when we read that 'the dead shall be raised,' or that 'all that are in the graves shall come forth' at the voice of the Son of God, why do we not at once understand that they will do so with their true veritable bodies, seeing that all the expressions obviously and naturally imply this, and moreover would really be obscurity itself if they did not do so? If, indeed, there be other passages which qualify their meaning, they should be taken into account; and we have already seen, and shall do so still further in a subsequent part of our discussion, that there are passages which show that, at least, the resuscitated body will be so far altered in its condition as that 'death shall have no dominion over it'; but this, as we have also seen, does not affect its materiality, nor its true corporeal character, which remains just what it did before, as was fully shown to be already the case in the person of the Lord Jesus Christ.

"Again, therefore, we must repeat, that, if it were not for our preconceived and really erroneous views upon the subject, we should never think of departing from the plain, literal, and obvious sense of those numerous passages which, with varied expression, but with uniformity of meaning, declare that '*God will raise the dead.*'

"But there are certain portions of Scripture which call for a more specific examination than this, and which compel us to view the subject under a still more definite aspect. We read, for instance, of the exercise of the bodily functions, and we cannot but inquire into the meaning of the passage in which this is the case. We have already seen that in the case of the resuscitated body of the Redeemer, those functions were all exercised; have we reason to believe that such will be true also of the resuscitated bodies of his people? Let the following passages answer the question. Whether they speak of the millennial, or the eternal period, or of both, I will not attempt to determine; they undoubtedly refer to a time subsequent to the resurrection, and this is all we need be anxious about at present.

"(*a*) 'And I say unto you, that many shall come from the east and west, and shall *sit down* with Abraham, and Isaac, and Jacob, in the kingdom of heaven.' Matt. 8: 11.

"(*b*) 'There shall be weeping and gnashing of teeth, when ye shall *see* Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.' Luke 13: 28.

"(*c*) 'Ye are they which have continued with me in my temptation. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may *eat* and *drink* at my table in my kingdom, and *sit* on thrones judging the twelve tribes of Israel.' Luke 22: 28-30. 'But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' Matt. 26: 29.

"(*d*) 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, *stood* before the throne, and before the Lamb, clothed with white robes and palms *in their hands;* and *cried* with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' Rev. 9: 10.*

"I will make no comment on these passages, but rather let them speak for themselves, only remarking that they must be viewed in the light of those which have been already quoted, and which record what was done by the Redeemer after he rose from the dead, and which, moreover, seeing that they clearly prove that his bodily substance remained, and his bodily functions exercised after that event, show us that there is *prima facie* assumption in favor of the opinion that ours shall do so. If such was the case with his, why should it not be also with ours? The only course to pursue in order to arrive at the truth, is to divest ourselves as much as possible of preconceived views† on the subject, and to keep strictly and rigidly to the scriptural evidence upon it, readily adopting whatever view of it that may set before us.

"In concluding this section of the present Essay, I may be permitted to call attention to the fact that, in the views propounded in it, there will be seen a harmony and a consistency which, when duly reflected on, must be felt to be essential to the truth of any theory which may be proposed on the subject; and this harmony will be more thoroughly seen when we consider, as hereafter may be shown, that man's future abode will be of a material and true physical character. And, a material abode calls for a material inhabitant. But such the resurrection body will *not* be, according to those who expect it to be a *spiritual* substance, and there would, therefore, be a total want of adaptation between it and its material abode. But it is far otherwise with the body which the Scriptures recognize; *that*, as we have seen, is a material body, and therefore fitted, just as the present body is, for living on a material earth. But further, of what use would such a body be, if its *functions* are not to be exercised? Evidently none, and we must surely feel, as soon as the question is proposed, that it is little better than absurd to contemplate such a contingency. Even the most determined opponent of final causes would hesitate to entertain it. It would make the whole structure of the body null and void, so far as its use or adaptation was concerned. But, in order to test the question,—are the saints, let me ask, to be endued hereafter with far greater mental powers than at present? and are they to make no communication to each other of those glorious thoughts that will occupy their minds? and if it be absurd to suppose this, then by what means or instrumentality is it likely they will communicate them? Will it not be by that of the material tongue? It was so, be it again remembered, in the case of our Redeemer after he rose from the dead; can any shadow of reason be assigned why it will not also be the same in the case of his people? Consistency of principle, therefore, seeing that there will be a material body, calls for the exercise of the bodily functions. This it has, I trust, been shown there will really be. It is not only involved, but directly asserted in the passages of Scripture we have appealed to. The whole subject, therefore, is in harmony. There is no contradiction or inconsistency between its parts. The whole agrees, and this must be admitted to be corroborative proof of the positions advanced."

This concludes the first portion of the essay. The natural man will compare the spiritual with the natural, so that the things of God are hidden from him. But he who receives the earnest of the Spirit will compare spiritual with spiritual, and rise more and more into the liberty of the Son of God. May we all try to explain the Scriptures in their own light, and find the Word of the living God to be a light to our feet and a lamp to our path.

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*"He that descended is the same also that ascended up far above all heavens, that he might fill (*plerose*—fulfill, margin) all things."—Eph. 4: 10.

†"Behold, I show you a mystery; we shall not all sleep [die], but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be *changed*."—1 Cor. 15: 51-52.

‡The writer of the work was a lately deceased clergyman of the Church of England. Note by H. B.

* Very possibly some of my readers may object to the introduction of this passage as proof on the question under examination, because they consider it should be viewed solely in a figurative or symbolical light; but, however this may be, no such objection can be made to the other texts quoted, for they are all of an essentially literal character. I confess I do not see how the evidence they afford can be resisted.

† Than the preconceived notions which we may form on any subject, which is a matter of revelation, nothing can be more unsafe as a guide. Had we, *e g.*, been consulted as to the extreme of redemption, or been asked to determine what was antecedently probable, we should not have made the Son of God born in a stable, and cradled in a manger,—the son of a carpenter,—frequently without where to lay his head, —despised and rejected of men,—the laughing stock of a brutal soldiery; nor should we, at length, have put him to death between two thieves, and that, too, by the most cruel and ignominious death of the day."

(*To be continued.*)

AN INVITATION, COMMAND, AND PROMISE.

E. L. BITLER.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.—MATT. 11: 28-30.

These are the words of our Lord to the weary, doubting ones—"Come unto me, all ye that labor." Thank God, none need be discouraged. God is no respecter of persons. Bless his dear name. When we come to him in humility, he hears and answers prayer. Not the long pharisaical prayer, but the words that come from a broken and a contrite heart.

"I will give you rest." Blessed promise, not to be broken, for his promises are yea and amen to all that believe. Why should we doubt the Lord? If we need anything, and go to a true earthly friend, and ask for it, we get it. "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

"Take my yoke upon you, and learn of me." There are many things to be learned of Jesus. When he was reviled, he reviled not again; when he was persecuted, he opened not his mouth. He went about healing the sick, cleansing the lepers, and raising the dead. And as he sent out his disciples without purse or scrip, he said, "Freely ye have received, freely give."

"I am meek and lowly of heart, and ye shall find rest unto your souls." His mission was not among the rich and the great; for he says, "Not many wise men after the flesh, not many mighty, not many noble, are called." He chose the humble fishermen, and sent them out, and commanded them to preach "the kingdom of heaven is at hand."

If more than eighteen hundred years ago the disciples were to preach the kingdom of heaven is at hand, shall we shirk duty and preach "my Lord delayeth his coming, and eat and drink with the drunken"?

"Up, christians, up! the moments fly,
And while you count the cost,
Ten thousand souls around you die,
And are forever lost."

THE FUTURE OF OUR PLANET,

AS VIEWED FROM A

BIBLICAL AND SCIENTIFIC STANDPOINT.

A. W. SIBLEY.

The future of our planet is a question that has deeply engaged the attention of the learned and scientific of every age, both in this and the European countries; and various conclusions have been arrived at in the discussion of this interesting theme. Scientists and philosophers have come to vague and uncertain conclusions as to what will be the ultimate destiny of this terraqueous globe.

While Geology presents us with some very interesting facts concerning the past and present conditions of our earth, it does not disclose to us what is to be the future ultimatum of the same. Although there is a vast field opened up to man, by the discovery of geological science, for thought and profound study, yet it has been and still is a source from whence come the wildest conclusions and speculative and indefinite ideas; and hence, from the very best possible light that geological science affords us we cannot predict the future, neither determine with any degree of certainty the wonderful terminus of earth's mission, much more her grand destination.

Since scientists and philosophers differ so widely in their views respecting the final condition of this planet, and since man with all his boasted wisdom and wonderful sagacity is utterly incompetent to penetrate the future and gaze through the innumerable cycles of the untold ages of eternity, we must seek for a solution of this problem elsewhere than at the hands of those who have entered the arena of modern science, and made themselves conspicuous in this department of culture and learning.

To whom shall we go for the information after which our minds so eagerly thirst, in order to ascertain whether earth is to "abide forever," or whether it is destined to go to Sun, the great father of planets, and become extinct, as some affirm? Shall we go to those who seek knowledge from the dead—the wizards that "peep and mutter"? or shall we seek wisdom from the Being who made the planets, and created the laws by which they are governed? In the divine revelation which God has given us, where his great purposes are clearly developed respecting this mundane arrangement, may be seen standing out conspicuously on the page declarations setting forth the fact of the eternal perpetuity of our earth.

We read as follows: "Who laid the foundations of the earth, that it should not be removed for ever." Ps. 104: 5. "One generation passeth away, and another generation cometh; but the earth abideth forever." Eccl. 1: 4. These scriptures plainly teach that the earth will always "abide," and this is asserted in contrast with the fact that one generation passeth away and another cometh.

But will earth forever continue in its present state, with its foul vapors and poisonous atmosphere? Will it forever be the play-ground of the devil, the theatre of war, bloodshed and carnage? Are sorrows, anguish of heart, and tears, forever to continue? Are earth and its inhabitants always to be subjected to destructive tornadoes, devastating earthquakes, pestilences that walk in darkness, moral, physical and political changes? Are the works of the burglar, the highway robber, the midnight assassin, always to be practiced? Is this world always to be the pandemonium of demons? and is Satan to be the prince and power of the air forever? Inspiration responds in the negative. A vast change is to take place,—a change in the moral, religious, political and physical departments of earth. This change is announced to the human family in the following scriptures:—

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102: 25, 26.

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." Isa. 24: 19.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3: 10.

"Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. 3: 11, 12.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7.

"The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted." Ps. 46: 6.

As to the possibility or probability of such a change as is here announced in these scriptures by the inspired apostle, no one can doubt when he takes into consideration the almightiness or omnipotency of the Being from whom these words come. The Being who has created can change that which is created if he purposes thus to do; hence, no question can arise here in regard to a power adequate to bring about this change.

Again, it seems even that the disclosures of modern science have made it quite certain that such a change will soon take place, for it has been clearly stated as a scientific truth that the interior portions of the earth are a vast bed of fire and flame.

Albert Barnes says, when speaking on this interesting theme:—"Modern science has made it probable that the interior of the earth is a melted and intensely-heated mass of burning materials; that the habitable world is but a comparatively thin crust, or shell, over those internal fires; that earthquakes are caused by the vapors engendered by that heated mass, when water comes in contact with it; and that volcanoes are but openings and vent-holes through which those internal flames make their way to the surface.

"God, in bringing about this conflagration and change in this planet, only has to call into action those agencies that now exist. Doubtless before the flood the waters were pent up or deposited in the bowels of the earth; but at the time of the deluge 'the fountains of the great deep were broken up,' and earth and all pertaining thereto were completely submerged in water; for we read that 'fifteen cubits upward did the waters prevail.' May not God cause the internal fires of the earth to burst forth from their chambers and seize upon all sublunary substances, which will ultimate in that state of things announced in the prophecy of Isaiah, where he says—'The earth shall be clean dissolved'; or, as Peter says—'The elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up'?

"Whether these fires everywhere will make their way to the surface and produce a universal conflagration, perhaps could not be determined by science; but no one can doubt that the simple command of God would be all that was necessary to pour those burning floods over the earth, as he once caused the waters to roll over every mountain and through every valley."

It is a generally conceded fact that the ancients in general entertained the idea that the elements out of which all things were formed were four—air, earth, fire, and water. Modern developments in science have entirely demolished this old established and cherished theory, and shown that these so far from being simple elements, are themselves compounds. It has been ascertained that air is composed of nitrogen and oxygen; four parts of the former, and one of the latter. Hydrogen is a colorless gas highly inflammable, and extremely light, and is an element that enters into the composition of nearly all organic bodies.

It would be a very easy thing for God to cause a separation of the two constituent gases of which water is composed, and thus deluge the world with fire, causing the burning day of which prophets and apostles have spoken.

Dr. Adam Clarke in his comments on 2. Pet. 3: 10, says:—"If the galvanic spark be made to pass through the water, a portion of the fluid is immediately decomposed into its two constituent gases, oxygen and hydrogen; and as the electric or ethereal fire is that, which, in all likelihood, God will use in the general conflagration, the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. . . . When the fire has conquered and decomposed the water, the elements, hydrogen and oxygen airs or gases, the former of which is most highly inflammable, and the latter an eminent supporter of all combustion, will occupy distinct regions of the atmosphere; the hydrogen by its very great levity ascending to the top, while the oxygen, from its superior specific gravity, will keep upon or near the surface of the earth; and thus if different substances be at once ignited, the fire, which is supported in this case not only by oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all aqueous vapors, will probably seize on all other substances on all terrestrial particles, and the whole frame of nature will be necessarily torn to pieces."

The poet in describing the change that awaits old earth, speaks as follows:

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
And all it inherits shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

Albert Barnes in his Notes on 2 Pet. 3: 10—"And the elements shall melt with fervent heat"—says:—

"It could not be demonstrated from this phrase that the world would be annihilated by fire; it could be proved only that it will undergo important changes. So far as the action of fire is concerned, the *form* of the earth may pass away, and its aspect be changed; but unless the direct power which created it interposes to annihilate it, the matter which now composes it will still be in existence. The words rendered 'burnt up' like the word just before used and rendered *fervent heat*—a word of the same origin, but here *intensive*, means that they will undergo such a change as fire will produce; not, necessarily, that the matter composing them will be annihilated."

Dr. Adam Clarke on the eleventh verse of this same chap., which reads as follows: "All these things shall be dissolved"—says,—'They will all be separated, all decomposed; but none of them destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a *new system*; and therefore the apostle says (ver. 13), 'We look for new heavens and a new earth;' the others being decomposed, a new new system is to be formed out of their materials."

(*To be continued.*)

ANTICIPATION.

C. MENDENHALL.

In this life we frequently anticipate future pleasures or emoluments from present expectations. How often the realization has disappointed and dissatisfied. We had been too sanguine, had expected too much, or some unforeseen event interposed and marred or destroyed our hopes. This is the rule with things temporal, which fact ought ever to teach us to have our ambition centered above the things that are seen; our hopes placed in God through Christ, enabling us to anticipate the joys of a future existence in paradise restored. Then by faith we can rise above the adverse storms of life's troubled sea.

With our hearts full of the promises of God, our meditations on that rest which remaineth for the people of God, present disappointments, present difficulties, shrink into insignificance, for they are not to be compared with the glory which shall be revealed in our favor.

Here we can anticipate without fear of overdrawing the beautiful picture, or over-estimating its value; for it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the thing which God hath prepared for them that love him." What a field for thought! What a motive to thanksgiving is brought to view in those words! Man may try to picture the future bliss and exaltation of God's chosen ones, but it comes far short of the reality. Let us, dear brethren, gird our loins, holding fast till Jesus comes; then shall our hopes and expectations be consummated in a glorious realization. It will be greater than we expected; infinitely more than we deserved, showing forth with resplendent beauty the exceeding riches of his mercy, and the unfathomable depths of his love. Yet a little while and the curse will be removed, and we shall be changed; "for it doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is." Do we desire that great event? Let us live in readiness for it, then we can come before him without confusion, being bold through faith.

Reader, if you do not love and obey Jesus, turn now while time and opportunity continue. Accept the terms, and now in the eleventh hour of the old world's history, make him your all and in all. We all need to watch and pray, lest coming suddenly he find us sleeping. He is at the door. Are we prepared to give him an entrance? God keep us all, saint and sinner, to answer aright, for surely the day of God hasteneth mightily. "And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

PSALMS 11: 3.

J. P. MARQUAND.

"If the foundations be destroyed, what can the righteous do?"

This question, at the present time, is one of solemn importance. In the conflict going on between truth and error, in the self-opinionated and metaphysical ideas and doctrines of the present age, it becomes us to know what is truth, and to walk in its light. We are gravely told that there are twenty thousand mistakes in the Scriptures; that there is no devil; that the Son of God had no existence before his birth at Bethlehem; that many passages of Scripture are interpolated and uninspired; that man cannot experience any regenerating change until after he is dead, and is raised again; that man cannot be born again, abandon sin, and become a partaker of the divine nature, until his body rests in the ground and he is resurrected; that Jesus the Messiah was born after the law of a carnal commandment, or had an earthly father; that Jesus labored in the gospel ministry nineteen or twenty years instead of three and a half years, as the Bible says; that Jesus had no hand in the creation of the world, etc., etc., etc. It is not enough for us to deny the above statements, but we will suggest some propositions which bear upon the subject before us. Our text says: "If the foundations be destroyed, what can the righteous do? We understand the foundations to be in God.

As it regards the interpolation and mistranslation of Scripture, the mistakes are so small as not to affect the general scope and meaning of the sacred writers. The vital truths are there, and let us open our hearts and our arms to embrace them. Who ever read more beautiful imagery or poetry than is given by the prophets, or more precious doctrine than comes from the sermon on the mount, our enemies themselves being judges? Search the Scriptures, for they treat of life, and that life is Christ. "He that hath the Son hath life." "He that honoreth the Son honoreth the Father." "No man cometh unto the Father but by me." "I [Christ] am the door." "My words shall judge you in the last day." Although man has sinned grievously, God holds out the sceptre of mercy, and invites him to return, offering to forgive his sins, and to cleanse from all unrighteousness. Shall we, through unbelief or neglect, lose this blessing? or shall we receive and acknowledge it? What more beautiful promise can you find than that in Ezek. 36: 25-27?—"I will sprinkle clean water upon you; from all your sins and idols will I save you, and put a new heart within you." Do you believe this, dear reader? or do you not? Remember that it is faith that secures the blessing, but unbelief dashes away the cup from our lips. It is not *do* and live, but it is *believe* and live.

As to the birth of our Lord Jesus, on the maternal side, he was of "the seed of David according to the flesh," Mary, his mother, being of the line of David; but as to the paternal side, he was "the Lord from heaven," or the eternal Word, God being his Father; born not of the will of man, nor of the will of the flesh, but of God. Thus he was an acceptable offering for the sins of the world, and for the suffering of death was crowned with glory and honor. "The Captain of our salvation" was made "perfect through sufferings," that he might be the author of eternal salvation to all that obey him. We hear much from France about the Right and Left Centre, but we feel assured that our God is an *Eternal Centre*, consisting of love and wisdom. From him emanates all that is good, grand and noble. He upholdeth all things by the word of his power; by him all things consist, and, in the final consummation, he will be glorious, while all that is evil will be destroyed and perish forever. Come, thou poor, suffering saint, have patience a little longer. Thy God will come. He will come with a recompense, and thou shalt be satisfied.

IS IT WELL?

To be thirsty near a fountain and not to drink; to be hungry while the master of the table invites us; to carry our own burdens for years, when a strong one who can never be weary, offers to bear the load; to be pierced with many an arrow when a shield may be had; to be wanderers, when we might dwell in a palace and have peace—is it well?

These thoughts come to us as we compare God's word with experience felt, read, heard, and observed. Jesus offers the water of life, the bread that shall end hunger, the taking of our cares, to throw a defence about us, to bring us home that we may rest.

Yet many do not devote themselves fully to Jesus, and allow him to fill their hearts so as to make religion the most pleasurable to them. They walk by a curtain while a light is shing brightly just beyond it, and do not break through the intervening obstacle so as to walk in the light. They live a life that is painful through want of likeness to the Master—one that is loaded with duttes that are not relished—one that is yet shaded with slavery—has not full liberty.

So the years pass with many. But is it well? That is, in view of the great experience which is possible—is it well? Jesus can grant the soul victory. He can put its fears all away. He can give it the sweetness of heaven. He can supply it with an assuring faith. He can cleanse the heart. He can fill it with the fruits of the Spirit.

Blessed be God! a great change has of late come to many a soul that had long been going on in the unfortunate way above indicated. You meet them now to find that they have become "transformed." They are living wholly for God. They have consecrated all to God, and become as little children. The Holy Spirit is allowed to have entire possession of their souls, and he occupies them, making them full of love and joy. He dwells there as the sanctifier, as he who empowers, as he who takes the things of Christ and makes them plain.

These persons realize the glory of religion; they feel the power which words seem feeble to tell. The sweetness of God's love has become greater. Doubts have been slain. They prove that perfect love casts out fear. The routine of service which they thought severe, and which they regarded as fully enough burdensome if they even supplied the forms well, appears now but the least of what God demands, and this is readily met, while the heart cries out for more to do for Jesus, and is conscious of a love burning in the soul which cannot be matched by any sacrifices; cannot be expressed in words. They have abiding communion with Jesus.

To yield all to Jesus and be fully saved —this is well!—*Christian Standard.*

THE BAD HEART.

Suppose a man should establish a magazine for grinding charcoal in the first story of his house, while his books and pictures were in the next story. Do you suppose a man can grind charcoal down stairs, and keep things up stairs clean? The charcoal will not go up by the ton, but the impalpable dust will find its way up. The ever industrious air will carry it thither. Some will go out at the door, some will go through the windows, and some will get through the crevices, until by and by his fine engravings are all smutted, and his books are all grimed, and the ceilings are changing in color, and the man's face is turning from its natural hue. You cannot grind charcoal down stairs and keep clean up stairs.

But many men are trying that which is just as impossible. Dirty dogs they are. Miserable, filthy creatures they are. Wicked, self-indulgent men they are. They are men who would rather die than have their inside life turned inside out so that folks could see it. They are men that are not so much afraid of the great day of judgment hereafter, as of the great day of judgment now. They would not for all the world have the truth respecting themselves come out. And yet they think they are moving in the most eminent sphere; that it is all quiet, and that nobody knows anything about it. There never was a greater mistake made than that. You cannot harmonize these two things. "You cannot serve God and mammon." You cannot obey Christ and Belial.—*Sel.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 29, 1874.

Take Notice!

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

NATIONAL CAMPMEETING.

For good and satisfactory reasons, the National Campmeeting appointed to commence at Springfield, Mass., Saturday, Aug. 15th, is *changed* to begin **Saturday, August 8th.** M. G.

CAMPMEETINGS.

Our campmeetings, without any expectation of such a result, have become one of the most important branches of our religious economy. There are some things connected with them which are objectionable, and many things very desirable. We think the balance of the account stands on the side of the meetings as approved of God. When we examine his word upon the subject, it requires his worshipers to assemble themselves together, but does not specify whether it shall be in a house, field or grove; but Jesus does say, "*Where* two or three are gathered together in my name, *there* am I in the midst of them." Jesus did give the example of preaching the gospel to out-door congregations, and retaining them there for successive days.

The moral status of all meetings, whether in a house or grove, depend upon the motive for holding them, and the spirit by which the worship is controlled. There was disorder, and some very bad people attending apostolic meetings; but that did not prove that God did not call his servants to hold them, and labor for the salvation of unbelievers who attended them. In some of those meetings there were gathered vast crowds of people, who, in swaying to and fro, "trod one upon another." Many at that time thought it demoralizing to a religious community to hold such gatherings, and esteemed it "turning the world upside down."

Campmeetings throw a heavier weight of responsibility upon the church, which holds them more than ordinary meetings. In these, the door is thrown more widely open to receive the floating masses, which are always swept here and there by currents of excitement. But this is all right when the ruling currents of the meeting are for God and truth, and sufficiently strong to withstand those for evil, and leave a good impression for Christ and his cause. Their history in the past, connected with devoted classes of christians, certainly show that God has approved of them, for they have resulted in great spiritual good to the church. They present concentrated and multiplied advantages to reach and benefit sinners. A sermon preached to five thousand people, has a tenfold advantage over one preacher to five hundred. The power of true worship is increased by a large ratio, by increasing the number of worshipers. "One can chase a thousand, and two put ten thousand to flight." The combined strength of two, is equal to the strength of ten, standing alone. Many people will attend such large meetings, where the multitude go, who would not attend a small meeting of the same people at their home. By this means prejudice is taken away from many, and they are brought to rejoice in the truth.

It is divine power, the power of the Holy Spirit, which is increased tenfold by the union of those who possess it, and it is diminished in the same ratio by dividing those who possess it. It is a fact that where great advantages for good are concentrated, corresponding advantages for evil are always present. Where many are thrown together, and great strength can be obtained by their union, corresponding weakness can be produced by their division. A fire sufficiently large to burn out of the way a large amount of rubbish, would destroy many valuable buildings. Satan understands this, and is always laboring to destroy the power of christians for good, by dividing them in spirit or effort, thus causing them to draw in opposite directions; throwing them into factious parties by differences of faith, and causing them to speak reproachfully to each other. At large meetings of any kind, there is a concentration of means for good or evil; and the enemy always takes advantage of it to accomplish his destructive purposes. On this account, christians should go to such meetings with a fixed purpose to resist the devil at every point of attack. He often commences by inducing you to grumble and complain about the management of the meeting; for, with the imperfection of human judgment, there is always a chance to think that something might have been done better, which also gives an opportunity to exercise charity and covers a multitude of faults.

He will also stir the hearts of some to complain of the worship,—the preacher is not the right man; he talks too loud or too low; too fast or too slow; or there is something to destroy the meeting for them. The singing is not exactly mechanical and tasteful to the ear, which combined with a little prejudice already existing, causes disgust. The general appearance of the place and congregation is such a contrast to their fine house and fashionable audience at home, that it is at once pronounced half uncivilized, fanatical, and unworthy of confidence. Such often walk over the ground, excited with curiosity to see the strange sights and hear the wonderful sounds. They look in upon every social meeting, which, if truly spiritual, like apostolic worship, will appear to them as that did, like "heresy," or the worshipers as "filled with new wine." Such persons usually leave the campground hardened and blinded, with a sour spirit, ready to denounce campmeetings and all who enjoy them.

To attend such meetings profitably to ourselves and others, we should fully fix our purposes before going to mind our own business and nothing else. We should turn our minds, as much as possible, from every thing that excites faultfinding or sour feelings, which always drives the Spirit from us, and disqualifies us to worship. We should never suffer the enemy to get advantage of us by taking a wrong position in the meetings the first day of our attendance. The first right step for a christian is to reckon yourself as one of the people of God, and mingle with them as such, approaching the altar without hesitation. Seat yourself with those who are active in the service. Join with them in their devotions as freely as if in your own meeting at home. If anything is said by another not in harmony with your faith, never reply to it in the meeting, for contentions or discussions are sure to bring ruin. Never occupy more than your proper proportion of time. Time is a very valuable article at such meetings; for there are generally many more who ought to have a privilege to testify for Jesus than can get time to do so. It is generally the weaker class who most need the strength to be gained by activity, who are crowded out, and lose their privilege in the house of God, which is more valuable to them than bread or gold, by a careless, selfish class who occupy much more time in social meetings than they have a right to do. Better go to the table of a weak brother and rob him of his dinner (for that he might lose without serious damage), than to deprive him of his share in sacred worship. This is one of the serious evils attending a campmeeting and all other meetings.

Another serious evil is tattling and backbiting. This is a very great evil there, and everywhere. A strong influence should be thrown against it, not only by refraining from it yourself, but those who do it in your presence should be kindly rebuked. If all faithful christians would do this, much sin and trouble would be saved.

All discussions on the open grounds should be avoided; for even if the parties are kind to each other, outside people get the idea that they disagree among themselves, and this injures their confidence in all they say.

A preacher should not go on to the stand and preach directly against what another brother has preached; for this tends to make unbelievers feel that they all may be mistaken, thus making them skeptical in regard to all that is preached.

Much carefulness should be practiced by the worshipers as to their general appearance and conversation on the ground; for this gives spectators a very strong impression for good or evil. Much love and friendship should be manifested, but in a very chaste and becoming manner. Too much familiarity should never be indulged between the sexes. Loud and uncultivated talk, jesting and loud laughter, all these things are an injury to the cause of Christ.

As love and harmony are absolutely essential to the prosperity and influence of such meetings, to bring men to Christ, and prepare the church to meet her Judge, it is important that none introduce anything in theory or practice, contrary to the faith and manner of the worship of the major part of the meeting. We do not say this to show that we think every body is heretical and unchristian who does not believe and worship just alike, or to proscribe christian's liberties; but that those who cannot teach and labor together in harmony, had better separate, as to fields of labor, according to the apostolic example, rather than mar the sacred cause by manifesting differences and strife.

We do, therefore, most earnestly exhort our brethren, for the sake of Christ's cause, and the salvation of men, that when they attend campmeetings, to teach and work in harmony with the general sentiment and order of the meeting, if they can conscientiously, and if not, peacably withdraw and not manifest an unchristian spirit by faction and sedition. We hold to the largest liberty and toleration sanctioned by true civilization and christianity, but we do not believe in destroying religious meetings by jargon and strife. These will kill the best meetings ever held.

Brethren in Christ, we have come to a time when our campmeetings are truly our representative meetings. Our faith, spirit, and purity of life and worship are understood by the world at large, to be exhibited in them. We cannot pray too earnestly, or watch too carefully, or apply too fully all the power and virtue of our holy religion, to make them as efficient for good as the present circumstances demand. They should be used to give the clearest and strongest arguments we are capable of producing in presenting *present truth*. A thorough, God-producing regeneration of the sinner's heart, a transformation of character, a planting of the divine nature in human soil at conversion, should be emphatically taught as essential to communion with God. The standard of pure christian character should be raised to the apostolic elevation. Unreserved consecration, sanctification through a belief of the truth, and an imputation of God's righteousness by the faith of Abraham, should be pressed home upon all hearers, by the Holy Spirit.

Brethren, our period for work in the vineyard of the Lord is nearly passed. The campmeetings we are now holding are evidently among our last. Shall we labor in these meetings in harmony with Christ and with each other? Shall we go into the field shoulder to shoulder, laboring to overcome all hindrances, and pressing the battle to the gate? The work is great, and our duties are responsible. Let us pray unitedly and earnestly to God for grace to enable us to so improve these golden opportunities, that the Judge may say unto us at last—"Well done." J. C.

CAMPMEETING SUGGESTIONS.

As we are near the time to open our great campmeetings for this year, we have thought it might be well to make a few suggestions to assist those who wish the most happy success in these important gatherings.

1. When you depart from home for the meeting, leave all care and worrying anxiety behind, as fully as the sinner leaves his sins when he seeks pardon. Remember the worry affords no relief; makes nothing any better, and is as useless as violent medicine to a well man. Trust home matters in the hands of the Lord; keep the mind stayed on him, that perfect peace may abound.

2. Come at the beginning of the meeting, and rise with it, that you may be interwoven with its hallowed associations. It is better to be at the first than the last half, if you cannot attend the whole. Those who come late are more inclined to be spectators, which is about as profitable as to look at a distant fire to receive warmth in a cold day.

3. Take a part in the meeting as soon as possible after your arrival. Do not attempt to do some great thing, but commit yourself as one of the followers of Jesus. This is highly important. Do not depend on being warmed by another's fire, but have one kindled immediately in your own heart, that it may be abiding.

4. Those who wish to be agreeable and pleasing in the meetings should be specially careful to avoid long exhortations and prayers, which often ruin the vital interests of the meeting, besides burdening the patience of all who listen. The long talks and prayers are a great hindrance to the prosperity of most public meetings. The speaking and praying may be all good enough, but there is so much of it that it becomes exceedingly tedious, like a long sermon. Whenever weariness begins, pleasing devotion ends, and the tide of interest begins to decline. Whenever we desire one to stop, his words cease to do us good. There are some we always dread to see rise to speak in meeting, or to engage in prayer, because they are so tediously long; there are others whose voices are ever greeted gladly, because they are wise enough to be short. The long talkers are usually so in their home meetings. They may acquire the habit there because there are but few to take a part, and they think the time must be occupied. When such get warmed up at campmeeting, they feel more than usual like talking, so they improve the time, not thinking they are occupying besides their portion, that which belongs to half a dozen others. This cannot be called christian courtesy. We are required to love our neighbor as ourselves. It is much better to speak one minute at a time five times, than to speak five minutes at one time. Let a social meeting be social. One fact should be remembered; time seems twice as long to the hearer as to the speaker. In our coming campmeetings, begin with very short public prayers and testimonies, giving every one an opportunity to do their part of the work.

5. Those who would avoid long exhortations in conference meetings, should not rise for the purpose of teaching others some new or old doctrinal point. Such talks are almost invariably dull and tedious, and interest no one so much as the speaker. When church members become low in spiritual life, then they usually run into this prosy kind of talk, which only increases their cold formalism, and helps to chill what little warmth there may be left in their spiritual nature. As a remedy for these ague chills, let the thoughts be turned to Jesus. Speak of his blessings and love. Tell what he has done. Confess wanderings and forsake all unholy things. Consecrate all to the Lord, and live to please him. Praise him for what he has done, and trust him without wavering in the darkest hours. His friendship is abiding. Put all into his hands for safe keeping, and there let it forever remain.

6. Those who would reap rich benefit from campmeetings should spend much time in secret prayer, keeping their minds stayed on the Lord; avoid doing the busy-body's work, the tattlers, the complainers, and the backbiters. Their seats look best when vacant. They are most entertaining when silent. They do the most good when alone, where they exert no influence. Let us all meet this year around the Cross, and make a full surrender to Jesus, and ask him to baptize us all into one spirit, and preserve us blameless unto his coming. M. G.

NATIONAL HOLINESS CONVENTION.

A very interesting and important meeting has just been held at Ocean Grove, N. J., commencing Wednesday, July 15th, and closing Thursday, July 23d. Ocean Grove is six miles from Long Branch, and is most admirably adapted to promote the interests of such a meeting. It is the most delightful place we have ever seen, where christians can spend the summer months, and enjoy rest, intelligent and good society, without the torments of fashion and folly, so common at most of the summer resorts. There are some two hundred and thirty acres dedicated to the Lord to be used expressly for the accommodation of those who wish to spend the hot days where they can be fanned by the sea breeze, enjoy ocean bathing, and mingle in daily prayer and song. In harmony with this arrangement, private persons have erected some three hundred and fifty neat cottages, besides about five hundred tents which are needed for the campmeetings held in the grove. The grounds are well lighted with gas, and supplied with plenty of good water. A post-office, telegraph office, stores, bakeries, markets, and some eighteen boarding houses, afford good accommodations for visitors. During the past year, some twenty-five thousand dollars have been expended in fitting up the grounds. There are two pleasant lakes embosomed in the grove, which furnish very fine opportunities for boat rowing. These are supplied with about a hundred boats, which are much used by men, women and children at morning and evening hours. At Ocean Grove those dressed in calico and plain bonnets are respected as much as those who wear costly apparel. Indeed, fashionable dresses seem to be out of place in this consecrated grove. They look odd as poverty in the midst of affluence. The disciples of Jesus, who need rest from weary labors, whose nervous systems have become exhausted by over work, find Ocean Grove just the place for physical, mental, and spiritual repairs. Many ministers and their families go there for this object. A large campmeeting is to commence there the 14th of Aug. to continue ten days.

The National convention just held at Ocean Grove has produced much precious fruit. All christians, without respect to denominational creeds, were invited to take a common interest in the meeting. Preachers among the Baptists, Methodists, Congregationalists, Presbyterians, Dutch Reformed, Quakers, and others, participated in the gracious exercises. Dr. I. M. Ward, the President of the convention, is a very devoted, sweet-spirited man, eminently adapted to take the lead of such a gathering; yet we never saw one who seemed more anxious to keep himself out of sight, exalt Jesus, and have him take the entire control. He appears to be perfectly unsectarian, and bestows his hearty sympathy upon all who follow Christ.

Those gathered at this meeting from the various churches named, were generally such as are wholly consecrated to the Lord, or those who are seeking to find "the way of holiness." Those who have not attended these meetings can form but a meagre idea of their blessedness. It is most evident that the Spirit of the Lord is the leading power in them. It is a remarkable sight to see representative men from the different denominations which have been antagonized for centuries, now united in the warmest christian love, more closely than the members of any church we ever saw. The chief bond of union is love for Christ, produced by the power of the Holy Spirit. The union is not feigned; it is real, and permanent. It is not a doctrinal union, but "the unity of the Spirit in the bond of peace." Since our first visit to the National campmeeting for holiness, held at Round Lake in July. 1871, we have been more and more convinced that the remarkable movement on holiness, which has now become world-wide, has special reference to the coming of Christ. The mistakes and other failings that have occurred among those who are looking for the coming of Jesus, together with the exposure of some of the false theological dogmas in the Protestant churches, received from the "mother of harlots" in "the seven-hilled city," have produced such strong prejudice in the minds of many honest christian people, that they were unwilling to listen to those who preached these things. In consequence of misinformation and some facts, they had concluded that those who were looking for the speedy coming of Jesus, were a deluded, ignorant, and fanatical people, unworthy of confidence and support. This feeling has been quite general, and has served to shut against us church doors and pulpits, very naturally stirring up more or less a spirit of bitterness on either side. It is a blessed fact, that the spirit of holiness takes out all roots of bitterness, all sectarianism, and gives at once a love for the coming of Jesus. We have felt confident that those honest souls, who have stood aloof from the great present truth of the age—the coming of Christ—would in some way—the Lord's way—be led into the glorious position of looking and waiting for the coming of Jesus in our day. Already this is becoming true. At the late convention at Ocean Grove, quite a number of ministers were asked if they did not think this marvelous holiness movement was not the preparation of the church to meet Christ at his coming, and every one, including the President, answered in the affirmative without hesitation. The Spirit of the Lord is teaching them this sublime truth, and they are receiving it with delight. Praise his blessed name. We had precious seasons in conversation with some of the dear Brn. on the subject. They were anxious to hear the evidence in favor of the coming of Jesus.

It was a most heavenly feast to witness the sweet blending of hearts at this convention. It was not a Baptist, or Methodist, or Presbyterian, or Episcopalian, or Congregational, but a CHRISTIAN union. CHRIST was the centre of attraction. All gathered around him. His lovely character so charmed them, that they seemed to forget all their former sectarian and creed differences. So long as we remain *in* Christ, this union will continue; and the longer it is enjoyed, the more precious and heavenlike it becomes. O that all might be filled with the Spirit, and thus be one with Christ and all his children. It is a most pleasing, even enrapturing thought, that we have truly come to the time when the evidence is clear and unmistakable, that the bride of the Lamb is actually putting on her pure bridal robes of his righteousness, in order to be ready to meet him lovingly and rejoicingly at his glorious appearing.

"Come and reign, come and reign,
Jesus, on thy throne;
And O, it fills my heart with joy,
To know we are almost home."

M. G.

FASTING AND PRAYER.—In harmony with our usual custom, we would suggest that Friday, Aug. 7th, be observed as a day of fasting and prayer, before the Lord, that he may most wonderfully bless the National campmeeting to commence at Springfield Aug. 8th, and the Alton Bay meeting to begin Aug. 22d, and all other similar meetings. Let it be the burden of our prayers, that as a people we may receive a fresh baptism of power to labor in the vineyard of the Lord with more energy and success the coming year than during any one in the past. Pray that all the watchmen may be filled with the Holy Spirit, that they may labor with new delight, new zeal, fresh courage, and blessed union, in the last great work to which they have been providentially called to spend their remaining life energies. M. G.

CAMP FURNITURE.—Those who may attend campmeetings should not forget the necessary things they may need for their comfort. Make out a list of them some days before you start. Put down shawl, and overcoat, over shoes, umbrella, towel, soap, comb and brush, clothes brush, blacking, looking-glass, matches, bedding, etc. Each tent's company should bring candles, candlesticks or lamps, twine, lantern, nails, hammer, auger, hatchet, and other such things as they may need for their convenience. M. G.

AN IMPRESSIVE BAPTISM.

A messenger called at our door at about six o'clock in the evening, a few days since, and wished to know if we could baptize a young lady at a certain St. and No. of our city that evening, at seven o'clock. We inquired the circumstances, and learned that it was a girl fifteen years of age, who was sick, and apparently near unto death. She sent particular word that she wished us to come that night, for she feared she should die, and could not die in peace before she had borne this cross, and acknowledged her Savior in following him according to his instruction and example in this emblematic ordinance.

We went immediately to the house, determined to do what the Word, Spirit and providence of God might then indicate as duty. We found a pale, emaciated young lady, apparently in the last stages of consumption. She expressed, without excitement or fear, an intelligent faith in the gospel, and a firm trust in Jesus as a present Savior, and in Christ as a future King. She spoke as composedly of dying as she would of resting in sleep. She said she had fears that we should not come, and so she would not have the privilege of keeping this great commandment of the Lord. We inquired if she had no fears of dying in passing through the service of the holy ordinance? She seemed to express the idea that older christians would do well to realize,—that death would not alarm her if it found her doing her duty to Jesus.

As many friends had collected as could be admitted, to witness one of the most impressive and solemn ordinances in which we ever engaged. We had a service at the bedside of singing, remarks upon the great subject—its importance and signification—and prayer. An inspiration of power seemed to come upon her while we were singing, so that she joined with very sweet devotion. A bath-tub was prepared in an adjoining room, and she was taken in the arms of a brother and set down in the water, with an affectionate mother holding her head, for she seemed almost as helpless as if death had already done its work. We buried her in the likeness of Christ's burial in death, and raised her from the emblematic grave in the likeness of Christ's resurrection. We have buried many before in the observance of this ordinance, but we were never before so deeply impressed with the perfect adaptation of the figure of burial; for it seemed almost as if we were burying one really dead, and that she was immediately resurrected to life. She was a little exhausted for a short time, but soon seemed to rest quietly in Jesus, and said, "I have done my duty," and was happy in the Lord.

All present appeared deeply impressed with the solemnity of the occasion. God seemed to smile upon us by sending the Holy Spirit, and we doubt not the service was ratified in heaven. We admired the faith in so young a person, which so undauntedly pressed through the apparent insurmountable obstacles, and with true christian heroism laid hold of the cross and devoutly confessed Christ. J. C.

A TERRIBLE FRESHET took place in Pittsburg, Sabbath, July 26th. One hundred and thirty-two dead bodies have been found, as the results of the flood, and seventy-six are still missing. One hundred and forty-seven buildings have been destroyed, and a million dollars worth of property. M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY. *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments.............$642.48
G. B. Pettingill.......................60

["Previous acknowledgments" incorrectly printed last week $673.48. Should have been $637.48.

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments.............$78.25
I. Richards...........................50

YOUNG PILGRIM FUND.

Previous acknowledgments.............$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments.............$4,530.62
Sidney Hall (balance of pledge, $500)......100 00
D R Barrett (balance of pledge, $24).......8 00
Cynthia M. Case (on pledge)................25 00
Mrs. I. N. Barnes..........................2.00

BRO. L. NORMANDEAU.

NEW YORK, JULY 21ST, 1874.

To the Editors of the Crisis:—

Dear Brn.:—I received a very interesting letter, a few days ago, from Rev. L. Normandeau, of Canada, showing that the cause of truth is advancing on our borders, as well as in our midst. Mr. N., as some of your readers perhaps know, has been connected, as a minister and professor, with the Grand Ligne Mission for many years. Notwithstanding his strong attachment to that mission, and his acknowledged usefulness and eminence as a missionary, he has been compelled finally to give his resignation. A long and careful study of the Bible had completely changed his views on the erroneous dogmas of the immortality of the soul, eternal torment, etc., and he felt duty-bound to give utterance to his new convictions. His altered views were looked upon as dangerous innovations. He was officially admonished before a committee, and given to understand that silence on his part was advisable and necessary.

Mr. N., in order to avoid further remonstrance, and for the sake of peace, immediately tendered his resignation. He is now working in a new and different field of labor, independently of any religious organization, and being content, for conscience' sake and the love of truth, to work for an extremely small salary. He wishes me, in his letter, to appeal to the well-known liberality of the Advent brethren and others, hoping that some may be found able and willing to help him in furthering the good cause in this portion of the Lord's vineyard. He says there is a large field for missionary work, through preaching and circulating tracts, he having already a considerable number ready and waiting for the press. The people are generally disposed to receive the truth. The soil is ready for the good seed, or rather the field is fast ripening for a rich harvest of right and true believers. May God incline the hearts of his children to contribute liberally towards the upbuilding of Zion in Canada. Humbly but hopefully yours,

J. R. LAMOUREUX.

P. S.—Donations or communications may be addressed to Rev. L. Normandeau, Granby, P. Q., Canada, or to the *Crisis*, with your kind permission. J. R. L.

When in Quebec, P. Q., some few years since, we visited Bro. Normandeau, and had a pleasant interview. We esteem him as a true Bro. in Christ, and worthy of the confidence and support of all christian people. Let those who can, lend him a helping hand at this time, when favors are so much needed. M. G.

Correspondence.

From Bro. J. T. Ongley.

Not having written for the *Crisis* in some time, and as some may wonder what has become of Bro. J. T. Ongley and the Penn. Mission Tent, I write to inform you that I am still endeavoring to do my duty in warning my fellows of a coming judgment. Since the first of Jan., 1874, I have preached one hundred and thirty discourses in fifty different places, in N. Y. State and Penn. Most of these places have been regular appointments, once in four weeks, since we closed our tent meetings last fall. The 6th of June I started off on the tent mission. Held our first meeting for this season in Union City, Erie Co., Penn. Bro. C. F. Sweet was on hand to help. Union City is the hardest place we had to encounter in all our meetings since we started with the tent last year. We had to combat the devil's lie, and his followers; yet there were a few who were interested in the truth. The son of the prominent minister of the place told his father that those men at the tent presented the Bible to the understanding of the hearer, and he (the father) had better let those men alone. We found friends to invite us to their houses, and thereby entertained the strangers; also a gentleman that owned the Opera House came to the tent, after it had been raining quite hard, thinking it would be unpleasant for meeting, and offered us the hall *free* at any time; but we did not use it until the last meeting after we had taken down the tent.

Thank the good Lord, we were enabled to present the message, showing by the signs that the kingdom of God is soon to come, and they that are ready will go in to the marriage. While there, we had calls to go to other places with the tent, but our arrangements were made. Bro. Darrow, of Blooming Valley, Crawford Co., Penn., was quite anxious to have us go to that place and hold a meeting, and we arranged to have Bro. Sweet go there, and I go to Chapmanville, Venango Co. (where we had our last tent meeting last fall), to preach the funeral discourse of Sister Delia G. Smith. We held three meetings, and baptized two souls; also Bro. Sweet baptized two at Blooming Valley. Bro. S. started for home, and to attend the yearly grove meeting at Springwater, Livingston Co., N. Y.

Tuesday evening, June 30th, stopped at Ross' Mills, Chautauqua Co., N. Y., and gave one discourse. July 1st, came on to Randolph, Cattaraugus Co., N. Y. Found Bro. Card at the depot watiting for me, but no appointment given out, as there was a remarkable murder trial going on in R., and Bro. and Sr. C. were witnesses. O Lord, let thy kingdom come, is my prayer.

July 2nd, came on to this place. Next day put up the tent, and got it partly seated, when down came the rain. Well, thank the Lord, it was needed. Saturday evening, the 4th, commenced meeting alone, although the Baptist minister of the place came to the tent and assisted in the opening service by prayer, he having taken up his appointment at the church. On Sunday we gave the Scripture evidence of our hope. Monday evening, we showed what the gospel is, and its power. While preaching, Bro. Sweet came, and made some remarks. The truth will, we hope, gain a lodgment in the heart of some. Dear Lord, we leave it in thy hands, praying for thy blessing.

Morton's Corners, Erie Co., N. Y.

From Bro. S. Scott.

MR. EDITORS:—I now embrace a few moments to drop a few lines to you. I am very glad to learn by the *Crisis* that there is being raised up a people on earth who advocate the personal coming of Jesus in the clouds of heaven; also, the doctrine of holiness of heart, and other kindred subjects. For my own part, I believe in a whole and pure gospel, founded on the rock of eternal truth. I believe the God of Abraham is no respecter of persons, but he respects the person of the righteous. I have received the *Crisis* for several months from my sister, of Omro, Wis. I have learned much by this means.

I hear no preaching in this section, what I can call the whole truth, although I am called a Methodist. I believe the things pertaining to salvation should not be trifled with, for, as saith the Scripture, without holiness no man can see the Lord. I hope to have my lamp trimmed, and be ready very shortly.

If I had the means, I would have sent by this letter the cash as a subscriber for the *Crisis*. Although I am poor as to this world's wealth, I expect to be rich ere long, and with you wear the crown and also a rich wedding garment. If any brother has by him the book entitled "The Bible Doctrine of the Soul," I would like to obtain it. Perhaps you know that sometimes a few dimes as a sacrifice to Christ may in a coming day secure stars in our crown. I will pay the postage if anything is sent here for me, or act as agent in the cause. If I had the means as many around me, I would scatter the truth by the press in this section like autumn leaves.

I often think of the last great commission to the apostles to be completed and fulfilled by his church on the earth—"Go ye . . and preach." This means a work for all Christ's chosen people, and no time, no, not one moment, should be lost or vainly spent. But many sleep, yes, many are folding their arms, and saying by words and actions, Our Lord is delaying his coming; and we also know many will be crying ere long for the rocks and mountains to fall on them, and hide them from the wrath of the Lamb.

Lawler, Chickasaw Co., Iowa.

From Sr. S. E. Phipper.

I have some little news to communicate concerning the work in this part of our Master's vineyard. True, I expect many of your readers will not look for much from the borders of civilization, much less the enjoying of the wholesome influences of a true religion. Well, have it as they may.

Bro. John A. Cargile of Stevenson, Ala., and also of the Ooltawah Church, has by invitation visited Mouse Creek and Phila. Near the former place, in the neighborhood of John's River, quite a number of unseen friends and lovers of Bible truths came to meet and welcome him, whom he admonished to be always up and doing for their Master's cause. On his first visit to this place, some five months ago, the people looked upon him as an intruder; in other words, "a sheep in wolf's clothing." Quite different now. The missionary Baptists gave to him the use of their church, invited him to their homes, and paid him many respects that were strongly withheld on his former visit. Does not this indicate a healthy progress? And since Bro. C.'s debut in this place, the Bible has been read with twice the interest ever before. May Bro. C. go on with his good work, and health and strength be given him to visit us again.

Phila., Tenn., July 15th, 1874.

From Bro. J. A. Bryan.

Two or three months ago, Bro. J. J. Smith of Long Island, Ala., came into our neighborhood, and delivered a sermon on the "saints' inheritance," which awakened a great interest on the study of the Bible in relation to the Abrahamic covenant. About four weeks later he came back again, and preached here and hereabouts for over a week; and notwithstanding he preached most of the time in the open air, his congregations were large and attentive. His preaching seemed to be in the power and demonstration of the Holy Spirit, and it fell with crushing weight on the popular dogmas of the day. In addition to his preaching, he has distributed a large number of tracts, together with some books and papers. People of all denominations in our country have waked up on the subject of searching the Scriptures; and what will be the end of Bro. Smith's visit I cannot say.

I should not forget to say that Bro. John A. Cargile, of Stevenson, also was with him, and preached several of the most interesting sermons that it has ever been my privilege to hear. Believing their mission a heaven-born one, and their labor one of love, I bid them God-speed onward over all opposition.

Goose Pond, Ala., June 23d.

Obituaries.

LIBBEY. In Compton, P. Q., Monday, June 8th, 1874, Bro. William Pitt Libbey, aged fifty-seven years, ten months, and twenty-seven days.

Bro. Libbey was converted to God in the winter of 1866, and until the day of his death was a substantial, reliable christian man, who loved the doctrine of the soon coming of Jesus, and stood in his place in the house of God. His influence was salutary, and his example such as it was safe to follow. His words of exhortation and counsel were thrilling words, and of great importance, and showed how deeply the truth had rooted into his heart. His last sickness was short and painful, being caused by an ulcer in the stomach, which broke entirely through the coatings of it, and made his last moments those of intense agony; yet he was calm and composed, and talked of his death as one speaks of sleeping, and made all the arrangemens necessary for his funeral; and then died, trusting in Jesus. He leaves a wife and eleven children to mourn his loss, some of whom at least are wonderfully sustained by the grace which was so "sufficient for" the husband and father in life, and in the agonies of death. The funeral services, at Bro. Libbey's request, were attended by L. C. and M. MCKINSTRY.

SHOWERS. Fell asleep in Jesus, June 26th, at Little Cooley, Crawford Co., Pa., Sister Lucinda Showers, aged nineteen years.

The deceased was taken ill last winter, while teaching school, and seemed impressed from the first that her life was short. Although a successful teacher, and ardently attached to her young companions, and the pleasures of this life, yet as soon as she got better, she renounced them all, came to the prayer-meeting, and came out the firmest young convert I ever saw. She told her sister she could hardly wait for an opportunity, so strong was her desire to be immersed in the likeness of her Savior. Again she was stricken down, and after about three months' intense suffering, she bid adieu to her weeping friends, and was laid away to sleep till Jesus comes. Sermon by the writer from 1 Thess. 4: 18.

C. N. BUZZELL

CARR. Fell asleep in Jesus, July 10th, 1874, in Clarendon, N. Y., Mrs. Betsey Ann Carr, aged fifty-five years.

She was Eld. E. F. Sergisson's wife's mother. She leaves a kind husband and two children to mourn her loss, whose hearts are stricken, and homes bereaved; yet we are comforted with the precious promise, that all those that sleep in Jesus will God bring with him. The funeral was conducted by our much beloved sister, E. S. Jennings, who spoke very timely and comforting words from Ps. 17: 15. May all the mourning friends share in his glorious likeness, when it shall be fully revealed.

"She sleeps, but not forever."

E. F. SERGISSON.

PERKINS. In West Poland, Me., Dec. 1st, 1873, Bro. Oliver Perkins, aged ninety years.

Father Perkins, through the most of this long life, was a devoted follower of Christ, and for many years waited for his release in glory. His eye of faith got fixed upon the day of restitution, and he never took it off; for long after memory was lost to earthly things, and he could not even recognize his children, he would talk consistently with God in prayer, and tell of the glories of the future state in exhortation.

His passing away was sudden, as he went to his chamber at evening, where death waited to shut down his eyelids with icy fingers, while angels of God above (it may be) whispered to each other, "So he giveth his beloved sleep."

J. ALBERT LIBBY.

WARNER. In Barkhampsted, June 22nd, 1874, Katie Warner, daughter of Curtis and Georgie Warner, aged one year the day of her burial.

Katie was fair as the lily of the valley, and bright as the blossom of the night blooming Cereus. Bro. and Sr. Warner's faith is in Jesus, who is the resurrection and the life. They believe Katie sleeps, but are comforted to know that sleep is not forever. Words were spoken by the writer from 2 Kings 4: 26. S. WOODRUFF.

MCKEAN. In Lisbon, N. H., July 4th, 1874, of consumption, Eva A. McKean, in the twenty-first year of her age.

Having lived a devoted life, her last days were peaceful, and her death most happy and triumphant. She rests in Jesus, awaiting the glorious resurrection morn. I. H. SHIPMAN.

WELLMAN. In Palmer, Mass., July 22d, 1874, Nellie Mabel Wellman, aged twelve days.

The writer was helped by God to show that death is not a friend, but an enemy; but that Christ would destroy death, and give life and immortality at his coming. Text, 1 Cor. 15: 26.

H. H. TUCKER.

HEATH. In Stewardstown, N. H., April 16th, 1874, of malignant scarlet fever and canker rash, Emery Heath, son of Laurin and Betsey A. Heath, aged nine years and eight months.

Little Emery was beloved by all who knew him. Funeral sermon by Elder Chansey. Text, Luke 18: 16. MAHALA J. COOLIDGE.

CRANE. In China, Me., July 10th, Sr. Lydia Crane, aged fifty-seven years, eight months and ten days, after a painful illness of several months, which she bore patiently.

Funeral services attended by the writer.

J. R. HALL.

MORSE. In Springville, Wis., June 22d, 1874, Wm. A. Morse, aged fifty-eight years and four months.

He died in hope of a "better resurrection." When Christ, who is our life, shall appear, then he will "appear with him in glory."

ALLEN. Fell asleep in Jesus, in Dansville, N. Y., July 9th, 1874, Sr. Esther Allen, wife of Stephen Allen, aged sixty-five years.

She died as she lived, a christian, expecting to sleep but a little while. D. COGSWELL.

BEMIS. In Benton, N. H., July 8th, 1874, of putrid fever, William B., only son of Lyman and Mary J. Bemis, aged three weeks and five days.

Willie sleeps, but not forever.

LYMAN BEMIS, JR.

DANA. Fell asleep in Jesus suddenly, June 29th, 1874, in Woolwich, Me., Mr. Eben O. Dana, aged sixty-one years.

FOREIGN NEWS.

MADRID, July 25. A terrible landslide occurred at Alana, in the Province of Navarre. The overhanging rocks fell upon and utterly destroyed the village. The disaster was so sudden that few of the inhabitants escaped. Two hundred corpses have already been recovered.

Forty-one Carlists, most of them members of the nobility, have been arrested, by way of reprisal, against the inhuman conduct of the Carlists.

THE POPE AN EX-MASON.—*His Holiness Expelled from the Order. The reasons therefore, and all about it.*—At the semi-annual meeting of the Grand Lodge of Masons, Scottish Rite of the Orient, of Palermo, Italy, on the 27th of March last, Pope Pius IX. was expelled from the Order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany, and is preceded by the minutes of the lodge in which he was initiated, and is as follows:

"A man named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and who afterward was crowned Pope and King, under the title of Pio Nono, has now cursed his former brethren, and excommunicated all members of the Order of Freemasons. Therefore, said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury."

The charges against him were first preferred at his lodge at Palermo, in 1865, and notification and copy thereof sent to him, with a request to attend the lodge for the purpose of answering the same. To this he made no reply, and, for divers reasons, the charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. Then they were pressed, and, after a regular trial, a decree of expulsion was entered and published, the same being signed by Victor Emanuel, King of Italy, and Grand Master of the Orient of Italy.—*Voice of Masonry.*

DOMESTIC NEWS.

A Terrible Water Spout.

San Francisco, July 25. A dispatch from Eureka, Nevada, says that a terrible water spout burst in the mountains yesterday and swept through the town, killing twenty persons, and causing great destruction of property.

A section foreman was run over and lost both legs. The track is so badly injured that trains cannot get through to-day.

Wells, Nevada, July 25. About thirty feet of the Pacific Railroad track was washed out by the bursting of a rain cloud, twenty-eight miles east of this place yesterday.

The eastern bound express train is detained. A train with workmen has passed to repair damage and the anxious passengers are waiting their progress.

LATER.

A dispatch from Eureka, Nevada, gives particulars of the storm yesterday. It had been raining with great violence from early morning till noon, when the cloud burst on a lofty range of mountains to the eastward, and a vast volume of water rushed down the canyon, where the town is located. The eastern part of the town was flooded in ten minutes by a fearful rush of water, which constantly increased in violence, depth and impetuosity. The people in that portion were hemmed in, and every moment the houses were torn from their foundations and swept away with the occupants. Ropes were procured and a line formed. Brave men, thus protected, dashed into the torrent and saved many lives. Only a few women and children were lost. The body of Mrs. Brady was recovered. Rodger Babinett, reporter of the *Sentinel*, is among the drowned. The *Sentinel* office was swept away. The bodies are being brought to the Court House as soon as recovered. Three Chinamen were lost. Thirty houses were swept away, and all that part of the town containing the dance houses and other places of amusement is gone. The flood lasted only half an hour. The total loss of life is not yet known, but it is believed that it will reach twenty-five or thirty persons. The weather is still threatening.

LATEST.

San Francisco, July 25. Private dispatches from Eureka state that fourteen dead bodies have been recovered. The loss by the flood is over one hundred thousand.

A water spout burst near Carson City, Nev. this afternoon, causing great destruction of property. No lives lost.

July 26. A dispatch from Eureka to-night says that the loss by the flood is $150,000. The Eureka Consolidated Mining Company's loss is $200,000. The company will have to shut down their furnaces. Several more bodies have been recovered and a number of persons are still missing.

Notices.

☞ NOTICE is hereby given that the Alton Bay Campmeeting Association will meet at Alton Bay camp-ground, FRIDAY, AUG. 21st, 1874, at two o'clock P. M., to transact business authorized by an act of incorporation passed June 26th, 1874.

COMMITTEE: J. Couch, J. G. Smith, J. D. Swain, T. H. Ford, Benj. Young, H. K. Choate, J. W. C. Pickering.

ALTON BAY.—As many are desirous of obtaining rooms, to be rented by the Campmeeting Association for the present season, let all who wish to secure them, whether they have spoken for them or not, notify Eld. J. G. Smith immediately. Direct *Farmington, N. H.* J. COUCH, for Com.

VERMONT CAMPMEETING.—The Bethel (Vt.) Campmeeting will commence (D. V.) *Saturday, Sept. 5th*, instead of August 29th, as previously announced. H. F. C., for Com.

THE Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. MITCHELL, for Com.

THE campmeeting located at Coventry Centre, R. I., will commence Aug. 26th, and continue to Sept. 4th. E. R. WOOD, Secretary.

EDWIN BURNHAM will preach in the Tremont Temple, Boston, every Sabbath, till Sept. 1st. Perhaps longer. E. BURNHAM.

ACKNOWLEDGMENTS.—"For the Needy"—A Brother, $10.00. GEO. T. ADAMS.

DEDICATION.—The new chapel in North Rutland will be dedicated Sunday, Aug. 2nd. The brethren and sisters are cordially invited to come. Bro. T. M. Preble will deliver the discourse. Morning service and preliminaries to commence at half past ten in the morning. Baptism at noon, dedication sermon at two, Lord's supper and prayer and conference meeting at five. Those who come on Saturday, to stay over night, should take cars from Worcester at five o'clock, and stop at Princeton station. Then take Wellington's express for North Rutland, as the express from the station does not run but once a day. Those who come on any other train must notify H. V. Moulton, so a conveyance can be made from the depot. We invite you all to our homes, to our meeting, to our feast of fat things, in the name of the Lord. For the church, H. V. MOULTON, *North Rutland, Mass.*

Pittsfield Me. Campmeeting.

The Annual Campmeeting for the eastern part of Maine will be held, if the Lord will, on the ground occupied last year, in Hathorn's grove at Pittsfield, commencing *Sunday, August 30th*, and hold over Sunday, Sept. 6th. The grove has been much improved by clearing, grading, and deepening wells. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Maine Mission Tent will be on hand, and will afford lodging for those who cannot put up tents for themselves; but all must provide *bedding* for themselves. Be prepared for cold storms. Good board will be furnished at the boarding tent. Breakfast and supper, 25 cents each; dinner, 40 cents, except the last Sunday, when dinner will be fifty cents. Also horse keeping, hay, straw and board, will be provided on the ground for all who wish, at reasonable rates. The committee will do their best to obtain reduction of railroad fare, and give timely notice.

COMMITTEE: Jer. Carr, F. A. Baker, S. K. Partridge, Oren S. French, J. M. Tozier, Oscar Farnum, M. W. Corliss, G. L. McKenney, William Clark, Abner Millet.

PORTLAND AND OGDENSBURG R. R.—Persons intending to pass over this railroad to the Mechanic Falls Campmeeting, can secure a return pass free of charge by dropping me a line, stating from what station they are to start.

C. H. SWEET, *Steep Falls, Me.*

THE IOWA GENERAL UNION CONFERENCE AND CAMPMEETING will be held in Brooklyn, Poweskeik Co., Iowa, beginning Sept. 11th, and holding over two Sundays. A boarding tent will be on the ground, where board can be obtained at reasonables rates. We desire to see a large attendance at this meeting. Bring your tents and bedding. J. RIDLEY, Secretary.

P. S. The conference will convene during the first part of the meeting. J. R.

IOWA CAMPMEETING.—There will be a campmeeting in Manchester, Delaware Co., Iowa, beginning Aug. 28th, and holding over two Sundays. A boarding tent will be on the ground, also groceries for those who desire to board themselves, also feed for horses. Help from abroad is expected as the Lord may direct.

For the Committee, J. RIDLEY.

NEW PRESTON TENT MEETING.—We expect to have a tent meeting in New Preston, commencing Sept. 1st or 2d. We want the brethren and sisters to bear this in mind and come, all who can. Full notice hereafter. H. J. BALDWIN.

GROVE MEETTING.—The Lord willing, there will be a grove meeting in Albany, N. H., in Geo. W. Bennett's grove, Sunday, Aug. 2d, if fair; if not, in the Bell school-house. S. BRAGG.

BARN MEETING.—There will be a meeting in B. W. Moony's barn, near the neck road, Moultonborough, N. H., Saturday, Aug. 8th, at two o'clock P. M., and hold over Sunday. S. BRAGG.

FOR SALE.—Tent 148 Alton Bay camp-ground is for sale. It has accommodations for six or eight persons, having a cook house or L connected, with stove, etc. Price $100. This tent has a front view on Lake Avenue, overlooking the Bay, steamboat and railroad landings, within five rods of the boarding tent. Inquire on the ground of Bro. T. E. WOOD, or of H. K. CHOATE, Augusta, Me.

IF any of the Canada brethren wish my labor in the gospel, they can address me at Highland Creek, Ontario. I have obtained my license, and am now ready to work wherever the Lord sends me. L. C. KERR.

TAKE NOTICE.—Those living in the southwestern district of Wisconsin A. C. conference, wishing quarterly meetings held with them, will please correspond with the writer at Arena, Iowa Co., Wis. The first one is past, the third one is engaged. PHILO HITCHCOCK.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 8th,

and continuing till the 17th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the New York, New Haven, and Hartford R. Road, we are very sorry to say, that no reduction of fare can be obtained for this year.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 27th to Aug. 18th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Central Vermont R. R.,

comprising Central Vermont, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vermont Valley Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a CAMPMEETING ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—*provided twenty-five* or more shall have come over the line operated by the Vt. C., of which we think there is little or no doubt—good *from* South Vernon to the places they came from on any of the roads run by the Central Vermont Railroad.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

Fare is reduced on the Fitchburg R. R. *via.* Springfield, Athol, and N. Eastern R. R *from* Boston and *all* the intermediate stations, including Fitchburg to Springfield.

Buy regular tickets for Springfield, and the Secretary at camp-ground will furnish you with a free return pass.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 27th to Aug. 18th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 3.15 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

S. G. MATHEWSON, GEO. T. ADAMS, H. MUNGER, J. HEMENWAY, M. GRANT, O. D. WOODRUFF, I. B. POTTER, } *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

At a meeting of the A. C. A., in Boston, July 10th, it was decided that the next annual meeting of this body will be held at Springfield camp-ground, commencing Aug. 10th, at 4 o'clock P. M. Business of special importance will be transacted at this meeting, and every church is requested to send delegates qualified to represent their wants and feelings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

A. W. SIBLEY, *Secretary pro. tem.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held on the National Advent camp-ground, Springfield, Mass., commencing Wednesday, Aug. 12th, at 4 o'clock P. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

CAMPMEETING NOTICE.—The annual campmeeting of the A. C. Conference, in Northern Illinois, will be holden at Wyanet, Bureau Co., Illinois. The meeting will commence Saturday evening, Aug. 29th, and close Sunday evening, Sept. 6th. We anticipate a large and interesting meeting. It is hoped that every church will be represented by a tent, and that all will come to work for God and the salvation of the perishing. Eld. S. W. Thurber, of Minneapolis, Minn., will be at the meeting to labor in the gospel. Other prominent ministers will also be present. And above all, the Lord by his Spirit will be there. Come, then, to the meeting, one and all, and come early. Provisions will be made at an ample boarding tent for victualling all who may desire. The tents will be pitched on the old camp-ground, one half mile east of the depot.

The annual conference will also convene at the same time, but will be so arranged as not to interfere with social meetings. Each church should shnd a delegate or letter, and each minister should report either by person or by letter.

For the Committee, C. W SMITH, President. C. C. MARSTON, Sec.

A. C. Times, please copy.

MICHIGAN CONFERENCE.—The annual meeting and annual campmeeting of the Advent Christian Conference, of Michigan, will be held at Mosherville, on the Fort Wayne, Jackson, and Sagimaw R. R., about nine miles north of Jonesville, and fifteen miles south of Jackson, Aug. 1st to 8th inclusive. The grounds are about forty rods from station, beautifully located, and every thing convenient. Inquire for Bro. Samuel Emery and Day Conklin. It is expected to obtain half fare on F. W. and S. R. R. All trains stop at Mosherville. Let this be the best of all our meetings.

J. R. PRESTON, A. E. BABCOCK, J. M. SNOOK, } Committee.

CAMPMEETING.—Providence permitting, the fourth annual campmeeting of the Life and Advent Union will be held at Springfield, Mass., on the new camp-ground, situated about one and a quarter miles from railroad depot, on land of L. Carew, commencing Aug. 1st, and continuing till Aug. 10th. Ample accommodations will be provided for board at the boarding house on the ground. Board 80 cents per day. Fare on the railroads will be reduced from July 27th to Aug. 26th inclusive. The nature of man, prophecy, holiness, coming of Christ, and the resurrection of the dead, together with other subjects, will be presented. All are cordially invited.

T. R. WEAVER, Secretary.

KANSAS.—Notice is hereby given that the Kansas Mission Tent will be pitched at Manhattan, Riley Co., Kansas, August 27th, if the Lord will. Services will commence at eight o'clock P. M., and continue over two Sundays. A cordial invitation is extended to all christians to come; and let us work for the advancement of the cause of Christ, and the salvation of sinners. Come one, come all.

R. F. CLARK, Sec. Adv. Chris. Conf., Peach Creek, Washington Co., Kansas.

THE first quarterly meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Big Creek, commencing Friday, Sept. 4th, to hold over the Lord's day. We expect a number of the preaching brethren to be present to assist in preaching the word.

E. P. GRAVES.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

Saturday, August 22nd,

and continue over the Sabbath, AUG. 30th. Ample provision will be made for board and horse-keeping. Board at 85 cents per day. Single meals—breakfast or supper—35 cts. Dinner 50 cts. Horse-keeping (hay and grain) 85 cts. per day.

BOSTON AND MAINE R. R. The meeting being located on this road, we rely chiefly on its management for conveyance. The superintendent has made an extra effort to meet the demands of the meeting, and the convenience of those attending, in arranging with lines connecting, so there may be no delay on the part of this road in conveyance. Fare reduced on this road and its branches from

August 12th to Sept. 5th.

Purchase campmeeting tickets for Alton Bay at the ticket office at Boston, and at all intermediate stations, beginning at Lawrence.

Leave Boston at 8.15 A. M., 12 M., 3.30 P. M.
" Portland, 6.15 A. M., 9.10 A. M., 3.15 P. M.
" Rochester, 11.23 A. M., 3.23 P. M., 6.50 P. M.
" Newburyport, 7.30 A. M., 2.40 P. M.

Bangor and Machias line of steamboats will run their boats in connection with the Boston and Maine R. R. at half rate of fare. Superintendent Furber has consented to run an extra train from Portland to Alton Bay on Wednesday, Aug. 19th, Friday 21st, and Monday 24th, leaving Portland on the arrival of the boats. We would recommend this route, as you can reach the ground the same day without delay, and make sure connection. Tickets sold at Bangor, Winterport, Bucksport, Sandy Point, Searsport, Belfast, Camden, and Rockland, good from Aug. 12th to Sept. 5th.

NORTHERN CONCORD AND CLAREMONT, N. H., R. R. Tickets for Alton Bay Campmeeting *via.* New Market Junction, can be procured of the conductors on the Northern and Concord and Claremont R. R. at reduced rates, good to go and return. Notice that the tickets *must* be purchased of the *conductors*, and not of the station agents. Tickets good from Aug. 12th to Sept. 5th.

CONCORD RAILROAD AND ITS BRANCHES. Call for Alton Bay Campmeeting tickets, to be procured at the following stations: Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth.

For the better accommodation of those who attend the meeting from Portsmouth and adjoining towns, a train will be run through the week of the meeting direct from Portsmouth and intermediate stations to Alton Bay, with baggage car attached. Baggage will be checked through *via.* New Market Junction. By this route you will save the expense and inconvenience of transporting baggage from one depot to the other in Dover; also have the benefit of the reduction of fare, as this road has (for our accommodation) made this arrangement. We would recommend this conveyance. Tickets good from Aug. 12th to Sept. 5th.

GRAND TRUNK. From Lewiston and Auburn *via.* Grand Trunk, connecting at Portland with Boston and Maine, purchase Alton Bay Campmeeting tickets for Alton Bay, and have baggage checked through. By this line fare will be reduced to half rate, good from Aug. 12th to Sept. 5th.

PORTLAND AND ROCHESTER R. R. Leave Portland at 4.15 P. M., to connect at Rochester with Boston and Maine, fare one way. Fare reduced from Aug. 12th to Sept. 5th.

MAINE CENTRAL. Tickets will be sold at reduced rates at the following stations: Bangor, Newport, Belfast, Augusta, Hallowell, Gardiner, Richmond, Brunswick, Lewiston, Bath, to Rochester, N. H. *via.* Conway Junction. All baggage will be checked to Rochester, N. H. Change cars at this place, taking the cars for Alton Bay on the Boston and Maine. Have your baggage rechecked at this station for camp-ground at Alton Bay. No tickets will be sold *on this road by conductors*, or at any other stations than those named above, unless due notice is given. Tickets good from Aug. 12th to Sept. 5th.

CONN. AND PASSUMPSIC R. R. On this road you will procure tickets only to Wells River. Return passes will be furnished at the meeting for this road at said Junction. Purchase tickets for Alton Bay Campmeeting at reduced rates, from Aug. 12th to Sept. 5th.

BOSTON AND ALBANY. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer and Springfield, *via.* Boston and Maine, to Alton Bay Campmeeting. Fare reduced one third to Boston. $4.70 for the round trip from Worcester; $6.70 from Springfield to Alton Bay. Return passes will be given at the meeting by J. D. Swain. Good from Aug. 12th to Sept. 5th.

We have endeavored to secure, for the accommodation of all who may attend this meeting, the best Rail Road arrangements possible; and it is now very important that the following directions be observed: You will notice that the arrangements of the several Rail Roads differ very much in regard to procuring tickets and checking baggage. *In every case call for tickets for*

☞ **Alton Bay Campmeeting,**

as there are other meetings at the same time of ours. See that you have your baggage properly checked, as advertised by the road over which you pass.

Further particulars may be expected.

J. COUCH, J. G. SMITH, J. D. SWAIN, T. H. FORD, BENJ. YOUNG, H. K. CHOATE, J. W. C. PICKERING, } *Committee.*

KANSAS CAMPMEETING.—The Southern Campmeeting of Advent Christians of Kansas will convene at Topeka, Shaunee Co., Kansas, on Thursday, Aug. 13th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been apppointed as committee of arrangements, and are expected to be on the ground the day appointed to make full arrangements. I will be there to meet you, if the Lord will: A. S. Covey, Chairman, Ployboy, Shaunee Co.; J. H. Peak, Mont Cenis, Dick. Co.; Orson Lewis, No. Lawrence, Douglas Co.; C. Crowell, Pleasanton, Lim. Co.; Levi R. Smith, Arvonia, Osage Co. Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Bring your baskets well filled. Come equipped for camping. All bring tents who can. Preaching brethren who preach the word are invited to attend. R. F. CLARK, Sec., Peach Creek, Wash. Co., Kansas.

ALTON BAY.—We wish to sell our house and furniture, at much less than cost, built last year; first house north of McKinstry and Wallace tent. Price $44. Inquire of Wm Hawkes, 74 Meridian St., East Boston, or Jasper Stone, on the ground.

Special Notice.

Our History of the Second Advent Message and Mission is now in the hands of the binders, and is to be ready for delivery at the Springfield Campmeeting, and those that follow. As only a limited number can be bound so soon, we hope all who have subscribed and can take them at the campmeetings, or send by friends who will attend to getting them, will do so as early as they can. Others who design to have the book will be supplied if we can do so. All will see the propriety of this when we say, that the postage is about forty cts. on each copy. (We cannot say exactly how much the book will weigh.) All this will be saved by taking them at campmeetings.

All who have subscribed will have them at the prices agreed on, although it is much less than the cost of the book, as we intend to keep covenants. Such will be gainers. Some will want to pay all the book costs when they see it.

We have added over one thousand dollars to the expense above our original design. We might have left out much of this expense *on those to subscribers*, and kept our covenant, but we preferred to act the generous part, and allow others to do so. The book contains 710 pages of matter, besides 22 portraits, beautifully bound, and on excellent paper. The price will be $3.50 to all who have not subscribed, and 40 cts. postage. The symbols of Daniel are given with fine wood cuts, prepared expressly for the book. Our binder says it ought to sell for $5.00. He showed me a class of books with less work in them, which sell for that price. But we wish the story to go as far and as cheap as possible.

We have done all we could to make it a work that believers *will* have, and that inquirers will think *best* to have.

All subscribers who can take them at Alton Bay, Bethel, Vt., Pittsfield, and Mechanic Falls, will be gainers to do so, and all who can buy them at those meetings. We hope to be able to send out by mail to *all*, as fast as ordered, after Aug. 15th, except perhaps a few days delay while at the campmeetings.

Send your orders plainly written—name, town, and State, and *enclose the amount*, to secure the book. Address I. C. WELLCOME, Yarmouth, Me.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 WASHINGTON STREET. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
B. Finney .... Sunday, Aug. 2d
W. H. Crockett .... Sunday, Aug. 9th
Geo. W. Sederquest .... Sunday, Aug. 16th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
Chas. H. Morse .... Sundays, Aug. 2d and 9th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside .... Sunday, Aug. 2nd
I. C. Wellcome .... Sunday, Aug. 9th
B. Finney .... Sunday, Aug. 16th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Mrs. M. J. Clark .... Sunday, Aug. 2d

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lowell, Mass .... Sunday, Aug. 2d
MILES GRANT.

Tremont, Mass .... Sunday, Aug. 2d
C. E. BARNES.

Providence, R. I. (at the Bethel, where Bro. Thomas preaches) Friday evening, July 31st.
Coventry Centre, R. I. .... Sunday, Aug. 2d
Tremont, Mass .... Sunday, Aug. 9th
Putnam, Ct .... Sunday, Aug. 16th
Plymouth, Mass .... Sunday, Aug. 23d
J. S. WHITE.

Mattapoisett, Mass .... Sunday, Aug. 2d
New Bedford, Mass .... Sunday, Aug. 16th
Fairhaven, Mass .... Sunday, Aug. 23d
M. BATCHELOR.

Scitico, Ct .... Sundays, Aug. 2d and 23d
H. PRATT.

Lafayette, R. I. .... Sabbath, Aug. 9th
J. T. DIXON.

East Pepperell, Mass .... Sunday, Aug. 2d
M. A. POTTER.

Lake Village, N. H. .... Sunday, Aug. 2d
LEVI ALLEN.
ELMER HINCKLEY.

Laconia, N. H. (Weirs Bridge school-house) Sunday, August 9th. LEVI ALLEN.

Camden, N. J. (corner of third and Federal streets) Sunday, Aug. 2d, at 3 P. M. and 7½. Also Sept. 13th.
S. P. BABCOCK.

Square Pond, Ct. .... Sunday, Aug. 2d
I. B. POTTER.

Rochester Village, at noon) N. H. (baptism Sabbath, Aug. 2nd. C. S. EMERSON.

South Livermore, Me .... Sunday, Aug. 2d
Mechanic Falls (camp-ground) .... Sunday, Aug. 9th
J. T. JORDAN.

West Deerfield, N. H. .... Sunday, Aug. 2d
Northwood Narrows, N. H. .... Sunday, Aug. 9th
and 2d Sunday in each month until further notice.
Lee, N. H. (Union meeting-house) Sunday, Aug. 16th
C. R. PARSONS.

Dover, N. H .... Sunday, Aug. 2d
WM. BODGE.

Brunswick, Me. (Gardiner school-house) Sun., Aug. 2nd. H. S. MITCHELL.

Farmington, N. H. .... Sunday, Aug. 16th
D. M. LEAVITT.

Bonny Eagle, Me .... Sunday, Aug. 2nd
Newcastle, N. H. .... Sunday, Aug. 16th
E. S. MOULTON.

Addison, Vt. .... Sunday, Aug. 2d
A. A. HOYT.

South Casco, Me .... Sunday, Aug. 2d
Milan, N. H. (where Bro. Dale appoints) Sun., Aug. 9th
J. ALBERT LIBBY.

Hebron, N. Y. .... Sunday, Aug 2d
North Adams, Mass .... Aug. 8th, and over Sunday
Pownal, Vt (as Bro. N. Gardner may arrange) evening, Aug. 15th. WM. J. BLANCHARD.

Athol, Mass .... Sunday, Aug. 2d
East Concord, N. H. .... Sunday, Aug. 30th
Webster (old meeting-house) A. M. and P. M., Sunday, Sept. 6th.
Salisbury, South Road (Academy Hall) Sabbath evening, Sept. 6th. ROLAND D. GRANT.

Canterbury, N. H. (Bro. Tucker's) .... Sunday, Aug. 9th
N. B. MCMURPHY.

Brunswick (Storer school-house) at 10½ and 2 o'clock, Sunday, Aug. 2d. M. D. WELLCOME.

West Nottingham (Union Hall) .... Sunday, Aug. 2d
JOHN PARSONS.

Clinton, Mass .... Sunday, Aug. 2d
GEO. W. SEDERQUEST.

Meredith Centre, N. H. .... Sabbath, Aug. 2d
Moultonboro Neck, N. H. .... Sabbath, Aug. 9th
N. GLIDDEN.

Canaan, N. H. (Factory Village) .... Sunday, Aug. 2d
Sutton, N. H. (at Bro. D. W. Davis') Sunday evening, Aug. 7th.
Newhampton, N. H. (as Bro. Pike may appoint) Saturday evening, Aug 8th.
Meredith, N. H. (Dolloff Hall) .... Sunday, Aug. 9th
JOSEPH KIMBALL.

Alton, N. H. (Plaser's school-house) Sunday, Aug. 9th
West Alton (Flander's school-house) Tuesday evening, Aug. 11th. J. L. CHUTE.

Big Creek, Aug. 9th, at 10½ A. M., and Lavall at four o'clock P. M., and once in four weeks.
Webster's Prairie, Aug. 16th, at 10½ A. M., and Prairie Du Sac at 8 P. M., and once in four weeks.
Fisher Valley, Aug. 23d, at 10½ A. M., and Bellville at 3 P. M., and once in four weeks. E. P. GRAVES.

Athol, Mass .... Sunday, Aug. 9th
H. F. CARPENTER.

Alton, N. H. .... Sunday, Aug. 2d
South Framingham, N. H. .... Sunday, Aug. 9th
Alton Bay camp-ground .... Sunday, Aug. 16th
S. S. BREWER.

Greenpoint .... Sunday, Aug. 9th
WM. SHEPHERD.

Guilford .... Sunday, Aug. 2d
MRS. E. L. CRUMB.

South Hope, Me .... Sunday, Aug. 2nd
Rockport, Me .... Sunday, Aug. 9th
Camden, Me., Clam Cove (at school-house) Wednesday evening, Aug. 12th.
Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me .... Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners) ... Sun., Aug. 23d
Friendship, Me .... Sunday, Aug. 30th
Round Pond, Me .... Sunday, Sept. 6th
Bristol, Me. (New Harbor) .... Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Natick, Mass .... Sunday, Aug. 9th
E. OWEN.

Wells, Me. (Grey's Corner) 2d Sunday in each month
E. B. WELLS.

Canterbury, N.H. (Emery school-house) Sab., Aug. 9th
SIMEON ROBY.

Seabrook, N. H. .... Sunday, Aug. 2d
Barnstead, N. H. (Clarktown) .... Sunday, Aug. 9th
Dover, N. H .... Sunday, Aug. 16th
J. G. SMITH.

Melvin Village .... 7 P. M., Tuesday, Aug. 11th
Wolfborough campmeeting .... Aug. 15th, and over the 23d. S. BRAGG.

East Weymouth, Mass .... Sunday, Aug. 2d
D. HINCKLEY.

Warehousepoint .... Sunday, Aug. 9th
South Windsor, Ct. .... Sunday, Aug. 16th
G. L. WHITE.

Pittsburg, N. H. .... Sunday, July 26th
Stewardstown, N. H. (Bro. Joseph Young's) Tuesday evening, at seven o'clock, Aug. 4th.
Hall Stream, P. Q. .... Sunday, Aug. 9th
Orford, P. Q. (with Bro. Magoone) Sunday, Aug 16th
U. G. LADD.

Rochester, N. Y. .... Sunday, Aug. 2d
Wallace, N. Y. .... Sunday, Aug. 9th
Dansville, N. Y. .... Sunday, Aug. 16th
E. C. COWLES.

Nottingham, N. H. (where Bro. David Garland may appoint) Sunday, Aug. 2d.
Fremont, N. H. (where Bro. Rogest may appoint) Sunday, Aug. 9th.
West Deerfield, N. H. .... Sunday, Aug. 16th
RUFUS P. BEAN.

Strafford, N. H. (Robert's school-house) Sun., Aug. 9th
J. F. CHAMBERLIN.

South Sutton, N. H. .... Sunday, Aug. 2d
O. W. KIMBALL.

West Parsonsfield, Me .... Sunday, Aug. 2d
Limington, Me. (Bean school-house) ... Sun., Aug. 9th
South Windham, Me .... Sunday, Aug. 16th
C. H. SWEET.

Newcastle, N. H. .... Sunday, Aug. 2d
Alfred, Me .... Sunday, Aug. 9th
H. S. PINKHAM.

Natick, Mass .... Sunday, Aug. 2d
North Rutland, Mass ... second Sunday in each month
Southbridge, Mass .... Sunday, Aug. 16th
Clinton, Mass .... Sunday, Sept. 6th
H. H. TUCKER.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 P. M., and at Green Point, L. I. (corner of India and Franklin streets) 7½ P. M. Conference and prayer meeting Wednesday evening.
H. C. Smith .... Sunday, Aug. 2d
J. W. Taylor .... Sunday, Aug. 30th

LYNN, MASS.
E. A. Stockman .... Sunday, Aug. 2d
C. Goodrich .... Sunday, Aug. 9th

LAWRENCE, MASS.
C. Goodrich .... Sunday, Aug. 2d
E A. Stockman .... Sunday, Aug. 9th
Chas. Coleman .... Sunday, Aug 16th
Cyrus Cunningham .... Sunday, Aug. 23d

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt .... Sunday, Aug. 2nd
D. F. Leavitt .... Sunday, Aug. 9th
J. H. F. Varney .... Sunday, Aug. 16th
P. G. Bowman .... Sunday, Sept. 6th

HOLDEN, MASS.
W. Stuart .... Sunday, Aug. 2d

CONCORD, N. H. (Centre St. Church.)
A. Ross .... Sunday, Aug. 2d
E. B. Wells .... Sunday, Aug. 9th
E. S. Shattuck .... Sunday, Aug. 16th

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill .... Sunday, Aug. 2nd
also the first and third Sunday of each month.

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher .... Sundays, Aug. 2d and 9th
Wm. C. Stewart .... Sundays, Aug. 16th and 23d
C. H. Fletcher .... Sundays, Sept. 6th and 13th
D. M. Leavitt .... Sundays, Sept. 20th and 27th
C. H. Fletcher .... Sundays, Oct. 4th and 11th
B. S. Emery .... Sunday, Oct. 18th

GREAT FALLS, N. H. (Franklin Hall.)
R. F. Emerson .... Sunday, July 5th
L. T. Churchill .... Sunday, July 19th

PORTSMOUTH, N. H.
J. B. Cook .... Sundays, Aug. 2d and 9th
E. A. Stockman .... Sunday, Aug. 16th

EXETER, N. H.
Geo. W. Sederquest .... Sunday, Aug. 2d
M. W. Harmon .... Sunday, Aug. 9th
C. Cunningham .... Sunday, Aug. 16th
B. Finney .... Sunday, Aug. 23d

SEABROOK, N. H.
J. G. Smith .... Sunday, Aug. 2d
W. W. Sutherland .... Sunday, Aug. 9th
E. Owen .... Sunday, Aug. 16th
John Parsons .... Sunday, Aug. 23d
J. L. Chute .... Sunday, Aug. 30th
J. F. Chamberlin .... Sunday, Sept. 6th
L. T. Cunningham .... Sunday, Sept. 13th
C. R. Parsons .... Sunday, Sept. 20th

HAMPTON, N. H.
L. T. Churchill .... Sunday, Aug. 2d
E. Owen .... Sunday, Aug. 9th
D. F. Leavitt .... Sunday, Aug. 16th

RYE, N. H.
J. W. White .... Sunday, Aug. 2d
D. M. Leavitt .... Sunday, Aug. 9th
W. W. Sutherland .... Sunday, Aug. 16th

EAST ROCHESTER, N. H.
Mrs. L. E. Saulpaugh .... Sunday, Aug. 2d
E. B. Wells .... Sunday, Aug. 16th

NEW DURHAM RIDGE, N. H.
T. W. Piper .... Sunday, Aug. 2nd

MELVIN VILLAGE, N. H.
Geo. W. Brown .... Sabbath, Aug. 16th

KENNEBUNKPORT, ME.
Wm. C. Stewart .... Sunday, Aug. 2d
Geo. W. Brown .... Sunday, Aug. 9th
Jesse Gay .... Sunday, Aug. 16th
E. S. Moulton .... Sunday, Aug. 23d
Sunday, Aug. 30th, not supplied.
C. H. Sweet .... Sunday, Sept. 6th
Geo. W. Brown .... Sunday, Sept. 13th
Jesse Gay .... Sunday, Sept. 20th

BIDDEFORD, ME.
Jesse Gay .... Sunday, Aug. 2nd
C. S. Shattuck .... Sunday, Aug. 9th
C. E. Barnes .... Sunday, Aug. 16th
J. Albert Libby .... Sunday, Aug. 23d
G. F. Haines .... Sunday, Aug. 30th
Jesse Gay .... Sunday, Sept. 6th
C. S. Shattuck .... Sunday, Sept. 13th
A. Ross .... Sundays, Sept. 20th and 27th

PORTLAND, ME. (Union Hall.)
Geo. W. Brown .... Sunday, Aug. 2nd
C. Goud .... Sunday, Aug. 9th
J. A. Libby .... Sundays, Aug. 16th and 30th
Hiram Munger .... Sunday, Sept. 5th
E. A. Stockman .... Sunday, Sept. 27th

SOUTH ELLIOT, ME.
C. E. Hurd .... Sunday, Aug. 2
W. H. Mitchell .... Sunday, Aug. 9th
Mrs. L. E. Saulpaugh .... Sunday, Aug. 16th

BRISTOL, CT.
J. Ripley .... Sunday, Aug. 2d
Sr. E. L. Crumb .... Sunday, Aug 9th
Wm. Shepherd .... Sunday, Aug. 16th

HARTFORD, CT. (Stedman Hall)
Mrs. E. A. Warren .... Sunday, Aug. 2nd

STONEHAM, MASS. (Memorial Hall.)—Conference meeting and Sunday School at 10½ A. M. Preaching at 2½ and 7½ P. M. Week-day meetings as per appointment. ROLAND D. GRANT, Pastor.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. WILFONG, No. 135th North 22nd Street.

THE church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A. Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

GOSPEL meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. MABEY, Pastor.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. G. S.—It is sent.

☞ BRO. S. G. MATHEWSON'S address is No 51 Wachusett Street, Worcester, Mass.

☞ C. S. SHATTUCK'S address will be Alton Bay, N. H., until after the campmeeting. Then it will be Berwick, Me.

☞ E. P. GRAVES' address is Rutland, Dane Co., Wisconsin.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—U G Ladd, Jer. Carr, T W Brooks, F A Baker, G W Stetson, W S Devereux, J Miett, C H Williams.

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So full of Jesus' tenderest love,
To draw thy heart like silken cords,
To his dear self in heaven above.

"Cast all thy care." Yes, every care;
And though thou thinkest some but small,
Just cast them all; be sure he bare
The small ones when he bare them all.

"Cast all thy care." E'en every thought
That would disturb thy peace of mind;
If once they're to the Savior brought,
Instant relief thou'rt sure to find.

"Cast all thy care" Why should'st thou try
A task of hopeless agony?
"'Tis finished," was the Victor's cry,
When that same load was borne for thee.

"Cast all thy care." Canst thou not see
That there exists no other way?
O, come to him, and ask that he
May give thee grace by faith to see.

Lord Jesus! now to thee I come,
Before thy wounded feet to fall,
To find in thee my peaceful home,
My only Lord, my rest, my all."

—*Advocate and Guardian.*

THE DEAD—WHERE ARE THEY?

(*Continued.*)

When the last trump shall sound, the dead shall be raised incorruptible, and we [the living] shall be changed." The dead sleep in the grave, because they are all in one place." All go to one place, all are of the dust, and all return to dust again. Eccl. 3: 20. This "one place" is in the dust. "Dust thou art, and unto dust shalt thou return." Gen. 3: 19. "And many of them that *sleep in the dust* of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 82. "Thou hast brought me into the *dust* of death." Ps. 22: 15. "For now shall I *sleep* in the *dust*," etc. Job 7: 21. It will be plainly seen from the foregoing and their connections, that the Bible historians and prophets recognized sleep in the dust as the true state of man after death. Job further says, "If I wait, the grave is mine house." Job 17: 13. Job, with his prophetic power, born of inspiration, evidently looked far into the future, and with his clear perception, saw the future state of man in the interval between death and judgment. And if the old prophets had power to foretell events of history, and the fate of nations, why should not the same power reveal to them the condition of the soul after death? Bible historians also recognized this state of sleep, and frequently applied the term to the dead. It is used in nearly every account of the death of Israel's kings. For instance, "And David *slept* with his fathers." Paul concurs with the historian, when he says, "For David is *not* ascended into the heavens," etc. Acts 11: 34.

Sleep, then, as a universal term, applies to man, as death does to the material body. In the creation God made the body subject to certain laws. These laws are universal; that is, every natural system is subject to them. So man is just as much subject to common principles as the body is to natural laws. This point of universal sleep for the soul, while the body decays, may be illustrated as follows. It is known that many plants flourish and grow through the summer, when the stalk and root alike flourish. When one ceases to grow, the growth of the other ceases also. Winter comes, and the stalk dies and decays; but the root does not die; neither does it grow, but remains in a state of inactivity through the long winter. It simply exists. When spring comes, it infuses into the root the elements of life, and causes the stalk to spring forth again, and both thrive together. But spring does not give this root *new* life; it simply awakens the life *in it* from its state of inactivity, and with *new power* causes it to spring forth; and this is exactly the way the soul sleeps, and is awakened at the resurrection.

There is a perfect harmony existing between nature and man, and one has only as it were, to strike the key-note to this connected and beautiful harmony that runs all through the Bible, nature and man, to see how perfectly every part is planned and executed. Though we may sometimes strike what seem to our unskilled ear to be dis cords, yet when they are perfectly comprehended, they become simply "minors," and perfect parts of the perfect whole. As the life of the plant sleeps with the dust of its decayed stalk, so the soul sleeps with the dust of its decayed "outward form." When the spring comes that is to herald the beginning of endless summer, the soul awakens and sends forth a *new spiritual body*, and rises from its long sleep to heaven, never more to sleep. Such deviation as this from strict Calvinistic doctrine strikes as harshly on the ear that is unused to it, as minor chords do upon the ear of persons unaccustomed to them; but they are a part of the great perfected plan that God made, and when perfectly understood, become as *minors* to a person who studies them, and acquires their true meaning—beautifully sweet and melodious. But as we are simply learners, we cannot expect to read at a glance all the works of the great "Master Artist," for they are often written in characters new and strange to us, and only patient study will reveal their true beauty.

The soul sleeps: "And the Lord said unto Moses, Thou shalt *sleep* with thy fathers." Deut. 31: 16. Again, God commanded Moses to "*die* in the mountain whither thou goest up." Deut. 32: 50. This serves to show the analogy between death and sleep. "And when thy days are fulfilled, and thou shalt *sleep* with thy fathers, I will set up thy seed after thee." 2 Sam. 7: 12. This was a promise of God to David, and he is grateful to him and prays in the 28th verse of the same chapter,—"And now, O Lord God, thou art that God, and thy words are true, and thou hast promised this goodness unto thy servant." David calls this promise a "goodness," and the sleep promised, he recognises as a part of this goodness.

The following references prove that sleep is the state of the dead, as recognized by New Testament writers: "And the graves were opened, and many bodies of the saints which *slept* arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 25: 52, 53. This was one of the circumstances attending the resurrection of Christ, and is strong proof in favor of the doctrine of sleep. "And they stoned Stephen," etc. "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he *fell asleep*." Acts 8: 59, 60. "For David after he had served his own generation by the will of God, *fell asleep*." Acts 13: 36. "After that he [Christ after his resurrection] was seen of above five hundred brethren at once; of whom the greater part remain unto this day; but some are *fallen asleep*." Acts 13: 36. "Then they that are *fallen asleep* in Christ are perished." "But now is Christ risen from the dead, and become the first fruits of them that *slept*." 1 Cor. 15: 6, 18, 20. "Who died for us, that whether we wake or *sleep*, we should live together with him." 1 Thess. 5: 10. "For since the fathers *fell asleep*, all things continue as they were from the creation," etc. 2 Peter 3: 4. There are others equally strong in the New Testament, but these are sufficient on this point.

(*To be concluded.*)

ENTIRE SANCTIFICATION.

BY ADAM CLARKE.

(*Concluded.*)

The reader is probably amazed at the paucity of large stars in the whole firmament of heaven. Will he permit me to carry his mind a little farther, and either stand astonished at, or deplore with me the fact that, out of the millions of christians in the vicinity and splendor of the eternal Sun of righteousness, how very few can stand examination by the test laid down in 1 Cor. 13? How very few love God with all their heart, soul, mind, and strength, and their neighbors as themselves! How few mature christians are found in the church! How few are, in all things, living for eternity! How little light, how little heat, and how little influence and activity, are to be found among them that bear the name of Christ! How few stars of the first magnitude will the Son of God have to deck the crown of his glory! Few are striving to excel in righteousness; and it seems to be a principal concern with many, to find out how little grace they may have, and yet escape hell; how little conformity to the will of God they may have, and yet get to heaven. In the fear of God I register this testimony, that I have perceived it to be the labor of many to lower the standard of christianity, and to soften down, or explain away, those promises of God that himself has linked with duties; and, because they know they cannot be saved by their good works at all; and thus the necessity of christian obedience, and christian holiness, makes no prominent part of some modern crees. Let all those who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, press every believer to go on to perfection, and expect to be saved, while here below, into the fulness of the blessing of the gospel of Jesus. To all such my soul says, Labor to show yourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands! Amen.

Many employ that time in brooding and mourning over their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away. In what a state of nonage are many members of the Christian church!

I am afraid that what some persons call their infirmities may rather be called their strengths; the prevailing and frequently ruling power of pride, anger, ill-will, etc.; for how few think evil tempers to be sins! The gentle term "infirmity" softens down the iniquity; and as St. Paul, so great and so holy a man, say they, had his infirmities, how can they expect to be without theirs? These should know that they are in a dangerous error; that St. Paul means nothing of the kind; for he speaks of his sufferings, and of these alone. One word more: would not the grace and power of Christ appear more conspicuous in slaying the lion than in keeping him chained? in destroying sin, root and branch, and filling the soul with his own holiness, with love to God and man, with the mind, all the holy, heavenly tempers that were in himself, than in leaving these impure and unholy tempers ever to live, and often to reign, in the heart? The doctrine is discreditable to the gospel, and wholly antichristian.

"If they sin against thee, for there is no man that sinneth not," 1 Kings 8: 46. On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory; for if there be no man that sinneth not, it is useless to say, "If they sin;" but this contradiction is taken away by reference to the original, which should be translated, "If they shall sin against thee;" or, "Should they sin against thee; for there is no man that may not sin;" that is, There is no man impeccable; none infallible; none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for, even in the thirty-first verse of this chapter, they have translated *yecheta*, "If a man trespass;" which certainly implies he might or might not do it; and in this way they have translated the same word, "If a soul sin," in Lev. 5: 1; 6: 2; 1 Sam, 2: 25; 2 Chron. 6; 22; and in several other places. The truth is, the Hebrew has no mood to express words in the permissive or optative way; but to express this sense, it uses the future tense of the conjugation *kal*.

This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life; that no man can live without committing sin; and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine; it only speaks of the possibility of every man sinning; and this must be true of a state of probation. 2. There is not another text in the divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed to complete their deception by stating that their sins are unavoidable.

The soul was made for God, and can never be united to him, nor be happy, till saved from sin. He who is saved from his sin, and united to God, possesses the utmost felicity that the human soul can enjoy, either in this or the coming world.

Where a soul is saved from all sin, it is capable of being fully employed in the work of the Lord; it is then, and not till then, fully fitted for the Master's use.

All who are taught of Christ are not only saved, but their understandings are much improved. True religion, civilization, mental improvement, common sense, and orderly behavior, go hand in hand.

When the light of Christ dwells fully in the heart, it extends its influence to every thought, word, and action; and directs its possessor how he is to act in all places and circumstances.

Our souls can never be truly happy till our wills be entirely subjected to, and become one with, the will of God.

While there is an empty, longing heart, there is a continual overflowing fountain of salvation. If we find, in any place, or at any time, that the oil ceases to flow, it is because there are no empty vessels there; no souls hungering and thirsting for righteousness. We find fault with the dispensations of God's mercy, and ask, "Why were the former days better than these?" Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies, and as much reason to sing aloud of divine mercy.

"Be ye holy," saith the Lord, "for I am holy." He who can give thanks at the remembrance of his holiness is one who loves holiness; one who hates sin; who longs to be saved from it, and takes encouragement at the recollection of God's holiness, as he seeth in this the holy nature which he is to share; and the perfection which he is here to attain. But many who call themselves christians hate the doctrine of holiness; never hear it inculcated without pain; and the principal part of their studies and those of their pastors, is to find out with how little holiness they can rationally expect to enter into the kingdom of heaven. O fatal and soul-destroying delusion! How long will a holy God suffer such abominable doctrines to pollute his church, and destroy the souls of men.

Increase in the image and favor of God. Every grace and divine influence which ye have received is a seed, a heavenly seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself. He who continues to believe, love, and obey, will grow in grace, and continually increase in the knowledge of Jesus Christ, as his Sacrifice, Sanctifier, Counsellor, Preserver, and final Savior. The life of a christian is a growth; he is at first born of God, and is a little child; becomes a young man and a father in Christ. Every father was once an infant; and had he not grown, he would never have been a man. Those who content themselves with the grace they received when converted to God, are, at best, in a continual state of infancy; but we find, in the order of nature, that the infant that does not grow, and grow daily too, is sickly, and soon dies; so, in the order of grace, those who do not grow up into Jesus Christ are sickly and will soon die—die to all sense and influence of heavenly things. There are many who boast of the grace of their conversion; persons who were never more than babes, and have long since lost even that grace, because they did not grow in it. Let him that readeth understand.

In order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. Few are pardoned, because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts. As the blood of Jesus Christ, the merit of his passion and death, applied by faith, purges the conscience from all dead works, so the same cleanses the heart from all unrighteousness. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin.

To attempt to evade this, and plead for the continuance of sin in the heart through life, is ungrateful, wicked, and blasphemous; for, as he who says he has not sinned, makes God a liar, who has declared the contrary through every part of his revelation, so he that says the blood of Christ either cannot or will not cleanse us from all sin in this life gives also the lie to his Maker, who has declared the contrary, and thus shows that the word, the doctrine of God, is not in him. Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth, because all things are possible to the infinitely meritorious blood and energetic Spirit of the Lord Jesus.

Every man whose heart is full of the love of God is full of humility; for there is no man so humble as he whose heart is cleansed from all sin. It has been said that indwelling sin humbles us; never was there a greater falsity; pride is the very essence of sin; he who has sin has pride; and pride, too, in proportion to his sin; this is a mere popish doctrine; and, strange to tell, the doctrine on which their doctrine of merit is founded! They say, God leaves concupiscence in the heart of every christian, that, in striving with and overcoming it from time to time, he may have an accumulation of meritorious acts. Certain Protestants say, "It is a true sign of a very gracious state when a man feels and deplores his inbred corruption." How near do these come to the Papists, whose doctrine they profess to detest and abhor! The truth is, it is no sign of grace whatever; it only argues, as they use it that the man has got light to show him his corruptions, but he has not yet got grace to destroy them. He is convinced that he should have the mind of Christ, but he feels that he has the mind of Satan; he deplores it; and, if his bad doctrine do not prevent him, he will not rest till he feels the blood of Christ cleansing him from all sin.

Can any man expect to be saved from his inward sin in the other world? None, except such as hold the popish, antiscriptural doctrine of purgatory. "But this deliverance is expected at death." Where is the promise that it shall then be given? There is not one such in the whole Bible! And to believe for a thing essential to our glorification, without any promise to support that faith in reference to the point on which it is exercised, is a desperation that argues as well the absence of true faith as it does of right reason. Multitudes of such persons are continually deploring their want of faith, even where they have the clearest and most explicit promises; and yet, strange to tell, risk their salvation at the hour of death on a deliverance that is nowhere promised in the sacred oracles!

"But who has got this blessing?" Every one who has come to God in the right way for it. "Where is such a one?" Seek the blessing as you should do, and you will soon be able to answer the question. "But it is too great a blessing to be expected." Nothing is too great for a believer to expect, which God has promised, and Christ has purchased with his blood. "If I had such a blessing, I should not be able to retain." All things are possible to him that believeth. Besides, like all other gifts of God, it comes with a principle of preservation with it; "and upon all thy glory shall there be a defence." "Still such an unfaithful person as I cannot expect it." Perhaps the infidelity you deplore came through the want of this blessing; and as to worthlessness, no soul under heaven deserves the least of God's mercies. It is not for thy worthiness that he has given thee anything, but for the sake of his Son. You can say, "When I felt myself a sinner, sinking into perdition, I did then flee to the atoning blood, and found pardon; but this sanctification is a far greater work." No; speaking after the manner of men, justification is far greater than sanctification. When thou wert a sinner, ungodly, an enemy in thy mind, by wicked works, a child of the devil, an heir of hell, God pardoned thee on thy casting thy soul on the merit of the great sacrificial Offering; thy sentence was reversed, thy state was changed, thou wert put among the children, and God's Spirit witnessed with thine that thou wert his child. What a change! and what a blessing!

What then is this complete sanctification? It is the cleansing of the blood that has not been cleansed; it is washing the soul of a true believer from the remains of sin; it is the making one, who is already a child of God, more holy, that he may be more happy, more useful in the world, and bring more glory to his heavenly Father. Great as this work is, how little, humanly speaking, is it when compared with what God has already done for thee! But suppose it were ten thousand times greater, is anything too hard for God? Are not all things possible to him that believes? And does not the blood of Christ cleanse from all unrighteousness? Arise, then, and be baptized with a greater effusion of the Holy Ghost, and wash away thy sin, calling on the name of the Lord.

Art thou weary of that carnal mind which is enmity to God? Canst thou be happy while thou art unholy? Dost thou know anything of God's love to thee? Dost thou not know that he has given his Son to die for thee? Dost thou love him in return for his love? Hast thou even a little love to him? And canst thou love him a little, without desiring to love him more? Dost thou not feel that thy happiness grows in proportion to thy love and subjection to him? Dost thou not wish to be happy? And dost thou not know that holiness and happiness are as inseparable as sin and misery? Canst thou have too much happiness or too much holiness? Canst thou be made holy and happy too soon? Art thou not weary of a sinful heart? Are not thy bad tempers, peevishness, fretfulness, covetousness, and the various unholy passions that too often agitate thy soul, a source of misery and woe to thee? And canst thou be unwilling to have them destroyed? Arise, then, and shake thyself from the dust, and call upon thy God! His ear is not heavy that it cannot hear; his hand is not shortened that it cannot save. Behold, now is the accepted time! Now is the day of salvation!

It was necessary that Jesus Christ should die for thee, that thou mightest be saved; but he gave up his live for thee eighteen hundred years ago, and himself invites thee to come, for all things are now ready. Such is the nature of God that he cannot be more willing to save thee in any future time than he is now. He wills that thou shouldst love him now with all thy heart; but he knows that thou canst not thus love him till the enmity of the carnal mind is removed; and this he is willing this moment to destroy. The power of the Lord is therefore present to heal. Turn from every sin; give up every idol; cut off every right hand; pluck out every right eye. Be willing to part with thy enemies that thou mayest receive thy chief friend. The day is far spent, the night is at hand, the grave is ready for thee, and here thou hast no abiding city. A month, a week, a day, an hour, yea, even a moment may send thee into eternity. And if thou die in thy sins, where God is thou shalt never come. Do not expect redemption in death; it can do nothing for thee even under the best consideration; it is thy last enemy. Remember then that nothing but the blood of Jesus can cleanse thee from all unrighteousness. Lay hold, therefore, on the hope that is set before thee. The gate may appear strait; but strive, and thou shalt pass through. "Come unto me," says Jesus. Hear his voice, believe at all risks, and struggle into God. Amen and Amen.

In no part of the Scriptures are we directed to seek holiness gradually. We are come to God as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon. Neither the *seriatim* pardon, nor the *gradatim* purification, exists in the Bible. It is when the soul is purified from all sin that it can properly grow in grace, and in the knowledge of our Lord Jesus Christ; as the field may be expected to produce a flood crop, and all the seed vegetate, when the thorns, bristles, briers, and noxious weeds of every kind are grubbed out of it.

From every view of the subject, it appears that the blessing of a clean heart, and the happiness consequent on it, may be obtained in this life; because here, not in the future world, are we to be saved. Whenever, therefore, such blessings are offered, they may be received; but all the graces and blessings of the gospel are offered at all times; and when they are offered, they may be received. Every sinner is exhorted to turn from the evil of his way, to repent of sin, and supplicate the throne of grace for pardon. He does not receive the exhortation to repentance to-day that he may become penitent at some future time. Every penitent is exhorted to believe on the Lord Jesus, that he may receive remission of sins: he does not, he cannot understand that the blessing thus promised is not to be received to-day, but at some future time.

In like manner, to every believer the new heart and the right spirit are offered in the present moment; that they may in that moment be received. For as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our heart, and we cannot do do this till he cleanse our hearts, consequently he is ready to do it this moment, because he wills that we should in this moment love him. Therefore we may justly say, "Now is the accepted time, now is the day of salvation." He, who in the beginning caused light in a moment to shine out of darkness, can in a moment shine into our hearts, and give us to see the light of his glory in the face of Jesus Christ. This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy.

Such cleansed people never forget the horrible pit and miry clay out of which they have been brought. And can they then be proud? No! they loathe themselves in their own sight. They can never forgive themselves for having sinned against so good a God and so loving a Savior. And can they undervalue him by whose blood they were bought, and by whose blood they were cleansed? No! That is impossible: they now see Jesus as they ought to see him; they see him in his splendor, because they feel him in his victory and triumph over sin. To them that thus believe he is precious; and he was never so precious as now. As to their not needing him when thus saved from their sins, we may as well say, as soon may the creation not need the sustaining hand of God, because the works are finished! Learn this, that as it requires the same power to sustain creation as to produce it; so it requires the same Jesus who cleansed to keep clean. They feel that it is only through his continued indwelling that they are kept holy, and happy, and useful. Were he to leave them, the original darkness and kingdom of death would soon be restored.

O, PURIFY MY HEART.

MRS. JENNIE E. JORDAN.

O Father, purify my heart,
And make me clean and white within;
Let mine iniquity depart,
And cleanse me from the stain of sin.

May I the ways of sinners shun,
And tread the path by Jesus trod;
In ways of thy commandments run,
Which safely lead me home to God.

May I avoid this world's vain show,
And wear the christian's modest dress;
For in this humble path I know
My Jesus always deigns to bless.

O help me e'er to watch and pray,
And follow on to know thee more;
So shall I live in endless day,
With Jesus on the shining shore.

—*Contributed by Geo. E. Lee.*

WAS PAUL CRAFTY?

A. P. MOORE.

We sometimes hear it said that Paul used deceit, craft, or guile in preaching the gospel to catch men, and people quote what they think are his words to prove it, and then think they are justified in using craft, guile, deceit or hypocrisy in religion, to draw men in, and get them interested in religion. Now if people are deceived, would they not be disgusted when they found it out?

Then, too, if Paul used "*guile*," did he follow Him in whom was "no guile?" But I think Paul never said he used craft or guile to catch the Corinthians. In 2 Cor. 12: 16, he does say, "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile." So it reads; but is it a correct reading or rendering of Paul's words? The Diaglot, and Mc.Knight, and others throw a flood of light upon the passage. The Diaglot reads, "Be it so, then, I did not burden you; but (*it is said*) being cunning, I took you by artifice." Here the true idea is, he was accused of using cunning, or craft, or deceit, but did he plead guilty to the charge? Mc.Knight renders it, "Be it so, then (for ye cannot deny it), I did not burden you; nevertheless, *the faction say*, being crafty, in not demanding maintenance, I caught you with guile, taking money of you as a present."

I cannot believe Paul acknowledged that he was hpyocritical, neither have I any sympathy with "worldly policy," guile, craft or hypocrisy in the work of the Lord.

REPORT OF NOVA SCOTIA CONFERENCE.

The Christian Advent Conference of Nova Scotia convened at Hillsburg, Bear River, Jan. 19th, 1874, according to notice. The preaching brethren present were Elds. J. J. Woodworth, J. B. Fitch, A. B. Swansburg, W. Halliday, J. Woodworth, N. H. Reed, and F. Albert Verge; also Brn. J. M. Tozier, and R. Snow of New Brunswick, who gave an efficient, helping hand, and whose words of good cheer were highly appreciated by the brethren. We were glad to see and greet Bro. and Sr. Heath from Lynn. The Lord bless them. The first and second days of the meeting were spent in devotional exercises, through which perfect love and harmony reigned, and all felt greatly edified and blessed.

Conference business was taken up on Saturday, the meeting being called to order by the President. The minutes of last year's conference were read and adopted, when officers for the present year were then chosen as follows: Eld. J. J. Woodworth, President. Eld. J. B. Swansburg, Vice President. Eld. F. Albert Verge, Secretary and Treasurer.

Reports from the various churches were then given by delegates and letters, showing a general increase of interest in, and additions to, nearly all of them during the last year, for which we feel like giving God all the glory, for to him alone is it due. The meeting was then adjourned till Monday 23rd, at 8 A. M.

On the "first day of the week" the brethren enjoyed a "feast of fat things." The audiences were large and very attentive. After the afternoon service, when Bro. Tozier gave us an excellent discourse, Bro. Halliday led two happy, willing converts to the water, where they were buried in the likeness of their dear Redeemer and Savior's death. In the evening the saints gathered around the Master's table, and commemorated the suffering and death of their once crucified but now risen Lord.

Business meeting met on Monday as appointed. Order called by the President. Places and dates were then decided where and when to hold conferences this year. The conference decided that a full report of this meeting should be sent to the *Crisis* office for publication.

Thus closed the yearly conference of Nova Scotia for 1874 harmoniously, and we hope to the glory of God our Savior, praying that before another conference season should come round, we should see the "King in his beauty." The brethren and sisters went home greatly strengthened, to wait for God's dear Son from heaven, who has promised and will give an unfading crown to all believers at his glorious coming.

F. ALBERT VERGE, *Sec.*

THE MAN OF INTEGRITY.

It will not take much time to delineate the man of integrity, as by its nature it is a plain one, and easily understood. He is one who makes it his constant rule to follow the road of duty, according as the word of God, and the voice of his conscience points it out to him. He is not guided merely by affections, which may sometimes give the color of virtue to a loose and unstable character.

The upright man is guided by a fixed principle of mind, which determines him to esteem nothing but what is honorable, and to abhor whatever is base and unworthy in moral conduct. Hence we find him ever the same; at all times, the trusty friend, the affectionate relation, the conscientious man of business, the pious worshiper, the public spirited citizen. He assumes no borrowed appearance. He seeks no mask to cover him, for he acts no studied part; but he is indeed what he appears to be, full of truth, candor, and humility.

In all his pursuits the upright man knows no path but the fair and direct one, and would much rather fail of success, than retain it by reproachful means. He never shows us a smiling countenance, while he meditates evil against us in his heart. He never praises us among our friends, and then joins in traducing us among our enemies. We shall never find one part of his character at variance with another. In his manners, he is simple and unaffected; in all his proceedings open and consistent.—*Sel. by Thomas Foote.*

TRACTS, TRACTS, TRACTS.

D. N. SMITH.

Every day I am more and more convinced of the importance and efficiency of these silent preachers. A few months since, I gave one to a man, a member of a Baptist church, but who was befogged as to the advent of Christ, and kindred subjects; but he very soon saw the truth, and has become a flaming torch in trying to bring others to the light. A few days since, he started for England to visit his old father, taking a lot of tracts and papers to scatter on the route. The other day, I gave one to a prominent member of a Methodist church. After reading it, he said he was much pleased with it, and believed it to be true, and wanted another upon the same subject. The mind of the people in this vicinity is becoming inquisitive upon the subject of the second advent of Christ. Probably but few in this region have ever heard a lecture upon the subject.

Newburgh, N. Y.

THE fact of the communication of motion from one body to another is as inexplicable as the communication of Divine influences. How then can we have the face to admit the former, but to deny the latter, merely on the ground of its incomprehensibility? We know nothing of force any more than we do of grace, except by its effects.

HOME AND HEALTH.

DELICATE MACHINERY.

"I think I shall have to give it up, aunt Sophy, I can't go to the meeting to-day; little Johnny seems restless and a little feverish, and I do not like to leave him."

Now the child had been fretful all the morning, and when I saw his mother give him a piece of pie at noon, because he would not eat anything else, I thought my own thoughts. But being a visitor, I did not interfere.

"I think I must give him a little medicine. Don't you think rhubarb is as well as anything?"

"My dear, we usually ask the doctor about medicine. I am afraid of edged tools."

"But when children are sick?"

"We leave them without food, give them cool drink, and let them sleep it off."

Now I had noticed that the children had their tea and coffee, and a great deal of sugar, were allowed their choice of what was on the table, and often ate of one kind of food more than was wise, especially of kinds that had not the proper elements of growth for them. Now tea and coffee are not much, and they have a way of stirring up nerves. And the mother was sometimes nervous, and the children were irritable in the morning, and good people as they were, a good many things jarred.

Well, my friend gave up her meeting, and things grew more quiet, and we had a little talk, and I waited till the right time should come to take up my parable. For of all things I dislike visitors who are ready to dictate and give advice.

Tea time came, and Johnny's father came in with a paper of candy. The child put out his little hand for the treat. The mother looked up at me, and I suppose I looked distressed; I felt so.

"Oh, give him a little, it can't hurt him." But the mother had thought enough to know that it was quite safe to let it alone, and she quieted the child in some other way. The other children had some, and then didn't like milk, and didn't want much bread, and made rather an indifferent supper. And I was questioning what kind of flesh and bones could be made of sugar!

The next morning it was found that one of the other children had had a restless night, and it was drooping in the morning, and generally disturbed, and then came the rhubarb proposition again, and a general hint of worms, which are not in the least common, my doctor says; it is when people or plants are feeble, that they have parasites. And so time went on.

Finally when the day came right and when I was asked plain questions, I told the history of two children I knew of,—a boy and a girl. They had not any special advantage of inheritance, and their home was much like others. They began life on milk, and they took milk as they grew on, no sweeter than in the natural state. There is sugar in milk, it is almost always made too sweet for children, by kind mothers and nurses.

To milk was added porridge of some kind,—farina, wheat, oat meal, hominy, bread,—as they grew older. Then meat and potatoes, soup, rice, and other simple things, and as they were old enough, fruit in its time. They had their meals at regular times, and did not learn that there was such a thing as eating at any other time. They had no cake, no candy, no rewards of good things to eat, as if that were the best that could be given them.

My friend thought this was rather hard, and needlessly strict, until I told the rest of the story. They were never ill, seldom cross, never cried for what they ought not to have; never had to take medicine, that horror of children and older people. So on the whole we were forced to conclude that they secured a greater amount of happiness with less trouble, to say nothing of their better prospects for long life and good health.

I did not stay long enough to see the results of the change of administration. The children made some wry faces at the change. But you see those who had never had any thing but what was given them, never thought to ask for it. I should like to see reform carried into many other families, and if any one doubts, or thinks it would be too much trouble, I can only say, it is right and it pays.—*Aunt Sophia, in Advocate and Guardian.*

THE CHILDREN'S INFLUENCE.

A man was leaning, intoxicated, against a tree. Some little girls, coming from school, saw him there, and at once said to each other: "What shall we do for him?"

Presently one said: "Oh! I'll tell you; let's sing him a temperance song."

And so they did. They collected around him and sang—

"Away, away the bowl,"

and so on, in beautiful tune. The poor drunkard liked it.

"Sing again, my little girls," said he.

"We will," said they, "if you sign the pledge."

"No, no," said he, "we are not at a temperance meeting; besides, youv'e no pledges with you."

"Yes, we have, and pencils, too;" and they held them up to him.

"No, no, I won,t sign now; but do sing for me."

So they sang again—

"The drink that's in the drunkard's bowl,
Is not the drink for me"

"Oh! do sing again," said he.

But they refused, and declared that they would go away if he wouldn't sign.

"But," said the poor fellow, striving to find an excuse, "you've no table; how can I write without a table? You must put the table somewhere.

At this, one quiet, modest, pretty little creature came up timidly, with one finger on her lips, and said: "You can write upon your hat while we hold it for you."

The man signed, and I heard him narrate these facts before one thousand five hundred children. He said: "Thank God for those children; they came to me as messengers of mercy."—*Home Guardian.*

SICK-ROOM HINTS.

A sick room should have a pleasant aspect. Light is essential. Blinds and curtains may be provided to screen the eyes too weak to bear full day; but what substitutes make up for the absence of that blessed sunshine without which life languishes? The walls should be of a cheerful tint. If possible, some sort of out-door glimpse should be visible from the bed or chair where the invalid lies, if it is but the top of a tree and a bit of sky. Eyes which have been traveling for long, dull days over the pattern of the paper-hangings, till each bud and leaf and quirl is familiar and hateful, brighten with pleasure as the blind is raised.

Ah! if nurses, if friends knew how irksome, how positively harmful, is the *sameness* of a sick-room, surely love and skill would devise remedies. If it were only bringing in a blue flower to-day and a pink one to-morrow, hanging a fresh picture to vary the monotony of the wall, or even an old one in a new place, something, anything, it is such infinite relief. Small things and single things suffice. To see many of his surroundings changed at once confuses an invalid; to have one little novelty at a time, to vary the point of observation, stimulates and cheers. Give him that, and you do more and better than if you filled the apartment with fresh objects.

It is supposed by many that flowers should be carefully kept away from sick people, that they exhaust the air or communicate to it some harmful quality. This may, in a degree, be true of such strong, fragrant blossoms as lilacs, or garden lilies; but of the more delicately scented ones no such effect need be apprehended. A well-aired room will never be made close or unwholesome by a nosegay of roses, mignonette, or violets, and the subtile cheer which they bring with them is infinitely reviving to the depressed spirits.—*Scribner's.*

SUNLIGHT.

Let us have all the sunshine we can. We are glad to see it in the sky, on the mountains, the fields, the trees, the shining or sparkling water; let us have it too in our homes. If the carpet does fade sooner, the pictures will keep their clear colors longer, the complexions will be fresher and the eyes brighter, the plants will be more thrifty, and the canary will sing more sweetly, and the cat will bask on the window-sill, winking perfect contentment at the passers-by.

Let us have sunshine in our faces too. I have seen a discouraged face in the street brighten upon meeting a cheerful one; and in a sick room, truly "a merry heart doeth good like a medicine." What a pleasure to think that we can make every one we meet happy and courageous by just being happy ourselves! for "a merry heart maketh a cheerful countenance;" and unless the mind is greatly afflicted by either bodily or mental disease, it is only a matter of habit whether we see things bright or dark.—*Ex.*

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AND
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 979. BOSTON, WEDNESDAY, AUGUST 5, 1874. VOL. XXXIX.—NO. 18.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE FUTURE OF OUR PLANET, AS VIEWED FROM A BIBLICAL AND SCIENTIFIC STANDPOINT.

A. W. SIBLEY.

(*Concluded.*)

Dr. Clarke further says, on the 13th verse of 2nd Peter,—"It does appear from these promises what the apostle says here, and what is said in Rev. 21: 27, 22: 14, 15, that the present earth, though destined to be burned up, will not be destroyed, but be *renewed* and *refined*, *purged* from all *moral* and *natural imperfection*, and made the endless abode of blessed spirits."

Says Mr. Wesley—"We look for a new heavens and a new earth, raised, as it were, out of the ashes of the old." This is in harmony with what the Savior has taught in Matt. 5: 5—"Blessed are the meek; for they shall inherit the earth."

With all the facts brought to view in the divine testimony before us respecting the change that awaits our planet, and the grandeur with which it will be clothed when thoroughly renovated and brought back to its primitive state of beauty and loveliness, we can but exclaim in the language of Dr. Watts—

"Fly swifter round, ye wheels of time,
And bring the welcome day."

That it has been the faith of the Christian fathers of the church, that the present earth in its purified state will be the eternal abode of God's people, the following extracts from their writings most clearly show:—

BARNABAS, A. D. 71, the supposed companion of Paul, taught the change of the terrestrial world, "when," he says, "iniquity shall be no more, all things being renewed by the Lord," who making "all things new, then shall be the beginning of another world."

POLYCARP, A. D. 108, says "if we please the Lord in this present world, he will raise us from the dead, and we shall reign together with him in the world to come." Heb. 2: 5. (Epist. chaps. 1 and 2.)

PAPIAS, A. D. 116, also taught a renewed and wondrous fertility of the earth in the millennium, which he held would commence at Christ's second coming. (Eusebius Hist., B. 3, c. 39.) Compare Isa. chaps. 35 and 60 with Joel 3: 18.

JUSTIN MARTYR, A. D. 150, says of the millennial period or kingdom of Christ:—"Isaiah saith of this thousand years, 'Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind,'" etc. Isa. 65: 17, 18. Justin taught that the Abrahamic promise of the land of Canaan would be fulfilled at the resurrection in this new earth. (Dialogue with Trypho, Sect. 2.)

IRENÆUS, A. D. 178, wrote: "It is fitting that the just rising at the appearing of God should in the renewed state receive the inheritance which God covenanted to the fathers, and should reign in it." He quotes Matt. 5: 5, and Ezek. 37th chap., as proof. (Irenæus' Her., B. 5.)

TERTULLIAN, A. D. 200, held that the saints would inherit a kingdom on earth after the resurrection, Rev. 20: 6, they dwelling in the New Jerusalem. (Tertull. contra Marcion, c. 24.) CLEMENT, about A. D. 192, and HIPPOLYTUS, A. D. 220, held the same view, the former observing that in the seventh millennium will be "the renovation of all things." So too believed CYPRIAN, A. D. 230.

ORIGEN, A. D. 250, it is well known, held that the earth after its conflagration should be renovated and renewed, and be inhabited by the saints forever. (The reader is referred to the Religious Encyclopedia.)

METHODIUS, A. D. 260, taught that at the final fire, the world would "be changed into a better and more glorious estate . . . . to the end that we may dwell in the renovated world free from sorrow." (Methodius contra Origen.) See Ps. 37: 3, 9, 11, 18, 22, 29.

LACTANTIUS, A. D. 300, wrote: "The world shall be renewed by God, and the heaven shall be folded up, and the earth shall be changed, and God shall transform men into the similitude of angels . . . . and they shall be always conversant in the sight of the Almighty." (Lact. Div. Inst., B. 7.) Compare Heb. 1: 10, 12, and Ezek. 37: 24, 25.

THE COUNCIL OF NICE, A. D. 325, composed of 250 bishops, says: "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the great God and our Savior Jesus Christ"—quoting Dan. 7: 18, Ps. 27: 13, Matt. 5: 5, and Isa. 26: 6. (Hist. by Gelasius.)

CYRIL, A. D. 350, taught that Christ would have an endless kingdom on the renovated earth. So also did Ambrose, Hilary, Chrysostome, and many other writers in the fourth century. (Oxford Ed., pp. 152–199.)

JEROME, A. D. 380, said: "The meek will inherit the earth,—not this world, not the earth under a curse, producing thorns and briers, which rather the bloodiest warriors possess; but it is the earth which the Psalmist describes, 'I hope to see the Lord's goodness in the land of eternal life.' . . . . God will change these new heavens and new earth into better." (De Inst. Cap. 15.) See Rev. 21: 5.

AUGUSTINE, A. D. 390. He says: "This heaven and this earth shall cease to be when the new heaven and the new earth shall begin to be. For by a mutation of things this world will pass away, not by an utter extinction." (August. Lib. 19, c. 14.) See Eccl. 1: 4.

GREGORY the Great, A. D. 590. This bishop thus writes: The present heavens and earth "will pass as to their present figure or appearance; but as to their substance, they will remain forever; . . . others are not to be created, but these same renewed." (Greg. Lib. 17, c. 2–5.) See Acts 3: 19–21.

We have little or no definite testimony on this subject from the church in the middle ages, save perhaps that of JOACHIM ABBAS, who, as a commentator, had much influence in his day, and who held similar views to those already quoted. He lived A. D. 1190. The WALDENSES and PAULIKIANS also taught that Christ would have an endless kingdom at the end of this age, and in the "world to come."

At the Reformation, the doctrine of the earth's recreation was again revived. MARTIN LUTHER abundantly taught this doctrine. In his Table Talk he says: "God will make not the earth only, but the heaven also, much more beautiful than they are at present. At present we see the world in its working clothes, but hereafter it will be arrayed in its Easter and Whitsuntide robes."

RICHARD BAXTER wrote: "I believe there will be a new heaven and earth, on which will dwell righteousness"; and Samuel Rutherford said: "Certain it is that Christ will reign, the Father's King, in Mount Zion." Thos. Burnet, in his "Theory of the Earth," abundantly substantiates the doctrine of the world's renovation, together with the saints reigning therein; a doctrine he shows to have been the general faith of the church before his day, and taught by all heathen nations.

JOHN BUNYAN held that at the first resurrection the world would be "delivered from the bondage of corruption into the glorious liberty of the children of God," the Messiah and his people still reigning in it; and, indeed, the entire body of Baptists, in the time of Charles II., inwove this precious truth into their "Confession of Faith," in which they say, "We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with men, and he shall dwell with them, will be the metropolitan city of his Kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy city of David, where his throne was."

In the seventeenth century this was the belief of the most noted church divines. JOSEPH MEDE paraphrases 2 Pet. 3: 13, thus:—"But this conflagration ended, we look, according to his promise [Isa. 65: 17, and 66: 22], for a new heaven and a new earth; that is, a new and refined state of the world, wherein righteousness shall dwell, according as the same prophet saith (Isa. 60: 21), 'Thy people also shall be all righteous; they shall inherit the land [or earth] forever."

DR. GOODWIN wrote: "God doth take the same world that was Adam's and makes it new and glorious. The same creation groaneth for this new world, this new clothing; as we groan to be clothed upon, so doth this whole creation. Rom. 8: 19–23. And as God takes the same substance of man's nature and engrafteth the new creature upon it—the same man still; so he takes the same world and makes it a new world to come, for the second Adam. For the substance of the same world shall be restored to a glory which Adam could never have raised it unto. And this God will do before he hath done with it; and this restitution is "the world to come." Heb: 2: 5.

The great MILTON says:—

"The world shall burn, and from her ashes spring
New heavens and earth, wherein the just shall dwell,
And, after all their tribulations long,
See golden days"

The eighteenth century is not wanting in honored names of those who firmly held this most scriptural doctrine of the saints' inheritance, as herein presented. Both INCREASE and COTTON MATHER held to "a paradisaical state upon earth" subsequent to the Petrine conflagration, precisely as held by the early Church. THOMAS JAMES wrote: "Creation will not be destroyed at the judgment day, but only purified. The vast and splendid machine will not then be thrown aside, broken up, and consigned to oblivion." (Chris. Charit. p. 244.) ANDREW FULLER said:—"The Scriptures give us reason to expect that the earth itself, as well as its redeemed inhabitants, shall, at a future period, be purified, and re-united to the holy empire of God. . . . . It is not improbable that the earth, thus purified, may even continue the resort, if not the frequent abode, of those who are redeemed from it." (Fuller's Gospel Wit.) See Ps. 37: 29.

"Heaven," said the pious WILLIAM JAY, "will probably be our present system renovated." (Jay's Christian.)

SIR ISAAC NEWTON believed Christ would come and reign on earth in person, and alludes to "the spirits of just men made perfect" by the resurrection (Heb. 11: 35, 40), and the shaking of heaven and earth, and removing of them, that the new heavens, and earth, and kingdom may remain (Heb. 12: 27, 28); and BISHOP T. NEWTON, too, argues for this doctrine, observing that the earth's destiny is that "it shall become as heaven, or rather that it shall be a heaven upon earth, God dwelling visibly among men" (Rev. 21: 1: 5); and asks, "Why should the new heavens and new earth be destroyed when there shall be no more sin, when there shall be no more curse, when there shall be no more death?" (Disser. on Proph., vol 2, p. 358.)

JOSHUA SPAULDING, with COTTON MATHER, affirms that "the new heavens and new earth was the country promised to Abraham and to his seed; which neither he nor they received, but desired and sought, having seen afar off." And this he says is the "new and glorious world rising from the ruins of the old." DR. GILL's final conclusion, after weighing the whole matter, was that the earth "will be purified, made new, and that it will continue forever" as the abode of the righteous; and PHILIP DODDRIDGE exultantly wrote: "We shall go from the ruins of a dissolving world to the new heavens and new earth wherein righteousness forever dwells."

DR. WATTS gives us good theology in the following verse:—

"Yet when the sounds shall tear the skies,
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you."

GEORGE CAMPBELL, D. D., of Scotland, in his translation of the Gospels, renders Matt. 19: 28—"At the renovation, when the Son of man shall be seated on his glorious throne, etc., observing of the text that the principal completion will be at the general resurrection, when there will be in the most important sense a renovation or regeneration—a new creation—of heaven and earth, when all things shall become new."

DR. KNAPP—Remarks on 2 Pet. 3—"Peter says the heavens and the earth are reserved, or kept in store for the fire, until the day of judgment. At that time the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and everything upon the earth will be burnt up. But in v. 13, Peter gives the design of this revolution. It will not be annihilation, but we expect new heavens and a new earth, wherein dwelleth righteousness; i. e., an entirely new, altered and beautiful abode for man, to be built from the ruins of his former dwelling-place, as the future habitation of the pious. Rev. 21: 1. This will be very much in the same way as a more perfect and immortal body will be reared from the body which we now possess."

A. THOLUCK, D. D., an eminent German divine, thus writes:—"The glorification of the visible creation is more definitely declared in Rev. 21: 1; although it must be borne in mind that a prophetic vision is there declared. Still more definitely do we find the belief of a transformation of the material world declared in 2 Pet. 3: 7–12. The idea that the perfected kingdom of Christ is to be transferred to heaven, is properly a modern notion. According to Paul and the Revelation of John, the kingdom of God is placed upon the earth, in so far as this itself has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators; *e. g.*, Chrysostom, Theodoret, Jerome, Augustine, Luther, Koppe, and others."

EDWARD ROBINSON, D. D., Professor at Andover, says that the original word rendered *new* in 2 Pet. 3: 13, Isa. 65: 17, and 66: 22, means *re-newed* or *made new*; hence better, superior, more splendid. So the corresponding word of the O. T. means, as a verb, to make new, renew, repair, restore, as in 1 Sam. 11: 14; Job 10: 17; Ps. 60: 12; Isa. 61: 4; Ps. 103: 5; 2 Chron. 15: 8, and 24: 4; whence are derived the words rendered *new*, i. e., *re-newed*, as in new moon, new heart, new creature, etc. This criticism is very valuable, and throws much light on the subject in question.

EDWARD HITCHCOCK, D. D., President of Amherst College, on Peter's third chapter, says:—"Now, the apostle does not here, in so many words, declare that the new heavens and earth will be the present world and its atmosphere purified and renovated by fire. But it is certainly a natural inference that such was his meaning. For if he intended some other remote and quite different place, why should he call it earth? and, especially, why should he surround it with an atmosphere? The natural and most obvious meaning of the passage surely is, that the future residence of the righteous will be this present terraqueous globe, after its entire organic and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful but to sinless beings; and, therefore, quite different from its present condition—probably more perfect, but still the same earth and surrounding heavens."

We might add to the list of names already quoted numerous other writers, who have entertained the same views, and have died cherishing the same hope, that when this present earthly arrangement shall have passed away, it will be succeeded by the new heavens and earth, where the righteous shall eternally dwell.

"O, exiled Paradise,
O, how we long for thee!
When wilt thou robe the earth,
When plant Life's healing tree?
O, for thy smiling hills,
With gush of clear cascade;
Forever-flowing rills,
By living waters made!
Thou hast fresh blooming vales,
Where glitt'ring fountains play,
And sweet sequestered dales,
Hid in thy groves away.

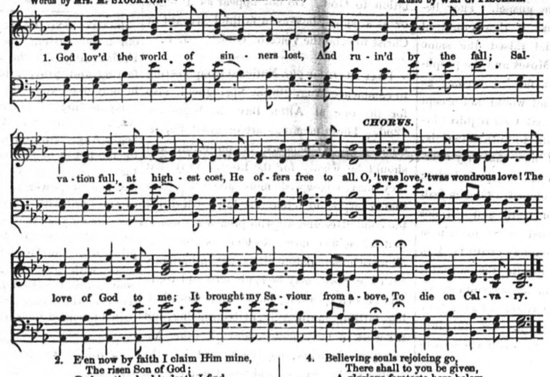
O, for thy fragrant flowers,
That bloom through all the year!
O, for thy rosy bowers,
The wilderness to cheer!
To thee we shall 'return,
And to Mount Zion come!'
With songs sing joyfully,
'And shout the harvest home!'
Awake the harp and lute
In praises to the King
Who reigns on David's throne;
To him hosannas bring.

Jesus shall ever reign!
When his bright kingdom comes,
The sun shall be ashamed
Before his dazzling throne;
The moon confounded, then
Shall hide her silver ray,
And saints of every age
Rejoice in glorious day.
O, exiled Paradise,
O, how we long for thee!
Robe thou anew the earth,
Bring back life's healing tree."

EVIDENCE OF REPENTANCE.—A man went to pay a debt long due; surprise was expressed at his coming on that errand, but he explained all by saying, "I was brought to Christ last week." Is not this a brother of Zaccheus?—*A. Bonar.*

WONDROUS LOVE.

Words by Mrs. M. STOCKTON. (JOHN III. 16.) Music by WM. G. FISCHER.



2. E'en now by faith I claim Him mine,
The risen Son of God;
Redemption by his death I find,
And cleansing through the blood.—*Cho.*

3. Love brings the glorious fullness in,
And to his saints makes known;
The blessed rest from inbred sin,
Through faith in Christ alone.—*Cho.*

4. Believing souls rejoicing go,
There shall to you be given,
A glorious foretaste here below,
Of endless life in heaven.—*Cho.*

5. Of victory now o'er Satan's power,
Let all the ransomed sing;
And triumph in the dying hour,
Through Christ, the Lord, our King.—*Cho.*

THE DEAD---WHERE ARE THEY?

J. M. LEIGHTON.

(*Concluded.*)

"*There* the wicked cease from troubling, and the weary are at rest."—JOB 3: 17.

THE DEAD SLEEP. Second, because sleep implies rest. This is what the tired mortal most desires. The bodily rest here obtained comes through sleep; but the labor and fatigue return with the awakening. Man naturally looks forward to an end of all this, and to a rest that shall have a glorious awakening, which shall bring with it eternal peace and rest, instead of new care and weariness. Man has a right to expect this rest; and what can be more comforting than the assurance that "He giveth his beloved sleep." The grave, we are assured, is a place of silence and repose. Job, in bewailing his existence, says, "Why died I not from the womb? . . . For now should I have lain still and been quiet. I should have *slept;* then had I been at *rest.*" Job 3: 11–13.

Rest is also implied from the fact that the grave is called a place of silence and darkness, both of which are necessary to true rest. "Before I go whence I shall not return, even to the land of darkness and the shadow of death. A land of darkness as darkness itself, the shadow of death without any order, and where the light is as darkness." Job 10: 21, 42. "Whatsoever thy hand findeth to do, do with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9: 10.

This rest is so complete, that they exercise no mental powers, neither do they praise the Lord. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6: 5. "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" Ps. 88: 10–12. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. "But the dead know not anything," etc. Eccl. 9: 5. "For the grave cannot praise thee; death cannot celebrate thee," etc. Isa. 38: 18.

3. Sleep implies an *awakening.* In the sleep of the natural body there is rest, and also an awakening; and in the sleep that follows death, there is rest, and a glorious awakening, when the dead "that are in the graves shall hear his voice and shall come forth," etc. The word awake, as applied to the resurrection, is frequently used in the sacred Scriptures, and if there is no sleep, why this word awake? Job says, "So man lieth down and riseth not till the heavens be no more; they shall not *awake* nor be raised out of their sleep." Job 10: 5–12. "But," says he (14 verse), "if a man die shall he live again?" "All the days of my appointed time will I wait till my change come." *Then* (when this change comes), "thou shalt call, and I will answer thee." This plainly implies an awakening. Says the Psalmist, "I shall be satisfied when I *awake* with thy likeness." Ps. 15: 11–15. "And many of them that sleep in the dust of the earth shall *awake,*" etc. Dan. 12: 2. Again, "Thy dead men shall live; together with my dead body shall they arise. *Awake* and sing, ye that dwell in dust." Isa. 26: 19.

I have endeavored, in this brief manner, to show that the dead sleep. I have proved that they do not enter heaven nor hell; but I will submit one more proof of this, and then leave it. Paul says, "But if there be no resurrection of the dead," etc, "then they which are fallen asleep in Christ are *perished.*" 1 Cor. 15: 13–19. Now if "they which are fallen asleep in Christ" are in heaven, *how can they perish, or be "perished?"* They being in their graves are indeed perished if there be no resurrection; but if in heaven, how can it be possible? But let us suppose that they are in heaven, and see if we can reconcile it with reason. We admit that the soul must be immortal to enter heaven. We believe that God is ever watching over us, and knows all our thoughts and acts; also that angels in their office of attendants of divine majesty, have the power of watching over us, for "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. If man becomes immortal, he becomes able to see and know what takes place in the world below. Immortality gives him this power; for said Christ, "they are equal unto the angels." Luke 20: 36.

The theory of entering heaven at death is wholly incredible and foolish. It has nothing but conjecture to base its arguments upon. Heaven, we are taught, is a place of rest and happiness; but it is folly to suppose that saints in heaven, with power to look down on the condition of their friends below, can in all cases be happy; for too often they would find them in want and misery, crime and disease, in prisons and hospitals. Can such a condition as this couse our friends on earth happiness? Can a parent be happy with his child in danger or crime? No. To the true heart all these conditions cause great unhappiness. Why? Because there is a connecting bond of love and sympathy that links together the hearts of all friends and kindred.

Now I believe that love and sympathy will be as much parts of our immortal existence, as they are parts of our mortal natures, only in a much greater and purer degree; and with this sympathy and love increased in a tenfold degree, we must (if we know the condition of our friends on earth) be very much moved with pity, and also be very unhappy. Now the doctrine of sleep in the grave entirely does away with this difficulty. In sleep, there is no "remembrance." When the awakening comes, and mortality is swallowed up in life, there are none left on earth to feel sorrow, for all the saints awake simultaneously, and from that time henceforth are alike in their natures.

"HOLINESS TO THE LORD."

The history of the church of God may be searched in vain, to find a parallel in attention to the great subject of personal holiness, such as has stirred the heart of Zion during the past ten years. "Holiness to the Lord," has become as never before, the great "central idea," in the tented grove, in the prayer service, in the sacred song and in religious testimony.

Tens of thousands hungering and thirsting after righteousness, have been refreshed and quickened, while great numbers have believed and entered into rest, from inbred sin. This has been more or less the case in all sections of Protestant Christendom.

The obvious fact is, our people everywhere are feeling the need of a deeper, higher, and more intensified spiritual life, and sympathize with every wholesome effort to secure it. The great felt want of the christian church in our day is for purity and evangelical power, which, in the divine economy, are joined and inseparable.

During a few years past there has been a peaceful and happy disposition, generally prevalent in both ministry and laity, to dispense with needless speculation and controversy, and seek by consecration, prayer, and faith the cleansing blood of Jesus. How blessed is this. How glorious the victories achieved. And how many in all our churches are now walking in the clear light and on the high grounds of established holiness. How precious and delightful the christian union. And how little of discord. Let God be praised, and let his people rejoice.

A revival of personal holiness will secure and promote everything desirable and lovely in the unity, efficiency and aggressive power of the church. Holiness becometh Zion; it is her beauty and glory. It has in itself intrinsic excellence and power. Purity—sweet, moral, and gospel purity; a whole constellation of virtues—perfect love, excluding hatred; perfect faith, excluding unbelief; perfect humility, excluding pride; perfect meekness, excluding anger; and perfect patience, excluding impatience.

Let God be praised. Here are riches and honor like the source whence they emanate—glorious as heaven and lasting as eternity. This holiness God enjoins and expects, and is himself the infinite model and source; and to secure this in every believer is the grand aim and object of the gospel. For this purpose Christ died, the Holy Ghost is given, the means of grace instituted, and the Scriptures furnished.

"Holiness to the Lord"—how rich, glorious, and promising this aspect of Zion! This will make her life more intensified, her spiritual vision more clear, her spirit more joyful and happy, and make her safe and useful. It will save her from fearful relapses and backslidings.—*Christian Standard.*

Serve God well, if you would serve yourselves well. You cannot be true to yourself without being true to God.

LUKEWARMNESS OF THE CHURCHES.

There are certain names that are known in all the churches for their self-denying efforts in behalf of a suffering world—stars that differ from others in magnitude, and whose light is to shine throughout eternity. One of these mighty men who is carrying the banner of the cross over the heathenish plains of Asia writes in the *Friend of India*, that Mohammedanism has made more progress during the last thirty years, than Christianity; and that a fierce conflict between the two systems, the false and the true, is inevitable in the immediate future. Here are the words of a strong man engaged with the enemy at the front of the battle.

What are we doing at home? Are we at ease in Zion, than which there is no condition more dangerous or deplorable. Our forces are engaged firing into each other about small matters, while the foe is filling the world with tares. With unnecessarily expensive churches, showy rituals, and other heartless things, we consume our energies and our money. Our missionaries in the territories are picking cranberries for a living, or longing for an eleemosynary box of clothing, while we are surfeiting ourselves in sinful luxuries. The soldiers who are fighting the battles of the Lord on foreign fields are struggling and fainting for the want of comforting things. As a political agent one missionary is worth more to conciliate a savage tribe than a full regiment of soldiers. Observing statesmen know this secret; ungodly rulers laugh at the idea. Lord Lawrence, in India, comprehended this truth when he declared that christian things done in a christian way will never alienate the heathen. It is the bad lives of rulers and officials which have produced the bloodshed and mutinies throughout India, just as do the bad lives of our own representatives to the Indians embroil us with them in continual trouble.

How is it that the followers of Mahomet are sweeping over the Eastern world with their false doctrine, gathering multitudes within its fold, while the divine things of Christ the Lord are rejected? It cannot be altogether on account of the perverseness of human nature. We fear the true cause is to be found in the indifference and lukewarmness of the churches. Our enthusiasm has died out. Not so, it seems, with the Crescent. We want renewed the bold zeal of St. Paul, the entire consecration of Luther, the fiery eloquence of a Knox. We need in the army men like Havelock and our own Howard, and statesmen who are devoted followers of Christ. "Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out!"

Some months ago the police of New York were hammering the masses of the people on Tompkins square with their clubs. This is the world's way (its violence has been tried long enough) of sobering and elevating the race. How would it do for those eloquent men of the church to confront the masses on our public squares and imitate the Wesleys and Whitfields? Professor Tullock, of Scotland, was among us the other day. In his country as here, many skilled mechanics and the laboring classes generally do not attend church. The church in recent times, with its ritualisms, its operatic music, its heartless, pointless essays, and the extravagance and vanity which it displays, has no charms for the common people or common sense.

If the people will not come into the churches because of these and other reasons, the duty is clear that the church like Christ should go among the people. The shortest way to destroy Romanism and infidelity—those twin agencies of degredation—is for the Protestant churches to renew their youth in simple gospel things for the wayfaring men. We have lost the path, we have got into an enfeebling atmosphere, we are in the valley of dry and dead bones. Let us have audiences of twenty-five thousand in the open air for this summer. Dr. —— or any eloquent divine with strong lungs could probably draw such audiences.—*New York Daily Witness.*

LIFE.

C. MENDENHALL.

Notwithstanding we are pressed on every side by that which destroys bodily comfort, or disturbs our mental felicity, we still love and tenaciously cling to life. It is a God-given principle, which is to be loved, preserved, and used properly. The lowest order of beings cling to it; all animated nature loves it.

The life of a fellow man is valuable. God has said, "Thou shalt not kill." Now if this present life, with all its vicissitudes, its trials, its struggles, is so great a boon, how can we estimate that future life which is attainable by all men, who live this present life after the will of God? Surely, the love of God is manifested, in that a way is open whereby we can obtain immortality and eternal life. A life free from the disadvantageous circumstances of this earth state; "For thus saith the Lord to the house of Israel, Seek ye me, and ye shall live." Amos 5: 4.

Would we live for ever, let us seek the Lord. The Lord is offended at our evil doings. Oh, seek him for reconciliation, pardon, peace, and life. We are under condemnation, of ourselves helpless, exposed to the penalty of a broken law. Let us seek the Lord; seek that life which knows no death, then shall ye live indeed, for thus saith the Lord of hosts. Have we named the name of Christ? then let that life of which we have the assurance show itself daily, hourly, and universally, in conduct, thoughts, and words. We want a life which manifests its existence by activity, not by noise. Let our language breathe forth in a good example, and in mighty tones of good deeds done in Christ's name.

Time is short. Jesus with his retinue of mighty angels, with all that pomp and grandeur which belongs to royalty, is near at hand. He comes not as a sacrifice, but as a mighty ruler to destroy the rebellious, and to save the loyal. Let us then *now* grasp life, accept his grace, and fervently pray for his appearing. Pray for each other, that we may arouse the sleeping church, warn the lethargic world, lift up the fallen, cheer the saint, being good and doing right in this present life, hoping through Christ to reap life eternal in the glorious, peaceful paradise promised unto the children of the heavenly King. Reader, are you of that family? Are you an heir? "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise."

Wilmington, Del.

OUR DUTY.

J. W. THOMAS.

"Thy will be done."—MATT. 26: 32.

Submission to the will of God is evidently the lesson we should learn from the conduct and language of our Savior when he uttered these words. No human imagination can measure the depth of the sorrow he felt when the powers of darkness were let loose upon him in the garden of Gethsemane, and when he prayed, "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." The shameful treatment he was soon to receive—the scourge, the mock trial, the smiting, the crown of thorns, the bitter cross—was all before him. Yet in meek submission he bowed, and uttered these never-to-be-forgotten words, "Thy will be done." There was no pride or self-will in his heart. The words spoken by prophetic lips long before were fulfilled to the letter: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."

How different men are from their Savior. Trifling disappointments and sufferings cause them to murmur and complain against God. There is nothing that tests principle like adversity and affliction. There are plenty of fair-weather christians. When the sun of prosperity shines, they have a great deal of religion—can shout, sing, and pray loud and long, but let the winds and storms of adversity come, and their religion "takes itself wings and flies away." But those who have been thoroughly divested of self-will can say, under all circumstances, as the Master taught his disciples to pray, and as he himself prayed in the hour of his keenest suffering, "Thy will be done."

The first duty of the sinner is to give up his own will, and accept the will of God as the rule of his life. The Bible is given to make known that will, ministers to proclaim it, christians to exemplify it. The time is hastening when the will of God shall be done on earth as it is now done in heaven.

GOD'S SERVICE A REASONABLE SERVICE.

In the first place, God does not require us to obey a law by which he himself is not governed. He always acts upon the principle of love, and whatever we do should spring from the same motive. And in creating man, God did not design a being entirely different from himself. The fact that we are to have communion with God is evidence of an affinity of moral nature; for "what communion hath light with darkness?" Then men should follow out the same moral law by which God himself acts. Why should obedience to law be considered a restraining of one's freedom?

The truth is simply this: A man sees that by a certain course of conduct the highest possible good can be attained, and he follows it, and he does it freely, gladly. Is the man who refuses to yield obedience to God's law, and chooses a fool's part, any more free?

God's law or service is founded in reason, and well may the apostle call it a "reasonable service.". . . .

Suppose the mountain should say: "Is it reasonable that I should lift my head above the surrounding hills, or, in other words, is it reasonable that I should be a mountain?" The answer might be, "Is it not good that you stand there in your majesty, casting your cooling shadow over the broad area beyond your base, refreshing everything of life that comes within your heat-sheltering shadow? Is there not good reason that you reach your head high into morning mists to condense the breeze-swept vapor and send it trickling down your sides to lodge in some aperture, and then reappear in the clear bubbling spring as the heading of a refreshing stream to fertilize the earth beyond?

"Is it reasonable that you should be able to catch the first benignant rays of the morning sun, or to witness the play of the lightning far above the dense thunder clouds that darken all the earth beneath? If this is all good and reasonable, then it is reasonable that you should lift your head above the surrounding hills; in short, it is reasonable that you should be a mountain. And the mountain might rejoice that it may catch and condense the vapor, and that it may witness the sunshine above the fatal storm." So should men rejoice that they may lift up their heads above the sinful level of the world into the pure atmosphere of a sunshiny life. Then, can you ask if it is reasonable to render service to God, or in other words, to be a christian?

Is it not the highest possible privilege to obey a law by which you may approach in some degree to the spotlessly pure and glorious character of God himself? To be religious is to be reasonable; to be unreligious, is to be unreasonable.—*Wayside.*

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Boston, Wednesday, Aug. 5, 1874.

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PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

NATIONAL CAMPMEETING.

For good and satisfactory reasons, the National Campmeeting appointed to commence at Springfield, Mass., Saturday, Aug. 15th, is *changed* to begin **Saturday, August 8th.**

M. G.

☞ A WEEK'S VACATION.

In order to give our compositors a little vacation (they have had none for two years), and also to accommodate the Editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 19th,

but shall give our subscribers the full number for the volume as usual.

AG'T.

SIGNS OF THE TIMES.

At no period in thirty years have the signs been so bright in favor of the near coming of Jesus as at the present time. Whichever way we turn, a voice seems to say, "Behold, I come quickly"; prepare the bridal robes; come out from the world, and be "separate," "and I will receive you." The impression is continually deepening upon the minds of holy men and women that we are truly living in the last days. As in nature, after the wheat begins to turn golden, it is soon ready for the reapers, so in the harvest of this world, when it is about ready for the reaping angels, we may expect to witness a rapid ripening of the wheat and tares. When we look back over the last ten years, the advance in wickedness is truly alarming and unparalleled. Courts are multiplied, asylums, jails, and state prisons are crowded, and the press groans beneath the weight of recorded crimes. Yet the tide is steadily rising, with no signs of any abatement. The prophetic declaration, applicable specially to the last days—"worse and worse"—is now having a most striking fulfillment. The selfishness, pride, pleasure-loving spirit of the age is in perfect keeping with the description of the times just before the coming of Christ. Should any deny the inspiration of the prophecy, the facts around are thousand-tongued to prove the prophet true. We are compelled to bow to the words of Jesus—"The Scriptures cannot be broken." Though heaven and earth pass away, his word remains unchanged. It can be ever trusted.

"Can ye not discern the signs of the times?" is a question that comes now with peculiar force to every christian watchman. The people have a right to say, "Watchman what of the night?" His silence now would indicate a careless neglect of his duty as a watchman. He should be able to point the pilgrim traveler to the careful fulfillment of the prophecies of Daniel and John relating to the rise and fall of Babylon, Medo-Persia, Grecia and Rome, showing that we have come down the stream of time to the last generation, as indicated by positive signs in the sun, moon and stars, earth and seas, and the hearts of men unholy and profane. The world is being warned in various ways of its approaching end, but the alarm notes are as little heeded as by the careless antediluvians in the days of Noah. He who says to the multitude that Jesus is soon coming seems to them as wild and foolish as did Lot to the Sodomites, when he warned them of their perilous condition.

Great men and rich confess "the signs of the times" are peculiar and strange, boding some great and startling event, but they do not like to believe that the Lord is coming to overturn the present corrupt systems, and set up his kingdom in righteousness. Such an event would afford them no joy, because unprepared; but to "the saints of the Most High," the prospect is gloriously bright and promising. "The signs of the times" say the night of weeping is almost ended, and the morning of bright glory about to begin. Let us heed their warning voice, and receive the full benefit of the intelligence they offer this generation. They bring us good news—the best ever presented to this world. They declare in a most distinct manner that soon the Savior will come to raise the dead, put an end to the night of weeping, and introduce the morning of eternal joy, and glory unfading. Soon the dear ones sleeping in the dust of the earth shall awake to sing the song of Moses and the Lamb. Soon the Tempter's power shall be for ever broken, virtue exalted, and vice buried in oblivion with all who give it support. Soon the kingdom of heaven will be established, the saints gathered therein, immortalized and glorified, with their blessed Redeemer. Let us all be there where all will be eternally holy and happy.

M. G.

FAITH.

Why is faith in man made the condition upon which reconciliation may be restored between him and God? Because unbelief in man was the cause of unreconciliation between them. Take the cause away, and the effect will cease. Disobedience did not result in unbelief, but unbelief resulted in disobedience. A true faith always produces real obedience; unbelief always produces rebellion. All laws present a reward for obedience, and punishment for disobedience. When the declaration of the law is credited by the subject, the contrast between the reward and punishment is always sufficient, if the law is not defective, to induce the subject to obey it. The only difficulty, therefore, in producing loyalty to a government, is to convince the subjects that if they break the law, its penalty will be surely executed, and its promises of reward will fail to be enjoyed. The sin of unbelief in man is very heinous to God, because it is yielding to God's enemy on a question of controversy between them, involving the truthfulness of each. Satan had taught man to discredit what God had said, and unbelief in man is yielding to the devil against God, making him a liar, and Satan truthful. This is the act of man which causes the alienation between God and man. For this reason the first and great condition of reconciliation betwen them is faith in all that God has said.

The enemy has from the beginning labored to invalidate the divine testimony, by indirectly teaching that God did not mean what he said; thus turning the truth into a lie. That truth is accomplished by the mystical interpretation of his word, showing that what he says is not true, but only mystically representing the truth. By that rule we are taught to believe man's interpretation of the word instead of believing God. We thus reject his revelation, and receive man's; for such an interpretation takes the place of a revelation, and is received as a divine rule for men's faith and hope. This is real unbelief, to reject divine authority as the rule of human conduct, and accept the tradition of men as a substitute. This is the rock of offence over which our race will stumble into perdition.

"Abraham believed God, and it (faith), was accounted to him for righteousness." "David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." A man cannot do good works until after he becomes righteous; therefore works cannot make a man righteous, but faith does. That which is not of faith is sin; that is, acts performed by a man who discredits God's word, thus making him a liar, cannot be acceptable to God as obedience to him, although the acts in themselves may be right. The moral principle which produced them was sinful, therefore the acts are sinful. An impure heart cannot produce a pure act; and as the heart is "purified by faith," it follows that "without faith it is impossible to please God." Unbelief is not a negative principle, but a positive. It does not consist in neglecting to believe God, but in refusing to believe him. God takes the responsibility of manifesting truth to men, and they take the responsibility of accepting or rejecting it. When any portion of divine truth becomes important for men to receive, God will employ some means to present it before them, and if men will not proclaim it, he can make the stones cry out and proclaim it. If religious papers will not teach it, he can make the political papers publish it.

Sin consists in rejecting light after it has been manifested. Jesus said: "If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin." He fulfilled the predictions given of the Messiah, which no other man did; thus proving himself to be the Messiah. And when they rejected those evidences they rejected the testimony of God, making his word untrue. This unbelief caused God to reject them as his people. Unbelief is the stumbling-stone over which "both houses of Israel" stumble. The Jewish house stumbled through unbelief in the signs and evidences of the first advent. The Christian house will stumble over fulfillments which become signs of the second advent. The experience of the first house was written to admonish the second to beware of the fatal stone.

In the experience of that typical people, we get an example of one effort made by the Pharisees to harmonize themselves with God without faith. They made clean the outside of the cup by conforming in their acts very strictly to the law of God as understood by them; but they signally failed to cleanse their hearts by faith in divine truth which God had manifested to them, designed especially for them and their time. They verily thought that they were the special favorites of heaven, because they were so very religious; paying tithes of all they possessed, carrying their religion and devotion into all their acts; eating, drinking, dress, and all their habits of life were made to rigidly and strictly conform to the word of God, as they understood it, and the teaching of the Elders. They were so confident that God could not fail to accept them in this position of sanctity, that they could with the utmost confidence thank God that they were "not as other men," but were more righteous because they had done more righteously. They were ignorant that the righteousness of God was imputed to men because they believed him, and not because they obeyed him. Let it be remembered that obedience to God can never precede faith in him. Their obedience was acceptable until they had persistently rejected important truth which God had unfolded to them. This made them so obnoxious to him, that when they offered a lamb, it was rejected as if it had been "swine's flesh." Jesus taught them plainly that notwithstanding their worship externally, in words and acts appeared beautiful like whited sepulchres, yet internally, like them, it was full of dead men's bones because of their unbelief in the signs of his presence, and the divine authority of the gospel. They believed, and taught, that if they practiced the same precepts, and raised the same standard of faith that Moses and the prophets did, they could not fail to become as holy as they were. They would not accept the important truth that God requires his people to go "from faith to faith;" that is, that God demands of men that they exercise an additional faith at every period when additional truth is developed. God is jealous of his character for truth, and will not suffer it to be impeached by Satan or man without impunity. Men may credit God in six declarations, but dispute the seventh, and he will hold them as accountable for the impeachment of his character as if they had disputed all of them. Let this infinitely important truth be everywhere proclaimed, that each member of our probationary race stands upon this pivot, and will turn to the right or left. He that believeth and is baptized shall be saved; he that believeth not shall be damned.

The most fatal snare that Satan has coiled for our race, is the opposite of this: viz., that doctrine is not essential for salvation. Yea, more, that it should be kept on the background if we would lead men to Christ, especially present truth, or new development of truth, which demands an advanced faith. We say this is a fatal error, because it has proved fatal to men in every instance in the past history of our world. He is a true friend to humanity who will faithfully expose the snare, and teach men that if they are ashamed of Christ and his words (for some truths will be presented to all, to test them on the point), Christ will be ashamed of them before his Father. When we attempt to lead men to Christ, or accept of men as being in Christ, who will not yield to the requirements of the gospel unless some of its truths, obnoxious to them, are left off, and they object to taking some important unpopular position lest they lose caste in society, and a good name in the world, and we, to gain numbers and influence, yield to their unreconciliation to Christ's instruction, and teach them that they are or can be saved without a full surrender to Christ, we only proselyte them to an unholy and an unsafe position. When the standard of faith is lowered so that men may become members of the church and enjoy their elevated caste, and their worldly pleasures, multitudes will enter; but when it is raised to the point where Christ placed it when he said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me," but few will enter. The more superficial and worldly the faith, the larger the number who will embrace it. The Catholic church gives the largest latitude to men's carnal desires, and consequently gains the largest number of adherents.

It is necessary for Christ to keep his people separate from the world, by crucifying their desires for its applause and honors, by incorporating in their faith, some truth that will serve in its profession and practice to produce that crucifixion. Time generally wears away the unpopularity of truth, so that it will cease to be a reproach to profess faith in it; consequently it is necessary as all must bear the same cross, to occasionally develop new and unpopular truth. Paul said, "If I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased;" that is, he would not have been persecuted if he only preached circumcision as his fathers had done; but new truth had been presented for his faith, and he must now preach that Jewish circumcision is, by divine authority, superceded by christian baptism. This new present truth was very unpopular with worldly professors, especially because its advocates taught that a belief in it was essential to reconciliation with God. They were looked upon as the most bigoted sectarians for taking such a position. What would have been the result if the apostles, to gain the fellowship and friendship of those popular professors, had taught that the special truths they preached were important, but that those Pharisees who were so strictly religious, holding God's word, professedly, as a divine standard of faith, must be accepted as faithful servants of God, notwithstanding their persistent opposition to those special truths? All must answer that such a position would naturally have caused those who were persecuted and hated for their special faith to have given up that specialty, and thus rid themselves of that hatred, if they could have enjoyed just as perfect salvation without it. Is there partiality with God? Does he lead some of his children in a thorny path, and others in a path of ease, without thorns? Can two men walk with God and walk in different paths? Has the gospel commission changed its condition of salvation? Can Christ's servants preach the gospel with the Holy Spirit, and men hear that preaching and be convicted by it, and resist the conviction, and exclude such doctrine from their pulpits and meetings, holding up to ridicule, and reckoning heretical and dangerous the men who thus teach, and not suffer condemnation from God? Is Christ divided? Will his Spirit justify one man in publishing an important truth, and equally justify another man in defaming that truth and rejecting it.

These are dangerous and ensnaring times, and may the God of all grace give us light that we may lead the flock of Christ in a safe path, by *kindly*, but *firmly* and *faithfully* teaching them that a living, outspoken faith in the truth of God, sent by his servants and Spirit to this generation, is necessary for salvation. Let us not preach our own sentiments, but preach the Word of God with authority, telling all men that faith in it is the only condition of reconciliation to God. Do not appear as a bigot or as a judge, but as a faithful servant of Christ to echo the voice of God.

J. C.

PRAY MUCH for our National campmeeting to commence Aug. 8th, at Springfield, also for the one at Alton Bay, to begin the 22nd. These meetings are of great importance. Their influence is powerful, and should be wholly for the Lord. Pray that they may accomplish more good this year than ever before; that the Lord will direct the committee and all who preach his word; that all selfish measures may be blasted; all mere human policy plans, not in harmony with the Lord, may be made null and void; that all evil speaking, backbiting, fault-finding, tattling, murmuring, evil-surmising, and the work of busy-bodies, and all other unchristian elements, may be hushed into the silence of the grave, and that CHRIST alone may be exalted. It is high time that those who profess to be looking for the coming of Jesus should be living in harmony with the truth that leads men to sanctify themselves to the Lord, and be ready for the coming of the Son of man. Let us have a thorough cleansing from all evil things, and be clothed with the righteousness of the Just One.

M. G.

DELEGATES.—Every church, interested in the welfare of our publishing interests, should send their delegates to the next annual meeting of the Advent Christian Association, to be held at the Sprinfield campground, Aug. 10th, 4 P. M. Also, let every minister be present who is disposed to cooperate with the Association in the work for which it was organized, as expressed in the second article of its constitution, as follows: "The object of this Society shall be the promulgation of Bible truth, and the promotion of vital piety, by the formation of a Christian Publication Society for the issue of books, tracts, and periodicals."

M. G.

THE NEXT National Campmeeting for the promotion of holiness is to be held at Old Orchard Beach, Me., commencing Wednesday, Aug. 12th, to continue ten days.

M. G.

SEND YOUR NAME.—Those who wish their articles put in the paper should send their names. We frequently receive articles for the *Crisis* from new writers, which would have been published had they sent their names. Do not be ashamed to be known in the family.

M. G.

DURING the wonderful revival in Scotland, the past few months, under the labors of Brn. Moody and Sankey, it is said ten thousand have been converted. It is said to surpass anything of the kind since the days of Whitefield.

M. G.

TREMONT CAMPMEETING.

It was our privilege to spend Sabbath, July 26th, at the Tremont Campmeeting. The grove is a pleasant one, presenting a home-like appearance, seldom witnessed on the camp-ground. Several new cottages have been erected, fronting on the place allotted for preaching, besides a new preacher's stand. The number of tents increases each year. There are now some sixty, besides the Mass. Mission Tent. A large audience was present on the Lord's day, and good order prevailed. We heard preaching from Bro. A. Simpson and J. Couch, showing that our Savior is soon coming to set up his kingdom. Although the evidence is very clear, yet those who have rejected it, as it has been accumulating from year to year, have gained strength to resist the additional proof that is now before us, to show that our great Deliverer will soon appear. It is very difficult to reach sinners at the present time. The great work seems to be to get the church aroused to holy living in order to be ready to meet Christ at his coming; and this is the most successful means of reaching the unconverted. When the church is cold and formal she leads more into skepticism than into christianity. Such is the condition of the mass of professors today; hence the need of special effort to arouse them from their slumbers. To sleep now is alarming madness. As well might one drink laudanum and arsenic to cure dyspepsia. Sleep may produce insensibility, but it destroys safety. The voice of Jesus comes at this time in urgent tones, Take heed, "lest coming suddenly, he find you sleeping." Most seem to pay no attention to his timely warning, and act as though they thought he was giving an unnecessary alarm.

We were rejoiced to find a goodly number at the Tremont meeting, who are awake to the perils of the hour, and the importance of entire consecration to Christ, that they may be sweetly kept in these trying moments. A large number are hungering and thirsting after righteousness, seeking the fulness there is in Jesus. Nearly all seemed impressed with the importance of these things. We felt much comforted in the Lord to find such a state of mind prevailing more and more. This is a bright omen. Thank the Lord.

M. G.

SPRINGFIELD CAMPMEETING.—We expect a blessed season at Springfield this year. Let us pray much that we may have such a baptism of holy, heavenly power as we have never experienced before. The Lord is coming, and it is time to be all ready, "dead indeed unto sin," "filled with the Spirit," and we like those who are really waiting for his coming. Let all come to make a a fresh and entire consecration to Christ, to suffer and do his will without a murmur, during the little time that remains.

M. G.

NO PAPER.—We think *mercy* demands that we should give our faithful compositors and clerks a week's rest this year. Accordingly, it is purposed to issue no paper the week of *August 19th.*

M. G.

☞ As "our paper" will go to press one day earlier next week, appointments should be received as early as *Monday morning.*

FASTING AND PRAYER.—In harmony with our usual custom, we would suggest that Friday, Aug. 7th, be observed as a day of fasting and prayer, before the Lord, that he may most wonderfully bless the National campmeeting to commence at Springfield Aug. 8th, and the Alton Bay meeting to begin Aug. 22d, and all other similar meetings. Let it be the burden of our prayers, that as a people we may receive a fresh baptism of power to labor in the vineyard of the Lord with more energy and success the coming year than during any one in the past. Pray that all the watchmen may be filled with the Holy Spirit, that they may labor with new delight, new zeal, fresh courage, and blessed union, in the last great work to which they have been providentially called to spend their remaining life energies.

M. G.

QUILTS.—We would suggest, that those who can should bring an extra quilt to lend to some needy ones, who may be at the Springfield campmeeting, without any bedding. Some come so far it is very inconvenient to bring their bedding; and others have none to bring. Think of this, and be blest in loving your neighbor as yourself. Let those who bring quilts report to the campmeeting committee, that they may know where to look for supplies in an emergency.

M. G.

WE are made sad to learn that "Bro. R. E. Ladd lies at the point of death." He is basking in the sunshine of the smiles of his dear Savior.

M. G.

TWO NEW TRACTS.

"BIBLE CHRONOLOGY," and "COME OUT OF HER, MY PEOPLE." Ready for orders. Price $3.00 per 100; 5 cts. single copy. Address HENRY PRATT, Springfield, Mass.

AG'T.

DARK CLOUDS.

Observing men are becoming more and more convinced that these are *strange times.* They have been looking for improvements in society till they are discouraged, and have settled down in sadness, wondering what these things mean. They can see no bright spot ahead, or "silver lining" to the dark clouds that are rolling up in awful majesty, and seem ready to pour alarming contents upon a wicked world. They have toiled, struggled, organized into protective associations, resolved and re-resolved to reform here and there, in church and state; but still the state of things grows "worse and worse." They may well inquire, "What next? The following is from the Boston Daily *Herald*, July 10th, 1874:

"It is no easy matter to explain why we should feel so, but of late we have somehow come to think and to believe that this people is becoming as profligate, licentious and altogether wicked as people were during the latter stages of the old Roman Empire. Extravagance, which is only a mild definition of profligacy, is breaking down honor and virtue in home and business circles, while the church is but little better than an emporium of fashion, where piety flashes from the gilt-edged prayers and preaching of overpaid pastors—divines who tax a congregation more money for a year's work than Paul ever received during his entire ministry, or the more eminent divines and reformers of early ages ever dreamed of receiving in a life-time. This church extravagance, both architectural and pastoral, is something more than seed sown by the wayside. It is planting a subtle poison in our homes, grafting piety upon the vestments instead of the hearts of the people, and putting the bounties of Providence into costly temples that ought to go where Christ told the rich man to put his money. Such extravagance is the prime cause of our profligacy, licentiousness and intemperance, the great germs of all sin, vice and crime. It makes the rich wasteful and loose, the poor dissolute, lax and immoral, and all wicked and given over to iniquity. Yet there is no spot nor place in the whole framework of society where extravagance is more carefully fertilized than in the church. From this fountain it radiates, permeating all circles, till at last we find its fruits, day after day, harvested as so much vice and crime in our criminal courts."

M. G.

TAKE UP SERPENTS.

EDITORS OF CRISIS:—I have been considerably burdened with the words of Jesus in Mark 16: 15–18. It seems to me that vers. 17 and 18 should be in as much force to-day as the two preceding verses. I desire you to give your views through the *Crisis.* Does the sick person have to exercise that faith as well as those who lay their hands on him? Do you believe that thing can be done in this day? I am inclined to think that it can with the necessary faith.

Yours in the Lord, J. A. CARGILE.

It is a fact that verses 9 to 20 inclusive are not found in the Vatican Manuscript, which is the oldest known, dating as early as the fourth century. That closes with the 8th verse of the 16th chapter.

We fully believe, in harmony with the instruction given in the letter of James, that the sick may be healed in answer to prayer, even though the sick one should not exercise faith in that direction.

M. G.

A GOOD RULE.—In Mr. Dalton's address on the subject of "unfulfilled prophecy," at the London Prophetical conference, he very properly remarks:—

"*We should as much as possible consult the context* in seeking the meaning of any passage. We ought never to read the Bible by bits and scraps; that is a very sad way of treating it, but we ought to consult largely the context, and particularly in the parts relating to prophecy."

M. G.

THE TRUE CHURCH is the title of a new tract just issued by Bro. Wm. Shepherd, Newark, N. J. It contains some excellent things. Price 6 cts. single, 50 cts. per dozen, $3 per hundred. Address Bro. Shepherd, at 155 Plane St., Newark, N. J.

M. G.

TENT ROOM.—Those who attend the National Campmeeting at Springfield should bring their own bedding. We have engaged large tents in which they can be furnished with tent-room for ten cents a night. Straw or hay can be obtained on the ground at cost.

M. G.

BAPTISM.—Let those who have not been baptized come to the National Campmeeting at Springfield, prepared to obey the Lord, and be "*buried* with him by baptism."

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, Aug. 27th, 1873, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$643.08
"A Friend"	26 00
Mrs. C. M. Woodward	.50
B. E. Horr	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR."

Previous acknowledgments	$78.75
A Friend	1.00
A Pilgrim	.20

YOUNG PILGRIM FUND.

Previous acknowledgments	$19.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis.*

Previous acknowledgments	$4,665.62
Robert Allen (balance of pledge $100)	50 00
I. C. Wellcome (Tracts sent J. C. Smith)	50.00
'C."	2.00

REPORT OF CALIFORNIA CONF.

The First Advent Christian Conference of the Pacific Coast was organized July 18th, 1874, at San Francisco, in the Eddy street Chapel, by the election of Eld. D. D. Reed President; Eld. T. Howell Vice President; A. M. Seabury Secretary; H. W. Snow Treasurer; A. S. Iredale and W. S. Dibble of San Francisco, Damon Nichols and Geo. W. Ficks of Sacramento, C. Morse and D. Coffin of Santa Clara, A. J. Young and John Pettis of Vallejo, A. T. Hatch of Suisun, Cyrus Cutler of Lakeport, A. P. Strong of Courtland, and J. D. Carey of Santa Rosa, Trustees. The Elders belonging to this Conference were appointed a Committee on Ordination. Eld. R. W. Wilson and Brn. S. E. Jones, A. J. Young and W. S. Dibble, were elected delegates to represent this coast at the National Conference at Springfield, Aug. 8th, 1874. A resolution requesting Eld. J. G. Hook to make California his home was unanimously adopted; also the following:—

Whereas, The *Advent Christian Times* has been laboring under embarrassments and abuses; and

Whereas, It has shown itself true to the cause of Christ, therefore,

Resolved, That we extend to it our united support.

The following preamble and resolution, introduced by Bro. H. W. Snow, were unanimously adopted:

Whereas, There has been a circular, entitled, "Elder Grant's four visits to California," which has been scattered broadcast over the land, and which wholly misrepresents facts in relation to the cause on this coast, and,

Whereas, Elder O. R. Fassett has left this coast without any official knowledge of the churches that brought him here, and has been instrumental in circulating said document, and defending its contents, throughout the East and West, and on this coast; and

Whereas, His course has had a tendency to disaffect many, and has done great injury to the cause which is so dear to us; therefore,

Resolved, That his acts are discountenanced by us, and meet our unqualified disapproval.

Eld. J. G. Hook was made a member of this Conference. Brn. Nichols and Ficks were recommended for the ministry. A resolution tendering the thanks of this Conference to Elder Miles Grant for his visits to this coast was unanimously adopted.

Our meeting commenced on the 16th, and closed with the sacrament of the Lord's Supper on the evening of the 19th. God was present by his Holy Spirit in great power. Sabbath evening seven united with us in church fellowship. Praise the Lord.

A. M. SEABURY, Sec.

[Published by request of the Conference.—ED.

NOTES BY THE WAY IN TENN. AND ALABAMA.

Dear Brethren:—I feel like telling the dear saints scattered abroad how the Lord has stood with me, and strengthened me, since I last wrote for our precious *Crisis.* On Saturday before the fourth Sabbath in June, I started for Ooltewah, E. Tennessee, after having stopped to rest from preaching one day. Found the church (Bethel) well, and struggling hard against the wiles of Satan. Sunday morning, baptized one dear sister, who was received into the fellowship of the church. Had a good time preaching on church discipline. Monday, I went to Mouse Creek, in McMinn Co. Visited as many of the dear brethren and sisters as I could, and tried to speak Monday and Tuesday evenings in the village, and Tuesday at eleven A. M., two miles out, where we spoke in the dwelling of Bro. Madison Johnson, who, with his aged and sociable companion, made us feel at home. Wednesday, went to Philadelphia, and spoke in the M. E. church. Thursday, at ten A. M., being very kindly invited, I spoke in the Baptist church, which was closed against me last winter when there. Found all the people at Mouse Creek and Philadelphia very kind, and manifesting great interest in the truth. The precious seed sown there last winter, by such poor instrumentality, has taken deep root in good hearts, and they are now rejoicing in the light.

Thursday, I returned home, stayed only one day, then left my dear wife and children to attend two funerals on Sunday. Saturday night, spoke to a very large and attentive audience in the door-yard of the dwelling of Bro. J. West. On Sunday morning, learning that a son of the deceased whose funeral sermon I expected to preach, having recently arrived from California, manifested some objection, we refused to preach the funeral sermon, but spoke on the Bible hope of man. Four ministers were present. One old blind Bro., a Baptist minister, being invited to close, gave a few cross fires, such as, "When the body dies, the soul goes to God till the resurrection; then it is reunited, and then all the saints will be made perfect and enjoy perfect happiness," etc. As he was blind, we asked the privilege to explain the difference between soul and spirit, and correct his quotation from Solomon, which was granted. Sunday night, at Bro. John F. Anderson's, near Anderson Station, we had a very precious season in telling the people of the nearness of the Lord's coming.

Monday morning, came to this place (Cowan, Tenn.), and found several strange brethren, who were very kind. Spent the day with Bro. J. M. Stewart, at whose house I am now, and who, with his amiable wife, has made us feel welcome. Monday night, spoke from Acts 1: 6. Three ministers were present, two Christian and one Methodist. They were invited to seats, if they loved Jesus. The Christian church believe the kingdom was set up on the day of Pentecost, and of course their theory was in jeopardy. They both endeavored to overthrow what had been said. They seemed very much agitated, and very abruptly, as I thought, gave the people to understand that I had preached falsehood. I submitted myself into the hands of God, who filled me with his love and made me perfectly happy, so that I could not be offended. We had considerable cross firing, much to the interest of the audience, as it was the first sermon they had ever heard on our views in that place. It all passed off in love, and I believe God sanctified the effort to some good. I spent the night and following day with Bro, James Sargent, who had invited me to visit this village, who, with his family, prove to me that they love Jesus. Tuesday night, I spoke on the inheritance, and had a good season. A Bro. Darrel, of Winchester, Tenn., freely and fully endorsed the sermon, and we closed with good feeling in the audience. Went with Bro. and Sr. D. D. Burke to spend the night, and till noon next day. I must say that the people of this place, as a general thing, have manifested more christian courtesy toward me than at any *new* place I have ever visited. God always has broken down prejudice for me, after my first sermon in any place; but here I found none manifested.

Yesterday, I was closely reading a work on "The Gospel Plan of Salvation," of 661 pp., by Dr. T. W. Brents, of the Christian church. He was endeavoring to prove the establishment of the kingdom on the day of Pentecost. I was reading to a crowd of gentlemen, and carefully marking what I thought to be error, with a pencil. The train rolled up to the office where we were investigating, a stranger stepped in, listened a moment, and asked what book we were reading. We replied, "The Gospel Plan of Salvation." He proved to be Dr. T. W. Brents, the author of the work. We had about thirty minutes to talk, while the engine was being repaired. I told him that according to his view the stone smote the image on the legs, when Rome was in her glory; whereas it it was not to strike till it reached the feet. Last night closed our meetings here, and to-day we start for home, to stay till morning, then to DeKalb Co., Ala. So you see the Lord keeps me in the field.. I am blest with better health than when I last reported.

Dear Brn., I must tell you the Lord is gracious to us though we are poor in this world. We love the Lord, and expect to be rich in his kingdom soon. The people of this place have helped me after a godly manner, so that I have lost nothing by coming to see them. Also at Mouse Creek and Philadelphia, some dear ones proved their faith by their works by administering to my necessities. I received from the people within the last month ten dollars, which is more than I had received from my audiences in two years before. Pray for me, dear ones, that God will sustain me. I am looking for Jesus. I believe I live more humble and devoted every day, and enjoy more of his love.

I began this letter at Cowan, but will now finish it at home. O, how I do rejoice and thank God that I found my family well; yet the thought of leaving them in the morning would sadden my heart more, did I not believe Jesus will take care of them. Brn., I am trying to climb higher and higher up the hill of holy and righteous living every day. O do pray that I may be led by the Spirit of Jesus to come to a full and complete consecration, so as to enjoy perfect love, for which I do weep and pray. Yours in Jesus,

J. A. CARGILE.

Stevenson, Ala., July 9th, 1874.

Correspondence.

From Bro. Milton Hughes.

I have neither time nor space to say what I would like. I have been for some years engaged in mission work in the South, and in all this time have I never seen things look so alarming. Can it be that God has begun to pour out his plagues on this part of the country? Perhaps it may be so, and if the providential hand of God does not stay the destroying elements that are fast breeding a famine, in a short time our condition will be alarming. The crops were very short last year; in consequence, people are almost at the point of starvation in some sections. Corn, in many places, is $15 per barrel, and other provision in accordance. If there is not a full crop this season, there must, beyond question, be a year of starvation and suffering before us. What the drought has not destroyed, insects are finishing the work at a fearful rate. What can be done? Nothing, except the great God shall stay it. What shall we do? Bow humbly and earnestly at the throne of grace in sackcloth and ashes, and implore the God of heaven to save us from our impending fate.

I have one request, and that is that all will unite and pray that the Lord may deliver the sunny South for the sake of the few that are righteous; for I know God has some faithful children in this land. The different churches are continually fasting and praying, but as yet without any relief. When will such things end? What will give us satisfaction? What will put an end to all calamities, and what will free our loved ones from the clutches of death? Simply, the coming of the Just One. May he come speedily, and may I, an unprofitable child, be counted worthy to be a guest at the marriage supper of the Lamb. Yours in hope.

Bethel Hill, Person Co., N. C.

[If any wish to help Bro. Hughes, or the Freedmen with whom he labors, it is a good time to lend a helping hand.—M. G.

Bro. J. W. Flowers writes from Goosepond, Ala., July 3d—"Some twelve months since, Bro. J. J. Smith came into our neighborhood distributing tracts, when I happened to form his acquaintance at Lamkin's Landing, on the Tenn. river. Notwithstanding he was watched as a stranger, I noted something peculiar in the man, and this led me to make some inquiry as to who he was, and what was his mission. He told me that he was a minister of the Advent Christian Church. This was something new to me, and I asked if he would preach at my house? He said he would. I stirred around, and got up a small congregation, to which he preached. As in the apostolic days some heard the word gladly and others mocked, so it was that night. After this he continued to preach through the community for several days and nights. He distributed tracts freely, which have brought forth their fruit in good season.

In March or April last, he visited us again, and preached on the Abrahamic covenant, and left a two-days appointment for the fourth Sabbath in May and Saturday previous, at my spring. His congregations up to Sunday were small, but at the morning service on Sunday, an immense concourse of people, from far and near, assembled to hear him lecture on the prophetic chart. His reasoning was clear and impressive, and had a good effect on his audience, as was made evident by many of them returning to hear him again at night. At the close of the lecture, he gave away a large number of tracts. He continued to preach through the settlement during the next week or ten days.

Bro. John A. Cargile of Stevenson, Ala., was also present and preached several times with considerable effect. These men have had a hard row to weed; yet, they have weeded it well, and preached themselves from the groves into many of the church houses in the community. In the midst of many enemies, they have now many friends, and have done much to awaken the minds of the people to search the Scriptures, to see whether these things are so or not.

In conclusion, permit me to say, I think they have done much for the cause of Christ, and may his Spirit be with them and direct their future course."

Married.

Huckins—Berry. At Alton Bay camp-ground, July 5th, 1874, by Eld. E. A. Stockman, Mr. Sylvester B. Huckins, of South Alton, N. H., and Miss Georgie L. Berry, of New Durham, N. H.

Obituaries.

Morrison. At Coffeyville, Montgomery Co., Kansas, suddenly, of sunstroke, our Bro. James Morrison, aged forty-three years.

This affliction falls heavily upon a large family, also a large circle of friends mourn his loss; but we sorrow not as others which have no hope. He was a firm believer in the precious truths of the Bible, and patiently waited the return of the Master. Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet he shall live." These words comfort amid sorrow. He leaves a wife and five children to mourn his loss.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no foe, shall dim that hour
Which manifests the Savior's power."

I. E. Morrison.

Chapman. At Bolton, P. Q., July 6th, 1874, Sister Annie Nelson, wife of Bro. Joseph Chapman, aged seventy-four years.

The aged pilgrim has fallen asleep after years of patient and unremitting toil in the cause of the Master. As a wife and mother her tenderly kindness will long be remembered by the bereaved ones. As a christian, her memory will long be cherished by a large circle of friends. A large concourse of mourning and sympathizing friends assembled to listen to a discourse by the writer from Rev. 14: 13.

"Sleep, dearest mother, sleep;
Death shall not hold thee long;
In the morning thou'lt rise
And join the blood-washed throng."

Loren Marsh.

Hughes. At Bethel Hill, Person Co., N. C., July 17th, 1874, of typhoid fever, Willie B. Hughes, only child of Milton J. and Margarett B. Hughes, aged one year, ten months, and fourteen days.

We laid him away feeling that God will remember him, and comfort us when he shall bring Rachel's children from the land of the enemy.

Milton J. Hughes.

Goodwin. In Elliot, Me., Aug. 7th, 1873, John Edward, son of Jeremiah P. and Isabella D. Goodwin, aged two years, five months, twenty-two days.

"When we see a precious blossom,
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.
Round its little grave we linger
Till the setting sun is low;
Feeling all our hopes have perished
With the flower we cherished so.
We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

I. D. Goodwin.

FOREIGN NEWS.

London, July 28. A dispatch to the *News* reports the destruction of property by the floods in Moravia as immense. At least two hundred houses were swept away.

Aug. 1. The correspondence of the *Daily News* shows that the damage done by the storm in Moravia far exceeds the earlier estimates. Eleven villages and two towns were devastated. The Government has sent troops to assist the inhabitants.

DOMESTIC NEWS.

The Flood at Pittsburg.—*Total loss of life 219.—How the Storm Broke.*—The following is a description of the awful storm that burst over Pittsburg and Alleghany City, July 26th.

About 6.30 o'clock on Sunday evening, two great black clouds came up from opposite points of the compass—one to the southwest and one to the north east. They rose slowly like two awful demons. Their edges were ragged and black, flecked here and there with patches of fiery colors. A dozen little promontories jotted out here and there like the heads of the hydra upon each, changing shape and appearance every moment and assuming the appearance of a bird, beast or monster, occasionally extending far up across the intervening space, as though to reconnoitre the enemy, and then again receding. But all this time the two great giants, swarthed in inky blackness and almost without outline, slowly approached the other.

Suddenly a noise between a roar and a growl, burst from each. There was no distinct detonation like ordinary thunder, but a low, terrible and continuous mumbling growl, causing the air to vibrate and the very foundations of the earth to shake as though a tertian ague had seized upon the everlasting hills. A fringe of fire like an aurora borealis began to run along the ragged edges, faint at first, but growing in intensity every moment, until it looked as though the two demons had put on an armor of fire. On they came, nearer and nearer, when suddenly a mighty bolt of blinding light leaped from the central head of the demon of the northeast, burned high up in the sky and then fairly struck the opposing demon. A moment, and a deafening crash divided the hot atmosphere and made the earth tremble palpably.

But the demon of the southwest was not even stunned, but paid back his assailant with a forked javelin of sulphurous flame. This was the opening of the grand battle. The long lines of flames that enveloped the combatants ceased to dance and flicker, and like the borealis gathered into tongues of silver and blue fire, and leaped forward simultaneously from both directions until the rapidly narrowing space between them seemed to be an ocean of fire. The two demon clouds met directly over the city and seemed to rock the earth to its uttermost foundation. For a few minutes previous a few heavy drops of rain had been pattering down, but when the two giants met in their death embrace it seemed as though a river had been unchained in the heavens and was falling bodily to the earth below.

Detroit, Mich., Aug. 1. A fire broke out in Muskegan early this morning and destroyed nearly half of the city. The fire is in the eastern portion of the city and it is believed that a number of mills have been destroyed. About ten squares have been burned over.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 8th,

and continuing till the 17th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the New York, New Haven, and Hartford R. Road, we are very sorry to say, that no reduction of fare can be obtained for this year.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 27th to Aug. 18th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Central Vermont R. R.,

comprising Central Vermont, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vermont Valley Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—*provided twenty-five* or more shall have come over the line operated by the Vt. C., of which we think there is little or no doubt—good *from* South Vernon to the places they came from on any of the roads run by the Central Vermont Railroad.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

Fare is reduced on the Boston and Fitchburg Railroad one half from Boston and Fitchburg.

Buy regular tickets at Boston and Fitchburg for Springfield, and receive from the Secretary at the meeting a return pass free.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 27th to Aug. 18th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 3.15 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

Mr. Burr's carriages will take passengers from depot to camp-ground for 10 cents each.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
O. D. Woodruff,
I. B. Potter,
} *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Advent Christian Association.

At a meeting of the A. C. A., in Boston, July 10th, it was decided that the next annual meeting of this body will be held at Springfield camp-ground, commencing Aug. 10th, at 4 o'clock P. M. Business of special importance will be transacted at this meeting, and every church is requested to send delegates qualified to represent their wants and feelings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

A. W. Sibley, *Secretary pro. tem.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held on the National Advent camp-ground, Springfield, Mass., commencing Wednesday, Aug. 12th, at 4 o'clock P. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

Campmeeting Notice.—The annual campmeeting of the A. C. Conference, in Northern Illinois, will be holden at Wyanet, Bureau Co., Illinois. The meeting will commence Saturday evening, Aug. 29th, and close Sunday evening, Sept. 6th. We anticipate a large and interesting meeting. It is hoped that every church will be represented by a tent, and that all will come to work for God and the salvation of the perishing. Eld. S. W. Thurber, of Minneapolis, Minn., will be at the meeting to labor in the gospel. Other prominent ministers will also be present. And above all, the Lord by his Spirit will be there. Come, then, to the meeting, one and all, and come early. Provisions will be made at an ample boarding tent for victualling all who may desire. The tents will be pitched on the old camp-ground, one half mile east of the depot.

The annual conference will also convene at the same time, but will be so arranged as not to interfere with social meetings. Each church should shnd a delegate or letter, and each minister should report either by person or by letter.

For the Committee, C. W. Smith, President. C. C. Marston, Sec.

A. C. Times, please copy.

Michigan Conference.—The annual meeting and annual campmeeting of the Advent Christian Conference, of Michigan, will be held at Mosherville, on the Fort Wayne, Jackson, and Sagimaw R. R., about nine miles north of Jonesville, and fifteen miles south of Jackson, Aug. 1st to 8th inclusive. The grounds are about forty rods from station, beautifully located, and every thing convenient. Inquire for Bro. Samuel Emery and Day Conklin. It is expected to obtain half fare on F. W. and S. R. R. All trains stop at Mosherville. Let this be the best of all our meetings.

J. R. Preston,
A. E. Babcock,
J. M. Snook,
} Committee.

Campmeeting.—Providence permitting, the fourth annual campmeeting of the Life and Advent Union will be held at Springfield, Mass., on the new camp-ground, situated about one and a quarter miles from railroad depot, on land of L. Carew, commencing Aug. 1st, and continuing till Aug. 10th. Ample accommodations will be provided for board at the boarding house on the ground. Board 80 cents per day. Fare on the railroads will be reduced from July 27th to Aug. 26th inclusive. The nature of man, prophecy, holiness, coming of Christ, and the resurrection of the dead, together with other subjects, will be presented. All are cordially invited.

T. R. Weaver, Secretary.

Kansas.—Notice is hereby given that the Kansas Mission Tent will be pitched at Manhattan, Riley Co., Kansas, August 27th, if the Lord will. Services will commence at eight o'clock P. M., and continue over two Sundays. A cordial invitation is extended to all christians to come; and let us work for the advancement of the cause of Christ, and the salvation of sinners. Come one, come all.

R. F. Clark, Sec. Adv. Chris. Conf., Peach Creek, Washington Co., Kansas.

We wish some of our preaching brethren would call on us. We will find a place for them to speak in, for we are in need of help here. Please correspond with A. P. Scribner, New Market, N. H.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

Saturday, August 22nd,

and continue over the Sabbath, Aug. 30th. Ample provision will be made for board and horse-keeping. Board at 85 cents per day. Single meals—breakfast or supper—35 cts. Dinner 50 cts. Horse-keeping (hay and grain) 85 cts. per day.

Boston and Maine R. R. The meeting being located on this road, we rely chiefly on its management for conveyance. The superintendent has made an extra effort to meet the demands of the meeting, and the convenience of those attending, in arranging with lines connecting, so there may be no delay on the part of this road in conveyance. Fare reduced on this road and its branches from

August 12th to Sept. 5th.

Purchase campmeeting tickets for Alton Bay at the ticket office at Boston, and at all intermediate stations, beginning at Lawrence.

Leave Boston at 8.15 A. M., 12 M., 3.30 P. M.
" Portland, 6.15 A. M., 9.10 A. M., 3.15 P. M.
" Rochester, 11.23 A. M., 3.23 P. M., 6.50 P. M.
" Newburyport, 7.30 A. M., 2.40 P. M.

Bangor and Machias line of steamboats will run their boats in connection with the Boston and Maine R. R. at half rate of fare. Superintendent Furber has consented to run an extra train from Portland to Alton Bay on Wednesday, Aug. 19th, Friday 21st, and Monday 24th, leaving Portland on the arrival of the boats. We would recommend this route, as you can reach the ground the same day without delay, and make sure connection. Tickets sold at Bangor, Winterport, Bucksport, Sandy Point, Searsport, Belfast, Camden, and Rockland, good from Aug. 12th to Sept. 5th.

Northern Concord and Claremont, N. H., R. R. Tickets for Alton Bay Campmeeting *via.* New Market Junction, can be procured of the conductors on the Northern and Concord and Claremont R. R. at reduced rates, good to go and return. Notice that the tickets *must* be purchased of the *conductors*, and not of the station agents. Tickets good from Aug. 12th to Sept. 5th.

Concord Railroad and its Branches. Call for Alton Bay Campmeeting tickets, to be procured at the following stations: Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth.

For the better accommodation of those who attend the meeting from Portsmouth and adjoining towns, a train will be run through the week of the meeting direct from Portsmouth and intermediate stations to Alton Bay, with baggage car attached. Baggage will be checked through *via.* New Market Junction. By this route you will save the expense and inconvenience of transporting baggage from one depot to the other in Dover; also have the benefit of the reduction of fare, as this road has (for our accommodation) made this arrangement. We would recommend this conveyance. Tickets good from Aug. 12th to Sept. 5th.

Grand Trunk. From Lewiston and Auburn *via.* Grand Trunk, connecting at Portland with Boston and Maine, purchase Alton Bay Campmeeting tickets for Alton Bay, and have baggage checked through. By this line fare will be reduced to half rate, good from Aug. 12th to Sept. 5th.

Portland and Rochester R. R. Leave Portland at 4.15 P. M., to connect at Rochester with Boston and Maine, fare one way. Fare reduced from Aug. 12th to Sept. 5th.

Maine Central. Tickets will be sold at half fare at the following stations: Bangor, Newport, Belfast, Augusta, Hallowell, Gardiner, Richmond, Brunswick, Lewiston, Bath, Dexter, Waterville, Monmouth, Winthrop, Reedfield, and Farmington to Rochester, N. H. *via.* Conway Junction. All baggage will be checked to Rochester, N. H. Change cars at this place, taking the cars for Alton Bay on the Boston and Maine. Have your baggage rechecked at this station for camp-ground at Alton Bay. No tickets will be sold *on this road by conductors*, or at any other stations than those named above, unless due notice is given. Tickets good from Aug. 12th to Sept. 5th.

Conn. and Passumpsic R. R. On this road you will procure tickets only to Wells River. Return passes will be furnished at the meeting for this road. At said Junction purchase tickets for Alton Bay Campmeeting at reduced rates, from Aug. 12th to Sept. 5th.

Boston and Albany. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer and Springfield, *via.* Boston and Maine, to Alton Bay Campmeeting. Fare reduced one third to Boston. $4.70 for the round trip from Worcester; $6.70 from Springfield to Alton Bay. Return passes will be given at the meeting by J. D. Swain. Good from Aug. 12th to Sept. 5th.

A reduction will probably be made on the B. C. and M. Road, notice of which will be given hereafter.

We have endeavored to secure, for the accommodation of all who may attend this meeting, the best Rail Road arrangements possible; and it is now very important that the following directions be observed: You will notice that the arrangements of the several Rail Roads differ very much in regard to procuring tickets and checking baggage. *In every case call for tickets for*

☞ **Alton Bay Campmeeting,**

as there are other meetings at the same time of ours. See that you have your baggage properly checked, as advertised by the road over which you pass.

Further particulars may be expected.

J. Couch,
J. G. Smith,
J. D. Swain,
T. H. Ford,
Benj. Young,
H. K. Choate,
J. W. C. Pickering,
} Committee.

Kansas Campmeeting.—The Southern Campmeeting of Advent Christians of Kansas will convene at Topeka, Shaunee Co., Kansas, on Thursday, Aug. 13th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been apppointed as committee of arrangements, and are expected to be on the ground the day appointed to make full arrangements. I will be there to meet you, if the Lord will: A. S. Covey, Chairman, Ployboy, Shaunee Co.; J. H. Peak, Mont Cenis, Dick. Co.; Orson Lewis, No. Lawrence, Douglas Co.; C. Crowell, Pleasanton, Lim. Co.; Levi R. Smith, Arvonia, Osage Co. Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Bring your baskets well filled. Come equipped for camping. All bring tents who can. Preaching brethren who preach the word are invited to attend. R. F. Clark, Sec., Peach Creek, Wash. Co., Kansas.

Special Notice.

Our History of the Second Advent Message and Mission is now in the hands of the binders, and is to be ready for delivery at the Springfield Campmeeting, and those that follow. As only a limited number can be bound so soon, we hope all who have subscribed and can take them at the campmeetings, or send by friends who will attend to getting them, will do so as early as they can. Others who design to have the book will be supplied if we can do so. All will see the propriety of this when we say, that the postage is about forty cts. on each copy. (We cannot say exactly how much the book will weigh.) All this will be saved by taking them at campmeetings.

All who have subscribed will have them at the prices agreed on, although it is much less than the cost of the book, as we intend to keep covenants. Such will be gainers. Some will want to pay all the book costs when they see it.

We have added near one thousand dollars to the expense above our original design. We might have left out much of this expense *on those to subscribers*, and kept our covenant, but we preferred to act the generous part, and allow others to do so. The book contains 710 pages of matter, besides 22 portraits, beautifully bound, and on excellent paper. The price will be $3.50 to all who have not subscribed, and 40 cts. postage. The symbols of Daniel are given with fine wood cuts, prepared expressly for the book. Our binder says it ought to sell for $5.00. He showed me a class of books with less work in them, which sell for that price. But we wish the story to go as far and as cheap as possible.

We have done all we could to make it a work that believers *will* have, and that inquirers will think *best* to have.

All subscribers who can take them at Alton Bay, Bethel, Vt., Pittsfield, and Mechanic Falls, will be gainers to do so, and all who can buy them at those meetings. We hope to be able to send out by mail to *all*, as fast as ordered, after Aug. 15th, except perhaps a few days delay while at the campmeetings.

Send your orders plainly written—name, town, and State, and *enclose the amount*, to secure the book. Address I. C. Wellcome, Yarmouth, Me.

☞ Notice is hereby given that the Alton Bay Campmeeting Association will meet at Alton Bay camp-ground, Friday, Aug. 21st, 1874, at two o'clock P. M., to transact business authorized by an act of incorporation passed June 26th, 1874.

Committee: J. Couch, J. G. Smith, J. D. Swain, T. H. Ford, Benj. Young, H. K. Choate, J. W. C. Pickering.

Alton Bay.—As many are desirous of obtaining rooms, to be rented by the Campmeeting Association for the present season, let all who wish to secure them, whether they have spoken for them or not, notify Eld. J. G. Smith immediately. Direct *Farmington, N. H.* J. Couch, for Com.

Vermont Campmeeting.—The Bethel (Vt.) Campmeeting will commence (D. V.) *Saturday, Sept. 5th*, instead of August 29th, as previously announced. H. F. C., for Com.

The Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. Mitchell, for Com.

The campmeeting located at Coventry Centre, R. I., will commence Aug. 26th, and continue to Sept. 4th. E. R. Wood, Secretary.

Tent for Sale.—A wood cottage, on the campground, near the tabernacle, size 12 by 14. Inquire of Charles Newell, 76 Pendleton Avenue, Springfield, Mass.

Edwin Burnham will preach in the Tremont Temple, Boston, every Sabbath, till Sept. 1st. Perhaps longer. E. Burnham.

Pittsfield Me. Campmeeting.

The Annual Campmeeting for the eastern part of Maine will be held, if the Lord will, on the ground occupied last year, in Hathorn's grove at Pittsfield, commencing *Sunday, August 30th*, and hold over Sunday, Sept. 6th. The grove has been much improved by clearing, grading, and deepening wells. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Maine Mission Tent will be on hand, and will afford lodging for those who cannot put up tents for themselves; but all must provide *bedding* for themselves. Be prepared for cold storms. Good board will be furnished at the boarding tent. Breakfast and supper, 25 cents each; dinner, 40 cents, except the last Sunday, when dinner will be fifty cents. Also horse keeping, hay, straw and board, will be provided on the ground for all who wish, at reasonable rates. The committee will do their best to obtain reduction of railroad fare, and give timely notice.

Committee: Jer. Carr, F. A. Baker, S. K. Partridge, Oren S. French, J. M. Tozier, Oscar Farnum, M. W. Corliss, G. L. McKenney, William Clark, Abner Millet.

Portland and Ogdensburg R. R.—Persons intending to pass over this railroad to the Mechanic Falls Campmeeting, can secure a return pass free of charge by dropping me a line, stating from what station they are to start.

C. H. Sweet, *Steep Falls, Me.*

The R. I. and East Conn. Campmeeting will commence Aug. 26th, and continue to Sept. 4th. The fare is reduced one third on the Hartford and Providence R. R.,—one dollar from Providence and return. The same from Plainfield Junction. Inquire for campmeeting tickets at all way stations between Providence and Plainfield. We expect all our preachers within the limits of this meeting, and others from abroad. Come, brethren and sisters, make a little sacrifice to attend. Do not let trifling things keep you away. Bring your children and unconverted neighbors. We will do the best we can for your comfort. Let much prayer go up from all hearts for the salvation of the people. Do not fail to carefully read Brn. Couch's and Grant's articles on Campmeeting interests. If all take heed to those instructions, we cannot doubt the good results. The Lord will help. Board and horse-keeping the same as last year. E. R. Wood, Secretary.

Wolfboro' Campmeeting.—There will be a campmeeting at Wolfboro', N. H., commencing Saturday, August 15th, and continuing over Sunday, August 23d. This meeting will be held by believers in the speedy coming of the Son of God, to establish his kingdom in righteousness, to raise his sleeping saints, and change the living ones to immortality. This beautiful and consecrated grove is the one our Trine brethren occupied last year, and is situated on the shore of the charming lake Winnipiseogee, a few rods from Mill Village Station, on the Wolfboro' R. R., and a short distance from the steamboat landing. A reduction of about one half fare has been made us by the Boston and Maine R. R., and also the Eastern and Maine Central. Tickets good from Aug. 10th to Sept. 1st inclusive. Board will be furnished on the ground at 80 cts. per day, or 30 cts. for breakfast and supper, and 40 cts. for dinner, except Sundays, when it will be 50 cts.

Jasper Stone, for the Committee.

New Preston Tent Meeting.—If the Lord will, the Mission tent will be pitched in Camp's grove (the old place), on Tuesday, Sept. 1st. The meeting is to hold over the following Sunday, and should it be thought best, the meetings will be continued longer, either in the tent or hall in the village. We hope to have a general gathering at this meeting. Come prepared to camp out as at campmeeting. What you lack, we will do the best we can to help you to obtain. We propose to cook and eat together as one family. Come the first day, and stay through. We wish the preaching Brn. to come, whether we have spoken to you or not. To all we say, Come. Whether you have anything to bring or not, come.

H. J. Baldwin.
C. L. Calhoun.

The meeting in the Wayne Co. Tent, at Ontario, N. Y., will close next Sunday, Aug. 9th. The discussion on the state of the dead, between Eld. Hardy, the Methodist minister of the place, and myself, will close on Friday evening. We hope to see a large number of brethren and sisters at our last meeting. The Lord is doing a great work at this place. Thursday evening, Aug. 13th, we expect (D. V.) to commence meeting in this tent at Williamson, Wayne Co., N. Y., on the Ontario Shore R. R. We will find homes for all who will come. Jesus is at the door, and we shall not meet many more times before he comes.

Jas. E. Wells.

Notice.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. Moore, Linden, Genesee Co., N. Y.

The first quarterly meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Big Creek, commencing Friday, Sept. 4th, to hold over the Lord's day. We expect a number of the preaching brethren to be present to assist in preaching the word.

E. P. Graves.

Iowa Campmeeting.—There will be a campmeeting in Manchester, Delaware Co., Iowa, beginning Aug. 28th, and holding over two Sundays. A boarding tent will be on the ground, also groceries for those who desire to board themselves, also feed for horses. Help from abroad is expected as the Lord may direct.

For the Committee, J. Ridley.

Barn Meeting.—There will be a meeting in B. W. Moony's barn, near the neck road, Moultonborough, N. H., Saturday, Aug. 8th, at two o'clock P. M., and hold over Sunday. S. Bragg.

For Sale.—Tent 148 Alton Bay camp-ground is for sale. It has accommodations for six or eight persons, having a cook house or L connected, with stove, etc. Price $100. This tent has a front view on Lake Avenue, overlooking the Bay, steamboat and railroad landings, within five rods of the boarding tent. Inquire on the ground of Bro. T. E. Wood, or of H. K. Choate, Augusta, Me.

We commenced our tent meeting at this place (Elmira, N. Y.) Wednesday, July 29th, and it will continue as long as duty demands.

John T. Ongley, C. F. Sweet.

Those who desire to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 34 Lorimer St., or A. G. Andrews, 27 Comfort St., Rochester, N. Y.

Alton Bay.—We wish to sell our house and furniture, at much less than cost, built last year; first house north of McKinstry and Wallace tent. Price $44. Inquire of Wm Hawkes, 74 Meridian St., East Boston, or Jasper Stone, on the ground.

The Iowa General Union Conference and Campmeeting will be held in Brooklyn, Poweskeik Co., Iowa, beginning Sept. 11th, and holding over two Sundays. A boarding tent will be on the ground, where board can be obtained at reasonables rates. We desire to see a large attendance at this meeting. Bring your tents and bedding. J. Ridley, Secretary.

P. S. The conference will convene during the first part of the meeting. J. R.

The Evangel Tent will be pitched in Boothbay (near the harbor) Aug. 11th, and continue as long as thought best. Brn. and Srs. will provide for themselves. Room in the tent for lodging, etc. Come and help. This is a new place for our faith. Pray for us. H. B. Sevey.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
W. H. Crockett..........Sunday, Aug. 9th
Geo. W. Sederquest..........Sunday, Aug. 16th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.
Chas. H. Morse..........Sunday, Aug. 9th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
I. C. Wellcome..........Sunday, Aug. 9th
B. Finney..........Sunday, Aug. 16th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Tremont, Mass..........Sunday, Aug. 9th
Putnam, Ct..........Sunday, Aug. 16th
Plymouth, Mass..........Sunday, Aug. 23d
J. S. White.

New Bedford, Mass..........Sunday, Aug. 16th
Fairhaven, Mass..........Sunday, Aug. 23d
M. Batchelor.

Putnam, Ct..........Sunday, Aug. 23d
H. Pratt.

Lafayette, R. I..........Sabbath, Aug. 9th
J. T. Dixon.

Athol, Mass..........Sunday, Aug. 9th
H. F. Carpenter.

South Framingham, N. H..........Sunday, Aug. 9th
Alton Bay camp-ground..........Sunday, Aug. 16th
S. S. Brewer.

Dover, N. H..........Sunday, Aug. 9th
O. W. Kimball.

North Sutton (at Bro. Israel Andrews) Sun., Aug. 9th
D. W. Davis.

New Bedford, Mass..........Sunday, Aug. 23d
A. A. Phelps.

Plymouth, Mass..........Sunday, Aug. 9th
A. Simpson.

East Stafford, Ct (Work's school-house) Sun., Aug. 16th
H. Davis.

North Haverhill, N. H. (Brick Church) Sunday, Aug. 23d.
H. B. Quimby.

Woodstock, N. H..........Sunday, Aug. 9th
L. C. & M. McKinstry.

Plymouth, Mass..........Sundays, Aug. 16th and 30th
F. H. Burbank.

East Dover, or South Sebec (as Brn. Harriman and Bray may appoint) Sunday, Aug. 9th.
F. A. Baker.

Cochituate (Methodist Church)..........Sunday, Aug. 9th
Natick, Mass..........Sunday, Aug. 16th
Z. Boody.

North Springfield, Vt..........Sunday, Aug. 16th
A. A. Hoyt.

Whitakerville, Vt..........Sabbath, Aug. 16th
and once in four weeks till further notice.
North Hinsdale, N. H..........Sabbath, Aug. 30th
T. L. Hall.

Northwood Narrows, N H..........Sunday, Aug. 16th
Farmington, N. H..........Sunday, Sept. 6th
Alton Corner, N. H..........Sunday, Sept. 16th
Wm. Bodge.

Kendell Corners, Orleans Co., N. Y., Sunday, Aug. 9th
P. A. Smith.

Whitakerville, Vt..........Sunday, Aug. 16th
Rawsonville, Vt..........Sunday, Aug. 23d
J. A. Packard.

Hill Centre, N. H..........Sunday, Aug. 9th
C. W. Nelson.

Springfield campmeeting..........Aug. 9th to 16th
Alton Bay campmeeting..........Aug. 22d to 30th
Pittsfield, Me., campmeeting..........Sept. 1st to 6th
Mechanics Falls, Me., campmeeting, Sept. 7th to 13th
I. C. Wellcome.

East Weymouth..........Sunday, Aug. 9th
E. W. Rathbun.

Laconia, N. H. (Weirs Bridge school-house) Sunday, August 9th. Levi Allen.

Camden, N. J. (corner of third and Federal streets) Sunday, Sept. 13th, at 3 and 7½ P. M.
S. P. Babcock.

Mechanic Falls (camp-ground)..........Sunday, Aug. 9th
J. T. Jordan.

Northwood Narrows, N. H..........Sunday, Aug. 9th
and 2d Sunday in each month until further notice.
Lee, N. H. (Union meeting-house) Sunday, Aug. 16th
C. R. Parsons.

Farmington, N. H..........Sunday, Aug. 16th
D. M. Leavitt.

Newcastle, N. H..........Sunday, Aug. 16th
E. S. Moulton.

Milan, N. H. (where Bro. Dale appoints) Sun., Aug. 9th
J. Albert Libby.

North Adams, Mass..........Aug. 8th, and over Sunday
Pownal, Vt. (as Bro. N. Gardner may arrange) evening, Aug. 15th. Wm. J. Blanchard.

East Concord, N. H..........Sunday, Aug. 30th
Webster (old meeting-house) A. M. and P. M., Sunday, Sept. 6th.
Salisbury, South Road (Academy Hall) Sabbath evening, Sept. 6th. Roland D. Grant.

Canterbury, N. H. (Bro. Tucker's)..Sunday, Aug. 9th
N. B. McMurphy.

Moultonboro Neck, N. H..........Sabbath, Aug. 9th
N. Glidden.

Sutton, N. H. (at Bro. D. W. Davis') Sunday evening, Aug. 7th.
Newhampton, N. H. (as Bro. Pike may appoint) Saturday evening, Aug. 8th.
Meredith, N. H. (Dolloff Hall)..........Sunday, Aug. 9th
Joseph Kimball.

Alton, N. H. (Plaser's school-house) Sunday, Aug. 9th
West Alton (Flander's school-house) Tuesday evening, Aug. 11th. J. L. Chute.

Big Creek, Aug. 9th, at 10½ A. M., and Lavall at four o'clock P. M., and once in four weeks.
Webster's Prairie, Aug. 16th, at 10½ A. M., and Prairie Du Sac at 3 P. M., and once in four weeks.
Fisher Valley, Aug. 23d, at 10½ A. M., and Bellville at 3 P. M., and once in four weeks. E. P. Graves.

Greenpoint..........Sunday, Aug. 9th
Wm. Shepherd.

Rockport, Me..........Sunday, Aug. 9th
Camden, Me., Clam Cove (at school-house) Wednesday evening, Aug. 12th.
Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me..........Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners)...Sun., Aug. 23d
Friendship, Me..........Sunday, Aug. 30th
Round Pond, Me..........Sunday, Sept. 6th
Bristol, Me. (New Harbor)..........Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Natick, Mass..........Sunday, Aug. 9th
Melvin Village..........Sunday, Sept. 6th
Plymouth, Mass..........Sunday, Sept. 20th
E. Owen.

Canterbury, N. H. (Emery school-house) Sab., Aug. 9th
Warner, N. H. (Schoodac school-house) Sab., Aug. 16th
Simeon Roby.

Barnstead, N. H. (Clarktown)..........Sunday, Aug. 9th
Dover, N. H..........Sunday, Aug. 16th
J. G. Smith.

Melvin Village..........7 P. M., Tuesday, Aug. 11th
Wolfborough campmeeting..........Aug. 15th, and over the 23d. S. Bragg.

South Windsor, Ct..........Sunday, Aug. 16th
G. L. White.

Hall Stream, P. Q..........Sunday, Aug. 9th
Orford, P. Q. (with Bro. Magoone) Sunday, Aug. 16th
U. G. Ladd.

Wallace, N. Y..........Sunday, Aug. 9th
Dansville, N. Y..........Sunday, Aug. 16th
E. C. Cowles.

Fremont, N. H. (where Bro. Rogest may appoint) Sunday, Aug. 9th.
West Deerfield, N. H..........Sunday, Aug. 16th
Rufus P. Bean.

Strafford, N. H. (Robert's school-house) Sun., Aug. 9th
J. F. Chamberlin.

Limington, Me. (Bean school-house)...Sun., Aug. 9th
South Windham, Me..........Sunday, Aug. 16th
C. H. Sweet.

Alfred, Me..........Sunday, Aug. 9th
H. S. Pinkham.

North Rutland, Mass...second Sunday in each month
Southbridge, Mass..........Sunday, Aug. 16th
Clinton, Mass..........Sunday, Sept. 6th
Palmer, Mass..........Sunday, Aug. 23d
Baptism after morning service. H. H. Tucker.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

New York City (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 P. M., and at Green Point, L. I. (corner of India and Franklin streets) 7½ P. M. Conference and prayer meeting Wednesday and Thursday evenings.
J. W. Taylor..........Sunday, Aug. 30th

Lynn, Mass.
C. Goodrich..........Sunday, Aug. 9th

Lawrence, Mass.
E. A. Stockman..........Sunday, Aug. 9th
Chas. Coleman..........Sunday, Aug. 16th
Cyrus Cunningham..........Sunday, Aug. 23d
L. C. and M. McKinstry..........Sunday, Sept. 6th

Haverhill, Mass. (Advent Hall.)
D. F. Leavitt..........Sunday, Aug. 9th
J. H. F. Varney..........Sunday, Aug. 16th
P. G. Bowman..........Sunday, Sept. 6th
E. A. Stockman..........Sunday, Sept. 13th
Wm. H. Mitchell..........Sunday, Sept. 20th
B. S. Emery..........Sunday, Sept. 27th
D. M. Leavitt..........Sunday, Oct. 4th
E. A. Stockman..........Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.)..........Sunday, Oct. 18th

Concord, N. H. (Centre St. Church.)
E. B. Wells..........Sunday, Aug. 9th
E. S. Shattuck..........Sunday, Aug. 16th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill...first and third Sunday of each month

Manchester, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher..........Sunday, Aug. 9th
Wm. C. Stewart..........Sundays, Aug. 16th and 23d
C. H. Fletcher..........Sundays, Sept. 6th and 13th
D. M. Leavitt..........Sundays, Sept. 20th and 27th
C. H. Fletcher..........Sundays, Oct. 4th and 11th
B. S. Emery..........Sunday, Oct. 18th

Great Falls, N. H. (Franklin Hall.)
R. F. Emerson..........Sunday, July 5th
L. T. Churchill..........Sunday, July 19th
C. S. Emerson..........Sunday, Aug. 9th

Portsmouth, N. H.
J. B. Cook..........Sunday, Aug. 9th
E. A. Stockman..........Sunday, Sept. 6th

Exeter, N. H.
M. W. Harmon..........Sunday, Aug. 9th
C. Cunningham..........Sunday, Aug. 16th
B. Finney..........Sunday, Aug. 23d

Seabrook, N. H.
W. W. Sutherland..........Sunday, Aug. 9th
E. Owen..........Sunday, Aug. 16th
John Parsons..........Sunday, Aug. 23d
J. L. Chute..........Sunday, Aug. 30th
J. F. Chamberlin..........Sunday, Sept. 6th
L. T. Cunningham..........Sunday, Sept. 13th
C. R. Parsons..........Sunday, Sept. 20th

Hampton, N. H.
D. F. Leavitt..........Sunday, Aug. 16th

Rye, N. H.
D. M. Leavitt..........Sunday, Aug. 9th
W. W. Sutherland..........Sunday, Aug. 16th

East Rochester, N. H.
E. B. Wells..........Sunday, Aug. 16th

Melvin Village, N. H.
Geo. W. Brown..........Sabbath, Aug. 16th

Kennebunkport, Me.
Geo. W. Brown..........Sunday, Aug. 9th
Jesse Gay..........Sunday, Aug. 16th
E. S. Moulton..........Sunday, Aug. 23d
Sunday, Aug. 30th, not supplied.
C. H. Sweet..........Sunday, Sept. 6th
Geo. W. Brown..........Sunday, Sept. 13th
Jesse Gay..........Sunday, Sept. 20th

Biddeford, Me.
C. S. Shattuck..........Sunday, Aug. 9th
C. E. Barnes..........Sunday, Aug. 16th
J. Albert Libby..........Sunday, Aug. 23d
G. F. Haines..........Sunday, Aug. 30th
Jesse Gay..........Sunday, Sept. 6th
C. S. Shattuck..........Sunday, Sept. 13th
A. Ross..........Sundays, Sept. 20th and 27th

Portland, Me. (Union Hall.)
C. Goud..........Sunday, Aug. 9th
J. A. Libby..........Sundays, Aug. 16th and 30th
Hiram Munger..........Sunday, Sept. 5th
E. A. Stockman..........Sunday, Sept. 27th

South Elliot, Me.
W. H. Mitchell..........Sunday, Aug. 9th
Mrs. L. E. Saulpaugh..........Sunday, Aug. 16th

Bristol, Ct.
Sr. E. L. Crumb..........Sunday, Aug. 9th
Wm. Shepherd..........Sunday, Aug. 16th

Stoneham, Mass. (Memorial Hall.)—Conference meeting and Sunday School at 10½ A. M. Preaching at 2½ and 7½ P. M. Week-day meetings as per appointment. Roland D. Grant, Pastor.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

The church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A. Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Chicago, Ill.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. Rich, 168 West Madison Street.

West Deerfield, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

Gospel meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. Mabey, Pastor.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. Jesse Gay.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ BRO. S. G. MATHEWSON'S address is No 51 Wachusett Street, Worcester, Mass.

☞ C. S. SHATTUCK'S address will be Alton Bay, N. H., until after the campmeeting. Then it will be Berwick, Me.

☞ E. P. GRAVES' address is Rutland, Dane Co., Wisconsin.

☞ W. M. HARMON'S P. O. address hereafter will be Exeter, N. H.

List of Persons sending Money for Others.—H B Sevey, M Wisegaver, J T Dixon, J T Ongley, P A Smith, M Barnes Jr, J C Snell, J C Freeman, Ira Green, E Cotton, Thos Howell, D W Harroun.

Cash Received for Books and Tracts.—George Wells 50c, J F Florey 60c, H W McAllister 35c, D F Dudley 75c, D J Ball 50c, C F Lathrop 30c, J Schifferli 78c, A Dawes $2.00, C Carman $2.00, B Wilder $1.00, I Green $1.00, A E Whaley 20c, D O Ingalls 30c, J F Clothey $3.00.

Books and Tracts Sent.—By Mail.—C F Lathrop, H McAllister, C C Mann, G Wells, J F Flory, W F Fahnestock, D J Ball, D F Dudley, P Holler, C M Ellis, L Sampson, E A Turner, Mrs W Gifford, D O Ingalls, B Wilder (2 pack), C Carman, I Green, A E Whaley, J Schifferli.
By Express.—C B Parker.

Articles Received.—B Spaulding, D. F. Newton, A P Moore, S S Christman, J W Thomas, J Bucklin, M J Hughes, E S Willard, S J Bushnell, J T Ongley, F A Rounds, H Brittain.

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DISCIPLESHIP.

Follow me faithfully,
If thou wouldst truly be
My disciple, saith the Lord.
Nothing doubting, though the way
Seemeth darker every day;
Sorely tried, and oft beset,
Stumbling into Satan's net,
Strong in faith, though weak in flesh,
Pray, and gird thyself afresh.
Follow me, follow me, faithfully.

Follow me patiently,
If thou wouldst truly be
My disciple, saith the Lord.
What he gives thee may be small;
Thankful be he gives at all;
'Tis, perchance, a lowly seat
Keeps thee near the Saviour's feet.
Be thy portion mean or spare,
Eat as if 'twere angels' fare.
Follow me follow me, patiently.

Follow me joyfully,
If thou wouldst truly be
My disciple, saith the Lord.
Wear thy cross as 'twere a crown
Casting heavenly radiance down;
Walk so free and far from sin,
As if thou hadst entered in
Yonder city, fair and bright,
Where the dwellers walk in white.
Faithfully, patiently,
Joyfully follow me, saith the Lord.

—*S. S. Times.*

THE RESURRECTION BODY.

H. BRITTAIN.

(*Continued.*)

II.—ITS ASPECT.

In continuing the extracts, I would commend to the readers the statements that will be put before them, and urge upon them the necessity of always getting as clear insight as it is possible of the things relating to the future glory of man. Secret things do indeed belong to the Lord our God; but the things that are revealed belong to us and our children. While we cannot understand the *means* by which God, through the Lord Jesus, performs his wondrous works, yet we do understand that his works will be done in accordance with the word he has given us; and, the the imperfection of man made like unto the perfection which exists and has ever existed in other parts of his dominion, visible there, though, at present, invisible here.

"In the last section, the identity of our present body with the resurrection was maintained, so far as its essential characteristics are concerned; but I must now proceed to show how, as I believe, it will in some respects differ materially from it.

"With this purpose in view, it will be necessary that we should again recur to St. Paul's words in 1 Cor. 15, upon the subject of the present and of the resuscitated body, and on the points of contrast between them. 'All flesh,' we hear him saying, 'is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; but one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.' vers. 39–44. It was, I conceive, abundantly proved in the last section, that the apostle's remarks in the passage do not, as many suppose, militate against the true materiality, or the real physical character of the resurrection body; but are in perfect harmony with both.

"While, however, this is undoubtedly true, his description of it clearly shows that most material changes will be wrought in its condition, which will make it differ in some respects very greatly from the present. Some of these changes we have already had to notice, as, for instance, the change from mortality to immortality, which, as we saw, will be caused by a change in the animating principle, the *pneuma*, or Holy Spirit, taking the place of the *psyche*, or animal soul. But there is another point of difference which we must now notice, and that is the change from 'dishonor' to 'glory,' which we are told shall take place. What the glory will consist in, we are not here told; it is simply declared that such a change will take place. But the expression implies that a most material change will be wrought in the actual condition of the body itself; for (as should be carefully noticed) the various expressions of the apostle do not refer to a state or condition external to the body—to one, in short, in which it will be placed—but to *the condition of the body itself.* It is sown in a state of corruption, weakness and dishonor; it will be raised in one of incorruption, power, and glory.

"It is by no means difficult, I conceive, to show wherein this 'glory' of the future body will in all probability consist. There is nothing here to point it out, but there is so much in other parts of the inspired volume, which would evidently seem to bear upon it, that there can be no reasonable ground of doubt as to what will be its nature—in some respects, at least. This, I believe, can be clearly proved; viz., that *the resurrection body will be distinguished by a visible brightness.** And if so, then we cannot but connect the fact with the 'glory'† which we are told shall mark its condition. But be this as it may, the proposition just stated admits, I conceive, of full and conclusive proof; and this I now proceed to endeavor to show.

"1. *It will be found directly asserted in numerous passages of Scripture.* The first we would select for consideration is the following:—'And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that be wise *shall shine as the brightness of the firmament;* and they that turn many to righteousness *as the stars forever and ever.*' Dan. 12: 2, 3. Here we are surely taught these two things, viz.: *First*, that a visible brightness will distinguish the persons of the saints hereafter; and, *Secondly*, that it will admit of degrees; for there is first the brightness of the visible firmament, and next that of the stars. This passage alone, therefore, ought to be considered sufficient to decide the question, and no doubt would be at once admitted to be so, were it not for the old controversy about literality—spirituality; if, in short, the notion had not taken possession of some minds that the words are to be understood in a purely spiritual sense, and not in a literal one, and therefore that the brightness foretold will be, not visible or physical, but purely moral. It would be found, however, to be no very easy task to show how such a view can be made to comport with the words, or what in this case the expressions actually mean. That brightness, or light, is employed in Scripture in a figurative sense, there can be no doubt, as, for instance, by our Lord—'Let your light so shine before men, that they may see your good works, and glorify your Father which is heaven'; but it would be absurd to argue from this that the term is always so used; *e. g.*, when it is said, 'Let there be light, and there was light.' In short, the nature of the subject, or the context, it may be, must in all cases decide the meaning. These are abundantly sufficient in the present instance to show that the literal and obvious meaning of the words is the only true one. I repeat, therefore, that we are here taught that the persons of the glorified saints will be distinguished by a visible brightness, and that brightness will be marked by degrees.* And this agrees with the illustration of St. Paul upon the subject, as—'One star differeth from another star in glory; so also is the resurrection from the dead.' His primary object, I conceive, in the passage of which these words form a part, is simply to show that the resuscitated body will in some respects differ materially from the present one, though in all that is essential to its true corporal nature, it will be the same; hence his other illustration—'all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds'; but when he draws a comparison between the various celestial bodies, and observes that 'one star differeth from another star in glory,' he certainly seems to refer to *the different degrees of glory* which will distinguish the saints hereafter, and which will, as I conceive, undoubtedly *mark the degree of their reward.*

"Now, it is perfectly legitimate, and the example of the apostle proves it to be so, to illustrate great things by small, however great may be the difference between them, if only the principle on which the comparison is made be but a sound one. I venture, therefore, to remark that even now we have animal bodies which are truly *self-luminous*—which shine, that is, with a brightness sufficiently great to make themselves visible by night, though not by day, when the superior light of the sun prevails. I need scarcely say I refer to the various orders of luminous insects of which this is true. As for instance, our own glow-worm (*Lampyris noctiluca*); the fire-flies (*Elater noctilucus*) of South America, and the lantern-flies (*Fulgora lanternaria*) of India, all of which, though diminutive creatures, are yet as true examples of self-luminous animal bodies, and serve as much to exemplify the idea involved in such an expression, as if they were among the magnates of creation. They are quite sufficient to illustrate our subject, and to show us that there is no reason whatever why we should regard the idea as any thing so very extraordinary, or even indeed new, that the resuscitated body shall be distinguished by a visible splendor; for we see that we have something of the kind already. The difference would seem to be only one of degree. The creatures above referred to, as belonging to the present creation, are luminous; but yet their light is only sufficient to make itself visible by night; that of the resurrection will be sufficient to do this by day, and that too, as we have reason to believe, under conditions of light far higher than those which prevail at present.

"But it must be remembered that an actual case of this kind,—that is, of a *human* body, distinguished by a visible brightness, and that, too, sufficiently great to render it conspicuous *even under the light of day,*—has already occurred. I now refer to the case of Moses, when he came down from the Mount, and when '*the skin of his face shone*' with a splendor that, until he had covered it with a veil, the Israelites were unable to bear, for (to use St. Paul's words) 'they could not steadfastly behold the face of Moses for the glory of his countenance' (2 Cor. 3: 7); see also Ex. 34: 29–35). How exceedingly intense, therefore, must have been its splendor! And it must also be remembered that, however typical or symbolic this circumstance may have been,—and that it was symbolic we learn from St. Paul's remarks upon it,—still its real and actual character remains the same. The brightness may have been emblematic of the *glory*, or *excellence* of this dispensation; and the veil, of its *metaphysical character*, seeing that its various rites and ceremonies *covered*, as it were, spiritual truths; and it might also have been a significant emblem of *the darkness of the Jewish mind*, in reference to the true meaning of the law; but all this leaves the reality and literality of the event, viz., of the brightness of the face, and the veil put upon it, untouched and unaffected. The brightness, notwithstanding any spiritual signification it might have, yet afforded a true and actual case of man's person being distinguished by a visible splendor; and this shows us that the very same thing may hold true hereafter in reference to the brightness which will distinguish the person of the glorified saint. That too may be, and, I doubt not, will be, *emblematic*,—emblematic, that is, of their moral condition,—but it will not on this account be the less real and actual. The two things; viz., the reality and the signification, are not opposed to, or destructive of each other, as many seem to suppose, but are mutually supporting, and add greatly to each other's significancy. The bodily splendor or glory will be throughout eternity a *visible emblem* of their moral glory, the different degree of the latter being, in all probability, marked by the varying degrees of the former; but that must be real and actual, or its use and significance as an emblem could not exist."

* This view was held by the author of a treatise "On the Hope of the Faithful," given in Coverdale's *Remains*, and is thus stated by him:—"Wherefore the glorified bodies shall be clear, bright, and shining bodies, even as the body of Christ was in his transfiguration upon the Mount of Tabor; of whom it is specified in the gospel, that his face was as bright as the sun, and his clothes did shine as the light. After the resurrection, did the Lord show unto his disciples his palpable and visible, that is, his very true, substantial body; but the brightness and shine he reserved (in order) to teach and instruct the weak here beneath. Like as also after the resurrection he did eat and drink, not that he needed any such thing, but that he so would declare and prove the true resurrection of the body. The glorification also is set directly against the low estate and dishonor, as Paul evidently declareth, saying: 'He shall change our vile body, that he may make it like unto his own glorious and glorified body.'"—*Remains*, p. 179. Parker Soc. ed.

Bullinger also writes to the same effect, and employs the same argument.—*Decades*, vol. 1, 174, 175. Parker Soc. ed.

† St. Paul applies the term "glory" to *the visible splendor* of Moses' face when he came down from the mount, and has thus, I conceive, determined the question. (2 Cor. 3: 7.) It is also used after the same manner by St. Luke in his account of the transfiguration: "And, behold, there talked with him two men, which were Moses and Elias, who appeared in GLORY." (Luke 9: 30, 31.) So in reference to the light that shone round the shepherds to whom the birth of the Savior was announced: "And, lo, the angel of the Lord came upon them, and *the glory of the Lord shone round about them.*" (Luke 2: 9.) So also by St. John: "And after these things I saw another angel come down from heaven, having great power; *and the earth was lightened with his* GLORY." (Rev. 18: 1. See farther, Ezek. 43: 2; and 1 Kings 8: 10, 11.

* "I am very desirous that all that appears in the text of this Essay, in the way of direct proof, should be made to rest as much as possible solely upon the evidence of Scripture. I therefore give the following in a note, rather than embody it in the text, though it is rather intended for illustration than for proof.

"We have already heard the apostle say, 'All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds'; that is, they are all alike, material and physical, but they differ in kind. And thus, he says, will it be with the present one—'So also is the resurrection of the dead.' He has exemplified his subject thus far, it will be observed, by a reference to the animal world; though he does so afterward, by comparing 'celestial bodies' with 'bodies terrestrial'; but his first examples are taken from different kinds of animal bodies.

THE WORK IN THE TENNESSEE RIVER VALLEY IN ALABAMA.

To the Board of the A. A. M. Society.

Thanks and honor be to the Lord for the good news I am about to report. I reported to you from Dodsonville how the work had gone on up to that time. Since then, I have continued daily in the work. I think I have preached to more people in the last thirty days, than I ever did in the same length of time in my forty years ministry. A majority of my meetings were in the night, the farmers all being too busy to leave their crops in the daytime. I visited this valley last fall, and preached from house to house, leaving tracts all along the route. Bro. Jas. T. Evans, a Methodist minister, has been so much interested as to write me for tracts for distribution, which I sent him. These opened up the way for a hearing of the word by my mouth. Bro. Evans has been reproached, and an effort made to defame his moral character since he came into these views; but he has lost nothing in consequence. His own people have the utmost confidence in him.

After Bro. Cargile left me at Concord, I filled an appointment at a private house, and had a large turn out. Bro. Joseph Wheeler of the Christian order, cheerfully assisted in the services. From there I went to a Presbyterian church, and found a packed house, all seeming anxious to hear more of "the new doctrine." I preached on the signs of the coming of the Savior. The Lord helped me. I distributed tracts to the eager crowd. I trust the seed has fallen on good ground. Next, I went on foot over the mountains, ten miles, under a scorching sun. Stopped with Bro. Wheeler, the preacher. I found him to be better acquainted with the Scriptures than most men of learning and study; though his learning is limited and his opportunities poor. He labors for the support of his family, yet studies and preaches much. His amiable wife teaches her children at home. Her son, nine years old, hearing that I was coming over with my prophetic chart, and wishing to understand it, had in four days found time to read the prophecies of Daniel nearly through, the second time. At night, we preached on the perilous times. Hope some were awakened. Bro. Wheeler is becoming deeply interested.

The next day I stayed till noon with Bro. Wheeler, and some of his intelligent friends who are inquiring for the truth. The time passed so pleasantly, I over-stayed my time. Under the most oppressive sun, with heavy luggage, I "struggled up a mountain," threaded my way along a narrow path overhung with bushes, dripping with rain from a recent shower. I reached the chapel in time, but I was pretty wet. I tried to preach to a small assembly, it being too wet for the people to turn out. After meeting, I went two miles for lodging, and went to bed wet. Got up with sore throat, headache and fever. A good brother furnished me with a horse to ride over the mountain six miles to my appointment for eleven o'clock, at the village of Woodville. I arrived in time, but was glad to learn that owing to another meeting near town, no appointment was announced for me till night. Here is a new field on the Memphis and Charleston R. R. None of us, or our tracts were ever known here. Here is a fine, thickly populated valley of thrifty farmers. Some are Methodists, and have a good house in town which they tendered to me; but nearly all of them are primitive Baptists, the people that had thrown away their best preacher; our Bro. J. A. Cargile. They knew that we preached the same "heresy." By night, with rest and care, I was somewhat refreshed. Met a full house. Was introduced to six primitive Baptist ministers. One of them consented to open the service with singing and prayer. I preached on the inheritance, from Gal. 3: 29. I had liberty in speaking, and tried to make it plain that the saints will have an inheritance on the glorified earth.

Sunday morning I went to a Baptist meeting. Was not invited to participate with them, and did not expect it. But there were no signs of war on Adventists. I announced my intention to preach in town at 3 o'clock P. M., from the prophetic chart. At the hour the house was full to a jam in every standing place. The doors and windows were crowded with faces, all eager to see and hear. The preachers were on hand again, and heard without any signs (so common to them) of approval or disapproval. I never had better liberty, till the heat overcame me, and twice I came near fainting. I begged to be excused, drew off my coat, took breath a moment, and went on to the end very well. Here I distributed a good many tracts, but held in reserve the doctrinal for the ministers, several of whom expressed a willingness to investigate. I guess by this time they have found out what the "heresy" is, of which they have heard so much. I think a deep impression was made on the minds of many. I was kindly entertained by one of the preachers, who propounded a great number of questions, which I answered with the Bible.

Monday, my throat was very sore. Had to rest, and refrain from conversation, but God's blessing on "Cotton's French Pain Cure," relieved me in time for Tuesday night's appointment. Many out, for a night meeting in the country.

Wednesday night I preached in the town of Larkinsville. The congregation was said to be the largest that had assembled there for five years past. My subject, the visions of Dan. 2nd, 7th and 8th chapters, had been previously announced. As I retired in the dark to my lodgings, I could hear the people's remarks about the discourse. One said, "The old man is crazy and that sure." Another, "He hit off the Catholics mighty well." Another, "He never did anything but read all his life."

Thursday, I turned again towards the river valley. Met with Bro. Wheeler and his people at Liggin's chapel, six or seven miles south. Had a small, but much interested congregation. Some had come out to hear me on the chart, but I did not use it. At the close, I was called upon to exhibit and explain it. My walk through the hot sun, and preaching without rest, had prostrated me. I gave the chart to Bro. Wheeler, who hung it up, and proceeded to explain, much to the satisfaction of the people. Bro. Wheeler is awake now. Stopped with Dr. Story, a very intelligent brother, who appreciates Bible truth, come from whom it may. He kindly furnished me with a horse to ride to my appointment next day. I crossed over to the south side of the Tenn. river. Preached Saturday night, and Sunday, 10 o'clock. Congregations small. Many hard things had been said of the "old heretic" in this section, and much prejudice prevailed; but some were willing to hear and had their prejudice killed. In the afternoon, I recrossed the river, and by special request preached at the Goose Pond church, now open to me, without any dissent. Thanks to the Lord for that grace that helped me to preach his truth in love by moonshine, in the groves, till he opened their hearts to attend unto the word, and induced them to open their doors. I met with about twice as many as could get into the house. We took the seats to a grove for the ladies. The men mostly sat on the ground. I had been requested by a Presbyterian to preach on the destiny of the wicked. I complied. I am told that many have changed their views since I began to preach in that neighborhood. The Presbyterian minister, John A. Bryan, is as thoroughly changed as any of them. He told me that on the first Sunday in this month, having prepared his notes for his sermon, he found that he could not preach upon a subject that his mind was not upon. He had diligently studied Adventism as presented to his mind in our preaching and tracts. He felt it to be his duty to inform the elders of his church that his views of God's plan of redemption had undergone a change. He could not preach around the doctrine of the Adventists. He must preach it, or his mouth was sealed. His elders told him that they would not dictate what he must or must not preach. O! how free he was now. Two months ago, he said if Smith preached his stuff in that pulpit then he would never preach in it again himself. He has recanted, confessed, and apologized. Now he rejoices in the privilege of entering that desk with the same message, now precious to him. Truth is precious when it reaches an honest heart. Bro. Bryan proposes, as his church accepts his preaching, to continue with them until the meeting of Presbytery. It remains to be seen whether his church will stand by him or not. He is fully prepared for the worst.

Bro. B. is not quite twenty-six years old. Has been preaching five years and teaching school. Is a fair English scholar, amiable in disposition, and devoutly pious; is much beloved in the community. He is a married man, having an amiable and intelligent wife, with one child. Confinement does not agree with Bro. B. He proposes to travel down through the center of the state in Sept., and says he would be pleased to distribute tracts all the way, if you will furnish them. He thinks if I should go with him, he could introduce me to points where much good might be done. Two other preachers have proposed to me to go with them into the interior of the State, one to spend the month of July, the other August; Bro. B. September and October. If I had the means to supply the wants of my family, and the necessary expenses for the journey, I should like to carry the judgment message to those people. Can you help me a little? I do not feel able to make many long trips on foot as I have been doing.

Bro. J. O. Gray, minister of the Christian church, proposes to make the July trip. He is with us except in one point.

J. J. SMITH.

"AS CHRIST ALSO RECEIVED US."

C. H. SWEET.

Says Paul, "Wherefore, receive ye one another, as Christ also received us." Rom. 15: 7. How did Christ receive us? Read Matt. 18: 21–35, and you will find it beautifully illustrated. We there have presented the kindness of the Lord in forgiving the truly penitent, fitly illustrated in the forgiveness of a debt of nine million dollars. The course of ingratitude, and the exacting spirit of the natural heart, are illustrated in the course of the man with his fellow, who owed him the comparatively small sum of twenty dollars.

Not only does this portion of Scripture teach us how merciful the Lord is to us, and that the same spirit of kindness and forgiveness should actuate us in our intercourse with each other; but we are taught in the reversing of the merciful decision in this case, that our course of action with our fellow-men is to decide the case, whether we remain in the favor of God. This Scripture sets before us the manner in which Christ receives the repenting sinner. May we have a heart to cherish the same spirit toward each other.

Steep Falls, Me.

A CROWN.

R. S. WILLARD.

"I expect a crown to be placed upon this unworthy head of mine," said the man of God, while the perspiration was coming from every pore, as he was closing a Noahic testimony to this age, that the day of doom is at hand. Noah's work of faith, and its reproach, was vividly set before us, and then its counterpart in our own age and work, in the light of Scripture, and its fulfillment was flashed out in such clearness and power, that conviction of its truth ruled the hour. sSaint shouted, and sinners must have feared.

It was our privilege to hear Elder Bowman, from South Carolina, under the tent now spread in Camden, N. J., on the 19th, afternoon and evening, and as the services closed, our hearts exulted in the use of the words we used to sing in '43,—

"I'm glad I'm in this band—Hallelujah!"

Haddonfield, N. J.

God's law ennobles; obedience to it develops nobility, develops capacity, develops volume of character, and gives strength, stability, and refinement of character, as nothing else can.

FOURTH OF JULY.

Where shall we go? How shall we spend the day? are questions that came up for decision in the *Crisis* of June 17th, by Bro. Hemenway. To the beautiful grove which he proposed, we could not go, so we decided to spend the day at our chapel with the children of our Sabbath school. We gathered there of all ages, from the old lady of four-score years, down to the little infant. Four generations were represented in one family. The exercises of the day were commenced by singing the hymn, "Shall we gather at the river." A portion of Scripture was read by the superintendent, and prayer offered. The time was then devoted to the children. Some read selected pieces, others recited beautiful hymns and texts of Scripture, interspersed with singing. Then the older ones were called. Interesting remarks were made by brethren and sisters; some who had been connected with Sabbath schools for over half a century. We were then called to partake of the food which the table showed had been bountifully provided for us. After all were satisfied, what remained was gathered and distributed to the poor, whom we have among us. We were then called to order, and remarks were made by the superintendent. Singing followed, and with prayer, the exercises of the day were closed.

July 5th, Bro. Pratt was with us, and administered the ordinance of baptism to three happy souls, all heads of families. Bless the Lord, O my soul, and let all within me praise his holy name. R. L. PARKER.

Scittico, Ct.

HYMN.

Bear the burden of the present,
Let the morrow bear its own:
If the morning sky be pleasant,
Why the coming night bemoan?

If the blackened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart to him unknown;
He to-day and he to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen;
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay the burden down.

—*Selected.*

SANCTIFIED THROUGH THE TRUTH.

My mind has been in a condition of bewilderment. Like a vessel in a fog, I could not ascertain my position, or satisfy myself that my course was either right or safe. I felt that I was not living that life of faith and obedience which the Scriptures clearly require.

But how to reach that position of divinely wrought holiness, I knew not. That I was not right was as clear as a sunbeam, but how to get so, I knew not. I read everything that came to hand on the subject, and corresponded with several individuals whom I supposed capable of assisting me; but all apparently to little purpose. Not that all this was really labor lost, but it seemed at the time that I was gaining nothing.

I was ignorant, and the Lord was leading me in a way I knew not. But I was in the hands of a kind and skillful Physician, who gave his remedies adapted to my wants rather than my tastes. I now see that what the Lord does to save us from sin, is just the thing calculated to effect the object aimed at. He did not leave me to my own way; neither did he trust me with my own management. He undertook for me, and the way I have been led has proved itself to be right.

But I must now tell where I am, and what has been done for me. And here I must proceed cautiously; we have doubtless a right to tell all that the Lord really does in us and for us. In the first place, I will say, that I can now understand fully the idea of having a Bible experience. The Lord has taught me by his word. This is a new field for me, but the most glorious of any experience I ever had. When I first read the views of the author of "Faith and its Effects," I did not see the power of the thing. But the Lord took that very course with me, and I was amazed at the result!

It does seem to me now that I obtain a clearer knowledge of more Scripture in one day than during a month formerly. And then what conviction of the truth! I cannot describe it; but those who have experienced it alone can know. The prophet says, "All thy children shall be taught of God, and great shall be the peace of thy children."

And now how inestimably precious is the Bible! Let him that hath a dream tell it, but I prefer this method of instruction. The word of God is my meditation day and night. I can lean on nothing else with confidence now. How full of meaning is every passage of Holy Writ! It meets my every want, answers all my difficulties, solves all my perplexities! I do indeed find it "profitable for doctrine, reproof, correction and instruction in righteousness," so that I am thereby thoroughly furnished for every good work. If I ask the Lord for instruction on any point, I am sure to get my answer by reference to the word, and that in most instances before I rise from prayer. I do not wonder that the natural man understandeth not the things of the Spirit, for they are spiritually discerned. My heart says, "Praise the Lord!" and those who read these lines will say so too.

Another experience I will mention called the "rest of faith." The term expresses the idea as I now apprehend it. My experience verifies the Scripture declaration: "We who believe, do enter into rest." This rest is truly ceasing from our own works. For it is God that worketh in us both to will and to do of his good pleasure. My labors, and toils, and struggles are over, and my soul rests in God. I am given up into his hands as his instrument to be used by him for the accomplishment of his purposes. I am no longer my own, but his by purchase, and to be used wholly in his service.

As to the extent of holiness I see no end. It is just as illimitable as the source from whence it proceeds. The term, when used as expressive of a state into which mortals, through the blood of the everlasting covenant may enter, implies a life hidden in God. Without Christ we can do nothing. Through Christ, who strengtheneth us, we can do anything that he would have us to do.

When John was asked who he was, he replied, "I am a voice." God was using him to point out a Savior. This is my will to be a voice, and have the Spirit of the living God furnish the matter and manner. What an idea does the Scripture present in the declaration, "Ye are the temple of the Holy Ghost!" "I will dwell in them and walk in them." And are we indeed thus called to be the representatives of God on earth? Has the great God no better way of manifesting himself than to take our bodies and act out himself in us? Surely professed christians do not realize the fact. I do not wonder that the Holy Spirit leaves so many, for they do no honor to the being they represent. Most surely christians are called to exhibit before the world an indwelling God, for the Triune Deity takes up his abode with the disciple who loves him and keeps his words.

My all-absorbing desire is to be literally lost in God. To have no wish or aim apart from the will of God. To keep all, body, soul, and spirit, at the service of God. This is my idea of Scriptural Sanctification.—*Rev. Dr. Huntington in Guide to Holiness.*

LEARNING TO WALK.

A little child about to be taught to walk—the mother knows that child won't learn to walk by sending to London and purchasing a discourse on the necessity of walking and reading it; she is equally certain of another thing, that, all her threatenings would not make her child walk; it would not take a step for all that. Mothers are wise enough to know that the only way to teach a child to walk is to allure it. What doth she do? She sets it up against a chair, and then holds out an apple, or a sweetmeat, or toy. The young one deliberates—"If I take a step I know I shall fall;" at last the temptation overweighs all the deliberation; it takes the first, tottering step—one, two, three; it reaches its mother's finger, and rests awhile; then a little further, and further and further; till, step by step, the feat is performed, and in the family annals it is recorded—"the child has walked the first time across the room."

Some smile, and say, "Such humble metaphors should not be used." But my Savior talked about "eggs," and "fish," etc.; you can find the parables out if you like. And in Hosea, there is a similar figure employed; "I taught Ephraim also to go; taking them by the arms," which means, he taught him how to walk. This is the figure; now mark! it is just the way Christ brings us to heaven. There we stand, trembling to take the first step; but he holds out his beauty—his own fair character—and says, "Come unto me, all ye that are meek and lowly of heart." We take the first step. Then he holds out another bait. "I will give you rest." Then we take another step, and all the way he allures us on by the recompense of reward, and I don't know that we are not allured by the black river of death; wading through that dark stream, with the hope of the resurrection of the just, and with the glory of the righteous in heaven. This I do know, if I hope to bring sinners to Christ, it can't be by frightening them; it must be by alluring them.—*Spurgeon.*

HOME AND HEALTH.

"HE GETS DRUNK."

"He's the smartest young man in our class."

"Yes, but he gets drunk."

"Oh, but he is so fine looking, so noble, and so talented withal! His composition yesterday was the very best in our division. He writes splendidly! They say he's writing for a magazine, no older than he is, and not out of school yet! Won't he be a great man, though, some day?"

"No, I don't think he will."

"Why not?"

"He gets drunk."

"O, that's nothing; a good many smart men get drunk. Every young man has his wild oats to sow; and because a fellow gets a little boozy once in a while, I wouldn't condemn him forever; quite likely he'll outgrow it when he gets older and sees the folly of it."

"More likely *that* will outgrow *him*, and as to his getting a *little* boozy, I'm afraid he was a good deal so when the boys found him beside the walk, the other night, and had to carry him to his room, dodging around street corners, and skulking through byways, so that none of the Professors would see him. I tell you a person that drinks at all isn't to be depended on. The only young men that I have any confidence in, are those that let intoxicating liquors entirely alone."

"Well, I don't care, he's good and smart, any how, and I like him."

"I don't, he gets drunk!"

So the conversation ran on between two shoolmates who were walking just ahead of me. Ah, how those words, "He gets drunk," kept ringing in my ears! Possessed of a noble manhood and a glorious intellect; blessed with the greatest and best of God's gifts; having the love and approbation of teachers; admired and looked up to by associates; the pride and hope of a fond father, intertwined in the heart and life of a doting mother, united in close and tender bonds with brothers and sisters; holding in his hand the honor and good name of the institution with which he is connected, of the society in which he mingles, and yet—"gets drunk."—*Exchange.*

"A LITTLE CHILD SHALL LEAD THEM."

An esteemed clergyman writes thus:

Very recently a little boy in my parish only six years of age, was sent by his mother to fetch his father from a public house.

He found his parent drinking with some other men. One of them invited the little fellow to take some beer.

Firmly and at once the boy replied: "No, I can't take that. I am in the Band of Hope."

The men looked at one another, but no one was found to repeat the temptation.

The man then said:

"Well, if you won't take the beer, here's a penny for you to buy some bull's eyes,"—a kind of confectionery.

The boy took the penny, and said:

"I thank you; but I had rather not buy bull's eyes. I shall put it into the Penny Bank."

The men looked at one another, and for some moments were entirely silent. At last one of them rose and gave utterance to his feelings in these words:

"Well, I think the sooner we sign the pledge, and put our savings in the Penny Bank, the better."

The men immediately left the house.

Such was the effect of the two speeches of a boy only six years old. How many old people have made much longer but less effective speeches! "A little child shall lead them."—*Gem.*

A WAYSIDE COURTESY.

I was once walking a short distance behind a very handsomely dressed young girl, and thinking, as I looked at her beautiful clothes, "I wonder if she takes half as much pains with her heart as she does with her body!"

A poor old man was coming up the walk with a loaded wheelbarrow, and just before he reached us, he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through.

"Wait," said the young girl, springing lightly forward, "I'll hold the gate open," and she held the gate until he passed in, and received his thanks with a pleasant smile as she went on.

"She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."—*Home Guardian.*

ICE WATER.—Who among us will inaugurate a crusade against ice water, and institute a reform that is needed not merely by a few inebriates, but by all classes of civilized society? There is no question that the present immoderate use of ice water and other cold drinks is almost as pernicious as that of alcoholic stimulants. It does not produce disease and death in such horrifying forms; but it does induce dyspepsia and other derangements of the stomach, and, when taken after severe exercise or while perspiring freely, has often resulted in sudden death. Ice is good in its place, and very useful for preserving meats and vegetables and in preparing cooling drinks for the sick. But no person ever needs large potations of ice water, and he who has an intelligent regard for his health will be careful not to use any drink that is more than moderately cool in hot weather. As a rule, that person is healthiest who can go longest without drink of any kind; but constant drinking of ice water excites feverishness and thirst, and makes the meat it feeds on. We need a temperance crusade against this foolish and pernicious indulgence, of which those who call themselves "temperance" people too often furnish a dangerous example.—*Troy Times.*

DRINKING CAUSES APOPLEXY.

It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine or stronger form of alcohol, is to send the blood there faster than common, hence the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster, it returns faster, with no harm. But suppose a man keeps on drinking, the blood is sent to the brain so fast, in such large quantities, that in order to make room for it the arteries have to enlarge themselves; they increase in size, and in doing so they press against the more yielding flaccid veins, which carry the blood out of the brain, and thus diminish their size, their pores, the result being that the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence, a double set of causes of death are in operation. Hence, a man may drink enough of brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy.—*Dr. Hall.*

TOBACCO AND THE MENTAL FACULTIES.—A distinguished French savant, the Abbe Moigno, contributes to the discussion of the tobacco question some interesting observations on the influence of the weed upon his own mental powers. For many years he had been addicted to the habit of snuff-taking, though conscious of injurious results flowing from the practice. He renounced it again and again, but a relapse always followed. In 1861 his daily allowance of snuff was over twenty grammes, and he observed a rapid decay of the faculty of memory. He had learned some fifteen hundred root words in each of several languages, but found these gradually dropping out of his mind, so as to necessitate frequent recurrence to dictionaries. At last he summoned resolution to break finally with the use of tobacco in any form, and after six years of abstinence writes as follows:

"It was for us the commencement of a veritable resurrection of health, mind and memory; our ideas have become more lucid, our imagination more vivid, our work easier, our pen quicker, and we have seen gradually return that army of words which had run away. Our memory, in a word, has recovered all its riches, all its sensibility. That tobacco, especially in the form of snuff, is a personal enemy of memory, which it has destroyed little by little, and sometimes very promptly, cannot be doubted. Many persons with whom we are acquainted—M. Dubrunafant, the celebrated chemist, for example—have run the same dangers, and escaped them in the same fashion, by renouncing tobacco, which, we do not hesitate to say, harms the greatest part of those who employ it, since for one smoker or snuffer who uses it there are ninety-nine who abuse it."—*Exchange.*

WASTE OF LIFE.—People talk very loudly about the waste of lives in war; I wonder to how many people it has occurred what is the waste of lives in peace. I doubt if the most sanguinary battle that was ever fought in ancient or modern history has carried off nearly as many human beings as die in England in every one year from purely preventible causes. Now, that is the state of things around us; of course we cannot change it in a day, but we can modify it.—*Earl of Derby.*

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Boston, Mass.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 980. BOSTON, WEDNESDAY, AUGUST 12, 1874. VOL. XXXIX.—NO. 19.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

COMING.

All my life I keep an inn;
And for guests I harbor there
Faith and Charity and Prayer—
Servants of a mighty King.

All my life I wait for Him —
Set my doors and windows wide,
That when all is purified,
He, the King, may enter in.

For so well he loves his own,
That when perfect beauty waits,
Straight he enters at her gates
With acceptance most divine.

Then my door shall open wide,
When his footsteps touch the sill;
Spread and open out until
Clayey beam and linten falls.

Then no more an humble inn
Where his servants sit at meat,—
When the King himself shall eat,
Deign to sit and sup with me.

All my days I look for Him;
But till that time come to me,
Faith and Hope and Charity
Make my heart their hostelry.
—*Good Words.*

THE RESURRECTION BODY.

H. BRITTAIN.

II.—ITS ASPECT.

(Continued.)

"The apostle Paul and the penitent thief will be alike in the kingdom of heaven; but the reward, and therefore the glory, of the one will be immensely greater than that of the other. On this subject, however, though so deeply interesting, it is not my intention to enter further, but rather to confine myself to the establishment of the former truth; viz., that the persons of the glorified saints will be distinguished by a visible brightness, which may be termed their 'glory.'

"Another passage, which may be cited in favor of this view, is the following—'Then shall the righteous *shine forth as the sun* in the kingdom of their Father.' Matt. 13 : 43. It is unnecessary to comment on these words. They declare, as plainly as words can, the truth they are cited to prove. To give them any other than a literal meaning, consistently at least, is, I conceive, impossible. Such an attempt must strip them of all their value, and reduce them to a mere poetical expression; and how could this be reconciled with the solemn command immediately attached to them, 'Who hath ears to hear, let him hear.' But we are not left to mere conjecture as to how the words should be understood; we may compare them with others, with regard to the meaning of which there is no doubt; and it is only by 'comparing spiritual things with spiritual,' that we can hope to arrive at the truth. It is the only legitimate course to pursue. We observe, therefore, that to 'shine as the sun' is an expression which is used in a connection which fixes its meaning,—it is employed in reference to the person of our Lord himself, as seen on the Mount of Transfiguration. Thus we read—'And he was transfigured before them; and *his face did shine as the sun*, and his raiment was white as the light.' Matt. 12 : 2. We shall immediately have to recur to this passage again, and need not therefore enlarge upon it here; but, I conceive, we have only to compare with it the declaration of our Lord with regard to 'the righteous'; viz., that they 'shall shine forth as the sun in the kingdom of their Father,' to be satisfied that this 'great and precious promise' to them must, and shall be, literally fulfilled.

"2. The view propounded is still further supported by what is revealed respecting the person of our Lord himself. I must here be permitted to remind the reader once more of the frequency of the assurance given to us, that the saints shall hereafter be made *like unto their Lord*. 'For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned *like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself.' Phil. 3 : 20, 21. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, *we shall be like him;* for we shall see him as he is.' 1 John 3 : 2. In these, as in many other cases, the idea of *likeness*, it will be observed, is still maintained. Now it admits of the clearest proof, I conceive, that the glorified person of the Redeemer will undoubtedly be distinguished by a visible glory, and when, therefore, we are assured that 'we shall be like him,' we cannot but conclude that the likeness will consist in a resemblance to him in this respect, at least, in whatever other way it may hold good.

"One mode of discovering what will be the personal appearance of our Lord, when he shall come to set up his kingdom, is to look to his transfiguration (which, as before shown, was undoubtedly designed to illustrate it), and to some points connected with that event, such as the parties who accompanied him, and the condition in which they too were likewise found. When he comes again, he will be attended by, in addition to the holy angels, first, those who sleep in him; secondly, those who will be alive at his coming, but who will then be 'changed.' Now these two parties were respectively represented on the Mount of Transfiguration; by Moses, on the one hand, who died; and by Elijah, on the other, who did not see death, but who was translated; and let us note the description given of the appearance of our Lord at this time, and of those who accompanied him. The facts have been recorded by three of the evangelists. St. Matthew (chap. 17 : 2) tells us, in reference to our Lord, that he 'was transfigured before them; and *his face did shine as the sun, and his raiment was white as the light*.' St. Mark (9 : 30), that '*his raiment became shining, exceeding white as snow*, so as no fuller on earth can white them.' St. Luke (9 : 29–31), that 'as he prayed, the fashion of his countenance was altered, and *his raiment was white and glistering*. And, behold, there talked with him two men, which were Moses and Elias; *who appeared in glory*.'

"From these accounts we learn, first, with regard to our Lord, that *both his person and his raiment were bright and shining;* and secondly, with regard to Moses and Elijah, that *they too* 'were in glory,' that is, were in a glorified state, being distinguished by a visible splendor after the fashion of their Lord. The terms and expressions used in reference to Christ and his raiment, convey the idea of exceeding splendor,—'His face did shine as the sun, and his raiment was white as the light,'' "white and glistering." And it is admitted on all hands that this event was designed to give us some idea of his glorified person, now that he is at the right hand of the Father; and also when he shall come again to judge the quick and the dead, and to enter upon his kingdom. It forms, I conceive, only an illustration; more than this, however, was at that time impossible, seeing that other things would not admit of more; and for the same reason, the visible glory was not exhibited by him after his resurrection, because incompatible with the circumstances of the time, and because it was necessary that he should continue to hold intercourse with his disciples until his ascension into heaven, in order that he might teach them the things that remained, 'pertaining to the kingdom of God.' (Acts 1 : 3).* But we have reason to believe, that no sooner had he left the earth and entered heaven, than he assumed that glory which he will retain for evermore. This may be inferred, as from other things, so also from the fact that when he appeared to Saul of Tarsus, when on the road to Damascus, '*a light above the brightness of the sun*' shone round about the future apostle, and those who journeyed with him. (Acts 26 : 13.) And in the description of his person, given in the first chapter of the Apocalypse, which, however, it must be remarked, is at least partly figurative or symbolical, which is not the case with the passage just given from the Acts; we read—'And his countenance was *as the sun shineth in his strength*' (v. 16), which exactly agrees with St. Matthew's description of his appearance on the Mount—'*His face did shine as the sun*.'

All these passages, therefore, serve to throw mutual light upon each other, and they are, I conceive, all calculated to show us that the glorified person of our Redeemer will undoubtedly be distinguished by a visible glory; and seeing that, when he appears, he will 'change our vile body, that it might be fashioned like unto his glorious [or glorified] body,' it follows that our persons also will be distinguished in like manner; though, as we shall hereafter endeavor to show, in all probability in a far inferior degree. Moses and Elias 'appeared in glory' as well as Jesus, but it is only of his appearance that we have particulars afforded us, as if to show that, so great was his splendor, theirs might not be compared with it.

"Nor must we here fail to notice another point of identity or likeness between the personal aspect of the Redeemer at this time, and what we have reason to believe will be that of his glorified saints hereafter. We have seen that not only his countenance, but his 'raiment' also was 'white and glistering.' Now there is, I conceive, every reason to think that such will also be the case with that of the saints, to whom he has expressly made the promise, that they too shall be '*clothed in white raiment*.' 'He that overcometh, *the same shall be clothed in white raiment*.' Rev. 3 : 5.† We are not, indeed, expressly told that their raiment will, like that of their Lord, be 'shining,' as well as 'white,' but as much may, I think, be fairly inferred from a comparison of the different parts of the subject; and also from the fact (which we shall presently have to notice again) that, whereas in two or three cases, in which reference is made to Christ's resurrection, and again at his ascension, we are simply told they were 'clothed in white';‡ in others, we read that they were arrayed in

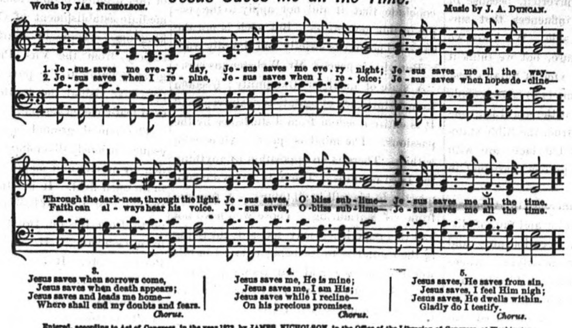
* Note by H. Brittain. It is certain that the glory was hidden after his resurrection, and that if God had not permitted him to become manifest as an ordinary human being after resurrection, we should have had no proof of his resurrection from the dead. The reading of Acts 10 : 40, 41, is, "Him God raised up the third day, *and showed him openly*, not to all the people, but unto witnesses chosen before of God to us, who did eat and drink with him after he rose from the dead." Alford renders this 40th verse, "Him God raised up the third day, *and granted that he should appear;* and the Emphatic Diaglott, "Him God raised up the third day, *and permitted him to become manifest*." The glory was veiled because the circumstances surrounding his chosen ones were not compatible with it. But, when compatible, his, and theirs, will be manifest.

† See further, Rev. 4 : 4; 6 : 11; 7 : 9; 19; 8, 16.

‡ "In *white*," Mark 16 : 5; John 20 : 12; Acts 1 : 10.

Jesus Saves me all the Time.

Words by JAS. NICHOLSON. Music by J. A. DUNCAN.



3.
Jesus saves when sorrows come,
Jesus saves when death appears;
Jesus saves and leads me home—
Where shall end my doubts and fears.
Chorus.

4.
Jesus saves me, He is mine;
Jesus saves me, I am His;
Jesus saves while I recline—
On his precious promises.
Chorus.

5.
Jesus saves, He saves from sin,
Jesus saves, I feel Him nigh;
Jesus saves, He dwells within.
Gladly do I testify.
Chorus.

Entered, according to Act of Congress, in the year 1872, by JAMES NICHOLSON, in the Office of the Librarian of Congress, at Washington.

'*shining*'* garments; the brilliancy or splendor not being specified in the former cases, but, as we learn from the latter, is to be understood. Again, it is true, that we are told 'the fine linen is the righteousness of saints' (Rev. 9 : 8); i. e., is *emblematic* of it; but, as has been already shown in reference to the brightness of the body, this does not prove that the raiment will not at the same time be real and literal; on the contrary, its reality and brightness are absolutely essential to its being, what we believe it certainly will be, *a visible emblem* throughout eternity of that 'righteousness' which they will have secured through faith in the Son of God, Phil. 3 : 9; while the *degree* of the splendor, which will vary, will, in all probability, mark *the degree of the reward*. We may, therefore, thus see, I conceive, in what sense we are to understand those beautiful words of the prophet—'I wiil greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with *the garments of salvation*, he hath covered me with *the robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' Isa. 61 : 10.

* In *shining* garments," Luke 24 : 4; the same word that is used by him (chap. 9 : 29) in reference to the raiment of Christ, there rendered "glistering."

(To be continued.)

THE LORD JESUS THE COMING ONE.

There are three words in the New Testament Scriptures that refer to his coming. The first is represented by our word "*presence*," as contradistinguished from the word "absence" of our blessed Lord. He has taught his church to expect his presence—"I will come again." We are as those who believe in the truth of God's word. God's people set to their hand and seal that God is true, and every jot and tittle of that word, every holy promise, has laid hold upon the heart, and fills the thought, and moves the life of those that truly love and serve the Lord.

But the second word goes much further into this subject. It is represented by our English word "*epiphany*;" that is to say, not only shall he come, but men shall see him when he comes.

The third word is a still deeper and higher word, gleaming as in the light of a higher glory. It is our English word "*apocalypse*," the unveiling of his glory, the taking away of the mists between him and us, the bringing out the richness, and the fulness, and the depth of all he is, and all he has, when he comes to be glorified in his saints, and to be had in reverence of all them that believe.

Thus there will be the coming in *presence*, in *epiphany*, and in *apocalypse*, of that glorious Savior, whose we are, and whom we serve. And to this fact there is to be a witness. A testimony is to be lifted up, and the question is, by whom? My subject suggests that this testimony is to be rendered by the church, not merely by indi vidual members. For there ever have been men, before their age, and above their times, who have been enabled to look forward to the coming and the glorious appearing of the great God and our Savior Jesus Christ. But what we now seek and desire, and should pray for, is not that a few sentinels only should be awake, but that the whole host should be afoot; that every man, woman, and child, who knows the Lord in all his fulness, and freshness, and beauty, should go forth and bear concurrent testimony, that the church, as a church, in its aggregate, corporate capacity, is expecting the personal coming of the Bridegroom, because it knows itself to be the Bride.

And when you begin to ask how is this witness to be given, I think you will find it in three directions.

1. There is the testimony of men who watch and wait. Paul describes it by what he calls "a stretching forth of the neck," the earnest expectation of the creature for the things that are to be revealed at the second coming of Christ. It is this expectation, this testimony of having the attitude of men that are looking for the coming of the Lord, that ought to be seen in the church's character, history, and work, especially at a critical time like this.

What are some of the marks of a waiting and watching church? One is, distinct separation from the world in which it stands, a plain and outspoken testimony for Christ always and everywhere. It must be seen also in you and me, not only that we are separate from the world, but that we are united one to another in the bonds of holy fellowship and love. Our own opinions and predilections, all those things that sunder and separate men, must be made so insubordinate, so entirely under our feet, that the characteristic mark of the age and church shall be, "See how these christians love one another." The church must assume the edge-like appearance of men in one phalanx, all stimulated by one prevailing principle, all animated by one powerful motive, and all moving in the direction of one great coming victory. There must, therefore, be consecration and union manifest in the church that professes to be waiting and watching for the Lord's appearing.

2. Then there must be also the witness of men who speak. Not only the preaching of the gospel of the passion of Christ. Most important is this, the very foundation stone of our acceptance in Christ Jesus. There must not only be the blessed experience which the Holy Ghost imparts to every truly christian man, by which he says, I am pardoned and accepted in the Beloved; I have entered into rest; I am now safe in Jesus Christ. But there must be a clear and distinct testimony before all the world that the Lord Jesus is King, that all the other thrones are lower than his, and that everything on his throne is a usurpation. There must be the plain, clear, distinct, and continuous testimony, that we are not ashamed of the gospel in all its bearings and realities. Christ crucified, Christ enjoyed, Christ realized, Christ expected—this is the witness which the church of God ought to give regarding the coming One.

3. Then there is also the testimony of men who prepare. You recollect the case of the prophet Ezekiel, when it was said that he should be a sign unto the people, and the explanation given was, that he should prepare his stuff for removing in the presence of all the people, so that as he was ready to go forth out of a country that had no longer God's blessing on it, so the people, by the preparedness of the prophet, might know the act to be true of which the prophet spoke.

You remember, too, that Noah, when he prepared an ark for the saving of his house, gave a testimony, and the men who looked on, however they might say that he was mistaken and fanatic, had still the evidence before their sight that he himself believed in the thing he evidenced to others. So there must be in us readiness to depart whenever the call may come, to separate ourselves from all we love, because we love something better than all below.

If we have this testimony, of the lip, and of the life, and of the preparedness, then the church will bear witness, and the blessed effects will be seen on those who observe us.

And so our hearts, and thoughts, and lives will be in harmony with our Master. When he says, "Behold I come quickly," the instinct of the heart within, and the echo of the life without, will be "Amen, even so, come, Lord Jesus." If you would enjoy life, see man in his true character, read existence in its proper development, know God's purpose of grace to men, go forth everywhere and bear your humble, earnest testimony in the presence of friend or foe, with no mincing words and with no shrinking heart. The Lord Jesus is coming in the clouds of heaven with ten thousand of his saints, and when he comes the world will put off her coil of evil and be clothed with the garments of salvation, and become the beauteous blessed thing that God ever meant her to be.—*Signs of our Times.*

HOLINESS—THE UNIFIER.

WM. D. BRIDGE.

In Christ's remarkable prayer (John 17), we find some very rich and precious utterances of his soul. He prays that the men which the Father gave him out of the world "might be sanctified through the truth," or "truly sanctified," as the margin correctly renders it. These men were the disciples. He had prayed (ver. 2) "that they might be one as we are," but could not limit his prayer to petitions for them merely, and so prays on: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one," "that the world may believe that thou hast sent me." Here we have the grand doctrine of sanctification and christian oneness blended in the prayer of our adorable Christ. The "truly sanctified" were all "to be one," as Christ and the Father were one, in order that, to the end that, "the world may know that thou hast sent me." What more needful to-day, than a cordial, heartful co-working of all true believers? And yet how painfully separated,—believer antagonizing believer, christian church withstanding christian church, and the world gloating over the disruption.

How shall we come together? How see eye to eye? How find the elements of unity in each other? How find a common basis of inter-communion and joyous brotherhood? Is it not in holiness? We have been told of the marvellous displays of sanctifying grace, as found at the National Campmeetings for holiness; but the unifying character of these meetings is remarkable. The denominations, creeds, distinctions, differences, confessions, all go down, unrecognized and unthought of; whilst christian holiness, the unity of the Spirit, the pure Christ life come up as things altogether perfect in loveliness. Baptists, Presbyterians, Congregationalists, and Adventists, like their Methodist brethren, are of "one heart and one mind" in this matter of holiness, "striving together for the faith of the gospel," getting its sublime richness, and proclaiming its divine fulness. It is a rare sight to see christians of diverse names so sweetly interlinked in christian love. Nothing else will do it but holiness of heart.

We do not stop to ask whether this, that, or the other doctrine of the churches square with our own or not; but we do ask frequently, "Brother, are you completely saved from indwelling sin?" "Do you feel clean through the bood?" O, what a unifier is this! It causes me, a Methodist, to take my Adventist brother by the hand heartily, to fight with him against the world, the flesh, and the devil. Differing radically with him on certain vital points of doctrine, yet I count it all joy to be at one with him on this vital point of experience.

"What *we* have seen and felt,
With confidence *we* tell;
And publish to the sons of men
The signs infallible."

This experience assimilates us amazingly. It says: Diversities of the head weigh but little in the scale against unities of heart. The church has long been praying that the will of God may be "done on earth as it is in heaven," and I verily believe that as holiness is the "song of seraphs old in the years of God;" so holiness is to be the unifying, heaven-generating, soul-entwining power which now is answering our prayer for "heaven begun below."

Maintain we our several churchly distinctions, but oh! in the name of the holy child Jesus, let us seek for the unities of heart in holy faith, holy love, holy joy, holy lives. I may not accept your "unconsciousness of the dead," and you may not believe in the "endless conscious punishment of sinners;" but let us clasp hands on the "holiness of the saints," and we, the saints, henceforth are "one in Christ." O for a grand baptism of love to fall on all the churches, sanctifying the ministry and the laity, and thus endowing the faithful few for their work and warfare against sin and hell.

CONSECRATION.

Happy wilt thou be, if thou hast no thought but to die to thyself; then wilt thou become victorious, not only to thine enemies, but what is more, victorious over their own evil nature; a victory in which thou canst not fail to find a great increase of spiritual wisdom, the experience of pure love and perfect peace.

And to this end, be not afraid of those trials which God may see fit to send upon thee; it is with the wind and the storm of tribulation that God, in the garner of the soul, separates the true wheat from the chaff. Always remember, therefore, that God comes to thee in thy sorrows as really as in thy joys. He lays low, and he builds up. Thou wilt find thyself far from perfection, if thou dost not find God in everything.

Seek not consolation, but God. Desire of God only one thing, that thou mayest spend thy life for his sake in true obedience and subjection. The way in which our blessed Savior trod, was not one of softness and sweetness, nor did he invite us to any such, either by his words or by example, when he said, he that "will come after me, let him deny himself, and take up his cross, and follow me."

Resign and deny thyself wholly; for though self-denial is harsh at the beginning, it is easy in the middle, and becomes sweet in the end.

If thou wouldst arrive at the sublime region of eternal peace, thou must pass through the rugged path, not only of outward trials, but of inward temptation. Temptation also is for thy good. In such an hour of trial stand firm. When temptation assaults thee, put on the mighty armor of resignation, of constancy, of quietness, and thus purge, renew, and purify thyself in this burning furnace.

Among other holy counsels, which thou must observe, remember well this that follows: look not so much on other men's as on thine own faults. Thou knowest thine own faults, but it is difficult to know the true nature and degree of the faults of others. A disposition to judge others, turns the soul from its true center in God; brings it outward, and takes away its repose. "Judge not that ye be not judged."

It is impossible for a man to be able to live a life of holiness, a life which depends entirely upon the wisdom and support which are communicated from God, if he does not first die to himself by a total denial of all wrong appetites and passions, and by the crucifixion of the pride of natural reason.

The soul which is thus purified is always quiet and serene; always possessed of evenness of mind, both in favors and sufferings. Tribulations never disturb it, nor do the interior, the continual and divine communications from God, render it vain and conceited. It remains in wonderful serenity and peace; but still always full of holy and filial reverence.

It is in such souls, purified and quiet, that God hath the place of repose; souls in whom the waters of affliction have washed out the darkening stains of inordinate appetite; souls in whom the fires of tribulation and of inward temptations have consumed the remains of earthly passions. In other words, God reposes himself nowhere but where self-love is banished, and quietness reigns.

Be silent and believe. Hold thy peace and let thyself be quieted by the hand of God. Suffer in patience, and walk on in strong faith; and though it seems to thee that thou doest nothing, and art idle, being so dumb and resigned, yet, it is of infinite fruit. The blinded beast that turns the wheel of the mill, though it seeth not, neither knows what it does, yet it doeth a great work in grinding out the corn.

Be nothing in thyself, that thou mayest be strong in the Lord. When thou art nothing, thou canst experience no harm that will trouble thee. How is it possible for him to experience a grievance or injury, who thinks nothing of himself, and has no interest of his own, but refers all things to God?

There are three kinds of silence. Silence from words is good, because inordinate speaking tends to evil. Silence, or rest from desires and passions is still better, because it promotes quietness of spirit; but the best of all is silence from unnecessary and wondering thoughts, because that is essential to internal recollections, and because it lays a foundation for a proper regulation and silence in other respects.

Let nothing affright thee. All things will pass away. God only is he that is unchangeable. Patience will bring about all. He that hath God hath all things; and he that hath him not hath nothing.—*Selected by S. S. Baxter.*

ONENESS.

J. M. BUCKLIN.

For more than eighteen centuries the wheels of time, in their relentless round, have swept creation on, until it nears the sunset shore, where the ocean of eternity just dawns in sight, since the prayers of Jehovah's chosen people were wafted to his throne on clouds of fragrant incense, above the smoke of the burnt offering from the sacrificial offering, whose blood made atonement for ther sins, in type of the Lamb of God; the offering of whose blood, shed once for all, was soon to be given in atonement for the sins of the whole world. No more is heard the sound of the silver trumpets from the top of Mount Moriah, calling the children of Abraham to the worship of their God. Never again shall sound the music of the harp, sackbut, and psalter, as they did of yore, through the palm and olive groves of Jerusalem, once queen of the world. No startling trumpet note that thrills the souls of the multitude; no sweet tone from the mighty temple choir of two thousand singers; no sound of the voices of chanting Levites have survived the lapse of time; but, outliving the clangor of trumpets and the singing of hosts, there comes to us, echoing through the long asles and corridors of the mighty past, that prayer of heavenly tenderness and compassion that fell from the lips of our divine Master, when he petitioned the Infinite for the unity and oneness of his beloved followers, even as the Son and Father were united in one. Never to be lost, though coming faintly, ofttimes to the inattentive ear, absorbed in earth's discordant music; sounding its notes of love and entreaty through all ages and each generation; when all the grandeur, beauty, glory, hopes, fears, and passions that make life what it is to-day, were waiting, ages back, in voiceless quiet—for their natal morn—as now, we hear them clearly, sweetly saying—"be ye one! one in faith, in hope, in purpose; held close in bonds of love and unity; having one Lord, one baptism, one Father of all."

"Neither pray I for ye alone," oh, beloved disciples! but for all who shall believe on me through Thy word. So, unto us who live far down the winding river of time, almost unto the point where it shall lose itself in a ray of endless day, that prayer still ascends. Remember, 'tis the blessed Savior, who died for us; took upon himself the sins of a world for our redemption, beseeching the Father that we, as they, his professed followers, may live in peace, and harmony, and love. And why? The Savior says—"That the world may believe that thou hast sent me, . . . and hast loved them as thou hast loved me." Thus, one with Jesus and each other, we shall prove to an unbelieving world the love of God for them, in that he sent his only Son to die, that, believing on him, they might live forever. Then, as Paul writeth—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from us, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." That the Savior's prayer—be ye one, even as I and my Father are one, may be answered with us.

South Butler, N. Y.

HISTORIC PROOFS OF THE RESURRECTION OF OUR LORD.

Strauss and other rationalists are obliged by their theories of Christianity to explain the early and general belief in Christ's resurrection. "Beyond controversy," says Strauss, "the truth of Christianity stands or falls with the resurrection of Jesus." Yet there are those who, like him, would not accept a miracle on any testimony whatever. They would not believe a demonstration of a miracle to their senses. They consistently reject testimony, which has the force of a demonstration, as to the fact of that resurrection. As a fact, whether believed or rejected, it is unchangeable.

It is asserted that the gospels, having been written from fifty to one hundred years after the death of Christ, are not sufficiently near testimony to such an incredible thing as his resurrection. They only record a belief that had gradually found place in the superstitious minds of the first century christians.

But let us measure the force of the testimony of four writings earlier than the gospels, which confirm those latter assertions concerning the resurrection. These are Paul's first and second epistles to the Corinthians, and his letters to the Galatians and Romans. These writings are indisputably genuine. Bauer admits that they were written by Paul as early as A. D. 60. Paul died during the reign of Nero, who was succeeded by Galba in 68. He was a prisoner two years at Cæsarea before Festus took the place of Felix, which was in A. D. 60. These letters were written while he was still at liberty. They date, therefore, before A. D. 58, or just twenty-five years after the crucifixion.

Will the reader think for a moment how he regards events which transpired twenty-five years ago. If only thirty-five years old, you may recollect distinctly the incidents of the Mexican War which began in 1845 and closed in 1847. You can recall when a child of eight years, the sight of the departure and return of troops, and the excitement which the reports of victory or defeat produced.

Thus awakening the historic sense we can appreciate Paul's assertion in 1 Cor. 15 : 6, that of five hundred persons who saw the risen Jesus at one time twenty-five years before, two hundred and fifty were still alive and able to give testimony to the fact from personal knowledge. Having previously asserted this to the Corinthians, and no one having disputed it, he here repeats that at least two hundred and fifty were living and able to testify that they had seen Jesus alive within six weeks after his acknowledged death. At the time they had testified to it with others, and had been believed. For twenty-five years they had adhered to the same testimony. Now would a sane man assert that two hundred and fifty of my readers could not be trusted in your assertion of having personally seen our soldiers returning from the Mexican war, or declare that you did not know what you were saying?

The first letter to the Corinthians give us then this strong proof of the resurrection. Christ's death is indisputable. His reappearance was real to five hundred persons, who were compelled to believe what was contrary to their reason and experience; that a man who was dead and buried could be alive again, often and distinctly seen, and even handled by some of them. Two hundred and fifty living persons are ready to confirm Paul's statement of what they saw twenty-five years before.

The second letter to the Corinthians gives this still stronger concurrent evidence of the resurrection. Paul speaks of himself as a christian fourteen years before it was written. Add three years to this, (Gal. 12 : 1 : 1; 18), after which he went up to Jerusalem, and we find that only seven years, or at the most ten years, after the resurrection of Christ, he himself fully believed it, and in the testimony concerning it. Could any one now rationally deny the truth of the assertions of five hundred living persons, as to the assasination of President Lincoln, who saw him shot in Ford's Theatre, in 1865, or nine years ago? Paul would have been equally unreasonable in refusing to believe those who told him they had seen and handled the risen Jesus? After fourteen or twenty years he believed their testimony more firmly than ever.

In the epistle to the Romans, the same writer assumes in his argument that the christians at Rome had for many years believed in Christ's resurrection. In fifteen years, at least, after the death of Jesus, this belief was undisputed at Rome without Paul's preaching it, and at Jerusalem. The real resurrection is the most reasonable cause for this widely-spread belief; making its way against national prejudice, worldly pride, the ambition and the present comfort of those who held it in persecutions.

Galatians (1 : 12–15) takes us one step nearer to the fact of the resurrection. Paul's conversion occurred within five years after the event. As a fierce and stubborn enemy of Jesus, he then acknowledged the spiritual power of his death and resurrection, in its personal relations to himself. Accepting it in full view of the ruin of all his earthly hopes, twenty-five years after he can declare that he had not thrown away his life on a delusion, but found the resurrection an abiding and ever-increasing source of peace, and joyful hope, and support amid all tribulations.

These epistles then bring us much nearer testimony to the facts recorded than do the gospels, if we regard only the times in which they were written. The historic sense can receive them as almost concurrent with the great miracle.—*H. O. Ladd in Chris. Union.*

EARTHLY riches are full of poverty.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 12, 1874.

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A WEEK'S VACATION.

In order to give our compositors a little vacation (they have had none for two years), and also to accommodate the Editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 19th,

but shall give our subscribers the full number for the volume as usual. AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office. AGENT.

THE RESURRECTION OF THE DEAD

"If a man die shall he live again?" This is one of the most interesting and important questions relating to our race, propounded in heaven or on the earth. Upon its truthful answer depends the existence of a future state to them. If the dead do not re-live, they are "perished," and there is no future life or experience for them. If the dead do live again, there is for them a future existence of some kind, and in some condition. To believe that there is no future life for us produces a dark shade over this life; for we know it is very brief at longest, and not secured to us an hour from the present. This short period, full of sadness, is all that we can have; the future is a dark blank—an eternal silence.

Death is the ending of life, the cessation of the action of life forces, so that the results of that action cease. Man dies when the pulsative forces cease, so that the life fluid stops circulating, which produced sight, hearing, and all the fruits of life. In death there can be no results of life, as seeing and hearing, for then it would not be death. A living tree produces foliage and fruit; but a dead tree can produce neither. Life means force, action; death means the opposite,—absence of force—no action. All intelligence is the fruit of life forces, and cannot exist without them. A thought cannot be produced without a design and a power to execute it; for nothing can produce itself. Happiness and woe result from intelligence; the volume of which depends upon the degree of intelligence producing it. The Scriptures represent the dead as having neither knowledge, wisdom, or device. They are represented as being in the land of "darkness" and "silence;" that is, where they can neither see nor hear. Their thoughts are represented as perishing the very day they die, and that they cease to remember and praise God.

Death is a terrible enemy to our race,—an exterminator of life, intelligence, society, happiness, and all that can be desired. It is a terrible foe to fallen humanity, and we instinctively fear it, notwithstanding our arguments to disprove its fearful results. Human theology and poetry may call it the gate to endless joys, but God represents it as a punishment for sin. Men, in their dreams, talk of the loveliness of death, and their triumphs in his embrace; but when they are awakened by the heavy tread of his approach, and feel the smart of his sting, they recoil under the pressure of his iron hand, and seek protection from his fatal darts.

The gospel hope is hinged upon the resurrection of the dead, and depends upon nothing else, for Paul says, "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep [died] in Christ are *perished.*" The apostle's argument is logical and conclusive, that if there be no such an event as a re-living of the dead, then no one has thus re-lived; consequently the faith which is produced by evidences that Christ was resurrected "is vain" (false), and the preaching of the gospel was vain, for it all rested upon an event which had not and could not take place. This also proved that those who had died in the hope of a resurrection had perished; for it was the only *legitimate* hope they had of life and happiness beyond death. Not one ray of *divine light* has ever fallen upon men, giving them a hope of a future existence beyond death, without a resurrection.

All would be darkness beyond the terrible threshold, were it not for the glorious radiance from a resurrected Christ. He opened the door of hope for a bright and happy future for a redeemed race. The day of his re-living is the grand anniversary day of our world. The dawning awakened the melodies of heaven, as the angel-honored head arose from the sepulchral pillow by the power of an endless life. That was the glorious epoch which gave our world an open sepulchre. The seal of Satan was broken, the bars of his charnel-house were rent asunder, the tree of hope was planted by the river of eternal life, the triumphs of Immanuel were written in the book of God.

Then let Satan rush through the field of blood, and roar as a hungry lion devouring his prey, he bears the captive's chain held by the changeless purpose of God, and will soon reach the limit of his destructive work.

Standing at the parting of the river in Eden, and hearing the seducing words of the serpent, and seeing the rebellion of sinners, and hearing the immutable sentence of Jehovah which blighted a beautiful world and draped it in the darkness of night, and beholding it drifting down through six millenaries of earthly woes, witnessing the relentless work of death, gathering the generations into the vast store-house of oblivion; the question seems to be repeated by countless voices of angels and men—"If a man die, shall he live again?" The answering note from the throne of Omnipotence, through his prophet, sweeter than the Temple's morning music, is heard saying, "Thy dead men shall live." Glorious answer! Echo it, ye servants of God, to weeping humanity! Sound it in the ear of the widow and fatherless! Proclaim upon the mountain top that the Crucified will spoil death and rob the grave! Then by faith we will wait by the sepulchre of Abraham, until he and Sarah shall stand up in immortality. The dreamless sleep of Daniel will soon end by limitation, and the tombs of the countless dead be opened. Wonderful thought! Sublime anticipation! Hope of the church! Glorious jubilee for the dead! We wait with earnest longings for its dawning; to feel the vibrations of its rending; to hear the matchless music of its greetings, and the swelling sounds of its triumphs.

O thou conquering Immanuel, thou spoiler of death and exterminator of the curse, come back to our dark world and illuminate it with thy heavenly radiance! Awake the echoes of thy life-giving voice, and let Lazarus hear it again! Visit our planet once more,—the world where thy mother suffered the pangs that gave thee birth, and her heart-grief caused tears of anguish at thy death! O Jesus! we do not pray for thy returning that our soil may again be wet with thy tears and crimsoned with thy blood, or the mountains echo with the plaintive songs of thy night-long prayers; nor would we have thee drink our vinegar and gall, and suffer the terrible pangs of death for rebels again; but we pray that thou wouldst come to raise our dead and give us a sinless and eternal kingdom. O come speedily! for thy espoused Bride is exposed to dangerous snares, and is watching at her altar with tears and prayers day and night for thy appearing. J. C.

WHAT WE MAY EXPECT.

We are living in a period when candid, thinking, observing men, are sincerely inquiring, what is coming? They are convinced that these are times of no ordinary interest. They find that political, social and financial matters, saying nothing about the religious, are getting into a terrible muddle, from which they can see no way of escape. Years ago, they could calculate with considerable correctness concerning the results of business transactions; but not so now. All is uncertain. They feel as never before, that they know not what a day may bring forth. Honesty and justice have fallen in the street, and only here and there one manifests any sympathy for their protection. Bribery rules the judge on the bench; covetousness controls the business men, and the lasciviousness of Sodom is fairly poisoning the social atmosphere. Political matters are managed by rings of rotten men, whose secret lives are a disgrace to humanity. Selfishness, self-will, and self-gratification, are the leading traits of character that manifest themselves among a large proportion of the men who exert the controlling influence in the world at the present day. This state of things is rapidly increasing.

It is a well-known fact in the history of this world, that when the rulers of a nation, or a church, become corrupt, those nations or churches have never been known to reform as bodies. They have filled up their cup of iniquity, and then been overturned like Babylon and Nineveh, Tyre and Sidon, Jerusalem and Rome.

The following from a Chicago paper gives a true picture of the condition of things in this country:

"There is no necessity for entering upon an argument to show the necessity for a general and most radical purification of the public morals. The minds of the thinking men of the country are filled with consternation at the evidences of wide-spread debasement of conscience; the moral sense of the people of the whole land is horrified at the oft-recurring disclosures of a general degradation of virtue, and the unhappy ghost of our national pride is robed in the garments of shame and mortification at the terrible disgrace we have encountered upon the scene of a world's gala day.

A general spirit of corruption pervades life in all its forms, commercial, domestic, political, and religious. The operations of business corporations, the delicate conditions of social existence, the management of parties, and the schemes of churches, are all affected with the poison, which is rapidly enervating all that is good in human nature. The country is in imminent peril. Never before in history was a nation's downfall so clearly apparent, or its approaching ruin so manifestly susceptible of scientific demonstration."

There is no more reason to look now for the conversion of the world, than in the days of Noah. We do not know of one passage in Scripture that teaches the world will be any better than it is to-day, before the coming of our Savior to set up his kingdom. The prophet has marked the progress in "the last days" with the term "worse and worse." Satan would make men believe the opposite if he could. So far as his interests are concerned, he is reaping a great harvest from this last generation. He might call a jubilee meeting, and sing triumphant songs at church fairs and festivals.

We may expect to see a steady increase of wickedness in all its forms from now till the coming of Jesus. We may expect a corresponding increase of infidelity, and of indifference to sacred things, with less and less effect from the preaching of the gospel of Christ. It will be more and more difficult to reach the unconverted, because of the powerful Satanic influences that surround them on every side. We know we are drawing a dark picture, but we think it is short of the reality. One of Satan's best snares at the present time is to cause people to fall into the belief that the world is growing better. If this is true, the Bible statements would be false; but facts are with the Bible, showing a perfect harmony in every particular.

We may expect an increase of covetousness, pride, fashion, frolic and fun, of dishonesty, drunkenness, licentiousness and murder, and the most horrifying crimes possible for men to commit, aided by demons.

Among the mass of professors of religion, we may expect to see an increased conformity to the world in dress, spirit, manners, conversation, and amusements, supported by the presence and favor of many professed ministers of Christ; but who are truly affording great help to the powers of darkness.

But, in the midst of these Sodom-like times, when men of iniquity hold the political and ecclesiastical reins, we may expect to see a church more fully consecrated to Christ than at any period since the one living at the time when our Savior ascended to his Father in heaven. The Scriptures plainly teach that there will be a church all "ready" to welcome Jesus when he returns in glory to gather his faithful disciples. It will be composed of all the true christians in every denomination, probably not a tenth of the members of any one church. All who are ready to meet him will be free from sin, and clothed with Christ's righteousness. They will love the Lord with all their hearts, and their neighbor as themselves. They will not be mixed up with the vanities, fashions and follies, now so common among professors of religion. They will be truly "separate" from the world, and fully united to Christ, longing for his coming, as ardently as any loving bride ever wished to see the object of her affections. They will all be *one* through the power of the Holy Spirit, filling their hearts. Their theology may differ widely on many points, not essential to salvation; points which have been made tests of fellowship, and caused many sectarian divisions in the christian body, producing most disastrous results; leading thousands to stumble and fall into sin and the snare of the devil, and thousands more to turn away disgusted from a religion that produced such disagreeable fruit. In this way Satan has been very successful in paralyzing and destroying the healthy influence of Protestant churches since the Reformation. The sectarian walls and spirit have become so strong, and have stood so long, there is but little hope that they will ever be removed before the coming of Christ. Knowing, from the tenor of the Scriptures, that the true children of the Lord would be brought into loving union a short time before the coming of the Son of man, Satan has been trying to get up a counterfeit of this, as of other things. Hence he has been quite willing to have sectarian doors opened sufficiently for the different sects to come out and mingle in union fairs, festivals, excursions, picnics, etc., calling it "*christian union.*" But such is not a union in Christ. Those who are to compose the true bride of the Lamb will be led to "turn away" from all such mere policy unions, controlled by a worldly spirit, that has nothing in common with christianity The union produced by "the spirit of holiness" is quite another thing. It is free from all those things that lead to a union in some pleasure scenes, where even worldly people can have a merry time without restraint. The union of hearts now going on is deep and abiding, continually becoming stronger and more precious, because the warmest sympathies and affections centre in Christ. Let us all be members of the "one body," waiting for the Head to appear. M. G.

SPRINGFIELD NATIONAL CAMPMEETING.—As several have asked why the time of this meeting was changed to the 8th, of August, instead of the 15th, as first announced, we would say that the *only* reason was to avoid the worms on the trees. Those who were thought to be good judges, came to the conclusion that if we did not have the meeting as early as the 8th, we should not escape that most disagreeable worm visitation that so annoyed us last year. M. G.

BRO. R. E. LADD is dead. He died in Springfield, Mass., Wednesday, Aug. 5th. In his death, the church and world have parted with a *true christian.* His place cannot be easily filled. Says the Springfield *Republican*:—"In truth, he was a model of God's noblest work." M. G.

SEND YOUR NAME.—Those who wish their articles put in the paper should send their names. We frequently receive articles for the *Crisis* from new writers, which would have been published had they sent their names. Do not be ashamed to be known in the family. M. G.

CONSECRATION.—We have seen nothing better on consecration than an article in this number of the *Crisis*, selected by S. S. Baxter, Providence, R. I. M. G.

"PERFECT PEACE."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."—ISA. 26: 3.

Here is a plain statement, from inspired authority. Does the reader know this to be true from happy experience? If not, of course his testimony is of no more value than it would be concerning a case in court, of which he knew nothing. Is the statement strictly true? Most certainly. The witnesses are abundant, who can positively affirm its truth from blessed experience. They are men and women whose words are most reliable; those who would sooner die in the poor-house than tell a lie. If there were none who could testify to an experience corresponding with the text, we might conclude that it did not apply to the people in this generation. But such is not the case. The text is strictly and literally true.

But what is peace? Mr. Webster answers: "A state of quiet or tranquility; freedom from disturbance of agitation; calm repose." It is entire freedom from disturbance by the passions. The mind is quiet. All is calm within. There is no opposition to anything the Lord requires. There is complete submission to his will in all things. A freedom from all murmuring. Those who have not had this experience may feel a doubt rising in their mind as to its being enjoyed in this world of trouble and harrassing perplexities. Let such take the following as a sample. Said a minister of Christ:—

"A few years since, in the lower part of this city, in my pastoral visitations, far up an alley, in an old frame tenement, I found the wreck of what was once a very beautiful young lady. She had stood before me thirty-five years previous, and was married to the youth whom she loved; but death had long since separated them, leaving her alone with several children, who were now all grown up. She was the most pitiable object that I ever beheld. Her lower limbs were drawn up and distorted. Her arms and fingers were equally out of their natural shape and position. Perfectly helpless, not able even to even feed herself or change her position in the bed, and had not been for ten years, but was waited upon by a faithful daughter. On entering her room, I inquired how long she had been such a sufferer? She replied, 'The rheumatic suffering commenced twenty years since, but I have been about as I am now for only ten or twelve years.' 'How much you must have suffered during those years! Death certainly would be a relief, and I suppose you desire it very much.' 'Oh, no,' she replied, 'I would not wish it otherwise. I would not turn my hand to change anything. Christ is everything to me, and he keeps me as happy as I can well be on this side of heaven. I have not had one pain too many. All is right that Christ does, and I am perfectly content, and you know that is great gain.'"

"Thou wilt keep him in perfect peace whose mind is staid on thee; because he trusteth in thee." Many examples like the one just named might be given as proof of the absolute truthfulness of the text, when applied to the most difficult cases. We may be kept in "perfect peace," without the least disturbance, so far as any feeling of hatred, variance, or unkindness are concerned, when we are abused by insult, slander, misrepresentation, or any other evil treatment. It is not our own keeping; but by the power of the Most High. It is just as easy for him to keep one in "perfect peace" amid all the multiplied perplexities any poor mortal ever felt, as the one who has the smallest number of trials. Indeed, we think the larger number who are enjoying "perfect peace," are those who are having more than an ordinary amount of severe trials and temptations. There is no situation in this world, right for one to occupy, where the saint may not be kept in "perfect peace" every day in the year.

There are only two conditions specified to secure this result. 1. Keep the mind *staid* on the Lord. 2. *Trust* in him. These are both simple and easy terms, and within the reach of everybody, everywhere. The lame, the blind, the deaf, the dumb, old and young, rich and poor, bond or free, learned or ignorant, sick or well, black or white, one and all, have the same privilege of being kept "in perfect peace."

The promise is not to those whose minds are staid on the world, its fashions, friends or pleasures. It is not to those who keep looking at their troubles and trials with a murmuring spirit; not to those who trust in riches, pleasing society, literary attainments, choice friends, or any other earthly good, but only those who trust in the Lord. He does not propose to keep any others; hence those who do not keep their minds staid on him, with trusting confidence, have no reason to expect to be kept in "perfect peace."

We have great reason to praise the Lord that he is so willing to do such great things for us, on such simple, easy conditions, that no one need to be deprived of the blessed privilege of enjoying that which is of more value than diamonds, or thousands of silver and gold. Said Jesus to his disciples: "My peace I give unto you." It is a gift worthy of the Giver. It has been truly called by an inspired writer, a "peace that passeth all understanding." No tongue can tell it; no pen can describe it. It must be felt before its worth can be known. As it is one of the fruits of the Holy Spirit, it cannot be enjoyed when the Spirit is grieved away. It remains no longer than the Spirit abides in us; and that fills the heart no longer than we continue consecrated to Christ, keeping the mind *staid* on him in unwavering trust.

Those who are afraid to trust the Lord, cannot expect to be kept in "perfect peace," but all who have tried it have found his word positively true; yea and amen to every one who complies with the conditions. Nothing offends those who have this "great peace." Blessed gift! Take it and be happy. M. G.

PRAY FOR THE PREACHERS.—Under this head, Bro. E. G. Merrill has said some excellent things. We hope his suggestion will receive special attention. It is just what is needed. M. G.

ALTON BAY CAMPMEETING.

The Alton Bay Campmeeting has, without any expectation or design on the part of its managers and friends, become the largest permanently established Advent meeting in the world; and was designed especially to promulgate the doctrine of Christ's speedy second advent. It has drifted, providentially we doubt not, from a small beginning, eleven years ago, to a very important and responsible position. Hundreds of thousands of people have learned to turn their eyes in the direction of this consecrated bower, to determine the progress, harmony, purity of faith and worship, holiness of life, and spirituality of devotion of this peculiar people, looking for the immediate establishment of God's everlasting kingdom. People of nearly all grades of society, from the Vice President of this great Republic to the poverty-stricken pauper, have visited the auditorium of this sacred leaf-covered temple.

The tented ground is a broken, picturesque, curiously diversified spot, partly hidden by an oak and maple forest, and partly in an open field. It is situated directly on the shore of Lake Winnipisaukee, 96 miles north from Boston, twenty-five miles east from Concord, N. H., and fifty west from Portland, Me. It has about two hundred and fifty permanently but rudely constructed cottages, capable of lodging from two to fifty persons each. When the meeting is in session, it has from one hundred and fifty to two hundred cloth tents. It has in all a lodging capacity of from five to six thousand. The Rail Road Depot and Steam Boat landing is within ten rods of the tented grounds. It has ten or twelve chapels, or rooms prepared as such, which will seat from one to four hundred each. It always has two, and sometimes more Mission Tents, which will accommodate for worship a thousand each. The auditorium will seat four thousand, and accommodate a hearing audience of seven thousand within the circle. All its buildings, streets, and appurtenances silently present the faith of its worshipers. All seems temporary, designed only for a brief period. It looks like a rudely constructed staging upon which workmen can labor to prepare a permanent and beautiful residence. This is as it should be. We ought not to do as the Jews did, insult our God by beautifully ornamenting the groves in which we worship, contrary to his instruction. We tremble at the mania which seems to have seized this generation to perfect the antitype of the grove idolatry, by expending hundreds of thousands of dollars, needlessly, to make beautiful places of summer resort, where the people profess to worship the God who has positively prohibited such worldly extravagance connected with his sacred worship.

A few words of instruction and exhortation to those who anticipate attending this meeting may be beneficial. First, come early if you wish to enjoy the largest blessing attainable by attending the meeting. It is reported by nearly all who have been there as an excellent place to improve the health, especially those who live in crowded cities on the sea coast, or who are overworked. Many have tried it with very satisfactory results. There are on the ground, at this date, July 31st, about thirty families who seem to be as happy, sympathetic, and united in their associations and devotions as any community of the size we ever saw.

Peace and plenty flow here in great abundance. Not an echo seems to disturb the quiet of this sacred place, from the mountain, wood or lake. We shall have preaching (if the Lord will), every Sabbath, and worship nearly every evening until the great meeting commences. We believe that God will bless the efforts of his servants in this meeting, as well as all of our large meetings, if we remain humble and hold the purity of the faith of the gospel committed to us to be published in all the world as a witness of Christ's speedy coming.

The meeting is located on the line of the Boston and Maine R. R., therefore we are largely dependent on that for accommodations. It is giving us larger accommodations, more time on our tickets, and more special trains and better connections than ever before. These advantages will be secured by extending to them our patronage as far as we can without detriment to ourselves. The public consider their road managed as well for safety of transit as any one in the country. This is quite a consideration in travelling at this season, when there are so many heavy trains on the road, making it more dangerous travelling, especially in connection with large meetings. We have realized the importance of going on as safely managed a road as we can find, since a train going to a campmeeting two years ago, was wrecked near our door, and thirty-seven persons lost their lives. The Maine Central Road has been very liberal in giving us half fare to Rochester, and we are confident it is the best arrangement and route that our brethren will find coming to the meeting from the line of that road east of Portland.

Let all be strictly careful to follow our published directions for all the roads and boats, and much trouble and confusion will be saved. Let all be careful to treat all Conductors and Baggage Masters of the roads courteously, by which you will commend your religion to them, and secure better treatment. A great opportunity is presented in travelling to such a meeting, to recommend and honor the precious cause of Christ by chaste and mild conversation, exhibiting real humility with true christian dignity. On the other hand the cause of Christianity is reproached, and present truth despised, on account of the careless conduct of some of those who are taken as its representatives when mingling with the world. Vain conversation, jesting, loud discussions, boisterous singing, with an evident intention to attract the public ear, together with a rude and uncultivated appearance, generally produces great harm.

Brethren, we are evidently holding our last meetings, and exerting the last influences that we can ever bring to bear upon our friends and a wicked world to lead them to Christ. We cannot be too careful in all we say and do everywhere, and especially when we are before the public. May God give us great measures of grace sufficient for these extremely perilous times, that we may, like faithful servants of Christ, finish the work appointed us to do in the triumphs of eternal life. Amen. J. C.

A MISTAKE.—In the notice for the Alton Bay meeting of the Maine Central R. R., it says the half-fare tickets "good for August 12th." It should read "from August 18th." Let all take notice. J. C.

LOOKING BACK.

In boyhood days, when the new snow lay spotless and trackless in the open field, we have often tried to walk in a straight line to a distant object, but always made a crook in our pathway if we looked back when walking. So in the christian journey; we are sure to make a misstep when we look back. We heard a professional racer say that in one of his races, he was ahead of all his competitors, and sure of winning the prize, but looked back to see how far they were behind, when he made a misstep, and before he could recover himself, his companions outstripped and won the race.

When persons think of making a full consecration to Jesus, that they may be kept in "perfect peace," Satan is sure to make an effort to get them to look back on their past lives, to convince them they are not good enough to receive the gift of the Spirit. A few moments thus spent in looking back are sufficient to create a feeling of discouragement, doubts and darkness.

After wandering around in a sort of dismal swamp until their position seems almost unendurable, while they have been looking back on their many failures, they again resolve to submit all to Jesus, and at once feel relief. The darkness passes away, hope wakes up, and points again to the loving Savior as waiting to receive with a hearty welcome whoever will come to his embrace. Just then Satan comes again to persuade the poor wanderer to "look back" on his past life. Then follows another stumbling and discouragement. Thus many go on from year to year, while others give up entirely, and exclaim, "It is no use for me to try to live a christian, with my surroundings."

Whoever would run the christian race successfully, must stop looking back. After a sin is pardoned, *never* look back on it again. The Bible teaches us to *forget* the things that are behind, and to look forward. This was why Paul ran the race so successfully, and finished his course with joy, and could say, "I am ready." The christian racer should not allow himself to look back on his pardoned misdeeds any more than he should plan to commit a crime in the future. When the suggestion comes from Satan to look back, look at once to *Jesus*, and say, "Jesus, keep my thoughts." Say it over till Satan leaves. Do this instantly every time the thought of past evils are suggested. One may look at his wrong doings for a whole life-time, and receive no benefit whatever. His sky would only become darker and darker, till he ended in despair. When we are conscious of committing a wrong in word, thought, or deed, go at *once* to Jesus, confess it, ask for pardon, and NEVER look back on it again. NEVER, NEVER. Look to the Sun of righteousness, and not into the darkness of sin. Keep the eye single, and the whole body will be full of light. M. G.

SPRINGFIELD CAMPMEETING.

As there are a number of new board tents going up, we wish those who are not coming would tell us in season, that we may let others have their spot. If we see no tent pitched, and do not hear from them by Tuesday night, August 11th, we shall conclude they will not want their tent spot, and may let others occupy it. We are expecting a large and good meeting. There are some ten families on the ground (July 30th), and some have been there a week, to live in the woods for health. The grove is clear, with nice water, pure air and fruit plenty. We have secured plenty of tent-room for those coming without tents. Bring blankets, and you are all right for lodging. Do not bring much provision, for we have it on the ground for sale to accommodate all, and as cheap as you can get it. Also lumber, nails and oil. Bring plenty of good, warm clothing, and leave the fashionable stuff at home, with your jewelry. Bring the necessaries, such as lamps, tools, cord, etc., which are often forgotten. We make arrangements to supply, but can only to a limited extent. You had better direct baggage as freight, or by express, to me, on the ground. It will come more safely. Letters should be directed there, to save trouble and delay. There are good facilities for baptizing.

HIRAM MUNGER.

THE SCIENCE OF HEALTH for August is a capital number of this most popular and useful health magazine. It contains an illustrated article on restoring life when apparently drowned; Popular Physiology; Summer Complaints; How to get well; Is Alcohol a poison? Are Medicines Causes of Disease? Dysentery—Cause and Cure; Seasonable Recipes for Using Berries; Fruits, as Food for Man; A bill of Healthful Fare for August; The Survival of the Fittest; Epidemics; Special Foods or Special Conditions; Who are "Old Sots"? Charcoal; Cause and Cure of Dyspepsia, etc. This is the second number of the second year of the *Science of Health*, and now is a favorable time to subscribe. Only $2 a year, single numbers 20 cts. Address S. R. WELLS, 389 Broadway, New York.

TRUTH SPREADING.

I enclose to the *Crisis* the following lines, which were received a few days since from the new field visited by Bro. J. J. Smith and myself in May. The Bro. Bryan referred to is a Presbyterian minister, who has come into the light. Bro. Word referred to is the one who, two years ago, declined to meet us in debate; but now it seems that since he finds that nearly a whole church and its pastor are gone off after these heretics, it is time for him to rush to the battle, and, if possible, rescue his lost people. We have accepted the proposition to meet him in Sept. or Oct., the Lord willing, and let the people see who has the truth. The following is the letter:—

"GOOSE POND, JACKSON CO.,
ALA., July 13th, 1847.

Rev. John A Cargile, Stevenson, Ala.:—

Dear Sir and Bro.:—We have waited long for a letter from you and Bro. Smith, but as yet have heard nothing direct from either of you. We are doing the best we can under the persecutions of the world, the flesh, the churches, and the devil. Many of those who cut a wide through when you were here, are doing all they can against us now. The sun has arisen and persecution is lowering over us; but we feel that we have the Bible, and so are not disheartened. We wish to hold a protracted meeting in this section in the latter part of Sept. or first of Oct., if you and Bro. Smith will come and help us. Bro. Word came up to assist in our sacramental meeting the first Sabbath in this month, and preached a 'big sermon' from 2 Tim. 1: 9, 10. Immortality was his theme, and Josephus his main support. On last night Bro. Tucker preached at Oak Grove (Meth.) from 'The wages of sin is death,'' etc., etc., and you ought to have heard him.

Things are uncertain in this section now. You and Bro. Smith ought both to come back again at your earliest convenience and preach for us, and let us know if you can help us out. We have many friends here now, and if you would hold a protracted meeting, we think it would be easy to organize a church here, of good material. If you neglect too long, people will become dull on the matter, and your work be harder. Bro. Bryan is having a rough time with his people on Adventism. He sticks to the track, though, as yet.

Bro. Word says he will meet you on half-way ground and debate your doctrine. We are anxious for it here. Come ahead, and make the truth shine in darkness. Please write soon, and let us know how soon you can preach for us, and whether you will hold a protracted meeting or not. Direct your letters to J. W. Flowers, at Scottsboro, or to J. O. Gray, at Park's Store, Jackson Co., Ala. Yours, etc., J. W. Flowers, J. O. Gray, B. M. Skelton, W. A. Dover. John Pierce, John Kirby, John Presly, and others."

May God bless these dear brethren, and sustain them till help can reach them; but do not be afraid of those who love the truth of the Lord's coming becoming dull on a matter of such importance. Those who are only friends in excitement or peace, are not worth much in a storm or a battle. We would prefer waiting for a calm in which to form a church. J. A. CARGILE.

A CHANGE.—After much prayer and consideration, we have decided to close our labors with the church here at Whitefield, and accept an invitation extended to us by the church at Exeter, N. H., where we shall begin our labors as pastor of the little flock, trusting that, under God, we shall be enabled to do the people good. In severing our pastoral connection with the church here in W., we do so with some reluctance, aware as we are of the scarcity of gospel laborers, in these northern regions especially.

During our stay here of one year, we have formed some very pleasant associations outside, as well as in the church. We have ever been treated with courtesy and kindness by the people generally. While here, our experience has been somewhat varied, and of that character that has proved unto us that the Lord's hand is not shortened or his ear heavy. We have been permitted at times to enjoy our labors here very much. As to their results we have nothing to record. We expect the day is not far distant when every man's work will be proved as by fire. W. M. HARMON.

Whitefield, N. H., July 28th.

P. S.—Our address hereafter will be at Exeter, N. H., P. O. Box 215.

Correspondence.

From Sr. Jane Benson.

Dear Brethren and Sisters, Greeting:—I thought, while around all seemed to be in motion, going at lightning speed, after a lapse of ten months, you would like to hear from the king's daughter. In the month of Sept. I started for the South with my seed basket in hand, where I felt that the Lord would have me go and sow some of the precious seed to a starving people. In a little while I found myself in Wilmington, Del. There I staid for ten days, sowing the seed. I saw a number arise and bless the name of the Lord. Oh, how my soul gave glory to God, and I sang again and again, "I am glad I am in this army."

I then took my basket and passed on to Baltimore. This is a beautiful city. When we began to hold up Christ in all the beauty of his first and second coming, and that he should be the Christian charmer, then the swords were made ready; but after some severe trials, we got to work. We held meeting in a hall, corner of Franklin and Howard streets. This had once been a Baptist church, but now a den, and every thing else but a place where God meets his children. They said we might have the place to hold meeting in free of charge, but they must have the collection. We went to work in the name of the Lord, and bless his holy name, he is a strong hold in the day of trouble, and I have found him so. We went to war upon the enemy. It was a hard pull, and a steady pull, and a pull all together. The Lord, who is our battle-axe, did not leave us to fight alone. He was before us a leading lamp, and behind a protecting angel, and on either side he was our guard; how could we fall? O that I could find language to speak forth the goodness of our God; some would believe on him, I know.

We held meetings here for seven weeks. Many professed faith in Christ. Both old and young bowed at the feet of Jesus; and I am sure that, when the roll is called, they will be there. But in the midst of this blessed work the enemy got into a rage, because he did not get money enough, and we had to leave the hall; but the Lord had another field opened about thirty-six miles from this city, in a place called Havre de Grace.

We commenced our labors afresh, and have held meetings here for three months. This is one of the almost God-forsaken places, but was not too hard for the Lord to work. He visited this place in mighty power. Sinners fell before him, not only in the meetings, but at their homes. Day and night, the cry was, Come and pray with me, or make special prayer for me in the meeting. The Lord did a blessed work in this place. A number were converted. Alas! how much seed must be sown to secure a little fruit. But these are the last days, and I believe we are near the judgment. What a solemn thought! Let us work while it is day.

I think, for a small place I never saw such daring wickedness. But the mercy of the Lord is great. The people crowded the place, white and colored. One evening, one of the citizens, a man of note, came to the meeting. I felt some one was getting their last message. The burden was so heavy upon me, I said, If some one in this house does not take a decided stand to-night for the Lord, he will never have another chance. O, I cannot find language to tell the weight of that message. The text was from Eccl. 11: 9. The man stood in perfect silence. Nothing seemed to attract his attention, until the meeting closed. The burden left me. The man went home, was taken sick next day, and in a day or two he breathed his last. His last words were, "I am glad I heard that sermon." I trust he sleeps in Jesus. O how many such cases I might mention. Many were brought back who had got off the track, and I hope many more will come back who have got cold and weary; even those who once were looking for their Lord; and now they say, My Lord delayeth his coming.

I am holding on to the old chart, and it says, "The grass withereth, the flower fadeth, but the word of our God shall stand forever"; and let us believe it.

Here we went from house to house, holding meetings and trying to get them into the ark, ere the burning day comes. Sometimes I would get discouraged, and think if the Lord had sent me there, I should have had things more comfortable; but we cannot get to glory without trials. Trials make the promises sweet, and give new life to prayer. Sometimes food, and then none; sometimes it looked clear, and then very dark; but nevertheless, Paul says it is "a good fight," and I say so too. I returned to Baltimore, and held meetings again in the same hall ten weeks. Here I saw scores of souls at the altar of mercy. Sr. Brown, old mother Howard, and myself, by the help of the Lord made battle with the enemy, and took some of his strongest officers. Then they went down into the water and were baptized. We left a church and Sabbath school in full bloom. Thank our dear heavenly Father for what he has done. I am not tired of the blessed work, for "there remaineth a rest" over there—just over there. For the past months I have been digging for gems to deck the heavenly Jerusalem. I have now returned home to rest awhile. Like Abraham, I seek a city. Jesus is coming. My soul leaps for joy. Remember the King's daughter.

Courtland St., So. Worcester, Mass.

From Bro. J. T. Ongley.

Having closed our tent-meeting at Morton's Corners, Erie Co., N. Y., I report our labors. Sectarianism and bigotry were so strong, that it was almost impossible to break the crust. We put up our tent July 3d, and took it down on the 20th. Well, thank the Lord, we were permitted to present the glorious truths of the gospel and the coming kingdom, although the enemy raged. Some precious souls have believed and obeyed the gospel, and are rejoicing in the blessed hope. Six put on Christ by baptism, witnessing a good confession before many witnesses. Quite a number of others were almost persuaded. Hope they will yet come out on the side of truth and for Christ, and thereby gain eternal life in the kingdom of God, soon to be realized. How few there are who are willing to take the reproach for Christ's sake, and meet the scoffs and frowns of a wicked world.

We were glad to have a few of like precious faith from Yorkshire, Arcade, and Collins Centre, to help cheer us on, and to wait on the candidates for baptism. After the discussion, and Bro. Sweet had started for home, we were permitted to preach in the Baptist church, and at the close became fully convinced that the prejudices of the people were broken in a measure. This was evident by the hearty shake of the hand, and the "God speed you," and the anxious desire for us to "come again" next fall, or winter, and preach to the people. Think the Baptist house will be open for us. The Baptist minister gave us his appointments through the time of the tent-meeting, and opened meeting for me by prayer at different times, and attended the meetings quite often. Hope the truth will do him and his people good.

Sunday morning, the 26th, I left for Yorkshire, in company with Bro. Chas. H. Nichols and wife, and Sisters Mary and Clara Empson, four of the candidates in baptism. The Brn. at Y. had arranged to have the Lord's Supper. Hope the good Lord will strengthen them in doing every duty, and at last may they, with the redeemed, sing the song of triumph, and share in the glory soon to be revealed.

From Bro. Geo. D. Clowes.

I have been a constant reader of the *Crisis* for more than two years, and from it have obtained much light and comfort. My partner, a daughter of affliction, has often expressed the pleasure and profit derived from perusing its pages. We trust our loved ones have been benefitted by the same. Thank God for these precious helps.

For more than thirty years, we were members of the Methodist Episcopal church; but after living in this world for half a century, our heavenly Father gave us light. The light was to us, at its dawning, "a strange light." Its first effect was painful, but the sublime question had to be settled, Is it truth? The agony that wrung our hearts, mingled with prayers and tears, in the twilight of this investigation, I shall not attempt to describe; but it proved to be the "light of life." How sweetly we realized, "The entrance of thy word giveth light." All our trouble lay in the *fact* we were unwilling to give up the "creed" for the blessed truth. This being accomplished, many perplexing questions were made plain, and our faith rested on the tangible basis of the word of God.

We could not hide the light by policy, or what is styled a "prudential course." It would leak out of the "old bottles," or overflow from our hearts, resulting in my trial for "heresy," and expulsion from the M. E. church. It was in that hour I realized the power of truth, resting calmly and serenely upon it. I learned how to sympathize with, and pray for, dear Brn. Bowman, Cargile, and others; and I found myself at the feet of Jesus, singing—

"Then let men rage, since thou wilt shed
Thy shadowy wings around my head."

And now, after a lapse of two years, as the rays of truth fall on my pilgrim pathway, I realize the precious fact, "Thy word is a light to my path." The old family Bible was never so precious. It is "Yea, Yea," and the many great and precious promises are "Yea and Amen." The very best help I have found to a correct understanding of the word is the deeply purifying influence of the Holy Spirit.

We have a small band of dear brothers and sisters here, waiting and watching for Jesus, living in the "unity of the Spirit and the bonds of peace." We have fellowship one with the other. I have tried to preach the word to this noble little company for eighteen months past. We have preaching twice each Sabbath; school and adult Bible class each Sabbath afternoon; prayer and conference meetings evenings. The Lord is with us. To his name be all the glory. Yours in the blessed hope.

Pittsburg, Pa.

Extracts from Letters.

Bro. J. Feather writes from Ailanthus, Kan., July 4th:—"I have been trying for a number of years to lay aside prejudice, sectarianism, and every hindering cause, and search honestly for truth, being willing to acknowledge it on all occasions, whether popular or unpopular. A few days since a Bro. Moss, of this vicinity, handed me two or three second handed copies of the *Crisis*, which, after perusal, I think to be the nearest truth, without mixture, of any thing that has fallen into my hands for a great while, excepting the Bible. May the Lord bless the *Crisis*, and send it far and wide. If any of the preaching brethren of that order should pass through here, please give us a call on Salt Creek, and let us hear the glad tidings of the coming kingdom. I could not promise pay in money, but he will be rewarded at the resurrection of the just. We have a good people here, but have never heard 'the gospel of the kingdom' except in the foggy way of going to heaven when we die. Oh, for a pure and undefiled religion, a consistent Bible faith, and the speedy return of our absent Lord, to gather his people home, is my prayer."

Sr. N. Darling writes from Bellows Falls, Vt., June 1st:—"This is the second year I have taken the *Crisis*. It is a great help in the divine life. It is a beautiful paper. It comes laden with spiritual food to cheer my lonely hours. As I am nearly alone in this faith, it is a great comfort to me. I daily rejoice in the God of my salvation. How precious are his promises! It is good to trust in him at all times. It is blessed to give all for Jesus. I lend my paper to all who will read it, hoping there will be some who will see Bible truth. My heart's desire is to live a life which will be pleasing to the Lord. I believe that in a little while the trials and cares of life will be over. Then, if I am faithful, I shall be 'clothed' with a robe 'of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.' May God bless and reward all who are laboring for the Master."

Sr. M. J. Olmsted, Savannah, writes:—"My heart is filled with joy to-night that I was ever led to search the Scriptures, for in them we think we have eternal life. O blessed thought, that we, through the goodness and mercy of God, may have eternal life in the kingdom of God by obeying the requirements of the gospel. I believe we must be pure in heart, for none but the pure in heart shall see God. Let us all obey the Savior; be meek and humble children; come out from the world and be separate; be not 'conformed to the world, but be ye transformed.' This I am striving to do, and the grace of God assisting me, I am determined to overcome all things, that I may have a right to the tree of life, and enter in through the gates into the city. Praise the Lord, for his loving kindness endureth forever. I love him because he first loved me.

Dear brothers and sisters, let us love Jesus more and serve him better, for there is a future life beyond in the glad new earth home; and how it makes my heart rejoice to know it soon will come. Sinners, come to Jesus now. Do not longer delay, for 'now is the accepted time, now is the day of salvation.'"

Bro. W. H. H. Arnold writes from Richmond, R. I.:—"I am still laboring in the cause of Christ, and firm in the faith that was once delivered to the saints. I spent May 2d at Escopeag, R. I.; had a goodly number out, and an interesting meeting. From there to Wyoming May 3d. Had a good meeting for the place. May 10th at Bro. Albert Wilcox's, near Oscoheag. Had a crowded house. The old professors all took hold in the Master's cause, as though they were in earnest about their eternal welfare. Bro. Wilcox, of like precious faith, is poor, and has been lame for six years, so that he could not go without crutches, and now he is confined to his chair all the time."

Obituaries.

Worthing. In Palermo, Me., July 20th, Wilbur M., eldest son of Bro. J. M. and Sr. Roxanna Worthing, in the ninth year of his age.

The death of this dear child was caused by the tine of a pitchfork entering his side, penetrating to the lung, while descending from a load of hay. He lived about three days, suffering extremely, but with great patience, when he fell asleep, as we believe, in Jesus. May God comfort the stricken hearts of fond parents, sisters, and little brother.

Willie sleeps, "but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

Funeral services by the writer, assisted by Eld. J. Carr. John R. Hall.

Ransbottom. In Rochester, N. H., July 19th, Miss Clara A. Ransbottom, aged twenty-six years and eight months.

Her illness was distressing, yet she was patient, believing in Christ, and the resurrection of the dead. Service attended by J. G. Downs.

In Brief.

— There are now fourteen papers published in the United States teaching the unconscious state of the dead, and immortality only through Christ at the resurrection.

— Mr. Spurgeon celebrated his arrival at the age of forty years, at his tabernacle, in the presence of a congregation of nearly six thousand.

— Immense temperance meetings are being held in California under large tents, and great enthusiasm prevails.

— The loss caused by the operations of grasshoppers in Minnesota is put at $3,000,000.

— At Wingham, Canada, the severest hailstorm known for many years occurred on the 7th ult., causing the crops to suffer to a great extent.

— A Masonic temple is to be built at Rome; the mayor of the city is of the order.

— A few weeks since Ironia, N. J., was visited by a storm of wind, lightning and rain of such terrible fury, that the foliage was stripped from the trees, poultry killed, and windows broken.

— It round numbers it costs the British people $3,000,000 annually to support the royal family.

— Birmingham, England, makes 1,000,000,000 steel pens annually.

— Hail in immense quantities fell at Elkader, Iowa, on the 9th ult. Some of the stones measured six inches round. The total loss of buildings blown down and crops destroyed was estimated at one hundred thousand dollars.

— Six persons, composing a single family, were killed last week in Kentucky by one and the same stroke of lightning.

— It is claimed that the Palace Hotel, now building at San Francisco, will be the largest in the world. It will contain 700 rooms, and 320 bath-rooms, and 1200 guests will be accommodated. It will not be completed till Aug., 1875.

— An explosion in a Derbyshire mine in England killed thirty miners, and injured many others.

— The latest reports from India represent the crop prospects as most favorable.

— Two hundred consumptives in New York resort daily to the slaughter houses to drink the warm blood of animals.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 8th,

and continuing till the 17th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the New York, New Haven, and Hartford R. Road, we are very sorry to say, that no reduction of fare can be obtained for this year.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 27th to Aug. 18th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the roads operated by the

Central Vermont R. R.,

comprising Central Vermont, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vermont Valley Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—*provided twenty-five* or more shall have come over the line operated by the Vt. C., of which we think there is little or no doubt—good *from* South Vernon to the places they came from on any of the roads run by the Central Vermont Railroad.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

Fare is reduced on the Boston and Fitchburg Railroad one half from Boston and Fitchburg.

Buy regular tickets at Boston and Fitchburg for Springfield, and receive from the Secretary at the meeting a return pass free.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 27th to Aug. 18th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 3.15 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

Mr. Burr's carriages will take passengers from depot to camp-ground for 10 cents each.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
O. D. Woodruff,
I. B. Potter,
} *Committee of Arrangements.*
GEO. T. ADAMS, *Secretary.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held on the National Advent camp-ground, Springfield, Mass., commencing Wednesday, Aug. 12th, at 4 o'clock P. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

A Tent Meeting will commence at Warrensville, Lycoming Co., Pa., Aug. 13th, and continue over two Sundays.

The second grove meeting of the season will be on the Morris farm in Springwater, N. Y., Aug. 23d. Social meeting at 9½ A. M. Preaching at 11, after a short intermission; also preaching in the afternoon. Services in the evening at the church in the village. C. F. Sweet. John T. Ongley.

The Mechanic Falls Campmeeting will commence Sept. 5th, and hold over Sept. 13th.

W. H. Mitchell, for Com.

The campmeeting located at Coventry Centre, R. I., will commence Aug. 26th, and continue to Sept. 4th. E. R. Wood, Secretary.

Portland and Ogdensburg R. R.—Persons intending to pass over this railroad to the Mechanic Falls Campmeeting, can secure a return pass free of charge by dropping me a line, stating from what station they are to start.

C. H. Sweet, *Steep Falls, Me.*

Kansas Campmeetings.—The Northern Campmeeting of Advent Christians of Kansas will convene at Clyde, Cloud Co., Kansas, on Thursday, Sept. 10th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been appointed as committee of arrangements, and are prepared to be on the ground the day appointed, to make full arrangements. I will be there to meet you, if the Lord will: Frank Wilson, Chairman, Clyde, Cloud Co.; W. H. Rich, Clifton, Washington Co.; T. J. Hay, Peach Creek, Wash. Co.; C. D. Potter, Peach Creek, Wash. Co.; J. Roberts, Lake Sibley, Cloud Co.; C. M. Collins, Bransford, Washington Co.; B. S. Conley, Glen Elder, Mitchell Co.

Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Preaching brethren who preach the word are invited to attend. Let your baskets be well filled. Come equipped for camping. All bring tents who can. R. F. Clark, Sec., Peach Creek, Washington Co., Kansas.

The Iowa General Union Conference and Campmeeting will be held in Brooklyn, Poweskeik Co., Iowa, beginning Sept. 11th, and holding over two Sundays. A boarding tent will be on the ground, where board can be obtained at reasonables rates. We desire to see a large attendance at this meeting. Bring your tents and bedding. J. Ridley, Secretary.

P. S. The conference will convene during the first part of the meeting. J. R.

Iowa Campmeeting.—There will be a campmeeting in Manchester, Delaware Co., Iowa, beginning Aug. 28th, and holding over two Sundays. A boarding tent will be on the ground, also groceries for those who desire to board themselves, also feed for horses. Help from abroad is expected as the Lord may direct.

For the Committee, J. Ridley.

Notice.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. Moore, Linden, Genesee Co., N. Y.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

Saturday, August 22nd,

and continue over the Sabbath, Aug 30th. Ample provision will be made for board and horse-keeping. Board at 85 cents per day. Single meals—breakfast or supper—35 cts. Dinner 50 cts. Horse-keeping (hay and grain) 85 cts. per day.

Boston and Maine R. R. The meeting being located on this road, we rely chiefly on its management for conveyance. The superintendent has made an extra effort to meet the demands of the meeting, and the convenience of those attending, in arranging with lines connecting, so there may be no delay on the part of this road in conveyance. Fare reduced on this road and its branches from

August 12th to Sept. 5th.

Purchase campmeeting tickets for Alton Bay at the ticket office at Boston, and at all intermediate stations, beginning at Lawrence.

Leave Boston at 8.15 A. M., 12 M., 3.30 P. M.
" Portland, 6.15 A. M., 9.10 A. M., 3.15 P. M.
" Rochester, 11.23 A. M., 3.23 P. M., 6.50 P. M.
" Newburyport, 7.30 A. M., 2.40 P. M.

Bangor and Machias line of steamboats will run their boats in connection with the Boston and Maine R. R. at half rate of fare. Superintendent Furber has consented to run an extra train from Portland to Alton Bay on Wednesday, Aug. 19th, Friday 21st, and Monday 24th, leaving Portland on the arrival of the boats. We would recommend this route, as you can reach the ground the same day without delay, and make sure connection. Tickets sold at Bangor, Winterport, Bucksport, Sandy Point, Searsport, Belfast, Camden, and Rockland, good from Aug. 12th to Sept. 5th.

Boston, Concord, and Montreal R. R. Fare reduced from Aug. 15th to 31st inclusive. Tickets will be sold from all stations on the road. A steamboat will run between Weirs and Alton Bay *via.* Diamond Island, connecting with trains both ways twice a day, commencing Saturday, Aug. 22d, ending the 31st. Tickets can be procured at Worcester to pass over this line at reduced rates. $4 90 for the round trip.

Northern Concord and Claremont, N. H., R. R. Tickets for Alton Bay Campmeeting *via.* New Market Junction, can be procured of the conductors on the Northern and Concord and Claremont R. R. at reduced rates, good to go and return. Notice that the tickets *must* be purchased of the *conductors*, and not of the station agents. Tickets good from Aug. 12th to Sept. 5th.

Concord Railroad and its Branches. Call for Alton Bay Campmeeting tickets, to be procured at the following stations: Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth.

For the better accommodation of those who attend the meeting from Portsmouth and adjoining towns, a train will be run through the week of the meeting direct from Portsmouth and intermediate stations to Alton Bay, with baggage car attached. Baggage will be checked through *via.* New Market Junction. By this route you will save the expense and inconvenience of transporting baggage from one depot to the other in Dover; also have the benefit of the reduction of fare, as this road has (for our accommodation) made this arrangement. We would recommend this conveyance. Tickets good from Aug. 12th to Sept. 5th.

Grand Trunk. From Lewiston and Auburn *via.* Grand Trunk, connecting at Portland with Boston and Maine, purchase Alton Bay Campmeeting tickets for Alton Bay, and have baggage checked through. By this line fare will be reduced to half rate, good from Aug. 12th to Sept. 5th.

Portland and Rochester R. R. Leave Portland at 4.15 P. M., to connect at Rochester with Boston and Maine, fare one way. Fare reduced from Aug. 12th to Sept. 5th.

Maine Central. Tickets will be sold at half fare at the following stations: Bangor, Newport, Belfast, Augusta, Hallowell, Gardiner, Richmond, Brunswick, Lewiston, Bath, Dexter, Waterville, Monmouth, Winthrop, Reedfield, and Farmington to Rochester, N. H. *via.* Conway Junction. All baggage will be checked to Rochester, N. H. Change cars at this place, taking the cars for Alton Bay on the Boston and Maine. Cars leave Bangor 8.00 A. M., and 7.45 P. M. Leave Augusta 6 00 A. M., and 11.30 P. M. ☞ Have your baggage rechecked at this station for camp-ground at Alton Bay. No tickets will be sold *on this road by conductors*, or at any other stations than those named above, unless due notice is given. Tickets good from Aug. 18th to Sept. 5th.

All parties intending to visit the Alton Bay Campmeeting on the Maine Central Railroad west of Brunswick, will purchase regular tickets to Morrell's Corner, where they will change cars for Alton Bay *via.* Rochester, N. H. Call for Alton Bay Campmeeting tickets.

Those attending the Campmeeting on the Portland and Ogdensburg Road, will purchase tickets to junction of Portland and Rochester Road, where they will purchase tickets for Alton Bay *via.* Rochchester. This arrangement will accommodate the brethren living in these localities, making the meeting easy of access and reasonable in price. One half fare on Portland and Rochester Road.

Conn. and Passumpsic R. R. On this road you will procure tickets only to Wells River. Return passes will be furnished at the meeting for this road. At said Junction purchase tickets for Alton Bay Campmeeting at reduced rates, from Aug. 12th to Sept. 5th.

Boston and Albany. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer and Springfield, *via.* Boston and Maine, to Alton Bay Campmeeting. Fare reduced one third to Boston. $4.70 for the round trip from Worcester; $6.70 from Springfield to Alton Bay. Return passes will be given at the meeting by J. D. Swain. Good from Aug. 12th to Sept. 5th.

We have endeavored to secure, for the accommodation of all who may attend this meeting, the best Rail Road arrangements possible; and it is now very important that the following directions be observed: You will notice that the arrangements of the several Rail Roads differ very much in regard to procuring tickets and checking baggage. *In every case call for tickets for*

☞ Alton Bay Campmeeting,

as there are other meetings at the same time of ours. See that you have your baggage properly checked, as advertised by the road over which you pass.

J. Couch,
J. G. Smith,
J. D. Swain,
T. H. Ford,
Benj. Young,
H. K. Choate,
J. W. C. Pickering,
} *Committee.*

Notice.—The new steamer "Ossipee" will run from Melvin Village to Alton during campmeeting week, as follows, viz.: Leave Melvin at 7 o'clock A. M. Sunday, Aug. 23d, and will call at the Bay, and Tuftonborough Neck, if signals are seen; arriving at Alton about 10 o'clock. Returning, will leave Alton at 3 o'clock P. M., arriving at Melvin about 6 o'clock. It will run thus through the meeting (Monday and Tuesday, the 24th and 25th excepted.) It will run Monday, Aug. 31st. Fare one way, 50 cts.; both ways, 75 cts. Said boat is new, with good accommodations, owned and run by Bro. Hall. We think this is the best route for all on the north side of the Lake.

T. W. Piper.

Kansas Campmeeting.—The Southern Campmeeting of Advent Christians of Kansas will convene at Topeka, Shaunee Co., Kansas, on Thursday, Aug. 13th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been apppointed as committee of arrangements, and are expected to be on the ground the day appointed to make full arrangements. I will be there to meet you, if the Lord will: A. S. Covey, Chairman, Ployboy, Shaunee Co.; J. H. Peak, Mont Cenis, Dick. Co.; Orson Lewis, No. Lawrence, Douglas Co.; C. Crowell, Pleasanton, Lim. Co.; Levi R. Smith, Arvonia, Osage Co. Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Bring your baskets well filled. Come equipped for camping. All bring tents who can. Preaching brethren who preach the word are invited to attend. R. F. Clark, Sec., Peach Creek, Wash. Co., Kansas.

The first quarterly meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Big Creek, commencing Friday, Sept. 4th, to hold over the Lord's day. We expect a number of the preaching brethren to be present to assist in preaching the word.

E. P. Graves.

We wish some of our preaching brethren would call on us. We will find a place for them to speak in, for we are in need of help here. Please correspond with A. P. Scribner, New Market, N. H.

☞ Notice is hereby given that the Alton Bay Campmeeting Association will meet at Alton Bay camp-ground, Friday, Aug. 21st, 1874, at two o'clock P. M., to transact business authorized by an act of incorporation passed June 26th, 1874.

Committee: J. Couch, J. G. Smith, J. D. Swain, T. H. Ford, Benj. Young, H. K. Choate, J. W. C. Pickering.

Alton Bay.—As many are desirous of obtaining rooms, to be rented by the Campmeeting Association for the present season, let all who wish to secure them, whether they have spoken for them or not, notify Eld. J. G. Smith immediately. Direct *Farmington, N. H.* J. Couch, for Com.

Tent for Sale.—A wood cottage, on the campground, near the tabernacle, size 12 by 14. Inquire of Charles Newell, 76 Pendleton Avenue, Springfield, Mass.

Bethel, Vt., Campmeeting.

The Bethel (Vt.) Campmeeting will commence (D.V.) Saturday, Sept. 5th. The camp-ground never looked prettier than now. It smiles in beauty and neatness. It awaits in loveliness to greet all who can come. Friends are arranging to put up several new tents. We are expecting a better meeting than ever. We expect the same R. R. arrangements as last year.

Pay full fare from any station upon the Vermont Central R. R to the meeting, and receive from the committee a *free* return pass. This includes also all the roads operated by the Vermont Central, for the names of which see late copies of the *Crisis*. We also expect a reduction of fare on the Montpelier and Wells River R. R.

Bro. Chapman is preparing to furnish good board at *seventy cents* per day. As we expect quite a number of preachers, those churches that can, would do well to adopt one, and furnish a home for him in their tent. Private lodgings and horse keeping can be very readily obtained near by at reasonable rates.

Tent Building. The committee will be on the ground Aug. 31st, and through the week, and all who intend to build tents of wood are especially requested to have them completed *before the meeting commences*, as it seems a pity to sacrifice so much of the spirit and power of devotion to the sound and toil of the hammer. We need the entire meeting from Sept. 5th to Sept. 14th for worship. Come, brethren and sisters, come up to this feast. Lay aside toil and care, and come. We have engaged efficient help from abroad. We shall expect you, coming with holy hearts and happy faces. H. F. C., for Com.

Mark every piece of baggage plainly,—*Bethel Campmeeting, Vermont.*

☞ Lost!

Left on the Tremont camp-ground, the curtain of the New Mass. Mission Tent. Whoever can give any information in regard to it, will please communicate the same to me, as I am responsible for the loss. The curtain was two and one half yards wide, fifty-eight feet in length, new and of the best material, costing about ten dollars. The line by which it was suspended was attached to it, running through the ring. Any one having a knowledge of the above article, will do me a great favor by addressing me, Box 355, Boston, Mass.

I. I. Leslie.

Pittsfield Me. Campmeeting.

The Annual Campmeeting for the eastern part of Maine will be held, if the Lord will, on the ground occupied last year, in Hathorn's grove at Pittsfield, commencing *Sunday, August 30th*, and hold over Sunday, Sept. 6th. The grove has been much improved by clearing, grading, and deepening wells. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Maine Mission Tent will be on hand, and will afford lodging for those who cannot put up tents for themselves; but all must provide *bedding* for themselves. Be prepared for cold storms. Good board will be furnished at the boarding tent. Breakfast and supper, 25 cents each; dinner, 40 cents, except the last Sunday, when dinner will be fifty cents. Also horse keeping, hay, straw and board, will be provided on the ground for all who wish, at reasonable rates. The committee will do their best to obtain reduction of railroad fare, and give timely notice.

Committee: Jer. Carr, F. A. Baker, S. K. Partridge, Oren S. French, J. M. Tozier, Oscar Farnum, M. W. Corliss, G. L. McKenney, William Clark, Abner Millet.

The R. I. and East Conn. Campmeeting will commence Aug. 26th, and continue to Sept. 4th. The fare is reduced one third on the Hartford and Providence R. R.,—one dollar from Providence and return. The same from Plainfield Junction. Inquire for campmeeting tickets at all way stations between Providence and Plainfield. We expect all our preachers within the limits of this meeting, and others from abroad. Come, brethren and sisters, make a little sacrifice to attend. Do not let trifling things keep you away. Bring your children and unconverted neighbors. We will do the best we can for your comfort. Let much prayer go up from all hearts for the salvation of the people. Do not fail to carefully read Brn. Couch's and Grant's articles on Campmeeting interests. If all take heed to those instructions, we cannot doubt the good results. The Lord will help. Board and horse-keeping the same as last year. E. R. Wood, Secretary.

Wolfboro' Campmeeting.—There will be a campmeeting at Wolfboro', N. H., commencing Saturday, August 15th, and continuing over Sunday, August 23d. This meeting will be held by believers in the speedy coming of the Son of God, to establish his kingdom in righteousness, to raise his sleeping saints, and change the living ones to immortality. This beautiful and consecrated grove is the one our Trine brethren occupied last year, and is situated on the shore of the charming lake Winnipiseogee, a few rods from Mill Village Station, on the Wolfboro' R. R., and a short distance from the steamboat landing. A reduction of about one half fare has been made us by the Boston and Maine R. R., and also the Eastern and Maine Central. Tickets good from Aug. 10th to Sept. 1st inclusive. Board will be furnished on the ground at 80 cts. per day, or 30 cts. for breakfast and supper, and 40 cts. for dinner, except Sundays, when it will be 50 cts.

Jasper Stone, for the Committee.

New Preston Tent Meeting.—If the Lord will, the Mission tent will be pitched in Camp's grove (the old place), on Tuesday, Sept. 1st. The meeting is to hold over the following Sunday, and should it be thought best, the meetings will be continued longer, either in the tent or hall in the village. We hope to have a general gathering at this meeting. Come prepared to camp out as at campmeeting. What you lack, we will do the best we can to help you to obtain. We propose to cook and eat together as one family. Come the first day, and stay through. We wish the preaching Brn. to come, whether we have spoken to you or not. To all we say, Come. Whether you have anything to bring or not, come.

H J. Baldwin.
C. L. Calhoun.

Campmeeting Notice.—The annual campmeeting of the A. C. Conference, in Northern Illinois, will be holden at Wyanet, Bureau Co., Illinois. The meeting will commence Saturday evening, Aug. 29th, and close Sunday evening, Sept. 6th. We anticipate a large and interesting meeting. It is hoped that every church will be represented by a tent, and that all will come to work for God and the salvation of the perishing. Eld. S. W. Thurber, of Minneapolis, Minn., will be at the meeting to labor in the gospel. Other prominent ministers will also be present. And above all, the Lord by his Spirit will be there. Come, then, to the meeting, one and all, and come early. Provisions will be made at an ample boarding tent for victualling all who may desire. The tents will be pitched on the old camp-ground, one half mile east of the depot.

The annual conference will also convene at the same time, but will be so arranged as not to interfere with social meetings. Each church should send a delegate or letter, and each minister should report either by person or by letter.

For the Committee, C. W Smith, President. C. C. Marston, Sec.

Kansas.—Notice is hereby given that the Kansas Mission Tent will be pitched at Manhattan, Riley Co., Kansas, August 27th, if the Lord will. Services will commence at eight o'clock P. M., and continue over two Sundays. A cordial invitation is extended to all christians to come; and let us work for the advancement of the cause of Christ, and the salvation of sinners. Come one, come all. R. F. Clark, Sec. Adv. Chris. Conf., Peach Creek, Washington Co., Kansas.

For Sale.—Tent 148 Alton Bay camp-ground is for sale. It has accommodations for six or eight persons, having a cook house or L connected, with stove, etc. Price $100. This tent has a front view on Lake Avenue, overlooking the Bay, steamboat and railroad landings, within five rods of the boarding tent. Inquire on the ground of Bro. T. E. Wood, or of H. K. Choate, Augusta, Me.

Alton Bay.—We wish to sell our house and furniture, at much less than cost, built last year; first house north of McKinstry and Wallace tent. Price $44. Inquire of Wm Hawkes, 74 Meridian St., East Boston, or Jasper Stone, on the ground.

Appointments.

☞ Appointments must be received as early as Tuesday Morning (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"*Resolved, That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street. (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest .... Sunday, Aug. 16th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ A. M. and 3 and 7 P. M. Prayer meetings Wednesday evenings.

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Finney .... Sunday, Aug. 16th
C. Goodrich .... Sunday, Sept. 6th

Charlestown (Hall No. 70 Main Street.) *Prayer meetings Tuesdays and Fridays, 7½ o'clock.*

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Holden, Mass .... Sunday, Aug. 30th
C. E. Barnes.

Putnam, Ct .... Sunday, Aug. 16th
Plymouth, Mass .... Sunday, Aug. 23d
J. S. White.

New Bedford, Mass .... Sunday, Aug. 16th
Fairhaven, Mass .... Sunday, Aug. 23d
M. Batchelor.

Putnam, Ct .... Sunday, Aug. 23d
H. Pratt.

Alton Bay camp-ground .... Sunday, Aug. 16th
S. S. Brewer.

New Bedford, Mass .... Sunday, Aug. 23d
A. A. Phelps.

South Windsor, Ct .... Sunday, Aug. 16th
Cheshire Street, Ct .... Sunday, Aug. 23d
Morris, Ct .... Sunday, Aug. 30th
G. L. White.

North Rutland, Mass .... Sunday, Aug. 23d
Geo. A. Streeter.

Charlton, Mass .... Sunday, Aug. 16th
South Sandisfield .... Sunday, Aug. 23d
Athol, Mass .... Sunday, Aug. 30th
Chicopee Falls, Mass .... Sunday, Sept. 6th
Geo. L. Teeple.

Lovely Street, Ct .... Sunday, Aug. 23d
Plymouth (Me.) Campmeeting .... Sunday, Aug. 30th
Chas. A. Brown.

Wrightville, Ct., 10 30 A. M. and 1 P. M., Sunday, Aug. 16th. At the Stone school-house, near the residence of Bro. Henry Drake, at 7.30 P. M.
Hartford, Ct .... Sunday, Aug. 23d
H. C. Smith.

Woodstock Valley, Ct .... Sunday, Aug. 30th
Mrs. E. L. Crumb.

Alton Bay camp-ground .... Sabbath, Aug. 16th
E. A. Stockman.

Kendell Corners, Orleans Co., N. Y., Sunday, Aug. 23d
P. A. Smith.

Bangor, Me .... Sunday, Aug. 16th
Brewer Village, at 7½ P. M., Sunday eve., Aug. 16th
Levant, Me .... Sunday, Aug. 23d
Monthly Conference, Saturday, the 22d, at 2 P. M.
Pittsfield (Me.) Campmeeting .... Sunday, Aug. 30th and over Sunday, Sept. 6th. F. A. Baker.

Hebron, N. H .... Sunday, Aug. 16th
Dorchester, N. H .... Sundays, Aug. 23d and Sept. 6th
Franklin, N. H .... Sunday, Sept. 13th
Hebron, N. H .... Sunday, Sept. 20th
Danbury, N. H .... Sunday, Sept. 27th
G. H. Wallace.

Whitakerville, Vt .... Sunday, Aug. 23d
Rawsonville, Vt .... Sunday, Aug. 30th
J. A. Packard.

Abington, Ct .... Sunday, Aug. 16th
H. Davis.

North Haverhill, N. H. (Brick Church) Sunday, Aug. 23d. H. B. Quimby.

Plymouth, Mass .... Sundays, Aug. 16th and 30th
F. H. Burbank.

Natick, Mass .... Sunday, Aug. 16th
Z. Boody.

North Springfield, Vt .... Sunday, Aug. 16th
A. A. Hoyt.

Whitakerville, Vt .... Sabbath, Aug. 16th and once in four weeks till further notice.
North Hinsdale, N. H .... Sabbath, Aug. 30th
T. L. Hall.

Northwood Narrows, N. H .... Sunday, Aug. 16th
Farmington, N. H .... Sunday, Sept. 6th
Alton Corner, N. H .... Sunday, Sept. 16th
Wm. Bodge.

Springfield campmeeting .... Aug. 9th to 16th
Alton Bay campmeeting .... Aug. 22d to 30th
Pittsfield, Me., campmeeting .... Sept. 1st to 6th
Mechanics Falls, Me., campmeeting, Sept. 7th to 13th
I. C. Wellcome.

Camden, N. J. (corner of third and Federal streets) Sunday, Sept. 13th, at 3 and 7½ P. M.
S. P. Babcock.

Lee, N. H. (Union meeting-house) Sunday, Aug. 16th
C. R. Parsons.

Farmington, N. H .... Sunday, Aug. 16th
D. M. Leavitt.

Newcastle, N. H .... Sunday, Aug. 16th
E. S. Moulton.

Pownal, Vt. (as Bro. N. Gardner may arrange) evening, Aug. 15th. Wm. J. Blanchard.

East Concord, N. H .... Sunday, Aug. 30th
Webster (old meeting-house) A. M. and P. M., Sunday, Sept. 6th.
Salisbury, South Road (Academy Hall) Sabbath evening, Sept. 6th. Roland D. Grant.

Webster's Prairie, Aug. 16th, at 10½ A. M., and Prairie Du Sac at 3 P. M., and once in four weeks.
Fisher Valley, Aug. 23d, at 10½ A. M., and Bellville at 3 P. M., and once in four weeks. E. P. Graves.

Rockland, Me. (at Bro. McLaughlin's house) Thursday evening, Aug. 13th.
Friendship, Me .... Sunday, Aug. 16th
Friendship, Me. (Dagget's Corners) .... Sun., Aug. 23d
Friendship, Me .... Sunday, Aug. 30th
Round Pond, Me .... Sunday, Sept. 6th
Bristol, Me. (New Harbor) .... Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th. E. Cotton.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Melvin Village .... Sunday, Sept. 6th
Plymouth, Mass .... Sunday, Sept. 20th
E. Owen.

Warner, N. H. (Schoodac school-house) Sab., Aug. 16th
Simeon Roby.

Dover, N. H .... Sunday, Aug. 16th
J. G. Smith.

Wolfborough campmeeting .... Aug. 15th, and over the 23d. S. Bragg.

Orford, P. Q. (with Bro. Magoone) Sunday, Aug. 16th
U. G. Ladd.

Dansville, N. Y .... Sunday, Aug. 16th
E. C. Cowles.

West Deerfield, N. H .... Sunday, Aug. 16th
Rufus P. Bean.

South Windham, Me .... Sunday, Aug. 16th
C. H. Sweet.

North Rutland, Mass .... second Sunday in each month
Southbridge, Mass .... Sunday, Aug. 16th
Clinton, Mass .... Sunday, Sept. 6th
Palmer, Mass .... Sunday, Aug. 23d
Baptism after morning service. H. H. Tucker.

Lawrence, Mass.
Chas. Coleman .... Sunday, Aug. 16th
Cyrus Cunningham .... Sunday, Aug. 23d
L. C. and M. McKinstry .... Sunday, Sept. 6th

Haverhill, Mass. (Advent Hall.)
J. H. F. Varney .... Sunday, Aug. 16th
P. G. Bowman .... Sunday, Sept. 6th
E. A. Stockman .... Sunday, Sept. 13th
Wm. H. Mitchell .... Sunday, Sept. 20th
B. S. Emery .... Sunday, Sept. 27th
D. M. Leavitt .... Sunday, Oct. 4th
E. A. Stockman .... Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.) .... Sunday, Oct. 18th

Concord, N. H. (Centre St. Church.)
E. S. Shattuck .... Sunday, Aug. 16th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill .... first and third Sunday of each month

Manchester, N. H. (corner of Elm and Lowell Sts.)
Wm. C. Stewart .... Sundays, Aug. 16th and 23d
C. H. Fletcher .... Sundays, Sept. 6th and 13th
D. M. Leavitt .... Sundays, Sept. 20th and 27th
C. H. Fletcher .... Sundays, Oct. 4th and 11th
B. S. Emery .... Sunday, Oct. 18th

Portsmouth, N. H.
E. A. Stockman .... Sunday, Sept. 6th

Exeter, N. H.
C. Cunningham .... Sunday, Aug. 16th
B. Finney .... Sunday, Aug. 23d

Seabrook, N. H.
E. Owen .... Sunday, Aug. 16th
John Parsons .... Sunday, Aug. 23d
J. L. Chute .... Sunday, Aug. 30th
J. F. Chamberlin .... Sunday, Sept. 6th
L. T. Cunningham .... Sunday, Sept. 13th
C. R. Parsons .... Sunday, Sept. 20th

Hampton, N. H.
D. F. Leavitt .... Sunday, Aug. 16th

Rye, N. H.
W. W. Sutherland .... Sunday, Aug. 16th

East Rochester, N. H.
E. B. Wells .... Sunday, Aug. 16th

Melvin Village, N. H.
Geo. W. Brown .... Sabbath, Aug. 16th

Kennebunkport, Me.
Jesse Gay .... Sunday, Aug. 16th
E. S. Moulton .... Sunday, Aug. 23d
Sunday, Aug. 30th, not supplied.
C. H. Sweet .... Sunday, Sept. 6th
Geo. W. Brown .... Sunday, Sept. 13th
Jesse Gay .... Sunday, Sept. 20th

Biddeford, Me.
C. E. Barnes .... Sunday, Aug. 16th
J. Albert Libby .... Sunday, Aug. 23d
G. F. Haines .... Sunday, Aug. 30th
Jesse Gay .... Sunday, Sept. 6th
C. S. Shattuck .... Sunday, Sept. 13th
A. Ross .... Sundays, Sept. 20th and 27th

Portland, Me. (Union Hall.)
J. A. Libby .... Sunday, Aug. 16th
D. M. Leavitt .... Sunday, Aug 23d
Hiram Munger .... Sundays, Aug. 30th and Sept. 6th
E. Owen .... Sunday, Sept. 13th
Geo. W. Brown .... Sunday, Sept. 20th
E. A. Stockman .... Sunday, Sept. 27th

South Elliot, Me.
Mrs. L. E. Saulpaugh .... Sunday, Aug. 16th

Bristol, Ct.
Wm. Shepherd .... Sunday, Aug. 16th

New York City (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ A. M. and 3 P. M., and at Green Point, L. I. (corner of India and Franklin streets) 7½ P. M. Conference and prayer meeting Wednesday and Thursday evenings.
J. W. Taylor .... Sunday, Aug. 30th

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

List of Persons sending Money for Others.—D D Reed, M W Corliss, Z Snow, F Hilliard, O W Kimball, F A Baker.

Cash Received for Books and Tracts.—D D Reed 50c, H H Klock $1 00, C N Buzzell $3 60, A French $1.75, C C Mann $1 00, S J Buswell 25c, R B Underhill 10c, W Wiles $1 00, J T Burdick 27c, George E Waugh 25c, C S Branch 10c, M Becker 70c, C Comey 25c, G Tibbetts 90c, J H Cox $1.00, Elder J Ridley $2.25, J H Tite 50c, B N Dow $1.25.

Articles Received.—E A Boynton, W O Higley, W A Sheffield.

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NO FRIEND LIKE JESUS.

There is no friend like Jesus,
In this wide world of ours,
For he from sorrow frees us,
And strews our path with flowers.

There is no friend like Jesus,
When darkness gathers round;
For then, with joy and gladness,
He makes our hearts to bound.

There is no friend like Jesus,
So constant, true and kind;
So full of love and pity—
So holy and refined.

There is no friend like Jesus
To succor the oppressed,
To help the poor and needy,
And comfort the distressed.

There is no friend like Jesus
To drive away our fears,
To heal our wounded spirits,
And wipe away our tears.

There'll be no friend like Jesus,
When at death's door we lay;
There'll be no friend like Jesus,
When comes the judgment day.

—*Guide to Holiness.*

CONFORMING TO THE WORLD.

A. P. MOORE.

That we are in a time when the masses of professors of religion are "at ease in Zion," and are conformed to the forms, fashions, maxims, and pleasures of the world, none can deny. Paul says, "In the *last days perilous times* shall come; for men shall be . . . lovers of pleasures more than lovers of God." The present condition of the church shows us we are *now in the last days*; hence in "*perilous times*;" and we need the *watching* spirit constantly, lest we be drawn into the formality of this pleasure-loving age. There are but very few that stop to question any worldly measures that are resorted to in these last days to "keep up the interest" of the churches.

Church fairs, festivals, levees, picnics, lotteries, sociables, mite societies, donations, Sunday school concerts, and the whole list of gatherings that are resorted to in these "perilous times," show that we are where men want pleasure, fun and frolic as a *stimulus*, rather than the "grace of God." O! how different is the popular religion of the day from that of our forefathers. Speak to the aged of the religion of the day, and they sigh for the days of old. Go to the week-day prayer-meeting in most any of the large places, and how many do we find there? In churches that number five or six hundred, perhaps you will find five or six of the members present. If there is a fair or festival, or some gathering for pleasure the next evening, you will find the church packed to its utmost capacity. Why is this? It speaks plainly for itself; for men are "lovers of pleasures more than lovers of God."

As a people we have been greatly opposed to these things, but I see in some places our own Brn. resorting to these same things with the same plea of "getting up an interest." Can people think the true position is not manifest? When people become cold and formal, and do not enter into the work of the Lord's house with a heart, it is vain for them to substitute some worldly pleasure or amusement to get back the flagging interest. It only draws the cords of formality tighter, and lessens the little spiritual life there may be left. I have watched this whole catalogue of pleasure gatherings for seventeen years, especially to see the spiritual effect upon churches as well as individuals, and must say from a full heart, I believe them to be productive of evil and only evil. They began with the "sociable;" getting together to spend the evening in fun and feasting, ministers taking the lead. Now they have led to the fair, festival, lottery, grab-bag, post-office, Christmas trees, Sunday-school concerts, in which "*pious*" theatrical pieces are acted out. So great has this mania spread, that in several places the civil authorities have been obliged to interfere and put a check to them. I have seen very many backslide from God by these things, and many a young man has acquired a thirst for gambling and lottery by his first good "luck" in one of these "*pious*" (?) gatherings.

We have no precedent in the history of Christ or his apostles, for resorting to these things to please the world, to draw them in. Alas! the drawing is invariably the other way. The world draws professors away from Christ. Our "perils" consist in the danger of being thus drawn away. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." "Whosoever will be the friend of the world, is the enemy of God."

Paul says of this same class, who love pleasure more than God, that they have a form of godliness, but deny the power thereof." "From such turn away." Do not join in with them. Do not resort to these things. But some say, We shall be looked upon as odd. Well, what of it? But they will think us so peculiar. Well, thank God that you are a "peculiar people," and "zealous of good works." But if we do not resort to some of these things, they will draw our congregations away. Well, let them go then. If the "Spirit" and "gospel of Christ" presented in its purity, will not draw men to Christ, nothing will. O how the natural man dislikes being in the minority. People forget that the way of "life" is "straight" and "narrow," and only a "few there be that that find it;" while the masses press the broad road that leads to "death."

O, my beloved brothrer, do not fear to "lift up your voice like a trumpet." "Cry aloud, spare not." Men may frown, but God will approve. Everything is at stake. Faithful obedience now, and eternal life when Jesus comes. Do not compromise with sin in any form. Compromise is the order of the day. Be bold for God. Our warfare will soon be "accomplished." Let us be true and faithful, and we will certainly be victorious. Fear not the frowns of men. Keep "unspotted from the world." Perils thicken on every hand. There is no safety but in living near the Lord. Let "holiness to the Lord" be shown in all we say or do. Bride of the Lamb, lay off thy world-conforming garments, and robe thyself for the wedding. Soon it will be said, The marriage of the Lamb is come, and his wife hath made herself ready." Who, oh who, will stand in that day? Will it be you, my brother, or you, my sister? Then be not conformed to the world. Stand firm for God and his truth. Stem the popular current. Let the world see that Christ is a satisfying portion. That you do not have to "whistle to keep your courage up," or resort to the fashionable amusements of the day to keep from having the "blues." God bless you forever.

Linden, N. Y.

WORSHIP—WHAT IS IT?

H. MUNGER.

July 12th, I preached in the Adv. Christian chapel in New Haven, and the Spirit of the Lord was in the congregation. On coming home, we heard loud singing in one of the colored churches. There are about one thousand colored people in that vicinity, and most of them own comfortable houses, are good citizens, and attend church. This church had a quarterly meeting that day. They began at seven in the morning. We heard singing before many were up, and they continued their meeting until eleven at night, most of the time. When they got tired or hungry, they went out, and others took their places and kept the ball rolling, as they called it.

At four o'clock, our meeting being out, we went into their meeting, where they were worshiping. But what a difference in the mode of worship! I cannot describe it, but will note a few things witnessed. After the preacher had done, some ten or twelve stood up and began to sing; others joined sitting down after the Southern style of singing. No instruments dare to venture in one of these meetings. In about ten or fifteen minutes the Spirit came down, as they called it, and they began to keep time with their feet, and motion out the time with the body. Those engaged in singing, whether standing or sitting, when the "power" came, as they called it, would begin to jump, all keeping perfect time with the plantation tune, which was always on the resurrection or Jesus' coming. We saw two or three begin to jump and shout glory. In a few moments others would catch the Spirit's power, as they called it, and begin to jump, until some twenty to thirty were all up at once. Some seemed to be serious, and the tears would run down like rain. At that time they would have to leave the house or join in jumping. One near us hesitated whether to quench the Spirit and go out, or go to work; finally she screamed out and began to jump. Some of the white ladies near by looked for a chance to escape, for there was a power in it. At this time, the meeting was up to fever heat; nearly all were more or less affected. One woman neatly dressed jumped off her fashionable hat, then her false hair jumped off. Another was keeping time with her babe in her arms, but could not jump until some one took the child.

We staid about an hour. All was novel and solemn. Some nearly white and slim, others large and black as a crow, old and grey-headed and young people. We have seen many such performances at colored meetings before, but this would be a novelty to many of our people back in the country. It is their way of worshiping God. No form of worship is binding under the gospel.

A tent's company talk of coming to Springfield to campmeeting this year. I hope they will, for their worship is simple, honest and powerful, and they have no hobbies to push. They rejoice in the coming of the Lord to give them a second freedom. They think the Lord heard their prayers and delivered them from slavery; if so, they are his children, and their mode of worship is as acceptable to him as ours.

MY THOUGHTS.

L. B. WEAVER.

Here I still lie, a prisoner to suffering and pain, longing for rest, sighing for home, waiting for deliverance, and hoping soon to see Him whom my soul loveth. Without, the rain is pouring down upon the earth that was parched with heat, and above the clouds look dark and threatening; but beyond the clouds the sun still shines as brightly as ever, yet we see it not. These things remind me of the christian's life. How often we feel we are strong, and can do almost anything; yet how soon, when trials come, and the dark clouds gather over us, we begin to see how weak and frail we are. At such times we almost forget that Jesus is just as near in the midst of trials and sufferings, yea, more so, as in the bright sunlight of his blessedness and love.

Trials are like the dark clouds that shut the bright sun from our gaze; yet it shines just as brightly as in the clear sunlight of the most brilliant day. Just so with the christian life. We start full of joy and love, sweet peace filling our hearts, causing us to praise God with our whole soul for the blessed light of his smiling countenance; till all at once the light is shut out, and we feel sad, and look back on our course to see what we have done to cause these dark clouds to arise and shut out the sweet light, love and happiness we were enjoying so richly. Oftentimes we call it condemnation, and we look our faith over, see we have not omitted any duty that presented itself, and often wonder what is the matter. By and by, by experience, we learn there is need for these things. We take the word of the Lord, and we read for our encouragement, "Blessed is the man that endureth temptation." Why is it so, blessed Father? It seems hard sometimes to endure trials, and what blessing can we receive from them, dear Lord? The answer comes back—"For when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Then we can gladly and willingly bear it, for it is only purifying us, and making us better, and bringing us nearer to Jesus. We all pray for the Lord to make us ready for translation, and for a home in the kingdom; and if we submit ourselves to God, willing to be anything he requires of us, then we shall say, "Not my will, but thine be done." We read in another part of the blessed volume of truth—"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Then we can bear it all without a murmur, for it is working for us a far more exceeding and eternal weight of glory. I know from my own personal experience that it is sad, oftentimes, to be in trials; but if they are for our good, we can bear them.

Oftentimes during my christian life have trials come for which there seemed no real cause, and these seemed the hardest to be borne; but by the help of God I have rested all upon Him who has said, I will never, no never forsake; and all has been for my good. So I can say from the heart, and feel it too when I say it, Let the trials come, if needful; they show us our weakness, teach us to trust in God, and reveal to us our idols, if we have any. From my sick and weary and fainting heart, I can say to-day, Let me bear the cross and the rod; they are tokens of my Savior's love and care. Let us not murmur or fret, whimper or complain, beneath the chastening or correcting hand of our dear Father in heaven, who knows far better what is for our good than we poor, short-sighted creatures. Nay, let me utter no complaint. Save me from it, blessed Master. Make me pure and holy; take all my sin away; be my strength and help and deliverer, and my portion here and hereafter. Let me know thy faithfulness, even in the midst of the burning fiery furnace. Let me never despise thy correction, nor grieve at thy chastenings, for it is all permitted in love; and a dear Father's hand, loving and kind, bears us up in the midst of it all. Let me rather kiss the rod, and say, Not my will, but thine be done. Let me have grace to bear it all without complaint.

"I trust thy faithfulness and power
To save me in the trying hour."

I cling to thee for help. I rest my all in thee. Thy promises can never fail. Thou wilt never forsake thine own.

Let my strength be made perfect in weakness. Let me bear and reflect thine own blessed image more and more. Help me to show to others the life and purity that is in thee, by my own godly life and example, and may I reflect thy likeness in all I do or say. Dear Father in heaven, I praise thee for all thou hast done for me, and for every trial thou hast seen fit to cause me to bear. I bear thee witness that thou hast been faithful to thy promise in all things, and I now fly to thee for shelter. I rest in thine arms. I bless thee for thy love, and be thou still my Father and Friend, and save me at last for Jesus' sake.

No. Dana, Mass.

OUT OF THE DEPTHS.

Out of the depths I call,
For help and light to know
The meaning of the life
That's given me below.

In anguish and unrest,
In longing for some ray
To rift the clouds of doubt
That shadow all my way.

The goal of earth's best gifts,
In vain my hands would clasp;
Beyond my farthest reach,
It still eludes my grasp.

"Hush, child!" the Father says;
"Thou knowest not the best;
The things of earth and time
Can never give thee rest.

Thy hunger and thy thirst
Are for diviner things;
To know and quaff the good
That flows from 'living springs'

The joy thy heart doth crave,
Thy strivings cannot reach:
My hand undoubting take,
Let me the pathway teach.

Bliss far transcending all
Thou dreamedst in other years,
Thy cup shall overflow;
No room shall be for tears."

"Out of the depths" I call;
Father, whate'er betide,
Ever I'll cling to thee;
Thy hand shall be my guide.

—*Scribner's Mag.*

PRAY FOR THE PREACHERS.

G. E. MERRILL.

If any need the prayers of christians, they are those who stand on the walls of Zion, proclaiming to the world the last great truth, the speedy coming of Jesus, and a preparation to meet him—which is *holiness*. From every believing heart, fervent petitions should ascend to the throne of grace, that God's blessing might rest down upon them. There are many reasons for this. We are near the consummation of our hope—the coming of Jesus; therefore, we wish to have the preachers in earnest for the salvation of souls. Many, doubtless, have had their ardor chilled by the coldness and worldliness of the brethren, and are in need of the quickening power of Christ's Spirit. Unless they have it, their preaching will be in vain, and sinners will never be moved to repentance.

How important that every preacher be filled with the Holy Spirit. When thus filled their success is sure. Why not, those of us who have access to the throne of grace, begin *now* to pray for them, if we have not before? How much better they can preach, if we will pray for them; and how much better we shall enjoy their preaching. Our preaching brethren are just as weak as we, the lay brethren. They can do nothing without the aid of the Spirit of God, more than we. Then let us pray for them, and they for us, and not find fault one with the other, but "trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

If we will but pray fervently for the watchman, the Lord will hear and answer, and they will begin to feel pressed as a "cart under sheaves." They will go forth weeping, bearing precious seed. The truth will be as fire in their bones, and men will confess that "God is with them of a truth." Let all pray for the preachers, that they may be "filled with the knowledge of the will of God in all wisdom and spiritual understanding."

"COME OVER AND HELP US!"

My dear brother laborers in the gospel, duty seems to prompt me to make use of the above language. Fields are ripe for the harvest, and no reapers.

"Ho! reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?"

Yes, the day begins to fade, and souls are yet to be saved. Who will come to Nova Scotia? I want the Lord to direct the right one. Through the blessing of our God, and aid from Shelburne, Bear River, Liverpool, and other places, I have a tent to labor in new places on this shore. The word is, Come and preach, but no one to go. I cannot go alone; I have been disappointed in my help. Who will come? My prayer is, Lord, send some one, and send the right one, and do not send any one with a *horse* (a hobby-horse); but send one to save souls through the truth. The tent will hold about three hundred people. Come in the name of the Lord, and he will give reward.

Now, dear Brn., think it over, and ask of the Lord, and answer through the *Crisis* as soon as possible. Yours, all for Christ,

A. B. SWANSBURG.

Shelburne, N. S., July 29th, 1874.

P. S.—Any one coming can come to Yarmouth by steamer, and from Yarmouth to Shelburne by steamer, or by coach. A. B. S.

USE OF SILENCE.

A pity that so few people understand the full effect of well-timed silence! How eloquent it is in reality! Acquiescence, contradiction, difference, disdain, embarassment, and awe may all be expressed by saying nothing. It may be necessary to illustrate this apparent paradox by a few examples. . . . Should you hear an assertion which you may deem false, made by some one of whose veracity politeness may withhold you from openly declaring your doubt, you denote a difference of opinion by remaining silent. Are you receiving a reprimand from a superior? You mark your respect by an attentive silence. Are you compelled to listen to the frivolous conversation of a fop? You signify your opinion of him by treating his loquacity with contemptuous silence.

Again, how much domestic strife might have been prevented, how often might the quarrel which by mutual aggravation has, perhaps, terminated in bloodshed, had it been checked in the commencement by a judicious silence! Those persons only who have experienced them are aware of the beneficial effects of that forbearance, which to the exasperating threat, the malicious sneer, or the unjustly imputated culpability, shall never answer a word. A soft answer turns away wrath; but sometimes erring humanity cannot give this soft answer in moments of irritation; in such cases, there stands the fortress of silence, with doors wide open, as refuge for the tired spirit until calmer moments come. Think of this seriously, you who glory in having "the last word."—*Pen and Plow.*

NOT DEEP ENOUGH YET.

When you see professing christians jeweled up, tipped off gaily, costly, and fashionably, with gold in their ears, gold in their bosoms, gold on the wrists, gold on their fingers, gold, gold, gold; when you see gold watch chains and seals dangling, rest assured the work of grace has not done its perfect work. Their religion is only skin deep. The fallow ground is not yet broken up.

President C. G. Finney says: "After I became a christian (though no one spoke to me about it), I was ashamed of my ruffles, and of my great bunch of watch-keys. I now saw that I had worn them for mere show, and abandoned them at once."

Only a few Sabbaths ago, we saw a minister on the stand, beautifully dressed up in the finest broadcloth and silk, with a gold breast-pin, and two gold keys, dangling from his vest pocket in full view; one of them quite large, in a square form, the other smaller in size. They were of the most bright and sparkling gold; dazzling. These gold keys were so arranged as to be clearly seen by the whole audience during his delivery. How exceedingly pretty and dandy-like he looked! The whole audience seemed absorbed in viewing his pretty dangling gold keys, his breast pin and his fine broadcloths and silks.

Reader, this man was a professed watchman over Christ's flock, thus bedecked. What think you of the effect of his example on his hearers—young ladies and gentlemen fond of golden trinkets, pearls and costly array? Could he point them to Isaiah 3: 16–18 reprovingly? or to 1 Peter 3: 3; Tim. 1: 2–9; Rom. 12: 2? "Lord, help, for the godly man ceaseth."—*Ex.*

THE RIGHT RING.—At the Mildmay Conference, England, June 24th, 1874, Bro. R. C. Billing said:—

"Go away from this conference, and tell the whole of England that *the Lord is coming*. Tell it in the churches; tell it in the market-place, in the shop, in the office, in the drawing-room, everywhere; let the church and the world know that *the Lord is coming*. And not only tell it forth, but oh! let us learn to live as those who are expecting and waiting the return of the Lord. Let us live in that peace and harmony which the Lord himself has commanded, and let us ever be putting up the prayer, 'Lord Jesus, come quickly! come and take thy waiting people to thyself; come and take to thyself thy great power, and reign.' For, remember, the Lord has promised him the throne, and he shall reign for ever and ever. May the God of peace and comfort fill us all with all peace and joy in believing, that we may abound in hope through the power of the Holy Ghost. And in that power may we go forth to testify not only to a crucified and a risen, but also to a coming Jesus. 'Even so, Lord Jesus, come quickly.'"

Gems.

— The wealth which the gospel bestows is increased by distribution.

— Beware of spoiling your faith by suffering it to lie idle. Exercise is as necessary in the spiritual life as in the natural.

Moments are life's richest treasures,
Use them well!
They will bring eternal pleasures
If we never treat them lightly,
But improve them ever rightly.
Use them well!

— Proportion your giving to your income, or God will proportion your income to your giving.

— The human heart is made for love, as the household hearth for fire; and for truth, as the household lamp for light.

— He who reforms himself has done more towards reforming the public than a crowd of noisy impotent patriots.

— If religion be your vineyard to labor in, eternity shall be your bed to rest upon. Every grace that is here exercised, shall there be glorified.

— The habitual remembrance of the divine presence is the most ready and effectual means to discover what is wrong and to restrain us from it.

— The more you enjoy the smiles of God, the more you will shine in the eyes of those saints who judge of the trees of righteousness by the fruits.

— As it is a christian duty to love others, it is likewise obligatory on us to use all helps that may make us lovely, and warm ourselves into the good affections of those around us.

— God has unmistakably connected our true happiness with our duty. Hence religion calls for no sacrifice which a genuine regard to our well-being alone would not lead us to make.

— When you are tempted to give way to your angry passion, look above; for there is One who never fails to catch the faintest sound, and he will give you strength to overcome all things.

— No man is so dignified as when he is in the line of service. No soul is so beautiful as a soul consecrated to the service of God and humanity. As the earth never looks so beautiful as when she has her bosom loaded with summer or autumnal blessings for men.

SYDNEY SMITH once remarked: "After you have written an article, take your pen and strike out half of the words, and you will be surprised to see how much stronger it will be."

GOOD ADVICE.—The following is from one of forty years' experience. It is given to those seeking the Spirit:—

"My brother, my sister, stop teasing the Lord for it, but take it by faith alone. Then be sure and profess it in public, and God will set his seal of assurance to the word. Don't try the experiment of living it with sealed lips; thousands have been wrecked on this fatal reef and gone down forever. It is just the idea the devil would have you do; the same rule holds here as in the case of justified persons, who confess and profess what God has done for them, and then fall back into the ways of sin. Forty years wandering in the wilderness did not bring the Israelites into Canaan, but obedience. So when the enemy assails me on my wanderings, as he often has, I refer him to the omnipotence of faith, and exclaim, Important spiritual destinies await me in this life, and press on to conquests of the cross."

JESUS, ONLY JESUS.

Be our joyful song to-day,
Jesus, only Jesus;
He who takes our sins away,—
Jesus, only Jesus.
Name with every blessing rife,
Be our joy and hope through life,
Be our strength in every strife,
Jesus, only Jesus.

Once we wandered far from God,
Knowing not of Jesus;
Treading still the downward road,
Leading far from Jesus:
Till the Spirit taught us how,
'Neath the Savior's yoke to bow,
And we fain would follow now
Jesus, only Jesus.

Adv. of Chris. Holiness.

HOW TO PROMOTE PEACE IN A FAMILY.

Remember that you will be likely to be crossed every day, so prepare for it.

Everybody in the house has an evil nature as well as ourselves, and therefore we are not too expect too much.

To learn the different temper and disposition of each individual.

To look on each member of the family as one for whom we should have a care.

When any good happens to any one, to rejoice at it.

When inclined to give an angry answer, to "overcome evil with good."

If from sickness, pain, or infirmity we feel irritable, to keep a very strict watch over ourselves.

To observe when others are so suffering, to drop a word of kindness and sympathy suited to them.

To watch for little opportunities of pleasing, and to put little annoyances out of the way.

To speak kindly of the servants, to praise them for little things when you can.

In all little pleasures which may occur, to put self last.

To try for "the soft answer that turneth away wrath."

When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"

In conversation not to exalt ourselves, but to bring others forward.

To be very gentle to the young ones, and treat them with respect.

Never to judge one another harshly, but to attribute a good motive when we can.—*Ex.*

CAMPMEETING SUGGESTIONS.—Consecrate your time, talents, and yourself, to the great work before you. Keep all merely secular interests out of sight. Avoid all conversation on ordinary topics. Shun all jesting and evil-speaking. In no case allow yourself to be drawn into controversy.

Be strict in your observance of all the rules of the meeting. Hear the word, join the prayer meeting, and improve every opportunity to do something for Jesus. Work! work! Attend to your private devotions. Be much alone with the Master. Read a portion of the word of God daily. Pray for and persuade your unconverted friends to come to Jesus. Take proper care of your bodily health. Shun excess in eating. Retire and rise early. Do all things for divine glory. Watch, wait, pray, hope, and trust God for victory and success.

FORGETTING HIS ERRAND.—A person came to Mr. Longdon, of Sheffield, one day, and said:

"I have something against you, and I am come to tell you of it."

"Do walk in, sir," he replied; "you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both pray in the first place, and ask the blessing of God upon our interview."

After they rose from their knees, and had been much blessed together, he said:

"Now I will thank you, my brother, to tell me what it is that you have against me."

"Oh," said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong."—*Sel.*

WHAT ONE TRACT WILL DO.—A clergyman while residing at the west, became acquainted with a very devoted minister, who was converted under the following circumstances:

He was long a most abandoned, dissipated character. One night he was found trying to get into a neighbor's house at a late hour. The family were aroused by the noise, got up, helped him in, and made him comfortable till morning, and then put a small tract in the crown of his hat, and sent him home. When he discovered the tract, he wondered how it should have come there. He read it again and again, still wondering where such a message should have come from. He was finally brought under deep conviction for sin, and fled to the Savior; was drawn to the ministry, and is now a very successful preacher of the gospel.—*Ex.*

"WHO IS YOUR MASTER?"—A free negro was working one day by the side of a road, when a traveler, who happened to pass that way, observing that the black man looked stout and healthy, stopped to look at him. The traveler thought he would like to have such a strong black man for a slave, so he began to talk with him:

"Will your master sell you?" he asked.

"No, my master won't sell me."

"Are you sure your master won't sell you at any price?"

"Yes, I am sure my master won't sell me at any price."

"Who is your master?"

"My Master is Jesus Christ. He will never sell me. He never sells any of his servants."

TO PREACHERS.—In preaching be short and lively. Load up before you enter the sacred desk; announce your text, when the time comes, with distinctness, and dash right into the discussion. Keep your eye on the drowsy hearer, until he becomes wide awake. Hold the children and those restless young folks under good command. Give a portion to the aged ones, who try so hard to catch every syllable you utter. Stir all the people! Shake off dull sloth, in manner and tone. Be in earnest. Time is passing, eternity is near, judgment is at the door! Make an impression, if you can, inside of thirty minutes; if not, ask God to give his blessing, and—close.—*Ex.*

WITH men it is a good rule to try first and then to trust; with God it is contrary. I will first trust him as most wise, omnipotent, merciful, and try him afterward. I know it is as impossible for him to deceive me as to be deceived.

HOME AND HEALTH.

HO! TOBACCO USERS.

Some of you may not have read the following candid reasons for refraining from tobacco using, which we clip from a secular paper:

The habit is at war with temperance. Tobacco is an intoxicant. It is a part of the merchandise of dram-shops, and an incentive to drunkenness. The toper, rebuked by a professed teetotaler, with a quid or a cigar in his mouth, might pertinently respond, "Physician, heal thyself."

The habit is a self-indulgence in flagrant conflict with the self-denying spirit of the divine Founder of christianity. It numbers among its slaves more than one hundred and fifty millions of human beings. It hinders moral reform, and impedes progress.

The habit is essentially filthy, and "cleanliness," says the proverb, "is next to godliness." Ladies of refinement involuntarily shrink from the man who chews, or smokes, unless custom has rendered them indifferent to these vile practices.

The lips of a tobacco chewer or habitual smoker are swelled and saturated with a disgusting poison; the gums are spongy and tender, and the whole mouth and throat affected by its use.

The habit of using tobacco is inconsistent with the character of a christian gentleman. "St. Paul," Bishop Hooker tells us, "was emphatically a gentleman." Would he have poisoned the air with sickening smoke, or deluged it with liquid filthiness? Never!

The habit injures the voice. The smoker articulates huskily. The chewer often croaks. The snuffer speaks through his nose.

The habit is costly. Official statistics show that more money was spent for tobacco in the United States during 1871, than for bread, the staff of life—$350,000,000 for tobacco in its various forms; $200,000,000 for flour within the year!

The habit often lowers the self-respect of those who practice it. "I love my pipe," said a clergymon, "but I despise myself for using it."

The habit disturbs the regular pulsations of the heart. Tobacco users are thus in constant danger. Many fall dead suddenly.

The habit weakens the mind. It enfeebles the memory, paralyzes the will, produces morbid irritability, diseases the imagination, deadens the moral sensibilities, and is therefore an "assault and battery" on the nervous system, the intellect, and the soul.

The habit is a rebellion against conscienc. Those who indulge in it know that it wastes time, money, strength, and life, and tramples on the laws of God. Hence it is sin.

The habit is as contagious as the cholera. Every mature smoker infects dozens of youths with a desire to follow his pernicious example. Thus the evil spreads.

Bondsmen of "tobacco," break your chains! After a month of abstinence you will not care for the poison, and within a year after your self-emancipation you will loathe it. It is God's command that you do yourself no wilful harm. For this reason, added to those already placed before you, give up the use of tobacco forthwith and forever!

Let christians take the lead in this reform, and let our people be first in the ranks. God was particular to have the Israelites *physically* clean. Would he have us less so?

TO TRAIN A CHILD.

A little tract issued for distribution by the Ladies' Sanitary Association, of London, gives wise suggestions for the nurture of children in health of body and spirit:

Never refuse a thing if it is harmless, but give it, if you are able, without delay.

Never give anything because it is cried for, that you have refused when asked for.

Be careful to observe real illness, and avoid causing bodily uneasiness from over clothing, or cold, or unwholesome food, such as candy, sugar-plums, sour fruit, or giving buns or cakes to quiet the child.

Avoid false promises. They are sure to be found out false.

Avoid threats of all kinds. If believed, they make children timid, and injure both mind and body; and if not believed, they are useless. Such threats as "bogie," "policeman," "black man," are sure to be found out to be false if the child lives.

Never say anything untrue to a child.

Do not wreak your own bad temper, or visit your own feelings of fatigue and trouble on children by being severe with them, or by saying, "Yon shan't have it," or "I won't give it to you," when there is no reason for refusal, except that you are yourself tired, or in trouble, or out of sorts.

Avoid giving orders, such as "Stand still," "Go on," "Hold your tongue," "Put it down," etc., unless you really mean that they should be obeyed; and the fewer orders you give the better.

Neither give too much pity, nor yet be vere and unkind when a child tumbles down or hurts itself.

Do not worry a child. Let it alone and let it live in peace.

To sum up all in a few words, try to feel like a child; to enter into its griefs and joys, its trials and triumphs. Then look forward to the time when it shall have numbered as many years as you have seen, and pray for health and strength to do your duty by it. You may fail, as we all may; but if you sow the seed with humility and faith, you will have done all that is permitted to us imperfect creatures; and if you have reared up a cheerful, loving, truthful, and brave spirit in a healthy body, you have been working with Him who told us it was "not the will of our Father in heaven that one of these little ones should perish."

PLANTS IN SLEEPING ROOMS.—All vegetables throw off oxygen—an element that supports life through the day, but that function is suspended through the night. While exhaling oxygen from one side of the leaf, the other imbibes carbonic acid gas, which is prejudicial to life, and the solid part of stalk, stem, and wood, are formed from it. But while sleeping, as the whole vegetable kingdom does, through the night, the absorption of that deleterious gas is partially suspended, though it collects about them by virtue of a law not very well understood. It is that accumulation in a room, the inhalation of which into human lungs is so very injurious. Therefore it is always on the safe side not to keep flowering or any other pot plants either in dormitories or close family drawing-rooms.—*Ex.*

THE MOST HEALTHFUL DRINK.

Water is the only drink. A diseased appetite or pernicious habit may add to it tea, coffee, acid, sugar, or drugs more or less injurious; still, the fact remains, as stated, that the water part of the mixture is the only part that is drink. The question, then, resolves itself into this: Can any foreign element be added to water to better adapt it to the purpose for which God intended it? To this we unhesitatingly answer No. Pure water is perfect; no improvement is possible—none is needed. A drink is needed to quench thirst; pure water will do it. To cool a fever, pure water is all that is needed. If we have taken into the system an undue quantity of salt, soda, or any of the neutral salts formed from soda by the processes of modern cookery, drink is called for. Pure water is readily mingled with the blood, and, passing off by natural channels, it washes the impurity from the blood. No additional impurity can make it better for this purpose.

"But," says one, "without coffee, I have no appetite for my breakfast."

Then don't eat. If the system really demands food, there will be a natural appetite for it. Food that is "forced down," or taken at the call of a stimulated appetite, does no good. Far better fast.

"But without food, I feel faint and weak."

Then rest; wait until the system demands food—until you can eat without forcing, without stimulants. Then you can eat without drinking; and, if you use plain food, with very little or no salt, you will probably need no drink until the food is digested; then a drink of pure water is quickly absorbed and mingled with the blood, cooling and refreshing it.—*W. J. Young.*

SUNSHINE.—It is sad to drive through the sweet country roads, and see house after house looking as deserted as if the funeral of the last occupant had taken place the day before. In the rear there is usually to be found a small kitchen, with one or two open windows, but this is the only sign of life in the whole establishment. To the door of this kitchen comes sometimes, at the sound of wheels, a thin and sallow woman, with an expression of languid curiosity in her half-alive face. She and her children, if she has any, are pale and sickly, simply from lack of light, just as the sprouts of the vegetables are in her cellar.—*Hearth and Home.*

"JESUS WILL GO WITH ME."—A little girl, four years old, grew ill. One day her father was sitting beside her bed, and she turned to him with the question,—

"Papa, doesn't the doctor think I shall die?"

Her father with a very sad heart, told his little girl the truth. Then her pale face grew very sad, and she mused awhile on the dark graves she had sometimes looked down into, where the people were buried.

"Papa," she said, mournfully, "the grave looks very dark. Oh, it is very dark, indeed! Papa, won't you go down with me into it?"

That strong arm she had been accustomed to lean on seemed to her a safeguard in every hour of dread and danger.

With a bursting heart her father told her he could not go with her till the Lord called him.

"Papa, won't you let mamma go with me?"

If she could nestle close in that loving bosom, and feel those loving arms around her, the grave would lose its gloom. The same answer it almost broke her father's heart to give. She turned her face to the wall and wept. The dear lamb had been taught of Jesus, and she poured her heart out to him in a child's full faith. Soon she looked up with a joy-lighted face and said,

"Papa, the grave is not dark now. Jesus will go with me!"—*The Little Folks.*

BAD WAGES.—"I have left my place, mother," said a poor boy one day, when he returned from his work.

"Why have you left?" said the mother; "was your master unkind to you?"

"No, mother, he was kind enough," said the boy.

"Didn't you like the work?" asked the mother.

"It was the *wages* I didn't like," said the boy, solemnly. "My master wanted me to sin, and the wages of sin is death."

His master had expected him to lie about the goods, and deceive, and cheat the customers; but the boy said:

"No, sir, I can't do such things; I will leave your service first."

And he did leave it, and he was right about it, too. Such boys will make mothers' hearts glad, and will find that the Lord takes care of those who trust in him and will not work for Satan, nor earn the wages of sin.

Such trials do the faithful good. It may seem hard to suffer because we will not sin; but the rough sea makes the best sailor, the hot furnace makes the pure gold, the strongest faith comes from the hardest trials, and they who suffer for conscience' sake, shall be blessed here, and crowned with joy hereafter.—*Little Christian.*

WILLIAM CULLEN BRYANT, the poet and editor, gave to a young man, who sent him an article, the following excellent advice, which we commend to all who would learn to write:—

"My young friend, I observe that you have used several French expressions in your article. I think, if you will study the English language, that you will find it capable of expressing all the ideas you may have. I have always found it so, and in all that I have written, I do not recall an instance where I was tempted to use a foreign word, but that, on searching, I found a better one in my own language."

"IF YOU PLEASE."—When the Duke of Wellington was sick, the last he took was a little tea. When his servant handed it to him in a saucer, and asked if he would have it, he replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He had commanded great armies, and was long accustomed to the tone of authority, but did not overlook the courtesy of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers. Do not forget these three little words—"If you please."—*Ex.*

LEARN TO GIVE.—Let every boy and girl acquire the habit of giving when young, and to give something that they have themselves earned, or saved. The kind-hearted, benevolent child is always the happiest one.

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AND
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 981. BOSTON, WEDNESDAY, AUGUST 26, 1874. VOL. XXXIX.—NO. 20.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.
JOHN COUCH, MILES GRANT, } EDITORS.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE RESURRECTION BODY.

H. BRITTAIN.

II.—ITS ASPECT.

(*Continued.*)

"3. *It is in harmony with what we know respecting the condition of the holy angels, the future companions of the saints.* I beg it may be distinctly understood, that all I affirm here is, that the view I am maintaining is in *harmony*, so to speak, with what we know of the angelic state; and further, that this is not adduced as proof, but simply to corroborate what was before supported by direct proof; to show, in short, that, if it be true of angels that they have been seen distinguished by a visible glory, there can be no valid reason why the glorified saints should not be distinguished in like manner. It will soon be shown, indeed, that the two parties will hereafter be directly associated together, and this affords a still further ground for believing in a probable similarity in their condition. But apart from this, it is satisfactory to know that actual cases of the kind, such as are expected hereafter, have already occurred. This, I say, removes all ground of assumption against their future occurrence. It proves that there is nothing unnatural, or improbable, or so marvellous as to be incredible, in the idea of glorified saints being distinguished by a brightness of person. Angels are so, and why should not the saints be honored in the same way? We are not indeed expressly told that we shall be made like unto the angels,* as we are that we shall be made like to our Lord and Savior Jesus Christ, and it must not be supposed that I am proceeding on any such assumption; all I am anxious to show is simply this: that we have reason to believe, from the testimony of Scripture, that the saints will hereafter be distinguished by a visible brightness, and that this is in harmony with what is revealed to us respecting the actual state of angels, as well as with regard to that of the Lord Jesus Christ, the Divine Head of the church.

"It has already been shown that some, at least, of the angelic host, who have been seen on earth, were bright and shining in their aspect;† and it has also been pointed out that the same was in all probability true of others with regard to whom it is simply said that they were 'clothed in white.' But there is another case which has not yet been referred to, but which must now be noticed, that, namely, of the mighty angel who rolled back the stone from the sepulchre of the Savior, and whose appearance is thus described by St. Matthew—'And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. *His countenance was like lightning, and his raiment white as snow.*' Matt. 28: 2, 3. There is something additional here, it will be observed, to what was given in the other cases recorded. Here the *person*‡ is represented as bright and luminous, as well as the raiment; while in all the other cases the raiment alone was said to be so. It may be further observed that, as in the case of our Lord, so here also, *the brightness of the countenance exceeded that of the raiment.* 'His countenance was like *lightning*, and his raiment *white as snow.*' So with regard to our Lord—'His face did shine *as the sun*, and his raiment was *white as the light.*' Matt. 17: 2.

"Now it must not be forgotten, that in all these cases we have *actual examples* of a visible glory distinguishing the person; and that, moreover, we are not dealing with accounts which are of a figurative or allegorical character, but with pure history, the history of real and actual facts, which were witnessed by living men. If, then, such things have been already, why scruple to believe that they may occur again? Or why, if we believe them in reference to angels, should we think it incredible that similar things should be true hereafter of glorified men? We are expressly told that, in some respects at least, they will be 'equal to the angels.' Luke 20: 36. Why think it strange that in others they should be *like* them?

"And then, as already intimated, it must be borne in mind, that angels and glorified saints will hereafter be *associated together*. This forms no proof, indeed, that they must naturally resemble each other in the brightness of their persons, but it certainly gives increased probability to it, and tends to corroborate the view which has been taken of the whole subject. When we reflect that the angels, and the glorified saints, and their divine and glorified Head, will be all associated together, and that they will, as now shown, be alike distinguished by a visible glory, we cannot but feel that the whole subject is in keeping, one part being in harmony with another. How glorious, then, the company that will then appear! Surely, 'eye hath not seen, nor heart conceived,' the transcendent glories of that assembly.

"That the angels and saints will, in some way, be associated together, is, I conceive, certain. In the first place, we know that they will both accompany our Lord at his coming. The Son of man 'shall come in his own glory, and in his Father's, and of the holy angels.' Lk. 9: 26. 'They which sleep in Jesus will God bring with him.' 1 Thess. 4: 14. But it would also seem clear that the companionship will be permanent, for this is held out as one of the objects of hope to the believing church,—'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, *and to an innumerable company of angels.*' Heb. 12: 22. To explain this of anything but the future is absurd. The heavenly Jerusalem is not yet set up,* and though we are already come to the *ministrations* of angels,—for 'are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'—we are not come into open fellowship with them, which is the thing evidently contemplated in the above passage. But the truth is, they will be the attendants of our Lord while on his throne, and in his kingdom, and we shall behold them as such, doing honor to his person, and engaged in performing the high behests of his will, and that of the Father, and thus maintaining a continued and visible communication, apparently, between earth and heaven. This would certainly seem to be the meaning of our Lord's words, when he said, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' John 1: 51.

"I purposely avoid doing more than thus briefly introducing this subject, for it is one on which we know so very little, that to attempt to go into detail would certainly lead into error. I would, therefore, merely add that the connection which I have supposed as about to be maintained hereafter between the glorified saints and the angels will be further seen in Rev. 8: 7–14, with which, perhaps, Dan. 7: 9, 10 should be borne in mind, though by no means directly related to it; and further, that it would seem to be involved to some extent in every such passage as the following: 'Also I say unto you, whosoever shall confess me before men, him shall the Son of man also *confess before the angels of God*; but he that denieth me before men shall be *denied* before the angels of God.' Luke 12: 8, 9. We know that one of the parties here spoken of, those namely from among men, will be visible at the time; it follows that the other party, the angels, namely, will be so too.†

"4. *It is still further in harmony with what is revealed respecting the amount of light that will prevail hereafter.* I must here again repeat a similar remark to one I made before; namely, that there is no such necessary connection between the brightness of the saints' persons, and the truth about to be propounded, as that if the one be true the other must likewise be so. On the contrary, the one may be correct and the other not so; but supposing them to be both true, it will be readily seen that they are in keeping one with the other, and that there is a kind of natural connection between them. What I am now about to show is this: THAT THE AMOUNT OF PHYSICAL LIGHT WHICH WILL PREVAIL HEREAFTER WILL BE MUCH GREATER THAN THAT WHICH PREVAILS AT PRESENT. If this will be the case, then there is what may be called a natural connection, or affinity, between it and the future condition of the saints' persons. The two subjects are in harmony. They have both reference to the same thing, namely, the element of light. They alike prepare us to expect a new state of things, which will be marked by a peculiar feature or character to which they are both related. I need scarcely remark that the subject is one of pure evidence. It must be decided solely upon the testimony of Scripture. The question of probability must not be allowed to interfere with it, nor to intrude itself in any way. We are not in a position to judge of its probability; we must take the evidence supplied by the word of God, and adopt whatever that would seem to teach us. The result may seem very wonderful, but that forms no reason why it should not be true. It is the besetting sin of our minds to be ever ready to make our present experience and knowledge the standard of what is probable and possible; and it requires no small amount of philosophic schooling and care to correct it. But the advance of knowledge ought to do this for us. Things not dreampt of in the earlier philosophies are not familiar truths. It is surely high time that we should be prepared to believe and expect anything which is not absolutely impossible. If it can be shown that the Scriptures clearly point to a certain state of things as about to prevail hereafter, then we must look forward to it, however wonderful it may seem, as sure to be accomplished in its time. Their disclosures on the subject before us relate, it must be remembered, to a time when the general standard will be immensely in advance of the present. It is not in one respect only, but in all, apparently, that 'eye hath not seen, nor ear heard, nor heart conceived,' what will then be realized.

"The following expression, used in reference to the future inheritance of God's people, is of the greatest significancy and importance:—'*The inheritance of the saints in light.*'* *What* 'light' are we to understand—*spiritual*, or *physical* light?† That the saints will enjoy a great amount of spiritual light or knowledge hereafter, is certain; but that surely is not the only thing referred to here, though it may be, and often is, included. But if it were the only thing referred to, the phrase would not be what it is. The expression is evidently used in reference to *the condition of the inheritance in which the saints will be found*, not in reference to the amount of knowledge which they will possess. It has regard to the glorious and transcendent character of that inheritance, and is intended to point out the privilege which they will enjoy in being made partakers of it. It shows what will be its great distinguishing feature; namely, that it will, like their own persons, be marked by abounding light. If the phrase stood alone, we might hesitate in attributing such a meaning as this to it; but such is not the case; there are others which convey, or involve, the same truth, and when taken together, they compel us, I conceive, to admit that the future inheritance will certainly enjoy an amount of actual light which will vastly exceed that which prevails at present."

(*To be concluded.*)

* Note by H Brittain. The phrase in Luke 20: 36, "they are *equal* unto the angels" (Diaglot: because they are *like* angels), I think, is proof that the resurrected saints will be like unto the angels. In what the likeness consists, is a question to be determined by those passages in which angelic visits are recorded.

† It may be well to notice the following in connection with the cases already quoted, and with those about to be so:—"And after these things, I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18: 1—"And, behold, the angel of the Lord came upon him, *and a light shone in the prison.*"—Acts 12: 7.

‡ There is a case recorded in the Old Testament, which should be compared with this; namely, that of the angel who appeared to the wife of Manoah. In relating the matter to her husband, we find her saying: "A man of God came unto me and his countenance was like the countenance of an angel of God, very terrible." Judg. 13: 6. It is not expressly said that his face shone, and was thus "terrible," or awful to behold; just as the Israelites felt that that of Moses was when he came down from the mount; we cannot, however, but infer this from what we know of other cases. On comparing this, for instance, with that of the angel who rolled away the stone from the door of the sepulchre, whose "countenance was like lightning," we must feel that, in all probability we are to understand that in both cases the face shone with a visible splendor. And if the case of Stephen, when before the council, be compared with these two, thus compared with each other, no doubt, I think, can remain as to whether his face, too, was not distinguished by the same, or a similar supernatural brightness. We are told that, "all that sat in the council, looking steadfastly on him, *saw his face as it had been the face of an angel.*" Acts 6: 15.

* Note by H. Brittain. I think "not yet set up" visibly to us, but visible to the Lord and his present associations in heaven. With the permission of the Editors of the *Crisis*, I will shortly submit an essay on this subject.

† I have often thought that some of the lofty imaginings of Milton may help us in forming some slight conception of what shall be realized and seen by us hereafter. Possibly we may find that there has been more actual truth in them than has been generally supposed. But look, for instance, at his description of the form and aspect of the angel Raphael, his departure on his mission to earth, and the effect produced by his presence, as he approaches Adam and Eve in the garden:—

"So spake the eternal Father, and fulfilled
All justice; nor delayed the winged saint
After his charge received; but from among
Thousand celestial arbors, where he stood
Veiled with his gorgeous wings, up springing light
Flew through the midst of heaven."
—*Par. Lost*, b. v, 24 p.

"Haste hither, Eve, and worth thy sight behold,
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn
Risen on mid-noon; some great behest from heaven
To us perhaps he brings, and will vouchsafe
This day to be our guest." —*Ibid.* 30 s.

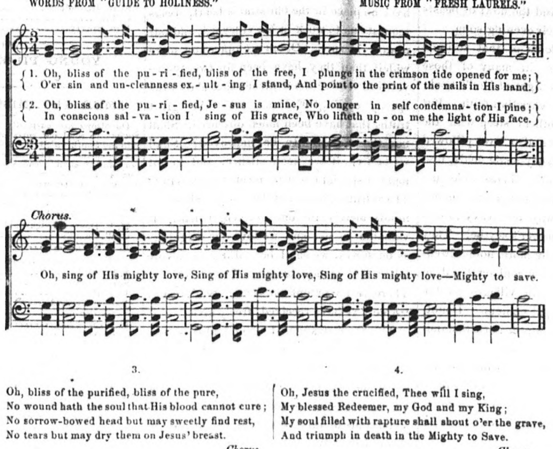
* "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1: 12. It is only at first sight that the next verse, in which we read of "being delivered from the power of darkness" will seem to be opposed to the literal interpretation of the term "light" in this. That "darkness" is frequently used in a figurative sense, *e. g.*, for sin and error, there can be no doubt; but most will be prepared to admit that, in such passages as the following, *some of which refer to the same "power,"* though these things (sin and error) may be embraced, yet that something more is certainly meant: "For if God spared not the angels that sinned, but delivered them into *chains of darkness*, to be reserved unto judgment." 2 Pet. 2: 4; compare Jude 6. "In everlasting chains *under darkness*"; "To whom is reserved the *blackness of darkness forever.*" Jude 13.

"But I have no doubt whatever that both physical and spiritual light are embraced by this text (Col. 1: 12), and so, probably, all will be prepared to allow, whether they hold that heaven is the locality referred to, or earth; and whether they believe that the words relate to the condition of glorified saints—[whom they believe are in heaven.—H. B.], or to their state at the coming of the Lord. The only difference between my treatment of the passage and theirs, consists in this: that, while they dwell chiefly on the spiritual view of it, I, on the contrary, dwell almost entirely on the physical. They, in a word, view it from a spiritual, and I from a physical stand-point. This, it will be remembered, is rendered necessary by the design of my essays."

† Note by H. Brittain. Referring to the previous remarks on light and darkness, I would bring before the reader the statement found in Ex. 10: 21–23—"And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *even darkness which may be felt.* And Moses stretched forth his hand toward heaven; and there was *a thick darkness* in all the land of Egypt three days; *they saw not one another, neither rose any from his place for three days*; but all the children of Israel had light in their dwellings." This was the *last* plague prior to the slaying of the first born. The *real plague* was emblematic of the darkness of Pharaoh's heart, in his continued, persistent opposition to God.

OH, SING OF HIS MIGHTY LOVE.

WORDS FROM "GUIDE TO HOLINESS." MUSIC FROM "FRESH LAURELS."



3.
Oh, bliss of the purified, bliss of the pure,
No wound hath the soul that His blood cannot cure;
No sorrow-bowed head but may sweetly find rest,
No tears but may dry them on Jesus' breast.
Chorus.

4.
Oh, Jesus the crucified, Thee will I sing,
My blessed Redeemer, my God and my King;
My soul filled with rapture shall shout o'er the grave,
And triumph in death in the Mighty to Save.
Chorus.

WATCH AND PRAY.

C. MENDENHALL.

"Watch and pray" is a command which needs just at this time to be implicitly obeyed. There are many things transpiring in this our day, which should warn us to be ever on the alert, lest we stumble and fall. We are truly living in a trying time. Dangers surround us, temptations assail, evil presses hard on every side, error with its subtleties would lead us into dark and tortuous paths. We stand upon dangerous ground, and in perilous times. It is no time now for idleness, but rather let every child of God rally around the blood-stained banner of Christ, having on the whole armor, and ready to do the Master's will.

We are in the land of the enemy, and need to watch with diligence and pray with fervency. All our surroundings indicate the coming of Jesus. We are being informed in unmistakable language, that this dispensation is near its close. The times and seasons of which we need not be ignorant, are now upon us. Are we alive to this fact? Do we realize it? If so, we will be spurred to activity in the great work of arousing, warning, pleading, and leading sinners to the ark of safety, even Jesus Christ our Lord. Self must sink, hobbies go by the board, every weight laid aside, and all devoted to the great cause. Arouse! arouse! arouse! ye who are listless and idle. When upon the brink of earth's dissolution will ye not trim your lamp, gird your loins, "watch and pray?" He will come suddenly, and cause great alarm like a thief in the night. Are we on the lookout? Soon, the heavy clouds which now are gathering, thickening, and darkening around us, will break forth with mighty force, showering all their pent-up fury upon a doomed earth and a guilty people. Oh sinner, for Jesus' sake, take refuge in the ark of safety. Flee to Jesus, while mercy lives, and God forgives, and with the "little flock" watch and pray.

Brethren, pray for me, pray for your friends, pray for each other. Our only hope is in full trust in Jesus. Pray without ceasing, and a never-ending watchfulness. Soon the day will dawn, the clouds scatter, and glory and peace shall shine over a renewed earth, and we shall enter into that rest which remaineth for the people of God. May we now watch with renewed earnestness, knowing that yet a little while and our blessed hope, our joyous anticipation, will be consummated in a reality, far exceeding our expectations. Even so, Lord Jesus, come quickly, relieve and reward thy saints; fit up an habitation for them, and live and reign with them world without end. What a glorious thought! "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." "Wherefore comfort one another with these words." Is it not a true solace to the plodding pilgrim, enabling him to sing,

"Lift up your glad voices, he cometh again,
Sound out the tidings o'er earth and o'er main!
Sing, for the dark days of evil are ending;
Shout to the Bridegroom with angels descending."

Wilmington, Del.

WHAT IS SIN?

I. I. LESLIE.

I find no better definition of the word sin than the one given by the Holy Spirit: "Sin is the transgression of the law." If we accept this definition, we should abide by it. That the law and its violation creates sin is too obvious to need argument; for again the Spirit says, "For where no law is, there is no transgression" (sin). Sin being a violation of law, it is an *act*, and not a principle in mankind, as some seem to think. It may be asked: Do not men sin when they decide in their minds to do that which is a violation of the law of God? The reply is: Deciding to do that which is unlawful *is an act*; and although it be an act of the mind, it is nevertheless something that is done, rather than a principle or thing previously existing. To resolve to do a wrong is a sin, as well as the act of doing it; but there must be the act of resolving before sin can be imputed. It is the act, after all, that breaks the law, whether it be the act of the mind or body.

Temptation itself is never a sin. Until there be the act of yielding, sin does not exist. The first pair, so long as they resisted the temptation to eat of the forbidden tree, did not sin. Sin came into the world only when the woman took of the fruit and ate, and gave to her husband and he did eat. Christ was tempted, but did not sin. There was no sin in Adam nor Eve before they yielded to the serpent's temptation. There was none in Christ, who resisted to the end. Sin, therefore, is not a something that dwells in us, to be developed by temptation, or brought out by Satan.

It may, however, be asked: Is not the inclination to do that which the law of God forbids a sin? The reply is, If by inclination is meant a propensity, that is not a sin. To illustrate: If an individual has an inclination or propensity to steal, and this is controled, so that he never takes what belongs to others, he cannot be guilty of the sin of stealing. So in regard to all that the law of God prohibits. We are not sinners because there is in us a tendency to sin. We are not condemned for having within us natural appetites and desires. But the gratification of these beyond what God allows is sin, and this brings condemnation.

Sin, in respect to each individual, is by his own act and creation. There is no sin in the little child. Jesus would not have said, "Of such is the kingdom of heaven," if there had been sin in the hearts of those little ones. Sin is committed. It is produced by those who disobey the law of God. We are guilty and condemned by transgression on our own part, and not by being in a world where others have sinned. The sin of Adam only effects us so far as the calamity of death is concerned. We are as free from sin when we enter the world, as he was when created. We have no stronger temptations than he had. We are as free to resist the tempter as was he. He was on probation; we are just there. He *became* a sinner by transgressing the law of God; we *have become* the same in the same way. Sin was not originally in him; it was not in us until we sinned.

PERILOUS TIMES.

Just at this time, when the whole world seems to be troubled, and everywhere "upon the earth distress of nations, with perplexity" is plainly observed, "men's hearts failing them for fear, and for looking after those things which are coming on the earth;" it is well for us to heed the voice of inspiration.

Paul in his second letter to Timothy (3. 1–5), declares that "in the last days perilous times shall come," and then assigns the following reasons, to wit, "Because men shall be—

1. Lovers of their own selves; 2. covetous; 3. boasters; 4. proud; 5. blasphemers; 6. disobedient to parents; 7. unthankful; 8. unholy; 9. without natural affection; 10. truce-breakers; 11. false accusers; 12. incontinent; 13. fierce; 14. despisers of those that are good; 15. traitors; 16. heady; 17. high-minded; 18. lovers of pleasure more than lovers of God; 19. having a form of godliness; 20. but denying the power thereof."

What a truthful pen-picture of the present time! It takes in the whole world, and professed Christianity comes in for its share, "having the form of godliness, but denying the power thereof." In the professed christian church there are men who are "ever learning and never able to come to the knowledge of the truth," simply because they are too selfish, too proud, too boastful, and they are too much the lovers of pleasures. The true disciple of Jesus will obey the apostle's solemn injunction, and "FROM SUCH TURN AWAY."

Those who "come to the knowledge of the truth" are not surprised that in these "last days" "evil men" "wax worse and worse, deceiving, and being deceived," because it is but the fulfillment of those Scriptures, which predict the return of him "who shall judge the quick (living) and the dead at his appearing and his kingdom;" and they do not expect the doctrines of the Bible to become popular in this world (age), because the same writer says (2 Tim. 4: 3, 4), "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Reader, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—*Bible Investigator.*

THOUGHTS ON WATCHING.

"What I say unto you, I say unto all, *Watch*," was the injunction of the Savior of men to his followers. And hence the duty of watching is obligatory upon all mankind; and there is a positive necessity, as every christian feels and knows from experience, to attend to this important duty of watching, by reducing it to practice, considering the dangers and difficulties of this transitory and unfriendly world, which is so full of flattery and deceit, that nothing can be depended upon as permanent here below; but snares and temptations accompany every lane of life.

As temptations generally come in through the medium of thought, there is need to watch over our thoughts, and keep our minds composed and solemnly stayed upon God; otherwise we will be as a ship, which, having slipped her cables, is liable to be carried away by the tide, and stove against the rocks. Examples also should be watched over, lest we corrupt society by our misconduct. Children should be watched over, from an early period, in a tender manner, and diligently restrained from apparent evil. Our weaknesses demand that a double guard be placed at every weak place, that we may not be taken unawares, by any sudden or unforeseen event. The world, the flesh, and Satan, should be watched against with unwearied diligence.

First, the world. The riches and cares of this life are both captivating and deceitful; the mind being overcharged, we are surfeited, and hence disqualified for devotion. Therefore, says one, "save all you can, and get all you can, that the things of this world may prove a blessing, and not a curse."

Watch against the love of the riches of this world, against the spirit of the world, and also the practice and fashions of the world, by not conforming to those which are wrong and improper; but be transformed by the inward renewing of the mind, and so have the adorning of truth and virtue.

The devil, called the "prince of this world," will flatter the imagination with promises which he never can perform, endeavoring, by vain allurements, to attract from the path of holiness. And, moreover, he will exhibit all the difficulties and trials of the cross of Christ, to deter the traveler from the happy road to Zion, saying, "Mercy is clean gone, the day of grace is passed, of course there is no hope," and thus strive to drive us to despair, and, if possible, to suicide. But those thoughts should be resisted, with a hope in the merits of a Redeemer for acceptance with God; for while the desires remain, the spirit strives, and of course mercy may be sought and found by conformity to the will of God, depending upon his Son for salvation.

The tempter, also, after pardon is received, strives to destroy all our confidence in God, by reasoning in the mind, so as to give way to doubt, and be filled with unbelief; for this abiding witness in us is to be kept by a constant exercise of faith in God, under the operation of his Spirit; and hence it is obvious that this mental exercise is a reaction upon God. Therefore, a christian is as one rowing up against the stream; by diligence, there is progression, but if the exertion stops, the boat will float with the tide. So we must diligently keep our minds as we ought, continually looking to God, and depending our all upon him.

When people backslide from God, it is not by giving away to great sins at first, but gradually, little by little—from an omission of a thing of small beginning, until conscience is lulled to sleep, and enormities can be committed without remorse. Hence their fall from their steadfastness is so gradual, as to be almost imperceptible; and when they are become poor, and blind, and naked, they still are ready to conclude that they are rich, and increased in goods, and have need of nothing, and like Samson, though shorn of his strength, and wist it not, they go out as of other times, but fall an easy prey to their conquerors. Thus many strong men have fallen. Therefore we should remember the caution to "abstain from all appearance of evil." For it is easier to keep out of a snare while one is out, than to get out after we once get in.

Instead of reasoning with the tempter, we should betake to the stronghold in prayer, knowing that the devil cannot counterfeit the love of God, and a delight to do his will. For those sensations come from God alone.

Watch for opportunities for meetings, private devotion, family instruction, reading the Scriptures, and strive to get all the good you can, and extend all the good within your power to others, which Christ will consider as done to himself, and will so acknowledge it in the day of judgment, if they flow from a spirit of obedience and love to him. . . .

In such an hour as ye think not the Son of man cometh! Blessed are those that are found watching. But those who say in their heart "My Lord delayeth his coming"; and are eating, drinking, quarrelling, and sleeping, etc., such will be taken by surprise and appointed to their portion with hypocrites and unbelievers, where will be weeping and gnashing of teeth.

Watching without prayer, or prayer without watching, is of no account. For they are mutually connected and dependent on each other. Hence, being joined by the God of grace, that which God hath joined together, let no man put asunder. For if one is a drunkard habitually, and prays to be kept from it, and yet will not be guarded nor watch against it, what can his prayer avail? And on the other hand, if one will watch but not pray, the resolution is soon broken, in consequence of the want of power to cope with the temptation and evil habit. Then we must "watch and pray, that we enter not into temptation."

Sometimes watching and praying will not avail and make headway against the foe; then fasting or a degree of abstinence must be used; as our Lord said, "This kind goeth not out but by prayer and fasting."

And the spirit of prayer, which is the spirit of devotion, is the spirit of Christ, the enjoyment of which is a blessing, and those people, even if it be but the husband and wife who meet together thus, have the Lord Jesus with them!—*Lorenzo Dow.*

THE DEVIL'S LAST AND GREAT VICTORY.

L. C. KERR.

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." REV. 12: 12.

It seems to me that there never was a time when the devil had such a full control of the human heart and conscience as at the present period. There is not a vice of any kind imaginable but what is practiced more or less by human agency now. Considering our time of civilization and enlightenment, and the advancement of the knowledge of good and evil, and that of the dark ages of barbarism and ignorance, and the latter comes far, far behind in the work of iniquity. The means which God has provided for the benefit and comfort of man, and to the honor of himself, are appropriated to the use of the devil and the accomplishment of his evil purposes, so that as knowledge increases, sin multiplies. But not alone that man is so much more a demon than before, but that the devil sees that he has a short time, and such an advantage to perform his will, that he goes to work stronger, and with greater energy than ever before, and this accounts for the increase of wickedness that is so prevalent in our world at the present time.

The Lord said that "because iniquity should abound [just before he comes], the love of many should wax cold." Matt. 24: 12. Paul said that evil men and seducers should "wax worse and worse." 2 Tim. 3: 13. And so it is that we have now arrived at the time which they spoke of. I defy all history of the past to present such a time of immorality and ungodliness throughout Christendom as the present, which must be clearly manifest to every one who reads the daily news. Crimes of all sorts and of the worst degree are being perpetrated everywhere. Murders, adulteries, debauchery, rape, seduction, theft, incendiarism, and every other crime imaginable, are becoming so common that people hardly give them the second thought. You cannot take up a public paper scarcely but you will find a list of some or other of the above mentioned crimes. And surely it must lead the anxious inquirer to ask, "What shall the end of these things be?" And the answer is obvious: The resurrection of the dead, of the many that sleep in the dust of the earth. See Dan. 12: 8; Luke 21: 26, 27, 28; John 5: 28.

It seems as though the consciences of some people are becoming so depraved and hardened, that the feeling of mercy and sympathy had entirely forsaken them, and the devil had taken full possession, directing all things to suit himself. And when this takes place, what worse condition can a man be in than to be left alone by God, and chosen of Satan? for when the Lord gives him up, and the imagination of the thoughts of his heart are only evil continually (Gen. 6: 5), what evil will he not be bad enough to do? The devil has no mercy.

Among the other crimes which dishonor God and man appears the brutal crime of "cremation," which is one of the devil's devising. How men in authority can sanction such brutality and barbarity is more than I can account for. I call this a crime. Though it is committed by the men in the administration of justice, they do not always perform their functions of justice. Crime is the violation of a human or divine law, or command. God has always commanded to *bury the dead*, and to disregard this is to break the command of the Lord. Then burning the dead, in lieu of burying them in the earth, is a violation of this command, and is a crime. What man of feeling could find it in his heart to take his poor old aged father or mother out, for the sake of saving expense, and build a fire upon their dead body, and show himself a beast, or barbarian enough to burn and fry it to cinders? I think I am right in my opinion, and I say that the man that first proposed that inhuman mode of disposing of dead bodies was more adapted for the community of barbarians than for the society of civilized people, and ought to go among his kind. The wild Indians of America used to bury their dead. They were heathen, but manifested more regard for their fellow-creatures than is now prominent among some of those who pretend to be the wisest of our day.

But all these things are omens of coming deliverance, and speak plainly that the Lord is near. We know that "a little while and he that shall come will come, and will not tarry." So that we wait with the greater patience, "knowing that in due time we shall reap if we faint not." And with this confidence, we keep up courage, expecting soon to witness the end of sin and its author, who is marshaling his forces for the last conflict, in pouring out his fury upon all that are outside the ark of safety. In this he is going to be very successful, as there are many submissive to his will. Our only refuge is in Christ, the ark of safety, and it behooves us to cling closer to that rock than ever before. And I advise all who are out of the ark of safety, while we are anticipating Satan's career, to take warning by it, or it is too late.

— Poverty is no assurance of honesty.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston Wednesday, Aug. 26 1874.

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AGENT.

NATIONAL CAMPMEETING.

Another National Campmeeting at Springfield has just closed. Every year the consecrated spot becomes more and more inviting to those who assemble there to worship the God of our fathers. New houses are uilt each year; the people come earlier, feel an increased attachment to the lessed place. Every one, whom we heard express their feelings, said it was the best meeting we had ever had on the ground; and most said it was the best meeting they ver enjoyed. It was a common remark by those present "that they had learned more about true christianity this week, than during any other one in their christian experience." The subject of Bible holiness received much attention, which resulted in leading many to consecrate themselves to Christ without reserve. In return, the dear Lord bestowed upon them the gift of the Spirit. We have never before, since 1844, seen so many at any of our campmeetings who seemed so fully given up to Christ, and who enjoyed such "great peace," and full assurance of their acceptance, and such readiness to meet Jesus at his coming. The evidence keeps increasing in favor of the position that the bride is truly getting ready to meet the coming Bridegroom. At a large meeting before the preachers' stand, the inquiry was made, How many have felt within the last year or two, a *special* and increasing desire to be pure in heart and more than ever like Jesus? Almost the whole audience raised their hands. So far as we can learn, throughout the whole extent of Christendom, this feeling is prevailing and increasing among all the true disciples of Jesus. The time seems to have fully come for a special preparation to meet our coming Savior. Members of other denominations were present, and took an active part in the meetings, sharing in the same rich blessings, and being led to look to rejoice in the same "blessed hope."

For thirty years we have not seen a more remarkable manifestation of God's power and approval than at this meeting. Satan made a powerful effort to cause trouble, distract and divide the flock of Christ, but was most signally defeated in all of his plans. It seemed as though the Lord took the meeting into his own hands to bring about the proper results. He poured his Spirit upon us in a remarkable manner, producing a most heavenly union and communion among "the saints of the Most High." It was a great privilege to be present at this "feast of tabernacle," and participate in the heavenly exercises. There was less opposition to the subject of holiness than in any other year. Those who have been opposed found their opposition was based largely on a misunderstanding of the subject as held by its advocates.

Instead of calling it "Methodist sanctification," by way of reproach, as some have done, they now admit it is in harmony with the teachings of the sacred Scriptures, and the experience of devoted men and women throughout the entire christian dispensation. It is no new thing, but the old revived; such as the disciples of Jesus preached and enjoyed in the first century. Christ left a living church, longing for his return; and we believe he will find such a one waiting for him at the time of his second appearing, made up of all the christians in the world. It was a feast indeed to see such brotherly love manifested as was exhibited by the members of Christ's body at this meeting. It was not artificial, and put on for effect; but the genuine christian union and sympathy, produced by the presence of the Holy Spirit in the heart. There were several very marked manifestations of the Spirit's purifying power, and in producing a rest and peace that passeth all understanding. Persons came in darkness, and went away in the light; came empty, and were filled; came in sin, on the broad road; went away pardoned, rejoicing in the narrow way; came hungering and thirsting, and were richly fed on heavenly manna. They came discouraged, and departed full of hope of eternal life.

The results of the meeting were glorious. A goodly number were converted, and fourteen were baptized. We had preaching by Brn. J. Couch, E. McCulloch, M. Batchelor, S. G. Mathewson, R. D. Grant, S. Cook, H. Davis, H. K. Flagg, P. S. Butler, Geo. A. Streeter, A. A. Phelps, A. Ross, M. R. Miles, P. G. Bowman, A. W. Sibley, H. L. Hastings, A. C. Newell, H. Munger, Srs. R. F. Clark, J. Benson, M. A. Durand, L. M. Stoddard, and the writer. The prayer meetings were excellent and well attended.

Good order prevailed during the entire meeting, and great good was accomplished in the name of the Lord.

Sabbath, Aug. 16th, was the last great day of the feast. At 8.45, we had the closing love-feast at the preachers' stand. It was a most precious season. We never before saw persons more anxious to speak a word for Jesus. Over two hundred spoke in the first half hour, and three hundred and seventeen in one hour and twenty minutes, besides fourteen songs. It was a heavenly season, that will be remembered with much pleasure by those present. It surpassed any love-feast we ever enjoyed. An ardent desire was expressed to see Jesus coming in his glory. During the day, there were ten sermons to accommodate the crowd of people, estimated at ten thousand.

In the evening we had the sacrament of the Lord's Supper, which was another precious season; and thus closed the best campment we ever enjoyed. Praise the Lord. The future looks bright. We expect to see Jesus in a short time. We cannot tell the day and hour, but see no reason to doubt that we are near the close of the last generation. What is done must be done *quickly*. Let all get ready as soon as possible.

M. G.

NEW HAMPSHIRE.

The Old Granite State is, in territory, small among the broad empire States of the Great Republic; but it is rich in grandeur of scenery—lofty mountains, winding rapid streams, narrow fertile vales, bordered with cragged, towering hills, dotted with silver lakes shaded with forest trees of endless variety, and vocal with nature's varying music. The hoarse note of rattling thunder, the swelling sounds of rushing winds, the sweeter melody of evening zephyrs, the murmur of countless waterfalls, and the inspiring charms of forest songsters blend in a grand chorus to the great Creator. It is the Sitzwerland of America. It is nature's gallery of sublimity. It is God's city of mountains,—the laboratory of creative skill. Here the naturalist and scientist can scan the pages of nature's open book, and read the infinite wisdom and boundless resources of its great originator. Here is seen the matchless artistic skill of the unvarying hand which produced the angles of its crystals, the regularly formed blocks of its vast masonry, its ever changing vegetation,—annually dying and relieving the immutable rotation of its seasons, from the scorching July to the frost-biting January.

Here stands in silent grandeur the far-famed Mt. Washington. Its uncovered head speaks with mute reverence its unconscious praise of the great Creator. Its lofty summit looks down in haughty triumph upon its less exalted neighbors, and seems to bid defiance to the changing seasons, howling winds, and the whirl and convulsions of a cursed world. Generations of humanity have had their birth and burial in its changeless presence; but its broad shadows have not varied an inch in their latitude and longitude through its historic eyes. The threatening clouds wrap it in the darkness of night, and the thunders shake its solid masonry, while the lightnings blaze from summit to base, threatening all things with dissolution; but when the dark mantle is gone, it still appears as dauntless and unmoved as of old.

There stands, grouped around it in silent and motionless grandeur, like sentinels watching the changing seasons and passing ages, towering mountains, numerous as the hay stacks on the broad Atlantic marshes. They mock the pyramidal mountains of Egypt, presenting their Maker in glorious contrast to the Egyptian kings who attempted, by these vast structures, to immortalize their inglorious fame. The beholder, from its lofty summit, views the land as did Abraham in prophetic vision, northward, southward, eastward, and westward. He sees the Atlantic waves dashing around the harbor of Maine's Forest City, and also looks upon the gray heads of Vermont's lofty peaks. He seems to be standing on an angelic watch-tower, looking down upon a broad expanse of strangely variegated landscape. The mountains stand in court robes of changeable green, with uncovered heads, as if in acts of devotion to the great Divinity. The clouds seem to have lost their elevation, and wildly drift below his feet. The deep-toned thunders sound as if their echoes came from some vast subterranean hall. The rays of the morning sun are reflected from a thousand hill sides and verdant vales, where the crystal waters of countless rivulets and broader streams murmur amid the waving forest trees. Cultivated fields, roaring water falls, and busy villages appear before him, where sounds from joyful laborers and humming machinery blend in strange harmony.

There the sympathetic heart fills with strong emotions, alternating between joy and sorrow, as if contemplating the varied experiences of the teeming thousands around. There exists in every direction peace and war, plenty and want, love and hatred, happiness and woe, life and death. Here is joy that a man is born, and there is grief that a man is dead. To-day the earth is carpeted with green lawns of waving grass and growing grain, the majestic forests beautifully attired in their spring dress, gracefully waving their branches in praise to their Creator; to-morrow the naked fields, leafless forests and drifting snows manifest the desolations of the curse. There is the home of industry and civilization, where a few decades in the past unbroken forests were seen, and the native's war whoop which echoed through the solitude of a howling wilderness, and the uninterpreted chatter of squaws and children were the only sounds heard from human lips. But how vast the change. The savage war cry has ceased to echo through these valleys, and sweeter melodies of Christianity now greet the ear with more joyful harmonies. The Puritan fathers, wearied with intolerant oppression in the Old World, hastened to the rock-bound coast of our beloved New England, and, with axe in hand, and a purpose as fixed as the polar star, broke the hitherto unbroken forests of the Old Granite State, and made themselves homes and christian altars. Rude cabins were erected, and the dauntless father and heroic mother, with their rosy-cheeked children, gathered around the newly-built camp fires. Bears and wolves were their neighbors, and the howl of beasts and screech of owls their evening song.

The sadness and gloom of that solitude was greatly diminished in many of those primitive homes by the light of God's book, and the joys of a true christian faith. But those fathers and mothers sleep with the dead, and their children also have pillowed their heads in the newly-made fields, first cultivated by their hands. Those rude huts multiplied in every direction as the dauntless axemen swept away the heavy forests like grass before the mower's scythe. They were soon succeeded by more noble dwellings dotting the hill sides, and scattered in the valleys, clustering in villages at the waterfalls and municipal centers. Doubtless this mountainous State, notwithstanding its sterile soil, has produced as noble a type of christian civilization as can be found. All the fruits of the arts and sciences, literature, political economy, social refinement, and the gospel of Christ, is found among its citizens.

The tourist hastens to leave the tardy stage coach, and, with an air of triumph over the fathers, he stands upon the deck of the marvelous steamboat as it puffs and strikes its strange revolving wings on the waters of the silver lakes and flowing streams, and flies like an eagle to its destined mooring. Here is also seen a sight which would be strange indeed to the restored vision of the slumbering dead,—a curious iron network girding the mountains, circling the lakes, piercing the hills, bridging the streams, elevating the valleys, and converging to the cities. Upon its parallel roads glide gilded chariots, filled with busy, bustling human freight, drawn by iron horses, tramping with heavy tread, running like the lightnings, roaring like a tempest, darting like a shooting star among the mountains.

The wandering eye now falls with strange emotions upon another scene, which appears almost unearthly, and beyond human skill and art to produce. A marvelously constructed machine commences with the whiz and puff of its pent-up power to roll its ponderous wheels up the steep sides of the king of the hoary-headed mountains—the great Washington. It seems like an angel chariot bearing humanity to some upper world. It rises majestically above the plain of human habitation, and melts away from the sight of gazing eyes in the floating clouds above. But how strange and diversified must be the emotions of the intelligent mind as the marvelous chariot bears him to the grand observatory of Washington's frigid summit. Deep streams of sublimity pour into the mind from every point. The eye sweeps around with renewed life, viewing the endless variety and grand proportions of the far-reaching landscape around him. Here faith seems to hear a voice from some unseen place, saying, These things are only a broken, blighted fraction of the great Creator's work.

This is the State of our nativity,—the land where our ancestors sleep unconsciously. Reminiscences of our early experiences carries the mind to historic places among these familiar hills. Here our childish sports were enjoyed, and we tasted the first bitterness of the curse. There stands, near the evening shadow of Kearsarge, the old farmhouse where we experienced the pangs of repentance, and felt the agonies of dying to sin. The murmuring brook still runs through the meadow where the man of God buried us in the likeness of Christ's death. Yonder stands the ancient cottage, where, in the buoyancy of youthful love we gave our hand in holy wedlock to a pure-hearted maiden, who now rests in saintly slumbers under a leafy curtain upon the bank of the great Merrimack. There stand the sculptured stones in mute and solemn silence, marking the resting-place of true and cherished friends. They present the record of terrible days of lamentation and bitter weeping, when hearts were torn, and the unbroken silence of death banished every earthly joy and swept from our vision every human prospect.

Thus we glance the eye over a page of the past and present history of the good old mountain State. But who can present to our eye a page of its future history? Will these mountains forever remain unchanged? Will these waterfalls forever roar, and the rivers flow on eternally? Will the seasons continue their rotation forever? Will the sun-rays scorch and the star-beams chill unhindered? Will the generations of humanity rise and fall like the grass through endless ages? Upon the page of inspiration, written by a divine hand, is the answer—*No.* God will cast these mountains—foundations, base and summit—into his great furnace, and melt them "like wax." He will mould a habitation for redeemed man, a new earth more glorious than the eye ever saw, or wandering feet ever trod. These sad changes, which echo the fall, will be substituted by that which will be God-like, changeless and eternal.

J. C.

A SUGGESTION.

Allow us to suggest what seems to us as eminently practical. As there are many places in each State, where the glorious truths we love so well have not been proclaimed, we would recommend that every State conference take measures to keep at least one evangelist continually visiting new fields, to hold meetings for a week or more, as the Lord may direct. In this way, thousands would have a chance to hear about the "blessed hope," who are now in darkness and doubt, deprived of what is to us of priceless value. This State evangelization should commence at *once*. The coming season should be one of most earnest work for the salvation of our fellow men. No effort should be spared. Eternal interests are involved. Stupid indifference should have no place in the christian's heart. Jesus requests us to work in his vineyard, and our reward is sure. Doors are open now more widely than they have been for twenty-five years to receive the evidence that shows the speedy coming of Jesus, and other great truths that have been much obscured. Shall not the opportunity be improved? Shall we be free, if we keep silence, and do not make a special effort to meet the demand? These truths have not been opened to our minds merely for our *own* enjoyment. If valuable to us, and we love our neighbors as ourselves, we shall be willing to devote labor and money to give them to others. There is no patent on them. Said Jesus: "Freely ye have received, freely give."

The State evangelist should also be well furnished with tracts. Great good, with little means, may be accomplished by these silent messengers. The people have now an eager desire to obtain and read them. Thousands of dollars should be devoted to this object. We hear of rich fruits resulting from this department. We think there is no other way by which a few dollars can be used to better advantage in the cause of Christ. Let every one do something.

TRUTH SPREADING.—The good news comes increasingly that able ministers are seeing the light now shining on the sacred page in relation to the entire mortality of man, and the final destruction of all who will not repent of their sins. They are also seeing the evidence that Jesus is soon coming.

NEW THEOLOGICAL MANIFESTOES.—The Rev. R. W. Dale, of Birmingham, who is regarded as the leading man of the younger generation of Congregational ministers, has publicly announced his acceptance of the doctrine of the non-immortality of the soul. Only those who believe, according to his notion, will receive the gift of eternal life. A similar declaration of opinion was recently made by the Rev. Arthur Mursell; and the view is said to be rapidly spreading in all the churches. The Rev. Dr. Raleigh, formerly of Glasgow, has made perhaps the most remarkabte of all the missionary speeches heard at the May meetings this year. It was to the effect that the friends of missions did not necessarily believe that all the heathen would be lost. But even supposing them to be safe, Dr. Raleigh contends that it would still be the duty of christians to send them the message which would make them purer and better; and on this ground he would be content to rest the vindication of missionary effort. The speech setting forth this view was a very eloquent and fervent one, and was well received by a crowded audience. It was also warmly praised by Sir Bartle Frere, who was one of the speakers at the same meeting.—*Mail.*

M. G.

ORDINATION.—Bro. Roland D. Grant was ordained to the work of the ministry, Saturday, August 15th. Bro. S. G. Mathewson offered the prayer, and Bro. J. Hemenway gave the charge and the right hand of fellowship. Bro. Grant bids fair to be a useful and successful preacher of the gospel of Christ. We commend him to the churches as one worthy of their confidence. Let him enjoy your sympathy and support.

M. G.

Sr. R. F. Clark, of Kansas, has shown herself worthy of the confidence of all christian people. She is a faithful laborer in the vineyard of the Lord. We commend her to the churches in Christ, wherever she may be called to labor.

M. G.

THE SCIENCE OF HEALTH for September is a seasonable and excellent number of this popular and useful magazine. It opens with an illustrated article, explaining the process of Digestion; contains articles on Nervous Force and Strychnia; Hay Fever; How to Raise Water, with illustrations; Conservative Power of Alcohol; Disease and its Treatment; Is Alcohol Food? Abuse of Air; Preserving Fruits; Quack Medicines, with numerous recipes and directions for canning; Ante-Natal Influences; Picking and Preserving Grapes; Self-Control; Death-Rate in Cities, etc. $2.00 a year. Address S. R. WELLS, Publisher, 389 Broadway, New York.

THE BIBLICAL MESSENGER comes laden with good reading, adapted to every christian family. It is edited by Brn. H. F. Carpenter and A. A. Hoyt, and published by the last named Bro. at Plainfield, Vt., monthly, for 60 cts. a year.

M. G.

BRO. J. T. ONGLEY writes:—"We closed our tent-meeting at Elmira, N. Y., Aug. 9th. We had a very good meeting for such a place. In the cities and large towns there are so many things to draw the attention of the people, that we do not get as large audiences as in the country. The aristocratic are above going, and the popular church-going people have to go to their several churches. Some few were regular attendants at the meeting, and appeared to pay particular attention to the word spoken; while others went to their places of amusement. One man held forth one evening in the Opera hall, and made $600; the same evening we received in our tent $1.80 for our services and expenses. Truly, 'truth is fallen in the streets,' and 'equity cannot enter.' The man or men who stand up for the truth make themselves a prey and derision to the world and the professed church; but the day of bright glory is at hand. We conclude that it is better to be 'good servants' and 'give meat in due season.' Financially, our receipts have been very small—sixty-nine cents per day since we started the 6th of June—grove and other meetings included, up to the 10th of August. We leave our work in the hands of the Lord. A Paul may plant, and Apollos water, yet it is the Lord that giveth the increase."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Mrs. M. H. Davis	$10 00
Allen Dewey	5.00
J. H. Thomas	4 00
P. S. Ward	1 50
A Friend	1 00
J. Parker	.85
Capt. Cook	.25
H. Stone	.25
H. A. Hitchcock	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Sister Goodell	2 00
C. Pike	.50
Wm. Sperry	.50

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

H. V. Davis (?ledge paid)	$25 00
C. W. Conolly	2 50
P. S. Ward	2.00

Received at Springfield on *former* pledges.

S. F. Medberry	30 00
Sumner Titus	10.00
L. J. Dennison	25 00
Nathan Howard	25 00
Sarah Pease	10 00
B. W. Leonard	50.00
J. B. White	100 00
A Friend of Missions	13.00

Of the pledges and collections made and taken up this year, at the Springfield meeting, amounting to $3,336 00, payment on the same has been made as follows:

N. W. Wait	100 00
A Sister (by I. I. Leslie)	25 00
R. White (on pledge)	12 50
H. Mann	10 00
A Friend	10.00
M. Sargent	20.00
C. Smith	5 00
Sr. Geo. A. Streeter (on pledge)	2 50
Sr. A. C. Howard	5 00
Sr. Ripley	5 00
M. W. Baldwin	10 00
Sr. Smith (on pledge)	2 00
Pilgrim	1 00
Widow Mile	2.00
" "	.50
" "	2 00
A Friend	1 00
Sr. A. M. Barnes	5 00
Sr. Ripley	5.00
John Hook	5.00
H. L. Woodard	5 00
"*Cash*" received from various persons under this name, or without any name	151 50
Collection	45 89
A Friend	2.00
L. P. Wilder	5 00
E. Buckland	1.00
E. Barrows	1.00

FROM BRO. J. J. SMITH.

The Cause in Ala.---Light Spreading.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I will report very briefly, that in my tour down the Tenn. river valley in May and June, the labors of your unworthy brother seem to have been abundantly blessed of the Lord, as preachers and people all heard the new doctrine with candor, Bro. J. A. Bryan, whose letter I see in the *Crisis*, is a Presbyterian, who never boldly, but meekly proclaims the truth as we teach it. In the last six weeks, I have confined my labors nearer home, my family having all been sick for some time, and other pressing necessities requiring my attention at home more frequently. I have visited the churches, and they seem to be in a healthy condition, increasing in Bible knowledge and zeal, as well as practical godliness. I gained access to one point in Tennessee, where our views had been preached down by those who would not hear us, but who take the representations of others. I gained the ear of three of those opposing preachers, two of whom took part in the service. A great deal had been said here about what Sheldon, Smith and Cargile teach. I told the people that I would not trouble them with the teachings of these men; that God made promises to Abraham, Isaac and Jacob; that Peter, Stephen and Paul were inspired by the God that made the promises to give an infallible interpretation of these promises. The way is opening there. Some among them, I learn, have decided to come out from them.

Last Sunday, I met a congregation in a grove, which heard the word attentively; it was new to many of them. Eld. A. Allison, who debated with Bro. Cargile last year, was present. I invited him to preach after a short recess. He did so, and read as a text, Acts 3 : 22 : 23. He endorsed my view of the earth in a renewed state as the saints' eternal home, and quoted several scriptures to prove that the wicked would be *destroyed*. He contrasted the future of the wicked and the righteous thus: The wicked doomed to eternal darkness, the righteous to eternal light; the wicked to everlasting death, the righteous to everlasting life. This seemed to me to be a yielding since the debate.

On Monday, I went over to the Bethesda church. Here we had a revival meeting a year ago. Nineteen persons professed a hope in Christ. Bro. Cargile told them that if spared, he would call there that day, twelve months, and inquire for them. So he and myself met a large assembly there; preached, prayed, and exhorted. Had a precious season with these loved ones. Several of those nineteen had turned away from the Savior, but many are firm. It was hard to part with these old and young pilgrims, who are rejoicing together. We repaired to the water, where I buried seven happy ones in baptism. It was a very impressive scene. I never saw persons more happy in obeying this ordinance than were some of those. I feel that our work is not in vain, though we have severe trials of our faith, and oppositions from without.

Bro. Prime, of El Dorado, Ark., wants some one to visit his section. He has been sowing the good seed, but is too infirm to get around much. But I have not the means to make the trip, nor to feed my family for a long absence. I am now reduced to a pressing and painful necessity; viz., to seek day's work for bread, at a season of the year when there is but little demand for labor; and the little remnant of corn now in the market commands the ready cash. Hence I find great difficulty for the present. But that precious promise comes up often—"Trust in the Lord and do good, and verily thou shalt be fed." I have always found it so. But in very dark places faith falters. How frail we are. O for that faith that fails not in trials. I enclose you a letter from Bro. Prime. If you think it proper, and the Lord wills, I should be pleased to visit El Dorado and vicinity in Oct. or Nov. next. May the Lord direct. Yours in love and labor till Jesus comes.

J. J. SMITH.

Long Island, Ala., Aug. 4th, 1874.

BRO. GEO. M. PRIME TO J. J. SMITH.

"*El Dorado, Ark., July 17th*, 1874.

Eld. J. J. Smith, Long Island, Ala.—Dear Bro.:—It has been a long time since I received a letter from you. But I have received a large package of papers from the *Crisis* office (second hand) to distribute; all of which I have done; also a large package of tracts from the *Crisis* office, Boston; and I have been very agreeably employed at times in distributing these tracts and papers (all having once been read by, or sent to, *Bro. Boutell*). I have produced quite a stir for tracts, the *Crisis*, and *A. C. Times*, even among the negroes. They (some of them) can read, and they are becoming much excited about the coming of Jesus to judgment. I received a small book, or pamphlet, the other day, and so I presume that you mailed it to me. Your name was on it. I had one like it sent to me by some one last spring. I like it very much, and believe all of it. It was entitled—'The Prophetic Views of the Kingdoms,' etc. I don't know how I shall ever recompense you for your many kind acts toward me.

O that I could do something more than I am doing. I firmly believe that Christ is even at the door, ready to announce his kingdom and usher in the day of glory. O come, Lord Jesus, come quickly.

The Baptist church here in El Dorado, Bro. Hart pastor, through him announced to me last month that they would receive my letter, and be glad to do so, if I would present myself for union with them. I asked him how they could get over my so-called *heresy;* to wit, non-belief in natural immortality, and disbelief in eternal torments, etc. He said he considered those things as matters of private belief, which would not conflict with a membership in his church. I do feel it in my heart to love all mankind, and Him that begetteth as him that is begotten."

SPRINGFIELD CAMPMEETING.

N. D. BABCOCK.

As our friends who never have the privilege of attending our National Campmeeting are expecting a short report from our pen, we shall have to repeat the same old story, that it was the best we ever attended, with a higher emphasis on the word *best*. We were on the ground as early as the Tuesday before the meeting commenced, and remained until the last day. The preaching, prayer and conference meetings were extra good; every one seemed so terribly in earnest. Most all felt that time was very short, and some felt that this might be the last campmeeting we should ever have ere Jesus comes. I never before saw such strong bonds of unity, such strong and bold determinations to put and keep all on the altar till Jesus comes.

Our half-past five holiness meetings, held in one of the large tents by Bro. Grant, were the deepest-toned we ever attended, and the result was, that scores are thanking God that they ever heard on that subject. Through all the business meetings there was a deep, abiding peace in the hearts of the brethren and sisters that no roughness could disturb, and victory was gained through our Lord Jesus Christ. There were five large tents on the ground, and many were converted in them. We were happy to meet with Bro. Bowman and wife from the South. Their reports were good; also Srs. Hemenway and Barnes; they are still resting at the cross, and looking like holy women of old. We had the pleasure of meeting with Sr. Clark, from Kansas, whose labors there have been very efficient, she having established thirteen churches. She is of medium size, very fair complexion, with a keen eye, that tells you at a glance that she is decided and determined. Modest in appearance, not foremost to be seen, but found oft by herself praising God. A very interesting speaker, not lost for thought or word. On the soon coming of Christ, and the subject of holiness, she is with us heart and hand. All seemed glad to meet with our brethren from California. Their reports of Bro. Grant's labors among them were very interesting and profitable. There are many more things we might speak of, and much more we might say, had we time; but Bro. Grant will give a report, which will be read with interest. We now leave for Alton Bay, expecting a good meeting there.

"TRINE IMMERSION."

L. C. MCKINSTRY.

That timely article on the above subject by Bro. Grant has reminded me of a partly-formed purpose to furnish a series of articles for the *Crisis* on "Baptism and Rantism," which I may yet fully decide to do. At present, however, I content myself with noticing a claim set forth in the argument for what is called "Tri?e Immersion"; to wit, the claim that the original Greek verb is, as the advocates of the "trine" method designate it, "frequentive," and, hence, requires *more than one act* to be performed in the administration of the ordinance; and, therefore, *one immersion* cannot be the "one baptism" spoken of *by Paul*.

The claim is a specious one, and has the appearance of being so profoundly learned as to stagger some honest souls, who desire to be all right, and they are led to think the argument conclusive, and go straightway and are dipped *three times* face downward. There are several other points which may be noticed, such as calling each a baptism when the act is performed, the administrator saying, "I baptize thee in the name of," etc., and dipping the candidate in water each time, so making each an admitted baptism. All I shall care to say of this is to notice that the language of Christ's commission, which it is claimed requires three immersions, is given us in the form of an ellipsis, which omits the repetition of the verb, and leaves it to be understood, so that in parsing it the verb is to be supplied. It would read, if fully written out—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." When, therefore, a candidate is dipped at the mention of each name, each immersion is actually called by the administrator a baptism; and while it may be claimed that there are three immersions necessary to constitute "*one baptism*," there are really *three baptisms*, and if there is after all but "*one*," then there are three, and but *one after all*, and "three in one, and one in three," is precisely the expression and doctrine of the Trinitarians.

But we notice the claim that the verb is *frequentive*. The real word which should be used is *not* "frequentive," but frequentative, and means a repetition of acts, or more than one act. That the verb for baptize is of that character, I admit, and do not even wait to admit it, but affirm it, and should in an argument for "*one baptism*," as it is generally performed. More than *one* act is necessary to fill the meaning of the Greek verb, and *more than one act is performed* in administering baptism, and therefore "trine immersion" is *not* called for. The proof is in this, that the meaning of the verb is, literally, *to dip in a vessel and draw it out*,—the dipping and drawing of a bucket, for instance,—and the candidate is immersed in the water and lifted out of it, and hence two acts, or frequentative acts, are performed in one immersion, followed by one lifting *out of* the water. Any one can therefore see at a glance that "trine immersion" is uncalled for, either by the commission or the verb itself. One can see, also, that even *immersion alone* does not constitute baptism, as that is only one act, and is not frequentative, unless one is also lifted or drawn out of the water; for immersion *only*, leaves the thing or person *in the water*. So baptism is *more* than immersion, and yet is not of necessity more than *one im*mersion, and one emersion; for it is simply both.

If it is asked whether a frequentative verb will not allow of more than two acts under any circumstances? I answer, Yes, when more than two acts are required; but not otherwise, for two different acts as in "one baptism" constitute the frequentative action. Let all who want the truth on this question ponder well this fact, and be careful not to let a show of reasoning lead them to doing *more* than is required of them. One should be careful to do all that is commanded, but overdoing spoils the ordinance by robbing it of its simplicity and beauty and impressiveness, and destroys it entirely, by turning it into something else.

Correspondence.

From Bro. J. C. Smith.

Dear Editors, and all of like precious faith in the Master's cause, we should be very glad could we be with you at the yearly Springfield meeting; also at Alton Bay; but duty demands our attention in this destitute State, where there are but few laborers, and where hundreds of places have never been warned of the approaching judgment that is just before us. How glad we should be could we attend those meetings, and listen to the words of eternal life as they flow from those filled with the Spirit of Christ. The Lord grant that you may have a heavenly sitting together in Christ Jesus, and that his saving power may be felt and made known, and that all may be united together in the love of Christ and the spirit of patience, that you may endure unto the end. My heart's desire goes out even now to the Lord for your welfare, and the prosperity of Zion. "O for a closer walk with God," should be the desire of every heart, as we near the port of rest and glory. O that each one may be filled with the Spirit of life from on high, and so live that others "seeing their good works may be led to glorify our Father in heaven."

Will not some of our preaching Brn. from the East come to this State and labor during the fall and winter months? We do hope some may feel the woe of the gospel resting upon them, and move forward as did Abraham by faith, and receive the recompense at the resurrection of the just. We do need some whole-hearted men here, that are entirely given up to the work of the Lord. Many doors are open on every hand for faithful laborers. We hope none will come to cause divisions, or create a strife. The cause is weak here, but the Lord has done a great work, and the seed scattered is springing up all over this large State. O for more noble-hearted workers; those who are willing to help bear each other's burdens and fulfill the law of Christ. We need men who are willing to be men of low estate, and who will help all they can for Jesus' sake and his blessed cause. O that such men as these may be sent out to help build up, instead of tearing down, and finding fault, and destroying the cause, making many hearts to mourn and sigh over the desolation of Zion, caused by unprincipled men, not having the grace of God. O that such men would see, and repent, and bring forth fruit meet for repentance, doing their first work, esteeming others better than themselves. Brn. and Srs., let us all strive for the *unity* of the Spirit in the bonds of peace.

We have already had five tent-meetings in this State. Our last was at Ottawa, Franklin Co., where much good was done in Jesus' name. We were with them over two Sundays. Brethren from Centroplis, twelve miles away, helped in putting up the tent. Brn. Hunt and Rote aided in preaching the word. We had full attendance most of the time. A goodly number were stirred up to search the Scriptures, and some embraced the "gospel hope." A great door of usefulness has been opened at this place, and an impression left that will redound to the glory of God.

Aug. 4th, we took the tent down and had it shipped to Topeka, the capital of the State, where it will be erected again, the Lord willing, on the 13th, to continue over two Sundays. Then we rode a distance of twelve miles, to where we labored last winter, having meeting in the evening, and then again the next evening at another schoolhouse. Both were powerful meetings. One Bro., a Methodist formerly, came out, and the next day, with a Sr. Whitney, went forward in baptism. The members of the church in this place are doing well, because they are in the Living Vine, and I do trust they will ever continue steadfast unto the end, warning their neighbors and friends around them of the impending judgment.

The crops in many counties in this State have been almost entirely cut off, and hundreds of families must suffer the coming fall and winter, unless they receive help from some quarter. They have nothing with which to help themselves. Their farms are mortgaged, and nothing to do with, and on the whole, they are in trying circumstances. The Lord raise up helpers for the poor, is our earnest prayer. On our return to Arvonia, we found all well. We must soon start again into other new fields. We hope the friends East will remember the work in Kansas, and that prayers may go up for our welfare in the Lord.

One thing more I desire to mention, and that is, our mission for tracts, books, etc. O that every one may feel an interest in this matter, and send means to help on the Publication Society. Great good is being done by these silent messengers. May thousands of them be sent forth, and means provided

to send them. The Lord bless you all, is our earnest prayer, and may we soon meet where partings will never be known.

Arvonia, Osage Co., Kansas.

From Bro. B. Spaulding.

I am situated where I have but few to sympathize with me in the doctrine I believe and love. As I have none to talk with, I have to talk with my pen; so you must excuse me if I write too often. I am old and infirm, yet I do not forget God the great Creator, nor Jesus Christ my Redeemer; and I do not forget his blessed word, nor his people. I remember the hospitable homes, and kind treatment of brethren and sisters all over the country, and I want to say a few words of counsel and comfort to them.

I still remain firm in the doctrine I have so long believed and advocated, and I think I have progressed some in knowledge in the thirty years I have been searching and investigating the Bible; but I see there is much yet to learn. Some have intimated that we have got to the end of the Bible; but it is not so. There are some prophecies yet to be fulfilled, and great and important events to transpire. Thus far the prophecies have had a literal fulfillment; so we may well expect that the remaining prophecies will have just as literal a fulfillment. We see how literally every prophecy concerning Jesus' first advent was fulfilled; such as, he should be born in Bethlehem of Judea, be called out of Egypt, be called a Nazarene; they should give him vinegar to drink, should part his garments among them, and cast lots for his vesture; that he should be numbered with transgressors, and make his grave with the wicked, and with the rich in his death. All such prophecies were literally fulfilled to the letter. Now, then, may we not expect that other prophecies will be just as literally fulfilled?—such as, "If I go away I will come again"; "This same Jesus shall so come, in like manner, as ye have seen him go into heaven"; "Behold he cometh with clouds, and every eye shall see him"; and the wicked "shall hide themselves in the dens and caves of the earth, for fear of the Lord," and "their goods shall become a booty, and their houses a desolation"; and "they shall build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine of them; they shall pour out their blood as dust, and their flesh as dung upon the earth; their silver and gold shall not be able to deliver them in the day of the Lord's wrath; and the slain shall be from one end of the earth to the other, and they shall not be lamented nor buried."

Now, brethren and sisters, keep searching the Scriptures; keep your minds open to conviction, and when you get the evidence of a truth, receive it, but not before. We have to learn little by little. Keep your hearts in order, your lights shining, for the signs of the times show plainly that Jesus' coming is very nigh. Brn., write to me, for I am alone.

Chelmsford, Mass.

From Bro. August L. Kling.

One of the tracts published by you, in the year of our Lord 1866, called the "Personal Coming of Christ," the only true time of our redemption, was sent me in the German language, and one in the English language. I have been spreading the mighty truths contained in the tract, and shown it to five of our German preachers, and thereby got myself into trouble. I will pay you whatever the charge will be, for the tracts I published in the New York *Free Zeitung*, if any one could help me to a copy of the same; but all to no avail. On the 29th day of June, I was brought before the Essex County Court, to answer the charge for spreading and advocating the doctrine and contents of said tract; and probably next Monday I will be heard again by the said tribunal. I must hereby let you know that I am at present in Essex Co. Jail, awaiting my trial for the above offence. I must further profess that the tract contains some prophecy which is gospel truth. I could write a great deal, but I fear I may disturb your good feeling with my scribbling.

Newark, N. J., July 14th, 1874.

[*Translated by J. J. Edmonds.*]

CONFERENCE REPORT.

The Hoosic Valley Advent Christian Conference met for its third quarterly session at Woodford, Vt., July 23rd, 1847, as per appointment. The preachers present were Eld. A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Rutland, Vt.; R. L. Harrison, Hoosic, N. Y.; Wm. Blanchard, Pownal, Vt.; E. D. Kemp, Pownal, Vt.; W. O. Higley, Bennington, Vt.; Sr. Mary Tower, North Adams, Mass.; Bro. J. B. White, Hoosic Falls, N. Y., Treasurer. There was preaching by Brn. Sibley, Blanchard, Sr. Tower, and Bro. Munger, from Chicopee Falls, Mass.

Conference business was taken up Saturday, 25th, the meeting being called to order by the President. In the absence of the Secretary, W. O. Higley was appointed Secretary *pro tem.*

The delegates present were S. Worthington, Christopher Lawton, Hoosic, N. Y. Oscar Munson, Wm. Lincoln, Hebron, N. Y.; Geo. F. Townsend, Woodford, Vt.; A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Rutland, Vt. Bro. Hiram Munger being present, was invited to take a seat with us.

The reports of preachers and delegates were cheering. Eld. Flagg reported that as pastor of the church in Rutland, his labors were mostly confined there, though he had preached at Whipple Hollow, Clarendon, and other places. As a result, some from these places had united with the church in Rutland. Since he had taken the pastorate of the church, seventeen had united with it, and others will probably unite with them soon. The church is alive and at work for God. They have a very interesting Sunday school.

Eld. A. W. Sibley reported that his labors were mostly confined with the church in Sandy Hill, N. Y. Since the April conference, five had united with the church, and others think of uniting with them soon. He had preached in the school-house, on Morse St., where there had been a good interest to hear, and as a result some have united with the church. Had preached at the Presbyterian church once, and had another appointment to preach there in the absence of their pastor. A spirit of union prevails. Had a very interesting Sunday school, which numbers about ninety. It is under the care of Bro. French, formerly of Rutland, as superintendent, and is prospering finely.

Eld. Wm. Blanchard reported that he had preached in Pownal, North Adams, Cambridge, and Hebron. Had seen the work of God revived. Had many trials, but meant to live for God.

Eld. R. L. Harrison reported that he had not preached any during the last quarter on account of ill health; but his heart was in the work. He loved the doctrine of the coming of the Lord.

Bro. E. D. Kemp had labored some in the Methodist Sunday school in Pownal, and had been invited to preach for them.

Brn. Munson and Lincoln reported that the church in Hebron is holding its own. They have preaching one half of the time by Bro. Blanchard. Have a Sunday school.

Bro. Lawton reported for the church in Hoosic, N. Y. Have lost one member by death since last conference. Have preaching three-fourths of the time.

Bro. G. F. Townsend reported for the church in Woodford. Eld. W. O. Higley was laboring with the church as pastor, and superintendent of the Sunday school. The church is in harmony. They had prayer-meetings, though there was not as good attendance as could be wished.

The conference decided that there should be five tent meetings this season within the limits of the conference; the first to commence immediately after the Springfield campmeeting; notice of which will be given by the tent committee in due time. A vote of thanks was rendered to the kind friends in Woodford, who so hospitably entertained members of the conference.

Voted, That a report of the Conference be sent to the *World's Crisis* and *Advent Christian Times*, after which the conference adjourned until the annual meeting in October.

Our new chapel was dedicated to the worship of God, Friday, July 24th. Bro. A. W. Sibley delivered the dedicatory discourse, which was founded on the words of Paul, as recorded in Heb. 3: 4. It was full of deep thought and was generally appreciated.

It was found that nearly $300.00 were needed to clear the church from debt, which was speedily raised in cash and pledges. Brn. from Hoosic most kindly and generously put their shoulders to the wheel, and finished up the chapel, after the church had gone about as far as they could without borrowing money; and now, by the blessing of God, we have a very neat and attractive place of worship, and we hope it may be a place where God will love to record his name. We have received help in this work from christians of other denominations, as well as from those of our own faith. To God be all of the praise; for every good gift, and every perfect gift cometh from him, the great source of all blessing.

W. O. HIGLEY, *Sec., pro tem.*

Married.

WEBB—STOCKWELL. At the residence of the bride's parents, in Royalston, Mass., June 28th, 1874, by Elder J. A. Packard, Mr. CHARLES F. WEBB, of Winchendon, Mass., and Miss SARAH A. STOCKWELL, of Royalston.

HOWARD—McKEEN. In Chatham, N. H., July 4th, by I. E. Clay, Esq., Mr. JOSEPH C. HOWARD and Miss NANCY McKEAN, both of Stowe, Me.

SMALL—MOULTON. At Whitefield, N. H., Aug 3d, by Elder W. M. Harmon, REUBEN A. SMALL, of Pittsfield, Me., and SUSIE M. MOULTON, of Whitefield.

GRINNELL—LITTLE. In Portsmouth, N. H., Aug. 15th, by Eld. E. Owen, Mr. WILLIAM H. GRINNELL and Mrs. SUSAN E. LITTLE, both of Portsmouth.

Obituaries.

MIXON. In Darlington Co., S. C., July 11th, 1874, Bro. C. C. Mixon, aged fifty-seven years and seven days.

Bro. Mixon is the first one seized by death from the church in Darlington Co. He fell asleep in Jesus in the full assurance of a part in the first resurrection, at the last trump, when this mortal shall put on immortality. Bro. Mixon was converted under my ministry, in the Methodist church. After my suspension, he was among the first to embrace our views of the Bible, and unite with us in covenant brotherhood. He lived and died a good and blessed man, and I hope to see him soon among the redeemed. May a holy God bless his widow and children, and prepare them all to meet the Lord when he comes.

P. G. BOWMAN.

A. C. Times, please copy.

BARTLETT. In Portsmouth, N. H., Aug. 13th, 1874, John H. Bartlett, aged seventy-two.

Bro. B. was converted in early life, and for many years was actively connected with the Christian church, but when the good tidings of Jesus' coming and kindred truths fell upon his ear, he heartily embraced them; and through years of suffering they have proved a perennial source of comfort and strength. The last year of his life has been one of unusual suffering, but for six or eight months past, they seemed unparalled; yet he bore them with christian fortitude, grace abundantly triumphing over the infirmities of flesh. His end was peace, his life consistent. "Let me die the death of the righteous, and let my last end be like his."

E. OWEN.

LOOMIS. Bro. Alvah Loomis died of paralysis, at Champlain, N. Y., on Aug. 7th, 1874, aged seventy-three years, nine months.

Our brother died suddenly, stricken to insensibility in an hour, and living but two days without speaking; died in full vigor and strength, and in fulness of bodily form. He has been an Adventist since 1842, and a prominent, active, and respected citizen. He loved and defended our doctrines. He came six miles to hear Eld. Munger when here last; it was the last adventual sermon he heard. D. T. Taylor buried him, speaking from Heb. 9: 27. A large audience was in attendance. A wife, a son, and numerous daughters weep, in hope of resurrection.—*Com.*

GOODWIN. Died in the Lord, suddenly and unexpectedly, while at church in Edinboro, Pa., Aug. 9th, 8 P. M., Sister Sally Goodwin, aged seventy-four.

She was a sister of our lamented Bro. Jacob Goodwin, who was among the first here to embrace and preach fearlessly the grand fundamental Bible truth of immortality for the poor sin sick and death-stricken soul of man in and through our Lord Jesus Christ only. Like him she believed, and lived and loved and died in the Lord. Her quiet, peaceful life, went out like a lamp from which the oil was consumed, and to *her* the mode of dissolution was a most merciful and gracious dispensation of divine goodness. Funeral services on Tuesday P. M., from 2 Saml. 14: 14.

G. W. STETSON.

KINGSBURY.—Fell asleep in Jesus in Amherst, Mass., Aug. 11th, 1874, our dear mother, Annie B. Kingsbury, aged eighty-five years.

She loved the word of God and the place of prayer. While we mourn for her, we mourn not as those who have no hope; for we have the blessed assurance that she will come forth in the morning of the resurrection, clothed with immortality and eternal life, and live with Christ forever on the new earth. Words of comfort were spoken at the funeral by Eld. H. F. Carpenter, from 1 Thess. 4: 13–18.

E. G. and C. F. KINGSBURY.

SMITH. In Marion, N. Y., June 1st, 1874, Sr. Sarah Smith.

She sleeps in Jesus. For many years she had loved the blessed hope, and died with a longing desire to see Jesus, and an ardent expectation that she should soon be awakened to see him coming in glory to gather the faithful.

DR. STEWART of Leghorn, Italy, gives a rather discouraging account of the work of the Protestants in Italy. He says that the country has been fully open to the Protestants for fifteen years, but that the results have been very meagre. There are in all one hundred stations where Protestantism is preached, but the great hindrance is the spirit of opposition and rivalship between the missionaries of different sects. Especially in Rome the missionaries have crowded in so thickly, attracted by the prestige of the place, that they actually tread on each other's heels and give the priests a fine chance to expatiate on Protestant divisions. Including the Waldensians, the Evangelicals in Italy number 30,000; excluding the Waldensians but 10,000, out of the 24,000,000 of Italy.

OTTAWA, Ont., Aug. 18. The destructive fires raging in the vicinity of Ottawa are a repetition of the devasting fires of 1870. The most disastrous scene is in the direction of Aylmer, where the fire is three miles in length, and making rapid progress towards Duchine. On the farms of Messrs Telinstle and Mulligan the fire is raging most fiercely. One of the Ottawa engines and fire brigade was sent to fight the flames near Skead's mills. The citizens are hard at work fighting the element. Business operations are suspended this afternoon, and the city is enveloped in a cloud of smoke and ashes. Many are packing up their valuables preparatory to flight.

CALIFORNIA.—Of seventy-nine cities and towns in California in which the question of license or no license of the sale of intoxicating drinks has been submitted to the voters, fifty-nine have given a majority for no license. A very good showing for the Pacific State. In the smaller villages and in the townships where most of the people are farmers, the temperance party almost always triumphs. The large towns and cities are the stronghold of rum.

Notices.

☞ TICKETS can be obtained to Alton Bay Campmeeting and return by the Nashua, Concord, Wiers, and the Lake R. R., for $4.90. From Worcester and return, good from Aug. 12th to Sept. 5th, inclusive.

E. G. HIGGINS.

Bethel, Vt., Campmeeting.

The Bethel (Vt.) Campmeeting will commence (D.V.) SATURDAY, SEPT. 5TH. The camp-ground never looked prettier than now. It smiles in beauty and neatness. It awaits in loveliness to greet all who can come. Friends are arranging to put up several new tents. We are expecting a better meeting than ever. We expect the same R. R. arrangements as last year.

Pay full fare from any station upon the Vermont Central R. R to the meeting, and receive from the committee a *free* return pass. This includes also all the roads operated by the Vermont Central, for the names of which see late copies of the *Crisis*. We also expect a reduction of fare on the Montpelier and Wells River R. R.

Bro. Chapman is preparing to furnish good board at *seventy cents* per day. As we expect quite a number of preachers, those churches that can, would do well to adopt one, and furnish a home for him in their tent. Private lodgings and horse keeping can be very readily obtained near by at reasonable rates.

TENT BUILDING. The committee will be on the ground Aug. 31st, and through the week, and all who intend to build tents of wood are especially requested to have them completed *before the meeting commences*, as it seems a pity to sacrifice so much of the spirit and power of devotion to the sound and toil of the hammer. We need the entire meeting from SEPT. 5TH to SEPT. 14TH for worship. Come, brethren and sisters, come up to this feast. Lay aside toil and care, and come. We have engaged efficient help from abroad. We shall expect you, coming with holy hearts and happy faces. H. F. C., for Com.

Mark every piece of baggage plainly,—*Bethel Campmeeting, Vermont.*

Pittsfield Me. Campmeeting.

The Annual Campmeeting for the eastern part of Maine will be held, if the Lord will, on the ground occupied last year, in Hathorn's grove at Pittsfield, commencing *Sunday, August 30th*, and hold over Sunday, Sept. 6th. The grove has been much improved by clearing, grading, and deepening wells. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Maine Mission Tent will be on hand, and will afford lodging for those who cannot put up tents for themselves; but all must provide *bedding* for themselves. Be prepared for cold storms. Good board will be furnished at the boarding tent. Breakfast and supper, 25 cents each; dinner, 40 cents, except the last Sunday, when dinner will be fifty cents. Also horse keeping, hay, straw and board, will be provided on the ground for all who wish, at reasonable rates.

☞ No reduction of Rail Road fare can possibly be obtained.

COMMITTEE: Jer. Carr, F. A. Baker, S. K. Partridge, Oren S. French, J. M. Tozier, Oscar Farnum, M. W. Corliss, G. L. McKenney, William Clark, Abner Millet.

THE R. I. AND EAST CONN. CAMPMEETING will commence Aug. 26th, and continue to Sept. 4th. The fare is reduced one third on the Hartford and Providence R. R.,—one dollar from Providence and return. The same from Plainfield Junction. Inquire for campmeeting tickets at all way stations between Providence and Plainfield. We expect all our preachers within the limits of this meeting, and others from abroad. Come, brethren and sisters, make a little sacrifice to attend. Do not let trifling things keep you away. Bring your children and unconverted neighbors. We will do the best we can for your comfort. Let much prayer go up from all hearts for the salvation of the people. Do not fail to carefully read Brn. Couch's and Grant's articles on Campmeeting interests. If all take heed to those instructions, we cannot doubt the good results. The Lord will help. Board and horse-keeping the same as last year.

E. R. WOOD, Secretary.

NEW PRESTON TENT MEETING.—If the Lord will, the Mission tent will be pitched in Camp's grove (the old place), on Tuesday, Sept. 1st. The meeting is to hold over the following Sunday, and should it be thought best, the meetings will be continued longer, either in the tent or hall in the village. We hope to have a general gathering at this meeting. Come prepared to camp out as at campmeeting. What you lack, we will do the best we can to help you to obtain. We propose to cook and eat together as one family. Come the first day, and stay through. We wish the preaching Brn. to come, whether we have spoken to you or not. To all we say, Come. Whether you have anything to bring or not, come.

H. J. BALDWIN.
C. L. CALHOUN.

CAMPMEETING NOTICE.—The annual campmeeting of the A. C. Conference, in Northern Illinois, will be holden at Wyanet, Bureau Co., Illinois. The meeting will commence Saturday evening, Aug. 29th, and close Sunday evening, Sept. 6th. We anticipate a large and interesting meeting. It is hoped that every church will be represented by a tent, and that all will come to work for God and the salvation of the perishing. Eld. S. W. Thurber, of Minneapolis, Minn., will be at the meeting to labor in the gospel. Other prominent ministers will also be present. And above all, the Lord by his Spirit will be there. Come, then, to the meeting, one and all, and come early. Provisions will be made at an ample boarding tent for victualling all who may desire. The tents will be pitched on the old camp-ground, one half mile east of the depot.

The annual conference will also convene at the same time, but will be so arranged as not to interfere with social meetings. Each church should shnd a delegate or letter, and each minister should report either by person or by letter.

For the Committee, C. W SMITH, President.
C. C. MARSTON, Sec.

THE first quarterly meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Big Creek, commencing Friday, Sept. 4th, to hold over the Lord's day. We expect a number of the preaching brethren to be present to assist in preaching the word.

E. P. GRAVES.

I WOULD say to all the brethren and sisters in the State of Kansas, that I am now traveling with the Advent Christian Mission Tent of Kansas, with Bro. and Sr. Smith. I expect to go with the tent until the last of September; after which time, I will visit and hold meetings with all who may write to me, and inform me of their whereabouts. If it is the Lord's will, and the people desire it, I will devote Oct., Nov. and Dec., to holding meetings from place to place, as the interest demands. Let all who want me to visit their neighborhoods during those three months, and preach the word, write to me, and inform me when they would like me to come. Direct to VIRGIL HUNT, Wellington, Sumner Co., Kansas, Box 104.

I HAVE moved to Raymond, Iowa, and taken the pastoral charge of the church there.

J. W. BURROUGHS.

THE campmeeting located at Coventry Centre, R. I., will commence Aug. 26th, and continue to Sept. 4th. E. R. WOOD, Secretary.

Mechanic Falls Campmeeting.

Providence permitting, a campmeeting will be held at Mechanic Falls, Me., commencing SATURDAY, SEPT. 5TH, to continue over Sunday, Sept. 13th. Provision will be made for board and horse keeping. The boarding tent is under the management of Bro. J. Moulton, who will furnish single meals,—breakfast or supper at 35 cts. each; dinner 50 cts.; or 85 cts. per day. The stable is managed by the committee the same as last year. Teams will be provided to convey all from the depot to the ground who wish to ride. The fare on the Grand Trunk Road will be about one half the usual rate. The *Maine Central* utterly refuse to make any reduction of fare.

Committee: M. H. Mitchell, C. Dennen, I. N. Thompson, Geo. Humphrey, Joshua Howard.

PORTLAND AND OGDENSBURG R. R.—Persons intending to pass over this railroad to the Mechanic Falls Campmeeting, can secure a return pass free of charge by dropping me a line, stating from what station they are to start.

C. H. SWEET, *Steep Falls, Me.*

West Hawley Advent Campmeeting.

Two and a half miles from the old time honored camp-ground in Savoy, Mass.

An Advent campmeeting at Fullerville, West Hawley, Mass., will commence Saturday evening, August 29th, and continue through one week, including two Sabbaths, and closing Monday morning, Sept. 7th. Good and able preachers from abroad are engaged to preach the word during the meeting. Board will be provided for those who wish, by the day, or through the meeting. Those wishing to board themselves, bring your provisions with you; or, if you prefer, you can have at common prices the provisions you want at a large grocery store near by. The large Hoosick Valley preaching tent will be on the ground for meetings, and also for lodging to all those who come to camp out during the meetings. Those who intend to camp out nights, should bring an empty bed-tick, blankets, etc.

It is evident from an extraordinary increase of the last-day tokens, that this will be the last great gathering of those who love Christ's appearing and kingdom, who are dwelling in this Hoosick mountain region. Brethren and sisters, do lay aside all your cares and labor, for one week's rest at this feast of tabernacles. Those coming with teams will find ample provision for their horses.

H. K. FLAGG,
A. W. SIBLEY, } Committee.
E. McCULLOCK,

VERMONT CONFERENCE.—The next annual Advent Conference will be held on the camp-ground, at Bethel, commencing Wednesday, Sept. 9th, at four o'clock P. M. Each church is entitled to one delegate, and one additional delegate to every ten above the number of ten. Let this conference be fully represented, and thus show your interest in the cause we so much love.

R. N. STETSON, Sec'y.

Central Vermont R. R. arrangements for the campmeeting as last year. R. N. S.

TENT MEETING.—The Lord willing, there will be a tent meeting at Groveland, Mass., on the Newburyport Branch R. R., three miles from Haverhill, commencing Tuesday evvening, Sept. 8th, and continue afternoons and evenings through the week, and over Sunday, Sept. 13th.

ENOCH MORRILL.

TENT MEETING.—We expect to have the N. H. Mission Tent pitched in Sutton, N. H., to have meeting over Sunday, Sept. 20th, and onward as duty may demand. Particulars hereafter.

ENOCH MORRILL.

QUARTERLY MEETING.—The first quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas, for the second conference year, will be held, the Lord willing, with the A. C. Church of West Creek, Republic county, commencing Friday evening, Sept. 25th, and continuing over Sunday, and as long as the interest demands. Bro. J. C. Smith, State Evangelist, is expected to be present with the State Mission Tent, to assist in preaching; also Sr. M. J. Clark is expected to be present to preach the word. All of like precious faith are cordially invited to attend.

E. N. BLISS, Pres.
J. S. THORP, Sec.

DISTRICT MEETING.—The Bolton District Meeting, the fourth and last of the Conference year, will be held in the Page school-house, East Bolton, P. Q., to commence Thursday, Sept. 3d, at two P. M., and continue over the Sabbath. A full attendance is earnestly desired and expected. Let the true friends of the cause of the coming Savior come together from Magog, Orford, East and West Bolton, and parts adjacent, to confer upon its wants, and unite in earnest labor for its promotion. Ministers, official and leading members, are especially expected to be present. Let all the friends circulate the appointment. Elders Marsh and Chadsey, and others from the Farnham District, are expected to attend. Come, all who can, and unite in the good work. CHAS. P. DOW.

KANSAS CAMPMEETINGS.—The Northern Campmeeting of Advent Christians of Kansas will convene at Clyde, Cloud Co., Kansas, on Thursday, Sept. 10th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been appointed as committee of arrangements, and are prepared to be on the ground the day appointed, to make full arrangements. I will be there to meet you, if the Lord will: Frank Wilson, Chairman, Clyde, Cloud Co.; W. H. Rich, Clifton, Washington Co.; T. J. Hay, Peach Creek, Wash. Co.; C. D. Potter, Peach Creek, Wash. Co.; J. Roberts, Lake Sibley, Cloud Co.; C. M. Collins, Bransford, Washington Co.; B. S. Conley, Glen Elder, Mitchell Co.

Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Preaching brethren who preach the word are invited to attend. Let your baskets be well filled. Come equipped for camping. All bring tents who can. R. F. CLARK, Sec., Peach Creek, Washington Co., Kansas.

THE IOWA GENERAL UNION CONFERENCE AND CAMPMEETING will be held in Brooklyn, Poweskeik Co., Iowa, beginning Sept. 11th, and holding over two Sundays. A boarding tent will be on the ground, where board can be obtained at reasonablea rates. We desire to see a large attendance at this meeting. Bring your tents and bedding. J. RIDLEY, Secretary.

P. S. The conference will convene during the first part of the meeting. J. R.

NOTICE.—Edinboro, Pa., local (adjourned) S. A. C. Quarterly Conference is now set for August 29th, 2 and 7 P. M.; and Sunday, 30th, love-feast at 9 A. M., and preaching at 10 A. M. and 7 P. M. Lord's Supper at 12 to 1 M. Ordinance of baptism from 1 to 3 P. M. Let as many as can, come up to this meeting of God's loved ones.

G. W. STETSON, Pastor.

NOTICE.—I understand that there is a young gentleman traveling as a book agent, and claiming to be at work for George T. Adams. He pretends to be preparing for the ministry, asking people for money to assist him. He called at one place in Ct., and wanted to go to North Adams to hear Bro. Munger preach, and to see his mother, etc., claiming to be a nephew of mine. I would like to say, that I have not any nephew traveling, and that this is an impostor. Beware of him, and all others like him. Let me here suggest that whenever any one claims to be a relative of any of our preaching brethren as a passport, you had better write to such an one at once, and have the matter settled. Your Bro. in Christ,

GEO. A. STREETER.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

WE wish some of our preaching brethren would call on us. We will find a place for them to speak in, for we are in need of help here. Please correspond with A. P. Scribner, New Market, N. H.

☞ I cannot visit Scitico, Ct., until Sept. in consequence of previous engagements. Will the Sr. Pease, from Scitico, please send me her address? Address H. C. SMITH, No. 44 Chesnut Street, Hartford, Ct.

☞ Believing it to be my duty to give my labors to the protracted meeting in Philadelphia during the next three weeks, I shall be obliged to withdraw my N. H. appointments for the present. Will replace them at earliest convenience.

ROLAND D. GRANT.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Everett Frohawk .... Sunday, Aug. 30th
Geo. W. Sederquest .... Sunday, Sept. 6th
John G. Hook (Baptism) .... Sunday, Sept. 13th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
C. Goodrich .... Sunday, Sept. 6th
A. Simpson .... Sunday, Sept. 20th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch .... Sunday, Sept. 6th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Holden, Mass. .... Sunday, Aug. 30th
C. E. BARNES.

Alton Bay .... Aug. 26th to 28th
Brunswick, Me. (if Bro. Storer appoints) Monday, Aug. 31st.
Bath, Me. (where Eld. Anible Reed appoints) from Tuesday till Thursday, Sept. 1st to the 3d.
Lewiston .... Friday evening, Sept. 4th
Windham .... Monday evening, Sept. 7th
South Casco .... Tuesday evening, Sept. 8th
Mechanic Falls meeting .... Sept. 9th to 11th
Biddeford, Me .... Sabbath, Sept. 13th
Kennebunkport .... Tuesday, Sept. 15th
The rest of the week and over the 20th at liberty.
H. MUNGER.

North Carver, Mass .... Sunday, Aug. 30th
Square Pond, Ct .... Sunday, Sept. 6th
Granby, Ct. (Congregational Church) Sun., Sept. 20th
I. B. POTTER.

Morris, Ct .... Sunday, Aug. 30th
Bristol, Ct .... Sunday, Sept. 13th
G. L. WHITE.

Plymouth (Me.) Campmeeting .... Sunday, Aug. 30th
CHAS. A. BROWN.

Woodstock Valley, Ct .... Sunday, Aug. 30th
MRS. E. L. CRUMB.

Pittsfield (Me.) Campmeeting ..... Sunday, Aug 30th and over Sunday, Sept. 6th. F. A. BAKER.

Dorchester, N. H .... Sunday, Sept. 6th
Franklin, N. H .... Sunday, Sept. 13th
Hebron, N. H .... Sunday, Sept. 20th
Danbury, N. H .... Sunday, Sept. 27th
G. H. WALLACE.

Rawsonville, Vt .... Sunday, Aug. 30th
J. A. PACKARD.

Plymouth, Mass .... Sunday, Aug. 30th
F. H. BURBANK.

Springfield, Mass .... Sunday, Sept 6th
O. R. FASSETT.

Whitakerville, Vt .... Sunday, Sept. 13th
T. L. HALL.

Farmington, N. H .... Sunday, Sept. 6th
Alton Corner, N. H .... Sunday, Sept. 16th
WM. BODGE.

Pittsfield, Me., campmeeting .... Sept. 1st to 6th
Mechanics Falls, Me., campmeeting, Sept. 7th to 13th
I. C. WELLCOME.

Camden, N. J. (corner of third and Federal streets) Sunday, Sept. 13th, at 3 and 7½ P. M.
S. P. BABCOCK.

Melvin Village .... Sunday, Sept. 6th
Plymouth, Mass .... Sunday, Sept. 20th
E. OWEN.

Plymouth, Mass .... Sunday, Sept. 6th
East Weymouth .... Sunday, Sept 13th
C. W. RATHBUN.

Stoneham, Mass .... Sunday, Aug. 30th
GEO. A. COLE.

West Leeds, Me .... Sunday, Oct. 30th
L. L. HOWARD.

Limington, Me. (Bean school-house) Sun., Aug. 29th
C. H. SWEET

Warehouse Point, Ct .... Sunday, Aug. 30th
Bristol, Ct .... Sunday, Sept. 6th
Bridgeport, Ct .... Sundays, Sept. 13th and 20th
WM. A. & M. L. DURAND.

Ways Mills, Barnston, P. Q .... Sunday, Sept. 6th
Orford, P. Q. (with Bro. Magoone) Sunday, Sept. 13th
Caswell Borough, P. Q .... Sunday, Sept. 20th
Drew's Mills, Barford, P. Q .... Sunday, Sept. 27th
Patton, P. Q. (Garland school-house)... Sun., Oct. 4th
U. G. LADD.

Brunswick, Me. (Gardiner school-house) Saturday evening, Aug. 29th.
Bath, Me .... Sunday, Aug. 30th
H. S. MITCHELL.

Bristol, Ct .... Sunday, Aug. 30th
Hartford, Ct .... Sunday, Sept. 6th
H. C. SMITH.

Harrisburg, N. Y .... Sunday, Aug. 30th
Lorraine, N. Y .... evening, Sept. 1st
Boylston, N. Y. (in Bro. Daniel Ballou's Dist.) evening, Sept. 3d.
Greenboro, N. Y .... Sunday, Sept. 6th
Harrisburg, N. Y. (Bickford Dist.) Sunday, Sept. 13th
Greig, N. Y. (Otter Creek Dist.) Sunday, Sept. 20th, at 10½ a. m., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

Friendship, Me .... Sunday, Aug. 30th
Round Pond, Me .... Sunday, Sept. 6th
Bristol, Me. (New Harbor) .... Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th.
Sheepscot Bridge, Me .... Sunday, Sept. 27th
Brunswick, Me. (at the colored school-house) Sunday, Oct 4th. Will Bro. Gatchel meet me at the Brunswick depot, first train from Rockland, Oct. 9th?
Richmond, Me. (Reed meeting-house) Sun., Oct. 11th
Hallowell, Me .... Sunday, Oct. 18th
Augusta, Me .... Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th? E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Granby, Mass. (Batchelor Street)... Sunday, Sept. 6th
R. BAKER.

Newcastle, N. H. .... Sunday, Oct. 4th
C. E. HURD.

South Elliot, Me .... Sunday, Sept. 6th
J. T. LIBBEY.

Hebron, N. Y .... Sunday, Aug. 30th
North Greenwich, N. Y .... Sept. 2d and 3d
Hartford, N. H., Sept. 4th, and onward as Bro. Chamberlain may arrange. WM. J. BLANCHARD.

Belmont, N. H .... Sunday, Sept. 13th
Rye, N. H .... Sunday, Sept. 27th
D. F. LEAVITT.

Plymouth, Mass .... Sunday, Sept. 27th
A. SIMPSON.

Warner, N. H. (Burnt Hill school-house) Sabbath, Aug. 30th. SIMEON ROBY.

Fairhaven .... Sunday, Aug. 30th
Barkhampsted .... Sunday, Sept. 6th
Yalesville .... Sunday, Sept. 13th
S. WOODRUFF.

Dorchester, N. H. (Town House) ..... Sun., Aug. 30th
Landaff, N. H. (Bungay school-house) evening, Sept. 4th, and over Sunday. JOHN H. EVANS.

Chicopee Falls, Mass .... Sunday, Aug. 30th
Kendall Corners and Mills .... Sunday, Sept. 6th
MRS. L. M. STODDARD.

Athol, Mass .... Sunday, Aug. 30th
New Boston (Winchendon) .... Sunday, Sept. 6th
Chicopee Falls, Mass .... Sunday, Sept. 13th
Montgomery, Mass .... Sunday, Sept. 20th
GEO. L. TEEPLE.

Wilbraham, Mass .... Sunday, Aug. 30th
Clinton, Mass .... Sunday, Sept. 6th
North Rutland, Mass... second Sunday in each month
Stafford, Ct .... Sunday, Sept. 20th
Abington, Ct .... Sunday, Sept. 27th
H. H. TUCKER.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

STONEHAM, MASS. (Memorial Hall.)—Conference meeting and Sunday School at 10½ A. M. Preaching at 2½ and 7½ P. M. Week-day meetings as per appointment. ROLAND D. GRANT, Pastor.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

LAWRENCE, MASS.
L. C. and M. McKinstry .... Sunday, Sept. 6th

HAVERHILL, MASS. (Advent Hall.)
P. G. Bowman .... Sunday, Sept. 6th
E. A. Stockman .... Sunday, Sept. 13th
Wm. H. Mitchell .... Sunday, Sept. 20th
B. S. Emery .... Sunday, Sept. 27th
D. M. Leavitt .... Sunday, Oct. 4th
E. A. Stockman .... Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.) .... Sunday, Oct. 18th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill.. first and third Sunday of each month

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher .... Sundays, Sept. 6th and 13th
D. M. Leavitt .... Sundays, Sept 20th and 27th
C. H. Fletcher .... Sundays, Oct. 4th and 11th
B. S. Emery .... Sunday, Oct. 18th

PORTSMOUTH, N. H.
E. A. Stockman .... Sunday, Sept. 6th

SEABROOK, N. H.
J. L. Chute .... Sunday, Aug. 30th
J. F. Chamberlin .... Sunday, Sept. 6th
L. T. Cunningham .... Sunday, Sept. 13th
C. R. Parsons .... Sunday, Sept. 20th

DOVER, N. H.
D. F. Leavitt .... Sunday, Sept. 6th
A. Simpson .... Sunday, Sept. 13th

HAMPTON, N. H.
D. F. Leavitt .... Sunday, Sept. 20th

GREAT FALLS, N. H. (Franklin Hall.)
A. Simpson .... Sunday, Sept 6th

KENNEBUNKPORT, ME.
Wm. C. Stewart .... Sunday, Aug. 30th
C. H Sweet .... Sunday, Sept. 6th
Geo. W. Brown .... Sunday, Sept. 13th
Jesse Gay .... Sunday, Sept. 20th

BIDDEFORD, ME.
G. F. Haines .... Sunday, Aug. 30th
Jesse Gay .... Sunday, Sept. 6th
C. S. Shattuck .... Sunday, Sept. 13th
A. Ross .... Sundays, Sept. 20th and 27th

PORTLAND, ME. (Union Hall.)
Hiram Munger...... Sundays, Aug. 30th and Sept. 6th
E. Owen .... Sunday, Sept. 13th
Geo. W. Brown .... Sunday, Sept. 20th
E. A. Stockman .... Sunday, Sept. 27th

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue) Preaching every Sunday, 10½ a. m. and 3 p. m. Conference and prayer meeting Wednesday and Thursday evenings.
J. W. Taylor .... Sunday, Aug. 30th

GREENPOINT, L. I., N. Y. (corner of India and Franklin streets) preaching every Sabbath, at 7.30 p. m Conference and prayer meeting Thursday evening.
A. S. MUNGER.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. WILFONG, No. 135th North 22nd Street.

THE church in Bangor, Me., worship at Concert Hall, and have secured the labors of Brn. F. A. Baker and I. Damman, who will preach alternate Sabbaths; F. A. Baker preaching the first, and I. Damman the second Sabbath in the month, and so on each one every other Lord's day.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 A. M. Sabbath school 10.30 A. M.; preaching 2.45 P. M.; social meeting 7 P. M. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn George B. Choate and H. G. Smiley, Committee.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

GOSPEL meetings are held every Sabbath, in Clinton, Iowa. Prayer meeting Thursday evening.
S. B. MABEY, Pastor.

Biddeford, Me., the first Sunday in the month Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ BRO. S. G. MATHEWSON'S address is No. 51 Wachusett Street, Worcester, Mass.

☞ C. S. SHATTUCK'S address will be Alton Bay, N. H., until after the campmeeting. Then it will be Berwick, Me.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—Wm Sheldon, L Wheelden, H Beadle, Mrs C B Parker, A P Moore, F A Baker (2 letters), H A Olmsted A A Lawrence, J C Smith, A B Swanesbury, J T Ongley, A M Bancroft, G W Stetson.

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By Express—Wm. Wiles, C Sheldon.

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LOOKING FOR HIS APPEARING.

In the lonely midnight watches,
Hear us, Father, while we pray;
We are watching, we are waiting,
For the coming of thy day;
Day for all our woes atoning,
Of our mortal life the end,
Day of glorious appearing
With our ever-blessed Friend.

Lo, he cometh! Lo, he cometh!
Our redemption draweth nigh,
Soon our eyes shall see the glory
Of his banner in the sky;
Unto earth our King descending,
By his saints shall be adored,
While the wicked flee, astonished,
From the presence of the Lord.

O ye mortals, vain and sinful!
Must we call on you in vain?
When the heavenly Bridegroom cometh,
Shall your lamps unlit remain?
Will ye linger 'mid your pleasures,
Heeding not the warning cry,
Seeking still for worldly treasures
While the world's last hours go by?

Come, Lord Jesus! O come quickly!
End our sighing and complaints;
Come to judge the nations truly,
And to reign o'er all thy saints!
We are weary of our waiting,
And the world is sick with sin;
Open now the gates of glory,—
Let thy faithful people in."

—*Selected.*

"WHY IS IT?"

As men look around and see the uncertainty of terrestial things, the sudden changes that come in the midst of seeming prosperity blasting earthly hopes and ruining earthly prospects; as they behold the downfall of kings and potentates, the sudden and unforeseen breaking up of social compacts, and the rending of societies and ruin of many who were trusted to the utmost by their friends because of their faithfulness; as men see and feel these things in their observation and experience, they are led to exclaim in wonder and perplexity, "Why are these things so?" And while they make the inquiry with an earnest desire to know the truth, they are told that these things are but an indication of the general corruption that exists, and that the uncertainty in the elements, and the rottenness of society is only an indication of the coming judgment; a general demand as it were for the coming of one who alone can save the good from the general ruin that is inevitably impending, and destroy the unrighteous and the corrupt by the purging fires of judgment.

Men are told that society is becoming too corrupt to exist much longer in its present state; that churches are so without God's truth that they cannot prosper, and among all the sectarian bodies in the land there is not saving truth enough, so but that the devil runs almost the entire machinery of church organizations, and that no one should be surprised in the least at the breaking up of church bodies when they have departed so far from the theological truths that are due the present time. And when the sects succeed in outliving and covering over the cases of corruption and fraud among them, it is said they flourish because the devil prospers them, and that their time will surely come at last.

But there is another cry in the land, a wail as it were from the spirits of heavenly ones who trusted in God that they would escape the general plague, and that while other churches were to receive vials of wrath, there remained for them nothing but peace and tranquility from God.

Those who have the truth so much needed in these last days as a means of saving men from infidelity, scepticism, and ruin; those who have a mission from God to proclaim his last message to a judgment-bound and guilty world, and who are moving on in their work trying in the spirit of Jesus to faithfully perform their duty and gather a people out from the world to stand on the glorious platform of the great dispensational truth of these last days, find in their own ranks the spirit of contention and strife, and men who are pledged to build up only seek to destroy. Leaders quarrel, and show more of the spirit of Belial than of Christ; conferences are scenes of strife and contention; those who were trusted as angels prove to be false in their ways and rotten in their hearts; and the class who ought to wield a mighty influence in the world as a people, are left without worldly fame and name.

"Why is it thus?" writes one and another from all parts. We are not surprised. We have been surprised heretofore, for we verily thought the Adventists were *the* people, and wisdom would die with them. We thought they were the only peculiar people of God, being built upon God's truth, but we have learned that if all those numbered as Adventists should die, God would have some people yet left upon the earth. Being built upon God's truth is not enough. Men must build upon Jesus Christ himself. Truth is the material for procuring the fabric, but the building must be on some other foundation besides abstract truth. The foundation must be in God, and the dwelling in God.

There is too much human policy in our conferences, and too little of God. There has been too much head work, and too little heart work. There has been too much catering to human talent and leadership, and too little use made of the arm that is mighty to save. Men of corrupt minds—unconverted men—men of worldly principle rather than neavenly indwelling have done their work in their own way, and no wonder there is trouble. And now is the time men and women should speak out plainly in this matter; we cannot cover up wrong and think to prosper. God has a work for us to do, and a work for all to do, and amid all the overturnings of our confidence in men, or all the apparent sad results to follow secfarian division, we need not fear to follow Jesus, and with the holy sanctifying influence of an indwelling spirit to stand firm for the right. If Adventists prosper, it may or it may not be because Jesus is with them. If Adventists go down, Jesus does not fall.

Let no one fear, if he is on the rock Christ Jesus. Remember, if men fall it only indicates that man's work cannot stand. The blasts that blow across us now are only ripening us for judgment. If God brings out the hidden things of darkness let no one tremble at the result. Let us not seek to hide wrong or to cover iniquity, for fear our sect will come in disrepute. Far better for us to clean out guilt if it is in our midst, than seek to cover it up among us from the sight of men. God is blessing the labors of his true servants everywhere. And the signs of the times among those who proclaim the coming of Jesus are full of evidence that his coming draws nigh.—*A. C. Times.*

— Those who know least are the most positive.

WISDOM IS PROFITABLE TO DIRECT.

J. W. THOMAS.

"And entering into a ship, we launched."—ACTS 27:2.

Two sea captains are about to sail to some foreign port. One is wise, the other unwise. One says, "The voyage I am about to take across the ocean is a long and perilous one. I will have my vessel overhauled, and repaired, and everything made strong, and sure as possible, so that she may be able to stand any storm, and take my cargo safely to the distant port." He does so. At great expense and pains he makes due preparation for the voyage. He goes to the Custom House officer and gets his clearance papers, and is all ready to hoist sail and away.

The other captain makes no preparation. He says, "My old craft has made many successful voyages. I cannot go to the expense and trouble of having her overhauled. I know she needs repairing, but I will risk it." He loads her. He does not go to the Custom House officer to get his clearance papers. He is presumptuous, and runs the risk of entering a foreign port without anything to show who he is, or where he is from.

All is ready, and they sail. Down the harbor they go. One apparently bids as fair to make as successful voyage as the other. They sail on. By and by they get out into the ocean, where the mighty waves and winds test the power of each vessel. One rides on majestically, cutting her way through the foam, showing no signs of leakage, and giving the captain and crew no uneasiness concerning her safety. The other snaps, and creaks, and tosses about in a fearful manner. The captain and crew are frightened, and work night and day at the pumps to keep her from sinking. The recklessness of this captain has caused them a great deal of trouble, but this is not the worst of it. After a while the distant port heaves in view. They anchor. An officer is sent off to inspect the vessels, and to call for the papers of each captain. The first shows his clearance papers, and gives satisfactory evidence that everything is all right. He is permitted to pull up to the wharf, discharge his cargo, buy and sell, and is protected by the authorities. The papers of the other captain are called for. He has none to show. Who are you? Where are you from? He has nothing to show. He and the crew are taken and bound as prisoners. The vessel and cargo is taken, and perhaps sold, or anchored near to some port, where the enemies guns are levelled at it. This captain came to a miserable end. He had a perilous voyage, and when he reached the other side was captured, lost his vessel, cargo, and perhaps his own life.

These captains may illustrate the conduct and destiny of two classes of men. The wise and foolish. The wise man says, "I am destined for another world. I am going to a distant port. I know that my voyage will be attended with perils. I shall need strength to meet the difficulties. I shall also need something to recommend me at the end of my journey. I will prepare for it. I will overhaul my heart, and get all sin out of it. I will repent and amend my ways. I will go to the throne of grace and get my clearance papers signed by the Lord Jesus Christ."

The foolish man says, "I know I cannot always live here. My judgment tells me I am sailing on to the great future, but then I guess it will be well enough with me. I cannot fuss and bother about repentance and holy living. I think I will come out about as well as the best of them. I will risk it."

A few years pass on. They come to the judgment seat. The officers of heaven are sent out to examine them. Where are your papers? "Here they are," says the wise man, "sealed with the blood of Jesus." "Come ye blessed," says the officer. The face of the foolish man looks pale, and he hears the words "Depart."

MORAL COURAGE.

"They are slaves who fear to be
In the right with two or three."

A zealous reformer was pushing an unpopular but a just measure. His friends urged him to desist, assuring him that all the world was against him. "Then," said he, "I am against all the world!" That man was a moral hero. We are short of this royal and most important quality of christian character—moral courage.

No symbol of christian life is more common than that of a warfare. Christ emphatically declared that he came not to send peace on earth, but a sword. This conflict of ages must continue until sin is completely vanquished. This moral warfare requires moral courage no less now than when the church passed through its ten great floods of persecution. Cross the wicked purposes of the world; attack the strong dominions of selfishness; or even stand on the defensive against the tremendous forces of unbelief, worldliness and wickedness, and you will need more moral courage than a military patriot. True moral courage is not founded upon obstinacy, pride, revenge or mere natural resolutions, but on intense moral convictions and a sense of willing obligation to God and man.

Moral courage is courage in obedience to God and in the service of man, regardless of difficulties and dangers. It is opposed to hesitancy, guile, time-service and cowardice. It is the medium between fear and rashness. It is an eminent christian grace. "Add to your faith, virtue," that is, virtue in the Roman sense, namely, courage. A hundred texts of sacred Scripture, emphatically inculcate this virtue. The "boldness" of Peter and John, when forbidden by the authorities to preach in the name of Jesus, awakened even more amazement among the people than the notable miracle which they had just before performed. Some one says, "A preacher without this is like a smooth file, a dull knife, or a sentinel who fears to let off his gun when the evening approaches."

Bunyan graphically sets forth christian courage in the conduct of his pilgrim at the house of the interpreter. "Armed men obstructed the doorway. A great company of men halted near by, afraid to enter. A man sat at a little distance with a book and his inkhorn to take the names of those who should enter.

At last when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, 'Set down my name, sir;' the which, when he had done, he saw the man draw his sword and put a helmet upon his head, and rush towards the door upon the armed men who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely.

So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even those that walked upon the top of the palace, saying,

'Come in, come in!
Eternal glory thou shalt win!'"

How deficient is our present Christianity in this sterling element. How often we see a moral poltroon in the pulpit, unwittingly allowing carnal men to sink into the slumbers of perdition, when an apostle would thunder and lighten to rouse them. How much useful activity is lost to the church because men and women are afraid, and bury their one talent. How many churches are coming to ruin by a carnal and cowardly policy.

The early christians were bolder than we are, and yet the Holy Spirit saw fit to endue them with an amazing increase of boldness again and again.

The church stands mainly on the defensive to-day. It ought to assume the offensive. But this we can never do without more moral courage. The church needs reformation from worldliness, but where shall we find the men brave enough for reformers?

We need men like old Noah, who stood up against the world. We need men of backbone, men of spiritual muscle, men made of stern stuff, men who will neither fear nor brag, run nor yield; men with whom self and what the world can give or take away are nothing, and God, humanity and the cause are all—men upon whom the mantle of an apostle, a Latimer, a Luther, or a Knox has fallen? God send us the men!—*Sel.*

ANYWHERE WITH JESUS.

Anywhere with Jesus,
Clinging close to him,
I shall surely conquer
O'er the world and sin.
CHO.—Anywhere, anywhere,
I will follow Jesus;
From the fear of aught but sin
His perfect love hath freed us.

Though the clouds may gather,
Darkness shut me in,
Anywhere with Jesus,
Any thing but sin.
Love shall be our motto,
Self we will deny;
For our blessed Jesus
We will live or die.

—*Guide to Holiness.*

"JESUS WEPT."

GEO. THOMSON.

How full of import are these sweet words; how fraught with intense affection and sympathy: "Jesus wept." Oh, what a volume, yea, what volumes of tenderness, kindness, pity and love are couched in that blessed brief sentence, "Jesus wept." The Son of God made tears forever sacred, while sin and suffering remains. If you would realize the force and beauty of that act, you must be a sufferer. Mary and Martha were sufferers, and they were not the only ones present on that memorable occasion, who appreciated the tears of the Son of God; even the hard-hearted Jews could exclaim, "Behold how he loved him." What a beautiful narrative. I never read it but I feel drawn nearer to my dear Savior, and nestling down in his great heart of love, every feature of that event gives evidence of the Savior's divinity and love. It was designed to strengthen the faith of the disciples on these two points, yet how strange the Savior's proceedings must have seemed to them. After the messengers from Mary and Martha had announced the sickness of Lazarus "He still abode two days in that place." This indeed looked like a want of sympathy, but no doubt the struggle of affection was then going on; and when the Lord told them subsequently that Lazarus was dead, and remarked that he was glad for their sake he was not there, how strangely they must have regarded such an utterance; and yet that utterance reveals to us the great sympathy of Jesus. If he had been present, his love and sympathy for that dear family would have caused him to prevent the death of Lazarus, and they would not have witnessed his resurrection. Mary and Martha said truly, "Lord, if thou hadst been here, my brother had not died." But as it was, they had the privilege of witnessing an exhibition of this divine power as well as his great love.

While lying in bed, suffering on one occasion, during my present illness, and trying to meditate on God's goodness, this blessed promise came to me with a force and power I never before realized; he is "touched with the feeling of our infirmities." I was overwhelmed with joy, and shouted aloud the praise of God. Can it be, I thought, that Jesus feel what I feel? that the pangs which stir my system from center to circumference also thrills the humanity of Jesus? Yes, he looks upon me, and then remembers sin, Gethsemane, and Calvary. O Jesus, Jesus, who can love like thee? Thy name is love, thy nature, sympathy, compassion, pity, still extends to me. O suffering ones, lean hard upon Jesus. He will sustain you. Said one to me not long ago, I confess I cannot sympathize with you, for I was never sick a day in my life. Not so with Jesus. He was a sufferer. He can enter with us into our deepest griefs, and share our keenest sorrows, and the fiat hath gone forth, "If we suffer, we shall also reign with him."

Some people look upon tears as a sign of effeminacy; but let us remember that "Jesus wept," and thus made tears not only a token of manhood, but of divinity. Brethren, beloved, restrain not the tears of sympathy. The sufferer knows how to appreciate them when not a word is spoken.

Prairie du Sac, Wisconsin.

FASHION.—"I have seen a woman," said a late preacher, "professing to love Christ more than the world, clad in a silk dress costing $75; making up and trimming of the same, $40; bonnet (or apology for one) $35; velvet mantle, $150; diamond ring, $500; watch, chain, pin, and other trapwings, $450; total, $1,250; all hung upon one frail, dying woman. I have seen her, at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and, when the contribution box came around, take from a well filled portemonie, of costly workmanship, twenty-five cents, to aid the society formed to promote their welfare. Ah! thought I, dollars for ribbons, and pennies for Christ.

SHALL WE YIELD?

The following letter speaks for itself. It is in reply to one asking for counsel in regard to compromising conscientious scruples against pic-nic religion, for the sake of peace in the church. I give it to the readers of "our paper," that others may gain courage and help to faithfulness thereby. A. P. M.

LETTER TO BRO. A. P. MOORE, ON FIGHTING THE FIGHT OF FAITH.

Yield? brother, yield? what for? Rather die the death; suffer crucifixion! "Stand for Jesus," even if the heavens fall, and the sun refuses to shine. Resist unto blood? Have we? Didn't the holy prophets? Didn't Christ? Are we better than the Master? Is the servant above his Lord? "*Go forward,*" beloved! "Stand, and having done *all*, to STAND." See Ephesians 6th; begin at verse 10. "Go forward," "*go forward,*" "cry aloud, spare not," cease not. Give the devil an inch, he will take an ell. Stand for Jesus, and he will stand by you. All alone in the battle field? No, you are n't, brother. The Lord is on your side. Who else? If we have God, what more? All heaven.

Counsel? give counsel? Certainly. "Go *forward*"? Yield to the time-serving, the man-fearing, the pleasure-seeking,—those carrying religion in one hand, and the world, the flesh and the devil in the other? When? what for? What! give up the ship? sacrifice a crown of glory? No, you won't, brother. You've too much wisdom for that; too much grace. "Help, Lord, for the godly man ceaseth." "Go *forward,*" brother; put on the whole armor of God; burnish it; let it be bright, shining, glistening. Fight the good fight. It's glorious. Angels look on with complacency, and God himself. Does the battle wax hot, and still hotter? Praise the Lord; "*go forward.*" Hope is yours; salvation, glory, eternal. "Go forward."

Counsel—what better can I give? what better wish? Look at Hebrews, chapter 11. Go over it and over it; then chapter 12th; then the 10th of Matthew. Cast your eye on Daniel in the lion's den, the three men in the fiery furnace, heated seven times. In a word, take Jesus, the Lamb slain. See him in the manger. "The foxes have holes, the birds of the air have nests"; but how with the Son of man? he "hath not where to lay his head." Look and see; then on the cross cast your eye. Hear the blessed Lord crying, "My God, my God, why hast thou forsaken me?" No stimulus here to "go forward"? Is there not? What! look for a crown that fadeth not, eternal in the heavens, and no fighting for it? "No cross, no crown."

"Take up thy cross, the Savior said,
If thou would'st my disciple be;
Deny thyself, the world forsake,
And humbly follow after me."

Sometimes the cross is great, almost insupportable, like the cutting off a right hand, the plucking out a right eye. But thanks to the Father, the Son, the Holy Spirit, for grace equal to the day. "My grace is sufficient for you." "There hath no temptation taken you but such as is common to man." 1 Cor. 10: 13. "The Lord knoweth how to deliver the godly out of temptation."

The cross will be lighter and lighter as we follow on to know the Lord, the path of duty clearer and brighter. Sometimes little crosses are great crosses, and great crosses are little crosses. Satan often magnifies molehills into mountains. But no matter how little or how great the cross may appear, to enjoy peace of mind, hope eternal, it must be taken up forthwith.

"Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart and nerve thine arm."

"If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 16: 22. Our blessed Lord and Master, holy, harmless, undefiled as he was, bore the cross. "O that this cup might pass from me. Nevertheless not as I will, but as thou wilt." "The disciple is not above his master. It is enough that the disciple be as his master."

"Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me.
The consecrated cross I'll bear,
Till Heaven shall set me free,
And then go home, my crown to wear,
For there's a crown for me."
"Jesus, I my cross have taken,
All to leave and follow thee."

Paul says, "I am crucified with Christ." Those who tell us the offence of the cross, or persecution, has ceased,—that the great battle for truth and righteousness is fought, and that henceforth the church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to stand at the cannon's mouth, place themselves in the battle's front, beard the lion in his den, wage open warfare with the combined powers of earth and hell. Satan is not very likely to trouble those that shun the cross, are at ease in Zion, oppose agitation, cry "peace, peace, when there is no peace," bow the knee to a time-serving age, loving the the praise of men more than the praise of God. "I came not to send peace on earth, but a sword."

"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." "And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

D. F. NEWTON.

SUPPOSITION.

Only suppose the Bible to be false—extinguish all the light it sheds on the human race, make void all its promises, annul all its hopes, eradicate from the human breast all the motives which it imparts, and what remains to explain the universe, to develop the moral character of God, to dissipate the gloom which envelops in eternal night the destiny of man, to solace and cheer him during the incessant struggles of life, to soothe the bed of affliction and death, to countervail that inward dread and horror of falling into nothing, of being forever lost in the promiscuous wreck of nature, of sinking down into the grave, the prey of an eternal death? It would be like annihilating the sun in the heavens. An eternal night would ensue. There would be no beauty, form, nor comeliness in creation.

The world without the Bible is a universe without the sun. The atheist is but an atom of matter in motion, belonging to no system, amenable to none, without a destiny, without an object to live or to die. He boasts there is none to punish him; but then there is none to help him—none to reward him. He has no Father, no proprietor, or ruler—no filial affection, no sense of obligation, no gratitude, no comfort in reflection, no joy in anticipation. What an abortion is the system of nature if man lives not again? It is a creation for the purpose of destruction. It is an infinite series of designs, ending in nothing. It is a universe of blanks without a single prize. It cannot be. The Bible is necessary to the interpretation of nature. It is the only comment on nature—on providence—on man. Man without it, and without the hope of immortality, has nothing to rouse him into action. We are compelled then to admit that the Bible is true, unless we put out the eye of reason, and refuse to hear the voice of nature.—*Selected.*

THE INWARD CHRIST.

The outward word is good and true,
But inward power alone makes new;
Not even Christ can cleanse from sin,
Unless he comes and works within.

Christ in the heart! If absent there,
Thou canst not find him anywhere;
Christ in the heart! O friends, begin,
And build the throne of Christ within.

And know from this that he is thine,
And that thy life is made divine,
When holy love shall have control,
And rule supremely in thy soul.

A FEW WORDS.

M. COBURN.

After a prayerful investigation in relation to the time in which we are living, and the things that are to take place between this and the coming of the Son of God, I am pretty well satisfied that the sign of the Son of man is the next event to take place. If that is the case, it is a matter of fact that we are in the watching time, as Jesus tells us to watch because we know not the day or hour when he shall come. So we are to watch, lest coming suddenly he find us sleeping.

May the Lord help us to draw very near to him. May we all have on the wedding garment. O get ready. Make no delay. It is better to be a little too soon than to be everlastingly too late. It is a blessed thing to be all ready having salvation in the present tense. The way to get it is to do all you know you ought to do, calling upon God with all your heart, and continue to do so until you feel the assurance that you are his, that he owns you for his child. Guess-work don't amount to much. Remember the promise is, if we seek we shall find. Give all for Christ. I am trying to do this myself. "Remember Lot's wife," but not to do as she did.

The time of Christ's first coming was given by angels, and I think the second will be likewise. I think the sign of the Son of man, and the midnight cry, and the coming of Christ will be close together. I think the word of God assures us, that when the midnight cry is given, and the sign of the Son of man, it will be too late to get ready. O then, let us be ready before that time. Pray for me.

Wakefield, Mass.

A TRUE PICTURE.

About a year ago, one of the Chicago papers drew the following graphic picture of matters and things in the United States. Time advances and its truthfulness is made to appear with greater force as reform is becoming impossible, and things are growing worse and worse:

"There is no necessity for entering upon an argument to show the necessity for a general and most radical purification of public morals. The minds of the thinking men of the country are filled with consternation at the evidence of wide-spread debasement of conscience; the moral sense of the people of the whole land is horified at the oft-recurring disclosures of a general degradation of virtue, and the unhappy ghost of our national pride is robed in the garments of shame and mortification at the terrible disgrace we have encountered upon the scene of a world's gala day.

A general spirit of corruption pervades life in all its forms, commercial, domestic, political, and religious. The operation of business corporations, the delicate conditions of social existence, the management of parties, and the schemes of churches, are all affected with the poison, which is rapidly enervating all that is good in human nature. The country is in imminent peril. Never before in history was a nation's downfall so clearly apparent, or its approaching ruin so manifestly susceptible of scientific demonstration."—*Bible Investigator.*

SIGNIFICANT NAMES.—Did you ever consider the significance of the names of places connected with the earthly career of Jesus Christ? He was born at Bethlehem, the house of bread. He is the living bread for our souls. He was brought up at Nazareth, the place of shrubs or sprouts. He is a tender shoot out of the stem of Jesse. He agonized at Gethsemane, the oil press. "He trod the wine-press alone, and of the people there was none with him.—*Dr. John Hall.*

Gems.

— It is a grand thing to feel that Christ's fidelity is pledged to his saints. He will keep them: asleep or awake they are his.

— Early safety in Christ is the only way to be prepared for trials. Everything comes right to the obedient believer in Jesus.

— The recognition of God in all our ways, and the expression of gratitude for his promises, are at once our duty and privilege.

— Charity, or love, is the most Godlike grace that can adorn the character of a human being. "God is love."

— He is the wisest and happiest man, who, by constant attention, discovers the greatest opportunity of doing good, and with ardent resolution, breaks through every opposition, that he may improve these opportunities.

— A man is known by the company he keeps. So the thoughts which we harbor within us, and which go out through the doors of our mouths and our hands, determine our real character.

— A profession of faith should be the result of the possession of grace. Let the heart be Christ's, and the lips will show forth his praise.

— No man is so foolish but he may give another good counsel sometimes, and no man so wise but he may easily err, if he takes no other counsel than his own.

— We have need of patience because we are under discipline. We are already saved, if believers, but we only get the earnest of the inheritance here.

— The Lord's power over Satan and all his legions reminds us that, if we are his followers, he will bruise the enemy under our feet shortly.

— One of the clearest proofs of the divinity of the gospel is found in the benevolence which it creates in the heart. The Christ-like man delights in doing good as well as in being holy.

THERE are forty-two catacombs in and around Rome, with galleries 587 miles long, and it is estimated that from four to seven millions of bodies have found sepulture therein.

A WIFE OVERJOYED.

A man at whose house I was a guest, says Gough in his Autobiography, told me he had been a hard drinker and cruel husband; had beaten his poor wife till she had almost become used to it.

"But, said he, "the very moment I signed the pledge, I thought of my wife—what will my wife say to this? Strange that I should think of my wife the first thing; but I did, and as I was going home I said to myself, 'Now, if I go home and tell her all of a sudden that I have signed the pledge, she'll faint away, or she'll up and do something; and I must break it to her by degrees.' Only think of it. Why, the night before I'd have knocked her down, just as like as not, if she hadn't *looked* to please me; and now I was planning to break good news to her, for fear it would upset her."

As near as I could gather from what he told me, he found his wife sitting over the embers, waiting for him. As he came into the house, he said:

"Nancy, I think that—"

"Well, Ned, what is it?"

Why, I think I shall—that is—I mean to—to—Nancy, I mean—"

"What's the matter' Ned? Anything the matter?"

"Yes," said he; "the matter is just this: I have signed the temperance pledge, and, so help me God, I'll keep it."

"She started to her feet, and she did faint away. I was just in time to catch her; and as she lay in my arms, her eyes shut and her face so pale, thinks I, she's dead, and I've done it now. But she was not dead; she opened her eyes, and then she put her arms around my neck; and I didn't know she was so strong, as she pulled, and pulled, till she got me down where I had not been before for thirty years—on my knees. Then she said:

"'O God help him;' and I said 'Amen!' and she said, 'O God! help my poor Ned, and strengthen him to keep his pledge;' and I hollered 'Amen!' just as loud as I could holler. And she kept praying and I kept hollering. You never heard a Methodist in the biggest revival you ever saw holler as loud as I did. I had like to split my throat, I hollered 'Amen' so loud. That was the first time we ever knelt together; but it was not the last."

THE GREAT WANT.—In view of the corruption that exists in the political world today, the words of Dr. Holland, which we insert here, speak volumes of the great want of the day:

God give us men! a time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And spurn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

THE NEIGHBOR'S FIELD.—I was walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprung over the fence and cut the thistle off close to the ground.

"Is that your field?"

"Oh, no," said the farmer; "but bad weeds don't care much for fences, and if I should leave that thistle to blossom in my neighbor's field I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter seeds in your own.

HOME AND HEALTH.

TRUTHFULNESS.

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other was supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, hand, placing his and upon it, said, "What a fine, large melon! What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "is it very business-like to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir," said the boy modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God, and man also; I shall remember your little stand in the future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning; I caught them myself," was the reply, and, the purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon! Now you can take it home for your pains, or throw it away. How much wiser is he about those clams you caught yesterday! Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruit and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed; the gentleman, finding he could always get a good article of Harry, constantly patronized him, and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition; and, when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through the various posts of service, he became at length an honored partner in the firm.—*Chatterbox.*

WHY EVERYBODY IS CROSS.

One day little John came running into the house, where his sister Mary was sewing. He held something in his hand which he had found out of doors.

"O! sister Mary," said he, "I have found a pretty thing. It is a piece of red glass; and when I looked through it everything looked red too. The trees, the houses, your face, and everything is red."

Mary replied, "Yes, it is very beautiful. And let me show you how to learn a useful lesson from it. You remember the other day you thought everybody was cross with you. Now, you were like this piece of glss, which makes everything red, because it is red. You were cross; so you thought everybody around you was cross too. If you are in a good humor and kind to every one, all will seem kind to you. The color of the world around us depends much upon the medium through which we view it; and the same world looks very different when lighted with the bright sunshine, from what it does when seen in the darkness or gloom."—*Exchange.*

A FLOWER LESSON.

Katy meant to be a good girl, but she had one "besetting sin," impatience. Her father, who often prayed that God would help her to overcome this fault, one day brought home a fine carnation pink in a pot.

"You shall have this beautiful plant, my Katy," said her father. "I have bought it for you because you have been so very pleasant all the week."

Katy was so pleased with her present, and the reason which her father gave for giving it to her, that a great many words and several kisses were needed to express her thanks, and she promised to attend to all the wants of her pink very carefully. True to her word, she watered it every day, and let the sun in at the window to warm the mould around its roots.

One morning, as she stood examining and enjoying her pet, she suddenly discovered a bud. Full of joy, she quickly called her father to look at it, exclaiming, "Now my pink will soon blossom! oh, how glad I shall be! how sweet it will smell! Will it be a scarlet one?"

"You must wait a week yet, my child," said her father. "By that time the bud will unfold itself, so that you can see its color. Don't touch it now. Be patient."

Three days went by, and Katy contented herself with watching over and wondering about the gradually swelling bud. On the fourth day she said to herself, "How very long before it opens." The fifth day she found the bud had grown a great deal during the night, and was so eager to see its color that she got the scissors and cut the light green calyx that was closed so tight, to make it open quicker.

On the morning of the sixth day—oh, sad to see!—the little wounded thing hung down its head. Katy wept bitterly over her disappointment. "Oh, if I had not been impatient," she exclaimed, "my pretty bud would be a flower to-day!" She repented of her fault, and the remembrance of the withered bud helped her greatly to become quite a patient girl by the time another bud appeared. Then how the father and the child enjoyed the patience and the pink.—*Christian Weekly.*

CARE OF TEETH.—The teeth are covered with a thin, hard enamel like glass, and anything which cracks this enamel, will cause the teeth to decay. Excessively hot or cold drinks will do this. Any housekeeper knows better than to pour hot water into a glass dish. Remember that your teeth are your glass ware, and use them carefully. Powerful acids will also destroy the enamel on the teeth. Most of the patent tooth powders and washes contain acids; and although they give the teeth a pearly appearance, they quickly eat through the enamel and destroy the teeth.

The teeth are designed to last as long as any part of the body, and it is only the neglect and abuse they receive which cause them to decay thus early. After each meal, the teeth should be thoroughly cleansed, and every particle of food removed from between them. Never use pins, needles, or jack-knives for tooth-picks; but some substance which is softer than the enamel of the teeth, like wood, goose-quill, ivory or gold. For cleansing the teeth, nothing is better than a good tooth-brush and warm water. The frequent use of the tooth-brush hardens the gums and keeps them healthy; and usually this is all the care necessary to keep the teeth clean and bright.—*Selected.*

SUNSTROKES.—The season is now near at hand when divers people will be volunteering information as to how sunstrokes may be avoided. Some of the ideas expressed are quite amusing, if not useful, as witness the following: About a year since I saw in a newspaper an account of a case of sunstroke, written by the party himself. After suffering a long time, and having to a considerable degree recovered, he experienced suffering even from the rays of the moon. This led him to the reflection that it was not altogether the heat of the sun that produced prostration. After much research he discovered that the injury came from the chemical ray, and not from the heat ray. He was guided to this by the fact that a photograph could not be taken through a hollow glass. Accordingly, he lined his hat with two linings,—one of orange yellow to arrest the chemical ray, and one of yellow to arrest the heat ray. Thus prepared, he went where the rays of the sun were most intense, with impunity.

ON SLEEPING.—Every man must sleep according to his temperament. But eight hours is the average. If one requires a little more, or a little less, he will find it out for himself. Whoever diminishes his sleep, is destroying his life. A man may hold out for a time. But nature keeps close accounts, and no man can dodge her settlements. We have seen impoverished railroads that could not keep the track in order, nor spare the engines to be thoroughly repaired. Every year track and equipment deteriorated. By-and-by comes a crash, and the road is in a heap of confusion and destruction. So it is with men. They cannot spare time to sleep enough. They slowly run behind. Symptoms of general waste appear. Premature wrinkles, weak eyes, depression of spirits, failure of digestion, feebleness in the morning, and overwhelming melancholy—these and other signs show a general dilapidation. If, now, sudden calamity causes an extraordinary pressure, they go down under it. They have no resources to draw upon. They have been living up to the verge of their whole vitality every day,—*Health Reformer.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 982. BOSTON, WEDNESDAY, SEPTEMBER 2, 1874. VOL. XXXIX.—NO. 21.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE RESURRECTION BODY.

H. BRITTAIN.

II.—Its Aspect.
(*Concluded.*)

"The following is one such passage:—'*Moreover* the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold,* as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.' Isa. 30: 26. Again, the question recurs, On what principle are these words to be interpreted? I confess, I see no other alternative than to take them literally. It is customary, we know, to regard the whole as 'an emblematical prediction of spiritual blessings'; and numbers are satisfied with the use of such an expression, without considering how far it really meets the case, and without attending to the grave and formidable objections which are ready to present themselves against such a mode of treating the passage. What, for instance, are we to understand by the 'moon,' and what by the 'sun'? Of what are they symbols? It is absolutely necessary, if they be regarded as symbols, to give a distinct and separate meaning to each, or the passage is made ridiculous; yet none of our figurative interpreters, that I am acquainted with, attempt this; but content themselves in this, as in other similar cases, with culling one general idea from the verse, leaving its particular expressions unattended to, as if it were quite unnecessary to suppose that they were designed to have any specific meaning. But anything more derogatory to the word of God cannot be conceived than such a course. No more fatal blow could be directed against its divine authority and plenary inspiration. It is, indeed, customary among those who favor the figurative principle of prophetic interpretation to regard the *sun* as an emblem of the church, or the ecclesiastical power in a State, and the *moon* of the civil power; but even supposing this to be correct, as a rule (which I altogether doubt), or to hold true in some cases (which I also question), yet it can scarcely be made to apply here, for on this supposition, or theory, what is that 'light' enjoyed at present by the civil power, symbolized by the moon, which is hereafter to be increased until it reaches the amount at present enjoyed by the church?† I feel that nothing approaching to a satisfactory answer can be given to this question; and I confess, I cannot but regard such a mode of treating the subject as highly objectionable. I hold, therefore, that we are compelled to take this passage literally. *And why should we not do so?* What is there involved in such a conclusion that should make us hesitate in adopting it? It is clear that, as in a multitude of other cases, so in this we are deterred from taking the obviously right course through imaginary difficulties conjured up by our present limited experience, and consequently contracted views. I confess, that it seems to be our obvious duty in the present case to take the prediction in a literal sense. Let this be done, and there is no difficulty in understanding it. It plainly declares that the amount of physical light hereafter will be vastly increased beyond what prevails at present; and this, it will be seen, is in perfect harmony with that expression of St. Paul, before noticed, 'the inheritance of the saints in light.' The two passages, when thus viewed, alike point to one and the same thing,—to one and the same physical condition of the world, in reference to the element of light.

"A fresh source of light.

"We now approach a subject which, to my own mind at least, is one of the most wonderful and extraordinary of any that form the subject of prophecy in the word of God. It is, therefore, all the more necessary to approach it with care and caution, and to see that we do not allow our preconceived views to disturb our judgments, or deter us from embracing a truth which would seem to be clearly taught us in the word of God. It is when dealing with such subjects as are either new to us, or which exceed our present conception, that we need more particularly to keep rigidly to the evidence that should guide us, and be prepared to follow it wherever it would seem to lead us. What at first may seem so extraordinary as to appear incredible, may soon lose that character, or completely change its aspect. It would be folly in us to ask with Nicodemus, 'How can these things be?' It is sufficient for us that God has revealed them, and he will in his own time and way accomplish his word.

It is not my intention, however, to enter at any great length into the discussion of the subject before us, but rather to content myself with briefly introducing it, and arranging, to some slight extent, the scriptural proofs which bear upon it.

We have seen that there is reason to believe that the light emitted by the sun and moon will hereafter be greatly increased; there is, I conceive, also reason to believe that there will be *a fresh source of light, and that it will exceed in power that of the sun and moon, even in their altered condition.* This is intimated, though only indirectly, in the following words:—'Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.' Isa. 26: 23. Now we learn from other parts of Scripture how and why it is that this will be the case; but here, it will be observed, the reason is not assigned, and the very fact that it should not be so is a circumstance to be carefully noticed. A great result is obscurely or indirectly alluded to, but its exact nature is not disclosed; and had we nothing more than this upon the subject, there would be great room to doubt as to what was precisely meant. But we turn to other passages, which yet would seem to have no direct connection with this, and, as will be immediately seen, we find there the key to the difficulty, the *veram causam* (true cause) of the predicted result. All this is calculated, I conceive, to show us the importance and magnitude of the subject which is thus slowly and gradually revealed, but which may be seen, from the glimpses afforded us, to be occupying the entire space behind the veil which now conceals its glory.

"The reason why the 'moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion,' is plainly and directly given in the following words by the same prophet—'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but *the Lord shall be unto thee an everlasting light, and thy God thy glory.* Thy sun shall no more go down, neither shall thy moon withdraw itself; for *the Lord shall be thine everlasting light*, and the days of thy mourning shall be ended.' Isa. 16: 19, 20. From this, therefore, we see that so transcendent will be the visible glory that will surround the person and throne of Emmanuel, that the brightness of both the sun and moon, though greatly increased from what they are at present, shall yet be eclipsed by it. Centuries elapsed from the days of Isaiah before the book of Revelation was produced; but we turn to it and to its closing pages, which are occupied in bringing the glories of the New Jerusalem before us, and we find the same great fact revealed to us there also, though with that variety which marks all the disclosures of prophecy, what is now said being simply that the sun and the moon are 'not needed': 'And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21: 23. So again (22: 5)—"And they need no candle, neither the light of the sun; for *the Lord God giveth them light;* and they shall reign for ever and ever.'*

"Now there are two observations that I will make on this subject before leaving it.

1. "In the first place, it must be remarked that a light, exceeding that of the present sun (or of the sun in its present state) has been already witnessed; and further, that it was caused by *that very Presence*, that, namely, of the Son of God, the glory of which will, we are told, hereafter obscure by comparison even the brightness of the sun. In St. Paul's account of his conversion before Agrippa, we find him saying—'At mid-day, O king, I saw in the way *a light from heaven* above *the brightness of the sun*, shining round about me, and them that journeyed with me.' Acts 26: 13. The slightest word of Scripture is important, and is designed by the Holy Spirit to be so. A single word† in the present instance gives us all we need. It supplies us with a fact that bears upon the entire subject, which has been occupying our attention, and the passage in which it occurs decides the question for us. We learn from it, that the presence of the Savior is even now accompanied with a visible glory that transcends in splendor the greatest degree of brightness with which we are acquainted; and we can therefore readily conceive how, when he comes again in the full blaze and power of his glory, and sits in majesty on 'the throne of his glory,' how, then, even the seven-fold light of the renewed sun shall be 'confounded and ashamed.'

2. "In the next place, it must be remarked that, wonderful as this may now appear to us, it is yet not more than may well be expected. For let us remember whose glory it is that will be so transcendent. It will be that of Him who, as a reward for his humiliation and sufferings while upon earth, is now placed at the right hand of glory in heaven. Can any honor which will be bestowed on him hereafter exceed that which he now enjoys, seated as he is on 'the Father's throne,' the throne of the universe, 'far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.' Eph. 1: 21. On the contrary, we ought assuredly to expect that, when he leaves his present exalted state, he will take to one that in some way will correspond to it in honor and glory. For this purpose, we can understand why, with regard to the earth and all associated with it, it should be said by 'Him who sitteth upon the throne, Behold, I make all things new.' We should not marvel, if not only this earth, but the system of which it forms a part, should be greatly raised, or advanced in their condition, relatively to the other orbs of heaven; if, *e. g.*, the sun, the great centre* of the system, should be made to shine far brighter than before, in order to distinguish it among the myriads of its kind; nor if even the brightness of the great centre of the system should be eclipsed by that globe on which the Son of God will have accomplished the mission on which he was sent forth of his Father. When we remember what will have taken place on, and in connection with this earth; when it is borne in mind that here the everlasting Son of God wrougnt out by his expiatory sufferings and active obedience the great work of man's redemption; that here, consequently, will be the locality of his throne forever, that he may reign where before he was rejected and despised; should we wonder if, among the orbs of heaven, this one, in reference to which all this will be true, should shine transcendent far above all? 'He shall see of the travail of his soul and be satisfied.'"

* The light then received by the earth from the sun will be very nearly that which is now received by the planet mercury. His light is about *seven times* greater than that of the earth."—*Hesdel's Astronomy, p.* 277."

† The same, or a similar question, might be asked as to the meaning, or the same theory, of Isa. 60; 19, 20, and Jer. 31: 35.

* "Without pretending to determine the exact meaning of the following passage, with their contexts, or the time to which they primarily relate, we may yet see in them additional proofs or examples of the truth which has now been advanced; namely, that the divine presence is accompanied by a visible glory, or brightness." Ezek. 43: 1 and 2, and 10: 20. "We cannot, I conceive, but see in the language used in these verses a conclusive proof that the *shekinah* in the temple of Solomon was an emblem of the glory which will illumine the city of God hereafter."

† The "light from heaven" was "*above*" the brightness of the sun, even at "*mid-day*."

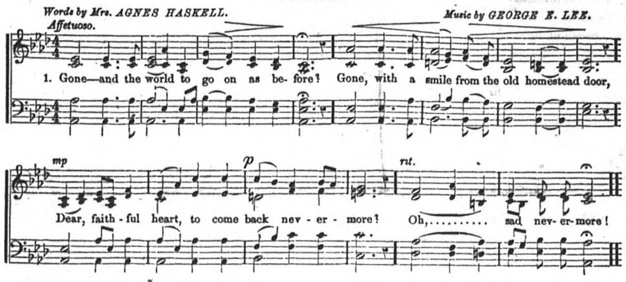
* Note by H. Brittain. Query, Is it the centre?

[Note by H. Brittain. I bespeak the candid consideration of the readers of the *World's Crisis* on this glorious subject of the resurrected condition of man in relation to Christ. Let us cast aside any preconceived ideas of our own, and accept the truth in him. '*Every word of God is pure*'; therefore let us boldly use his word, and become sanctified by his word of truth. Let us strive against the light becoming darkness within us, and so let our light shine before men, that they, seeing our good works, may glorify our Father in the heavens; for he is light, and in him is no darkness at all. What remains in us, or clings to us of the darkness of this world, let us strive to cast off more and more, and so enter more fully into the enjoyment of his marvelous light. We have entered into the excellency of the glory of the Spirit of God, having received the earnest of the Spirit in our hearts, we, who trust in him; and, when the fulness of the redemption has come, the earnest will be fulness; that which is known now only in part will be done away, because the perfect has come—the perfection of man in Christ, shining in the glory of the Head or Ruler of all.]

57 *Bradford St., Birmingham, Eng.*

GONE!

Words by Mrs. AGNES HASKELL. *Music by GEORGE E. LEE.*



2 Gone! and the seasons still to come and go,
Wreathing her grave in blossom and snow?
Snow on the bosom that sheltered us so,—
Cruel and pitiless snow!

3 Home is not home, for mother is not there!
Dark is her room,—empty is her chair;
Now will she rest from her labor and care,
Till that morning so fair.

4 Oft the dear eyes grew dim from sad tears,
Guiding our untried feet through the years;
Planning our future with hopes and with fears—
Drying our falling tears.

5 Sleep, mother, sleep, with your hands on your breast!
Poor, weary hands! they needed their rest:
Well have we loved you, but God loved you best!
'Tis thy God giveth rest.

IMMORTALITY.

This is the natural desire of the human heart. Some may imagine themselves immortal, but it is only imagination. I know the preachers and Spiritualistic lecturers say "there is no such thing as death," and sing loudly of "a never dying soul to save, and fit it for the sky." But this is not the way the sweet singer of Israel expressed himself upon this subject. Hear him: 'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (Heb., *Ruah*), goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. Job. 4: 17, asks the question, "Shall mortal man be more just than God?"

This shows that all there is of man—soul, body, and spirit,—is mortal. The word immortal means "exempt from death" (Webster), and is found but once in the Bible (1 Tim. 1: 17), and is applied to the "King eternal," "the only wise God."

The word immortality occurs just five times in the Bible, and is used by only one sacred writer—a celebrated resurrection preacher called Paul.

I propose now to quote every passage where the word is found, and see if we can get any information upon this very important subject.

Rom. 2: 6, 7: "Who (God) will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, and immortality,—eternal life."

Thus we see that those at Rome who were "called saints," were exhorted by Paul to "seek for" immortality "by patient continuance in well doing." Do men seek for that which they already possess? Certainly not. If the church of God at Rome had at that time been in possession of an endless life, the meaning of the apostle is not so very clear and explicit, notwithstanding his learning and his justly merited reputation of being the best logical writer and reasoner known to sacred literature.

1 Cor. 15: 53: "This mortal must put on immortality." The apostle is here speaking of the resurrection. That is the time when those who "seek for" it will gain immortality. Then they "put on" immortality just as a man puts on his coat when he gets up in the morning. In the morning of the resurrection, "when . . . this mortal shall have put on immortality (says Paul in the next verse), then shall be brought to pass the saying that is written [in Isa. 25: 8], Death is swallowed up in victory."

There is no victory at all if man is naturally immortal. If there is no death, then it can't be swallowed up. We all know that death is the common enemy of mankind, and has gained the victory over the sons and daughters of Adam for nearly six thousand years, and until the very earth has become one vast charnel house. It needs no revelation to teach us this, but it was impossible for writers to speak of the "great salvation" without speaking of the death from which those who seek for immortality shall be saved and be permitted to sing—

"O death, where is thy sting?
O grave (hell), where is thy victory?"

In 1 Tim. 6: 16, the apostle in writing of God declares, that "he only hath immortality," and then again in 2 Tim. 1: 10, he says, "Our Savior, Jesus Christ, hath brought immortality to light through the gospel." Thus we see that the only way for mortal man to obtain immortality, is "through the gospel,"—the only conditions of which are faith and obedience.—*Bible Investigator.*

WHAT IS NEEDED.

J. W. THOMAS.

"Launch out into the deep." Luke 5: 4.

Deeper water. We have been fishing too near the shore. It is no wonder that we have toiled long and caught nothing. There are plenty of fish out a little further. Launch out, and drop the net. The disciples anciently had fished all night, but had been unsuccessful. Their nets had gathered nothing. They had been dragging them about in shallow water. Jesus told them to launch out into the deep, and let down their nets. At his command they did so, and behold, they had more fish than they knew what to do with. They called to their brothers to help them for fear their nets would break.

This lesson is instructive. There are many disciples to-day who have toiled long in the Master's vineyard, and are almost discouraged because they have caught nothing. They have good desires, and do many good things, yet they do not succeed in winning souls to Christ. What is the trouble? They need to launch out into a deeper christian experience. Their religion is too much on the surface. It does not go deep enough. In these days, it does not require much change in a worldly person to become a member of a church. The standard of nominal Christianity is so low, that it is difficult to distinguish between those who profess religion and those who make no profession. If an individual sheds a few tears, rises for prayers, he is hurried into the church, his name enrolled, and he considered all right for another world; when perhaps the fact in the case is, *he has not been converted at all.*

In ancient times, men were convicted of sin. They were made to feel their lost condition. The deeper and bitter sorrows of repentance pierced their hearts. They were made to feel their lost condition. The deep and bitter sorrows of repentance pierced their hearts. They were made to see that they had sinned against a holy God, and were guilty of death. They were shown the necessity of renouncing their own will, and of submitting unreservedly to the will of God. They saw that there was a wide distinction between those who served the Lord, and those who served him not. They repented, they came out from the world, they put on the whole armor of God, and the change in them was marked and visible. They had a deep, thorough christian experience. They knew the gospel as the power of God to their own salvation.

Now, just what vast multitudes of professors need to-day is a deep, thorough, heart-searching, renovating, sin-cleansing gospel. They need to repent, to turn to God, to cut loose from the world, to consecrate all to Christ, to launch out in faith, love, and obedience; trusting in God, and praying for the Holy Ghost to come down in mighty power. This done, and sinners would come in multitudes with penitent hearts, bowing at the feet of Jesus.

Again, might not this subject suggest the thought, that some ministers would do well to *change their fishing ground.* They have fished too long in one place. They ought to have launched out into a new field long ago. They have run in the old ruts, and preached to the same congregations for years. No great results have followed their labors. This should not be so. No minister should tarry long in a place where he is not successful, If you cannot catch fish in one locality, flee to another. Launch out into the deep. Go into the "regions beyond." Trust in "the living God," and go where men have not been preached to death. Let down the gospel net in faith and prayer. Be humble, and willing to obey the Master in all things. Go into school-houses, private houses, in groves, in tents, anywhere and everywhere. Drop the net on the right side, and you will be astonished at the result. Up and away. Do something. "Launch out into the deep."

"ENTER INTO THY CLOSET."

R. MORRILL.

Some suppose that the command of our Savior, "When thou prayest, enter into thy closet," allows no other than secret prayer. Hence they tell us that when we pray in public, we violate an express command of Christ. But let us examine this text closely, with its connection. The whole verse reads: "But *thou*, when *thou* prayest, enter into *thy* closet, and when *thou* hast shut *thy* door, pray to *thy* Father which is in secret, and *thy* Father which seeth in secret shall reward *thee* openly." Matt. 6: 6.

We notice that in this text Jesus speaks in the singular number. "*Thou*," "when *thou* prayest," "*thy* closet," "*thy* door," "*thy* Father," "reward *thee*." Hence it appears that he is giving directions in regard to *individual* prayer for *personal* blessings. Now, I will suppose that Jesus is addressing me personally; and he is truly. Then I understand that he is giving me directions in praying for myself, for the supply of my own individual wants; and, in harmony with the promise, "*Thy* Father . . . shall reward *thee*." When I pray in secret according to these directions, I look for a personal reward. Let every christian apply this to himself individually, and all will be plain.

Our Savior does not, however, forbid us to pray and weep in secret places for our fellow men; and we believe it is our duty to do so, as the Spirit of God shall lead us; but this is not the kind of prayer he is speaking of. He is speaking of our making individual requests to God in prayer for ourself alone. We learn also from this text that we should not speak of our personal wants in social or public prayer. Let us, then, before going to the prayer-meeting, visit our closets, and there unbosom our feelings to God alone, and there receive a fulness of the Holy Spirit; then we shall be prepared to unite with our dear brethren and sisters in humble prayer to God for each other, for the perishing around us, and for every object for which we meet to pray.

We find nothing, then, in this text against social prayer, but in the next verse, and onward, we find directions in regard to social prayer. We find the language now changed from the singular to the plural form; and the same plural form is continued to the end of the subject, which includes the Lord's prayer. Verse 7 begins thus: "But when *ye* pray." This means social prayer. Then in ver. 9, we read: "After this manner pray *ye: Our* Father," not my Father." Then ver. 11: "Give *us* this day *our* daily bread," not give me. Verse 12—"And forgive *us our* debts, as *we* forgive *our* debtors," not forgive me. Ver. 13: "And lead *us* not into temptation, but deliver *us*," etc. This must mean social prayer; for there is more than one in *us*.

The Savior also instructs us in regard to social prayer in the following language: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20. Here two or three are mentioned, which is the smallest number that can] meet for prayer; but we understand that the same would be true of twenty or thirty, more or less; for if God will answer the united prayer of two or three, will he not much more that of a large assembly of humble christians?

East Concord, N. H.

Doubting is the most wearying work in which the mind engages. It wears out mental power to get into doubt. Reason, unfixed and restless, jogging along from from one uncertain premise to another, leads into torment interminable. Let the mind once determine on the truth and rest upon a basis such as God has revealed, and thenceforward there is strength and growth in grace, and real joy and peace.

ERRORS OF CONSCIENCE.

C. H. SWEET.

That an error of conscience may mitigate and not yet wholly excuse the wrong act that it results in is, I think, plainly taught in the Scriptures. Jesus prays for those who crucified him—"Father, forgive them, for they know not what they do." This implies that their conscience was misguided. "They knew not what they did." But still they were guilty, for they needed forgiveness,—"Father, forgive them." But their error, or ignorance, was some palliation of their guilt. It was not so great as it would have been if they had crucified Christ with an enlightened conscience. Hence their ignorance is pleaded as a reason why they should be forgiven. Paul says of himself, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 8. In carrying out this false conviction, he persecuted, imprisoned, and gave his voice to murder the saints. But though he acted according to an honest conviction of mind, still he was guilty before God. He calls himself a persecuter, a blasphemer, the chief of sinners, &c. His error, however, was a mitigation of his guilt, for he says, "I obtained mercy, because I did it ignorantly." 1 Tim. 1: 13. The Jews were called "murderers" because they crucified the Lord of life and glory, but the apostles bear them witness, "through ignorance ye did it" (Acts 3: 17); and for this reason he exhorts them to repent. The exhortation being grounded on a concession that they did it ignorantly, seems to imply that their hope of forgiveness was greater than it would have been if they had acted in opposition to knowledge then possessed by them.

The reason of the case is plain. To perform a wrong act, under the influence of an erroneous conviction, does not manifest the obstinacy and perverseness that it does when done against an enlightened and remonstrating conscience; but that this error, or misconstruction, should wholly excuse is unreasonable, because an error of judgment, in an important point of duty, plainly manifests some defect in the will, such as prejudice, neglilence, or failure to search and inquire.

The guilt in following, or rather in having an erroneous conscience, depends upon the cause. If the cause is obstinacy and perverseness in rejecting the means of information, it can scarcely abate the guilt at all, for a wilful rejection of known means of information is about the same thing as a refusal to perform duty after being enlightened. Total incapacity to obtain or apply the means, will doubtless wholly excuse.

They to whom Christ has not spoken cannot be said to have the sin of unbelief. For external disadvantages proportionable allowance will undoubtedly be made in the divine estimation of guilt. It is required of men according to what they have. Much or little will be required, as much or little has been given. The ignorance or error which results from negligence or prejudice, is blameable; but it is not as criminal as it would be if it sprung from direct obstinacy, for the first does not give evidence of as criminal a frame of mind as the last. This seems to be in harmony with the teaching of our Lord: "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12: 47, 48.

SANCTIFICATION—WHAT IS IT?

There is no doctrine more plainly taught in the Scriptures of truth than entire sanctification. It may be found on almost every page of the Bible; it is taught by the inspired writers, by promise, command, exhortation, and prayer, and consequently worthy of the attention and serious consideration of all. This state in grace does not imply absolute, angelic, or Adamic perfection. It is not an exemption from errors, mistakes, infirmities, or temptations. But it does imply an extermination of inbred sin from the soul, a destruction of the carnal mind; it is being dead to sin, and alive to God. In other words, it is a state of moral purity that makes us at all times acceptable with God. It is loving God with the whole heart, with an undivided heart. It is when the heart is emptied, and cleansed from all sin and defilement, and filled with the constellation of the graces of the Spirit, that entire sanctification is experienced. The condition thereof is consecration, obedience, and faith. Consecration is submission to the will and government of God. Saving faith is a hearty, bold, and confiding trust in the merits of Christ. It is implied trust, reliance, or confidence in the word of God and the merits of Christ for present salvation. Rest assured God always saves the moment true faith is exercised. It is not to be sought as a gradual, but as an instantaneous work. God can cleanse the soul from sin, and fill it with love in a moment, and he is always able and willing to impart this full and free salvation to all who ardently and sincerely deserve to have it, and will accept it on his terms. Such a state is more desirable than the wealth, honors, or pleasures of the world, —and should be the experience of all christians without delay.

The fifth stage of christian experience is to cultivate and mature the christian graces. It is after the heart is emptied, and cleansed from all sin and defilement, that we are called on and required to perfect holiness in the fear of God, by serving him with a single eye and an undivided heart. To grow in grace, and in the knowledge and love of God, is to cultivate, improve, and strengthen the christian graces. This may be done much more successfully in a sanctified, than in a justified relation to God. We are exhorted to add to our faith virtue, and to virtue all the graces of the Spirit; to be strong in the Lord and in the power of his might; that we may become mature christians, ripe in the knowledge of God, and in the great and glorious mysteries of salvation. Full and ample provision is made in the atonement for this experience, and the terms are so easy, plain, and simple, that all, through grace, may comply with the conditions, and obtain the pearl of great price.

The motives to holiness are almost innumerable, but a principal and leading motive is, God commands and requires it, and when God speaks, man should obey,—as none of his commands are imposed to restrain us in the pursuit of happiness, but are intended for our present good and future felicity. By obeying all good is secured; by disobeying all good is forfeited in time and in eternity. The glory of God, the salvation of souls, our personal happiness, usefulness, and safety are so many motives to urge us on to the possession of this heavenly treasure.

Sublime privilege! exalted state! The life of God in the soul of man, and the glory of God, as the object and end of that life, a principle implanted in the heart by the Spirit of God, that brings our tempers, words, thoughts, and actions in subjection to the will and government of God. St. Paul prays that such may be the experience of all christians in every age: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 17, 18, 19.

To be filled with God is to be filled with light, for God is light. To be filled with him is to be filled with love, for God is love; and he that dwelleth in love dwelleth in God, and God in him. To be filled with God is to be filled with consolation, peace and joy.—*Guide to Holiness.*

OUR MISSION.

D. K. BARRETT, JR.

No man, woman, or child is in the world without a mission. They have something to do which God has given the means of doing, and for the performance of which, he will hold them strictly accountable. However much we may shrink from the responsibility, or however little we may be awake to the fact, it is nevertheless the truth. Don't be frightened at this, for it need not be a great burden of care; for we are told to cast all our care upon God, for he careth for us. He will so fit and help us to make our mission a glad one. Yet there is accountability on our part, and we must be watchful and earnest.

What is that mission? In a general sense, our mission is the same as was Christ's. He said to his disciples just before leaving them, "Peace be unto you; as my Father hath sent me, even so send I you." John 17: 18, 20, 21. When Jesus commenced his public ministry, he read in the book of Isaiah the prophet: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4: 17–20.

Christ said to his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Luke 16: 15, 16. Jesus "went about doing good;" and we are told to "do go good unto all men as ye have opportunity." The command to us is, "Go work in my vineyard." The human family seems to be the vineyard in which Jesus worked, and sends us to work. Our mission is not merely to do men present good, but also to work for their eternal salvation; yea, this is the main part. Jesus did a work for the salvation of men no other could; for "no man can by any means redeem his brother." The work of others is to get men to accept an already purchased salvation. And it may be said to each one, "You have a work no other can do."

Let us remember each act of our life, however small, has an influence—good, or bad. For all there is some good to do. Do you want a field of labor? you can find it anywhere.

"Helping the weak with a temper meek,
Is a duty laid before us;
Avoid the wrong as we pass along,
For Jesus watches o'er us."

Let us try to fulfill our mission faithfully, be it in the family, or elsewhere, in a wide or limited sphere. Now is the time for work. "There remaineth a rest to the people of God." When we have finished our course, there is a crown laid up to be received at the revelation of Jesus Christ. Then also it shall be said, "Come ye blessed of my Father, inherit the kingdom." Who will hear it?

Evaporation.—The great ocean is in a constant state of evaporation. It gives back what it receives, and sends its waters into mists to gather into clouds, and so there is rain on the fields, and storm on the mountains, and beauty everywhere. But there are men who do not believe in evaporation. They get all they can and keep all they get, and so are not fertilizers, but only miasmatic pools.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 2, 1874.

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Agent.

BRIGHT OMENS.

As the proclamation, thirty years ago, went everywhere, "Behold the Bridegroom cometh," so now, we believe the final and full preparation for the "marriage of the Lamb" is rapidly progressing in the wonderful movement for the promotion of holiness. In conversation and correspondence with prominent men in different churches, who are leaders in the great meetings held for this object, we find they are being convinced that the church of Christ is truly getting ready to meet the coming Savior. Soon, we expect they will see the bright evidence of his speedy return, and rejoice with us in the "blessed hope."

The walls of prejudice against this subject are being rapidly removed from the minds of those who have consecrated all to Christ, and as they are being filled with the Holy Spirit, they are led to love the coming of Jesus; next, to see the signs of the times, and other prophetic evidence, and feel an anxious desire to hear, and read works on the subject. The omens are truly most heart-cheering, and never so bright and certain as now in favor of the speedy consummation of the christian's hope.

We look upon this general interest on the subject of holiness as a special preparation to meet our dear Lord, and it should receive the hearty support of all who wish to be ready. It is not something that can be treated even with indifference, without peril, and he who opposes it is but closing the only door that will ever open to let him enter the city of golden streets, in which are none but the pure and holy. As a people, looking for the speedy coming of Christ, we should stand in the front ranks of those who preach and practice holiness. Let us take our proper position at once, and let "HOLINESS TO THE LORD," with "THY KINGDOM COME," wave on every banner.

This holiness movement produces a wonderful union of hearts in christian love, like what we witnessed thirty years ago. Members of all evangelical denominations bebecome *one* in Christ Jesus. The union is not one of *creeds*, but of *hearts* full of love for God. We have no record that the like has been seen since the days of the apostles. It is the Lord's doings, and is marvelous in our eyes. It is no sham, policy union, but one of real lovers in Jesus. Their hearts are knit together, and the bonds are continually becoming stronger. It *means* something. It is the work of the Spirit of the Most High. The results are most gracious. This, we believe, is the final gathering of the hosts of the *Lord*, preparatory for the closing conflict.

M. G.

ALTON BAY CAMPMEETING.

We arrived on the Alton Bay camp-ground Saturday, August 22nd, and found quite a large number already present. Several families had been there for weeks. It is becoming quite a favorite place to spend the warm summer days. There are now some two hundred and seventy houses on the ground, most of which are rude, and indicate that the builders do not expect to need them but a short time. They are quite like the shanties of California miners in early days; and plainly say that the occupants are pilgrims and strangers, stopping but for a short time in their homeward journey. For want of room these houses are most densely packed together. When the campmeeting was first located there, they had no expectation that it would grow to be the largest in the United States; but such is the result. Besides the houses, there are about one hundred cloth tents, beside three large ones. There are several good-sized houses, in which meetings are conveniently held.

The ground is on the Winnipesaukee lake shore, and also at the end of the Dover and Winnipesaukee R. R. It is convenient of access, which is one reason why the meeting has enlarged so rapidly. Camp-grounds should be located near R. R. depots.

The gathering is larger than ever this year. We learn the meetings already held have been excellent, and indicate that the religious exercises will be characterized by a deep-toned piety and devotion. Holiness of heart is the key-note of the meeting, as a suitable preparation for the coming of our Lord. This is being felt more by all the faithful followers of Christ. While great men are falling, and leading many astray, it is time for those who wish to be ready when Jesus comes to put on the whole christian armor, that they may be able to stand in these trying hours. It will not do to live on the *borders* of salvation, but we must be *in* Christ if we expect to overcome the powerful temptations of these last days. Formalism is but flood-wood on the rising tide of iniquity, and is easily disposed of by Satan and his emissaries. It helps instead of hindering him in his diabolical work. He counts on his side all formalists and fashionable professors.

At the time of writing (Friday, August 28th), it is the general sentiment that the meeting is the best ever held on the ground. More anon.

M. G.

"WHO CAN TELL?"

The impression continues to increase in the minds of the thoughtful and candid, that some overwhelming event is not far in the future. They cannot avoid the conclusion. The signs of the times compel them to make this decision. They would not have it thus, but the logic of events are so clear, their better judgment bows to the evidence. The following is from the Sept. No. of the "Science of Health."

"HARD TIMES."

Since the panic everybody, and all interests, have suffered. Many merchants failed; many more failed to pay expenses; and still more failed to clear anything. Most men have been content if enabled "to make both ends meet." What with a deranged currency, imbecile legislation, and general distrust, with a period of private, public, and political corruption before unknown, it would seem that the very "gates of hell" had been opened on a sinful world, and that we were being punished, as a nation, for many transgressions.

Are we over the worst of it? Who can tell? Our halls of legislation are still crowded with dissipated and ungodly men. Our lawmakers are, for the most part, low and bad. They smell of whisky and tobacco, and their moral sensibilities are as blunt and obtuse as their natures are perverted and corrupt. "Rum rules the roost." We cannot hope for general prosperity until we deserve it. When our churches preach and practice temperance; when physicians stop poisoning their patients; when judges in our courts hold the scales of justice in an even balance; when legislators cease from swindling; when labor and capital come together, without foreign interference, and each seeks the general good,—we shall have taken steps toward the restoration of "good times."

M. G.

THE TRUE CHURCH.

D'aubigne, author of the Reformation, says:

"The true church may attain its highest state of excellence in the midst of the general defection of the external body. This will probably be realized in a remarkable manner when Christ comes to judgment. Believers, who shall then be looking for the Lord, may be standing on an elevation which the church has never yet reached. It is a natural consequence that the church, which is the body of the Lord, out of which there is no salvation, is not any society whatever governed by men, and of which their human decisions and written constitutions rule the admission, the constitution, the extent. The church is solely the communion of all those who have Jesus Christ for their head, his word for their rule, his Spirit for the principle of life."—*The True Church, p.* 13.

We believe the noted author of the history of the Reformation has expressed an important truth in the foregoing statement. It seems the very thing is now being accomplished. In the midst of the alarming conformity to the world, now manifested throughout Christendom, the true church of Christ is rising to higher ground than has been accomplished since the days of the apostles. Jesus is coming.

M. G.

CONFEDERATIONS.

This is an age of confederations. From small beginnings, they have arisen to gigantic magnitude, and now stand forth a mighty power in the world. Among these are "the Catholic Militant Union of the Cross," the "National Eight-hour League," the "National Builder's Union," the "Grangers," the "International Workingmen's Association," and many more that might be named, including millions of people on both continents. As the hour of conflict approaches, the union will strengthen, and we may expect to see increased activity and interest in all these various companies, whose leaders are among the strong men of the world, who do not bow to Christ as their Savior; hence, it is certain that Satan is pulling the wires, ringing the bells, laying the plans, and mustering these fiery hosts in his own interest, as a professed angel of light, promising remarkable success, and effective reforms, that will introduce "the good time coming." To some, it is the millennium; to others, the overthrow of all oppression; to others, the elevation of the poor, and the humiliation of the rich; to others, the general sway of Spiritualism, and the suppression of all religion, expressed by their favorite motto: "LIBERTY, EQUALITY, FRATERNITY." When the whole thing is fully exposed, it means French Revolution made world wide. For this object, the powers of darkness are working night and day, unceasingly as the ocean's roar, to crush for ever the religion of Jesus. As hostile Indians trading peacefully and deceitfully one day with those whom they had planned to butcher on the next; so Satan, by all available means, is forming alliances with as many good people as possible, in secret associations, whose exhibitions consist in fairs, festivals, bazaars, picnics, excursions, and processions, where the name of Jesus receives no reverence nor songs of praise; whose real position is on the brink of the world's Niagara, about to plunge into the vortex of perdition. With all this before us in *fact*, still there comes the syren song from the enemy, singing "a good time coming," "peace and safety," "the world is growing better," "down with the kings," "smash the rings," crush christianity, and we'll soon have "LIBERTY," "EQUALITY," and "FRATERNITY."

Well did the inspired apostle say, "This know also, that in the last days perilous times shall come." *We are in them.* The embattled hosts of Satan are boldly advancing for the conflict. The spirit of their leading fiend is filling their hearts; they are becoming blind to all objects but one, which is to overturn in some way, the present political, social, financial, and religious order of things. Satan has persuaded them the world can be reformed by human agency, independent of the Lord. They say christianity has failed to convert the world; and now it is time to try some other measures. He would make them believe that his favorite religion, Spiritualism, is just the thing needed. This is the leading artery that supplies vitality to the great antichristian movement now agitating the world, and which must soon culminate in the final, terrible conflict between the powers of light and darkness, truth and error, Christ and Belial.

M. G.

INQUIRY.

Please inform me (and others) through the *Crisis* if there is any proof extant that the prophecies purporting to be "Mother Shipton's" are genuine, and were made by her some three hundred and twenty-five years ago; also, whether or not she prophesied that the world would come to an end in 1881? Yours awaiting the coming King,

H. H. Klock.

Ottumwa, Coffey Co., Kansas.

There is evidence that "Mother Shipton's Prophecy" was first published in 1448, four hundred and twenty-six years ago; and republished in 1641. The prophecy does read as follows:—

"Carriages without horses shall go,
And accidents fill the world with woe.
Around the earth thoughts shall fly
In the twinkling of an eye.
The world upside down shall be,
And gold be found at the foot of a tree.
Through hills men shall ride,
And no horse be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen
In white, in black, and green.
Iron in the water shall float
As easily as a wooden boat.
Gold shall be found and shown
In a land that's now not known.
Fire and water shall wonders do,
England shall at last admit a foe.
The world to an end shall come
In eighteen hundred and eighty-one."

THE SECOND COMING OF CHRIST.

The following is a portion of the address of the Right Hon. the Earl of Cavan, as reported in the "Signs of Our Times:"

M. G.

The subject of the second coming of Christ is one which I feel the strongest conviction ought to be more deeply impressed upon the minds of christians than is generally the case. Since our last Prophetical Conference in St. George's Hall, twelve months ago, there has been an an advance in the views of many dear people of the Lord in Scotland upon the subject of the Second Advent. There had not previously been so much consideration given to it in Scotland, or in England, but we have found that during this past winter as one result of the great religious awakening in Scotland—an awakening which has been so much promoted by the visit of the two American evangelists, very many have turned their attention to this subject who had not much thought of it before. The expectation of the speedy personal return of our Lord ought to be close to our hearts, and to be enshrined in our inmost affections. His words to us are, "Occupy till I come"—thus directing our eye not to death, but to his personal coming as the grand object of hope; and, again, "The Son of man is like a man taking a far journey who gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, lest coming suddenly he find you sleeping." Don't let us work without maintaining our hearts in an attitude of constant longing and readiness for his personal appearing, for he says, "In such an hour as ye think not the Son of man cometh." Oh! if our whole hearts go out in grateful adoration to him for his wondrous redeeming love to our souls, we cannot rest content or enjoy true satisfaction until our eyes visibly behold the King in his beauty—even him who is the chief among ten thousand and the one altogether lovely.

And how quickening and enrapturing is the thought that "when he shall appear we shall be like him, for we shall see him as he is," and let us keep prominently in view the assurance that at his appearing "he will change our vile bodies and fashion them like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself." . . . I am certain that the very thought of this, that the Master is about to return in person, and to reckon with and reward his servants, should stimulate us to be more active and diligent in carrying out his precepts and injunctions, and in laboring to bear fruit to his glory, so that when he shall appear we shall not be ashamed before him at his coming.

We may rest assured that we shall be found of him in peace, if we are bearing the fruit that the Lord looks for. In the fifteenth chapter of John, where he is spoken of as the true vine, and we are described as the branches, we read, "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

We need to be purged and delivered from this world's thralldom, and to have our heart stayed on him, and drawing from him the sap of spiritual nourishment, that we may bear not fruit only, but much fruit; for he says—"He that abideth in me, and I in him, the same bringeth forth much fruit." Are we abiding in union with the Lord, momentary union, and realizing our union with him? That is the grand secret of success in laboring for the advancement of the Lord's kingdom, and to win souls to him.

It should be our aim to be living branches steadfastly abiding in Christ, in these last days when the world at large is steeped in iniquity and luxury, in pursuit after material prosperity, and the making haste to be rich. Meanwhile many cry Peace, peace, and look for the continuance of all things, as they were from the beginning of the creation. . . .

I fervently hope and pray that God will open the eyes of many who are blind to the perils and judgments of the last days that are rapidly coming upon us. The great effort of Satan is by every means to keep people in the dark regarding these things, lest being forewarned they should be forearmed, and also lest they should be stirred up to increased activity in the Master's service, and to fresh efforts to wrest from the destroyer's grasp some of those who are now led captive by him at his will. For this would be the result of a firm belief in the speedy premillennial advent of Christ.

I would especially beseech every one to take heed and not suffer their eyes to be blinded by the wicked one, so as to imagine that the Lord's second advent is yet at some distance. It is in truth an event that is close at hand, and which many of us may live to witness. Yet, alas, there are some people who, through ignorance of the prophetic Scriptures, suppose that it may not take place yet for a thousand years. But let us not be influenced by the unbelief, or indifference, or even the opposition of some christians in relation to this Scriptural hope of the Lord's speedy coming. Let us stand as vigilant sentinels upon our watch-tower, in a posture of longing expectancy, like the Thessalonians "waiting for the Son of God from heaven," and in the position of the bride looking for the coming of the Bridegroom. And I trust that we shall all listen to the addresses that are now about to be delivered, with attentive ear and Scriptural desire to learn more in reference to those unspeakably blessed truths; and may the result be, that we shall all walk more closely, more faithfully, and more humbly, with our God, to the praise and glory of his grace.

"LITERAL AND UNVARNISHED."

Rev. T. De Witt Talmage, in preaching his fifth anniversary sermon in the Brooklyn Tabernacle remarked:—The impression is abroad that you must fix up the gospel to suit the age, instead of fixing up the age to suit the gospel; and the young men coming out of our theological seminaries have the impression that they must palliate the prejudices of society, and must cover over the natural rottenness of the human heart, and that they must tell men what very clever people they are, and that they only need to be pressed in a little one way, and pulled out a little the other way, and then they will be all right. And they say: "All you want is development." Is it? Development! You might as well go to a man bent double with the cramps of Asiatic cholera, and tell him that all he wants is development. It is a lie. He needs to have his disease killed so that he may get well. Until our heart is changed by the grace of God, it is scabbed and ulcerous with a great leprosy; and it is not development we want, but it is the cure of an eating, loathsome, blasting, damning leprosy. Our whole nature throughout, and throughout, needs to be made over and over again. I wish that every word of that passage could come down with five tons' weight of emphasis: "Except a man be born again, he cannot see the kingdom of God;" though he had given one hundred thousand dollars to religious institutions, though he never used a bad word in his life, though he paid all his debts, though he lived on the tip-top round of respectability—"Except a man be born again, he cannot see the kingdom of God." But so little do we hear about this doctrine of regeneration in this day, that it is considered almost indelicate for a man to read in a public assemblage the words of Christ to Nicodemus about the new birth. And as to there being any hell, if we make any allusion to that, it must be with exquisite circumlocution, as "the place of high temperature," or "the world insalubrious," or, as a minister recently called it, "the great elsewhere!" I say to the young men who are studying for the ministry, and there are thirty connected with this congregation, if you have any idea that it is necessary to preach an emasculated gospel in order to get people to come and hear it, you make a vast mistake.

An eminent minister of New York said to me some time ago: "I have a very large audience, but they are all christians. I can't get the worldly people to come in and listen to me. I hear that a good many worldly people come to hear you. You must preach some very strange things. What did you preach about yesterday?" "Well," I replied, "I preached yesterday morning on 'Seek ye the Lord while he may be found;' and in the evening I preached about 'Strive to enter in at the strait gate.'" Said he, "Is that all?" "Yes," I replied, "that is all."

Oh! my friends, there is a judgment seat in every man's heart, which tells him that the Bible is true, and that if it be true, the wicked and the righteous cannot go to the same place. So I say: Young men who are entering the ministry, if you really want a fresh theme, if you really want a novel theme to preach about, preach the old gospel. Do not preach about "development"—that is hackneyed. Do not preach about the Darwinian theory of the origin of our race—that is worn out. But if you want something new, really new, so new that tens of thousands of people in this day do not know anything about it, then give them "repentance" in the morning, and "faith" at night; and in order to variety, next Sabbath give them "faith" in the morning, and "repentance" at night.

I believe that within the next twenty years, there will be an earthquake amid the American and English pulpits, and that those which have adhered to the old gospel will stand, and that those which have preached anything else, will go down. Paul cries out with great emphasis: "If any one, though he be an angel from heaven, preach any other gospel let him be accursed."

Bro. Frank Krusen, of Dacotah Ter., wishes to know the propriety of the different church names in the land. We believe in calling all things by their *right* names. If a church is a Baptist church, and belongs to a Baptist body, then call it Baptist. If an Advent church, and belonging to an Advent body, then call it an Advent Church. If the church is of Christ, or of God, and the body is of Christ, then call it the "*Church of Christ.*" Call it just what it is. Don't be afraid. If a church is *not* a church of Christ, then it would be wrong to say it is.

Tell the truth. Call Baptists, *Baptists*, and Methodist, *Methodists*, and Christians, *Christians*, and you won't hurt anybody.

If one is an Adventist, then Adventists will probably fellowship him, and may be somebody else will abuse him. He can call it suffering for Christ's sake, or for Adventists' sake, just as he chooses, but the latter cause is more apt to be the true one. But if one is abused because he is a Bible christian, he need not guess twice to know who prompted the abuse. The nearer one lives to God, the less trouble we think he will have about names. He will find enough to occupy his heart and hands for Jesus; and Satan can't get him to quarrel over other men's matters or names.—*Advent Christian Times.*

Paul, for preaching Christ, was stoned, beaten, cast into prison, and abused in various ways; yet, in the midst of it all, he shouted praise to God. And when let out of prison, instead of telling over his troubles, and seeking the sympathy of others, it is said of him that he comforted his brethren. What a noble spirit!

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments............$23.35

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments............$3 00

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments............$732,39

"LOVERS OF PLEASURE."

We clip the following from the *Vermont Chronicle*, an organ of the Congregational Society, published at Windsor, Vt. We are glad the devotees of the syren-song-temporal-millennium-doctrine are waking up from their theological lethargy to give action to their better judgment, produced by evidences unmistakable, which their eyes are daily beholding in the progress of sin and wickedness in the day and age of the world in which we live; even in our very home and neighborhood associations. We are glad to be informed, as we constantly are, that in every sect and association, in the civilized world, the eyes of intelligent men and women are being uncovered; the theological wool of world evangelization is being torn away, and the people are beginning to look at facts as they really exist.

"Are we come to the 'perilous times' foretold by the apostle, when he wrote to Timothy, concerning 'the last days,' saying men shall be 'lovers of pleasure more than lovers of God; having the form of godliness but denying the power thereof?.' If we may judge from the crowds that throng the temples of pleasure in our land, in these days, in preference to the temples of the Lord, we must certainly reply in the affirmative. Saying nothing of the multitudes in the great cities that hasten to the remorseless shrine of voluptuousness, there is evident even in country villages, a certain insatiable itching for pleasure, even within the fold of churches, which argues ill for spirituality and true godliness.

In some places a scorching thirst for amusements of doubtful propriety, if not of positively hurtful nature, appears to have seized the reins, and driven with furious speed through the course of passing months, inflaming youth, beguiling maturity, and deluding age. The great theme has been, 'wherewithal shall we be *amused*,'—not edified with the knowledge and love of God,—not made wiser and better, and stronger for life's conflicts and burdens? Restraints have been over-leaped. Admonitions have been disregarded. In some cases, even the children of light appear to have been deceived with the shining form of the tempter. A pitiful effeminacy usurps the place of masculine vigor, and they that, in a time of revival, would stand up boldly for Jesus, and stoutly resist 'lusts which war against the soul,' do smite their knees and hide their faces. Alas! is it so?"—*Ex.*

STRAIT GATE.

C. S. BRANCH.

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."
"Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—Matt. 13: 14.

It seems to me that the most skeptical must admit the truth of the above statement of Jesus Christ, although uttered more than eighteen hundred years ago. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" If we find thorns where we look for grapes, and thistles where we expected figs, we may know of a surety that the root and stalk is thistle also, notwithstanding it may be long and loud in its profession of being a fig tree; or "do men gather grapes of thorns?" Christ says, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit." The fruit will be of the same kind and quality of the vine. It will be grapes, and not thorns; therefore it is not a hard matter to come to a correct conclusion which road my professed brother may be in, the broad or narrow one. He may be in the church, and at the same time be in the broad road; but not so if he is in Christ. If he is in him, he is in the narrow way that leadeth unto life; for Christ said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The fruit will be in harmony with the vine, and the vine with the fruit. Will the vine be found in the narrow way, and the fruit in the broad? We think not. Both will be found inside the strait gate and the narrow way.

O watchman, sound the alarm; for the time that Paul spoke of is at hand—"lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." The church in all parts of the country is fast drifting away into the broad road, and soon will be swallowed up in the great whirlpool of destruction.

Dear sinner, you are in the broad road that leadeth to destruction. What will you do in the great day of God Almighty? What awaits you but fiery indignation and wrath? O turn ye, turn ye into the strait gate and narrow way that leadeth unto life. Be sure and read and ponder the following passages of Scripture: Ezekiel 18: 4, Rom. 6: 23, James 1: 15, Rom. 6: 16, Rev. 21: 8. O, why will ye die? Turn ye into the narrow way, and if you die before the Life-giver comes, he will raise you up at the last day. John 6: 39. May God help for his Son's sake.

Plantsville, Ct.

REPORT OF WAYNE CO. MISSION TENT.

Dear Brethren:—We have just closed our tent-meeting at Ontario, and will give a brief report of our labors there, and also at Honeoye, N. Y. We commenced a meeting at Honeoye June 3d, continuing it only ten days. At first we had considerable opposition from professed believers, which did not wear away until the last two or three days, when the spirit of unity seemed to prevail, and conviction settled on many minds that we were living in the last moments of time. Quite a number made a start for the kingdom, whom we hope to meet there when Jesus comes. The last Sabbath we buried seven happy souls in the likeness of Jesus' death. After we had taken down the tent, many friends declared we ought not to have done it, and earnestly besought us to pitch it again; but under the circumstances, we thought it best not to do so. Bro. W. E. Brown tarried with them, and preached the word the following Sunday, when five more determined that they would be followers of Christ. We were requested to return, as ten or more desired to put on Christ by baptism, but we could not. We have heard, however, that Bro. Hobbs, of Springwater, has attended to this matter, and we trust that others will follow.

From Honeoye we removed to Ontario, Wayne, Co. This we found to be a new field. We were invited to this place by Sr. Near, who felt that something could be done in this town by way of publishing the gospel of the kingdom, and to-day she has great reason to praise God that the tent was ever pitched in Ontario. We commenced meetings July 2nd, with much opposition from the ministers of the place, with the exception of the Baptist, who said to one of the members of his church (who had attended our meeting), "When the Adventists pitched their tent here, I intended to fight them; but I thank God I never did. The M. E. minister was one Mr. Post, who had published a work in Rochester exposing the errors of Adventism. Many statements in this pamphlet are base fabrications. I give you a sample: "These shall go away into *everlasting* punishment."—*Bible.* "These shall *not* go away into everlasting punishment."—*Adventists.* He took particular pains while we were there to circulate them, especially the night we unveiled Spiritism, when he engaged a son of one spirit medium to scatter them through the tent; but I will say, to the credit of this medium, that she would not permit him to impose on us or the audience, if Post would give him a dollar for every pamphlet he gave away or sold.

The Presbyterian minister advised his people not to go near us. The other preacher I wish to specially notice. He is a member of the Wesleyan Methodist connection. His name is G. M. Hardy; a good scholar, having a college education. From the beginning of our meeting, he did not seem to be satisfied only when he was reporting publicly and privately that "he had discussed with two Adventists and had cleaned them out" (his own words); and was good for two more, but, says he, they never will *dare* to meet us. Then he engaged the Ontario *Sun*, edited by his nephew, to challenge us to a discussion. When this challenge appeared in the paper, I thought it best to say to the congregation that as I had received no challenge from Mr. Hardy personally, I presumed that the discussion would not take place until we knew about it ourselves. Mr. Hardy, it appears, was in the tent when I made this statement, and he afterwards arose and challenged me to a discussion on the immortality of the soul. I did not desire to discuss this question, because I had but little faith that discussions were profitable; yet I could not avoid this, so I accepted it, hoping that it would be for the best.

The discussion commenced Monday evening, Aug. 3d, and continued five nights. Seven men were chosen as judges, who were to give in their decision in writing at the close of the debate. Before their decision was declared, the audience were to vote on the merits of the case. Let it be understood that before our tent went there, the people, with a very few exceptions, never heard a discourse on the nature of man, as we hold it. I shall not weary you with the Scripture citations brought out on either side. I will show you some of his arguments, that you may see the weakness of his position. His first argument was, that man has an immortal soul, because the Bible speaks of God as having soul, in such terms as "my soul," "his soul." Then he found scriptures where these terms "my soul," "his soul," etc., were applied to man; hence, as God's soul was immortal, man's soul is also. I asked if he wished us to understand that God was an *organization*, having a soul? Of course, this drove him from his position, because he does not believe that God has body or parts. He then admitted that "my soul" means "my self."

His famous argument throughout the discussion was Samuel appearing to Saul at Endor. He said God Almighty sent Samuel to consult with Saul, and to confound him and the witch; but I read to him that Saul died for his *transgression*, . . . and also for asking counsel of one that had a familiar spirit to inquire of it. 1 Chron. 10: 13. The entire audience, and among them were some noted Spiritists, saw at a glance that Eld. Hardy and the Bible did not agree, and that one or the other must fall. I submitted for his consideration nineteen propositions, among them this one: If he could produce two passages (for "by the mouth of two witnesses every word shall be established") of Scripture, that positively declared the soul to be immortal, or that man was conscious between death and the resurrection, I would give up the contest. He paid no attention to the propositions, because he knew he could not prove one of them. The last evening of the discussion was Friday night. The day previous, Mr. Hardy visited many of the public places, such as shops and stores, and some of the judges; and said to them that he would that night drive Wells through the tent. He would let the intelligent people of Ontario know that a *machinist* could not defeat learned men. The learning of Socrates, Plato, Homer, Josephus, Zoroaster, Clark, and others, were the principal authors he used as proof of the immortality of the soul, while we relied upon the word of God and common sense.

On the last night of our discussion, it was estimated that fifteen hundred persons were on the ground. Three hundred and four teams drove in the gate, while every available hitching place in the village was used besides. At the close of the discussion, the vote of the judges stood four for the negative (myself), and three for the affirmative. The vote of the congregation (only those voted who were inside the tent, the largest part of the congregation could not get into the tent) stood forty for the affirmative, while over three hundred voted for the negative. We felt quite satisfied with the result of the discussion, when we consider the fact that all in this town but about eight or ten believed in the immortality of the soul prior to our coming among them.

They also believe the evidences of the Lord's *soon* coming, for we made this theme prominent, as we feel this is and should be our *great* message to this generation. A number embraced Christ as their Savior for the first time; and we had the pleasure of baptizing them in the name of the Lord. Fifteen put on the Lord in this manner. A number threw up their creeds, declaring that they would take the Bible for their only rule. We expect to baptize a larger number still very soon. We formed a company under our little covenant of about twenty-eight members. On the whole, we have every reason to rejoice, especially that we all will soon meet in the kingdom.

Dear brethren, pray for us, that our labor may not be in vain at Williamson, Wayne Co., N. Y., the place of our next meeting. We will continue our meeting there until the first of September, or later. Bro. R. C. Brown has labored with me in the tent, preaching the word to acceptance. Your Bro. in Christ,

Jas. E. Wells.

DEDICATION.

According to appointment, the new chapel at North Rutland was dedicated Sunday, Aug. 2nd. In the morning they began to gather until the chapel was full, which will seat about three hundred. Quite a delegation came from Worcester, Holden, and other places. The day was as fine as could be desired. They have a neat and pretty chapel, at a cost of a little less than $1,200. Preachers present, T. M. Preble, G. A. Streeter, and H. H. Tucker. Bro. Preble gave us a discourse in the morning from Mark 16: 15, 16. Christ, the author of the text, once lived here, died here, and is now at the right hand of God. The last commission to his disciples was to GO. Amid the trials of this life, amid the scoffs of an ungodly world, and amid perils and persecutions, it is still "GO." Go into *all* the world. That was Christ's last commission to his disciples. To the sinner, it is *come*. "Come unto me." But at the judgment it will be reversed. The first words to his disciples will be COME; "come ye blessed of my Father." But to the sinner it will be *go*—"*depart.*" The gospel is good news of salvation, and deliverance, not only from sin, but from death. Christ will accomplish that.

Bro. Streeter came here three years ago, by the invitation of one person, and held meetings; then to the new one after that was built, then into this new chapel to-day. Thank the Lord. At the close of the morning services, a subscription was started to lift the remaining debt on the house; $220 of which was pledged upon the spot, and a guarantee was given for the remaining $382.58, in case it was not otherwise paid. At noon, two were baptized by Bro. Tucker, near the chapel. At the commencement of the afternoon services, a large Bible and harp were presented to the North Rutland church, from the Worcester S. S., by Bro. W. M. Hall, which was responded to by Bro. Streeter in an appropriate manner.

Bro Preble then dedicated the house, taking for a text Ps. 118: 25, 26. This psalm, prophetical of Christ, the head of the corner, refers to God's house everywhere. God's house at Jerusalem became a den of thieves because they had perverted it from its proper use, by desecrating it. He made application of it to the present time. It is not the material that constitutes the house of God, but it is the place where God can meet his people, if but two or three. It must be where God is known. This Bible, God its author, salvation its end, truth unmixed as its matter. To be God's house, his book must be here, his people must be here, and God's minister must be here, and study the word, and not write novels or keep fast horses. Said the author of "Norwood," "The man that can believe that God made the world in six days, is about as intelligent as the Egyptian mummy, and of the two should prefer the mummy." When men forsake His word, he will forsake them. In order to make it the house of God, we must preach his truth. God has blessed the effort in building. We must have the Spirit of God in the heart.

At five P. M., prayer and conference. Five received the right hand of fellowship by Bro. Streeter; others are to be baptized by the same the last Sunday but one in this month. At the close, Bro. Preble said we must not forget Bro. W. M. Hall of Worcester, who had not only labored with his hands to erect this house, but had labored spiritually, and had also given liberally of his substance as the Lord had prospered, to whom they owed in a great measure the success of the enterprise. God bless him. At the same time we partook of the Lord's supper, and thus passed away a day very pleasantly, and we trust profitably. Lord bless them all. Amen.

G. W. Bailey.

Holden, Mass., Aug. 9th.

IF I HAD THE TIME.

More than once have fanciful visions been drawn of what life should be, were it not for the multiplied duties that press one down to the continual drudgery of manual service. Fretful lips cry out again and again, "Oh, I would love to be good; but then this everlasting round of cooking, and scrubbing, and washing, and ironing, and mending, week in and week out, year after year, consuming energy, and destroying all the finer feelings, and higher aspirations of my nature!"

Poor creature! she would love to be situated as Mrs. A., or Mrs. B., nothing she would enjoy more than being good, and doing good; but then there is no use thinking about it, for she has neither time, nor ease, nor talent, nor wealth,—to her, the seemingly needed requisites to usefulness,—so she must be content to be nothing, and do nothing that is sublime and elevating; but dependency clipping the wings of her soul, she dooms herself to hobble and grovel down amid the cares and fretting anxieties of life; never learning the precious lesson of casting all her care on Jesus, and while she toils with her hands let her soul and

mind rise into a higher atmosphere, where heaven's air is breathed, and tranquility and peace is her rich possession.

These seemingly unfavorable circumstances amid which the Father hath placed many of his children, may, indeed, be the very best for developing a high christian character. It is the very soil needed to produce in them the fruits of the Spirit,—patience, gentleness, meekness, forbearance, love.

These many cares which we would almost reckon curses, are among our greatest blessings, our strongest helps to a holy life; teaching some persons, as nothing else could, to pray without ceasing, and to keep a steady trust. Where there is greater leisure, there is oftimes a proneness to set apart and depend too much on long intervals of prayer, during which the soul draws very near to God, and then away to duty, relaxing trust. But in the absence of much time for closet communings, the soul learns to do most of its praying as it goes; holding itself in a continually trusting attitude toward God. Thus it looks and trusts, and is saved, moment by moment, all the while the hands are busy.

There is a tendency sometimes to grow a little chafed, and rebellious against the Lord for having put us just where we are; taking away from us all time for self-improvement and devotional exercises, and working in the church. Ah, he knoweth best, and the leisure we so much covet might have been our destruction. We are poor judges of the best means for accomplishing in us the great work of perfecting and living holy lives. We might have thrown off the irksome yoke of household duties, withdrawn ourselves from contact with the temptations of an outside world, shut ourselves up in some monastic cell, and then said, "Now I shall be strong, and pure, and Christ-like." But not so; there is no growth; we behold only a weak, sickly babe. God sees where we need to be planted; and be sure if he puts us where the winds blow, where there are winter storms and summer suns, he designs that out of these influences we are to come as the giant oak of the forest. He does not intend that we are to be controlled by these circumstances surrounding us, but that we shall so handle and control them, as to make them minister to the very fullest development of our higher nature. This is what makes men and women of bone and sinew, nerve and muscle. It is not leisure to do as one wills, but it is trusting and serving God, right in the midst of every-day duties. It is not seclusion, but taking the seeming adverse circumstances, and assimilating them to our own nature; making them to supply the needed food for the spiritual man.—*Advocate of Holiness.*

Correspondence.

From Bro. H. Robinson.

To the saints scattered abroad, greeting: Thinking many of the brothers and sisters would like to know what had become of Bro. and Sr. Morgan, Bro. and Sr. Robinson, Srs. Pamelia Giddings and Ruth G. Moore, we have concluded to write a letter for the *Crisis*. As we have been looking for the coming of Jesus since 1842, and have attended almost all the campmeetings in Wilbraham and Springfield until last year, I will say both families moved from Chicopee Falls, Mass., to Warbashaw, Minn., one year ago last May. Death has taken one of our number since we came here. Sr. Morgan died March 9th, but she died in the Lord. We have kept the faith, and are waiting for the great Restorer to come and give us eternal life. Sister Morgan was a mother in Israel, and a great expounder of the Scriptures. We miss her very much. Bro. Morgan, and the rest of us, request the prayers of the saints.

Wabashaw, Minn., Aug. 3d.

From Bro. N. Bezack.

One of Egypt's plagues has visited us in the shape of grasshoppers. They have destroyed all that was green,—gardens, corn, and trees. The summer was very hot and dry, so that the grass dried up in June, and we have had no rain since to do the least good. Cattle languish for grass; hogs have to die. I have eight of them, the best kind in the State. I offer to give them away, but cannot do it. Cows give but very little milk; so there will be no butter nor meat.

Prairie Star, Neb., Aug. 8th, 1974.

UNFERMENTED WINE.

More than fifty churches in New York and vicinity, and over one hundred and fifty in and around Philadelphia, have banished the alcoholic cup from the Lord's table, and substituted the unfermented wine, which is now so easy to obtain. Thousands of churches all over the country are using it with great satisfaction.

It is dangerous and highly improper to place fermented wine upon the communion table. We are as fully satisfied that the Bible no more sanctions the use of intoxicants at the Lord's table than it does American slavery. Christ nor any of the Lord's followers used it fermented. Besides it matters nothing where the viper lurks, whether on the communion table or the saloon keeper's bar. It is a viper still. If he has such a stultified conscience as to deal it out to his victims, let him bear his sin alone. We shall never, God helping us, be guilty of administering fermented wine at the communion table.

Our prayer is from Jesus, "Lead us not into temptation." And this petition is one of the most useful taught by the Savior, because it at once recognizes man's weakness and God's power. No temptations are stronger than those appealing to the appetite, and instances are by no means rare where promising men have been started on the road to destruction by the simplest means. To some appetites the taste of ardent spirits is more than they can withstand, and therefore it is both cruelty and crime to offer this taste. To provide, as far as we can, against the temptation being presented at the Lord's table, in the shape of an intoxicating drink, we have procured the following simple recipe for the manufacture of palatable communion wine, which we commend to our christian brethren, and ask the press generally to circulate:

Vinum Sacrum.—Take of raisins, one pound; boiling water, one quart; and the white of one egg. Having reduced the raisins to a pulp by pressure of the hand, pour the boiling water on it, let it stand for about an hour and strain through muslin—then, having previously beaten up the white of an egg, add to it the aforesaid infusion and heat until ebullition takes place, lastly filter through paper. "Filtering paper" may be procured at any drug store, and folded into proper shape if desired. Prepare the day before it is to be used.—*American Wesleyan.*

— Money can do much; money and love can do more.

Married.

CAMPBELL—CARY. In Providence, R. I., Aug. 17th, 1874, by Eld. J. W. Thomas, Mr. JOHN M. CAMPBELL, of Chelsea, Mass., and Miss ELIZABETH CARY, of Providence, R. I.

FISHER—TOYE. Also, Aug. 18th, by the same, Mr. HERMON H. FISHER and LIZZIE G. TOYE, of Providence.

GRAHAM—JORDAN. Also, Aug. 20th, by the same, Mr. GEO. W. GRAHAM, of Warren, R. I., and Miss JOSEPHINE M. JORDAN, of Providence.

JONES—WILLIAMS. Also, Aug. 22nd, by the same, Mr. SAMUEL B. JONES and Mrs. ANN. F. WILLIAMS of Providence.

WARRINGTON—BROWN. In Floyd, Iowa, June 15th, 1874, by Elder C. C. Ramsay, Mr. WILLIAM B. WARRINGTON and Miss MARY S. BROWN, both of Floyd.

FAY—LYON. In Rockford, Iowa, Aug. 20th, 1874, by Eld. C. C. Ramsay, Mr. C. S. FAY and Miss MATTIE LYON, both of Rockford.

Obituaries.

HANCOCK. Poor, blind Samuel Hancock is dead. He was taken from the camp-ground by a friend, by the name of Burr, on Monday, the day of breaking up, and cared for in his family, until it was thought best to remove him to the hospital, a few rods distant. Here he had careful nursing, and good medical attendance, but his work was done. I visited him every day while he lived, after learning that he was in the city. He had strong confidence in the Lord, and great assurance of his abiding love. He vomited up all medicine until Thursday night, from which time he rapidly declined. Friday he breathed out his ardent love for Jesus; and though he seemed little inclined to converse, he still continued his adoration,—"*Precious Jesus! precious Jesus!*" Saturday I left him in the care of Bro. Payne, while I went to my appointment, and returned on Monday, to learn that he had been conveyed to his wife in a coffin, to sing no more his sweet hymn—

"We shall sleep, but not forever,"

but to be remembered and sung by the church until that day when death shall be swallowed up of life, and "the inhabitants will no more say, I am sick." H. PRATT.

BOBJOHN. In New York City, July 22d, Thomas Robjohn, aged sixty-four years.

This affliction falls heavily, not only on a devoted wife and children, but on a large circle of friends and acquaintances, including all the Advent people in New York and vicinity, to whom he had endeared himself by a life-long devotion to the cause. In many a dark hour, Bro. Robjohn's contributions and words of good cheer have lifted the cloud, and shown the sunshine of our heavenly Father's approving countenance. He was a great inventor, and once constructed a small steam engine that actually moved in graceful circles through the air, over the heads of an entranced throng in a large room on Broadway. The writer was called upon to preach the funeral sermon, but Bro. P. G. Bowman arriving just in time from the South, we secured his valuable services, greatly to the honor of the truth he so nobly represents.

H. A. KING.

HERVEY. In Norton, Mass., July 24th, 1874, Caleb C. Hervey, aged forty-one years and twenty-eight days.

Bro. Hervey was for many years a lover of the Lord. In the latter part of his christian experience he embraced the doctrine of the soon speedy coming of our blessed Savior. Though suffering greatly with disease for several weeks, he did not murmur nor complain, but was enabled by grace to rejoice in the blessed hope, and the promise of God. He rests in hope of the soon coming of the Lord to give him immortality and a home in the better land. He leaves a lonely widow, nine children, and a large circle of friends to mourn his loss. May great grace be with them all. By special request of the deceased, the religious services were conducted on the Sabbath in the Baptist church, by the writer, assisted by the pastor. Text, "If a man die shall he live again?"

C. W. RATHBUN.

BRACKET. In Hermon, Me., June 21st, Sr. Phebe Bracket, wife of Bro. George Bracket.

The subject of this notice was one of loveliness, patience, and piety, amidst her extreme suffering, for the space of seven months. She had eight cancers cut from her breast, one burned out; had four more coming at her death, three inside, one outside. With christian submission and confidence, she was often heard to say, Let me die and rest in the grave till Jesus comes to raise to life the sleeping ones. She left a kind husband to deeply mourn her loss. ISRAEL DAMMAN.

SMITH. In Biddeford, Me., June 12th, 1874, of scarlet fever, Ida Smith, daughter of Isaac P. and Malisia Smith, aged one year.

Also July 21st, 1874, of scarlet fever, Laura Ella, daughter of Isaac P. and Malisia Smith, aged seven years, seven months, and seven days.

Two more lovely forms have been borne to the enemy's land, to sleep until Jesus comes to wake the dead, and give life and immortality to his chosen ones. May the grace of God sustain our Bro. and Sister in their great bereavement. Words of comfort were spoken by the writer.

G. F. HAINES.

CROSS. In Biddeford, July 15th, 1874, William Cross, aged forty-eight years.

Our Bro. rests in hope, so that the weeping widow and fatherless children expect to meet him again "where no farewell tear is shed or heart is sad." Services by the writer.

W. H. MITCHELL.

STONE. In Biddeford, July 24th, 1874, William Stone, aged forty-eight years.

Our Bro. was of a doubtful turn of mind, nevertheless, he clung to his Savior, and calmly fell asleep, expecting to wake up at the trumpet's call. The funeral was attended by the writer, at the M. E. church, assisted by Bro. Ladd, Methodist, and Bro. Stevens, F. Baptist. May God bless the widow, children, and all the mourning friends. W. H. MITCHELL.

WAKEFIELD. In Kennebunkport, July 16th, 1874, Reuben, son of Joseph and Olive Wakefield, aged twenty-six years.

This young man had been in feeble health for a number of years previous to his last sickness, but was patient and uncomplaining through it all, and without a murmur, fell asleep in Jesus.

"Asleep in Jesus, blessed sleep;
From which none ever wake to weep."

The writer improved the occasion of the funeral in pointing the mourners to the gospel plan of saving man. W. H. MITHELL.

EMERY. In Kennebunk, July 29th, 1874, Harriet A., wife of Bro. Jacob Emery, aged forty-three years.

Our sister hoped to meet the gathering saints the present season at the Alton Bay camp, but died without the privilege. She will meet a larger gathering ere long. The writer endeavored to comfort the numerous relatives who gathered at our chapel on the 31st, to pay their last tribute of respect, before consigning to the grave, a christian woman, with the gospel hope.

W. H. MITCHELL.

SMITH. In Kennebunkport, Aug. 12th, 1874, Clara Smith, aged sixty-two years.

For many years our sister has been looking for the return of Him who will destroy death, but she has had to lie down at last in the grave to rest awhile till he should return, when at the sound of his voice she will wake to sleep no more. Funeral attended bp the writer, assisted by Bro. E. S. Emery. W. H. MITCHELL.

COOLBROTH. In Cape Elizabeth, June 16th, 1874, of consumption, Bro. Asbury Coolbroth, aged thirty-two years.

During his sickness, our Bro. felt the love of Christ in his heart, and seemed reconciled to the will of God. Words of comfort were spoken by the writer. G. F. HAINES.

GATES. In No. Adams, Mass., Aug. 3d, 1874, Charlie, son of Charles S. and Arlett Gates, aged eleven months.

"Though nature weeps when lovely ties
So strongly bound art riven,
Yet faith the Savior's words applies,
'Of such the realms of heaven.'"

F. R. BLANCHARD.

BENTHAM. At South Boston, Aug. 8th, 1874, Mabel, daughter of Edwin and Bessie Bentham, aged five years and ten months.

☞ A telegram from Rome says that on Friday night an armed band of forty persons quitted the town of Imola and proceeded to Bologna, destroying the telegraph lines and disarming the railway watchmen as they went. The band was pursued by a military force and nearly all of its members were arrested, and their arms and ammunition seized. There has been some excitement in Bologna, caused by the organization of revolutionary societies, but these have been dissolved, and the town is now tranquil. Another telegram received yesterday states that eight leaders of the Internationale have been arrested at Rome, and other arrests have been made in Florence and other Italian cities. Papers were seized showing that the Internationale has been making great progress in Italy.

ROME, Aug. 31. Mount Etna has been in a state of eruption since Saturday and streams of lava are pouring through three craters.

Notices.

Bethel, Vt., Campmeeting.

The Bethel (Vt.) Campmeeting will commence (D.V.) SATURDAY, SEPT. 5TH. The camp-ground never looked prettier than now. It smiles in beauty and neatness. It awaits in loveliness to greet all who can come. Friends are arranging to put up several new tents. We are expecting a better meeting than ever. We expect the same R. R. arrangements as last year.

Pay full fare from any station upon the Vermont Central R. R. to the meeting, and receive from the committee a *free* return pass. This includes also all the roads operated by the Vermont Central, for the names of which see late copies of the *Crisis*. We also expect a reduction of fare on the Montpelier and Wells River R. R.

Bro. Clapman is preparing to furnish good board at *seventy-five cents* per day. As we expect quite a number of preachers, those churches that can, would do well to adopt one, and furnish a home for him in their tent. Private lodgings and horse keeping can be very readily obtained near by at reasonable rates.

TENT BUILDING. The committee will be on the ground Aug. 31st, and through the week, and all who intend to build tents of wood are especially requested to have them completed *before the meeting commences*, as it seems a pity to sacrifice so much of the spirit and power of devotion to the sound and toil of the hammer. We need the entire meeting from SEPT. 5TH to SEPT. 14TH for worship. Come, brethren and sisters, come up to this feast. Lay aside toil and care, and come. We have engaged efficient help from abroad. We shall expect you, coming with holy hearts and happy faces.

We have completed arrangements with the Montpelier and Wells River R. R. You will pay full fare over the road, and receive a *free pass* from the committee on the camp-ground, the same as you do on the Vermont Central R. R.

EXTRA QUILTS. Those who can, bring some for the preachers, and for those who cannot bring any. Let all come fully furnished with bedding that can. H. F. C., for Com.

Mark every piece of baggage plainly,—*Bethel Campmeeting, Vermont.*

TENT MEETING.—The new Mass. Mission tent will be pitched in East Pepperell, Mass., Thursday, Sept. 3d. Meetings will be held each afternoon and evening during the week, and over the Sabbath. The evidences of the coming of Christ at hand will be given, and an effort made to have men come to Christ. The brethren living in the region where the meeting is held are invited to come and help in this work for the Lord.

L. BOUTELL, for the Committee.

DEARLY BELOVED, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. BOUTELL.

Pittsfield Me. Campmeeting.

The Annual Campmeeting for the eastern part of Maine will be held, if the Lord will, on the ground occupied last year, in Hathorn's grove at Pittsfield, commencing *Sunday, August 30th*, and hold over Sunday, Sept. 6th. The grove has been much improved by clearing, grading, and deepening wells. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Maine Mission Tent will be on hand, and will afford lodging for those who cannot put up tents for themselves; but all must provide *bedding* for themselves. Be prepared for cold storms. Good board will be furnished at the boarding tent. Breakfast and supper, 25 cents each; dinner, 40 cents, except the last Sunday, when dinner will be fifty cents. Also horse keeping, hay, straw and board, will be provided on the ground for all who wish, at reasonable rates.

☞ No reduction of Rail Road fare can possibly be obtained.

COMMITTEE: Jer. Carr, F. A. Baker, S. K. Partridge, Oren S. French, J. M. Tozier, Oscar Farnum, M. W. Corliss, G. L. McKenney, William Clark, Abner Millet.

THE ADV. CHRIS. CONFERENCE of the Province of Quebec will (D. V.) hold its next annual session at the "old meeting-house" in Hatley, P. Q., on Wednesday, October 7th, and continue over the Sabbath. All of like precious faith, who are in sympathy with its objects and work, as set forth in its Constitution, will, we trust, make a special effort to attend, and unite in its business deliberations, and religious exercises of preaching, prayer, and song; which, we trust, will be so scriptural, so wisely and kindly performed, as to result in permanent good to the cause of our coming Savior. Especially we would say, let all the ministerial and lay members in the several districts, as far as is possible, arrange to attend. Come early, and come prepared to stay through the meeting. Let due reports, either written or verbal, be forthcoming from the entire field. Let isolated brethren and sisters who feel an interest, and cannot attend, write epistles to be read in conference, and direct to the President, or Secretary, at Ayres Flat. Please attend to this in good season. Christian union is strength; let us have it in action, feeling, and fact. Christian hospitality and kindness will be shown to all who come, by the resident brethren and friends, as on former occasions. Come praying for and expecting good.

CHAS. P. DOW, President.
E. C. ORCUTT, Secretary.

CAMPMEETING NOTICE.—The annual campmeeting of the A. C. Conference, in Northern Illinois, will be holden at Wyanet, Bureau Co., Illinois. The meeting will commence Saturday evening, Aug. 29th, and close Sunday evening, Sept. 6th. We anticipate a large and interesting meeting. It is hoped that every church will be represented by a tent, and that all will come to work for God and the salvation of the perishing. Eld. S. W. Thurber, of Minneapolis, Minn., will be at the meeting to labor in the gospel. Other prominent ministers will also be present. And above all, the Lord by his Spirit will be there. Come, then, to the meeting, one and all, and come early. Provisions will be made at an ample boarding tent for victualling all who may desire. The tents will be pitched on the old camp-ground, one half mile east of the depot.

The annual conference will also convene at the same time, but will be so arranged as not to interfere with social meetings. Each church should shnd a delegate or letter, and each minister should report either by person or by letter.

For the Committee, C. W. SMITH, President. C. C. MARSTON, Sec.

THE first quarterly meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Big Creek, commencing Friday, Sept. 4th, to hold over the Lord's day. We expect a number of the preaching brethren to be present to assist in preaching the word.

E. P. GRAVES.

THE ANNUAL MEETING of the Northern Pa. and Southern N. Y. Conference will be held at Little Marsh, Tioga Co., Pa., commencing Sept. 24th, to hold over the following Sabbath. Those coming by R. R. will leave the cars at Middlebury, on the Corning and Wellsboro road. Trains leave Corning at 7.50 A. M. and 7.30 P. M. Teams will meet the trains at Middlebury on Thursday and Friday.

E. C. COWLES, President.
J. W. TAYLOR, Secretary.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

ARTICLES found on the Springfield camp-ground: One pair men's leather shoes; one pair men's rubbers; one Jubilee Harp; one Testament; one pair of gloves; one veil; a small rag carpet. The owners can have the articles by describing them, and paying charges.

HIRAM MUNGER, Chicopee Falls, Mass.

HAVING closed my labors with the church at Clinton, Clinton Co., Iowa, I am now at liberty to go into other fields as the Lord may direct, and brethren and friends may desire. I expect to return to Illinois as soon as convenient. My address for a short time, until further notice, is Albany, N. Y., No. 14 Bleecker Place.

SILAS B. MABEY.

Mechanic Falls Campmeeting.

Providence permitting, a campmeeting will be held at Mechanic Falls, Me., commencing SATURDAY, SEPT. 5TH, to continue over Sunday, Sept. 13th. Provision will be made for board and horse keeping. The boarding tent is under the management of Bro. J. Moulton, who will furnish single meals,—breakfast or supper at 35 cts. each; dinner 50 cts.; or 85 cts. per day. The stable is managed by the committee the same as last year. Teams will be provided to convey all from the depot to the ground who wish to ride. The fare on the Grand Trunk Road will be about one half the usual rate. The *Maine Central* utterly refuse to make any reduction of fare.

It is expected that Brn. Couch, Stockman, Phelps, and others will be at this meeting.

Committee: M. H. Mitchell, C. Dennen, I. N. Thompson, Geo. Humphrey, Joshua Howard.

PORTLAND AND OGDENSBURG R. R.—Persons intending to pass over this railroad to the Mechanic Falls Campmeeting, can secure a return pass free of charge by dropping me a line, stating from what station they are to start.

C. H. SWEET, *Steep Falls, Me.*

West Hawley Advent Campmeeting.

Two and a half miles from the old time honored camp-ground in Savoy, Mass.

An Advent campmeeting at Fullerville, West Hawley, Mass., will commence Saturday evening, August 29th, and continue through one week, including two Sabbaths, and closing Monday morning, Sept. 7th. Good and able preachers from abroad are engaged to preach the word during the meeting. Board will be provided for those who wish, by the day, or through the meeting. Those wishing to board themselves, bring your provisions with you; or, if you prefer, you can have at common prices the provisions you want at a large grocery store near by. The large Hoosick Valley preaching tent will be on the ground for meetings, and also for lodging to all those who come to camp out during the meetings. Those who intend to camp out nights, should bring an empty bed-tick, blankets, etc.

It is evident from an extraordinary increase of the last-day tokens, that this will be the last great gathering of those who love Christ's appearing and kingdom, who are dwelling in this Hoosick mountain region. Brethren and sisters, do lay aside all your cares and labor, for one week's rest at this feast of tabernacles. Those coming with teams will find ample provision for their horses.

H. K. FLAGG, A. W. SIBLEY, E. MCCULLOCK, } Committee.

VERMONT CONFERENCE.—The next annual Advent Conference will be held on the camp-ground, at Bethel, commencing Wednesday, Sept. 9th, at four o'clock P. M. Each church is entitled to one delegate, and one additional delegate to every ten above the number of ten. Let this conference be fully represented, and thus show your interest in the cause we so much love.

R. N. STETSON, Sec'y.

Central Vermont R. R. arrangements for the campmeeting as last year. R. N. S.

TENT MEETING.—The Lord willing, there will be a tent meeting at Groveland, Mass., on the Newburyport Branch R. R., three miles from Haverhill, commencing Tuesday evening, Sept. 8th, and continue afternoons and evenings through the week, and over Sunday, Sept. 13th.

ENOCH MORRILL.

QUARTERLY MEETING.—The first quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas, for the second conference year, will be held, the Lord willing, with the A. C. Church of West Creek, Republic county, commencing Friday evening, Sept. 25th, and continuing over Sunday, and as long as the interest demands. Bro. J. C. Smith, State Evangelist, is expected to be present with the State Mission Tent, to assist in preaching; also Sr. M. J. Clark is expected to be present to preach the word. All of like precious faith are cordially invited to attend.

E. N. BLISS, Pres.
J. S. THORP, Sec.

DISTRICT MEETING.—The Bolton District Meeting, the fourth and last of the Conference year, will be held in the Page school-house, East Bolton, P. Q., to commence Thursday, Sept. 3d, at two P. M., and continue over the Sabbath. A full attendance is earnestly desired and expected. Let the true friends of the cause of the coming Savior come together from Magog, Orford, East and West Bolton, and parts adjacent, to confer upon its wants, and unite in earnest labor for its promotion. Ministers, official and leading members, are especially expected to be present. Let all the friends circulate the appointment. Elders Marsh and Chadsey, and others from the Farnham District, are expected to attend. Come, all who can, and unite in the good work. CHAS. P. DOW.

KANSAS CAMPMEETINGS.—The Northern Campmeeting of Advent Christians of Kansas will convene at Clyde, Cloud Co., Kansas, on Thursday, Sept. 10th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been appointed as committee of arrangements, and are prepared to be on the ground the day appointed, to make full arrangements. I will be there to meet you, if the Lord will: Frank Wilson, Chairman, Clyde, Cloud Co.; W. H. Rich, Clifton, Washington Co.; T. J. Hay, Peach Creek, Wash. Co.; C. D. Potter, Peach Creek, Wash. Co.; J. Roberts, Lake Sibley, Cloud Co.; C. M. Collins, Bransford, Washington Co.; B. S. Conley, Glen Elder, Mitchell Co.

Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Preaching brethren who preach the word are invited to attend. Let your baskets be well filled. Come equipped for camping. All bring tents who can. R. F. CLARK, Sec., Peach Creek, Washington Co., Kansas.

THE IOWA GENERAL UNION CONFERENCE AND CAMPMEETING will be held in Brooklyn, Poweskeik Co., Iowa, beginning Sept. 11th, and holding over two Sundays. A boarding tent will be on the ground, where board can be obtained at reasonables rates. We desire to see a large attendance at this meeting. Bring your tents and bedding. J. RIDLEY, Secretary.

P. S. The conference will convene during the first part of the meeting. J. R.

MRS. E. S. JENNINGS will commence a series of meetings at Barnes' Corners, Lewis Co., N. Y., on Sunday, Sept. 13th, to continue over the 20th. The friends in that vicinity will please address me at that place. E. S. J.

CORRECTION.—The postage on the "History of the Advent Message," will be 20 cts., the postage on books having been reduced one half.

I. C. WELLCOME.

☞ LOST at Alton Bay campmeeting, my pocket gold pen, with gutta percha case and pencil.

E. OWEN.

WE wish some of our preaching brethren would call on us. We will find a place for them to speak in, for we are in need of help here. Please correspond with A. P. Scribner, New Market, N. H.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICH, 168 West Madison Street.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

BANGOR, ME.—Regular Advent meetings are held every Sunday in Concert Hall. Social meeting 10½ o'clock; preaching afternoons; social meeting in the evening.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ a. m. and 3 p. m. Conference and prayer meeting Wednesday and Thursday evenings.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

WORCESTER, MASS.

Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.

G. E. MERRILL, Com.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest...Sunday, Sept. 6th
John G. Hook (Baptism)...Sunday, Sept. 13th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
C. Goodrich...Sunday, Sept. 6th
Wm. J. Ripley...Sunday, Sept. 27th
H. Munger...Sunday, Oct. 4th
Geo. W. Sederquest...Sunday, Oct. 11th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch...Sunday, Sept. 6th
A. A. Phelps...Sunday, Sept. 13th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Bethel (Vt.) campmeeting...Sept. 5th to 13th
Lowell, Mass...Sabbath, Sept. 20th
MILES GRANT.

Philadelphia, Pa. (Sunny Side Hall)..Sun., Sept. 6th
JOHN G. HOOK.

Athol, Mass...Sunday, Sept. 6th
Tremont, Mass...Sunday, Sept. 13th
Putnam, Ct...Sunday, Sept. 20th
Plymouth, Mass...Sunday, Sept. 27th
J. S. WHITE.

Natick, Mass...Sunday, Sept. 6th
A. W. SIBLEY.

Fairhaven, Mass...Sunday, Sept. 13th
Mattapoisett, Mass...Sunday, Sept. 20th
Brimfield, Mass...Sunday, Sept. 27th
Plymouth, Mass...Oct. 31st
M. BATCHELOR.

Scitico, Ct...Sunday, Sept. 6th
Wilbraham, Mass...Sunday, Sept. 13th
Warehousepoint, Ct...Sunday, Sept. 20th
Putnam, Ct...Sunday, Sept. 27th
H. PRATT.

Lewiston...Friday evening, Sept. 4th
Windham...Monday evening, Sept. 7th
South Casco...Tuesday evening, Sept. 8th
Mechanic Falls meeting...Sept. 9th to 11th
Biddeford, Me...Sabbath, Sept. 13th
Weeks Mills, Me. (as Bro. Walker appoints) Wednesday and Thursday, Sept. 2d and 3d.
Bonny Eagle, Me...Sept. 15th
Steep Falls, Me...Sept. 16th
Hollis Centre, Me...Sept. 17th
East Rochester...Sept. 18th
Elliot, Me...Monday evening, Sept. 21st
The rest of the week following, and Sabbath, Sept. 27th, at liberty.
Square Pond, Ct...Sabbath, Oct. 11th
H. MUNGER.

Square Pond, Ct...Sunday, Sept. 6th
Granby, Ct. (Congregational Church) Sunday, Sept. 13th
I. B. POTTER.

East Pepperell, Mass...Sunday, Sept. 6th
Brimfield, Mass...Sunday, Sept. 13th
M. A. POTTER.

Lake Village, N. H., evening, Sept. 1st, through the week, and over Sunday, Sept. 6th.
Rochester, N. Y...Sunday, Sept. 20th
GEO. A. COLE.

Rochester Village, N. H...Sunday, Sept. 6th
C. EMERSON.

Rochester Village, N. H...Sunday, Sept. 13th
A. ROSS.

Bristol, Ct...Sunday, Sept. 13th
G. L. WHITE.

Dorchester, N. H...Sunday, Sept. 6th
Franklin, N. H...Sunday, Sept. 13th
Hebron, N. H...Sunday, Sept. 20th
Danbury, N. H...Sunday, Sept. 27th
G. H. WALLACE.

Springfield, Mass...Sunday, Sept. 6th
O. R. FASSETT.

Whitakerville, Vt...Sunday, Sept. 13th
T. L. HALL.

Farmington, N. H...Sunday, Sept. 6th
Alton Corner, N. H...Sunday, Sept. 13th
WM. BODGE.

Pittsfield, Me., campmeeting...Sept. 1st to 6th
Mechanics Falls, Me., campmeeting, Sept. 7th to 13th
I. C. WELLCOME.

Camden, N. J. (corner of third and Federal streets) Sunday, Sept. 13th, at 3 and 7½ P. M.
S. P. BABCOCK.

Melvin Village...Sunday, Sept. 6th
South Gorham, Me. (Freewill Baptist Church) evening, Sept. 11th.
Plymouth, Mass...Sunday, Sept. 20th
E. OWEN.

Plymouth, Mass...Sunday, Sept. 6th
East Weymouth...Sunday, Sept. 13th
C. W. RAYBURN.

West Leeds, Me...Sunday, Oct. 30th
L. L. HOWARD.

Bristol, Ct...Sunday, Sept. 6th
Bridgeport, Ct...Sundays, Sept. 20th and 27th
WM. A. & M. L. DURAND.

Canterbury, N. H. (Bro. Tucker's) Sunday, Sept. 20th
Pittsfield, N. H. (Pond school-house) evening, Oct. 3d, and Sunday, Oct. 4th.
East Concord, N. H. (Varney school-house) Sunday, Sept. 26th and Sunday, Sept. 27th.
Loudon Village (with Bro. Paine)..Sunday, Sept. 13th
N. B. MCMURPHY.

Hartford, Ct...Sundays, Sept. 6th and 20th
Warehousepoint, Ct...Sunday, Sept. 13th
Wrightville Chapel, Ct, Sept. 27th, morning and afternoon. In the evening at the Stone school-house, near the residence of Bro. Henry Drake.
H. C. SMITH.

Steep Falls, Me...Sunday, Sept. 6th
JER. HILL.

Mattapoisett, Mass...Sunday, Sept. 6th
W. E. HATHAWAY.

Greenpoint, L. I., N. Y. (corner of India and Franklin Streets) Sundays, Sept. 20th and 27th, and evenings through the week.
A. SIMPSON.

Rye, N. H...Sunday, Sept. 6th
JOS. W. WHITE.

North Rutland, Mass...Sundays, Sept. 20th and 27th
Granby, Mass. (Batchelder Street)...Sunday, Oct. 4th
Palmer Depot...evening, Oct. 6th
Southbridge, Mass...Sunday, Oct. 11th
Charlton, Mass...Sunday, Oct. 18th
North Rutland, Mass...Sunday, Oct. 25th
GEO. A. STREETER.

New Haven, Ct...Sundays, Sept. 6th and 13th
Bridgeport, Ct. (if desired) evenings, Sept. 9th and 10th.
E. MCCULLOCH.

Ways Mills, Barnston, P. Q...Sunday, Sept. 6th
Orford, P. Q. (with Bro. Magoone) Sunday, Sept. 13th
Caswell Borough, P. Q...Sunday, Sept. 20th
Drew's Mills, Barford, P. Q...Sunday, Sept. 27th
Patton, P. Q. (Garland school-house)...Sun., Oct. 4th
U. G. LADD.

Hartford, Ct...Sunday, Sept. 6th
H. C. SMITH.

Greenboro, N. Y...Sunday, Sept. 6th
Harrisburg, N. Y. (Bickford Dist.) Sunday, Sept. 13th
Greig, N. Y. (Otter Creek Dist.) Sunday, Sept. 20th, at 10½ a. m., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

Round Pond, Me...Sunday, Sept. 6th
Bristol, Me. (New Harbor)...Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th.
Sheepscot Bridge, Me...Sunday, Sept. 27th
Brunswick, Me. (at the colored school-house) Sunday, Oct. 4th. Will Bro. Gatchel meet me at the Brunswick depot, first train from Rockland, Oct. 8th?
Richmond, Me. (Reed meeting-house) Sun., Oct. 11th
Hallowell, Me...Sunday, Oct. 18th
Augusta, Me...Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th?
E. COTTON.

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. B. C.

Granby, Mass. (Batchelor Street)...Sunday, Sept. 6th
R. BAKER.

Newcastle, N. H...Sunday, Oct. 4th
C. E. HURD.

South Elliot, Me...Sunday, Sept. 6th
J. T. LIBBEY.

Hartford, N. H., Sept. 4th, and onward as Bro. Chamberlain may arrange. WM. J. BLANCHARD.

Belmont, N. H...Sunday, Sept. 13th
Rye, N. H...Sunday, Sept. 27th
D. F. LEAVITT.

Barkhampsted...Sunday, Sept. 6th
Yalesville...Sunday, Sept. 13th
S. WOODRUFF.

Landaff, N. H. (Bungay school-house) evening, Sept. 4th, and over Sunday. JOHN H. EVANS.

Kendall Corners and Mills...Sunday, Sept. 6th
MRS. L. M. STODDARD.

New Boston (Winchendon)...Sunday, Sept. 6th
Chicopee Falls, Mass...Sunday, Sept. 13th
Montgomery, Mass...Sunday, Sept. 20th
GEO. L. TEEPLE.

Clinton, Mass...Sunday, Sept. 13th
North Rutland, Mass...second Sunday of each month
Abington, Ct...Sunday, Sept. 27th
Wilbraham, Mass...Sunday, Oct. 4th
H. H. TUCKER.

South Alfred, Me...Sundays, Sept. 13th and 27th
J. R. TRIPP.

Newcastle, N. H...Sunday, Sept. 6th
Kingston Plains...Sunday, Sept. 13th
Willand's Pond...Sunday, Sept. 20th
South Rochester, N. H...Sunday, Oct. 18th
H. S. PINKHAM.

Canterbury, N. H. (Emery school-house) Sab., Sept. 13th
Hill, N. H. (Shaw school-house)...Sabbath, Sept. 27th
SIMEON ROBY.

Candia, N. H. (North Road school-house) Sunday, Sept. 13th. JOHN B. PAINE.

Barnstead, N. H. (Clarktown)...Sunday, Sept. 6th
R. MORRILL.

North Haverhill (Brick Church)...Sunday, Sept. 6th
SR. M. J. CLARK.

Alton, N. H. (Plaiser's school-house)...Sab., Sept. 6th. Protracted meeting at Newmarket (Town Hall) Sunday, Sept. 13th, through the week, and Sun., Sept. 20th. Bro. E. Owen, and others, will help preach the word.
J. L. CHUTE.

Meredith Centre...Sunday, Sept. 6th
Moultonboro Neck...Sunday, Sept. 13th
Albany, N. H. (Bell school-house) Sunday, Sept. 20th
N. GLIDDEN.

New Durham, N. H...Sabbath, Sept. 6th
West Parsonsfield, Me...Sabbath, Sept. 13th
Pleasant Valley, N. H...Sabbath, Sept. 20th
Water Village, N. H...Sabbath, Oct. 4th
C. COLMAN.

LAWRENCE, MASS.
J. G. Smith...Sunday, Sept. 13th
B. S. Emery...Sunday, Sept. 20th
M. Grant...Sunday, Sept. 27th
F. H. Burbank...Sunday, Oct. 4th
S. G. Mathewson...Sundays, Oct. 11th and 18th
Dr. A. M. Higgins...Sunday, Oct. 25th
W. N. Pile...Sunday, Nov. 1st
S. S. Brewer...Sundays, Nov. 8th and 15th
E. A. Stockman...Sundays, Nov. 22d and 29th
L. C. and M. McKinstry...Sunday, Dec. 6th

HAVERHILL, MASS. (Advent Hall.)
W. W. Sutherland...Sunday, Sept. 6th
E. A. Stockman...Sunday, Sept. 13th
Wm. H. Mitchell...Sunday, Sept. 20th
B. S. Emery...Sunday, Sept. 27th
D. M. Leavitt...Sunday, Oct. 4th
E. A. Stockman...Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.)...Sunday, Oct. 18th

SPRINGFIELD, MASS. (Franklin Hall.)
Geo. A. Cole...Sunday, Sept. 13th

HAMPTON, N. H.
C. Goodrich...Sunday, Sept. 13th
D. F. Leavitt...Sunday, Sept. 20th
O. W. Kimball...Sunday, Sept. 27th
J. L. Chute...Sunday, Oct. 4th
T. L. Churchill...Sunday, Oct. 11th
A. M. Tripp...Sunday, Oct. 18th
S. C. Emerson...Sunday, Oct. 25th
B. Finney...Sunday, Nov. 1st
Enoch Morrill...Sunday, Nov. 8th
J. L. Chute...Sunday, Nov. 15th
J. G. Smith...Sunday, Nov. 22d

CONCORD, N. H. (Centre St. Church.)
A. Ross...Sunday, Sept. 6th
D. M. Leavitt...Sunday, Sept. 13th
W. W. Piper...Sunday, Sept. 20th
Geo. W. Brown (of Elliot, Me.)...Sunday, Sept. 27th
A. Ross...Sunday, Oct. 4th
E. Owen...Sunday, Oct. 11th
C. S. Shattuck...Sunday, Oct. 18th
C. H. Fletcher...Sunday, Oct. 25th

CONCORD, N. H. (Bethel, Green Street.)
J. G. Smith...Sunday, Sept. 6th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill...first and third Sunday of each month
O. W. Kimball and R. Morrill...Sundays, Sept. 13th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher...Sundays, Sept. 6th and 13th
D. M. Leavitt...Sundays, Sept. 20th and 27th
C. H. Fletcher...Sundays, Oct. 4th and 11th
B. S. Emery...Sunday, Oct. 18th

PORTSMOUTH, N. H.
E. A. Stockman...Sunday, Sept. 13th
H. Munger...Sunday, Sept. 20th

SEABROOK, N. H.
J. F. Chamberlin...Sunday, Sept. 6th
L. T. Cunningham...Sunday, Sept. 13th
C. R. Parsons...Sunday, Sept. 20th

DOVER, N. H.
D. F. Leavitt...Sunday, Sept. 6th
A. Simpson...Sunday, Sept. 13th
Joseph W. White...Sunday, Sept. 27th

BELMONT, N. H.
T. W. Piper...Sundays, Sept. 6th and Oct. 4th
Mrs. L. E. Saulpaugh...third Sunday in each month
J. G. Smith...Sunday, Oct. 25th
C. R. Parsons...Sunday, Nov. 29th

EAST ROCHESTER, N. H.
John Parsons...Sunday, Sept. 6th
C. H. Fletcher...Sunday, Sept. 20th
Wm. C. Stewart...Sunday, Sept. 27th
L. E. Saulpaugh...Sunday, Oct. 4th

FARMINGTON, N. H.
Wm. Bodge...Sunday, Sept. 6th
T. L. Churchill...Sunday, Sept. 13th
Joseph White...Sunday, Sept. 20th
C. Fletcher...Sunday, Sept. 27th

GREAT FALLS, N. H. (Franklin Hall.)
A. Simpson...Sunday, Sept. 6th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown...Sunday, Sept. 6th
J. W. White...Sunday, Sept. 13th
C. S. Mooney...Sunday, Sept. 27th
H. S. Pinkham...Sunday, Oct. 11th

SOUTH ELLIOT, ME.
J. T. Libbey...Sunday, Sept. 6th
Wm. H. Mitchell...Sunday, Sept. 13th
Geo. Moore Payne...Sunday, Sept. 20th
C. E. Hurd...Sunday, Sept. 27th

ALFRED, ME.
S. G. Low...Sabbath, Sept. 6th
L. W. Gowen...Sabbath, Sept. 13th
J. R. Tripp...Sabbath, Sept. 20th
Jer. Hill...Sabbath, Sept. 27th

EAST STAFFORD, CT. (Work's school-house.)
C. F. Morse...Sunday, Sept. 6th
H. H. Tucker...Sunday, Sept. 13th
P. J. Smith...Sunday, Sept. 27th
M. A. Potter...Sunday, Oct. 4th

KENNEBUNKPORT, ME.
C. H. Sweet...Sunday, Sept. 6th
Geo. W. Brown...Sunday, Sept. 13th
Jesse Gay...Sunday, Sept. 20th

BIDDEFORD, ME.
Jesse Gay...Sunday, Sept. 6th
C. S. Shattuck...Sunday, Sept. 13th
A. Ross...Sundays, Sept. 20th and 27th

PORTLAND, ME. (Union Hall.)
Hiram Munger...Sunday, Sept. 6th
E. Owen...Sunday, Sept. 13th
Geo. W. Brown...Sunday, Sept. 20th
E. A. Stockman...Sunday, Sept. 27th

Business.

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Lead us, O effulgent Light,
O'er life's dark, uncertain way;
Lead us through the realm of night,
To the splendors of thy day.

Weak we are without thy strength;
Faithless, but for faith from thee;
Blind, yet may our eyes at length,
Through thine own, be made to see.

Not a single step alone
Can we with assurance take,
Yet with thee, no trembling one
But its sure ascent will make.

Step by step the height shall yield,
Till the uttermost is won,
And the restful, heavenly field
Crowns the weary labor done.

There, no hindering stone can fall
To obstruct the level way;
There, no faithlessness can thrall
Eyes that greet the certain day!

Light sufficing! be our guide,
Hide no more thy radiant grace;
Lead us, till the throne beside,
We behold thee face to face.

LAST-DAY PERILS.

T. S. SCOVILLE.

Noticing in your issue of the 5th, "Signs of the Times," I am reminded of some other signs. At my residence, on one of the principal streets and thoroughfares of the city of Elmira, N. Y., I see from my window hundreds of gay carriages going and coming on the Sabbath, towards a beautiful lake and park in the suburbs, called Lake Eldridge, after its owner, through whose private generosity this lake and park have been called into notice, by an immense outlay of his own money. The whole is thrown open to the people free to the poorest as well as to the richest; and what is better than all, there is no place to spend money for anything on the whole grounds, which virtually renders all who visit it free and equal. But my design was not to speak of parks, or other pleasurable matters, except as connected with the phases of human life. I see the clergy leave off preaching in the heated term, close their churches, and leave the sheep to mix up with the world for two or three months in a year. Stray sheep are always in danger; so stray christians learn to live loosely.

The tendency of the church of Christ on earth is downward into the world. In the first place, they have elected worldly men trustees, who govern the financial; and the spiritual is too closely connected with the financial to allow this safely. No church ought ever to permit it. These worldly trustees want a finer church, finer organ, more exquisite music, and withal a pastor "who will draw,"—which means, be fashionable, collect more people, and get more money to run the machine on a grand scale; therefore the poor, humble christian comes into the church so finely fitted up, sees his fellow-christian with finer cloth and silks than usual, and withal there is so much more to pay than there used to be, that, in the first place, he cannot stand the show of architecture, and feels himself out of his element. He says, This is for the rich, and not for me; and seeing all the well-to-do dressed so much finer than they used to, he feels they must look down upon him, and so feels afraid to approach them. When the contribution box comes about, often laden with dollars, he has but a dime to contribute, and again he says, No place for me. The result is, he gravitates outward, takes his love of Christ with him, and leaves the great church to those who can afford it; therefore, the poor have not the gospel.

Our friend, the lake owner, in his generosity, having an eye only to the enjoyment of the people, hires a splendid cornet band, at a cost of forty dollars per a Sabbath day, and says to everybody, Come and enjoy my park and the music, and a ride on the waters, and be happy. This is very pleasant to the poor, who have but the one day of rest, and they go there. So these poor too, who love Jesus, feel more at home in the park than in the church, they go and enjoy with the world, while the weather is hot and the priests have gone for the same purpose away from home. Then, withal, our clever townsman, who owns the park, has invited the Young Men's Christian Association to have preaching at five o'clock each Sabbath, when the band march from one stand to another with martial airs, and assist in the musical features of the worship. This is mixing the world, the flesh and the devil all in one mass, like Barnum, who overcomes the scruples of christians to a circus by having a few animals, musty wax figures, and poppet shows mixed in, to call the unwary, or overcome religious scruples by the immense size of his great show. So now we see christians going to all shows without scruple, though sometimes they take a dram. They go with the world to lakes and parks, and sometimes on excursions, on the Sabbath day. We see the churches run with cook-stoves and feeding arrangements, and for a change theatrical performances, musical entertainments, fairs, grab-bags, and oyster suppers, while the people fold their hands in pious silence, and take their religion as manufactured to order.

I wonder what the early disciples would think of this way of serving up religion. Paul would repeat again, "I am of all men most miserable." I hear him say: I spent my life in servitude and toil, working for Jesus, and the good of a lost world. O, if I had only known this modern, easy way, how much trouble it would have saved me. If these are not signs of the last days, please tell us where to find them. "Lovers of pleasure more than lovers of God"; so says the prophet of "the last days." The church is sinking, sinking into the slime of the world, instead of lifting the world up to a higher standard. "How long, O Lord?" how long? When will the Master come?

AN EARNEST WORD.

Ministers of Christ! Men of God! to your knees for oil, to your Bible for light. Away with your trapping of worldly policy. Strip your party-colored robes of Satan's weaving. Take to your locusts and wild honey. Have done with the poisonous dishes of man's providing. Strengthen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Savior, and let your voice be a united voice—the voice of one crying in the midst of this wilderness of apostasy, blasphemy, ignorance, pollution, and sin—"Prepare the way of the Lord." Thus will you be "like unto men that wait for their Lord;" and take the promise for your comfort, "When he cometh and shall find you thus watching; verily I say unto you, that he shall gird himself, and make you sit down to meat, and will come forth and serve you."—*Rev. Robert Atkins.*

THE LAW OF GOD'S HOUSE—HOLINESS.

"Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most *holy*. Behold, this is the law of the house." Ezek. 43: 10-12.

Yes, the law of God's house is a law of *holiness*. His house is the church. "In whom ye also are builded together for an habitation of God through the Spirit." We *must* preach holiness to the church; holiness as a *specialty;* that members of the church may see themselves as they are, and see what they should be. Then, if they are "ashamed of their iniquities," show them how they may walk in all the "ordinances of the Lord blameless." Holiness in heart, and holiness in life, word and thought, in going out and coming in, is not only to be preached from the pulpit, but it is to be the theme of the pen. "Write it in their sight." It is to be proclaimed for the hearing of the ear, and written for the seeing of the eye. "The whole limit" of the house is to be "most holy." Every believer is required to be wholly sanctified. There is no exception made, no distinction. "The whole limit" is to be "most holy"; not *almost*, but eminently, completely, thoroughly holy. "This is the law of the house." It is *required;* and if required, it is the *privilege* of every one. Are we all striving to keep this law? We may keep the whole form thereof, and all the ordinances thereof, and do them. This we may do by plunging first into the fountain opened for sin and uncleanness. Plunge in, plunge in NOW.—*Sel. by G. E. Merrill, Worcester, Mass.*

HOME.

S. S. CHRISTMAN.

"Home is not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the hearth hath builded.
Home! go watch the faithful dove,
Sailing 'neath the heavens above us;
Home is where there is some to love,
Home is where there is some to love us."

I was forcibly struck with the above lines, with the perfect truthfulness and simplicity of style with which the writer gives expression to her ideal of an earthly home. Alas! how many an earthly home is destitute of that holiest and strongest of all ties that binds the hearts of human beings together—love. But there remaineth therefore a rest for the people of God, and that rest will be enjoyed when we get home; not here, where everything is constantly shifting, and change is written on everything of an earthly nature; not here, where fragrant flowers bloom for a day, then wither and fade forever; where sickness and sorrow, pain and death carry their despotic sway in every household; not here, where the confined forms of those we love are being daily carried from our sight, and our hearts are left crushed and bleeding, with only the hope of meeting them again at the last day; not here, where every sunbeam has its shadow, and every joy its grief, and every day its night; not here, where the short and fitful summers with their transient foliage come like a bird on the wing to fan us with their balmy breath, as it passes; and the faded leaf, and frosty air, hushing the songs of birds, tell us that winter is nearer with its icy touch, which reminds us of withered hopes and joys forever fled. Oh! no. That rest of which the apostle speaks is to be enjoyed only when the whole family, the redeemed of the Lord, shall return, and come to Zion with singing, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away forever.

Oh! what greetings there will be, when we all get home; the whole family, the church of the first born, the spirits of just ones made perfect. There will be our home, yes, our eternal home, forever and ever with God our Father, and Jesus our elder Brother. And the former home and events of this life shall not be remembered, nor come into mind. Praise the Lord for that promise. The fulness of joy in that home will be complete—all love and glory.

Dear friends in Christ, take heed to yourselves, that no man take your crown. I am fully satisfied that Satan is trying every one of God's children. Beware of his devices. He that shall endure unto the end shall be saved. But there must be unity here among the disciples of the Lord, or how can there be when we get home? We must be one in Christ before the gathering time shall come. How can there be division in the kingdom of God? There cannot be. As love will be the controlling element in our heavenly home, so must it be among the family while journeying there. As I have loved you, said Christ, so love ye one another. Oh, blessed love! Oh, precious Jesus! who has gone to prepare a place for us—that glorious city for which Abraham looked—our eternal home.

Everything tells us in this world, in tones that cannot be mistaken, that we are nearing with mighty swiftness that final crisis which will forever decide our weal or woe. The earth is filled with violence. Famines, floods, fearful tornadoes, fires, earthquakes, plagues of Egypt, crimes of all descriptions, are rapidly on the increase. Trouble everywhere seems to be all the cry. God help us to watch and pray, that we may escape the things that are coming on the earth, and stand before Jesus; for some will say, "The great day of his wrath is come, and who shall be able to stand?" They will call for rocks and mountains to hide them from that face we so much long to behold. That matchless voice, in tones of sweetest music, shall welcome us to the marriage feast, within those mansions not made with hands, in our Father's house.

"Oh home, sweet, sweet home!
Receive me, dear Savior, in glory my home,"

where changes never may come, nor the taint of sin to mar our perfect bliss in that heavenly country, towards which, as pilgrims and strangers, we are now journeying, and every day brings us nearer. We can now enjoy our anticipations here, but no imagination of ours can ever bring to our mind's eye a picture of the reality of what God has in store for all them that love him. So says the apostle.

What a glorious prospect for the church of Christ! As for me, the assurance of again clasping to my heart the forms of those whom I have laid in the lonely tomb to rest in silence and darkness, till the trump of God shall rouse them to lfie everlasting, is enough to cause me to forget the things which are behind, and to press forward to the things which lie before, where summer never ends, where flowers never fade, nor lose their sweetness; where our sky is never dimmed by a cloud, and our hearts never saddened by one pang of sorrow; where we never shall cease to eat of the tree of life, that shall grow by the banks of that river of waters, beside which we shall wander with our loved ones by our side; where birds of beauty, with their songs of melody, mingle their harmonies with those of saints and angels to Him who dwelleth among them, Jesus the Lamb, where loved ones never part, and all is peace and joy forever. Such will be our home.

Herkimer, N. Y.

STOPPED IN THE WAY.

Rev. W. E. Boardman describes the difficulties in the way of many who would seek heart purity. They are words fitly spoken:—

1. *Fear of the brand*, is one great difficulty. Not merely the brand of "perfectionism," this aside, we shrink from being marked as peculiar amongst christians. We should not certainly greatly fear to wear the star of an earthly nobility or knighthood in the army of Jesus is another thing.

Havelock fought three battles against terrible odds, to gain his first honors from the queen. But they were not his severest struggles nor his greatest victories. Many more he fought afterwards before he forced his way, at last, into Lucknow; but these were not his hardest contests either. The two battles with his threefold foe, the world, his own heart, and Satan, the first on the "General Kyd," and the last at Fort William, were the most trying of his life. Especially the last, when he put on the whole armor of salvation, and determined to "stand up for Jesus," even though it should cost him the loss of all favor and friendship and promotion from the crown. To be branded a saint, was another and a very different honor to look to, than to have the star of knighthood upon his breast, and the title, "Sir Henry, K. C. B.," prefixed and suffixed to his name.

But so it is. This battle must be fought, and he who conquers in it, comes to be willing to wear whatever title of reproach the world may see fit to confer. There is no victory without out.

2. *Fear of becoming ultra.* The danger of being led into fanaticism and error is another difficulty at the outset. And there is danger of this. Satan delights in nothing so much, if we will go forward, as to mislead us or to urge us on over the bounds of truth and wisdom out into the fields of extravagance and folly. Then, too, though old to the Bible, and to the experience of those who have gone before us, every step of real progress is new to us. We are blind to all before us, however clearly we see the ground already passed over, and our subtle enemy is always ready to decoy us into the specious network of some trap set for the unwary.

We cannot, therefore, be too careful. The fear is a wholesome one, for the danger is real. We are not without melancholy warnings in the many cases of those who have been duped in this way, and destroyed to all usefulness in this world.

Let us beware first of all of taking impulse, or suggestions, or the inner light, for our guide. Let us bring our own impulses and suggestions to the test of God's holy word. The inner light, if it be not according to the revealed truth of God, is only darkness. And if the light within us be darkness, how great is that darkness!—The mariner will hardly be so foolish as to supersede the chart by following his own fancies upon the sea. If he should, however, some rock, or shoal, or reef, or whirlpool, would bring him up while he was sailing in fancied security, and scatter his hopes and his cargo, and the fragments of his ship, with his crew and himself, upon the raging waves of the deep. Satan has that man fairly in his snares, whom he can get to put his own suggestions or impulses, under any name whatever, whether of the inner light, or a guardian spirit, or the Spirit of God, in place of the Bible as the chart of faith and of life.

Let us make sure, also, that we have the Bible truth, and not merely Bible words. It is a favorite and frequent thing with the arch deceiver, to couch his own lies in words of the Scripture. He takes out and leaves behind the kernels of truth, and catches the unwary with the empty chaff of mere Scripture phraseology. Beware of him.

But then, if common sense and common prudence do demand of us care lest we be deceived and ensnared, are we, therefore, to be stopped at the threshold of all that is good and great? No.

Rather let us be sure we are right, and then, with our face as a flint, yet with the docility of the child, and with the firm tread of a mind made up, and a faith leaning upon God, let us push resolutely forward to the conquest. There is just one thing that Satan likes better than to lure us into fanaticism, and that is to frighten us back from any great step of real advancement into the wilderness of doubt, and the tortuous paths of unbelief and sin.—*Adv. of Chris. Holiness.*

A BROKEN STRAND.

S. WOODRUFF.

A Bro. came to our house the other day to borrow my boy's fishing net. When we came to examine the net, we found several broken strands, which caused several holes. This forbade all effort with the net until repaired, and every broken strand fastened again. In years gone by, I have helped drag many nets. Ofttimes, old sunken logs and crags of various kinds have caught and broken a few strands, and when we drew the net to shore, nearly all of the fish had escaped through those broken strands.

Walking in a village one Monday morning in company with a Bro., said he, "I went to hear a young preacher at the big church last evening." While giving me a few ideas of the discourse, he turned and said, "There comes the preacher now." Never was I more disgusted with the sight from one who filled the desk of a large church. He was walking to the depot with head twisted on one side, the whole face disfigured by his endeavoring to keep a cigar in running order at one side of his mouth, much disfiguring his whole manly frame to get rid of the volume of smoke rolling at every puff. I could but remark, A broken strand, a hole in the net. Had I a nice fishing brook or pond, I would not fear that the fish would be diminished by the best of fishers who would drag their net with broken strands; so I would say to men who would be successful in saving perishing men, Beware of broken strands which make a hole in the net.

HOW MUCH DO WE LOVE HIM?

I. I. LESLIE.

How much do we love Christ? Words can never express the amount of love we have for him. By our acts alone can we make known to others the love we bear the Savior. We cannot substitute words for acts in showing the attachment we have to Christ. The extent to which we follow him, walking in his footsteps, alone indicates our love.

How *much* do I love Jesus? This is known by those who know me, better than by those who only hear me. My life tells if I love Christ. How much I love him all judge who see my daily walk. This judgment is righteous, and there is no appeal from it. We are known and read of all men by our lives, whether we live to Christ or to the world.

How much do we love him? Enough to have forsaken all for him? Has the sacrifice we have made shown that we have loved him with all the heart? Does it now indicate that our affections are all upon him? How *much*, then, do we love him?

He has shown how much he loved us. No sacrifice was too great for him to make in our behalf. His life of acts tells us how great his love was toward us. Must not our sacrifice for him, and our acts of life show how much we love him? Away, then, with the idea that by our words we can show our love for Christ. Once it did cost much to confess Christ; now it costs nothing. But it still costs everything to show that we love him with all the heart.

WEDDED TO CHRIST.

Jesus my Bridegroom is,
He's made me all his own;
And oh, how very sweet it is
To live for him alone.

The pathway to my home
Lies through a world of foes,
And Satan seeks in every way
My progress to oppose.

He says he'll have me yet,
Escape him I shall not;
But who can say, and bring to pass,
When God commandeth not.

He has no claim on me,
To Christ my spirit flies;
If faithful now, I know I'll meet
My Bridegroom in the skies.

While here, I'll honor him,
Obey, and ever love;
And by and by will celebrate
Our marriage feast above.
—*Guide to Holiness.*

TO YOUNG MEN.

It is easier to be a good business man than a poor one. Half the energy displayed in keeping ahead that is required to catch up when behind will save credit, give more time to business, and add to the profit and reputation of your word. Honor your engagements. If you promise to meet a man, or do a certain thing at a certain moment, be ready at the appointed time. If you have a work to do, do it cheerfully, and therefore more speedily and correctly. If you go out on business, attend promptly to the matter on hand, and then as promptly go about your own business. Do not stop to tell stories in business hours.

If you have a place of business, be found there when wanted. No man can get rich by sitting around stores and saloons. If you have to labor for a living, remember that one hour in the morning is better than two at night. If you employ others, be on hand to see that they attend to their duties, and direct with regularity, promptness, and liberality. Do not meddle with any business you know nothing of. Never buy an article simply because the man who sells it will take it out in trade. Trade is money. Time is money. A good business habit and reputation is always money. Make your place of business pleasant and attractive; then stay there to wait on customers.

Never use quick words, or allow yourself to make hasty or ungentlemanly remarks to those in your employ; to do so lessens their respect for you and your influence over them. Help yourself, and others will help you. Be faithful over the interests confided to your keeping, and all in good time your responsibilities will be increased. Do not build until you have arranged and laid a good foundation. Do not—as you hope to work for success—spend time in idleness. If your time is your own, business will suffer if you do. If it is given to another for pay, it belongs to him, and you have no more right to steal it than to steal money. Be obliging. Strive to avoid harsh words and personalities. Do not kick every stone in the path; more miles can be made in a day by going steadily on than by stopping to kick.

Pay as you go. A man of honor respects his word as he does his bond. Ask, but never beg. Help others when you can, but never give when you cannot afford it, simply because it is fashionable. Learn to say No. No necessity of snapping it out dog fashion, but say it firmly and respectfully. Have but few confidants, and the fewer the better. Use your own brains rather than those of others. Learn to think and act for yourself. Be valiant. Keep ahead, rather than behind time.—*Church Advocate.*

Gems.

— The present only is a man's possession; the past is gone out of his hand, wholly, irrevocably.

— We may be weary under the cross, but should never be weary of it.

— Perhaps it would be dangerous for us to possess the abilities we covet; it is always safe to consecrate those we have.

— All the faculties of the rightly governed soul, stand obediently waiting to receive the command to obey.

— A man who lacks zeal for God, must be without love to God, and lives as the devil would wish him to live.

— The christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

— Heart, love, and loyalty to Christ, must keep a man in the right paths.

— It is not the dress of the sermon, but its sum and substance which does good to the mind.

— Teaching we learn, and giving we receive.

— The time and talents bestowed upon us are to be used for the glory of the Lord who bestowed them.

— No man was ever so much deceived by another as by himself.

— We open the hearts of others when we open our own.

— The modest man will not parade his own excellence lest he should offend.

THE LISBON EARTHQUAKE.

The following graphic account of the great earthquake at Lisbon, in 1775, is from *Lippincott* for July. We think that earthquake marked the opening of the sixth seal, mentioned in Rev. 6: 12. M. G.

The morning of Nov. 1st, 1755, dawned serene, but the heavens were hazy. Since midnight the thermometer had risen one degree, and stood at nine o'clock at fourteen above freezing. Reaumer. As it was the feast of All-saints, the churches were thronged from an early hour, and all their altars brilliantly illuminated with thousands of tapers, and decorated with garlands of various tinted muslin and thin silk. At a quarter of ten o'clock, the first shock was felt. It was so slight that many persons attributed it to the passage of heavy wagons in the street, and even to mere fancy. Three minutes afterward, a second shock occurred, so violent that it seemed as if the heavens and earth were passing away. This agitation lasted fully ten minutes, and ere it diminished, the greater portion of the city was in ruins. The dust raised obscured the sun; an Egyptian darkness prevailed, and to add to the universal horror, the fearful screams of the living and the groans of the dying rose through the air.

In twenty minutes all became calm again, and people began to look around them, and consider the best means of escape. Some were for going to the hills, but were soon discouraged from so doing by the rumors that those who had already gone thither were suffocating from the effects of the dense fog of dust which still rose from the falling buildings. Then they rushed toward the quays which line a part of the Tagus, but only to learn the horrible news that these had sunk into the earth, with all the people and edifices upon them.

Those who thought to put to sea were told to look at the river, and lo! in its centre they beheld a whirlpool which was sucking in all the vessels and boats in its vicinity, not a fragment of any of them being ever being seen again. The royal palace had been entirely swallowed up, and over its site is now the vast square of the Baco, or Black Horse, one of the largest public places in Europe. The great library of the Holy Ghost was in flames, and its priceless Moorish and Hebrew manuscripts were fast becoming ashes. The opera-house had fallen in, the Inquisition was no more, and the great church of San Domingo was a heap of stones, beneath which lay crushed to atoms the entire congregation. The Irish church of St. Paul was the death place of a thousand persons, and the palace of Bomposta, where Catherine of Braganza, widow of Charles II., lived and died, had fallen over from the heights on which it was built, and utterly destroyed the poor but populous part of the town which lay beneath it. In a word, where but an hour since was Lisbon was now nothing but desolation.

As to the people, who can describe their condition? At least seventy thousand persons had perished, and the majority of the survivors were cruelly wounded and in an agony of mind and body. Some went mad with fright, some lost forever the power of speech, sinners went about confessing their secret crimes, and fanatics, believing the last day had come, cried out to the horror-stricken multitude "to repent, for that Christ was coming to judge the quick and the dead."

As the day waxed on, the wretched Libbonese grew calmer, and it was universally declared that the safest places, now that the dust was diminishing, were the heights overlooking the city, and thither the majority fled. Here they found the Court assembled, for the Royal family was fortunately at Belem, where, strange to say, the earthquake was scarcely felt at all, and had hastened at once to the hills. The Cardinal Patriarch was here also, and so was Pombal; and these two men, with surprising presence of mind, by their admirable courage, were enabled before night to inspire some feeling of order in the excited throng. The King and Queen behaved nobly, and the young Duke of Lafoens deserves to be immortalized for his splendid conduct. He organized a band of noblemen who went about aiding the wounded, rescuing the children, and even burying the dead.

It was a strange and awful sight to see this multitude gather together on the summit of the hills which once overlooked their magnificent capital, and which now looked down upon a mere mass of smoldering ruins. As day declined and night came on, the Cardinal issued a proclamation, ordering all to kneel in prayer and entreat the mercy of God upon them, and then rose on the air the wailing tone of that saddest of psalms, the Miserere. When the shades of night had fully fallen, a frightful discovery was made; the city was in flames in a hundred places. The conflagration was greatly increased by a strong wind blowing in from the sea. There was now no hope of saving anything, and it was but too well known that thousands of human beings who had taken refuge in the cellars and crypts were being roasted alive.

But if the anxiety of the escaped was dreadful to witness, the scenes within the city itself were even more terrible. Robbers, escaped jail-birds, low sailors, and degraded negroes, formed bands, and went about amidst the ruins, pillaging the wounded of their trinkets, and even murdering those who ventured to oppose their ghastly deeds. The lewd inhabitants of the brothels broke from the rigid restraint in which they were confined by the law and joined the bandits. They plundered such of the wine-stores as were left intact, and maddened with drink and probably with terror, cast off their garments, and went dancing and whooping blasphemous songs through the desolate streets, if such they could now be called, while the lurid light from the innumerable fires cast a blood-colored glow on their naked and contorted forms. They got into the churches, robbed the sacred images, threw the holy vestments over their shoulders, and made the ruined walls re-echo the shouts of their beastly revelry. "It seemed," says Tray Bernando de Carmo, "as if hell had vomited forth its demons, and that the powers of darkness had indeed prevailed."

From the cellars of the houses rose the piercing cries of those who were perishing of their neglected wounds, or suffering from the effect of foul atmosphere. Here a mother wept over the bodies of her children; there a group of timid nuns stood around their Abbess and knew not which way to turn; now a fanatic rushed along howling dismal prophecies; now a long file of white-clad Cistercians passed by reciting mournful prayers; and then again fell upon the ear the horrid maniacal laughter of the gang of lewd women and brutal men at their dreadful revelry. An aged noble woman in full court garments was seen searching among the ruins of her palace for her jewels; and a famous Phryne of the day, Theresa Brandoo, suddenly converted, did such noble deeds of charity that her name deserves to be written in letters of gold.

For fifteen days was the city infested with robbers, until Carvalho, afterward the celebrated Minister Pombal, set an example of courage and energy. He descended into Lisbon, and remained days and nights together in his carriage or on horseback, directing affairs and assisting in clearing away the ruins; he planted soldiers all over the city, and whoever could not give a clear account of the property found in his possession was hung then and there, and three hundred and fifty-seven persons thus perished. Many months elapsed ere tranquility was in a measure restored, and before the people began to think of rebuilding their homes. Indeed, it was at one time almost decided to remove the capital to Rio de Janeiro.

HOME AND HEALTH.

THE THREE BIDDERS.

AN INCIDENT IN THE LIFE OF ROWLAND HILL.

Will you listen, young friends, for a moment,
While a story I unfold;
A marvellous tale of a wonderful sale
Of a noble lady of old,—
How hand and heart, at an auction mart,
And soul and body, she sold!

'Twas in the broad king's highway,
Near a century ago,
That a preacher stood—though of noble blood—
Telling the fallen and low
Of a Savior's love, and a home from above,
And a peace that they all might know.

All crowded around to listen;
And they wept at the wondrous love,
That could wash their sin, and receive them in
The mansions preparing above:
While slow through the crowd a lady proud
Her gilded chariot drove.

"Make room!" cried the haughty outrider,
"You are closing the king's highway;
My lady is late, and their Majesties wait:
Give way there, good people, I pray!"
The preacher heard, and his heart was stirred,
And he cried to the rider—"Nay!"

His eye like the lightning flashes;
His voice like a trumpet rings,—
"Your grand fete days, and your fashions and ways,
Are all but perishing things.
'Tis the king's highway, but I hold it to-day,
In the name of the King of kings!"

Then, bending his gaze on the lady,
And marking her soft eye fall,—
"And now in His name, a sale I proclaim,
And bids for this fair lady call.
Who will purchase the whole—her body and soul,
Coronet, jewels, and all?"

"I see already three bidders,—
The World steps up as the first.
'I will give her my treasures, and all the pleasures
For which my votaries thirst;
She shall dance through each day, more joyous and gay,
With a quiet grave at the worst.'

"But out spake the Devil, boldly:
'The kingdoms of earth are mine;
Fair lady, thy name, with an envied fame,
On their brightest tablets shall shine;
Only give me thy soul, and I give thee the whole,
Their glory and wealth to be thine.'

"And pray what hast thou to offer,
Thou Man of Sorrows, unknown?
And he gently said, 'My blood have I shed,
To purchase her for mine own.
To conquer the grave, and her soul to save,
I trod the wine press alone.

"'I will give her my cross of suffering,
My cup of sorrow to share;
But with endless love, in the home from above,
All shall be righted there:
She shall walk in white, in a robe of light,
And a radiant crown shall wear.'

"Thou hast heard the terms, fair lady,
That each hath offered for thee;
Which wilt thou choose, and which wilt thou lose,
This life, or the life to be?
The fable was mine, but the choice is yet thine;
Sweet lady! which of the three?"

Nearer the stand of the preacher
The gilded chariot stole;
And each head was bowed, as over the crowd
The thundering accents roll;
And every word, as the lady heard,
Burned in her very soul.

"Pardon, good people," she whispered,
As she rose from her cushioned seat;
Full well, they say, as the crowd made way,
You could hear her pulses beat;
And each head was bare, as the lady fair
Knelt at the preacher's feet.

She took from her hand the jewels,
The coronet from her brow;
"Lord Jesus," she said, as she bowed her head,
The highest bidder art thou;
Thou gav'st for my sake thy life, and I take
Thy offer—and take it now.

"I know the world and her pleasures,
At best they but weary and cloy;
And the tempter is bold, but his honors and gold
Prove ever a fatal decoy:
I long for thy rest—thy bid is the best;
Lord, I accept it with joy!

"Give me thy cup of suffering,
Welcome, earth's sorrow and loss;
Let my portion be to win souls to thee,
Perish her glittering dross.
I gladly lay down her coveted crown,
Savior, to take thy cross."

"Amen!" said the holy preacher,
And the people wept aloud.
Years have rolled on—and they all have gone,
Around that altar who bowed.
Lady and throng have been swept along
On the wind, like a morning cloud.

But the Savior shall yet claim his purchase,
And around his radiant seat,
A mightier throng, in an endless song
The wondrous story repeat;
And a form more fair, while bending there,
Shall cast her crown at his feet.

So then in eternal glory
She'll rest from her cross and care;
Then do as she did, accept the same bid,
That you the same glory may share.
With an endless reward in the joy of your Lord,
O! will you not meet with her there?
Selected and corrected by A. C. PALMER.

PICKING BERRIES.

When I was a boy my father was a poor minister. We lived very plain, but that never troubled us. We always had enough wholesome food to eat, and my mother was one who always contrived to have a neat suit of clothes for each of her children. One day, when I was a little fellow, several little boys and girls came along on their way to pick huckleberries; they invited me to go with them, and when I saw their bright faces and little baskets I wanted to go. So I went into the house and asked my mother. I saw she favored me, but said I must ask my father.

"And where is father?"

"Up in the study, of course."

So up I bounded, hat in hand, and gently knocked at his door. He bade me come in.

"Well, Johnny, what is your wish?"

"I want, sir, to go with the children and pick berries!"

"Where are they going?"

"Only to Johnson's hill, sir."

"How many children are there?"

"Seven besides myself. Please let me go."

"Well, you may go. Be a good boy, and use no bad words."

Away I scampered, and just got to the bottom of the stairs when my father called me back. "Oh, dear, it's all over now. He is going to take it all back," I thought to myself. Trembling, I again stood in the doorway.

"Johnny," said my father, "I have a word of advice to give you. You will find the berries growing on the bushes, standing in clumps, all over the lot. The children will pick a few minutes at one place, and then go off to another, in hopes of finding better picking, and thus they will spend half the afternoon in roaming from one place to another. Now my advice to you is, that when you find pretty fair picking, stick to that spot and keep picking there. Your basket at night will show whether my advice is good or not."

Well, I followed my father's advice, and though the children would wander about and cry out, "Oh, Johnny, here is a world of them, and here you can fill your basket in less than no time," yet I stuck to my fair picking place. When we got through at night, to the astonishment of every one, and my own no less, it was found that I had nearly twice as many berries as any other one. They all wondered how it was, but I knew; and that was the lesson that made me a rich man. Whenever I have found "pretty fair picking," I have stuck to it.—*Wayside.*

A GOOD CAUSE makes a stout heart and a strong arm.

BE KIND IN LITTLE THINGS.—The sunshine of life is made up of very little beams, that are bright all the time. In the nursery, on the play-ground, and in the school-room, there is room all the time for little acts of kindness, that cost nothing, but are worth more than gold or silver. To give up something, where giving up will prevent unhappiness—to yield, when persisting will chafe and fret others—to go a little round rather than come against another—to take an ill word or a cross look, rather than return it; these are the ways in which clouds and storms are kept off, and pleasant, smiling sunshine secured even in the humble home, among very poor people, as in families in higher stations. Much that we term the miseries of life would be avoided by adopting this rule of conduct.—*The Household.*

WASTE OF LIFE.

It is plain that God designed to sustain man by food, air, water, light, heat, exercise, the protection of clothes and of houses, and by refreshing sleep. Now, as these are all necessities of his nature, he should so use them as to secure the end designed by the Creator in their use. It is the strange perversity of man's evil nature that enables him to turn all God's blessings into curses, or to use the good things which God has given him in such a manner as to make them productive of serious evil. Men should govern their appetites as to the kinds of food, the quantity eaten, the times of eating, etc. If these things alone were regarded, there would be no dyspepsia and very little headache in the world. From the first sin in Eden till the present time, men have been constantly engaged in destroying themselves by what they put into their mouths. They cannot, or rather they will not, be persuaded that there is any importance attached to the government of their appetites. And so they act with reference to all the things which God has made necessary to human life.

If people could realize the value of pure air, and of plentiful sunlight, and of sufficient and suitable exercise, or of keeping within the bounds of moderation where one's employment is severe manual labor, and of wearing such clothing as shall furnish necessary protection to the person, especially to the feet and limbs, and that shall not hinder the free circulation of the blood, and of securing sufficient and refreshing sleep, and would be careful in all these things, they might avoid a very large part of the physical troubles they now suffer, and might save a large measure of vital force which they now prodigally waste.

Perhaps no one item is worthier of attention than that concerning the value of good sleep. We should never lie down to sleep in an irritated, fretful, peevish, or impatient state of mind. Sleep, under such conditions, is not worth half what it was designed of God to be worth to us. It is our duty when we give ourselves up to sleep to do it with serenity, and peacefulness, and trust. This is the way to have sleep that will renew our strength, as God designed that it should be renewed each night for the labor and toil of the day to come.

But how shall we secure this condition for our sleep? Evidently there is but one way for this. We must live each day in this frame of mind from morning till night. This is what Paul means by having the peace of God rule in our hearts. In truth, it is worth as much to our health through the day as it is during the night. It does not follow that we are never to feel pain because of things that go wrong, nor never to take burdens caused by the wrong courses of others, which it may be our work to correct and put away; but all this may be done without fretfulness and peevishness on our part. If we fall into this, we wound our own souls, and we do not thereby benefit others, or in any way contribute toward the removal of the evil.

It is folly to fret over things that we cannot help. No one will deny this. It is also folly to fret over things we can help; for a wiser course would be to attend to the correction of them. And these two classes of things are all that there is for us to fret over. The burdens of life are heavy enough without our adding to them by fretting. No small share of the friction which deranges the vital machine comes directly from fretfulness.

It is our duty, as it is our privilege, to preserve our vital forces. We can do this by regarding the laws of our being. We need not waste our life forces. If we will carefully preserve what we now possess, there are few of us who may not even now secure to ourselves a good measure of health. Let us be true to ourselves, and we shall find that God will co-operate with us by the restorative power he has put within us.—*Health Reformer.*

IGNORANCE A CAUSE OF DISEASE.—The more thoroughly the causes of disease are understood, the more and more are they found traceable to a violation of hygienic laws. If the ravages of cholera, of yellow fever and typhoid may be controlled in a great measure by the observance of such laws, why may not scarlet fever, measles and whooping cough—those scourges of infant life—be prevented, or very much limited? The prevailing sentiment that all children must necessarily have these diseases once, finds no support whatever in the nature of physiology or in the principles of hygiene. The fact is already well established that the spread and violence of scarlet fever, by isolation, cleanliness and ventilation, are very much modified, and, in some instances, entirely prevented.

When the community realizes fully that the means of preserving health, especially in early life, are placed, in a great measure, in its own hands, a far higher estimate will be placed upon the value of human life, and the responsibility for its preservation will be found to depend in a great measure upon human efforts.—*Dr. Nathan Allen.*

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AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 983. BOSTON, WEDNESDAY, SEPTEMBER 9, 1874. VOL. XXXIX.—NO. 22.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"YE ARE THE LIGHT OF THE WORLD."

Christian, tell me, is thy light
Burning with a steady ray?
Shining 'mid this world's dark night,
Guiding travelers on their way?
Is it beaming out afar,
Like the brilliant evening star?

On life's dangerous, stormy deep,
Many souls imperilled glide;
Lo! their eyes on thee they keep,
Trusting in thy light to guide.
May they safely trust in thee,
On this fearful, rock-bound sea?

Dost thou trim thy lamp each day?
Is it always bright and clear?
Can the loved ones round thee say,
By thy light we'll safely steer
To the blest port from above,
To the heaven of peace and love?

Christian, keep a steady light,
Fed by the pure oil of grace;
Shedding beams so clear and bright,
All may see its glorious rays,
Then the world our Christ shall own,
And to him the nations turn.

Oh! if all our lamps would burn
With a brighter, steadier light,
Soon would the millennial morn
Burst in glory on our sight;
Girdled with its golden rays,
Earth would all be filled with praise.

—*Adv. of Chris. Holiness.*

THE SPEEDY PERSONAL RETURN OF CHRIST.

I think the angels are glad to hear what we are talking about, especially those two who, eighteen hundred years ago, stood by the group, gazing steadfastly up into heaven, and said, "Ye men of Galilee, . . . this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They know that the church is not always to stand wistfully gazing after Christ. Oh no! our separation is not to last forever. We must go on calmly, patiently waiting awhile, and soon, very soon, will come the glad reunion. They saw him go up, and did they sorrow? No! they worshiped him; that was the first thing; and then they returned to Jerusalem with great joy, and were continually praising and blessing God. They were not weeping and lamenting their disconsolate condition, but they set about working zealously for their Lord, waiting, watching, hoping for his promised return.

Oh, brethren! great joy must fill our hearts as it filled theirs, at the thought that we shall yet see him as he is. We shall be happy to the fullest extent of our capacity for happiness; we shall see not him alone, but all that we have loved in him and for his sake, and after all the restraints and hindrances we have known here to the enjoyment of our adoption, we shall enter into the full enjoyment of the glorious liberty of the sons of God.

But there is gravity as well as joy in the thought of the second coming of Christ. The second Psalm presents the serious side. Christ will come as a Master to take account of his servants. He will determine as to the merits of the service of each, not they themselves, nor their fellow servants. From his determination there will be no appeal: "Well done, good and faithful," or, "thou wicked and slothful servant," will express the unalterable and final decision.

Wicked and slothful! Why? What had that servant done? Nothing. Nothing? Yes! that is wickedness on the part of a servant of Christ, which would not be wickedness in another. To please self when we have such a Master is wickedness.

The blessed hope of his second coming must not be kept out of sight. It must not be shelved. Every day we must stand ready, and though I cannot tell you when the Master will come, I can inquire, Are you prepared for the coming? How are you getting on in your service? How are you spending the time of his absence? Are you smiting any of your fellow servants, or speaking evil of them? Criticising any of them, judging and finding fault, because they are busy in another room, and doing a different work to yours? Oh, brethren! you have no time for that! Judge not; judge yourselves only. To his own Master you brother stands or falls. Let us look well to our own service, that we be not exposed to the judgment of those who, though they knew their Lord's will, yet did it not.

The church stands like Israel of old, a witness alike of the past and of the future. Israel had a double testimony. They bore witness to the deliverance from Egypt, and the triumph of the Red Sea. They bore witness also to Messiah the Prince, the Shiloh that was to come, the expected Son of David. Their past history and their future prospects alike constituted them a separate people. They had memories which none beside could share—hopes to which others were strangers. The church of Christ has the same. She witnesses to his first coming, and the redemption that it wrought; she witnesses also to his second coming to judge the world and reign in righteousness.

The church ought to return to a more vigorous and earnest testimony to this latter truth—to the second coming of her Lord. It formed an integral part of her witness, as of her hope, in the beginning; but it has been too much dropped from her witness in after ages; and yet no truth so checks the pride and haughtiness of men. When Christ comes to judge, he will, as we have heard, overturn! overturn! overturn! He will bring down everything that is high and lifted up; he will humble the lofty, and exalt them of low degree. The world talks of progress, and fancies it is by degrees approaching perfection. The church too often falls into a similar strain; but no! Christ will come and judge the oppressor, and deliver the poor and needy, and bring in everlasting righteousness.

I am not sure, but I question if we give the world a full gospel, if we leave out this last great feature of our testimony. The first coming of Christ will do for salvation; but salvation after all imperfect until the second coming. We must tell the nations of the world that we are saved by hope; he will come again and save us, that is our testimony—save us from persecution, save us from an evil world, save us from ourselves, deliver us from death; he will come the second time without sin unto salvation.

Our gospel is not that we shall go to heaven when we die; it is not come death, or come judgment, or come millennium, or come the heavenly Jerusalem. It is come Jesus! Jesus is coming—Jesus, who is worth a thousand millenniums! "This same Jesus shall so come in like manner as ye have seen him go."

Now, I question if this is sufficiently impressed on the church in our own land, and I gravely question if it is presented as it ought to be in missionary spheres, where the very doctrine is new. And yet when the Thessalonian idolaters turned to God from idols, it was not only to serve him, but to wait for his Son from heaven. How were those early christians so invigorated and encouraged? How were they nerved to suffer and to do? How? By the hope of the coming of the Lord Jesus Christ! What was the Roman Emperor to men who were looking out for the return of King Jesus? Why should we not put the same hope before converts from heathenism now? Oh, that we may be faithful witnesses, not to the sufferings of Christ alone, but to the glories that are to follow. Much has been accomplished by the testimony "Christ died for our sins," but to limit our preaching to this is not to follow the apostolic example; we must add, "he rose," and we must not omit, he "cometh with ten thousand of his saints," to be glorified and admired in them; he cometh to sit on the throne of his father David, and as the greater than Solomon to reign before his ancients gloriously.—*Signs of Our Times.*

"ABIDE IN THE SHIP."

J. W. THOMAS.

"Except these abide in the ship, ye cannot be saved." ACTS 27: 31.

Paul was an old sailor. Not from occupation, but from frequency of travel. He knew what it was to be in "perils on the deep," and no doubt he could have taken a vessel across the Mediterranean quite as safely as any experienced sea-captain. He was now making a trip to Rome; and this voyage, though one of the most perilous, was yet the most successful voyage he ever made. The ship was lost, but he had a blessed revival, and saved all on board, two hundred and seventy-five souls. Paul was shipped as a prisoner, but he was promoted to captain, for he had the whole crew looking to him for salvation.

It takes God to work. He can send out a storm on the sea, and bring wicked sailors and soldiers to bow at his feet in answer to the prayers of a righteous prisoner. Paul gave the centurion and managers of the ship good advice, saying, "Sirs, I perceive that this voyage will be with hurt and much damage; not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter . . . And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island, which is called Clauda, we had much work to come by the boat; which, when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we, being exceedingly tossed with a tempest, the next day they lightened the ship . . . And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." Man's extremity is God's opportunity. Paul was calm in the midst of it all. After long abstinence, he stood forth in the midst of them and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God that it shall be even as it was told me."

Blessed faith! What a strong refuge they have who trust in "the living God." Paul was now master of the whole company. God had exalted him in their midst, and they were now to obey his orders. "When the fourteenth night was come, as we were driven up and down in Adria, about midnight, the shipmen deemed that they drew near to some country. And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out upon the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved."

Reader, are you in the gospel Ship? Have you fled to Christ for salvation? Are you sailing toward the heavenly port? Abide in the ship. Do not backslide. Stay on board. The land heaves in view. The morning dawns. Wait. The Captain will bring you safe to land.

"Christ is my pilot wise,
My compass is his word;
My soul each storm defies,
Whilst I have such a Lord."

BAPTISM AND RANTISM.

L. C. MCKINSTRY.

The two words thus associated together are alike in the source from whence they are derived, and in their construction, but very unlike in their meaning. We propose to consider them, both as to construction and meaning, for the purpose of eliciting truth, and to learn thereby their use and importance to the church of our Lord Jesus Christ. They are words of the class known as derivatives, being Anglicized Greek words, or words *constructed into* the English language, which are, after all, only Greek words slightly changed from their original orthography. One of them, "baptism," is quite a familiar word, and is known as the name of a religious rite. It is found in the dictionaries as a genuine English word. Theological works contain it, and every one acquainted with its history knows that it has been the subject of much dispute and discussion as to its meaning. It frequently occurs in the New Testament, and is therefore a word of great importance. The other word is not so well known. It has the sad misfortune not to be known at all. It is not in the Bible, nor the dictionaries, nor is its meaning generally discussed or disputed about. We may even be charged with having "*coined*" it, which, however, is not the case. Still we have imposed upon us the duty of introducing it to our friends, and endeavoring to make them acquainted with it, and of establishing its meaning, and proving its right to a place as a genuine English word, and worthy of its place as the name of an interesting and significant thing. It is certainly a necessity to the language, as events will prove; but it has been tabooed and ignored, and so neglected, that it has never pushed its way out of its Greek hiding-place, nor been *brought out;* and yet it should be known and recognized, as it has claims and rights which it is culpable to disregard and reject. It should have been in full and familiar use long ago, and not have been so unjustly treated. It has been so treated by calling "*Baptism*" to the task of doing double duty, and carrying its own meaning and the different meaning of "*rantism*" beside.

We propose, first of all, to consider the formation of the two words, and their equal claim to a place in the English language, and their meaning, and so divest "baptism" of all its forced meanings, and let it stand by itself in its own true character, so bringing "rantism" to the front out of its obscurity.

We notice first, that both words are derivatives, made from the original Greek, each in the same. They are really but Anglicized Greek words. There are two classes of words in the English language; those which are original to it, and those which are only naturalized foreigners. The pure English words are the Anglo-Saxon; the derivatives are made from other languages, sometimes by slight changes, and sometimes by no change at all. The changes usually consist in dropping the final letter, or letters, which characterize them as words of their native language, and giving them an additional letter, or letters; or leaving them as they are; any way answering the purpose if the word conforms to the English rules of spelling. These derivative words have no English birthright, and derive their meaning, as they do their construction, from the language from which they come. We notice a few of these words for the purpose of coming intelligently to the consideration of the method by which these two words become members of the English family, and their place and meaning there.

Of the words which are merely transferred words, we have such words as "sack," a Hebrew word; and "Adam," also Hebrew; "sack" meaning *a bag*, and Adam *red earth*, and used as the name of a man, for which, in the Old Testament translation, "man" is often substituted. From the Greek we have words and parts of words, and some from the Latin; while most of the words which, in the constant inflow, have more recently come into the language, are of French and German origin. The two words we are considering are a specimen of the *Greek* words, and there are many others. For example, we have the words "*misanthrope*" and "*misanthropic*," which are made from the Greek in this way: first, the Greek word is *anthropos*—"man"; dropping the Greek termination, we have *anthrop;* but that terminates too abruptly; so, for smoothness, we add an "e," and have *anthrope*, which, did we require it, might be used instead of the word "man"; but we yet have the good sense to prefer words native to the language, when we have them; and, as "man" is a strong Anglo-Saxon word, we choose it in preference to the Greek word. But we have a use for the Greek word, after all; so we take the Anglo-Saxon prefix *Mis*, which means "error," or "misapprehension," and have the word *misanthrope*, an amalgamated word, meaning a wrong apprehension or feeling toward man. Webster defines it strongly as meaning "a man-hater." Then we suffix the syllable "*ic*," meaning "to pertain to," and we have "misanthropic," which, as Webster defines it, means "a hatred of mankind."

From the Latin we have many, but slightly changed ones. Some of our nouns are borrowed from the Latin supine, or substantival nominative of the noun in the nominative, denoting existence, which is the modification of the Latin infinitive form of the verb; and some of our verbs are made from that infinitive; so that the English nouns and verbs of this class correspond with the Latin nouns and verbs. The rule for the change of the nouns is simply this: change those Latin nouns whose termination is *tum*, so the termination will be "tion"; and those that terminate with *sum*, to "sion." In this way we have "conver*tion*," from *convertum*, and "immersion," from *immersum*,—*convertum* being from the verb *convertere*, from which we have the verb "convert," which is made, as will be seen, by simply dropping the Latin verbial termination *ere*. *Immersum* is from *emergere*, by changing the "*e*" of the verb into "*i*." Without that change, we have the English verb "emerge," by dropping the final letters of the Latin verb—*re*. With it we have immerge, and immerse, "to dip into, or go into by plunging"; and emerge, "to come out of"; both words coming alike from the Latin *emergere*,—a striking fact, which we shall do well to remember when we come to notice the words we are considering more particularly.

We have thus brought illustrations of the formation of words before our readers, that they may more readily see the principle on which words of other languages become English words; and to make it more clear, as we proceed, that the words in question are as legitimately English words as any other; that baptism is as really an English word as "immersion"; and we shall find "rantism," whatever it may *mean*, has the same rights and privileges.

It is interesting in this connection, also, to notice that the English language is not strictly an original one; a large part of its words not being original or indigenous to it; so that those who speak it are as often speaking words of a foreign language, as they are those of the Anglo-Saxon. It is not, therefore, a pure language, but is mixed and mingled like the waters of a river, which flow into it from its many confluent streams; and it has one especial excellence,—it has the grand, glorious, strong, old Saxon original, which gives it strength and stability. The multitude of words from the other languages, which are constantly flowing into it, are like the brooks which augment the river, adding to the strength and force of the language, making it brilliant, graceful and flowing, so that it combines majesty and strength, with gentleness, grace and pathos. It is, therefore, a kaleidoscopic language, whose methods of expression may be varied in a thousand beautiful ways, each one peculiarly attractive, and surprisingly grand; or sweet, tender and winning, as the love of a child; thus allowing every writer and speaker a realm of lingual expression all his own, in which he may revel with delight, as in a garden fresh and fragrant; walking as among stately trees and beautiful flowers, and beside flowing, sparkling, and limpid streams, to regale himself at pleasure.

(*To be continued.*)

ATONEMENT.

There are three things bearing directly on this great truth, which I know with the most satisfactory assurance. The first is that I am a sinner and need pardon. The second is that my nature is polluted and needs cleansing. The third is the precious fact, that through faith in Christ, I have, and do obtain pardon and purity.

The first and second I know by direct consciousness—or conscious experience. Of the third, I have no less satisfactory and certain assurance, being promised in the revealed truth of God, witnessed to by the Holy Spirit, and revealed by conscious experience.

Very likely I know little about the *nature* of the atonement, or the manner in which the death of Christ lays an adequate foundation for justification and sanctification.

As a foundation of faith, however, I ask no other consideration, in connection with a consciousness of my necessities, than the plainly revealed fact that God can be just, and justify the believer in Jesus, and, "that the blood of Jesus Christ, his Son, cleanseth from all sin."

Those who came to Christ for healing, did not need, as a condition of believing in him, to understand the manner in which he would effect their cure. That, they probably never knew. They only needed to know that he was able and willing to do this thing for them. This they believed, and the work was wrought.

I have found this Scriptural and old Wesleyan doctrine both safe and successful, and have no inclination to run after modern speculation on this subject. If adhered to, we will be saved from much unnecessary hair-splitting and division among ourselves.—*Rev. J. A. Wood.*

— Practice flows from principle; for as a man thinks, so will he act.

SEEKING.

Mortal life is given to man, not that he may rest satisfied with what it brings to him, but that he may by its means seek for those things that are connected with eternal life. The great good of man's existence is not here, but hereafter. Temporal blessings produce but a surface tranquility which is easily marred by a reverse of temporal fortune.

In consequence of this we are urged in the Bible to seek for things that belong to heavenly surroundings rather than temporal; to lay up our treasure above that our hearts may also be there; to "seek first the kingdom of God and his righteousness," and the promise is that all needed temporal blessings shall be bestowed upon us. We are not taught to ignore the possession of temporal things entirely, but to regard them as of such minor importance as to allow them to have no influence over our conduct to cause us to swerve from the right course.

This lesson of seeking has been taught in various ways to the people of God at all times. Abel was taught to seek a redeemer, and illustrated the lesson by the lamb sacrifice on the altar.

Abraham was taught to seek a city whose builder and maker is God, and he illustrated his lesson by going out into a land he had never seen, and sojourning there as a stranger.

Moses was taught to seek one who was to be a leader to Israel, and he illustrated his lesson by leading Israel's host through the wilderness forty years entirely dependent on Jehovah for food and protection, "esteeming the reproach of Christ greater treasures than the riches of Egypt; for he had respect unto the recompense of reward."

Jesus taught his disciples to seek the kingdom of God, and told them of the "glory of the Father" that should be revealed when the "Son of man" should "sit on the throne of his glory." He taught them of the new earth inheritance; of the reward at the resurrection; of the eternal life to be given when he would "raise them up at the last day." He told them of the temporal estrangements from home and friends that they should endure in this mortal life; of the temporal vicissitudes, losses, and crosses that should be their lot here, with the eternal life in the world to come. And he illustrated his lesson by his course of suffering; "for the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The apostles were taught to seek those things which are above; to look for a new heavens and a new earth, and they illustrated their lesson by coming out from the world, and separating themselves from worldly pride and ambition, and becoming the off-scouring of all things in the estimation of men.

The things to be sought for are not here, but are laid up in store for those who are faithful to the word of the Lord, and that faithfulness is caused in the present age by an indwelling of the Spirit of God, that gives strength to the soul as it stretches forward to grasp the heavenly promises. But the experience of seeking is in the present life, and that experience is always a legitimate result of the power of the affections, and the extent to which they reach.

It is frequently the case that the christian's affections are perverted from the true source of blessing, and rest upon things that are only given as passing encouragements to press on to the end. For instance: men are frequently taught the great thing to be sought for should be a condition of spiritual feeling, such as shall give them great ecstacy, and strong emotion, and shall lift them up above every feeling of depression, and keep them at all times in a shouting mood. They seek a certain sort of present experience for themselves; will not be satisfied with anything else; and when they can possess the feeling they want, will rest down fully satisfied to proceed no further. You talk to such in their ecstatic condition about the glories of the future; they don't care to hear it, they have all the glory they want now. You speak to them of the resurrection and the kingdom, and they care not for them; they have a kingdom in them, and they are above the thought of a spiritual flesh and bones life. Instead of the Holy Spirit in them being a foretaste of good things to come, it is the substance of all they expect, and as long as they can float in the sea of ecstacy their utmost wish is satisfied. Their only fear is that they shall lose this ecstacy, and then they count their Christianity as all gone, and they mourn the *loss of their experience.*

Such are like a mariner who sails out upon a sea, not that he may reach any particular port, but that he may float his vessel in deep water, and keep off from sand bars, and out of shallow places, and enjoy himself. Instead of watching the course of the ship by chart and compass, he is ever looking down to see how deep the water is in which his vessel rather floats than sails. He is always heaving the lead, and sounding the depth, and fearing lest he shall run aground. As long as he is afloat he is all right, no matter where port is.

Such a mariner is as likely to drift back to his original moorings as anywhere else. He is very liable to sail into narrow channels and to become cramped and stranded, and to go to wreck amid the tempests and gales that arise in his course.

And so is the christian who is taught to seek the Lord, but only seeks a feeling of joy; who is taught to seek the kingdom of God, but who confines his efforts to a present experience, and thinks more of ecstacy than he does of immortality, and who regards the good feelings of the present life as his highest ambition. The way to enjoy continued peace of soul, and rest in spiritual things, is to seek the Lord, and by perfect confidence to abide in him, and then, whatever experience we may have, we know for ourselves that "he doeth all things well."—*A. C. Times.*

GLORY vs. GLORY.

L. C. KERR.

Man is made subject, by submission, to two kinds of glory—*natural*, and *spiritual*. While he is in the flesh, or in a sensual state, he is subject to the glory of the natural and carnal mind; but when the man is spiritual, his glory is likewise spiritual. And these two are in direct opposition one to the other. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be"; and "they that are in the flesh [that live after the flesh] cannot please God" (Rom. 8: 7, 8); so that to glory in the flesh is to glory against the spirit, and *vice versa;* from which we may infer that whatever we glory in, whether it be our talent, our learning, our ability to perform our task, our strength, either physical or intellectual, our position in life, our health or wealth, our honor or esteem, or anything that *we* possess, or that of any one else, is all a glory and pride in and of itself, and is against the glory of God. For "thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." Jer. 9: 23, 24.

Thus we see what we may, and what we may not glory in, in order to have the right glory; and Paul, being possessed of this same kind of glory, said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, *by whom the world is crucified unto me, and I unto the world.*" Gal. 6: 14. And again, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are, *that no flesh should glory in his presence;* but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, *He that glorieth, let him glory in the Lord.*" I Cor. 1: 26-31.

We understand from this, that is is utterly impossible for a man to glory in any thing that *he* may possess, and be justified in the eyes of the Lord, which would give veracity to the saying, "For I the Lord thy God am a jealous God." And as Christ pleased not himself in any thing, as pertaining to the flesh, but did everything to the glory and honor of God his Father, shall frail humanity be any the more justified in gratifying self, to glory in the flesh? As the flesh warreth against the spirit, and the spirit against the flesh, so is the glory of man when he glories in temporal things supremely. He is boasting against God, and all such rejoicing is evil. Some glory in their wisdom and eloquence, and endeavor to make it prominent, even teachers of the word, that they may have glory of men; but in doing so they not only glory against Christ, but make the word unfruitful; for says the apostle, "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. . . . In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." And, "except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. 14: 9, 11, 19.

So that, where such glorying is man's wisdom is prominent. Magniloquence does not edify or instruct the ignorant in the congregation. It is poor feed for the flock of Christ. Men retire home many times very little benefited by such sermons. It matters not how much truth was contained in it; if the needy could not understand it, it is fruitless with them, and savors of vain glory. For "whatsoever is not of faith is sin"; and what is not done to and for the glory of God is done against it. And we, brethren, should take heed that we glory in nothing save the cross of Christ. *I* can glory in nothing else. I feel myself as but filthy rags, poor and naked, and am willing to be such if I can only be counted worthy to glory in the matchless wisdom and goodness of God. What is man that he should glory in himself? is he not but flesh that perisheth and comes to nought, and all that he may boast of? "Therefore let no man glory in men." I Cor. 3: 21. Martin Luther said if he gloried in the sun, it would set; if he gloried in the earth, it would pass away; if he gloried in himself, he would die; but if he gloried in the *Lord*, his glory would abide *forever*; and this is the kind of glory that all men should covet, if they love eternal enjoyments. When we can feel that we are not our own, but are the Lord's, and bought with a price, we shall have little to boast of in ourselves.

The whole sum of the matter, then, is this: that we must not have our own will in *any* thing, but deny ourselves, break loose from everything that will have a tendency to promote self, and substitute *Christ* for all. We must deny ourselves, take up our cross, and go after Jesus. To deny myself, then, is not to deny my existence, or name, but to deny myself of every thing that is in any way detrimental to the cause of Christ, and cherish the workings of the Spirit; and then, whether I preach, or write, or work, or eat, or drink, or whatsoever I do, do *all* to the *glory of God* (1 Cor. 10: 31), and none other. *Amen.*

LIFE.

Our life is a test. If you bring a man into some important position, and there is a crisis where his behavior will either make or break you, you say: "Now I will have a chance to find out what he is." Well, every man is on his trial trip. Men, angels and devils are finding out what is in you, what you are worth, and what your weaknesses are. No man liveth to himself. Every word you speak, every action you perform, has a thousand echoes. Earth and heaven are gazing upon your behavior, and you are undergoing the trial. . . .

Our life is a conflict. If you have never tried to control your passions, tried to rouse yourselves up to a better manhood or womanhood, you cannot know what I mean. But if you have attempted to live a holy life, and to be better and to do better, then you sympathize with the apostle Paul when he represented our life on earth as a war with the devil. In addition to the struggle you have had a thousand outside battles. Sometimes it has been against poverty, against physical distress, against bad social position, against an unhappy family name. In one case it has been one thing, and in another case it has been another thing; and with many of you up to this point, it has been a hand to hand fight; and so it will be even unto the grave. Life is a conflict; so your own spirit affirms it. . . .

Our life is a preparation. If we are going on a long journey, we want some time to get ready. We must have extra apparel. We want our guide-book. Our comfort on the journey will depend very much upon what we start with. God has started us on a journey, and once started we can never come back. Are we getting ready? Are we armed? That question you hear to-day; but if I should utter it in an hour from now, perhaps you might not hear it. Life is a preparation. If you have any weapons to sharpen, you had better sharpen them now. If you have any lamps to light, you had better light them now. When death once shuts the door of the sepulchre, the angel of repentance never opens it. "As the tree falleth, so it must lie." As far as I can tell your case, your great need is to get rid of your sins. I know only one way to do it. The blood of Jesus Christ cleanseth from all sins; and though you may this morning count yourself the worst sinner, you may, by the grace of God, become the best saint. Where sin abounded, grace shall much more exceedingly abound."

Our life is a great uncertainty. We can make no calculation about the future. The world is full of temptation and of peril. We resolve on one thing, we do another. Our associations change. Our plans alter. Our friends change. We change. And life is such a complete uncertainty that I would not want to live one hour without the grace of God, and I very certainly would not want to die without it.—*Extract from a discourse by Rev. Dr. Talmage.*

PERFECTION.

This is relative. One may be perfect and imperfect at the same moment. A perfect bud is an imperfect flower; a perfect flower is not perfect fruit. A perfect primary pupil to-day must press on to the standard of juniors, and then to seniors, or meet censure. Thus it is in christian experience. The convert is perfect and imperfect, and as he grows in grace he cannot be otherwise. The perfection of yesterday is imperfection to-day; the standard rises with our years, and if we fail to rise we sin. We may all be perfect, and yet press on to perfection and never reach it.

The more perfect we are the more rapidly we grow. Perfect buds grow quickly to perfect flowers; perfect babes grow to perfect youth, and then to men; perfect christians grow like calves in the stall, like trees by living waters. This perfection becomes more perfect; from grade to grade we rise, more and more like Christ we become; richer and still richer our graces grow; step by step we mount Jacob's ladder, which reaches the skies; perfect all the way, and climbing always to a higher point. Through grace this may be the experience of all.—*Baptist Union.*

PURIFYING OUR HEARTS.

"Let us suppose that here is a spring of water which is poisoned in its very source, and which can of course therefore send forth none but poisoned waters. But a remedy is found which counteracts the poison, and makes the waters pure and sweet. That remedy is applied in the very source of the spring itself, and the waters flow out, therefore, pure and sweet. But they do so only so long as it is applied. The moment the remedy is stayed, that very moment the poisonous waters flow out as foul as ever.

"Now this is what the blood of Christ does for us,—it reaches the very spring itself, 'purifying our hearts by faith,' cleansing us 'from all filthiness of the flesh and spirit,' and enabling us by faith to realize that wondrous statement that 'every man that hath this hope in him purifieth himself, even as he is pure.' We purify ourselves, not by effort, but by faith; not by works, but by the precious blood of Christ. This clean and humble condition, however, is ours only while the blood is applied by faith; for the very moment faith ceases to apply it, corruption ensues, and the same old bitter waters flow out."—*Guide to Holiness.*

— The wise man changes his mind; the ignorant man will not. The former will acknowledge his error and correct it, but the pertinacity with which the latter adheres to his opinions, always bears a just proportion to his ignorance.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 9, 1874.

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AGENT.

NOTICE.

To those who have sent us money to renew their subscription on the paper, and do not see the figures changed, we would say, Have patience with us, and we will do as fast as we can. On account of the campmeetings, a large amount of work has accumulated in the Office, but we hope in the course of two weeks to have all straight.

THE PROMISED LAND.

Putting the glass of historic remembrance to the eye and sweeping it over the long line of earth-scenes, in the groaning, changing past—viewing the strange variety of light and dark shades of human experiences, the gaining and losing, the rising and falling, the building and destroying, the triumphs and defeats, the liberty and oppression, the glory and infamy, the enjoyment of heaven's favor and suffering of its judgments, the joys of living and the woes of dying—the tender sympathies of humanity plaintively ask for rest for our race, and peace for our world.

In the distant past, upon the summit of a far-off mountain, may be seen a man of noble form and devout appearance, performing strange acts of sacred devotion. With an unyielding purpose, he places the stones of an altar, arranging the fuel for a burnt offering. Then laying his hands upon his son, whose form was so beautiful to his eye, and whose voice was so sweet to his ear, he bound him as a victim upon the altar, and in obedience to God's command, grasped the knife and raised his hand to deal the fatal blow: God, seeing his faith and obedience were perfect, bade him stay his hand; and he, in the same quiet submission. let it fall, returning the knife to its place.

Abraham, by his fidelity to God and his uncompromising submission to the divine will, became his special friend, and received the promise that he should be the father of a great nation, which should enjoy the protecting care of heaven. He was instructed that four generations of his posterity should sojourn in Egypt, and they should suffer cruel bondage, but that this should end in perfect deliverance. God also gave him assurance that his people should possess, as a resting place from their bondage and wanderings, the land of Canaan, one of the most delightful and fertile countries in the world.

All this might seem unmeaning to the philosopher's eye, and the communications unimportant to the statesman's ear, but in heaven they were regarded as wonderfully important, involving the future interests of that people, and of Egypt and Canaan, whose histories shadow forth the eternal triumphs of the redeemed, and the everlasting overthrow of the wicked, when the "holy nation" shall take the heavenly Canaan, and enjoy its riches, fruits, and glory forever.

Looking far back in the misty past, we see Abraham's children, exactly in harmony with these foreshadowings, multiplying and becoming, by divine interposition, renowned in the earth, and, by the strange guidance of an unseen hand, cultivating the verdant plains of the overflowing Nile. God first exalted them to the dizzy height of worldly riches and political power; but, seeing their danger of becoming satisfied with their home in the land of strangers, he, in mercy to them, cast them down into the pit of poverty and grievous bondage.

When the numbered days of their servitude had nearly passed, God raised upon the stage a deliverer, whom the Egyptians were taxed to educate and rear to refined manhood, that he might be prepared to take from them their slaves and vast treasures, and, according to the divine purpose, lead the family of Abraham to enjoy the coveted inheritance.

The time came for their emancipation; though all the circumstances bade defiance to their exode. They were penniless and without organization or leaders. They had neither military skill nor arms. A threatening sea was before them, and a hostile country through which they must pass, to conquer a land occupied by numerous nations, strongly fortified in walled cities, and defended by giants armed with the most destructive implements of warfare.

But the appointed time had come for their deliverance. Jehovah made bare his arm. Notable miracles were wrought to encourage his people, and sore judgments sent to dishearten the Egyptians, until they were driven to consent to their departure.

God gave them a heavenly lantern to direct and illumine their night marches, and a guiding cloud to lead them by day. He excavated a pathway through the disturbed sea, and led the fleeing fugitives safely through the piled-up waters. But when they first pressed the soil of the Eastern shore, and the piercing war-whoop of the pursuing Egyptians was hushed in the silence of death by the returning waters which eugulfed them in an inglorious grave, the typical song of triumph sounded its joyful melody over the surging main, rolling its sweet notes far back into the solitary wilderness.

Then the marshaled tribes, under the leadership of their divinely appointed captain, commenced their march to the goodly land the Lord had promised them. But the commissary department was entirely deficient. No heavily-laden wagons, transporting meat and bread, were in the train. Want and starvation began to defy their advancement. But the purpose of Omnipotence could not be defeated. Myriads of quails were directed to the tented fields of the wearied host, thus supplying them with meat. Bread was prepared in the heavens, and transported to the hungry thousands, while never-failing water was furnished them through an aqueduct laid in the rock.

These were convincing arguments that the God of their fathers was faithful to them, performing all his promises.

But the human heart, always demanding constantly repeated evidences of *unseen things*, caused them still to doubt and complain, while God was continually manifesting wonders in the heavens, and miracles upon the earth—protection in faithfulness, and destruction in rebellion—the effulgence of heaven paling the sun at noonday, and the darkness of midnight shutting out its clearest rays—the awful presence of Deity on Sinai, darkly veiled in the mantle of night, shaking the earth like a quivering leaf, uttering his voice like the roar of a thousand thunders, and flashing his light as if burning worlds were coming in collision! Notwithstanding all these demonstrative proofs of the truthfulness of God's revelation relating to the goodly land promised, and the wonderful realities in the far-off future which these things prefigured, unbelief still darkened their minds. They doubted that there was such a land, and that they were able to go up and possess it.

God, willing to give them the utmost proof of all he had said, instructed them to select a man from each tribe, and send them out to search for the land; and when it was found, to ascertain its condition, productions, and advantages, and the prospect of their being able to go up and possess it. The men were selected and sent, and God defended them in their march to the promised land.

When their feet tracked the mountain's summit, and their eager eyes fell upon the looked-for land stretching far off into the hazy distance, with its majestic hills and verdant vales, its waving palms, sturdy oaks, and stately cedars, its creeping vines laden with tempting, delicious clusters, the tempting branches of the fig and pomegranate, bending with luxurious fruit, its winding streams and sparkling cascades, its broad green carpet and its blue overhanging curtain, ornamented with fleecy silvery clouds tinged with streaming light, wonderful emotions filled their hearts. The sight was grand and convincing. It spoke for God, and the truthfulness of his revelations.

They now gazed upon the land where the tent of their fathers fluttered in the breezes ages before. They hastened to print the God-given soil with their shoeless feet. They marched by Hebron, and quietly passed the mighty sons of Anak, winding their way to the delightful and fruitful valley of Eschol.

Here they rest under the guardian care of the protecting angels, and commence to carefully examine all the surrounding country, and gather the rich fruits of the land as seen in the picture. They ascend the lofty pomegranate and gather the delicious fruit for transportation. They haste to the low spreading branches of the richly laden fig tree, and triumphantly bear away the representative treasure of their looked-for Canaan. They gaze upon the unequaled clusters of first-ripe grapes with joyous wonder, breaking one cluster from its vine, suspending it upon a pole to be borne by two men to the camp of the anxiously waiting brethren. Their eyes with transports of delight survey the lovely landscape of their future home—the crystal waters of winding streams—the lofty mountains covered with rich verdure of waving forest trees—the productive fields laden with golden harvests—the numerous flocks and lowing herds grazing upon the green fields—the perfumed breezes fanning the energies of life—the solar rays reflecting among the lofty summits, while the curtain of the blue arch draws its folds above and around it all.

There was the center of nature's loveliness; the land of angels' boast and men's delight. God had selected it as the future home and resting place of his outcast and persecuted people; and, notwithstanding the massive walls and defiant gates of fortified towns, no giant arms could defend them. The God of all the earth had sworn to his servant, and repeated it to his children, that they should possess the land; and when the appointed time came, no power could prevent its accomplishment. The echo of rams' horns was made more effective in demolishing their walls, than siege, engines, or shot and shell.

The unbelieving and doubting multitudes of the tribes had been sifted out from among the faithful, and found their graves in the wilderness; but the remnant who believed God meant what he said, and would faithfully fulfill his sacred promises, triumphantly passed all barriers, uprooted the nations, and took the goodly land in peaceful possession.

Paul makes these things prophetical when he says, "all these things happened unto them for ensamples [types]; and they are written for our admonition upon whom the ends of the world have come." 1 Cor. 10: 11.) An ensample must have its likeness in a second part, therefore it is certain that all those providential circumstances connected with that people, and recorded by inspiration, must be duplicated in more important events. Part of them were fulfilled at the close of the Jewish age, and part of them will be at the close of the gospel age.

The great antitypical Moses did come in the person of Jesus, who was the typified prophet, and promulgated the second code of divine law for the government of God's people. He also took Aaron's place as High Priest, and received the sacred unction, making him the Christ, and offered an atoning sacrifice, and "entered in once into the Holy Place . . . . heaven itself, now to appear in the presence of God for us . . . and unto them that look for him shall he appear the second time." When he appears the second time he will take Joshua's place as the Deliverer of God's people, leading them into the antitypical Canaan, a "better country, that is, an heavenly." He will then appear in the royal vestments of David, and ascend the long vacated throne of the holy family, and sway the sceptre of earth as the "second man, the Lord from heaven."

Then will the smoke and dust of sin's terrible battle cease to darken our once glorious world, and the last echo of death's awful groan be exchanged for the heavenly melody of life's note of eternal victory. Then the mighty Exterminator of evil shall arise and fold up the sable curtain of the curse, and unfold to the enraptured gaze of countless millions the indescribable beauties and eternal blessedness of a renewed earth.

Then shall the eye, immortal, feast upon the untold glories of a perfect world, as with the swiftness of angelic vision it sweeps over the broad landscape, and marks the infinite perfection of the wisdom, skill, and almighty power of its glorious Creator. With gushes of eternal joy it shall view the rolling glories of its heavenly effulgence. It shall view with infinite delight the unmeasured fields filled with beauty and life; fruit that angels might covet; flowers in eternal bloom, a thousand times more beautiful than mortal eyes ever beheld; fragrance floating in every breeze, sweeter than ever perfumed the valleys of Sharon; every creature and being enjoying the sweetness of living, unalloyed with the fear of dying. Peace shall wave its palm through all the vast dominions, unchallenged by war. The lion and lamb shall join in the universal harmonies, and the peasant and king rejoice in heavenly equality. The blighting curse shall not be known in that "heavenly country." No storm cloud or bellowing thunder—no earthquake or battle scenes—no withering forest tree or groaning beast—no dying friend or sad parting scenes.

O, when shall the holy eyes dimmed by death, and those now anxiously waiting, look upon a redeemed world stamped with God-like perfection, where no foe invades or sound disturbs, where beauty never withers and happiness is eternal? When shall our Joshua come, and lead us out of this howling wilderness to Paradise restored, wherethe toil-worn and weary will rest under Immanuel's protection—rest in the bowers of Eden forever?

J. C.

ALTON BAY CAMPMEETING.

The great campmeeting at Alton Bay, N. H., closed last evening (Aug. 30th.) The location is quite picturesque on the bank of the lake Winnipesaukee, which is one of the most romantic lakes in the country. Several steamboats ply between Alton Bay and other landings, affording a very pleasant conveyance to the campmeeting. One boat brought in about fifteen hundred at one time, and in one day some six thousand arrived on the cars, besides some four thousand by private conveyance. This has been the largest and best meeting ever held on the ground. The last day of the meeting there were probably eighteen thousand people on the ground. Good order prevailed during the entire meeting. The preaching was excellent. Sermons were delivered by Brn. E. A. Stockman, J. Couch, A. Ross, D. W. Leavitt, N. Wheeler, H. L. Hastings, P. G. Bowman, S. G. Mathewson, H. F. Carpenter, I. A. Potter, I. C. Wellcome, M. Batchelor, A. A. Phelps, C. P. Dow. A. Simpson, C. Goodrich, G. W. Brown, Srs. Clark and McKinstry, and the writer.

The spirit of the prayer-meetings was earnest, and they accomplished much good. There was a deeper hungering after righteousness than usual, and many made a full surrender to Christ, and received the gift of the Spirit. Several were converted, and the ordinance of baptism was administered from one to three times a day. We have not learned the whole number who were baptized.

There appeared to be an increased conviction that our Savior will soon make his second advent to this world. The feeling on this subject was deep-toned and abiding; leading the people to feel the necessity of being "pure in heart" in order to be ready to meet the coming Bridegroom King. It is very apparent that the bride of Christ is making special preparation to meet him. She is putting on her bridal robes—Christ's righteousness—that she may be ready any moment to greet him with enraptured joy and gladness. There seems to be an increased certainty existing in the minds of the saints that Jesus will come very soon. Truly we are living in a glorious and solemn hour.

There were many incidents of special interest during the progress of the meeting, which we have not time or space to mention; but we will notice one connected with Bro. P. G. Bowman of S. C. Friday forenoon, Aug. 28th, we had a very interesting missionary meeting, when over two thousand dollars in cash and pledges were raised to spread in new places the truths we love so ardently. Near the close of the meeting, word was sent to the stand by some ladies, that they would make a liberal addition to their pledges if Bro. Bowman would quit the use of tobacco. We would say here, that he has used it from boyhood; and in S. C. it is considered all right. The old negroes used to delight in putting into his hands some of the best of the poisonous weed. This proposition from the ladies bore with heavy weight upon the mind of Bro. Bowman. Many were making sacrifices to raise money to assist him and others to preach the gospel of the kingdom; and he saw at once that it was reasonable that he should make a sacrifice, especially of a bad habit. After a little sober thought, he stood up in his tall manliness, and said it was the heaviest cross he ever took up; but if his tobacco was offensive to his brethren, he would use no more, if he died for his abstinence. A shout of joy rose from the camp, and some two hundred dollars more were pledged towards the southern mission work, because Bro. B. had sacrificed his idol. Let others go and do likewise. It is high time that those who are waiting for the coming of Jesus were cleansed "from all filthiness of the flesh and spirit." Save the tobacco money and give it to the missionary cause.

Sabbath, Aug. 30th, was the closing day of this great feast of tabernacles. The morning love-feast at 9 o'clock was excellent. Some four hundred and twenty-one spoke in one hour and fifteen minutes, besides nineteen songs of praise. During the day there was preaching at the stand and in three large tents; also from one of the balconies in the "square." In the evening, we had the sacrament of the Lord's Supper, when some fifteen hundred were present. It was a precious season in Christ. Thus ended the largest and best meeting at Alton Bay.

M. G.

CONSECRATION.

Those who wish to be filled with the Holy Spirit should make an unconditional surrender of their *all* to Christ, to be his forever without reserve. As Paul says, this is our "reasonable service." Our wonderful constitutions were made for a holy use, and for no other purpose. Man was made to be a companion of his Creator; but sin has produced a separation. The union can be restored only when man will consent to stop sinning, and lead a holy life. The Lord cannot force any person's will, so long as he is on probation. He entreats, and uses all possible persuasive means to get man out of the broad way into the narrow path that leads to life eternal. We do not see how our Savior could have done more than he has to save rebellious man.

On the subject of consecration, the following from Bro. Hall, a noted minister in Europe, is excellent:—

"I disclaim all right to myself from henceforth,—to my soul, my body, my time, my health, my reputation, my talents, or anything that belongs to me. I confess myself to be the property of the glorious Redeemer. I dedicate myself to him, to serve, love and trust him, as my life and my salvation, to my life's end. I call thee to witness, O God, the truth and reality of this surrender of all I have, and all I am, to thee; and earnestly implore the influence of thy Spirit to enable me to stand steadfast in this covenant, as well as an interest in the blood of thy Son, that I may be forgiven in those instances (alas! that such an idea may be possible) in which I may in any degree swerve from it." When nearing death he said: "I have no anxious thought either for life or death. What I dread most are dark days. But I have had none."

M. G.

COURAGE.

David, in his boyhood days, was sent by his father Jesse to the camp of Israel with some food for his brethren. At that time the Philistines were led by the giant Goliath, and with taunting boldness were defying "the armies of the living God." It is said, "the men of Israel . . . were sore afraid," when they beheld the daring champion of the Philistines, who said, "Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man that we may fight together." It is said, "when Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid."

When this defiant giant had "presented himself forty days," David appeared in the camp. After learning the alarming facts in the case, he said: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" Eliab, David's eldest brother, was quite displeased with him because he had come to the camp, and rebuked him sharply. Said David, "What have I now done? *Is there not a cause?* Soon David stood face to face before the mighty giant and said: "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." "The battle is the Lord's, and he will give you into our hands,"' and then, with a holy boldness, he ran with sling in hand to the mighty Philistine, and was soon seen returning with his reeking head to the camp of Israel.

At the present time there is need of courage like that of David, to meet those who "defy the armies of the living God." "Is there not a cause?" Let none be fainthearted in these last hours of peril. It is too late to make "provision for the flesh." Let us lay all on the altar of sacrifice, and trust the Lord without a doubt. We have nothing to fear, when fully consecrated to him. He that is for us is more than all that can be against us. This is the time to "stand fast . . . in the liberty wherewith Christ hath made us free." When *in* him all is well, and we have nothing to fear. Let every christian soldier be clothed with "the whole armor of God." None others are prepared for the closing conflict, that is to decide for ever the destiny of every combatant. Truly we are living in a solemn hour, yet glorious.

M. G.

DISCUSSION.—We have arranged to discuss the following at Plainfield, Vt.:—

"RESOLVED, *That the Scriptures teach a conscious, intelligent existence of the soul of man separate from the body, between death and the resurrection of the body.*"

STEPHEN SKINNER affirms.
MILES GRANT denies.

The discussion is to commence Tuesday evening, Sept. 15th, to continue four evenings.

ANOTHER DISCUSSION.—We have also consented to debate the subject of Trine Baptism with Bro. W. C. Thurman, in Charlestown, Mass., Mystic Hall, No 70 Main St., commencing Tuesday evening, Sept. 22nd.

M. G.

THE BETHEL CAMPMEETING has opened with excellent promise. The first day (Sabbath, Sept. 6th) an attentive audience was present, and in the evening some four or five decided to become christians, and many consecrated their all to Christ, and were much blest. It is expected that this will be the best meeting ever held on the ground.

M. G.

ALTON BAY CAMPMEETING.

The great campmeeting is past, and its incidents and varied experiences are registered in a book to be opened, and their moral character to be decided by the Judge of quick and dead at his appearing. It was anticipated that, as the times were hard, the meeting would be smaller than usual; but in that we were mistaken, for it was larger than ever before. The multitude who came on to the ground seemed disposed to be orderly, with hardly an exception, and treated the worshipers respectfully. Men of the world, who are in the habit of witnessing the deportment at large mass meetings, testified that it was singularly orderly and quiet. We believe this can be partly accounted for from the fact that there is a fearfulness resting upon the hearts of men that the things we preach may be true. All can see that there are great changes taking place in the world, and their hearts are "failing them for fear" that the judgments of God are impending over this generation.

We had no night watch until the last Saturday evening, and there was no one on the ground from first to last who seemed disposed to harm or disturb us. We are inclined to think that there is not in New England, everything considered, a more desirable location for a large religious meeting than Alton Bay. It is not subject to rowdyism or sectarian bigotry, so as to prevent thepeople from generally attending the meeting in all the region of country. It is situated on as beautiful a lake of water as there is in the country, over which large and commodious steamers run, landing passengers directly at the grounds. It has the great advantage of being situated on one of the most safely managed R. Roads in the country—the Boston and Maine. There is of necessity much danger connected with the movements of such vast crowds of people by any conveyance, especially when so many thousands rush into the cars and are carried over a single track in an hour. The superintendent of the Road was on the ground the last day, and saw with his own eye, and directed with his own command every movement, which resulted in the most perfect order and safe conveyance of all.

The meetings of worship were considered, by many who spoke of them, better than any enjoyed on the ground for many years. They seemed to have deeper-toned devotion and less superficial excitement and animal emotion. A deep and heartfelt conviction rested upon all that the day of the Lord is just at hand, and that a thorough gospel preparation is infinitely important for all to enjoy at the present time. A number of sinners were hopefully converted, and many professors were revived and greatly strengthened in faith, who renewed their covenant with God to be faithful unto the end. We believe the meeting swept away much prejudice which existed against us as a people, and our peculiar faith, which has opened to us a wider door to proclaim the gospel of the kingdom to this generation. We believe God has in great mercy heard the prayers of his people, that divine blessings might rest upon this meeting, and make it a success in establishing his truth, advancing his cause, and preparing his people for the coming of Christ.

After the bustle and confusion of the multitude had gone, and the sweeter sounds of songs and prayers from devout lips had ceased to echo through the consecrated bower, and the servants of God had left the sacred desk and dedicated chapels in solemn silence, a divine influence seemed to linger, and whisper silently but impressively, Walk softly and speak gently and devoutly, for this is a holy place, because God has met his covenant people here, to prepare and marshal them for the marriage of his Son.

J. C.

BUSINESS PROSPECTS.

The business aspect of the country looks quite discouraging. Men are afraid to go forward in business operations as in other days. They are impressed that heavy financial storms are impending. They have lost confidence in one another, and are perplexed at the signs of the times. They can see no way out of their perplexities. The clouds present no "silver lining," but are growing darker. Says the New York Journal of *Commerce*:—

"It is worse than idle to deceive ourselves, There is no wide-spread and substantial prosperity. We can find no class of manufacturers, merchants, agriculturists, artisans or common laborers who are steadily earning a profit, or have full and contented employment."

Says the Boston *Herald* of Aug. 29th, 1874:—

"It is not the panic of last autumn that has caused all the trouble. That panic was only a symptom of the national disease. It showed us where we were; how far we had drifted from our moorings. It gave evidence that there was something rotten in the apparent prosperity which had so long deceived the people and to which the politicians had pointed with proud boasts. The panic only affected a comparatively small number of concerns in one line of business. It toppled over a few large houses that had ventured, 'like little boys that swim on bladders,' too far out upon the sea of speculation. The great producing interests of the country were untouched. There was still work to be done, hands to do it, and money to pay for it. But speculation had received a check and speculative values had disappeared. We have been pretty near down to hard pan ever since, and had Congress possessed the courage to take advantage of the country's situation, and make our currency as good as gold, we should be in a more hopeful state to-day."

BRO. L. BOUTELL writes from East Pepperel, Mass, Sept. 7th, 1874:—"Our tent-meeting has been under way at this place for three days, and is in a very prosperous condition. We have had meetings from morning till evening; had preaching three times a day, besides prayer and conference meeting daily, with a children's meeting. The people fill the tent, and give good attention to the word of life. Some have started in the way of life, and an interest is awakened in the gospel of the kingdom, and a necessary preparation for the event. The meeting will still continue. Everything indicates good results. Pray for us.

"THE YOUNG PILGRIM."

We call the attention of the readers of the *World's Crisis* to the above paper. It is an illustrated children's paper, devoted to the interests of Bible truth, as understood by us, which furnishes wholesome religious instruction, adapted to the capacities and needs of the little ones; and also that which is calculated to interest and instruct the larger portion of our children. In a simple, yet interesting manner, it sets forth not only the necessity of conversion and holy living in order to salvation, but calls attention to the fact of Christ's speedy personal coming, the inheritance of the earth by the saints, the mortality of the human race, and their dependence on Christ for eternal life, and kindred truths. It is a paper that should visit every family where there are children, which should be circulated freely in our Sabbath-schools, and which should receive the aid and encouragement of every one who is interested in the spiritual welfare of the young.

Besides the foregoing reasons which just tify its claim for patronage is the fact that *it is the only such paper* published by the people who are waiting for Jesus' coming, either east or west. We have some half a dozen papers for adult readers, published in various parts of the country, and *only one* devoted specially to the interest of the young. Surely this fact should cause it to receive a liberal support from the body at large.

We solicit subscriptions. It is published by the A. C. Publishing Society, at the office of the *World's Crisis*; and is issued twice each month for fifty cents a year, payable in advance. Address *The Young Pilgrim*, Box 355, Boston, Mass.

C. E. BARNES, Editor.

THE ADVENTIST SOCIETY OF HYDE PARK appears to be in a most healthy and prosperous condition. From a small beginning it has gradually grown until now quite a large society has been formed, and religious services of an interesting and profitable character are held each Sabbath, morning, afternoon, and evening. In its first stages it progressed very slowly, scarcely a dozen persons attending the meetings; but under the earnest labors of the present pastor, the Rev. Mr. Preble, Pythian Hall, in Central Block, is filled nearly to overflowing at each gathering. Mr. Preble is a zealous, earnest speaker, and advocates the doctrine of Adventism with a spirit that must convince any listener that he is sincere in what he says.

The religious interest in the society is quite manifest, and conversions to the faith are of frequent occurrence. Many who had at first attended these meetings through idle curiosity have become deeply interested in Mr. Preble's sermons, and have united with the society. It is a note-worthy fact that there are many persons in every community who never attend religious services in the churches, but who are easily induced to listen to the Word of God when proclaimed in a public hall. Why this is so we are unable to say, but such is the fact. And this is one reason why the meetings in Pythian Hall are so well attended.

Last Sunday, four persons who have attended the meetings at this hall during the past few months, were baptized by immersion, and joined the society. The solemn rites were observed in the Neponset river, and quite a large concourse of people were present. The pastor preached three able discourses during the day and evening, and in the evening nearly every seat in the hall was occupied by an apparently interested person. The society is certainly doing a good work, and we hope it will be sustained and encouraged. An excellent choir has been organized, and the singing is equal if it does not surpass that of our other societies. However much others may differ from the doctrines as here enunciated, all should unite in extending a welcome and helping hand to those engaged in building up this new religious society, as its mission is one of love and mercy, peace and good-will to men.—*Norfolk County Gazette.*

SUNNY christians are very much needed. We are not cheerful enough in domestic life —in our social circles. There is great power in a happy life, that goes through the labor of the day, singing as it goes. We do not sing enough out of prayer-meetings and without a hymn book. There is power in a sunny face and a brightening eye. Oh! for an increase of sunny christians!

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal-giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances shou'd be sent to the Treasurer, GEO. T. ADAMS, *Boston Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$23 85
A Friend	5 00
E. M. B.	5 00
L. Morse	3 00
T. B. French	5 00
J. H. Prime	1 00
J Kimball	5 00
Mrs. J. D. Preston	1 00
R. Williams	1 00
Widow's Mite	.20

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$3 00
A Friend	6 00
Geo. W. Lewis	5 00

YOUNG PILGRIM FUND.

C. B Parker	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$732 39
A Friend (on pledge)	15 00
Cheerful Giver	10 00
A. Tilton	1 00
Received at Alton Bay on former pledges:—	
Henry Balcom	25 00
L. Marsh	25 00
Geo. C. Bowles	10 00
J. M Colby	10 00
J. Pease	5 00
W. Wyatt	5 00
Mrs. W. Wyatt	5 00
Of the pledges and collections made and taken up this year at the Alton Bay meeting, amounting to $2,049 58, payment on the same has been received as follows:	
C. & H. Smith	10 00
Sarah M. Wadling	6 00
H. J. Stewart	5 00
"D"	5 00
J. M. Trumble	5 00
J Kimball	10 00
Chas Piper	5 00
—— Bates	2 00
T. C. Alexander	8 00
Mrs. Marston	5 00
Seth Goodell	10 00
Martin Hammond	30 00
W. Shackley	5 00
Mary A. Tedrick	5 00
S. Martin	4 00
Betsey Trumble	5 00
Lucindia Tigh	1 00
"Cash" amount received from various persons under this name, and including the collection	218 31
T. B. French	2 00
Mary A. Elliott	5 00
P. W. Higgins (balance of $100 pledge)	25 00

PROPHECY.

B. SPAULDING.

"Wh tsoever things were written aforetime were written for our learning."

In reading the good book, we find many prophecies yet unfulfilled. Prophecy seems to be a history of future events; and so far as we have come down the stream of time, prophecy has had a literal fulfillment. This leads us to expect the rest will be just as literal. We see that the prophecies in relation to Nineveh, Babylon, and Jerusalem, were fulfilled to the letter of the word; and prophecies concerning Jesus' first advent: such as he should be born of a virgin, be born in Bethlehem of Judea, be called a Nazarene; that they should part his garments among them, and cast lots for his vesture; that he should die, and the third day rise again; all such prophecies had a literal fulfillment. Then may we not expect that the remaining prophecies will be just as literally fulfilled? Such as, "If I go away, I will come again"; "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"; "Behold he cometh with clouds, and every eye shall see him"; "The Lord himself shall descend from heaven with a shout," etc., etc.

Then, again, other prophecies relating to what will follow Jesus' coming; such as, "Every eye shall see him, and they also which pierced him"; "shall look upon him and mourn"; "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. "And the slain of the Lord shall be at that day from one end of the earth to the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be as dung upon the ground." This, it will be seen, will require a space of time.

"Their goods shall become a booty, and their houses a desolation; they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. . . . That day is a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; . . . and their blood shall be poured out as dust, and their flesh as dung." All this is in the great day of the Lord. We see it cannot be a literal twenty-four-hour day; but it is a space of time which the prophets call "the *day of the Lord.*" It is the space between the first and second resurrection; the space when Jesus is fulfilling the unfulfilled prophecy. We see plainly there must be such a space (whether it be longer or shorter), in order to fulfill all which the prophets have written, as they were moved by the Holy Spirit. In that day of the Lord, Isa. 24th will be fulfilled,—the earth left empty, desolate, barren, and waste; the city of confusion broken down, and every house shut up. In the city is left desolation, and the gate is smitten with destruction. "And it shall come to pass in that day (space of time), that the Lord shall punish the hosts of the high ones, that are on high, and the kings of earth upon the earth; and they shall be gathered together, as prisoners are gathered in the pit [the grave], and shall be shut up in the prison [or grave], and after many days [or a thousand years] shall they be visited [or resurrected]. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Blessed be the Lord. I believe it with my heart.

The infirmities of age are upon me, yet my health is good, and I enjoy life. My

faith remains firm in the doctrines I have so long tried to proclaim. I think we have not got to the end of the Bible. There is much to learn yet, and we never shall get to the place where there is nothing for us to learn. When Jesus comes, we shall begin the future age just with that degree of knowledge with which we left this state, and then progress in knowledge throughout the rolling ages of eternity, in that world without end. Blessed be the Lord for the hope of the restitution.

Chelmsford, Mass.

A "CRISIS" EXPECTED.

C. P. DOW.

Intelligent minds foresee and foretell a crisis in human affairs as imminent, and so fulfill what Christ predicted, thus: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26. In the tri-weekly *Witness*, of July 11th, 1874, is an editorial, the heading of which reads, "The Crisis of the World," which we give entire thus:—

THE CRISIS OF THE WORLD.

Mr. D'Israeli has taken a place among men which entitles him to be credited with some insight and some foresight, and he tells us that the crisis of the world is nearer than most men think. There looms up before him, as a thinker dealing with great rather than little issues, that coming storm among the nations which, to those who sit on less exalted pinnacles, is yet beneath the horizon. It is undoubted, however, that in the consciences of most men, and particularly of most students of prophecy, there is the expectation of a somewhat near approach of that great shock of nations or of systems, or of spiritual things, called figuratively the battle of Armageddon.

It takes but a glance at the history of the last few years to see that a ferment has commenced among the peoples which shows no signs of early quiescence. The national idea supercedes the old system of divine right. The national idea itself gives way to forms of thought which, seizing simultaneously upon the people of all nations, show their first inherent sputterings of what is called Internationalism. Meantime the political powers seem dissolving into each other and massing themselves under two or three great heads so diverse in nature as to make it appear almost necessary that trials of strength should ensue between them.

It is not, however, contests between potentates, or even contests between peoples that are really great, but contests between systems which involve men's minds and souls as well as their outward estate. We have seen narrownesses of thought lessening their hold, and carrying away long with them much that has been held precious and sacred in the past. We see Ritualism and Rationalism rising side by side in exceeding great strength, hating each other a little, but hating spiritual religion intensely. How the conflict is to be precipitated no man knows, but it does not involve a stretch of imagination too great for ordinary men, to look forward to that time which is prophesied when there is to be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

Do "all things continue as they were from the beginning of the creation"? Scoffers may say so, the "willingly ignorant" do thus decide and proclaim, and thus another prophecy is fulfilled (2 Pet. 3: 1-10); but eminent men renowned for sagacity, statesmen, editors and others, as well as divines, see in the near future a terrible crisis in our world's affairs, hurrying on like the wild tornado, unable to tell when, or how, the dark storm will break; aware, indeed, that prophecy gives the only light, yet not agreeing in its application.

Are these men fanatical? Are there no omens of dire and plain significance to be seen? Let us then scan the future, and see it in the clear light of outline prophecy, fulfilled and fulfilling, and thus be made to feel the need of timely preparation for coming events which "cast their shadows before." God's providence warns for our safety. Let us be wise and escape coming destruction.

Hatley, P. Q.

Correspondence.

From Bro. J. T. Ongley.

We have just closed our meeting at this place, and as there were no special places to go to, by request, and as Bro. C. F. Sweet had to leave to attend the grove meeting at Springwater, therefore we have packed up the tent and put it away, unless called for again into the field. We might yet hold two or three more meetings this season. If the friends desire, they can correspond with me, and arrangements can be made. Or if any wish my services in proclaiming the truths of the gospel, this fall or winter, without the tent, please notify me, at Warrensville, Lycoming Co., Pa.

In relation to the interest of the meeting here, I have nothing encouraging to write. Quite a number have been fully persuaded in the doctrine, but have not had the moral courage to come right out in obedience to the commands of our Lord and his apostles, and therefore have been retrograding instead of growing in grace. The truth of God, when rightly proclaimed, has a tendency to draw the line for weal or woe; and at times I am almost inclined to the idea that we have entered upon the time when "he that is holy, let him be holy still."

Warrensville, Pa., Aug. 25th.

From Bro. H. Smith.

Dear Editors of Crisis:—It does me much good to read the letters from the brethren and sisters published in your paper. It is real soul-cheering to read their experiences. It brightens our hope for eternal happiness, when we think the time not far distant when all who live faithful shall enjoy themselves together in the presence of our blessed Redeemer. I have been reading papers and tracts for several years published at your office. At first it was with much indifference that I read them, until in 1871, when Bro. H. Davis, of Woodstock Valley, Ct., came into our country (Ooltewah, Tenn.), also Sr. Hastings, of Boston, Mass. Then and there the doctrine of "Adventism" was so clearly taught and proved by the Holy Scriptures, that I was forced to give up my "old fogy" ideas of man, and take the true teachings of the Holy Scriptures.

In the latter part of 1872, I moved to Arkansas, where I have been living for almost two years. I brought with me several tracts, furnished me by Bro. H. Davis (God bless him), which I loaned, to be returned, that I might lend to others. They were the first of the kind that had ever been in this country. They were rejected at first by almost all; but the reading of them caused some to go to the Bible to see if such doctrine was at all in harmony with the Scriptures. Some few have confessed that they do not see how they have gone so long in the dark, when the Bible so clearly teaches the opposite of their old belief.

It makes me almost heart-sick when I look over the campmeeting notices in the *Crisis*, and know that I cannot attend any of them. Society at large is very poor in this part of the country, though I fully believe there are a great many here who are trying the best they know how to do right. I would be very glad if some one could come to these parts who would preach the whole truth. Bro. Cargile, of Stevenson, Ala., has expressed an idea of giving us a call in the autumn. I am satisfied that he would be gladly received by many. I do hope he will come. One Methodist Bro., who, less than a year ago, was highly insulted by being presented with tracts, now says if Cargile comes he will furnish him a house to preach in. I pray the good Lord to direct the feet of some good preacher to our relief.

De View, Woodruff Co., Ark.

From Bro. Geo. M. Prime.

Brethren of the Crisis:—I some time since sent you a note acknowledging some second-hand papers—the *Crisis, Times, Christian*, etc. These I have taken great pains to put in the hands of those who wish to know the way of truth, and especially those who sympathize with us. Those papers have made their mark, even in this short time. Many are besetting me for more of those papers. Much agitation is now being felt and exhibited on the probable close of this dispensation. I have declared that I believe it is even at our door. Some call me deranged, and stare at me, as much as though I had broken out from a mad house. Infidelity is rampant here, and the churches are not free from the taint and odor.

I wish I had some good tracts to scatter among the crowd on Court-House Square, some days when there is much talk and agitation on the subject of Christ's second advent; for the talk is carried high at times. We need a good preacher to invite the people into the Court-room, or some church, and calmly talk on this all-important subject of Christ's second coming.

Can you not send out a preacher or two into these parts? The field is good for a successful raid upon infidelity. The churches in this region are emphatically of the Laodicean stamp. There are individual exceptions, and these are the very ones who would leave the sinking ship, if a real christian barge should appear. Bro. J. J. Smith thinks of coming into these parts and spend a month; but he says he is not able to bear his traveling expenses to this Southern Arkansas.

This is a great and an extensive field, where the truth we so ardently love is scarcely known among the common mass of society. There has never been a sermon from one of our preachers within one hundred and fifty miles of this place. We need help.

El Dorado, Ark., Aug, 22nd.

From Sr. A. B. Pilcher.

Dear Brn. and Srs. in Christ:—We have the blessed assurance that when Christ comes, he will wipe away our tears, make an end of our sorrows, and give joy and rest to the weary pilgrim. I believe that time is not far in the distance. We see the signs that tell of his near approach fulfilling rapidly. The churches are becoming more and more conformed to the world, being "lovers of pleasure more than lovers of God." It seems as though the fear of God is not before their eyes. They can have their church festivals and picnics, and tell you there is no harm in it. They will say the minister and his family are engaged in it, hence they seem to have no fears.

How few there are, comparatively, who are looking for and loving the appearing of Jesus. Can we say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

Brethren and sisters, let us not sleep as do others; but let us watch and be sober, striving to keep ourselves unspotted from the world, that we may have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. I can truly say that the Lord has been very good to me.

Elizabeth, Ill.

Obituaries.

SMITH. In Hyde Park, Mass., Aug. 26th, 1874, at the residence of her son-in-law, Eld. T. M. Preble, Betsey Smith, widow of the late Nathaniel Smith, of Wardsboro, Vt., in the eightieth year of her age.

Our mother Smith was well and affectionately known in Vermont and elsewhere. She had never removed her church relation from the M. E. church in Wardsboro, although she was a believer in the speedy coming of Christ to give immortality to his followers at the resurrection of the just. A peaceful, patient, loving christian mother has thus been taken, and left a large number of children and many friends to mourn her loss.

By a special request of our precious mother, just before she died, the writer attended her funeral in the Congregational house in Wardsboro, and spoke words of comfort from 1 Thess. 4: 13-18, to a large and deeply interested audience. The third verse of the hymn, commencing—

"My Jesus, I love thee, I know thou art mine,"

will express a volume of truth relative to our mother.

"I'll love thee in life, and I'll love thee in death,
And praise thee as long as thou lendest me breath,
And say when the death-dew lies cold on my brow,
If ever I loved thee, my Jesus, '*tis now*."

This hymn our dear mother requested us to sing just before she died, she making a strong effort to join us in the singing. *She will sing again soon!*

"Sleep, mother, sleep, with your hands on your breast!
Poor, weary hands! they needed their rest:
Well have we loved you, but God loved you best!

T. M. PREBLE.

MCGLUE. In East Bolton, P. Q., April 3d, 1874, of quick consumption, Rosa S., wife of William McGlue, and only daughter of A. M. and P. Thompson, aged twenty years.

On the 8th day of last October Rosa stood before me a lovely bride, full of youthful hope; and on the 5th of April she lay prostrate in her bridal robes, pallid and still in death's cold embrace. I buried her with others a few years ago in the likeness of Christ's death, and now in the literal grave. She left a good evidence of her acceptance with God, and rests in hope of a resurrection to life eternal. There was a large attendance of sympathizing friends at her funeral. Sermon by the writer. Text, Job 11: 25.

CHAS. P. DOW.

GLIDDEN. In Brome, P. Q., June 28th, 1874, Catharine, wife of Abram Glidden, aged forty-two years.

Her departure was in peaceful hope of life everlasting in the kingdom of God. She professed hope in Christ some twenty years since; but being destitute of christian privileges, and having a large family to care for, the light in her, to a certain extent, became darkness, and her enjoyment was comparatively small; but when the grim messenger of death appeared, her faith rose to a firm trust in the Savior who had bought her with his blood. She was enabled by grace to triumph, looking beyond the grave to the glorious appearing of the Son of God. She leaves a large circle of relatives and friends to mourn her loss. Words of consolation were spoken by the writer from Heb. 11: 13.

P. V. WEST.

SMITH. July 27th, 1874, Sr. Wealthy, widow of the late Cory C. Smith, aged eighty years.

She rests in the hope of soon coming from the enemy's land. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Notices.

DEARLY BELOVED, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. BOUTELL.

TENT MEETING.—There will be a tent meeting held in Granville, N. Y., commencing Sept. 19th, and hold as long as duty seems to demand. The large tent owned by the Hoosick Valley Conference will be pitched, under which the word of the Lord will be dispensed, showing our immediate proximity to the day of God, and the preparation requisite for the event. Brethren and sisters in adjacent towns are invited to come over and help us.

H. K. FLAGG, } Tent
A. W. SIBLEY, } Committee.

TENT MEETING.—The Lord willing, there will be a tent meeting at Groveland, Mass., on the Newburyport Branch R. R., three miles from Haverhill, commencing Tuesday evening, Sept. 8th, and continue afternoons and evenings through the week, and over Sunday, Sept. 13th.

Bro. E. A. Stockman and the Haverhill Church will be at the meeting Sept. 13th, and other laborers during this week. ENOCH MORRILL.

THE Lord willing, there will be a meeting under the New Hampshire Mission Tent, at Warner, Waterloo Village, N. H., commencing Saturday evening, Sept. 19th, and holding over Sunday, Sept. 20th, and as long as duty may demand. Come and help in this meeting.

ENOCH MORRILL.

THE notice for tent meeting at Sutton, N. H., is withdrawn, and a quarterly conference will be held there instead, at some future date.

ENOCH MORRILL.

THE first quarterly meeting of the New York State A. C. Conference will be held with the church in Yorkshire, commencing Friday evening, Sept. 25th, and hold over the following Snnday.

M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY MEETING.—The Advent Christian Church of East Creek, Ohio, will hold their next quarterly meeting on the third Saturday and Sunday in September. We earnestly request the brethren of the surrounding country to come and meet with us in a feast of redeeming love.

D. T. CALL, Pastor.

GROVE MEETING.—There will be a meeting in a grove at Vitum Hill, in Sandwich, N. H., on Sunday, Sept. 27th, and Oct. 3d. A cordial invitation is extended to all the good people to meet with us, and assist us in the work of the Master. If the weather should be cold or rainy, the meetings will be held in the Vitum school-house.

E. S. MOULTON.

THERE will be a meeting at Wesley, Me., commencing Sept. 24th, and hold over the following Sunday. Brethren and sisters are invited. Brn. N. G. Reed and J. R. Hall are expected.

For the Brn., M. W. CORLISS.

THE ADV. CHRIS. CONFERENCE of the Province of Quebec will (D. V.) hold its next annual session at the "old meeting-house" in Hatley, P. Q., on Wednesday, October 7th, and continue over the Sabbath. All of like precious faith, who are in sympathy with its objects and work, as set forth in its Constitution, will, we trust, make a special effort to attend, and unite in its business deliberations, and religious exercises of preaching, prayer, and song; which, we trust, will be so scriptural, so wisely and kindly performed, as to result in permanent good to the cause of our coming Savior. Especially we would say, let all the ministerial and lay members in the several districts, as far as is possible, arrange to attend. Come early, and come prepared to stay through the meeting. Let due reports, either written or verbal, be forthcoming from the entire field. Let isolated brethren and sisters who feel an interest, and cannot attend, write epistles to be read in conference, and direct to the President, or Secretary, at Ayres Flat. Please attend to this in good season. Christian union is strength; let us have it in action, feeling, and fact. Christian hospitality and kindness will be shown to all who come, by the resident brethren and friends, as on former occasions. Come praying for and expecting good.

CHAS. P. DOW, President.
E. C. ORCUTT, Secretary.

THE ANNUAL MEETING of the Northern Pa. and Southern N. Y. Conference will be held at Little Marsh, Tioga Co., Pa., commencing Sept. 24th, to hold over the following Sabbath. Those coming by R. R. will leave the cars at Middlebury, on the Corning and Wellsboro road. Trains leave Corning at 7.50 A. M. and 7.30 P. M. Teams will meet the trains at Middlebury on Thursday and Friday.

E. C. COWLES, President.
J. W. TAYLOR, Secretary.

QUARTERLY MEETING.—The first quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas, for the second conference year, will be held, the Lord willing, with the A. C. Church of West Creek, Republic county, commencing Friday evening, Sept. 25th, and continuing over Sunday, and as long as the interest demands. Bro. J. C. Smith, State Evangelist, is expected to be present with the State Mission Tent, to assist in preaching; also Sr. M. J. Clark is expected to be present to preach the word. All of like precious faith are cordially invited to attend.

E. N. BLISS, Pres.
J. S. THORP, Sec.

KANSAS CAMPMEETINGS.—The Northern Campmeeting of Advent Christians of Kansas will convene at Clyde, Cloud Co., Kansas, on Thursday, Sept. 10th, the Lord willing, and continue over two Sundays. The State tent will be on the ground, which will contain five hundred people. The following preachers will be there to preach the word: Eld. J. C. Smith, State Evangelist; Eld. Virgil Hunt, Asst. State Evangelist; Elder R. F. Clark, and Mrs. Clark. Others are expected. We have written to Bro. Sheldon to be present, and shall do all we can to have him there. The following have been appointed as committee of arrangements, and are prepared to be on the ground the day appointed, to make full arrangements. I will be there to meet you, if the Lord will: Frank Wilson, Chairman, Clyde, Cloud Co.; W. H. Rich, Clifton, Washington Co.; T. J. Hay, Peach Creek, Wash. Co.; C. D. Potter, Peach Creek, Wash. Co.; J. Roberts, Lake Sibley, Cloud Co.; C. M. Collins, Bransford, Washington Co.; B. S. Conley, Glen Elder, Mitchell Co.

Now, my dear brethren and sisters, and all who love Jesus, we want a general rally from all quarters at this meeting. Shall we have it? Let us give up our worldly business and pleasures for a little time, and come and work for the Lord, that our souls may be blest, and sinners converted and come to Jesus. Preaching brethren who preach the word are invited to attend. Let your baskets be well filled. Come equipped for camping. All bring tents who can. R. F. CLARK, Sec., Peach Creek, Washington Co., Kansas.

THE IOWA GENERAL UNION CONFERENCE AND CAMPMEETING will be held in Brooklyn, Poweskeik Co., Iowa, beginning Sept. 11th, and holding over two Sundays. A boarding tent will be on the ground, where board can be obtained at reasonables rates. We desire to see a large attendance at this meeting. Bring your tents and bedding. J. RIDLEY, Secretary.

P. S. The conference will convene during the first part of the meeting. J. R.

MRS. E. S. JENNINGS will commence a series of meetings at Barnes' Corners, Lewis Co., N. Y., on Sunday, Sept. 13th, to continue over the 20th. The friends in that vicinity will please address me at that place. E. S. J.

LOST or stolen, on the Alton Bay camp-ground, a black and white plaided shawl. The finder will be suitably rewarded by returning the same to DELIA M. SMITH, Plymouth, N. H.

THOSE wishing to write to the church at East Canaan, N. H., will please correspond with E. Whittier until further notice.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook (Baptism)....Sunday, Sept. 13th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
E. Owen....Sunday, Oct. 4th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Sr. Clark....evening, Sept. 14th
Wm. E. Hathaway....Sunday, Sept. 20th
Wm. J. Ripley....Sunday, Sept. 27th
H. Munger....Sunday, Oct. 4th
Geo. W. Sederquest....Sunday, Oct. 11th
Chas. E. Hurd....Sunday, Oct. 18th
D. M. Leavitt....Sunday, Nov. 8th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank....Sunday, Sept. 13th
C. A. Brown....Sunday, Sept. 20th
L. L. Howard....Sunday, Sept. 27th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
A. A. Phelps....Sunday, Sept. 13th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lowell, Mass....Sabbath, Sept. 20th
MILES GRANT.

Bristol, R. I....Sunday, Sept. 27th
C. GOODRICH.

Putnam, Ct....Sunday, Sept. 20th
Providence, R. I. (Adv. Chris. Church) Friday evening, Sept. 25th.
Coventry Centre, R. I....Sunday, Sept. 27th
Plymouth, Mass....Sunday, Oct. 4th
J. S. WHITE.

Fairhaven, Mass....Sunday, Sept. 13th
Mattapoisett, Mass....Sunday, Sept. 20th
Brimfield, Mass....Sunday, Sept. 27th
Plymouth, Mass....Sunday, Oct. 31st
M. BATCHELOR.

Wilbraham, Mass....Sunday, Sept. 13th
Warehousepoint, Ct....Sunday, Sept. 20th
Putnam, Ct....Sunday, Sept. 27th
H. PRATT.

Biddeford, Me....Sabbath, Sept. 13th
Weeks Mills, Me. (as Bro. Walker appoints) Wednesday and Thursday, Sept. 2d and 3d.
Bonny Eagle, Me....Sept. 15th
Steep Falls, Me....Sept. 16th
Hollis Centre, Me....Sept. 17th
East Rochester....Sept. 18th
Elliot, Me....Monday evening, Sept. 21st
The rest of the week following, and Sabbath, Sept. 27th, at liberty.
Square Pond, Ct....Sabbath, Oct. 11th
H. MUNGER.

Granby, Ct. (Congregational Church) Sun., Sept. 20th
I. B. POTTER.

Brimfield, Mass....Sunday, Sept. 13th
M. A. POTTER.

Rochester, N. Y....Sunday, Sept. 20th
GEO. A. COLE.

Rochester Village, N. H....Sunday, Sept. 13th
A. ROSS.

Bristol, Ct....Sunday, Sept. 13th
G. L. WHITE.

Franklin, N. H....Sunday, Sept. 13th
Hebron, N. H....Sunday, Sept. 20th
Danbury, N. H....Sunday, Sept. 27th
G. H. WALLACE.

Whitakerville, Vt....Sunday, Sept. 13th
T. L. HALL.

Alton Corner, N. H....Sunday, Sept. 13th
WM. BODGE.

Lafayette, R. I....Sabbath, Sept. 13th
J. T. DIXON.

Pittsfield Village, N. H....Sunday, Sept. 13th
JOHN PARSONS.

Cochituate (W. M. Church)....Sunday, Sept. 13th
Z. BOODEY.

Holderness, N. H. (True school-house) Sun., Sept. 13th
C. H. LOCKE.

Ellsworth, Ct. (school-house near the Congregational Church) Sunday, Sept. 20th. J. CURTISS.

Scitico, Ct....Sunday, Sept. 20th
Square Pond....Sunday, Sept. 27th
G. L. WHITE.

Piermont, N. H. (Clay meeting-house) evening, Sept. 17th, and over Sunday. (Baptism.)
JOHN H. EVANS.

Holderness, N. H. (Town House)..Sunday, Sept. 13th
Holderness, N. H (Brick school-house) Sun., Sept. 20th
J. W. BRIDGE.

Grafton, N. H. (David Guile's school-house) Sabbath, Sept. 13th.
Dorchester, N. H....Sabbath, Sept. 20th
D. EASTMAN.

South Sebec, Me. (Harriman school-house) Sunday, Sept. 19th. F. A. BAKER.

Camden, N. J. (corner of third and Federal streets) Sunday, Sept. 13th, at 3 and 7½ P. M.
S. P. BABCOCK.

South Gorham, Me. (Freewill Baptist Church) evening, Sept. 11th.
Plymouth, Mass....Sunday, Sept. 20th
Natick, Mass....Sunday, Oct. 18th
E. OWEN.

East Weymouth....Sunday, Sept. 13th
C. W. RATHBUN.

West Leeds, Me....Sunday, Oct. 30th
L. L. HOWARD.

Bridgeport, Ct....Sundays, Sept. 13th and 20th
WM. A. & M. L. DURAND.

Canterbury, N. H. (Bro. Tucker's) Sunday, Sept. 20th
Pittsfield, N. H. (Pond school-house) evening, Oct. 3d, and Sunday, Oct. 4th.
East Concord, N. H. (Varney school-house) Sept. 26th and Sunday, Sept. 27th.
Loudon Village (with Bro. Paine)..Sunday, Oct. 18th
N. B. MCMURPHY.

Hartford, Ct....Sunday, Sept. 20th
Warehousepoint, Ct....Sunday, Sept. 13th
Wrightville Chapel, Ct, Sept. 27th, morning and afternoon. In the evening at the Stone school-house, near the residence of Bro. Henry Drake.
H. C. SMITH.

Greenpoint, L. I., N. Y. (corner of India and Franklin Streets) Sundays, Sept. 20th and 27th, and evenings through the week. A. SIMPSON.

North Rutland, Mass....Sundays, Sept. 20th and 27th
Granby, Mass. (Batchelder Street)...Sunday, Oct. 4th
Palmer Depot....evening, Oct. 8th
Southbridge, Mass....Sunday, Oct. 11th
Charlton, Mass....Sunday, Oct. 18th
North Rutland, Mass....Sunday, Oct. 25th
GEO. A. STREETER.

New Haven, Ct....Sunday, Sept. 13th
Bridgeport, Ct. (if desired) evenings, Sept. 9th and 10th.
E. MCCULLOCH.

Orford, P. Q. (with Bro. Magoone) Sunday, Sept. 13th
Caswell Borough, P. Q....Sunday, Sept. 20th
Drew's Mills, Barford, P. Q....Sunday, Sept. 27th
Patton, P. Q. (Garland school-house)...Sun., Oct. 4th
U. G. LADD.

Harrisburg, N. Y. (Bickford Dist.) Sunday, Sept. 13th
Greig, N. Y. (Otter Creek Dist.) Sunday, Sept. 20th, at 10½ a. m., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

Bristol, Me. (New Harbor)....Sunday, Sept. 13th
Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th.
Sheepscot Bridge, Me....Sunday, Sept. 27th
Brunswick, Me. (at the colored school-house) Sunday, Oct. 4th. Will Bro. Gatchel meet me at the Brunswick depot, first train from Rockland, Oct. 9th?
Richmond, Me. (Reed meeting-house) Sun., Oct. 11th
Hallowell, Me....Sunday, Oct. 18th
Augusta, Me....Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th? E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

South Rochester, N. H....Sunday, Sept. 20th
Newcastle, N. H....Sunday, Oct. 4th
C. E. HURD.

Belmont, N. H....Sunday, Sept. 13th
D. F. LEAVITT.

Yalesville....Sunday, Sept. 13th
Collinsville....Sunday, Sept. 20th
Lovely Street....Sunday, Sept. 27th
S. WOODRUFF.

Chicopee Falls, Mass....Sunday, Sept. 13th
Montgomery, Mass....Sunday, Sept. 20th
GEO. L. TEEPLE.

North Rutland, Mass...second Sunday in each month
Abington, Ct....Sunday, Sept. 27th
Wilbraham, Mass....Sunday, Oct. 4th
Clinton, Mass....Sunday, Oct. 25th
H. H. TUCKER.

South Alfred, Me....Sundays, Sept. 13th and 27th
J. R. TRIPP.

Kingston Plains....Sunday, Sept. 20th
Willand's Pond....Sunday, Sept. 27th
South Rochester, N. H....Sunday, Oct. 18th
H. S. PINKHAM.

Washington, Colomore Ridge, Me., Sunday, Sept. 13th
JER. CARR.

Hartford, Ct. (Stedman Hall) Sundays, Sept. 13th and 27th. MRS. A. E. WARREN.

Chichester, N. H. Pine Ground (Advent Chapel) Sunday, Sept. 20th.
Nottingham (Demerritt's Hall)....Sunday, Sept. 27th
West Deerfield....Sunday, Oct. 4th
J. M. QUIMBY.

Canterbury, N.H. (Emery school-house) Sab., Sept. 13th
Hill, N. H. (Shaw school-house)..Sabbath, Sept. 27th
SIMEON ROBY.

Candia, N. H. (North Road school-house) Sunday, Sept. 13th. JOHN B. PAINE.

Protracted meeting at Newmarket (Town Hall) Sunday, Sept. 13th, through the week, and Sun., Sept. 20th. Bro. E. Owen, and others, will help preach the word.
J. L. CHUTE.

Moultonboro Neck....Sunday, Sept. 13th
Albany, N. H. (Bell school-house) Sunday, Sept. 20th
N. GLIDDEN.

West Parsonsfield, Me....Sabbath, Sept. 13th
Pleasant Valley, N. H....Sabbath, Sept. 20th
Water Village, N. H....Sabbath, Oct. 4th
C. COLMAN.

Moultonboro, N. H. (in Bro. Mooney's barn) Sunday, Sept. 20th.
Salem, Mass....Sunday, Sept. 27th
West Ossipee, N. H....Sunday, Oct. 18th
T. L. CHURCHILL.

Southbridge, Mass....Sunday, Sept. 13th
PORTER J. SMITH.

Limington, Me. (Bean school-house) Sun., Sept. 20th
C. H. SWEET.

Freemansburg, Pa....Saturday evening, Sept. 12th and Sunday, Sept. 13th. I. N. WILFONG.

Square Pond, Ct....Sunday, Sept. 20th
Yalesville, Ct....Sunday, Sept. 27th
B. HITCHCOCK.

Stowe, Mass. (Osgood Hall)....Sunday, Sept. 20th
BENJ. FINNEY.

Pleasant Valley, N. H....Sunday, Oct. 18th
Meet me at Wolfboro. D. M. LEAVITT.

Northwood Narrows, N. H....Sunday, Sept. 13th
North Sutton....Sunday, Sept. 27th
Northwood Narrows....Sunday, Oct. 4th
Lee (Union meeting-house)....Sunday, Oct. 11th
Lake Village, N. H....Sunday, Oct. 18th
Kennebunkport, Me....Sunday, Oct. 25th
C. R. PARSONS.

Blackshear, Georgia....Monday night, Oct. 5th
P. A. SMITH.

Ossipee, N. H. (where Bro. Wiggin may appoint) evening, Oct. 5th.
West Lebanon, Me....evening, Oct. 6th
Lebanon Centre....evening, Oct. 7th
E. S. MOULTON.

Bowdoin, Me....Sunday, Sept. 20th
Friendship, Me....Sunday, Sept. 27th
Cushing, Me....Sunday, Oct. 4th
Bowdoin Centre, Me....Sunday, Oct. 11th
Bowdoin, Me....Sunday, Oct. 18th
H. S. MITCHELL.

West Levant, Me. (at Emerson's Mills) Sept. 19th and 20th. (Baptism.)
Bangor, Me....Sunday, Sept. 27th
North Searsport....6 P. M., Sept. 30th
ISRAEL DAMMAN.

Surry, Me....Sept. 25th, and over Sunday, Sept. 27th
North Blue Hill, Tuesday, Sept. 29th, at 7 P. M., and over Thursday, Oct. 1st.
North Searsport....Friday, Oct. 2nd and over Sunday, Oct. 4th.
Northport....Tuesday, Oct. 6th and 7th P. M.
Lincolnville....Friday, Oct. 9th, at 7 P. M., and over Sunday, the 11th. S. BRAGG.

LAWRENCE, MASS.
J. G. Smith....Sunday, Sept. 13th
B. S. Emery....Sunday, Sept. 20th
M. Grant....Sunday, Sept. 27th
F. H. Burbank....Sunday, Oct. 4th
S. G. Mathewson....Sundays, Oct. 11th and 18th
Dr. A. M. Higgins....Sunday, Oct. 25th
W. N. Pile....Sunday, Nov. 1st
S. S. Brewer....Sundays, Nov. 8th and 15th
E. A. Stockman....Sundays, Nov. 22d and 29th
L. C. and M. McKinstry....Sunday, Sept. 6th

LOWELL, MASS.
Sister Clark....Sunday, Sept. 13th
Miles Grant....Sunday, Sept. 20th
Joseph Harvey....Sunday, Sept. 27th
B. S. Emery....Sunday, Oct. 11th
E. A. Stockman....Sunday, Oct. 18th
Joseph Harvey....Sunday, Oct 25th
B. S. Emery....Sunday, Nov. 8th
A. Ross....Sunday, Nov. 15th
Joseph Harvey....Sunday, Nov. 22d
S. S. Brewer....Sundays, Nov. 29th and Dec. 6th
B. S. Emery....Sunday, Dec. 13th
Joseph Harvey....Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
E. A. Stockman....Sunday, Sept. 13th
Wm. H. Mitchell....Sunday, Sept. 20th
B. S. Emery....Sunday, Sept. 27th
D. M. Leavitt....Sunday, Oct. 4th
E. A. Stockman....Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.)....Sunday, Oct. 18th
C. Goodrich....Sunday, Oct. 25th
D. M. Leavitt....Sunday, Nov. 1st
C. Cunningham....Sunday, Nov. 8th
T. W. Piper....Sunday, Nov. 15th
C. S. Shattuck....Sunday, Nov. 22d
Wm. H. Mitchell....Sunday, Nov. 29th
D. M. Leavitt....Sunday, Dec 6th
E. A. Stockman...Sundays, Dec. 13th, 20th, and 27th

TREMONT, MASS.
J. S. White....Sunday, Sept. 13th
S. F. Widden....Sunday, Sept. 27th
C. E. Barnes....Sundays, Sept. 27th and Oct. 4th

SPRINGFIELD, MASS. (Franklin Hall.)
Geo. A. Cole....Sunday, Sept. 13th

HAMPTON, N. H.
C. Goodrich....Sunday, Sept. 13th
D. F. Leavitt....Sunday, Sept. 20th
O. W. Kimball....Sunday, Sept. 27th
J. L. Chute....Sunday, Oct. 4th
T. L. Churchill....Sunday, Oct. 11th
A. M. Tripp....Sunday, Oct. 18th
C. S. Emerson....Sunday, Oct. 25th
B. Finney....Sunday, Nov. 1st
Enoch Morrill....Sunday, Nov. 8th
J. L. Chute....Sunday, Nov. 15th
J. G. Smith....Sunday, Nov. 22d

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt....Sunday, Sept. 13th
T. W. Piper....Sunday, Sept. 20th
Geo. W. Brown (of Elliot, Me.)...Sunday, Sept. 27th
A. Ross....Sunday, Oct. 4th
E. Owen....Sunday, Oct. 11th
C. S. Shattuck....Sunday, Oct. 18th
C. H. Fletcher....Sunday, Oct. 25th

CONCORD, N. H. (Bethel, Green Street.)
C. Goodrich....Sunday, Sept. 20th

SEABROOK, N. H.
L. T. Cunningham....Sunday, Sept. 13th
C. R. Parsons....Sunday, Sept. 20th
E. Owen....Sunday, Sept. 27th
John Parsons....Sunday, Oct. 4th
J. L. Chute....Sunday, Oct. 8th
David Leavitt....Sunday, Oct. 25th
C. H. Sweet....Sunday, Nov. 1st
T. W. Piper....Sunday, Nov. 8th
J. G. Smith....Sunday, Nov. 29th

GREAT FALLS, N. H. (Franklin Hall.)
L. E. Saulpaugh....Sunday, Sept. 13th
E. A. Stockman....Sunday, Sept. 20th
C. S. Emerson....Sunday, Sept. 27th
L. T. Churchill....Sunday, Oct. 4th
D. M. Leavitt....Sunday, Oct. 11th
W. C. Stewart....Sunday, Oct. 18th
C. S. Shattuck....Sunday, Oct. 25th

EAST ROCHESTER, N. H.
S. S. Brewer....Sunday, Sept. 13th
C. H. Fletcher....Sunday, Sept. 20th
Wm. C. Stewart....Sunday, Sept. 27th
L. E. Saulpaugh....Sunday, Oct 4th
D. F. Leavitt....Sunday, Oct. 11th
L. E. Saulpaugh....Sunday, Nov. 1st
G. W. Brown....Sunday, Nov. 8th

RYE, N. H.
Wm. C. Stewart....Sunday, Sept. 13th
E. A. Stockman....Sunday, Sept. 20th and evenings following.
D. F. Leavitt....Sunday, Sept. 27th
J. W. White....Sunday, Oct. 4th
S. S. Brewer....Sunday, Oct. 11th
C. S. Emerson....Sunday, Oct. 18th
Sr. L. E. Saulpaugh....Sunday, Oct. 25th
J. W. White....Sunday, Nov. 1st
T. L. Churchill....Sunday, Nov. 8th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill..first and third Sunday of each month
O. W. Kimball and R. Morrill....Sunday, Sept. 13th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher....Sunday, Sept. 13th
D. M. Leavitt....Sundays, Sept. 20th and 27th
C. H. Fletcher....Sundays, Oct. 4th and 11th
B. S. Emery....Sunday, Oct. 18th

PORTSMOUTH, N. H.
H. Munger....Sunday, Sept. 20th

DOVER, N. H.
A. Simpson....Sunday, Sept. 13th
Joseph W. White....Sunday, Sept. 27th

BELMONT, N. H.
T. W. Piper....Sunday, Oct. 4th
Mrs. L. E. Saulpaugh....third Sunday in each month
J. G. Smith....Sunday, Oct. 25th
C. R. Parsons....Sunday, Nov. 29th

FARMINGTON, N. H.
T. L. Churchill....Sunday, Sept. 13th
Joseph White....Sunday, Sept. 20th
C. Fletcher....Sunday, Sept. 27th

SOUTH BERWICK, ME. (Great Works.)
J. W. White....Sunday, Sept. 13th
C. S. Mooney....Sunday, Sept. 27th
H. S. Pinkham....Sunday, Oct. 11th

SOUTH ELLIOT, ME.
Wm. H. Mitchell....Sunday, Sept. 13th
Geo. Moore Payne....Sunday, Sept. 20th
C. E. Hurd....Sunday, Sept. 27th

ALFRED, ME.
L. W. Gowen....Sabbath, Sept. 13th
J. R. Tripp....Sabbath, Sept. 20th
Jer. Hill....Sabbath, Sept. 27th

EAST STAFFORD, CT. (Work's school-house.)
H. H. Tucker....Sunday, Sept. 20th
P. J. Smith....Sunday, Sept. 27th
M. A. Potter....Sunday, Oct. 4th

KENNEBUNKPORT, ME.
Geo. W. Brown....Sunday, Sept. 13th
Jesse Gay....Sunday, Sept. 20th

BIDDEFORD, ME.
C. S. Shattuck....Sunday, Sept. 13th
A. Ross....Sundays, Sept. 20th and 27th

PORTLAND, ME. (Union Hall.)
E. Owen....Sunday, Sept. 13th
Geo. W. Brown....Sunday, Sept. 20th
E. A. Stockman....Sunday, Sept. 27th

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

BANGOR, ME.—Regular Advent meetings are held every Sunday in Concert Hall. Social meeting 10½ o'clock; preaching afternoons; social meeting in the evening.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ a. m. and 3 p. m. Conference and prayer meeting Wednesday and Thursday evenings.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. WILFONG, No. 135th North 32nd Street.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

STONEHAM, MASS. (Memorial Hall.)—Conference meeting and Sunday School at 10½ A. M. Preaching at 2½ and 7½ P. M. Week-day meetings as per appointment. ROLAND D. GRANT, Pastor.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

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O'er the darkened earth it gleams;
Let it speed along our valleys,
And be borne upon our streams,
Till all the church awakens,
In its flush of golden beams,
Our Savior soon will come.
CHO.—Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
Our Savior soon will come.

With hearts in love with Jesus,
And trusting in his name,
We seek to save our kindred
From the future woe and shame;
And the jubilee and kingdom
To the church of God proclaim,
Our Savior soon will come.—CHO.

During our day of trial,
And the pleading of the Son,
We will never flag nor falter,
In the work so well begun;
Till the day of grace is ended,
And the victory is won,
Our Savior soon will come.—CHO.

The "gospel of the kingdom"
"As a witness" we proclaim,
And the signs of Jesus' coming,
And the wonders of his name;
Thus we tell the Bible story,
Of his long since promised fame,
Our Saviour soon will come.—CHO.

When comes the solemn judgment,
And the awful trumpet's sound
Shall waken up the sleepers
From beneath the quaking ground;
And shall swell the mighty triumph,
May we safe with Christ be found,
Our Savior soon will come.—CHO.

VISIONS AND PROPHECIES.

The subject of visions and prophecies has been of deep importance to me for the last sixteen years. I have been in connection with the Seventh-Day Adventist people for ten years of the time. Having carefully investigated Ellen G. White's visions, I feel it is duty to speak. I consider the Bible quite sufficient to test all these things. I was so near a believer in those visions, that I dared not say aught against them, until I could find Scripture to warrant me in doing so. Having been taught by Eld. White that to speak against the work of the Spirit was sinning against the Holy Ghost, it was with much care and fear I entered upon the investigation. One Bible test I long sought to apply, but could never do so satisfactorily, for the reason that the visions were so much like the Grecian oracles, with their different consructions. For instance, she saw the door of mercy was closed in 1844. But afterwards, she said she meant the door of the first apartment in the heavenly sanctuary. She claimed that then Christ rose up and shut the door, and opened another into the most holy; and Seventh-Day Adventists are those that follow him wheresoever he goeth. This being the great antitypical day of atonement, all are called upon to afflict their souls.

She saw we should not pray for the wicked world that had rejected the first angel's message; but afterwards said she did not mean the whole world, she meant the wicked world that had rejected the '44 movement. I never could exactly see the line between the wicked world that rejected, and the wicked world that had not rejected. Certain it is, that many who did reject the '44 movement have passed into their ranks. She saw there was no travail of souls for the wicked, for the time for their salvation was past. I do not exactly know the twist required to bring this into present truth, but in the light of an oracle it is all easy. Did she set the time for Christ to come in 1845? There are many living witnesses to the fact; yet it must be borne in mind they are considered as enemies, and the faithful cannot receive such testimony.

From the year 1862 to 1868 the visions in shape of testimonies were showered on the church like autumn leaves. The eager, hungry, trusting souls were ready to buy all that came. Among them was announced a vision of the war, its origin, the reason of delays, and its final ending. Now, thought I, is a chance to test these visions by the Scripture rule. This wonderful revelation finally came to hand; but oh! with what disappointment I laid it aside, when I found nothing therein but what I had been told a hundred times by the political newspapers of the day, save the religious style, and a hint in regard to the close. She told us England was restrained from participating in it by her interests; but when England did pitch in, there would be war all over the world; but there would be a little time of peace. She did not tell us whether this little time of peace was before or after England took a hand in, nor how long a little time was. It might be a year, or a hundred years. There was no chance for testing it.

Finally I turned my investigation to the doctrines they teach, as compared with the Scriptures. Surely, if they conflict, then we may without fear call her a false prophetess. Now to the law and the testimony.

In the first place, Ellen pretends to have been shown that the Miller movement, in 1844, was of the Lord, and there was no mistake about the great pillar of time—"Unto 2300 days, then shall the sanctuary be cleansed"—but that the great mistake of that movement was in the nature of the cleansing of the sanctuary. It was not the earth, nor of the earth, as they supposed; but had reference to the great antitypical sanctuary in *heaven*. Then and there commenced the great atonement by Christ, the blotting out of the sins of this world, which were shadowed forth by the cleansing of the earthly sanctuary on the tenth day of the seventh month; and this mistake appears to have been by design of the Creator to sift the world, and bring together a people that would follow Christ wheresoever he goeth; and a full and thorough explanation of all these things was left for new revelation by Ellen G. White. She saw the great antitypical sanctuary in heaven, and Christ in the first, or holy place, where he had been performing the daily ministration from the time of his ascension to the ending of the 2300 days (1844); then she saw him rise up and pass through the door, or vail, into the most holy, to commence the work of final atonement. She saw the heavenly sanctuary, and minutely describes the veil that divides the two apartments. She tells us it was of beautiful material, but does not tell us where it was spun or wove, whether in earth or heaven.

Now, when we look at the type, how plain it all is. The Sanctuary was the dwelling-place of God; for God said, Build me a sanctuary, that I may dwell among you. The first apartment, or holy place, was the dwelling-place of the priests. There they ate and drank, and performed their daily ministration, through the entire year. The second, or Most Holy, was the dwelling-place of God. In it was the representation of his throne, the mercy seat. No man was allowed to enter, only on the day of atonement. Then the high priest entered alone, to make an atonement, or reconciliation, or cleansing of the sanctuary.

According to Ellen G. White's theory, as she was shown in vision, Christ made no atonement while on earth; and when he ascended on high, he did not enter into the Most Holy, where God is, but stopped in the first apartment, there to remain 1800 years, or to the ending of the 2300 days, performing the daily ministration; then came a change in 1844, when he put on his high priest robes, and Ellen saw him rise up to go in before the Majesty of heaven, to commence the work of atonement. Is not this beautifully clear? and does it not show how liable the ancient prophets and apostles were to be mistaken?

It is believed and taught by Mrs. White, that the 2300 days mean 2300 years, which commence with the seventy weeks of Daniel; the seventy weeks covering four hundred and ninety years of the 2300. Now it is evident that Daniel believed the seventy weeks reached to the cleansing of the great antitypical Sanctuary (Dan. 9 : 24). "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." By turning to Lev. 16 : 16–20, we find that atonement, cleansing of the sanctuary, and reconciliation, mean one and the same thing. Daniel declares this great reconciliation takes place within the seventy weeks. He certainly could not mean the yearly reconciliation of the type, because this would be reconciled yearly during the seventy weeks. Here we find Daniel's reconciliation and Ellen's reconciliation 1800 years apart. Again, Daniel declares the anointing of the Most Holy was within the seventy weeks. This must have referred to the great antitpyical Sanctuary, and not to Christ; for it could not be said he was more holy than his Father. By turning to Ex. 30 : 26–29, we find the type went through a process of anointing, that it might become Most Holy.

Now let me turn to the apostle Paul, and see how Ellen agrees with him. In Rom. 5 : 8–10 he says—"While we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." If Paul does not here refer to Daniel's reconciliation, it is hard to understand what it does mean. In the eleventh verse he says—"Not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Here we have justification, reconciliation, and atonement, all in the past, according to Paul; but according to Ellen, this all took place in 1844. There is only the difference of 1800 years between them.

Ellen has been shown in vision that all these 1800 years Christ was performing the daily ministration. Now let us look at Paul's teaching. Heb. 7 : 27—"Who needeth not daily, as those high priests, to offer sacrifice first for his own sins, and then for the people's; for this he did once, when he offered up himself." How terribly Paul was mistaken, when he supposed that with that one sacrifice ended Christ's daily ministration. In fact, by turning to Heb. 9 : 25, 26, we find Paul teaching that Christ does not offer himself yearly, as the high priests offered the atonement sacrifice,—"for then must he often have suffered"; that is to say, when Christ does offer this great atoning sacrifice, he must suffer. Paul seems to think this sacrifice, suffering and atonement all in the past; but Ellen saw him rise up and pass through the door, or veil, to commence the atonement, in 1844. Then, according to Paul, he must suffer in 1844. Paul says in the 28th verse, "So Christ was *once* offered. Ellen can say, So Christ has been *twice* offered; or else Paul was mistaken. Heb. 10 : 10—"By the which will, we are sanctified through the offering of the body of Jesus Christ *once for all*." Ver. 12—"But this man, after he had offered *one* sacrifice for sins for ever, sat down on the right hand of God." Ver. 14—"For by *one* offering, he hath perfected forever them that are sanctified." Vers. 18–20—"Now where remission of these is, there is *no more* offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Now it is evident, according to Ellen, Paul has made a mistake in each of these three verses.

In the first, "there is no more offering for sin." He could not have seen the great atonement offering in 1844.

In the second, "Having . . . boldness to enter into the *holiest*." But wait, Paul, you cannot enter into this till 1844.

In the third, "Through the veil, that is to say, his flesh." What, the flesh of Christ, the great antitypical veil, that separates the holy from the holiest! Truly, Paul was in the dark, for Ellen saw the veil in 1844, and it was made of most beautiful material, and she saw Christ pass through it into the holiest. Then all these eighteen hundred years, Christ had been in the first, or holy apartment, separated from God's apartment, or Most Holy. We find Paul teaching that Christ entered "into heaven itself"; into "the presence of God for us"; "on the right hand of God," on "the throne of God." Paul knew of no holier place. This was left for Ellen to reveal. Now let the wise ponder well these things, and tell us, is not Ellen J. White a false prophetess?

LONE PILGRIM.

PLEASURE.—I have run the silly round of pleasure, and I have done with them all. I have enjoyed all the pleasures of the world; I appraise them at their worth which is, in truth, very low. Those who have only seen their outside always overrate them; but I have seen behind the scenes; I have seen all the coarse pullies and dirty ropes which move their gaudy machines; and I have also seen and smelled the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose.—*Chesterfield.*

THE BAPTISM OF THE SPIRIT.

It is a well known fact that there are those among Adventists who assert that the baptism of the Holy Spirit was confined exclusively to the apostolic age of the church. We have no disposition to write on this or any other subject, merely for the sake of controversy; we write only in the interest of truth.

To receive a baptism of the Holy Spirit we esteem one of the greatest blessings our heavenly Father can bestow on any people. We would therefore wish not to deprive ourself of this inestimable gift, by believing it is not for us. If Christ and his apostles have warranted us in looking for, and receiving the baptism of the spirit, we would joyfully follow their teachings, and receive the holy unction.

Is this blessing pronounced to us? In answering this question we shall claim that the "gift of the spirit," "filled with the spirit," and "baptism of the spirit," all signify the same thing, and refer to the same blessing. To be filled with, or receive the gift of the spirit, is to be baptized with the spirit. Our proof is found in the following Scriptures. In Acts 1 : 5, is found the record of the promise made Christ after his resurrection, of the gift of the Spirit. It reads, "Ye shall be baptized with the Holy Ghost not many days hence." This promise was fulfilled on the day of Pentecost, the record of which is found in chap. 2. The fourth verse reads as follows: "And they were all filled with the Holy Ghost."

This is proof positive that the baptism of the spirit, and being filled with the spirit are identical. Read in this connection the command of the inspired Paul, written in Eph. 5 : 18, "Be not drunk with wine, wherein is excess; but be filled with the spirit." Now unless the instructions contained in the letter to the Ephesians belong exclusively to the apostolic church, which, of course, no one will claim, here is a command to the entire church in this dispensation, to be filled with the spirit; and as "filled," and "baptized" are the same thing, and we have proved that they are, here is our first positive testimony that the baptism of the Holy Spirit is promised to the church during this entire dispensation.

Again, in Acts 10 : 45, is an account of the pouring out of the spirit on the Gentiles. This bestowment of the spirit is declared by Peter in verse 47, and also in chap. 11 : 16–17, to be precisely the same as the church received on the day of pentecost, that is, a baptism of the Holy Spirit. This baptism is called in chap. 10 : 45, and 11 : 17, the gift of the Holy Ghost. We thus prove our second proposition, viz., that the gift of the Holy Ghost and the baptism of the Holy Ghost are identical.

We will now turn to Acts 2 : 37–39. "Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the *gift* of the Holy Ghost." "For the promise is unto you and your children, and to all that are afar off; even as many as the Lord our God shall call."

No more positive proof could possibly be adduced, showing that the promise of the "gift"—"baptism" of the Holy Spirit is promised to every son and daughter of Adam's race throughout this entire dispensation; and they will receive its accomplishment if they comply with the conditions named. If any of us, therefore, are destitute of a baptism of the Holy Spirit, the fault is all our own. God has made the provisions whereby we may receive it; he has offered it to us on conditions, and if we comply with the conditions fully, God will fulfill his promise, and give us a baptism of the Holy Spirit.

This must be true, for the word of God plainly states it as true. We need not, then, go mourning in destitution of the Holy Spirit. No. God is willing to bestow it in a baptismal form upon us all. Yea, more. He has inspired his servant Paul to write a command to the church to "be filled"—baptized with the spirit. Let us, dear brethren and sisters, earnestly seek this great blessing, for it is all-important for our comfort, strength, wisdom and guidance . . . When we remember that we are so near the day of his coming, how important that we have the requisite preparation to meet him. Our prayer is, Lord fill us all with thy Holy Spirit. Amen.

But we have other Scriptures we wish to urge upon your consideration. Christ never made but one promise of the Spirit to his church. That promise is several times repeated, but it is in every instance the one promise of the bestowment of the Holy Spirit. This promise is not that in one part of the gospel age he will bestow the spirit in its fulness, and in another portion of the same age in a lesser degree. We are assured that in this dispensation God gives not his Spirit by measure. See John 3 : 34, "He whom God has sent speaks the words of God; for he gives not his Spirit by measure."—*Em. Dia.*

In King James' translation—our version, the translators have added the words "unto him." But these two words are not in the Greek, therefore the Emphatic Diaglott leaves them out. The simple idea in this text is this: God never gives his Spirit by measure. He does not give the Holy Spirit sparingly, but always in its fulness to those who are prepared to receive it. The promise of the spirit made by the Son of God is recorded in the following texts: John 14 : 26, 27; chaps. 15 : 26, and 16 : 7; Acts 1 : 5. In verse 4, he tells the disciples that the promised baptism of the Spirit is the manifestation, or the gift of the Spirit of which he has told them before. This proves conclusively that the texts we have quoted from John refer to a baptism of the Holy Spirit.

Let us now read John 14 : 16. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." As the only promise of Christ to the church of a bestowment of the Holy Spirit upon them, is the baptism of the Holy Spirit, which is to abide with the church, not merely during the apostolic age, but *forever*. This is declared by our great Life-giver, Jesus the Son of God, and must therefore be true.

The question is therefore settled that the baptism of the Holy Spirit belongs to the church, from the time of its bestowment on the day of pentecost, and on forever. Some of us are anxious to attain to all that is made to be our privilege to obtain of the things of God even in this present time, we therefore pray to be filled with all the fulness of God's Spirit. We desire it because of what shall result to us if we have it. We wish to bear the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. 5 : 22, 23.

We wish its comforting power in this dark world of trial. We wish to be able to escape all the lusts of the flesh, and "If we walk in the Spirit we shall not fulfill the lusts of the flesh."

Finally, when the day of deliverance comes, we want to experience its power to "quicken"—make immortal our frail bodies. To know its quickening power in that day, it must dwell in us now; we must be "filled with the Spirit" in this present time.

May none of us get frightened out of what God has promised us, through fear of fanaticism. If some have been fanatical, there is nevertheless a genuine baptism of the Holy Spirit. Let us all seek to obtain it, and in a few days it will consummate its office work with us by making us immortal, bringing us into an endless life. The days of our pilgrimage are nearly ended, but we are in trials, and perils, surrounded by all the evils of this most wicked age of the world.

We need all the help God has promised in his word, to walk purely before him, and gain a home in the kingdom at last. May God grant to us all a complete, a full baptism of the Holy Spirit. May the great truths we so dearly love, be written on our hearts by the eternal Spirit, then shall our lives be such as will correspond with the holy word.

Brethren, be of good cheer, we are almost home. Keep all ready, and in a very little while we shall hear the voice of our well-beloved bidding us welcome to the joys of an endless, immortal home in paradise restored.—*Watchman's Cry.*

GOD WILL PROVIDE.

Pilgrim, bound Zionward,
Tempted and tried,
Cast your cares upon the Lord,
Whate'er betide.
Though full of malice keen,
Satan your foe has been,
While on your God you lean,
He will provide.

If you shall troubles meet
Too great to bear,
Take them to Jesus' feet,
Lay them down there.
Ask him to bear them then,
Take them not up again;
Jesus will answer when
Called on in prayer.

Though you may be in want,
He can supply;
And you shall never faint
While he is nigh.
Long as your faith relies
Fixed on the promises,
Lift up your cheerful eyes,
Bright is your sky.

—*Chris. Standard.*

CAMP-MEETINGS.

S. S. CHAMBERLAIN.

It is now six years since I have had the blessed privilege of meeting with the dear pilgrims on the camp-ground. But every year I look forward to the time for the Springfield campmeeting with earnest desires to be there, to enjoy all the precious privileges bestowed upon those who do not forsake the assembling of themselves together. It has certainly been *my* will to be there; but if it is not God's will, I would say, "not my will, but thine be done."

I know that many hearts thrill with emotion at the thought of Wilbraham and Springfield. The first name was more entirely sacred, as to many who assembled there, the meeting was the only knowledge they had of the place, and all the associations of thought were in that connection. That mount seemed indeed a sacred spot, and many hearts were sad at the thought of leaving it forever. The heavenly meetings held in the grove on Mount Wilbraham will not be forgotten by those who took part in them, until all things in this life are faded from the memory.

But to many of the younger members of our families, other places seem peculiarly sacred. Alton is one of these. No one can ever know this side of the great day how much good has been done there. But how long shall these privileges be continued? Are we not now very near the close of this dispensation? Shall we not soon meet around the great white throne, with all the redeemed of all nations? Yes, and we will praise the name of our Lord forever more. Amen.

MRS. PHŒBE PALMER of New York, the most eminent lady preacher in America, says in the *Guide to Holiness*, of which she is editress:—"Is not He, whose right it is to reign, preparing his people for some great crisis which is to precede his coming to claim the kingdom of this world? So we are disposed to think. The signs of the times are portentous. Let us, beloved, keep our lamps trimmed and brightly burning, looking for and hastening unto the coming of our Lord and Savior Jesus Christ. Jesus, our absent Lord, has told us that he would come again. He has been away nearly two thousand years. Nearly six thousand years has he stood forth before a fallen, redeemed race, as the Lamb newly slain.

The jubilee of heaven and earth—the grand Sabbatic year—is about to break upon us. By the foreshowings of Scripture, we seem to see that there will be a short sharp conflict with the man of sin. But though we may be called to pass through seas of blood, it will but quicken our heart-longing cry, 'Come Lord Jesus, come quickly!'"—*Ex.*

WHAT CAN CHANCE DO?

A French Atheist is reported to have said: Chance can do anything, if you only give it chance enough;" and added that, "with an infinite number of throws he could throw the Greek alphabet into the Iliad." For, he seemed to imply, from an infinite number of throws, there results an infinite number of positions; therefore the position in which the letters stand in the Iliad. But the first axiom is wrong; an infinite number of throws will not give an infinite number of positions. And the inferences are wrong; the infinite number of positions will not give all positions. Give Diderot a selection of only those particular letters which are in the Iliad, and let him throw with inconceivable rapidity to all eternity, each throw would produce only a confused jumble of letters, without producing orderly sentences. Now in the book of Cosmos (Creation) there are not only orderly and intelligible sentences, but it is all in order; there is no jumble. And it is more impossible to imagine it springing from chance, than to imagine the Iliad thrown from a dice box, or Beethoven's Christus an Oehlberg produced by a dance of cats upon the keyboard.—*Bibliotheca Sacra.*

CONSISTENCY.—Let us remember that whatever unfits us for religious duties cools the fervor of our devotions, or indisposes us to read our Bible or to pray; whatever we could not engage in with a perfectly clear conscience; wherever the thought of a suffering Savior or a holy God, and the hour of death or of the day of judgment, falls like a cold shadow on our enjoyment; the pleasures which we cannot thank God for, and on which we cannot ask his blessing—these are not for us.

Gems.

— He that cannot live well to-day, will be less prepared to live well to-morrow.

— Men who are more anxious of being improved in their portraits than in their characters, will probably find very unflattered likenesses of themselves in the recording angel's gallery.

— Never shrink from doing anything which it is your duty to do. The pleasure of doing your duty should be a sufficient reward.

— Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

— A moment's work on clay tells more than an hour's labor on brick. So work on hearts should be done before they harden.

What wait we for? There's work to do
For every heart and every hand,
In this wide world of want and woe,
Where sin has blighted every land.
Let each go forth while yet 'tis day,
Fearless with heaven-inspired might,
To wage a warfare 'gainst the wrong,
And battle bravely for the right.

— He who has not learned the lesson of resolute self-help has made little progress toward real manhood.

— More men grow old from having nothing to do, than from overwork. The running machine will keep bright for years—the idle machine will soon rust out.

— If you desire to be miserable look within. If you wish to be distracted look around you. If you desire to be happy look to Christ.

— Christ's whole life was a cross and a martyrdom, and dost thou seek rest and joy for thyself?

— The cross is always ready, and everywhere waits for thee.

— Knowledge brings wisdom and charity.

HOME AND HEALTH.

NEGLECTING OUR BODIES.

Among the most common of these ways are, neglecting to clothe and feed our bodies properly, and denying them nature's most effective antidotes against disease—pure air and pure water.

Most of us wear clothing enough, but somehow we do not succeed in making our bodies comfortable. A tight waist, or a tight shoe, impedes the free circulation of the blood, and so torments us for the time, besides working all the while at nature's fortifications until some point is sufficiently weakened to be easily captured, and forever after held a prrisoner by disease. If fashion so decrees, we expose our bodies to imminent danger and innumerable evils by wearing too much or too little clothing, and even if we avoid extremes and try to dress sensibly, or as conscience requires, we do not dress as health and comfort demand.

With regard to eating, we are just as guilty, or ignorant, as the case may be. We turn away from simple, healthy food, to gorge ourselves with unwholesome mixtures, invented by those who do not understand nature's laws, or the evils resulting from transgression; and then if our intellects are weak, our dispositions unpleasant, we lay the blame at nature's door, and attribute our bodily suffering to Providence, instead of to the irritating, unhealthy food we are crowding our stomachs with.

We spend money for something to quench thirst, and that something, if nothing worse than tea or coffee, is an injury to us, when pure cold water, the beverage God intended us to use, is, or might be, within the reach of all. Only those who use it freely and wisely know how to prize its invigorating, health-giving qualities.

We spend money, too, some of us a great many dollars, in fitting up our homes, and we consider them comfortable only when we have succeeded in shutting out one of God's choicest blessings—pure, fresh air.

We shut ourselves up, night after night, in poorly-ventilated rooms, and when morning comes, we do not allow our lungs to throw out the foul, and drink in the pure air; and then we wonder why we feel so dull and weak. We see that we are growing old very fast, and somehow the world looks so dark, so full of trouble, that we feel discouraged, and we cannot help looking sober, and the young say, "Well, if christians have reason for looking so gloomy, I don't want to be one.

I tell you, friends, we are putting a great stumbling-block in the way of sinners, just by neglecting to care for our bodies properly. Who does not know that a healthy, happy christian will do more good than a gloomy, sickly one?—*Earnest Christian.*

DRESS OF CIVILIZATION.

I do declare that I think it would be better to die and get out of torment at once than to have to rise every morning for some forty or fifty years and box one's body up in a sort of compressive armor, hang weights to one's hips, and more weights upon one's head—which last are supported by the roots of the hair; put one's feet into shoes a number too small, and not of the right shape, and with heels like stilts; and then go about doing the whole duty of women with a cheerful face and spry air, for from fifteen to seventeen mortal hours out of the twenty-four? That there are so many women who are not frightened into a decline at such a prospect, and that they bravely undertake to do it—nay, more, that they even dream that under such disadvantages they can work side by side with unshackled man, and that they die in trying to do it, certainly says much for their courage, but very little for their common sense.

A man's dress to a great extent is fashioned for comfort. He has contrivances for suspending the weight of his clothing from his shoulders. If the east wind blows he can turn up his coat-collar, button himself up snugly, slouch his hat over his eyes, thrust his hands into his pockets and brave the weather. But imagine a woman removing her hat or bonnet from the angle at which fashion says she must wear it on account of the weather, or turning any of her "fixtures" up to protect her neck and throat, or buttoning up anything that was unbuttoned before, or sticking her hands into her pockets! She would be taken for an improper character out on a mild spree, or for an escaped inmate of a lunatic asylum, should she endeavor by any impromtu arrangement of her habiliments to save her health.—*Science of Health.*

SUNSHINE AND SLEEP.—Sleepless persons should court the sun. The very worst soporific is laudanum, and the very best, sunshine. Therefore it is very plain that poor sleepers should pass as many hours as possible in the sunshine, and as few as possible in the shade. Many women are martyrs, and yet they do not know it. They shut the sunshine out of their houses and their hearts, they wear veils, they carry parasols, they do all that is possible to keep off the most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate, but with the aid of sunlight they may be blooming and strong.—*Home and Health.*

MEDICAL HINTS.—The less that simple cuts, bruises, and burns, are meddled with the better. If they are kept clean and excluded from the air, nature will take care of the healing process. The salves and lotions so commonly used are generally irritating rather than beneficial, and hinder rather than hasten the cure. For cuts, a little court plaster to keep the edges of the skin together; for bruises, wet cloths; for burns, a covering of dry wheaten flour, are usually the only treatment, and the very best that can be used. If, from an unhealthy state of the body, or from external irritation, inflammation is produced, something more may be required, the remedy varying with the special case.—*Health Reformer.*

ENDEAVOR to take your work quietly. Anxiety and over-action are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own.

LEARNING TO COUNT.

"Now, boys, you want to be men some day, don't you?"

"Yes, sir."

"Well, what do you mean to do when you grow up?"

"I mean to be a sailor, sir."

"I'm going to be a grocer."

"And I a butcher."

"I mean to help mother, sir," was the shrill cry of one of the tiniest of all the little crew.

"That's right!" said I. "Never forget your mother; always try to help her. But if you are to be all these things,—grocers, butchers, and all that sort of thing,—you must first of all learn a great deal, and none of you will get on very well if you are not able to count quickly and reckon correctly. If you mean to be good and successful men of business, you must have your heart right and your head clear. Give your heart to Jesus Christ, and he will keep it right and true. Always be sober, and your heads won't get muddled, as many people's are. Now, suppose we take a lesson in counting as far up as ten; and to help you remember the figures, I will give you a rhyme for every one. Then, to make you more firm in your Band of Hope principles, the rhymes will be about teetotalism. Say them after me:

"Number one, the beer-shop shun.
Number two, nor drink nor brew.
Number three, a teetotaler be.
Number four, keep drink from the door.
Number five, abstain and thrive.
Number six, to teetotal fix.
Number seven, be to temperance given.
Number eight, don't be caught by the bait.
Number nine, a mocker is wine.
Number ten, be teetotal, then."

THE MISSING SHOES.

James Nolan had been constantly in attendance at school for a year, but to-day he was delayed. What could it mean?

"Does any one know where he is?"

"Yes," said a lad; "he went to the fire the other night, and found Pete McCarthy shivering with the cold, just out of bed, with only a bit of an old bed-quilt around him, everything to wear had been burned, so he took off his shoes and put them on Pete, and ran home without, and now he has to wear his mother's or stay in."

"Will they not buy him more?"

"Oh, yes, as soon as pay-day comes; they are not rich, you see."

But James did not have to wait for that. A kind gentleman became so interested in the story of his benevolence, that he gave him a pair, to the great satisfaction of his school-master. James had never been a very good boy, but this act of kindness stimulated him to do right, as no amount of counsel could have done. Indeed, he became from that day, both more diligent in study, and more correct in deportment.

"I never knew I should like to do kindnesses before," he said; "but I mean to keep on now, as long as I live."

Little boys who never thought how blessed it is to help the needy, embrace the first opportunity that offers, and see how blessed it is "to give, asking for nothing again."—*Home Guardian.*

THE BETTER WAY.

"I want my breakfast," said Georgie. Mamma heard, but did not reply. "I want my breakfast, I'm hungry—mamma! Mamma!" shouted Georgie.

"You need not raise your voice. I heard you when you first spoke to me, but did not reply, because you did not speak properly," said mamma.

"Oh, I forgot. 'The better way' you told me of would be, 'Please, mamma, give me my breakfast," said Georgie, softly. "Is that right?"

"Yes, you know how to behave, but, like many other boys, you do not stop to think. It never sounds well to say, "I want this," or "Give me that." Rude children ask in this way to be waited on. The better way is always to say, 'Please.'"

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J. Couch—Chelsea. L. Boutell—Chelsea.
C. E. Barnes—Crisis Office, Boston.
C. Goodrich—No. 160 Hanover Street, Boston.
I. I. Leslie—*Crisis* Box 355, Boston.
J. S. White—28 Saratoga Street, East Boston.
S. G. Mathewson—No. 51 Wachusett St., Worcester.
T. M. Preble—Hyde Park.
H. F. Carpenter—Fitchburg.
L. T. Cunningham—Newton Upper Falls.
H. Munger—Chicopee Falls.
Matthew Batchelor—New Bedford.
S. S. Mooney—Salem.
H. Pratt—Springfield, 146 Cedar Street.
W. N. Pile—Springfield.
Geo. A. Streeter—North Dana.
D. Churchill—Lowell. A. Bean—Lowell.
J. W. Brittan—Westboro.
Benj. Finney—Wakefield.
Geo. L. Teeple—Westfield, lock box 170.
Elam Burnham—Hamilton.
S. S. Brazee—Westfield.
Dr. A. M. Higgins—71 Maxfield St., New Bedford.
W. E. Hathaway—North Carver.
Rufus Baker—Warren.
Geo. W. Burnham—Newburyport.
S. Julia Buswell—Gloucester.
Roland D. Grant—Box 615, Stoneham.
Caleb Richardson—Wakefield.
C. W. Baker—Savoy.
D. M. Leavitt—Haverhill. Box 799.
J. W. Bridge—Lawrence.
Geo. A. Cole—Baldwinsville.
Mrs. E. A. Warren—Dalton.
H. H. Tucker—Dudley.

Maine.

I. C. Wellcome—Yarmouth. R. R. York—Yarmouth.
S. K. Partridge—North Whitefield.
C. H. Sweet—Steep Falls.
H. D. Reed—Bath.
H. S. Mitchell—Richmond.
Jer. Carr—South Albion.
Israel Damman—Corinna.
N. F. Nason—Weeks Mills.
C. Goud—Topsham.
Jesse Gay—Saco.
Thomas Smith—Bangor.
Thomas Rines—Mercer.
J. Albert Libby—West Poland.
Geo. W. Weeks—Hallowell.
J. R. Hall—Weeks Mills.
Jer. Hill—Goodwin's Mills.
J. T. Jordan—West Poland.
E. M. Haggett—Livermore.
F. A. Baker—Levant
Jared Whitman—Auburn.
H. B. Sevey—Mt. Vernon.
M. W. Corliss—Milltown.
Wm. H. Mitchell—Kennebunkport.
J. R. Tripp—Alfred.
Austin W. Taylor—Harrison.

New Hampshire.

A. Ross—East Concord. R. Morrill—E. Concord.
Enoch Morrill—South Deerfield.
A. Simpson—Concord.
O. W. Kimball—Concord, P. O. Box 492.
Wm. M. Harmon—Whitefield.
C. S. Shattuck—Berwick.
N. C. Twombly—Strafford Centre.
J. H. F. Varney—Rochester.
Wm. C. Stewart—Exeter. D. N. Chadsey—Exeter.
M. A. Potter—Keene, N. H.
S. S. Brewer—Alton Bay.
Daniel Eastman—East Canaan.
C. H. Locke—Laconia.
J. H. Bartlett—Alton.
T. E. Lang, Jr.—Meredith Village.
E. S. Moulton—Whitefield.
A. Gordon—Lisbon.
E. A. Stockman—East Rochester.
C. R. Parsons—East Concord.
Wm. Bodge—Barnstead Centre.
John B. Paine—Suncook.
Mrs. L. E. Saulpaugh—Goffstown.
E. Cotton—Grantham.
C. S. Emerson—Pittsfield.
Charles Garfield—Colebrook.
J. L. Chute—Rochester.
John H. Evans—Campton.
Levi Allen—Lake Village.
Wm. H. Shaw—Holderness.
O. D. Eastman—Landaff.
Joseph Kimball—Unity.
Joseph Pinkham—Dover.
E. Owen—Portsmouth.
N. B. McMurphy—Gilmanton.
C. H. Fletcher—Newport.
Wm. W. Sutherland—Newport.
N. Wheeler—Sugar Hill.
C. W. Sargent—Box 426, Concord.
Simeon Roby—Warner.
D. F. Leavitt—Loudon Ridge.
T. W. Piper—Melvin Village.
J. G. Smith Farmington.
Joseph W. White—Portsmouth.
N. Glidden—Meredith Center.
G. H. Wallace—Hebron.
John B. Deering—Lower Bartlett.

Vermont.

Wm. L. Himes—Castleton.
H. K. Flagg—Rutland.
Allen Damon—Bridgewater.
J. C. Wright—St. Johnsbury.
Milo Durfey—Worcester.
J. A. Cleaveland—Morrisville.
I. K. Lombard—Burke.
O. Beckwith—West Fairlee.
A. A. Hoyt—Plainfield.
C. P. Dow—Derby Line.

Rhode Island.

J. W. Thomas—121 Transit Street, Providence.
J. T. Dixon—Rocky Brook.
D. O. Hopkins—North Foster.
B. Roberts—Knightsville.
M. R. Phetteplace—Providence.
A. Durfee—Richmond Switch.
E. S. Straight—Watchemoket.
Edwin R. Wood—Exeter.

Connecticut.

William J. Ripley—Pleasant Valley.
P. S. Butler—West Woodstock.
I. B. Potter—West Stafford.
W. S. Campbell—New Britain.
H. C. Smith—44 Chesnut St., Hartford.
D. V. Corey—East Killingly.
F. H. Bruce—Rockville, Box 244.
H. Rockwell—West Winsted.
A. H. Steele—126 Franklin St., New Haven.
H. Davis—Woodstock Valley.
S. Woodruff—Unionville.
Alba Bellows—Abington.
Mrs. E. L. Crumb—Forestville.
B. St. John—Wolcottville.
Z. Dubois Baird—West Haven.
J. L. Wood—New Milford.
G. L. White—Bristol.
Dr. Samuel Wellis Treat—Middlebury.
S. C. Hancock—Forestville.
E. Bellows—South Killingly.
B. Hitchcock—Bristol.

New York.

D. Cogswell—Dansville.
A. W. Sibley—Sandy Hill.
Wm. A. & M. L. Durand—Saratoga.
A. P. Moore—Linden, Genesee Co.
J. B. Cook—Brooklyn.
Wm. Ingmire—East Penfield, Monroe Co.
Chas. P. Greenman—Lockport.
J. H. Whitmore—Gloversville.
J. H. Luttenton—Carlton, Orleans Co.
Phineas A. Smith—Rochester.
S. D. Deyo—North Grace, Monroe Co.
C. F. Sweet—Albion, Orleans Co.
Warren J. Hobbs—Springwater.
C. W. Low—Fredonia.
M. R. Miles—Wolcott, Wayne Co.
A. C. Newell—Darien City.
C. H. Williams—West Martinsburg, Lewis Go.
B. P. Stevens—South Butler.
Herbert H. Brown—Honeoye, Ontario Co.
C. Pike—Massena Centre.
Mrs. E. S. Jennings—Rochester, 74 Williams St.
Mrs. L. M. Stoddard—Lockport.
Anna E. Smith—229 South 5th Avenue.

New Jersey. S. P. Babcock—Malaga.

Pennsylvania.

J. W. Taylor—Little Marsh, Tioga Co.
G. W. Stetson—Edenboro.
Geo. A. Brown—1716 Markham Street.
John T. Ongley—Warrensville, Lycoming Co.
G. W. Smith—Eagle P. O., Warren Co.
Wm. Stuart—1814 Vineyard Street, Philadelphia

South Carolina. P. G. Bowman—Lydia.

Delaware. C. Mendenhall—Wilmington.

Ohio. F. Burr—Norwalk. E. McCullock—Nevada

Indiana.

R. H. Scott—Scottsville, Floyd Co.
Dr. N. Field—Jeffersonville.
N. J. Winchell—Kingsbury, Laporte Co.
Dr. C. H. Cass—Holton.
Dr. J. W. Warman—Muddy Fork P. O.
G. W. Green—Box 16, Memphis, Clark Co.

Illinois.

S. E. Mabey—Amboy. D. S. Clark—Amboy.
O. D. Gibson—Clayton.
L. F. Cole—Toulon, Stark Co.
H. G. McCulloch—De Kalb.
Wm. McCulloch—New Rutland.
E. H. Burrington—Genoa.
C. W. Smith—Bristol.
Geo. W. Hurd—Hoppers Mills.
M. McCulloch—Ionia.
L. H. Davis—Earlville.
N. W. Spencer—Waterman.
L. C. Collins—Norwood Park, Cook Co.

Michigan.

Dr. D. Mathewson—Buchanan.
J. R. Preston—Kinderhook.
James Ferris—Buchanan.
A. N. Seymour—Reading.
George Wright, Jr.—Lexington.

Alabama.

J. A. Cargile—Stevenson, Jackson Co.
J. J. Smith—Long Island.

Iowa.

Peter S. W. Deyo—Charles City, Floyd Co.
Ambrose H. Eggleston—Parkersburg.
M. A. Newcomb—Traer, Tama Co.
J. Ridley—Manchester.
Dr. M. Chandler—Maquoketa, Jackson Co.
J. W. Burroughs—Raymond.
P. W. Hough—Fairbank, Buchanan Co.
H. C. Willoughby—Jefferson, Green Co.

Wisconsin.

Wm. Sheldon—Brodhead, Green Co.
N. A. Hitchcock—Fennimore, Grant Co.
George Thomson—Prairie Du Sac.

Minnesota.

D. R. & M. S. Mansfield—Minneapolis.
Philip Ramer—Winona.
S. W. Thurber—Minneapolis.
Wm. Sweet—Elbin, Brown Co.
Thos. K. Allen—Winona.
Peter Mitson—Elliota, Fillmore Co.
Ruth M. Rowell—Winona, Box 1037.

California.

Thomas Howell—Off Taylor, near Geary Street, San Francisco.
D. D. Reed—Santa Clara.

Florida.

C. W. Conolly—Jacksonville.

Nova Scotia.

N. H. Reed—Shag Harbor.
F. Albert Verge, Belle Air, Halifax.
Wm. Kellaway—78 Newgate St., London, Eng.

Canada.

U. G. Ladd—Coaticook, P. Q.
E. G. Chadsey—Cowansville, P. Q.
F. M. Drake—Richmond.
L. C. & M. McKinstry—Coaticook, P. Q.

Kansas. J. C. Smith—Arvonia. Mrs. S. E. Smith—Arvonia. E. N. Bliss—Athens. J. S. Thorp—Lake Sibley. N. J. Sade—Pittsburgh. P. W. Rote—Eudora. R. F. Clark—Concordia. Mrs. R. F. Clark—Concordia. D. O. Amus—Fort Scott. W. C. Irish—Chetopa.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 984. BOSTON, WEDNESDAY, SEPTEMBER 16, 1874. VOL. XXXIX.—NO. 23.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, } EDITORS.
MILES GRANT, }

EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL,
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PUBLISHING COMMITTEE:
H. V. DAVIS. M. BATCHELOR,
L. T. CUNNINGHAM, J. G. HAMBLIN,
J. HEMENWAY.

The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FEAR NOT.

GEO. E. LEE.

Behold! how happy is the man
Who fears not Father's chastening rod,
But who in sore afflictions can
Rejoice, exalt, and praise his God.

Doth sorrow linger at thy door,
Or overflow life's bitter cup?
Be glad! for He that maketh sore,
In deep compassion bindeth up.

What though thy wounds are broad and deep,
And floods of grief surround thy soul?
From thee all harm thy God will keep,
And in his hands will make thee whole.

In troubles oft thou needst not fear,
Nor haste from evil e'er to flee;
But call on Him who loves to hear,
He surely will deliver thee.

Though famine, war, or death draw nigh,
God's faithful ones he will redeem;
In glory they shall eye to eye
Arise and sing redemption's theme.

Biddeford, Me., Sept. 6th, 1874.

REPORT
Of the Fifteenth Annual Meeting
OF THE
ADVENT CHRISTIAN ASSOCIATION,
HELD AT
Chapin's Grove, Springfield, Mass., Aug. 10th, 11th, and 12th, 1874.

Monday, 4 o'clock P. M., Aug. 10th. The meeting was called to order by the President, Bro. S. G. Mathewson, and opened with singing, followed by prayer offered by Bro. I. C. Wellcome. On motion, the Chair appointed Brn. A. W. Sibley, M. A. Potter, and H. K. Flagg, a committee on credentials, and Brn. F. Burr, J. Hemenway, R. W. Wilson, A. Ross, and P. G. Bowman, a committee to arrange the order of business. (Names of preachers and delegates were given to the credential committee.) Whereupon the meeting adjourned till the next morning at 9 o'clock.

Tuesday A. M., 9 o'clock. Bro. M. Batchelor offered the opening prayer. The Chair urged much prayer upon all in view of their responsibility at this time, and hoped all would pay especial attention to the rules of good order. Other names of preachers and delegates were given in, enabling the committee on credentials to make the following report of membership:

List of Members.

S. G. MATHEWSON, Worcester, Mass., *President.*

M. BATCHELOR, New Bedford, Mass., *Vice President.*

H. F. CARPENTER, Fitchburg, Mass., *Secretary.*

GEO. T. ADAMS, Boston, Mass., *Treasurer.*

MEMBER OF THE BOARD—H. V. Davis, New Bedford, Mass.

Preachers.

FROM MASSACHUSETTS.—A. M. Higgins, New Bedford; H. H. Tucker, Dudley; H. Pratt, Springfield; H. Munger, Chicopee Falls; Mrs. H. B. Hastings, Lynn; J. Hemenway, Athol; P. Powell, Three Rivers; C. E. Barnes, Salem; Geo. A. Streeter, North Dana; Miles Grant, Boston; Geo. L. Teeple, Westfield; Geo. L. Cole, Winchendon; J. Couch, Chelsea; R. D. Grant, Stoneham; J. D. Merriam, Fitchburg; L. T. Cunningham, Newton; J. Packard, Baldwinsville; C. Goodrich, Boston; John Goodwin, Marblehead; S. Hale, Chelsea; L. Boutell, Chelsea; S. Ayres, Worcester; I. I. Leslie, Boston; S. S. Brazee, Westfield.

FROM NEW HAMPSHIRE—M. A. Potter, Keene; A. Ross, Concord; Enoch Morrill, So. Deerfield; E. Owen, Portsmouth.

FROM MAINE—I. C. Wellcome, Yarmouth; C. Goud, Topsham. FROM VERMONT—H. K. Flagg, Rutland; W. L. Himes, Castleton; S. Cook, South Vernon; A. A. Hoyt, Plainfield; T. T. Farrell, Chester.

FROM CONNECTICUT—P. S. Butler, West Woodstock; Seth Woodruff, Collinsville; H. C. Smith, Hartford; G. L. White, Bristol; E. Bellows, So. Killingly; I. B. Potter, West Stafford; O. D. Woodruff, Southington; I. Morgan, Meriden; H. Davis, Woodstock Valley; C. F. Morse, Stafford Springs; W. J. Ripley, Pleasant Valley; S. C. Hancock, Forestville; F. H. Bruce, Rockville; A. H. Steele, New Haven; A. Morse, Stafford Springs.

FROM NEW YORK—A. C. Newell, Darien; J. H. Whitmore, Gloversville; A. W. Sibley, Sandy Hill; T. J. Cox, New York City; M. R. Miles, Wolcott; R. Mosher, Sandy Hill; C. Pike, Massena; Mrs. E. S. Jen- Rochester; Mrs. L. M. Stoddard, Lockport; W. A. and Mrs. M. L. Durand, Saratoga.

FROM RHODE ISLAND—M. R. Phetteplace, Providence; I. H. Wood, do.

FROM NEW JERSEY—Wm. Shepherd, Newark; A. A. Phelps, Vineland.

FROM PENNSYLVANIA—George A. Brown, John M. Stetler, H. T. Taylor, Phila.

FROM DELAWARE—C. Mendenhall, Wilmington.

FROM IOWA—S. B. Mabey, Clinton.

FROM ILLINOIS—F. Burr, Chicago.

FROM CALIFORNIA—O. R. and Mrs. L. E. Fassett, R. W Wilson, Santa Clara; J. G. Hook, San Francisco.

FROM OHIO—E. McCulloch, Nevada.

FROM MICHIGAN—James Ferris, Dr. D. Mathewson, Buchanan.

FROM KANSAS—Mrs. R. F. Clark, Rock Creek.

FROM SO. CAROLINA—P. G. Bowman, Darlington; W. Tefft, ——.

Delegates.

J. J. Edmonds, Freemansburg, Penn. H. A. Way, Bristol, Conn. C. H. Woodman, Ozias Goodrich, Chelsea. C. E. Bassett, Southbridge, Mass. J. C. Allen, Vernon, Vt. Moses Arnold, Danielsonville, Conn. Jacob Pike, Sandy Hill, N. Y. G. S. Harwood, B. F. Medbury, Providence, R. I. B. L. Hamblin, Hyde Park, Mass. James Morris, Sandy Hill, N. Y. S. P. Goodsell, Winsted, Ct. M. G. Wise, Collinsville, Ct. Geo. E. Merrill, E. G. Higgins, Henry H. Nash, F. W. Higgins, Worcester, Mass. J. B. Woodruff, Washington, D. C. James Berry, Portland, Me. S. Cooper, Woodstock Valley, Ct. S. E. Jones, Santa Clara, Cal. Nathan Howard, James McLean, Rutland, Vt. James Young, New York City. G. Humphrey, Portland, Me. C. Newell, Springfield, Mass. Andrew Johnson, East Boston, Mass. Albert Lefavieur, Marblehead, Mass. Martin V. Burgess, Winchendon, Mass. Dr. J. S. St. John, Vineland, N. J. J. C. Burnham, Palmer, Mass. T. S. Pepper, Salem, Mass. P. Rich, Charlton, Mass. Levi Allen, Chicopee, Mass. E. G. Kingsbury, Brimfield, Mass.

The report of the credential committee having been read, Bro. J. H. Whitmore moved its adoption, but by permission changed his motion to a motion to accept the report. The report was accepted and then the motion to adopt as far as read was renewed.

An amendment was moved by Bro. Geo. T. Adams to strike out the name of Eld. J. V. Himes, which had been reported with some hesitancy on the part of the committee. Upon the question of amendment an animated discussion arose, in which Brn. Whitmore, W. L. Himes, Humphrey, F. Burr, G. T. Adams, D. Mathewson, and others, took part, with various pleadings *pro* and *con.* Bro. Whitmore thought the course suggested was without precedent, and, if pursued, would render it unsafe for any one hereafter to offer his name as a member. He thought that the committee had no right to report the name as questionable. Bro. Burr thought that what had been published in the papers fully justified the committee in so doing. That the best relief from the difficulties involved in the case was to pass the amendment. Bro. Whitmore urged that Eld. J. V. Himes came as a representative of the Mich. Conference, and that to reject him would be to reject that conference. In reply, it was urged that no conference was ever represented in this body. That every minister was received upon his christian character and co-operation. Bro. Sibley, as chairman of committee on credentials, said that the doubt arose in their minds as to co-operation. Bro. Hemenway said that one object of this Association was the promotion of vital godliness, and those not in good standing were not co-operating. Bro. Whitmore urged that the questionings were based upon idle rumor. He said that if any two responsible men would prefer charges in writing over their own signatures of immoral conduct against Eld. J. V. Himes, he would withdraw that name. Brn. F. Burr and D. Mathewson declared their readiness to do so, and did certify in writing over their signatures certain facts against the moral character of the individual referred to. The question upon the amendment was called for, and a yea and nay vote demanded. The amendment to strike out the name prevailed by 64 yeas to 18 nays, 26 casting no vote. The meeting adjourned till two o'clock P. M.

2 P. M. Prayer was offered by Bro. H. C. Smith, after which the minutes of the last meeting were read, amended and adopted. Bro. Humphrey moved that Bro. Hook's name be dropped from the list of members, as he had denied the name of Adventist, and had not co-operated with us. Bro. Wellcome added also that he had disclaimed all connection with the Advent people, and had refused to organize Advent churches. Bro. C. E. Barnes urged that the rejection of the name, and the refusal to organize churches in the Advent name, was no ground for rejection; that preaching vital godliness and the Lord's coming was certainly co-operation. Bro. Bowman wanted to know, if the platform was so loose as just described, to whom he belonged. A good Methodist might claim membership on such ground. He wanted Bro. Hook to get right up and say whether these things stated about him were true or false, and whether he felt like working with us or not. Bro. Hook said he was like the boy in the Scriptures who refused to go into his father's vineyard. He had repented and went. He loved us, and had joined the Advent Christian Conference in California. Bro. Humphrey withdrew his motion, and the whole meeting was in the happiest mood. The report of the credential committee, as amended in the morning, was then adopted.

The committee on business reported the following order, viz.:—

1. The reading of the Secy's Minutes of the A. C. A.
2. The Treasurer's Report of the A. C. A.
3. The Address of the President of A. C. P. S.
4. Secretary's Report of the A. C. P. S.
5. The Treasurer's Report of the A. C. P. S.
6. The Business Agent's Report of the A. C. P. S.
7. Election of Officers for the A. C. A.
8. Election of Editors of the "World's Crisis."
9. Election of Officers of the A. C. P. S.
10. Promiscuous Business.

This report was accepted and adopted, whereupon the Secretary of the A. C. A. read his minutes, which, having been previously adopted by the Board, required no further action. The Treasurer of the A. C. A. reported no funds received and none paid out. The President of the A. C. P. S. read his annual address, which was replete with timely thought and profitable suggestions. It was accepted, adopted, and by vote ordered to be printed in tract form for gratuitous distribution.

(The President's Address has not yet been received.)

The Secretary of the A. C. P. S. read the following minutes of that Society for the past year:—

SECRETARY'S MINUTES
OF THE
Advent Christian Publication Society, for the Year ending Aug. 10, 1874.

Mr. President and Brethren of the Advent Christian Association:—

There have been four meetings of this Society during the year; two of which were held on the ground, and two at its office in Boston.

At its first meeting, held Aug. 27th, 1873, the following business was transacted:

It was voted, that Geo. T. Adams be continued Business Agent the ensuing year, at the same salary as last year, $300; and that his salary as Treasurer be as last year, $300.

That each Editor or the *World's Crisis* be paid $14 per week for services.

That each Secretary be paid $20 for services the past year.

That the Editor of the *Young Pilgrim* be paid $20 per month.

That the society make a special effort to raise $2000 or more, the ensuing year, for the publication and free distribution of tracts, and that the Editors be requested to make from time to time an appeal for this object through the paper.

That the Editorial Committee be paid $200 for their services the ensuing year.

That the following resolution, which was adopted last year, be re-adopted this year:

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board (by which is understood in this resolution the Editors, Editorial Committee, Business Agent), unless satisfactory reference shall be given. That H. V. Davis, J. G. Hamblin, and L. T. Cunningham, constitute the Auditing Committee the ensuing year.

The second meeting of this Society was held at its office in Boston, March 27th, 1874, all the members being present viz:— A. Ross, S. G. Mathewson, M. Batchelor, L. Boutell, W. H. Mitchell, H. A. King, L. T. Cunningham, H. V. Davis, J. G. Hamblin, Geo. T. Adams, and A. W. Sibley.

The minutes of the Secretary were read and approved; after which it was

Voted, that Brn. O. R. Fassett, James Hemenway, and John Couch, be invited to be present.

The Business Agent stated to the meeting, that various requests had been made to the managers of the *Crisis* to publish in its columns certain articles regarding Eld. J. V. Himes, and matters connected with him.

The agent also read letters from several brethren, some of whom were Elder Himes' particular friends.

After a full consultation, in which all present participated, on motion, the President appointed a committee of three, consisting of the following brethren: Geo. T. Adams, S. G. Mathewson, and H. A. King, to draft resolutions expressing the sense of the meeting.

The committee retired, and having attended to the duty assigned them, returned and reported the following preamble and resolutions (the names of committee, in the *second* resolve, being afterwards inserted by vote of the meeting), which were unanimously adopted:—

Whereas, grave charges have been preferred against the christian character of Eld. J. V. Himes; and,

Whereas, Elder Miles Grant has been accused of improperly dealing with the case; and,

Whereas, serious divisions are growing out of these circumstances, which threaten the interests of Christ's cause; therefore,

RESOLVED, That we, the Advent Christian Publication Society, deem it our christian and official duty to recommend the holding of an ecclesiastical council, to try this case, to be appointed as follows: two persons to be selected by Eld. J. V. Himes, two by Eld. M. Grant, and these four to choose three others, the seven to compose a council to investigate and decide the case.

RESOLVED, That the following brethren, Geo. T. Adams, S. G. Mathewson, and H. A. King, be a committee to forward the above recommendation to Elds. Himes and Grant, with authority (in case either party refuse to comply with the above recommendation) to collect the facts in the case for publication in "The World's Crisis."

The following resolution was also adopted by the meeting:—

Resolved, That the above committee be authorized by this Society to expend a sum not exceeding three hundred dollars, in defraying the expenses they shall deem necessary in holding said council.

It was *Voted* that the Treasurer be authorized to pay the expenses of the members in attending this meeting. Adjourned.

The third meeting of the A. C. P. Society was held at its rooms in Boston, July 10th, 1874, all the members being present. The following business was transacted. It was voted, that Brn. Grant, Couch and Barnes be invited to be present. The minutes of the previous meeting were read and approved.

Bro. G. T. Adams, chairman of the committee appointed to correspond with Elds. Himes and Grant in relation to a council recommended in the resolution passed March 27th, 1874, read a lengthy correspondence which he had had with Eld. J. V. Himes and his counsel, from which it appears that they "absolutely refuse to accept the proposed council."

Eld. Grant accepted it, so far as it related to him.

It was voted, that the part of the resolution passed March 27th, 1874, relating to the collection of the facts in the case for publication in the *Crisis*, and also the appropriation to defray the expenses of the proposed council, be now rescinded.

The following preamble and resolution were then presented and unanimously adopted:

PREAMBLE AND RESOLUTION.

Whereas, It is a well-known fact that serious charges against the moral and christian character of Eld. J. V. Himes were preferred many months ago; and,

Whereas, It is a fact that there has been a hearing on said charges, or a part of them, before one or more councils; and,

Whereas, It is a fact that Eld. J. V. Himes has made certain acknowledgements—a confession, and an agreement, which agreement, it is claimed, he has violated, thereby causing many to look upon him as unworthy of their support and sympathy, as a minister of the gospel; and in connection with his previous course, producing division in the body; and,

Whereas, Recognizing the existence of the above facts, the Board of Directors of the A. C. P. Society, with the sole desire to restore harmony in the body, did, at its meeting March 27th, adopt resolutions recommending the selection of a mutual Council to meet, hear, and decide the whole case (Buchanan or Jackson, Mich., being suggested in the correspondence); and,

Whereas, After earnest effort, by continued correspondence of several months, said council has been positively declined,—and all others; the only body before which Eld. Himes consents to have a hearing being "The Michigan Conference," of which he is the President, and elected since some of the charges were known;—and,

Whereas, It is a fact that, under the existing circumstances, a large number of Adventists do not regard the Mich. Conf. as an impartial, unbiassed body to try this case, and therefore it is not satisfactory; therefore;

Resolved, That with the facts in the case already before us, we, the Adv. Chris. Pub. Society, having in charge the publication of the "World's Crisis," the "Young Pilgrim," and various interests of the cause of our soon coming Lord, deem it our duty to the body at large to make the above statement, and to say that we do not regard Eld. J. V. Himes as occupying a position in which we can extend to him the right hand of fellowship, or bid him God speed, as a worthy minister of the gospel of the kingdom of God at hand.

Voted, That the foregoing action of the Society be published in the next issue of the *World's Crisis*.

Eld. H. A. King having tendered his resignation as a member of this Society, the following preamble and resolution was unanimously adopted:

Whereas, Bro. H. A. King—a member of the Adv. Chris. Pub. Society, also a member of the Publishing Committee, and one of the Directors of the Advent Christian Association—feels it to be his imperative duty now to resign these positions; therefore,

Resolved, That we, the Advent Chris. Pub. Society accept with deep regret this resignation, and in parting with our brother, we cheerfully commend him to all christian churches, as every way worthy of their confidence, and wish him a hearty success in doing the Lord's will.

The Treasurer was authorized by vote of the Society to pay the expenses of the members in attending this meeting. Adjourned.

This Society held its fourth annual meeting on the ground, Aug. 10th, 1874. The following business was transacted:

The minutes of the Secretary were read and approved.

The reports of the Treasurer and Business Agent were read and adopted, and ordered to be read before the A. C. Association.

The minutes of the Secretary for the year were read and adopted, and ordered to be read before the A. C. Association.

Whereupon the Society adjourned *sine die.*

A. W. SIBLEY, *Sec'y A. C. P. Society.*

It was moved that the Secretary's report be accepted and adopted. Bro. Whitmore protested against the endorsement and publication of that portion of the minutes relating to Eld. J. V. Himes, urging that the Society had no jurisdiction in the case. Bro. Adams explained the action of the Society, stating that they had received many letters and a telegram in regard to this case, and that an earnest effort had been made to have an impartial council chosen to decide the case, which effort had been frustrated by Eld. J. V. Himes and his counsel. Eld. J. V. H. had also published a paper justifying his course. Eld. Whitmore stated that Eld. Himes had not published any documents in his own behalf until he had been published in the *Times* as unworthy of confidence. He read a protest and appeal from the Michigan Conference against the action of the Society. He said that he had offered to submit the case to an ecclesiastical council, if the President of the Michigan Conference would waive his objections. This he was unwilling to do, claiming that that conference had the only right to try him. He urged that it was an outrage to publish a a man before he had been tried, and before charges had been preferred against him. He had written to Bro. Adams over and over again for the charges in writing, but could not get them. He urged that this Association should rebuke its servants for daring to do as they had done.

Bro. Burr called attention to a few simple facts: 1st. Charges have been preferred. 2nd. Councils have been held, one at Amboy, Ill., and one at Brodhead, Wis. 3d. These councils had convicted Eld. Himes of guilt, and suspended him. 4th. Eld. Himes had confessed his guilt. Bro. J. H. Whitmore read a letter from a part of the Amboy council, forgiving Eld. Himes upon his confession, also a letter from the Western Pub. Society, forgiving him and restoring him to fellowship. Bro. F. Burr's signature was attached to the last of these letters. Bro. Burr explained how his name came to be there. He was moved by sympathy to do what he had no business to do.

Bro. D. Mathewson explained more fully. He said that after the adjournment of the Western Adv. Pub. Association, a meeting was called of its members to consider the case of Eld. Himes. It had no authority. The brethren desired the matter settled. Eld. Himes said he would confess anything and everything if they would receive him and restore him. He (D. Mathewson), as chairman of the meeting, appointed a committee to draw up a confession to be signed by Eld. Himes and published in the paper as a final settlement. The confession was drawn up, signed by Eld. Himes, and forwarded to be published; but Eld. Himes sent a letter after it, telling them *not to publish it.* He (Himes) afterward telegraphed to publish it, but it never was published, and so the thing fell through. Bro. J. H. W. raised a point of order, that Bro. M. was speaking in self defense, and not to the matter before us. The Chair overruled the objection, on the ground that the doings of the A. C. P. S. were called in question. That Society was charged with publishing a man without a trial. The speaker was showing how councils had been held, and how they originated. Bro. D. Mathewson proceeded, and entered for a moment into some shocking details of alleged facts, on account of which the council at Brodhead was appointed. These statements led to a general wonder why this sad case had not been more thoroughly dealt with, and publicly disposed of long ago.

The question of adopting the Secretary's minutes was called for, and the adoption was carried by a full vote.

The Treasurer of the A. C. P. S. and Business Agent now reported, and these reports were both accepted and adopted; whereupon the meeting adjourned to meet to-morrow morning at 9 A. M. in the Tabernacle.

THE TREASURER'S REPORT.

GEO. T. ADAMS, *Treasurer*, in account with the Advent Christian Publication Society, Aug. 21st, 1873, to Aug. 5th, 1874, inclusive.

DR.

Aug. 6, 1874.	
To balance from last year's account	$741 37
By cash received from Aug. 21st, 1873, to Aug. 5th, 1874, inclusive	18,773 07
Interest on daily balance in Bank and premium	93 43
Total receipts	$19,607 87

CR.

Aug. 6, 1874.	
By ch. pd. salaries of the Editors of *World's Crisis* ($14 00 each per week) from Aug. 16th, 1873, to Aug 12th, 1874	$1,433 34
" " Editor of *Young Pilgrim*, from Aug. 1873, to Sept. 1874	240 00
" " Editorial Committee, for the year ending Aug. 1874, as per vote	200 00
" " Treasurer for the year ending Aug 17th, 1874	300 00
" " Business Agent for the year ending Aug. 21st, 1874	300 00
" " Clerk, from Aug. 16th, 1873, to Aug. 1st, 1874	750 00
" " Assistant Clerk, from Aug. 16th, 1873, to Aug. 1st, 1874	750 00
" " For composition on *Crisis* and *Pilgrim*	2,327 75
" " For press work and folding papers	1,674 98
" " For printing paper for *Crisis*	5,327 46
" " For printing paper for *Pilgrim*	440 04
" " Rent of rooms for the A. C. P. Society, from July 1873, to Aug. 1874	750 00
" " Postage—including that for books, tracts, bills, papers sent into the British Dominions, and Box rent	403 19
" " New type, stereotype plates, and various printing materials	264 73
" " Wrapping paper, stationery, etc	284 78
" " Insurance, fuel, gas, etc	134 00
" " The Secretaries of the Advent Christian Association, and the Adv. Christian Publication Society	40 00
" " For sundries, including expenses of collecting for *Crisis* and *Pilgrim*, extra work in the office, expenses of the book stands at the campmeeting, expressage on books and tracts, teaming papers to post office, expenses of members to attend meetings, and for various articles used in the Editors', clerks' and compositors' rooms, etc	1,100 41
" " Books & tracts, etc., bought and manufactured	2,518 04
Total expenditures	$19,238 72
Balance in the Treasury	$369 15

PROPERTY ON HAND.

Books, tracts and papers	$3,691 95
Type, including subscription lists of *Crisis* and *Pilgrim*, printing materials, safe, office furniture, etc., estimated at	$2,800 00
Book and tract plates, estimated at	2,400 00
Printing paper for *Crisis*	15 50
Printing paper for *Pilgrim*	49 00
Postage stamps, etc.	23 50
Wrapping paper, stationery, etc	68 83
	$9,048 78
Total	$9,417 93

GEO. T. ADAMS,
Treasurer A. C. P. Society.

OFFICE OF THE ADV. CHRIS. PUB. SOCIETY, BOSTON, AUG. 6, 1874.

We, the subscribers, have examined the accounts of the Treasurer, and find them correctly cast, and properly vouched, and a balance in cash on hand, of three hundred and sixty-nine dollars and fifteen cents. (369.15.)

HENRY V. DAVIS, }
J. G. HAMBLIN, } *Auditing Committee.*
L. T. CUNNINGHAM, }

BUSINESS AGENT'S REPORT.

Mr. President, and Brethren of the Advent Christian Publication Society:—

Another eventful year has rapidly passed, and we are permitted, in the good providence of our heavenly Father, to come together at its close to look over the several departments of our work; and in the discharge of my duty as your Business Agent, I herewith present to you my report of the business operations of the Society for the period extending from Aug. 21st, 1873, to Aug. 6th, 1874.

At the beginning of the year our capital, as given in our last annual report, was $18,501.21. Our present capital we put as follows:—

Property on hand, valued at	$9,048 78
Cash in the Treasury	369 15
Amount due the *Crisis*, valued at	7,000 00
" " " *Young Pilgrim*, valued at	400 00
" " on book account, valued at	800 00
Total capital	$17,617 93

While it is true that the amount due on the *Crisis* account is larger than it was last year, yet in consequence of the dullness of the times, and the increased difficulties of making collections, we have not put our estimate of its value any higher, but make it the same as last year; hence the apparent decrease in our capital.

Our receipts during the past year were $18,866.50.

Book and Tract Department.

During the past year, we have published more than 1,200,000 pages of tracts. We have issued a new question book for Sunday Schools, entitled "The Child's Bible Question Book," which is having a good sale. We have also published an edition each of the Scriptural Question Book, and of the Jubilee Harp. The value of books and tracts on hand at the beginning of the last year was $4,231.72. The cost of books and tracts made and purchased during the year is $2,518.04. Total books and tracts, $6,749.76. The receipts for books and tracts were $3,967.76. Due on book account about $100.00 more than last year. Amount received from the Tract Fund, for tracts granted, $715.84. Total sales and grants, $4,783.60. Value of books, tracts and papers on hand, $3,691.95. Total, $8,475.55.

The World's Crisis.

The financial panic and disarrangement in business affairs throughout the country, during the past year, we find have affected the circulation of our paper, as it has most others; many old subscribers feeling compelled to relinquish a paper they esteem most highly, for the want of means to pay for it, being unwilling to run in debt. It has also been difficult to induce people to subscribe for a paper which they had not previously taken; hence the number of *new* subscribers is somewhat smaller than usual; which, together with the fact that we have dropped many names from our list for non payment of dues, will account for the reason of the decrease in our subscription list.

The number of names on our subscription list, as reported last year, was 9,638. The number now is 9,584. The number of new subscribers, 1,485; the number of stoppages and delinquents cut off, 1,539; making a decrease of 54. The number of names on our free list is 860, being a decrease of nine since last year.

The receipts for the *Crisis* during the year have been, on the subscription list, $13,032.79; on the poor fund, $79.95. Total, $13,112.74. On and after Jan. 1st, 1875, payment of postage on all newspapers *must* be made by the publishers, on being mailed; hence it will be advisable, at our present low rate, to make a small advance in our subscription price, from that date, to meet this increased expense.

The Young Pilgrim.

The number of names on the subscription list of this paper is 3,933; last year, 3,965. Number of names on the free list, 31; last year, 35. Number of exchanges, 21; last year, 28. Receipts on subscription list, $1,003.24; on Pilgrim Fund, $19.25. Total receipts, $1,022.49.

The Tract Fund.

The amount received on the Tract Fund during the year is $670.08. There is a wide field before us in which to scatter tracts; and applications are continually coming in; so that, to meet all of the demands, we are able only to grant a limited supply to each request. Our tracts are gladly received, and we doubt not much good is being accomplished by the free distribution of tracts. Grants have been made from this fund to the amount of $715.84, which is $45.76 more than received during the year. The deficit, however, is made up from a balance left over last year.

The Poor Fund.

The amount received on this Fund the past year is $79.75; while 860 copies of the *Crisis* sent on our free list, at $2.00 per copy, would amount to $1,720.00. It will be seen, therefore, that in addition to the free distribution of tracts, reading matter equal to nearly 3,300,000 pages of tracts have been sent out, for which we have received only $79.75. It is, however, a great satisfaction to know that the hearts of many of the poor of the flock are made glad by the weekly reception of our paper; and we should be happy to grant the requests that are constantly being received from others of the same class, for the *Crisis* free, did our means warrant it; but do not see how we can well do so while our receipts on the Poor Fund continue so small. Will not the friends of the cause help the Office in this direction?

Brethren, we are evidently amid the perils of the last days. Men will not endure sound doctrine. Their ears are turned from the truth to fables. Yet there *are* those who desire the truth as revealed in the word of the Lord; and others there are who may be plucked as brands from the burning. Let us, therefore, not waver in our efforts to spread abroad a knowledge of the great central truth of our time—the coming and kingdom of the great Deliverer, "the Lord himself," "from heaven"—and with thankful hearts, that we have eyes to see and ears to hear, do all within our power to extend the circulation of our papers, books and tracts, lifting our hearts to God that he would bless our efforts to his glory and the good of our fellow beings, and finally crown us with life eternal in the world to come.

All of which is respectfully submitted.

GEO. T. ADAMS,
Business Agent A. C. P. Society.

OFFICE OF THE ADV. CHRIS. PUB. SOCIETY, BOSTON, AUG. 6th, 1874.

We, the undersigned, having examined the accounts of Geo. T. Adams, Business Agent of the Advent Christian Publication Society, as embodied in the foregoing Report, find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, }
J. G. HAMBLIN, } *Auditing Committee.*
L. T. CUNNINGHAM, }

Wednesday, Aug. 12th, 9 o'clock A. M. Prayer was offered by Bro. P. G. Bowman. On motion, the Chair appointed Brn. Chas. Goodrich, E. McCulloch and E. G. Higgins as committee on ballots for Officers of the A. C. A. Ballots were received at the call of the roll, according to a previous motion. While this committee were out, the meeting, by vote, proceeded to the next item of business. It was Voted, That we elect two Editors for the ensuing year. The Chair appointed Brn. James K. McLean, George L. White, and Geo. L. Teeple, as ballot committee for Editors of the *World's Crisis.* Ballots were deposited as before, and by vote the committee were authorized to wait on the committee now out, to receive their votes. On motion, the election of Officers for the A. C. P. S. was proceeded with, and the Chair appointed Brn. Geo. A. Streeter, R. Mosher, and P. S. Butler, as ballot committee. This committee was also authorized by vote to wait on the two committee now out, to receive their votes. Ballot committee for Editors reported—

For Bro. J. Couch.....91 votes.
For Bro. M. Grant.....79 "
Scattered among nine other Brn., 36 votes.

Brn. Couch and Grant were declared elected as Editors of the *World's Crisis.*

The meeting then adjourned, according to a previous motion, till 1½ P. M.

1½ P. M. The Vice President, Bro. M. Batchelor called the meeting to order, and prayer was offered by Bro. L. T. Cunningham. The ballot committee for A. C. A. reported:

For President, S. G. MATHEWSON...79 votes.
For Vice President, M. BATCHELOR...81 "
For Secretary, H. F. CARPENTER...90 "
For Treasurer, GEO. T. ADAMS.....91 "

For Directors.

J. COUCH	87	votes.
A. W. SIBLEY	84	"
W. H. MITCHELL	82	"
J. G. HAMBLIN	78	"
H. V. DAVIS	85	"
A. ROSS	82	"
J. HEMENWAY	69	"
C. S. SHERMAN	79	"
H. PRATT	62	"

The above list was declared elected.

On motion, a nominating committee of five were nominated from the floor to nominate a campmeeting committee of seven, to be elected at the stand. Brn. J. Couch, Cornelius Pike, M. R. Phetteplace, F. Burr, and Sam'l E. Jones, were nominated, and by vote authorized to appoint such a time as they might deem proper to present their nominations at the stand.

Bro. A. A. Hoyt, as chairman of a committe from the ministers' meeting, presented a petition and an appeal in behalf of Sabbath School libraries.

Sunday School Appeal.

1. We are deeply and painfully impressed with the fact that the religious instruction of many of our children has been sadly neglected.

2. This deficiency of training is partly attributable to our great lack of Sunday Schools.

3. We have been restrained from making vigorous efforts in the direction of Sunday Schools, (1) by our constant expectancy of Christ's coming to close the scenes of human probation; and (2) by the difficulty of procuring books that are free from fiction and false theology.

4. In view of these facts and difficulties, and with a desire to remedy the existing evil, we now urge upon the Advent Christian Association the propriety and importance of appropriating five hundred dollars or more, to be used in preparing, publishing, and selecting an adequate list of Sunday School books, such as we shall feel safe to put into the hands of all our children.

A. A. HOYT, }
FRANK BURR, } *Committee.*
A. A. PHELPS, }

This appeal was accepted, and by vote referred to the Editorial Committee of the A. C. P. S., with the recommendation that that they devote a thousand dollars to secure such books as are suitable to instruct our children in the truths of the gospel. Interesting remarks in favor of the petition were made by Brn. Bowman, Goodrich, Wellcome, Hoyt, Grant, and Couch.

The committee on ballots for the A. C. P. S. reported:

For President—A. ROSS.....88 votes.
For Secretary—A. W. SIBLEY.....74 "
For Treasurer—GEO. T. ADAMS....83 "

Editorial Committee.

S. G. MATHEWSON	84	votes.
L. BOUTELL	84	"
WM. H. MITCHELL	79	"

Publishing Committee.

J. HEMENWAY	74	votes.
M. BATCHELOR	81	"
J. G. HAMBLIN	75	"
H. V. DAVIS	78	"
L. T. CUNNINGHAM	81	"

The above list was declared elected. No other business being presented, the Association adjourned *sine die.*

H. F. CARPENTER, *Secretary.*

HYPOCRISY desires to seem good rather than to be so: honesty desires to be good rather than seem so. The worldlings purchase reputation by the sale of desert; wise men buy desert with the hazard of reputation. I would do much to hear well, more to deserve well, and rather lose opinion than merit. It shall more joy me that I know myself what I am, than it shall grieve me to hear what others report me. I had rather deserve well without praise, than do ill with commendation.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 16, 1874.

Take Notice!

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

NOTICE.

To those who have sent us money to renew their subscription on the paper, and do not see the figures changed, we would say, Have patience with us, and we will do as fast as we can. On account of the campmeetings, a large amount of work has accumulated in the Office, but we hope in the course of two weeks to have all straight.

GRACE.

The grace of God is made, in the Scriptures, the grand and all-important principle in the divine economy which offers salvation to our lost and ruined race. Gospel grace is a divine and heavenly element originating in infinite love, and flows out from God, the fountain of all goodness. Grace is applicable only to rebels; those who have rendered themselves unworthy of favor or protection of law by the voluntary transgression of it. It can proceed, therefore, only from those who are executives of law to those who are transgressors of that law. "Grace in the strict sense of the term, is spontaneous favor to the guilty or undeserving; mercy is kindness or compassion to the suffering or condemned. It was the grace of God that opened a way for the exercise of mercy toward men." Webster. This definition of the word grace, evidently gives the Bible sense in which it is used. Grace is a principle of kindness and sympathy conferring favors and blessings upon those from whom law, founded in justice and equity, would withhold them. It grants mercy where law would execute penal judgments.

Law, founded in equity and justice, demands of its executives certain protections and blessings upon its loyal subjects. Common law requires a father to protect and bestow certain blessings upon his offspring, as long as the child shall be faithful to the parental government; but when he becomes a designing rebel against that government, the father, by that law, is no longer under obligation to bestow those blessings upon his child. He would then be justified by that law to deliver the son up to the executives of justice to be punished. But if the parent possessed love for the wicked child which produced kindness and sympathy for him, so that he would protect him from the executioner of justice, giving the rebel an opportunity to turn from his rebellion and become again a loyal and honored child, this kindness would properly be called grace. Kindness to those to whom it is due by law is not grace, but faithfulness; but when it is exercised towards those who have rendered themselves undeserving of it, then it is grace.

When a government voluntarily places men in official positions, it is under lawful obligation to protect and reward those men as long as they remain faithful to their trust. Those acts of the government granting favors to its servants are not acts of grace, but of faithfulness to its officers. But if those officers should steal the government's treasures, and abuse its sovereignty, and it should still exercise such kindness and interest in their welfare as to delay to execute its laws upon them, putting them on probation for future honors; such acts of kindness, which no law required it to perform, but were produced entirely by love, are acts of grace.

God, as the Creator of our world and all its creatures, bestowed upon man, as the head and ruler of this world, great honors and rich blessings. Those acts of kindness on the part of God to man were manifestations of his faithfulness to his creatures, as a glorious Creator and bountiful Benefactor. But when our first parents became traitors to God, and abused the sovereignty of his government by willfully breaking his law in yielding obedience to his open enemy, they put themselves outside of all law, as to protection and its promised blessings. They had then forfeited all lawful right to existence, and all the blessings of life. All love and favor expressed and bounded by law had been passed; and if no love had existed in God, reaching man when he had passed beyond the protection and secured blessings of law, then he must have ceased to exist that day. God expressed this when he said, "For in the day that thou eatest thereof thou shalt surely die." He was put in a "dying" condition that "day," and did die according to that statement; for dying must precede being dead. All his posterity from that day have only lived in a "dying" condition. The poet has truthfully said, "The day we begin to live, we all begin to die." Our race, from the date of the fall, has been in the condition of a condemned criminal standing upon the scaffold with the noose around his neck, the excutioner waiting a few moments to give him opportunity to prepare to meet his Judge. Every moment of life given to a sinner is a manifestation of the wonderful grace of God. That grace holds the uplifted sword of justice from striking down the heaven-insulting rebel, and also offers him, upon the easiest terms, reconciliation and restoration. God, being the author of man's existence, and the supporter of his life, had a perfect right to demand his service and adoration, this being the object for which he created him; and also a perfect right to cause his existence to cease when that object could not be obtained by perpetuating it.

Upon this principle God enacted his law for the government of man, specifying that if he proved to be disloyal, he should be thrown into a "dying" state, and should "die." God explained what he meant by this death. "Dust *thou art*, and unto dust shalt thou return." That is, this death should carry him back to the condition he was in before he existed as man. If a man, having a right to invent and manufacture a machine for a certain purpose, made of gold, silver, and iron, and it fails to accomplish that purpose, has he the same right to destroy it that he had to make it? Has he a right to melt down the gold, silver, and iron, and return them into bars as before? All will say that the right to destroy the machine (not the metals of which it was made) legitimately resulted from the right to make it. So it is with God. He had a right to create man for a certain purpose, and that purpose could not be accomplished without making him a moral agent, which necessarily put him on probation, making his future destiny contingent upon the volition of his own will. That volition could turn but two ways, either to loyalty or disloyalty to his Creator. Loyalty would protract his existence forever. Disloyalty would cut short his existence as unworthy of his preservation.

Therefore, when man became a rebel against his Creator, he placed himself outside of all protection or favor from law and justice; both condemning him and demanding his immediate destruction. His condition was dark and hopeless, unless love for him could be found, producing grace which could benefit outlaws.

But how glorious and ever blessed is the truth, that love was found in the bosom of our heavenly Father, which offered grace to our ruined race, giving all who should sin personally a probation, so that they could have an opportunity to voluntarily regain what they had voluntarily lost. This grace appears God-like and blessed, when we consider that it embraced, so kindly and affectionately, those who had so persistently abused that fatherly love by the most aggravating treachery and blasphemy. But the infinity of that love, and the boundlessness of that grace appears most glorious when we contemplate the means necessary to be employed to apply it for the salvation of sinners. The love which would consent to suffer such rebels to return to God with the expectation of receiving his favor, appears truly glorious. But when it manifests a willingness in Deity to give his only begotten and well beloved Son, the darling of his heart, the brightest of all the glorious ones in heaven, to leave the seat of his exaltation with the Father, and stain his spotless robes with the sins of a debauched race, taking upon himself and suffering the terrible curse for rebellion, opening his bosom to receive the last poisoned dart hurled by an insulted law of justice against a ruined, condemned class, it appears superlatively and infinitely God-like and glorious.

O matchless and indescribable love and grace of God in giving his Son to die for those who hated him! Open our eyes, Holy Father, that we may get a glimpse of this adorable grace, viewing its height, depth, and eternal results in offering salvation to an outlawed family. Fill our hearts with the same divine essence—infinite love—that we, too, may be willing to sacrifice the darling objects of our affections for the salvation of those who may hate Thee and us. O grace, grace, infinite, adorable, eternal grace! feeble words to express the hinge upon which our world hangs over the gulf of everlasting oblivion, and on which it swings out into eternal blessedness.

J. C.

"WHAT SHALL WE DO?"

It is important that every christian should let his light shine wherever he may be. The last days are upon us, and each one should do all in his power to persuade others to be ready for the great and glorious day, now at hand. It is a question of interest as to what is the best way to spread vital godliness and true holiness. In order to be successful the subject should be made prominent on all proper occasions. But let it be done in great kindness, gentleness, patience and perseverance.

The following advice from the Christian *Standard* is worthy of careful consideration:— M. G.

"Now what shall be done to garner the wheat? Let every one upon returning to his home and usual place of worship, seek the communion of the sanctified. Wherever two or three can be found enjoying this experience, there establish weekly meetings—there worship the Lord in the beauty of holiness—there 'give to him the glory due unto his name'—there testify meekly, but constantly by your spirit, life, and lips, that Jesus is competent to save to the uttermost. There too invite others to come and taste with you the heavenly gift, and be made partakers of the Holy Ghost. Do not start your meeting in any spirit or manner of opposition to the stated means of grace, nor allow yourself to assume the semblance of an attitude adverse to your pastor. Select an afternoon, or vacant evening for your service. Ask the pastor to announce the meeting and its purpose. If a slant, a jeer, a gibe, is flung at you, or your cause, occasionally, pay no attention to it. If any one not in sympathy with you, should so far forget himself as to indulge in bitterness, vituperation or insult, be infinitely careful not to retaliate. Do not allow such treatment to provoke in you even a spirit of complaining—much less of censoriousness."

BRO. GEO. THOMSON is confined to his bed, and is "utterly helpless." Those who wish to help a poor, suffering, faithful minister of Christ, can do so by sending a gift to Bro. Geo. Thomson, Prairie du Sac, Wis.

M. G.

BETHEL CAMPMEETING.

The Bethel (Vt.) Campmeeting began Saturday, Sept. 5th, and closed the 13th. It is pleasantly located on elevated ground, in a retired place, about two and one half miles from Bethel village. We left Boston at 8 A. M., the fifth inst, and arrived at the camp-ground about 4 P. M. We found Bro. Carpenter on the ground, sweetly trusting in the Lord, while busily at work in preparing for the meeting. In the evening we had a profitable season in the worship of the Lord. The leading spirit manifested showed that there was a general hungering and thirsting after righteousness, as is being manifested throughout Christendom.

The movement on holiness is certainly a remarkable one. It has had no equal since the days of the apostles. It is most emphatically the work of the Holy Spirit. Satan is doing all in his power to stir up prejudice against it, but it goes steadily forward, producing blessed results. The more it is opposed, the more it spreads. Those who may try to hinder it will find they are engaged in dangerous business, that will bring no reward.

The campmeeting is now (Tuesday, Sept. 8th) in a very healthy condition. It is as far advanced in spirituality as such meetings are generally the last of the week. There is a blessed harmony among the preachers and people on the subject of consecration and holiness, and nearly all professors present, who have not received the gift of the Spirit, are taking steps to secure the priceless boon. We are expecting glorious results from this meeting. A Congregational and Methodist minister are present, and pleasantly co-operating with us in the good work. Sectarianism is at low ebb, and the tide of pure christianity is rapidly rising. Praise the Lord.

M. G.

THE CAMPMEETINGS this year have been excellent, and have shown an increased hungering and thirsting after righteousness, in the hearts of those looking for the coming of Jesus. The impression is deepening that the Savior will soon appear, and that what is done must be done quickly. The spirit of sacrifice for the good of others, is also increasing, which shows that the Spirit of the Lord is occupying a large place in the hearts of the disciples of Jesus. The omens are encouraging for good people, but alarming for those out of Christ. They have but a narrow margin left for repentance.

It is a sad fact that the unconverted are becoming more and more careless as they approach the day of the Lord. They have resisted such great light, and abused so many privileges, their hearts and consciences are seared by the hardening process of sin. It is very difficult to persuade the sinners of New England to become christians, because they have had the highest privileges, and have trampled them under their feet. The greater the light resisted, the stronger the bonds of the enemy become. How little they realize their perilous condition.

M. G.

REVOLUTION.

Some of the Spiritualists are talking with much boldness as to what they purpose to do when the hour arrives for action. They do not hesitate to say that they intend to overturn the present order of society, the existing governments and religions, especially the Christian system. We believe Spiritualism is Satan's pet religion at the present time, and is to-day the most dangerous, subtle foe with which Christianity has to contend. In it is combined all that is anti-God, anti-Bible, and anti-christian.

In *Hull's Crucible*, Sept. 4th, 1874, we find the following leading editorial:

"The fact is, advanced minds everywhere begin to see that Spiritualism means more than raps and tests—it means *Revolution*—a complete overturning of religious, political, social and financial systems. Weak backed and weak headed Spiritualists will, as a result, either desert the cause entirely, or resort to all kinds of abuse of those who are saying and doing that which will precipitate the incoming Revolution."

In another editorial, in the same paper, we find the following announcement of the system of marriage, taught by those who follow the teaching of the demoniacal spirits:

"It is none of the business of society, whether we, as an individual, love one woman or a dozen; and whether that love shall culminate in the sexual act with one, or all of them, is a matter that only concerns us and them. But should we make our 'Declaration,' of monogamic relations with one woman to the world, we should virtually consider it taking away from all others who might need. This would not only be cruel, but wicked; and with our present views we could never do it. If we see fit, we shall consort with one woman; but we shall do so no longer than we shall see it a necessity to both parties; and if we shall see other needs during the time, we shall live true to them."

Sentiments like the foregoing are now put forth boldly before the public. This is an element in the "New Religion" offered at the present time by prominent Spiritualists. Can any thing be more fully Satanic?

M. G.

A VISIT WEST.

We have made arrangements to visit friends and a few churches in the West this fall. Our object is to see relatives, and do a little good in the cause of Christ, if possible. We shall visit Central Illinois, and Iowa. We expect to spend Sunday, Sept. 27th, at Rochester, N. Y., and Sunday, Oct. 4th, at Buchanan, Mich. Shall probably return through Philadelphia and New York. All my appointments East are withdrawn.

J. C.

NEW RELIGION.

It is a well known fact that the Spiritualists call their system a "New Religion." Instead of being a "new religion" it is but a new name for an old one, as by Satan to the ancient heathen. We commend the following sensible thoughts to the thoughtful, in relation to the *doings* of Spiritualism:

M. G.

"Where are the schools and colleges that have been established? Where the arts and sciences, aided and advanced? What great moral force is thrust into the heart of the world? What homes blessed and cheered, and what new sanctities inspired? What new ties created, and what old ones strengthened? Who have been made more holy in disposition? What great works of philanthropy been performed, and what monument of disinterested benevolence left for our admiring and grateful world? We confess we look in vain for any satisfactory answer to these questions, from a religion that was to supplant Christianity, because Christianity had lost its power, and was being outgrown by the world.

Now man's nature demands that a new religion should furnish something better than an old. It should tell us something better than we know about God, with far more satisfactory proofs of his wisdom, power and goodness than we possess. It should unfold higher and nobler conceptions of his purposes and his providences. It should fill the soul with loftier hopes and aspirations, and with irresistible freshness of power and impulse. It should improve on everything which Christ, or Peter, or John, or Paul, has given us of the life immortal, and its sublime fruitions. It should look forward and upward, not backward to Bramah, Budd or Mahomet; Confucius, Zoroaster or Plato.

We could say much right here, but we simply ask, Has the new religion done this? It has not one word in all its literature that can come within the remotest comparison with the gospel of John—the conversation of Jesus with the disciples before and at the last Supper, the sacerdotal prayer—recorded from the 13th to the 18th chapters of John. It has not one word that can be named with the parables of the Master! not one that can be looked at twice beside the 8th chapter of Romans—the 15th of 1st Corinthians, or that can be named the same day as equalling that grand and matchless Epistle to the Ephesians. In greatness of conception, in grandeur of diction,—in loftiness of ideal, in towering, and yet perfectly just and warrantable splendor of climax, this single Epistle alone, more than matches all that the new religion contains, or ever will, a thousand times over."

RIOT OF CRIME.

The advance of crime is truly alarming. The tide of wickedness is rising continually, with no prospect of abatement. The powers of darkness are having a jubilee. Men seem to be throwing off all restraint, and acting out their concealed corruptions. Perils abound more and more. Human life is but little regarded, virtue and innocence find but little support. The church of Christ may well cry, "Come, Lord Jesus, come quickly."

The following, from the Republican *Banner*, Aug. 26th, 1874, affords some idea of the state of things in the world:

"For gross licentiousness in its most horrible and revolting aspect, the year eighteen hundred and seventy-four stands forth from the calendar as the blackest of the century, so far, at least, as this country is concerned, and nearly half the year yet to hear from. This riot of crime has been confined not to the lowest orders of society, but embraces all classes from cap-stone to mud-sill. Crime in all its phases has held high carnival from one end of the land to the other. Neither depopulating pestilence nor famine breeding panics have staid the reckless raid of diabolism or set their warning seal of disapprobation with visible effect. If, according to ancient tradition, cities were destroyed for the reeking iniquities of their people, well may we marvel that the besom of destruction is withheld from our own land. The daily record is sickening—appalling. Men turn from it with loathing, and hide it from their households, lest from their hearthstones shall be bred 'shapes hot from Tartarus.'"

TENT MEETING.

Brn. Couch and Grant:—The 3d of Sept. our Mass. Mission Tent was pitched in this place. I arrived the next day, and found the tent in a beautiful grove all ready for business. Bro. Leslie had every thing so perfected, that every thing was comfortable for the meeting. The people came out to hear, so we had quite a congregation in the afternoon, and many more in the evening. It soon became evident that the interest was increasing; the people were interested in what they heard, and they wanted to hear more. Saturday and Sunday we had preaching morning, afternoon and evening, beside prayer, conference, and children's meetings daily. We soon found that the Holy Spirit made the truth mighty in convincing and convicting the people, and some ventured the inquiry, "What shall I do to be saved?" Others found themselves backslidden from the Lord, and were ready to confess their wanderings, and a return to the fountain; so we dare not stop our meetings, but have continued them from day to day, and shall till over another Sunday.

And I will say, to the glory of our God, that the meetings are creating a great interest in all this region of country. They come in from the towns near by, so by the grace of God the good seed is being sown. The Advent message is being given, and the Lord is doing wonders. Glory to his ever blessed name.

The old and the young are in earnest to find the way of life, and every seat seems to be an anxious seat, although there is no great excitement, but a convincing of the better judgment of the people. The tent is well filled every evening. The old Advent message, with the Bible truths as simple as they are, have not lost their power to convict and convert. So, dearly beloved, keep at the specific work. O how purifying, how sanctifying, this gospel of the kingdom! Only get men to believe it. I wish the tent could be put up in many places where the Advent voice cannot be otherwise heard.

Brn. Potter, Leslie, Merriam, and others, are with us, but best of all, Jesus is with us.

L. BOUTELL.

East Pepperell, Sept. 11th, 1874.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$50 05
Thos W. Brooks	3 00
P. S. Ward	2 00
S. T. Woodward	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$14 00
Thos. W. Brooks	2 00

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$1,224 70
P. S Butler (pledge paid)	50 00
Alfred Morse " "	50 00
Geo. Trefethen, Jr. (pledge paid)	5 00
Asa C. Hurd	2 00
R. R. Holbrook	3 00
P. S. Ward	2 50

FROM BRO. J. A. CARGILE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—Two weeks ago, by the blessing of God, I formed another church in Alabama, near this place, with eight lovers of truth; one of whom is a minister. He has become convinced that we have the truth, and has followed me in casting his lot among the despised followers of Jesus. Thank the Lord. We now have four preachers here, within twenty miles, and we have good reason to look for others soon. The following two days, after the church was formed, we continued the meeting with Brn. Smith, Waldrop and Stuart. The next Monday night, at Bethesda church, Bro. J. J. Smith and myself ordained Bro. D. B. Waldrop to the work of preaching the gospel, and administering its sacred ordinances. The following week, or a part of it, we spent in a revival meeting, conducted by the M. E. South brethren. Seventeen have been converted, and much good done.

Friday night we started for Philadelphia, Tenn., to hear a discussion on the immortality of the soul, between Bro. A. M. B. Graham, of our faith, from the Michigan Conference, traveling in the interest of a sewing machine company, and a Bro. C. B. Martin, of the Baptist church. Found considerable excitement. The Baptist church was closed against us, but we were told that the Methodist brethren would open their house for us, and desired us to preach that night. We consented. A little after sunset, we were informed that they had declined the use of the house to us.

Bro. Graham and myself replied, "All right." An aged gentleman (Bro. Porter) told us, if we would empty his wood shop, it was free for us. Many true friends came to our assistance, and we soon cleared the room of some wagons, buggies, and other lumber, and by seven o'clock a small audience was comfortably seated, and ready to hear us try to preach Jesus. It was the first time we ever met Bro. Graham. God blessed us. We had a good time. Next morning (Sunday) Bro. Martin was on hand in due time for the debate, but is was very wet and rainy, and they mutually agreed to postpone the debate till next Sabbath. We tried to preach at eleven o'clock A. M., Bro. Martin at four P. M., and Bro. Graham at seven in the evening.

Coming home on the train this morning, I formed the acquaintance of a gentleman from Atlanta, Ga., who endorsed our views, after hearing me express them.

I thank God for sending Bro. Graham to my help just at a time when my hands are so full of work for the Master. He is a young man of fine talent, and a mind well stored with Bible truth, and a heart brim full of God's love—just the man I need. We were only together about twenty-four hours, yet I love him as though we had known each other all our lives.

Dear brethren, I now think, if the Lord opens the way, that I will spend November in Arkansas. Let us have your prayers for God's blessing on our labor in these new fields. I firmly believe that what is done must be done quickly, for our Master is at the door.

Stevenson, Ala., Aug. 31st, 1874.

FORESHADOWINGS OF EVENTS.

There exists at the present moment a prevalent impression among God's people, that important events are at hand,—that a crisis greater than any which has appeared since the beginning of time, is fast approaching, and that however long and short its continuance, it will result in the discomfiture of the enemies of God, and the deliverance and enlargement of his people. We hear of this expectation from the east and from the west, from the north and from the south. It is a conviction which has forced itself upon their consideration—which has sprung up spontaneously in their minds. We find a definite expectation of events, great and terrible, coupled with most undefined conceptions respecting the particular forms they may assume,—a clear apprehension of their general character, bearing, and results, united with obscurity of vision in regard to their special attributes and accompaniments; a remarkable unity of sentiment as to characteristic features, with some diversity as to subordinate details. This state of mind which pervades the christian world is precisely that which we ought to expect on the eve of an era so momentous. It is sufficient to stimulate prayer and intelligent observation, whilst it neither interferes with freedom of action, nor with the due performance of public duty.

Whence comes a unanimity so marvelous—a consent almost universal? Doubtless the same reasons essentially have, at one time or other, entered the hearts of all, and determined their judgment. But few comparatively may have given themselves the trouble to trace their conviction to its sources, to distinguish its several grounds, and to sum them up in order.—*Signs of Our Times.*

BAPTISM AND RANTISM.

L. C. MCKINSTRY.

(Continued.)

In coming to the consideration of the two words before us, we would know as much about their origin and place in their original language as possible. To do so, we must first consider them orthographically and technically, and then follow them into the English language, at least as far as they may be traced there, and learn what they mean to us, and what we may know of them. The subject is a deeply interesting one, and we approach it with prayerful hearts, praying God's blessing to rest upon us while we engage in it.

We propose, first of all, to present a tabular view of the words, placing them parallel to each other, in order to present to the eye of the reader the characteristics which they have in common, and also their essential difference. We so arrange the table that, commencing first with the root of the verb, we may trace it to the English derivative. We then follow the nouns in the same manner, closing each "part of speech" with the English derivative word. We request the reader to examine it carefully, and, as far as possible, critically; for the better the list is understood, the clearer will be the consideration of the subject.

We have only to preface the list with the remark, that it will be observed that all the Greek words of the second column have before them an apostrophe. This is because, in the Greek, the two letters of the alphabet "R" (*rho*) and "N" (*nune*) have always this character, called the "*spiritus asper*," or rough breathing, and we therefore give it its place, but drop it in forming the English word; because the English language will not allow its use, and all words which come to it must be made to conform to its rules.

We also call attention to the fact that the Greek "Z" has the sound of "dz," and therefore *Baptizo* is to be pronounced as though spelled *baptidzo*, and *Rantizo* as though it were *rantidzo*; a point which is often overlooked in speaking the words. The following is the list of the words in their order:—

VERBS.	VERBS.
Greek Root Letters—Bapt—from *Baph.*	*'Rant.*
Infinitive Mood—*Bapt-ein.*	*'Rant-ein.*
Present Indicative—*Bapt--o.*	*'Rant-izo.*
Frequentative Verb—*Bapt—izo.*	*'Rant-o.*
English Derivative—*Baptize.*	*'Rant-ize.*
Progressive Part. *Bapt-i-zon-tes.*	*'Rant-i-zon-tes.*
Eng. Derivative Part. *Bapt-iz-ing.*	*'Rant-iz-ing.*
NOUNS.	NOUNS.
Greek, from *Bapt-o, Bapt-os.*	*'Rant-os* from *Ran-to.*
Masc. Gen., *Bapt-is-mos.*	*'Rant-is-mos.*
Fem. Gen., *Bapt-i-sis.*	*'Rant-i-sis.*
Bapt-is-ma.	*'Rant-is-ma.*
Eng. Deriv.—*Baptism.*	*'Rant-ism.*
Greek, *Bapt-is-tes.*	*'Rant-is-tes.*
English, *Bapt-ist.*	*'Rant-ist.*
Greek, *Bapt-is-te-ri-os.*	*'Rant-e-ri-os* (from *Ranteer.*)
English, *Bapt-is-te-rite.*	*'Rant-e-rite.*
Greek, *Bapt-is-te-ri-on.*	*'Rant-is-tron.*
English, *Bapt-is-try.*	*'Rant-is-tror.*

Having thus completed the list, and discovered that "Baptism" and "Rantism" are both alike derivative words, and in the same manner are derived from the Greek, we come to the inquiry as to how we have "Baptism" in the English language so commonly used? We have it in the Bible, as the name of a rite or ordinance, and it is used at the present time in its literal sense exclusively in that manner. As a word, having the right to its place equally with all others, we do not question it; and yet, when we consider the method by which it has come into our language, and the use that is made of it, we find it necessary to question such a state of things. To do this, we must consider the fact that there are two methods of making people acquainted with the meaning of the words of a foreign language.

The first is by the method referred to, of *transferring* the *word itself*, making the necessary idiomatic changes; and the other is by *transferring* the *meaning of the word*, by expressing it in a word which is original to the language into which the meaning is to be introduced; or, secondarily, into a derivative word, which has been made from some language *beside the one which is being rendered into the other*; care being taken always to select such a word as will the most nearly express the true and original meaning which is to be conveyed. There is, it is true, some difficulty in doing this, as there are not always to be found words of different languages exactly corresponding in meaning. There are shades of thought and feeling which words in *some* languages cannot express as well as those of some other languages; and there are some deep tides of feeling, and ranges of outstretching thought, that no words can express; they are too deep and broad and high for any utterance of the tongue. This is often true of christian feeling, and the poet well expressed it when he said—

"Tongue can never express
The sweet comfort and peace
Of the soul in its earliest love."

But there can be some approach to it, and when thoughts and feelings, in the meaning of words, are to be changed from one language to another, it should be done as faithfully as possible. The method of transferring the word is the poorest method of all, and should never be adopted if it can possibly be avoided; never, at all events, unless the word is, when transferred, as well known and understood as any other derivative from any other language. The method of transferring the meaning is that which is familiarly known as *translating*. We have several samples of translations, among which the English Bible, known as King James' Version, is the most remarkable. In it we have, for the first time it was ever used in the English language, or perhaps in an earlier translation, the transferred word, Baptize; which is, in its presence there, the proof that *all* "Our English Bible" is not a translation.

We propose to show the method by which this work was done, by taking another passage, and adopting the same method. In Acts 15: 3, we read that the apostles declared the "conversion" of the Gentiles. In this verse we will select the word "conversion." As we have seen already, it is a derivative word, and comes from the Latin language,—from *convertum*. The Greek word was therefore rendered into a derivative from the Latin. That original word was *epistrophe*, which comes from the verb *epistrepho*, which is in turn from *strepho*, and means "to turn." "To turn" is Anglo-Saxon, and the word might have been rendered "the turning," so that the passage would have read, the apostles declared "the *turning* of the Gentiles."

Now, suppose the translators had chosen to have adopted the same method with this word, which they did with Baptism; it would have been as follows: According to the rule for Anglicizing words of the class to which *epistrophe* belongs, we have only to change the final *e* into *y*, and we have an English word, Epistrophy, and the verse might read that the apostles declared "the epistrophy of the Gentiles"; but we have not exactly such a word in the language, and it would become necessary to learn it, as it has become necessary to learn the meaning of Baptism; but we hope it would have been understood more correctly than we think Baptism has been.

We already have a word nearly like it, the word "trophy," from *trope*, or *trophe*, which is allied to *strepho*, and means the same, "a turning." It is used to represent an evidence of victory or conquest; so we speak of the "trophies of war," the "trophies of a conqueror," because such things are a proof that the battle "turned" in favor of the warrior who secured these "trophies." And so the Gentile converts were the trophies of the apostles; that is, they "turned to" them, and so were "converted."

As the word Baptism, however, has never been translated, we must consider it as it is, and must learn its meaning by resorting to the original; and we must understand "Rantism" in the same way. We wish to understand them in their classical sense, which is their only pure and true meaning, and then pass to their scriptural meaning and use, which must correspond with the classical meaning; for, although Baptism as a word is in the Bible, and Rantism is not, yet the original word of one is there as well as the other, and is full of interest and importance.

It will be seen by our list of these two words, by what method the Greek words become English ones; "Baptize" being from *Baptizo*, and is made by changing the final letter "o" (the Greek *omega*) into the English "e." *Rantizo* furnishes us also with "Rantize" in the same way. So we have "Baptizing," from *Baptizontes*, by substituting for the Greek termination, *ontes*, the English one, "ing." We also get "Rantizing" in the same manner. "Baptist" comes from *Baptistes*, by dropping the final "*es*" of the Greek verb. "Rantist" is also made in the same way. We find a slight difference in spelling the words "Baptisterite" and "Ranterite"; the difference of a single syllable; but the words have the same relative sense. They become English by dropping the termination "*os*," and substituting "*te*." Again we have "Baptistry," from *Baptisterion*, by changing "*erion*" into "*y*"; and *Rantistror*, from *Rantistron*, by dropping the "*n*" and substituting "*r*," so as to give us the termination "*or*." It is thus that these words are formed, and by this means they have as far as they have come into use become known, whether properly understood or otherwise.

In our next paper we propose to consider their true and perverted meaning.

(To be continued.)

REVIVAL MELODIES.—We have just received four choice revival melodies, prepared by Wm. McNeal, Haverhill, Mass. They are entitled (No. 1), "I know I love Jesus"; (No. 2), "What shall I say to-day?" (No. 3), "Depth of Mercy"; (No. 4), "Jesus calls, he speaks to-day." Each melody has also an excellent temperance song attached to the same sheet. Price 5 cts. single copy; 50 cts. a dozen; $4 per hundred, all postpaid. Address Wm. McNeal, Box 59, Haverhill, Mass.

M. G.

THE PROMISED RESTITUTION OF ALL THINGS.—Acts 3: 19-21.

Here St. Peter, under the influence of the outpouring of the holy pentecostal spirit, speaks certain words bearing upon the glory to be revealed at the restitution of all things at the second advent of Christ. Remarkable is it at so early a period of the church that this grand and deep subject of the word of God should have been connected with his preaching of Christ crucified for the conversion of sinners, but it is my opinton, as it is the opinion of many others, that Christ crucified preached, and Christ glorified proclaimed, should be constantly connected together. And so it was on this memorable occasion, just after his preaching at the day of Pentecost, when he speaks of the times of refreshing, and of Jesus, "whom" he says, "the heaven must receive till the times of restitution of all things," and those times he speaks of thus: "which times God has spoken by the mouth of all his prophets since the world began." Here, then, we have the importance of the subject set before us in connection with the preaching of the gospel. Taking only this view of Christ's humiliation, you take a very gloomy, one-sided, imperfect view, but take the humiliation of Christ and his suffering, in connection with his future glorification, when he shall personally reign over this very earth upon which he suffered, then you have a more complete and proper scriptural view of the revealed word. The hope it presents is that of joy following after suffering, and of the crown succeeding to the cross.

It is most pleasant to think of restitution after humiliation, and of light and glory succeeding the approaching days of thick darkness. We are all, I think, agreed that we are on the verge of days of unequalled tribulation. But it is pleasant to know that at evening time there shall be light, for these threatening days of darkness are soon to be succeeded by the brightness of the Lord's presence, and the Lord's presence not alone, but his presence with his glorified church; the Bridegroom's presence with the bride in united glory. And as the reflection of that glory, there shall be the extension of light and truth and the universal knowledge of the glad tidings of the gospel, "peace on earth and good will towards men" all over the earth. Let us look forward to this, for we need some scriptural hope to uphold and comfort us in this world of daily trials, heavy trials, trials of the world, the flesh, and the devil, trials within and without. We need some great object of consolation to bear us up and sustain us with the Holy Spirit's grace, and we find such an object of hope and consolation in Christ not only as a crucified and interceding Savior, but also as a coming and reigning King, when there shall be a manifestation of the sons of God in resurrection glory with their Lord, and that period is close at hand.—*Signs of Our Times.*

OF THAT DAY AND HOUR KNOWETH NO MAN.

Mention the prophecies to a multitude ignorant of them, and about nine out of every ten persons will confront you with, "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." Mark 13: 32. They seem to have learned this verse only. How strange! And they always quote it in order to prevent others from studying the prophetic parts of God's word. Is this the design the Lord had in view when he uttered the words of this verse? Having just given the most remarkable chronological prophetic discourse in the whole Bible, did the Lord then intend by this verse to discourage its study in order to understand it? Who so rash as to charge such intention upon the Son of God?

That the Great Prophet intended this discourse to be understood is evident from the following parts of it: "Whoso readeth let him understand," Matt. 34: 15; "Behold I have told you before" (25th verse), "So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (33d verse); "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke 21: 28; "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (36th verse.)

Of this we may be certain, that the spirit that influences persons to neglect the reading and studying of any part of the Bible is not from God. Hear what the Lord says concerning the book of Revelation, of which many professed christians speak so lightly, not to say irreverently: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1: 3. Let us strive for this blessing—let us read and hear.—*Prophetic Key.*

Correspondence.

From Sr. I. A. Goodrich.

Dear Brn. and Srs.:—With a heart full of love and gratitude to our heavenly Father, I wish to tell you of his unspeakable goodness to poor me. O how many of you know of his goodness by a blessed experience! I rejoice to-day with all my heart that I ever found such a loving Savior. While I think of his goodness, I am often led to weep and praise his dear name. Well might the child of God sing,

> "I'm happy I'm happy, O wondrous account;
> My joys are immortal, I stand on the mount;
> I gaze on my treasure, and long to be there,
> With Jesus and angels my kindred so dear."

O what a blessed time that will be, when we get where we can shout and sing the praises of God and the Lamb, as eternal ages onward roll. Is it not enough to repay the sufferer here? I am glad that I am worthy to be one of that happy number. Thank God, death cannot prevent us from seeing him as he is. Thank God for a full and free salvation, which is purchased without money and without price. If ever I had reason to thank our heavenly Father, it is now, when I realize that we can stand in the liberty wherewith Christ has made us free. This is our heaven-bought privilege. Whosoever Christ maketh free is free indeed. May God help us to act and live as free children, while we sojourn here in this vale of tears. I expect to reap a rich reward "in the sweet by and by." As He knows what we need, and what is for our best good, I leave myself in his hands. I know he will do just what is right by me.

If we will make Christ our choice, he will bring us through every trial, and at last we shall reach the shore of eternal blessedness and unfading glory. The way may look dark; we may see no light ahead, and our frail bark may be tossed to and fro on the sea of trouble; but even there we should have no fears, for Jesus has said, I will be with thee; I will never leave nor forsake thee. Blessed thought! How often he appears to our relief, and we hear that sweet voice saying, "It is I, be not afraid." In view of such precious promises, let us cling to Christ, who is our life, so that, when he shall appear, we may realize what we have gained by making Christ our choice.

New Britain, Ct.

EXCITEMENT AMONG THE JEWS.—The *Indian Portugera*, a Portugese journal published at Goa, says a great excitement has been caused among the Jews at Bombay by the issue by their pontiff, H. B. Koyn, who has lately arrived from Jerusalem, of a pamphlet entitled, "The Voice of the Vigilant"—the object of this voice being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ himself, "whose doctrines have been spread all over the world without sound or force. Compare," says the pontiff, "the Old and New Testaments, and the truth will be seen." He says that he was born in the old law, and under it was elevated to the pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is in vain that the Messiah is now looked for.—*Guide to Holiness.*

Obituaries.

JONES. In Massena, N. Y., Aug. 1st, 1874, Mary, daughter of Bro. and Sr. Jones, aged twenty-two years, five months, and seven days.

The subject of the above notice had neglected the one thing needful until just before her death, when she whispered, "Lord, forgive," which gave her parents hope that in answer to prayer she would be saved, as was the dying thief. She had read her Bible nearly every night the past year before retiring, and had become interested in its teachings, and in conversation with the companion of the writer had manifested a desire to become a christian. She doubtless would have given all she possessed, the last hour of her life, if she could have served the Lord one month. But her end had come.

May the dear friends who read of this sad and unexpected event, take warning from the same, and spend that time in the service of Christ which many, like Mary, would gladly have done when it was too late. She was a kind, amiable, and affectionate daughter. She leaves many friends who mourn that so fair a blossom should be plucked, and left to wither and decay. Her parents are wonderfully sustained by the christian's hope, knowing that the Judge of all the earth will do right. C. PIKE.

Advent Times, please copy.

GATCHELL. In Hermon, Aug. 26th, 1874, Rachell Gatchell, wife of Bro. Wm. Gatchell, aged fifty-two years and seven days.

She sweetly fell asleep in Jesus, in sure and certain hope of a part in the "first resurrection." Her husband and children sorrow deeply, but they are sustained by the hope which is like an anchor. Funeral sermon by the writer, from 1 John 3: 2. F. A. BAKER.

CARPENTER. Fell asleep in Jesus, July 23d, in Palmyra, Mich., Sr. Sarah A. Carpenter, aged fifty-three years, six months, and twelve days.

Sr. C. was an invalid; had not stood on her feet for four years. She was a great sufferer. About one year ago she became helpless as a babe. Thirty years ago she embraced the blessed hope of the Lord's appearing by putting on Christ by baptism.

She was one of the old primitive christians. She leaves a large circle of friends to mourn her loss, also a husband and two children. She chose her funeral text (1 Cor. 15: 55) from which I spoke words of comfort. J. W. BRITTAN.

CLARK. In North Adams, Mass., Aug. 27th, 1874, of diphtheria, Lizzie E., only daughter of Jerome and Sophia Clark, aged ten years.

Lizzie was a child of rare beauty and promise. In her were centered strong affections and high hopes, but death has rudely crushed them all. The blow falls heavily upon the stricken parents and an only brother, as well as a large circle of friends, who bitterly feel her loss; but they sorrow not as those without hope. We tried to comfort the stricken mourners at the funeral from the words of Rev. 21: 4. ELIZABETH WARREN.

DEMING. In Cornish, N. H., July 8th, 1874, Bro. John W. Deming, aged seventy-four years, nine months, and twelve days.

We saw in him exemplified the beauty of a consistent character. Although he suffered severely the last years of his life, yet he was patient, submissive, and meek. Death has triumphed. But soon we expect to hear him shouting victory over death and the grave.

"O hail, happy day!"

Funeral services by Eld. J. G. Bennett. C. H. FLETCHER.

MAGOON. In North Hatley, P. Q., July 31st, Cecelia Magoon, infant daughter of Bro. Lewis and Sr. Linda Magoon, aged one year and four months

As they committed that little rosebud to the silent tomb, they could lift their aching hearts to their Father, and say, Thy will, not ours, be done. They know that soon our Life will appear, and bring their loved ones with him. O, glorious hope. Sermon by the writer, from 2 Kings 4: 26. JOHN CHAPMAN.

KENASTON. In North Hatley, P. Q., Aug. 7th, 1874, Bro. Nathan Kenaston, aged eighty-two years, two months, and five days.

"Blessed are the dead that die in the Lord." He leaves two sons and three daughters to mourn his loss. Sermon by the writer, from Job 14: 14. JOHN CHAPMAN.

BERRY. In Greenland, N. H., Sept. 3d, 1874, Servandah A., child of Benjamin A. and Abbie A. Berry, aged one year, three months, and seventeen days.

"Even so it is not the will of your Father which is in heaven that one of these little ones should perish." E. OWEN.

Married.

HALL—RAYMOND. In Bowdoinham, Me., Aug. 26th, by Elder H. S. Mitchell, Mr. LEMUEL F. HALL and Miss AMANDA M. RAYMOND, both of Bowdoinham, Me.

MANSFIELD—MARVIN. In Litchfield, Ct., Sept. 3d, by Eld. Seth Woodruff, Mr. DAVID E. MANSFIELD and Miss CLARA MARVIN, both of Harwington.

ELY—MARSH. In Vinton, Iowa, Aug. 28th, by Eld. E. A. Marsh, Mr. JOSEPH M ELY and Miss SYLVIA A. MARSH, all of Vinton.

LOSIER—CHAMBERS. At the residence of the bride's parents, Troy Hill, Allegheny City, Aug. 25th, by Eld. G. D Clowes, Mr JOHN LOSIER and Miss MATILDA S CHAMBERS, both of Allegheny City, Pa.

Notices.

OHIO CONFERENCE.—The annual session of the Ohio State Conference will be held, the Lord willing, with the church in Norwalk, Huron Co., O., commencing Thursday evening, Oct. 15th, and continue over the following Sabbath. This will be an important meeting for the cause of truth in this State. Let every A. C. Church in the State appoint delegates without fail; also let all who love the appearing of our Lord in glory, and the resurrection of the dead, come. All are welcome, and will be provided for.
E. MCCULLOCH, President.

QUARTERLY MEETING.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing Oct. 3d, at one o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all to come in the fulness of the gospel of Christ.
For the church, E. C. COWLES, Pastor.

WAYNE COUNTY TENT.—The Lord willing, the Wayne Co. Mission Tent will be pitched in Wallworth, Wayne Co., N. Y., to commence a series of meetings, Friday evening, Sept. 18th, and to continue over three Sundays. As this will be the last tent-meeting this year, we hope to see a large number of our brethren and sisters. Wallworth is six miles north of Palmyra. JAS. E. WELLS. R. C. BROWN.

P. S.—We will report our meeting at Williamson (which is in progress) next week. The Lord is with us, and many have enlisted for Jesus. Pray for us. J. E. W., R. C. B.

QUARTERLY MEETING.—The first quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas, for the second conference year, will be held, the Lord willing, with the A. C. Church of West Creek, Republic county, commencing Friday evening, Sept. 25th, and continuing over Sunday, and as long as the interest demands. Bro. J. C. Smith, State Evangelist, is expected to be present with the State Mission Tent, to assist in preaching; also Sr. M. J. Clark is expected to be present to preach the word. All of like precious faith are cordially invited to attend.
E. N. BLISS, Pres.
J. S. THORP, Sec.

THE ANNUAL MEETING of the Northern Pa. and Southern N. Y. Conference will be held at Little Marsh, Tioga Co., Pa., commencing Sept. 24th, to hold over the following Sabbath. Those coming by R. R. will leave the cars at Middlebury, on the Corning and Wellsboro road. Trains leave Corning at 7.50 A. M. and 7.30 P. M. Teams will meet the trains at Middlebury on Thursday and Friday.
E. C. COWLES, President.
J. W. TAYLOR, Secretary.

QUARTERLY MEETING.—The Advent Christian Church of East Creek, Ohio, will hold their next quarterly meeting on the third Saturday and Sunday in September. We earnestly request the brethren of the surrounding country to come and meet with us in a feast of redeeming love.
D. T. CALL, Pastor.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. FLETCHER.
D. F. LEAVITT.

THERE will be a meeting for prayer and conference at Bro. B. C. Crabtree's (the Tileson House), Mattapan, Friday evening, Sept. 25th. All who love to pray are invited.

QUARTERLY MEETING.—The first quarterly meeting of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, with the church at Scott's Bay, commencing Oct. 1st.
JOHN J. WOODWORTH.

FOUND on Alton Bay camp-ground, two vails, two parasols, one shawl, one fan, one traveling bag, one pair of eye-glasses and two cases, three pair of gloves, and some odd ones, and several pocket handkerchiefs. Direct to J. G. SMITH, Farmington, N. H.

LOST on Alton Bay camp-ground, one black water-proof cape, red lining, without hood. Any one having found the same, will confer a favor by forwarding it to J. M. JENNESS, Alton, N. H.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

HAVING closed my labors with the church at Clinton, Clinton Co., Iowa, I am now at liberty to go into other fields as the Lord may direct, and brethren and friends may desire. My address until further notice will be Adrian, Mich.
SILAS B. MABEY.

I HAVE resigned my pastoral charge at New Hartford, Iowa, for the present, and removed to Raymond, Iowa. J. W. BURROUGHS.

☞ THE ALTON BAY Campmeeting Committee are requested to meet at the *Crisis* Office, Boston, Mass., *Wednesday, Sept. 23d*, at 10 o'clock A. M.
J. COUCH.

Discussion.

The discussion between Miles Grant and Wm. C. Thurman will be held in Mystic Hall, Charlestown, No. 70 Main Street, commencing Sept. 22d.

DEARLY BELOVED, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. BOUTELL.

ACKNOWLEDGMENT. For Bro. Normandean, from Thos. W. Brooks, $5.00.
GEO. T. ADAMS.

Tent Meeting.

The Mass. Mission Tent will be pitched in Keene, N. H., Friday, Sept. 18th. Meetings will be held each afternoon and evening on week days, and on Sunday at the usual hours of worship. At this meeting an effort will be especially made for the conversion of sinners, and it is hoped that all the lovers of Christ in Keene and the region around will come and labor for the lost and perishing in these last hours of time. Come, all ye laborers in the vineyard, and work.
L. BOUTELL.

CONFERENCE.—The New York State A. C. Conference will be held with the church at Yorkshire, commencing Friday evening, Sept. 25th, and hold over the following Sunday. The church at Yorkshire has never united with the conference, but desires now to do so. Although it is at one side, yet we hope all that can will make an effort and sacrifice to attend, and come praying God's blessing upon the meeting. Yorkshire is on the Buffalo, N. Y., and Philadelphia R. R., thirty-five miles from Buffalo. Stop at Arcade Station, which is about a mile from Yorkshire village. Those coming with teams will be well cared for. We hope to see a good turnout in the name of the Lord.
M. R. MILES, President.
A. P. MOORE, Secretary.

SISTER H. B. HASTINGS will address the Sabbath School at Union Hall, South Ashburnham, Mass., Sunday, Sept. 20th.

N. H. ADV. CHRIS. CONFERENCE.—The Lord willing, the fourth quarterly session of the N. H. Advent Christian Conference will be held with the church at So. Sutton, N. H., commencing Thursday evening, Oct. 1st, to hold over the following Sabbath. An invitation is extended to all to come to the feast. Our preaching brethren especially are requested to come—all who can labor together for the salvation of the perishing. May the Lord greatly bless.
T. W. PIPER, G. W. BROWN, D. W. DAVIS, } Committee.

TENT MEETING.—There will be a tent meeting held in Granville, N. Y., commencing Sept. 19th, and hold as long as duty seems to demand. The large tent owned by the Hoosick Valley Conference will be pitched, under which the word of the Lord will be dispensed, showing our immediate proximity to the day of God, and the preparation requisite for the event. Brethren and sisters in adjacent towns are invited to come over and help us.
H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

THE Lord willing, there will be a meeting under the New Hampshire Mission Tent, at Warner, Waterloo Village, N. H., commencing Saturday evening, Sept. 19th, and holding over Sunday, Sept. 20th, and as long as duty may demand. Come and help in this meeting.
ENOCH MORRILL.

THOSE wishing the New Hampshire Mission Tent to be pitched in their vicinity, will please write immediately to ENOCH MORRILL, South Deerfield, N. H., Chairman of Tent Committee.

GROVE MEETING.—There will be a meeting in a grove at Vitum Hill, in Sandwich, N. H., on Sunday, Sept. 27th, and Oct. 3d. A cordial invitation is extended to all the good people to meet with us, and assist us in the work of the Master. If the weather should be cold or rainy, the meetings will be held in the Vitum school-house.
E. S. MOULTON.

THERE will be a meeting at Wesley, Me., commencing Sept. 24th, and hold over the following Sunday. Brethren and sisters are invited. Brn. N. G. Reed and J. R. Hall are expected.
For the Brn., M. W. CORLISS.

THE ADV. CHRIS. CONFERENCE of the Province of Quebec will (D. V.) hold its next annual session at the "old meeting-house" in Hatley, P. Q., on Wednesday, October 7th, and continue over the Sabbath. All of like precious faith, who are in sympathy with its objects and work, as set forth in its Constitution, will, we trust, make a special effort to attend, and unite in its business deliberations, and religious exercises of preaching, prayer, and song; which, we trust, will be so scriptural, so wisely and kindly performed, as to result in permanent good to the cause of our coming Savior. Especially we would say, let all the ministerial and lay members in the several districts, as far as is possible, arrange to attend. Come early, and come prepared to stay through the meeting. Let due reports, either written or verbal, be forthcoming from the entire field. Let isolated brethren and sisters who feel an interest, and cannot attend, write epistles to be read in conference, and direct to the President, or Secretary, at Ayres Flat. Please attend to this in good season. Christian union is strength; let us have it in action, feeling, and fact. Christian hospitality and kindness will be shown to all who come, by the resident brethren and friends, as on former occasions. Come praying for and expecting good.
CHAS. P. DOW, President.
E. C. ORCUTT, Secretary.

THE Lord willing, I will commence meetings at Cowdersport, Potter Co., Pa., Oct. 1st, and continue one week. Will attend to baptism.

I may be addressed at the above place for further labor, if desired, or at Warrensville, Lycoming Co., Pa. J. T. ONGLEY.

I WOULD say to all the brethren and sisters in the State of Kansas, that I am now traveling with the Advent Christian Mission Tent of Kansas, with Bro. and Sr. Smith. I expect to go with the tent until the last of September; after which time, I will visit and hold meetings with all who may write to me, and inform me of their whereabouts. If it is the Lord's will, and the people desire it, I will devote Oct., Nov. and Dec., to holding meetings from place to place, as the interest demands. Let all who want me to visit their neighborhoods during those three months, and preach the word, write to me, and inform me when they would like me to come. Direct to VIRGIL HUNT, Wellington, Sumner Co., Kansas, Box 104.

To Preaching Brethren.

THE Advent Christian Church of Lewiston, Me., hold their meetings regularly every Sabbath in the Hall over First National Bank, Main St. Prayer and praise meetings at ten o'clock A. M. Preaching at half-past two and half-past six P. M. Also prayer meetings Tuesday and Friday evenings at 7½ o'clock. JARED WHITMAN, Pastor

WILL the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. G. W. Libby, 42 Pennington St., or to me, 126 Bank St. WM. SHEPHERD, Sec.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N.H., or Lyman Knowles, East Concord, N. H.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen, or D. G. Drake.

Those wishing to preach in Newcastle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach in Hoosick Falls, N. Y., will please correspond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
E. Owen........Sunday, Oct. 4th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Wm. E. Hathaway........Sunday, Sept. 20th
Wm. J. Ripley........Sunday, Sept. 27th
H. Munger........Sunday, Oct. 4th
Geo. W. Sederquest........Sunday, Oct. 11th
Chas. E. Hurd........Sunday, Oct. 18th
D. M. Leavitt........Sunday, Nov. 8th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
C. A. Brown........Sunday, Sept. 20th
L. L. Howard........Sunday, Sept. 27th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch (Baptism)........Sunday, Sept. 20th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lowell, Mass........Sabbath, Sept. 20th
MILES GRANT.

West Poland (Free Chapel) Thursday evening, Sept. 24th, and over Sunday, Sept. 27th. A. ROSS.

Bristol, R. I........Sunday, Sept. 27th
C. GOODRICH.

Putnam, Ct........Sunday, Sept. 20th
Providence, R. I. (Adv. Chris. Church) Friday evening, Sept. 25th.
Coventry Centre, R. I........Sunday, Sept. 27th
Plymouth, Mass........Sunday, Oct. 4th
J. S. WHITE.

Philadelphia, Pa. (Sunny Side Hall)..Sun., Sept. 20th (Baptism.) JOHN G. HOOK.

Mattapoisett, Mass........Sunday, Sept. 20th
Brimfield, Mass........Sunday, Sept. 27th
Plymouth, Mass........Oct. 31st
M. BATCHELOR.

Warehousepoint, Ct........Sunday, Sept. 20th
Putnam, Ct........Sunday, Sept. 27th
H. PRATT.

East Rochester........Sept. 18th
Elliot, Me........Monday evening, Sept. 21st
Rye, N. H........Tuesday evening, Sept. 22d
Seabrook, N. H........Wednesday evening, Sept. 23d
Haverhill........Sept. 24th
Lynn........Friday, Sept. 25th
Sabbath, Sept. 27th, at liberty.
Brunswick, Me........Monday evening, Oct. 5th
Bath, Me........Tuesday evening, Oct. 6th
Cushing, Me........Oct. 7th and 8th
Daggett's Corner........Friday evening, Oct. 9th
Friendship, Me., Saturday and Sun., Oct. 10th and 11th
Bath, Me........Monday evening, Oct. 12th
Gardiner........Tuesday evening, Oct. 13th
Augusta........Wednesday Oct. 14th
Weeks Mills, Thursday and Friday, Oct. 15th and 16th
Richmond Village........Saturday evening, Oct. 17th
Reed meeting-house....Sabbath, A. M. and P. M., Oct. 18th, and Richmond Corner 7 P. M.
Bowdoin (Dennett school-house)........Oct. 20th
Sabbattusville........Wednesday evening, Oct. 21st
Lewiston........Thursday evening, Oct. 22d
Poland Corners........Friday evening, Oct. 23d
West Poland......Sabbath, A. M. and P. M., Oct. 25th
Maberry Hill, or Casco....Sabbath evening, Oct. 25th
Monday evening, Oct. 26th, as Bro. Bowker appoints.
South Casco........Tuesday evening, Oct. 27th
South Windham........Wednesday evening, Oct. 28th
East Rochester........Thursday evening, Oct. 29th
Manchester, N. H........Friday evening, Oct. 30th
Concord, N. H........Sabbaths, Nov. 1st and 8th
Pittsfield........Tuesday evening, Nov. 3d
Clarktown........Wednesday, Nov. 4th
New Durham Ridge........Nov. 5th
Loudon Ridge (if some one will meet me at Pittsfield, Friday, at 10 A. M.) Friday evening, Nov. 6th.
Must postpone my Square Pond appointment for Oct. 11th till some later date in Nov; perhaps the third Sabbath. H. MUNGER.

Gerry, N. Y........evening, Sept. 24th and over the following Sunday.
MRS. L. M. STODDARD.

Warner tent meeting........Sunday, Sept. 20th and onward. ENOCH MORRILL.

Warner tent meeting........Monday, Sept. 21st and onward. W. W. SUTHERLAND.

Salem, N. H. (Town Hall)........Sunday, Nov. 8th
W. H. CROCKETT.

Piermont, N. H. (Clay meeting-house) Sun., Sept. 27th
North Haverhill, N. H....Tuesday evening, Sept. 29th
Groton, Vt........evenings, Sept. 30th and Oct. 1st
West Groton, Vt........evenings, Oct. 2d and 3d and over the Sabbath, Oct. 4th. C. W. NELSON.

Granby, Ct. (Congregational Church) Sun., Sept. 20th
I. B. POTTER.

Hebron, N. H........Sunday, Sept. 20th
Danbury, N. H........Sunday, Sept. 27th
G. H. WALLACE.

Ellsworth, Ct. (school-house near the Congregational Church) Sunday, Sept. 20th. J. CURTISS.

Scitico, Ct........Sunday, Sept. 20th
Square Pond........Sunday, Sept. 27th
G. L. WHITE.

Piermont, N. H. (Clay meeting-house) evening, Sept. 17th, and over Sunday. (Baptism.)
JOHN H. EVANS.

Holderness, N. H (Brick school-house) Sun., Sept. 20th
J. W. BRIDGE.

Dorchester, N. H........Sabbath, Sept. 20th
D. EASTMAN.

Plymouth, Mass........Sunday, Sept. 20th
Natick, Mass........Sunday, Oct. 18th
E. OWEN.

West Leeds, Me........Sunday, Oct. 30th
L. L. HOWARD.

Bridgeport, Ct........Sunday, Sept. 20th
WM. A. & M. L. DURAND.

Canterbury, N. H. (Bro. Tucker's) Sunday, Sept. 20th
Pittsfield, N. H. (Pond school-house) evening, Oct. 3d, and Sunday, Oct. 4th.
East Concord, N. H. (Varney school-house) Sept. 26th and Sunday, Sept. 27th.
Loudon Village (with Bro. Paine)........Sunday, Oct. 18th
N. B. MCMURPHY.

Hartford, Ct........Sunday, Sept. 20th
Wrightville Chapel, Ct., Sept. 27th, morning and afternoon. In the evening at the Stone school-house, near the residence of Bro. Henry Drake.
Scitico, Ct........Sunday, Oct. 11th
H. C. SMITH.

Greenpoint, L. I., N. Y. (corner of India and Franklin Streets) Sundays, Sept. 20th and 27th, and evenings through the week. A. SIMPSON.

North Rutland, Mass....Sundays, Sept. 20th and 27th
Granby, Mass. (Batchelder Street)....Sunday, Oct. 4th
Palmer Depot........evening, Oct. 8th
Southbridge, Mass........Sunday, Oct. 11th
Charlton, Mass........Sunday, Oct. 18th
North Rutland, Mass........Sunday, Oct. 25th
GEO. A. STREETER.

Bridgeport, Ct. (if desired) evenings, Sept. 9th and 10th. E. MCCULLOCH.

Caswell Borough, P. Q........Sunday, Sept. 20th
Drew's Mills, Barford, P. Q........Sunday, Sept. 27th
Patton, P. Q. (Garland school-house)....Sun., Oct. 4th
U. G. LADD.

Greig, N. Y. (Otter Creek Dist.) Sunday, Sept. 20th, at 10½ a. m., and at the Grove Dist. in the evening.
C. H. WILLIAMS.

Bristol, Me. (South Walpole) at the school-house near Harvey Gaul's) Sunday, Sept. 20th.
Sheepscot Bridge, Me........Sunday, Sept. 27th
Brunswick, Me. (at the colored school-house) Sunday, Oct. 4th. Will Bro. Gatchel meet me at the Brunswick depot, first train from Rockland, Oct. 9th?
Richmond, Me. (Reed meeting-house) Sun., Oct. 11th
Hallowell, Me........Sunday, Oct. 18th
Augusta, Me........Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th? E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

South Rochester, N. H........Sunday, Sept. 20th
Newcastle, N. H........Sunday, Oct. 4th
C. E. HURD.

Collinsville........Sunday, Sept. 20th
Wrightville........Sunday, Sept. 27th
S. WOODRUFF.

Montgomery, Mass........Sunday, Sept. 20th
GEO. L. TEEPLE.

Abington, Ct........Sunday, Sept. 27th
Wilbraham, Mass........Sunday, Oct. 4th
Clinton, Mass........Sunday, Oct. 25th
H. H. TUCKER.

South Alfred, Me........Sunday, Sept. 27th
J. R. TRIPP.

Kingston Plains........Sunday, Sept. 20th
Willand's Pond........Sunday, Sept. 27th
South Rochester, N. H........Sunday, Oct. 18th
H. S. PINKHAM.

Hartford, Ct. (Stedman Hall)........Sunday, Sept. 27th
MRS. A. E. WARREN.

Chichester, N. H. Pine Ground (Advent Chapel) Sunday, Sept. 20th.
Nottingham (Demerritt's Hall)....Sunday, Sept. 27th
West Deerfield........Sunday, Oct. 4th
J. M. QUIMBY.

Sandwich, N. H. (Vitum school-house) Friday evening, Oct. 16th.
Tamworth, N. H. (Birch Intervale) Sunday, Oct. 18th
Holderness, N. H. (True school-house) Tuesday evening, Oct. 20th.
Lake Village........Sunday, Oct. 25th
LEVI ALLEN.

Protracted meeting at Newmarket (Town Hall) Sunday through the week, and Sunday, Sept. 20th. Bro. E. Owen, and others, will help preach the word.
J. L. CHUTE.

Albany, N. H. (Bell school-house) Sunday, Sept. 20th
N. GLIDDEN.

Pleasant Valley, N. H........Sabbath, Sept. 20th
Water Village, N. H........Sabbath, Oct. 4th
C. COLMAN.

Moultonboro, N. H. (in Bro. Mooney's barn) Sunday, Sept. 20th.
West Ossipee, N. H........Sunday, Oct. 18th
T. L. CHURCHILL.

Limington, Me. (Bean school-house) Sun., Sept. 20th
C. H. SWEET.

Square Pond, Ct........Sunday, Sept. 20th
Yalesville, Ct........Sunday, Sept. 27th
B. HITCHCOCK.

Stowe, Mass. (Osgood Hall)........Sunday, Sept. 20th
BENJ. FINNEY.

Pleasant Valley, N. H........Sunday, Oct. 18th
Meet me at Wolfboro. D. M. LEAVITT.

North Sutton........Sunday, Sept. 27th
Northwood Narrows........Sunday, Oct. 4th
Lee (Union meeting-house)........Sunday, Oct. 11th
Lake Village, N. H........Sunday, Oct. 18th
Kennebunkport, Me........Sunday, Oct. 25th
C. R. PARSONS.

Blackshear, Georgia........Monday night, Oct. 5th
P. A. SMITH.

Ossipee, N. H. (where Bro. Wiggin may appoint) evening, Oct. 5th.
West Lebanon, Me........evening, Oct. 6th
Lebanon Centre........evening, Oct. 7th
E. S. MOULTON.

Bowdoin, Me........Sunday, Sept. 20th
Friendship, Me........Sunday, Sept. 27th
Cushing, Me........Sunday, Oct. 4th
Bowdoin Centre, Me........Sunday, Oct. 11th
Bowdoin, Me........Sunday, Oct. 18th
H. S. MITCHELL.

West Levant, Me. (at Emerson's Mills) Sept. 19th and 20th. (Baptism.)
Bangor, Me........Sunday, Sept. 27th
North Searsport........6 P. M., Sept. 30th
ISRAEL DAMMAN.

Surry, Me....Sept. 25th, and over Sunday, Sept. 27th
North Blue Hill, Tuesday, Sept. 29th, at 7 P. M., and over Thursday, Oct. 1st.
North Searsport........Friday, Oct. 2nd and over Sunday, Oct. 4th.
Northport........Tuesday, Oct. 6th and 7th P. M.
Lincolnville........Friday, Oct. 9th, at 7 P. M., and over Sunday, the 11th. S. BRAGG.

Keene, N. H........Sunday, Sept. 27th
Chicopee Falls, Mass........Sunday, Oct. 11th
Palmer, Mass........Sunday, Oct. 18th
M. A. POTTER.

Westfield........Sunday, Sept. 20th
Rochester, N. Y........Sunday, Sept. 27th
Nevada, Ohio........Sunday, Oct. 4th
E. M'CULLOCH.

Bangor, Me........Sunday, Sept. 20th
Brewer Village at 7 P. M.
Levant, Me. (baptism expected)..Sunday, Sept. 27th
Bangor, Me........Sunday, Oct. 4th
Brewer Village at 7 P. M.
Dexter, Me........Sunday, Oct. 11th
Bangor, Me........Sunday, Oct. 18th
Brewer Village at 7 P. M. F. A. BAKER.

East Weymouth, Mass........Sunday, Oct. 11th
DAVID HINCKLEY.

Sandwich, N. H. (Vittum school-house) Sun., Sept. 20th
West Ossipee (as brethren arrange) Sunday, Sept. 27th
T. E. LANG, JR.

Canterbury (Emery school-house)..Sunday, Sept. 27th
Canterbury (at Bro. Tucker's)........Sunday, Oct. 4th
A. T. HODGDON.

Freedom, N. H. (Chapel)........Sunday, Sept. 20th
Ossipee, N. H. (Welch school-house) Sun., Sept. 27th
Wolfborough, N. H. (Frost's Corner)...Sun., Oct. 4th
A. STILLINGS.

Whitakerville, Vt........Sunday, Sept. 27th
Rawsonville, Vt........Sunday, Oct. 4th
J. A. PACKARD.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Sept. 20th.
Hill, N. H. (Shaw school-house)..Sabbath, Sept. 27th
Canterbury, N. H. (Emery school-house) Sab., Oct. 11th
Lake Village, N. H........Friday evening, Oct. 16th
Meredith, N. H. (Dolloff Hall)........Sabbath, Oct. 18th
SIMEON ROBY.

South Windham, Me........Sunday, Sept. 20th
J. ALBERT LIBBY.

North Easton, Mass........Sunday, Sept. 20th
Chiltonville, Mass. (M. E. Church) Sunday, Sept. 27th
C. W. RATHBUN.

Franklin, N. H........Sabbath, Sept. 20th
Woodstock, N. H........Sabbath, Sept. 27th
Stanstead, P. Q. (Searl's school-house) Sun., Oct. 4th
Hatley Conference........Sunday, Oct. 11th
Barford (Kinney school-house)........Sunday, Oct. 18th
L. C. & M. MCKINSTRY.

Welchville (Town House) with Bro. Tracy, Sunday, Sept. 20th.
South Livermore, Me........Sunday, Sept. 27th
South Woodstock, Me. (Methodist House) Sun., Oct. 4th
JARED WHITMAN.

Newcastle, N. H........Sunday, Sept. 20th
West Lebanon, Me........Sunday, Sept. 27th
J. T. CHAMBERLIN.

West Alton, N. H........Sunday, Sept. 20th
J. G. SMITH.

Farmington, N. H........Sunday, Oct. 4th
C. EMERSON.

Cochituate........Sunday, Sept. 20th
Ashland........Sunday, Sept. 27th
J. BATES.

North Strafford, N. H. (Robert's school-house) Sunday, Oct. 4th. J. T. LIBBEY.

LAWRENCE, MASS.
B. S. Emery........Sunday, Sept. 20th
M. Grant........Sunday, Sept. 27th
F. H. Burbank........Sunday, Oct. 4th
S. G. Mathewson........Sundays, Oct. 11th and 18th
Dr. A. M. Higgins........Sunday, Oct. 25th
W. N. Pile........Sunday, Nov. 1st
S. S. Brewer........Sundays, Nov. 8th and 15th
E. A. Stockman........Sundays, Nov. 22d and 29th
L. C. and M. McKinstry........Sunday, Dec. 6th

LOWELL, MASS.
Miles Grant........Sunday, Sept. 20th
Joseph Harvey........Sunday, Sept. 27th
B. S. Emery........Sunday, Oct. 11th
E. A. Stockman........Sunday, Oct. 18th
Joseph Harvey........Sunday, Oct. 25th
B. S. Emery........Sunday, Nov. 8th
A. Ross........Sunday, Nov. 15th
Joseph Harvey........Sunday, Nov. 22d
S. S. Brewer........Sundays, Nov. 29th and Dec. 6th
B. S. Emery........Sunday, Dec. 13th
Joseph Harvey........Sunday, Dec. 27th

WORCESTER, MASS.
H. L. Hastings........Sunday, Sept. 27th

HAVERHILL, MASS. (Advent Hall.)
Wm. H. Mitchell........Sunday, Sept. 20th
B. S. Emery........Sunday, Sept. 27th
D. M. Leavitt........Sunday, Oct. 4th
E. A. Stockman........Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.)....Sunday, Oct. 18th
C. Goodrich........Sunday, Oct. 25th
D. M. Leavitt........Sunday, Nov. 1st
C. Cunningham........Sunday, Nov. 8th
T. W. Piper........Sunday, Nov. 15th
C. S. Shattuck........Sunday, Nov. 22d
Wm. H. Mitchell........Sunday, Nov. 29th
D. M. Leavitt........Sunday, Dec. 6th
E. A. Stockman........Sunday, Dec. 13th
Miles Grant........Sundays, Dec. 20th and 27th

TREMONT, MASS.
S. F. Widden........Sunday, Sept. 27th
C. E. Barnes........Sundays, Sept. 27th and Oct. 4th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

HAMPTON, N. H.
D. F. Leavitt........Sunday, Sept. 20th
O. W. Kimball........Sunday, Sept. 27th
J. L. Chute........Sunday, Oct. 4th
T. L. Churchill........Sunday, Oct. 11th
A. M. Tripp........Sunday, Oct. 18th
C. S. Emerson........Sunday, Oct. 25th
B. Finney........Sunday, Nov. 1st
Enoch Morrill........Sunday, Nov. 8th
J. L. Chute........Sunday, Nov. 15th
J. G. Smith........Sunday, Nov. 22d

CONCORD, N. H. (Centre St. Church.)
T. W. Piper........Sunday, Sept. 20th
Geo. W. Brown (of Elliot, Me.)....Sunday, Sept. 27th
A. Ross........Sunday, Oct. 4th
E. Owen........Sunday, Oct. 11th
C. S. Shattuck........Sunday, Oct. 18th
C. H. Fletcher........Sunday, Oct. 25th

CONCORD, N. H. (Bethel, Green Street.)
C. Goodrich........Sunday, Sept. 20th
Mrs. M. McKinstry........Sunday, Sept. 27th
E. Owen........Sunday, Nov. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
L. C. McKinstry........Sunday, Sept. 20th
Enoch Morrill........Sunday, Oct. 4th

SEABROOK, N. H.
C. R. Parsons........Sunday, Sept. 20th
E. Owen........Sunday, Sept. 27th
John Parsons........Sunday, Oct. 4th
J. L. Chute........Sunday, Oct. 8th
David Leavitt........Sunday, Oct. 25th
C. H. Sweet........Sunday, Nov. 1st
T. W. Piper........Sunday, Nov. 8th
J. G. Smith........Sunday, Nov. 29th

GREAT FALLS, N. H. (Franklin Hall.)
E. A. Stockman........Sunday, Sept. 20th
C. S. Emerson........Sunday, Sept. 27th
L. T. Churchill........Sunday, Oct. 4th
D. M. Leavitt........Sunday, Oct. 11th
W. C. Stewart........Sunday, Oct. 18th
C. S. Shattuck........Sunday, Oct. 25th

EAST ROCHESTER, N. H.
C. H. Fletcher........Sunday, Sept. 20th
Wm. C. Stewart........Sunday, Sept. 27th
L. E. Saulpaugh........Sunday, Oct. 4th
D. F. Leavitt........Sunday, Oct. 11th
L. E. Saulpaugh........Sunday, Nov. 1st
G. W. Brown........Sunday, Nov. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt........Sundays, Sept. 20th and 27th
C. H. Fletcher........Sundays, Oct. 4th and 11th
B. S. Emery........Sunday, Oct. 18th

PORTSMOUTH, N. H.
H. Munger........Sunday, Sept. 20th
S. S. Brewer........Sunday, Sept. 27th
J. G. Smith........Sunday, Oct. 4th
T. W. Piper........Sunday, Oct. 11th
Sr. E. S. Jennings........Sunday, Nov. 8th
Dr. A. M. Higgins........Sunday, Nov. 15th
A. Ross........Sunday, Nov. 29th
E. A. Stockman........Sunday, Dec. 6th
T. W. Piper........Sunday, Dec. 13th
C. S. Emerson........Sunday, Dec. 20th

RYE, N. H.
E. A. Stockman........Sunday, Sept. 20th and evenings following.
D. F. Leavitt........Sunday, Sept. 27th
J. W. White........Sunday, Oct. 4th
S. S. Brewer........Sunday, Oct. 11th
C. S. Emerson........Sunday, Oct. 18th
Sr. L. E. Saulpaugh........Sunday, Oct. 25th
J. W. White........Sunday, Nov. 1st
T. L. Churchill........Sunday, Nov. 8th

NEW DURHAM RIDGE, N. H.
John Parsons........Sunday, Sept. 20th
A. Ross........Sunday, Oct. 11th

MELVIN VILLAGE, N. H.
T. W. Piper........Sunday, Sept. 27th
G. W. Brown........Sunday, Oct. 4th

DOVER, N. H.
Joseph W. White........Sunday, Sept. 27th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
J. G. Smith........Sunday, Oct. 25th
C. R. Parsons........Sunday, Nov. 29th

FARMINGTON, N. H.
Joseph White........Sunday, Sept. 20th
C. Fletcher........Sunday, Sept. 27th

BIDDEFORD, ME.
A. Ross........Sundays, Sept. 20th and 27th
Jesse Gay........Sunday, Oct. 4th
C. S. Shattuck........Sunday, Oct. 11th
S. S. Brewer........Sundays, Oct. 18th and 25th
Jesse Gay........Sunday, Nov. 1st
C. S. Shattuck........Sunday, Nov. 8th
E. A. Stockman........Sunday, Nov. 15th and evenings through the week.

SOUTH BERWICK, ME. (Great Works.)
C. S. Mooney........Sunday, Sept. 27th
H. S. Pinkham........Sunday, Oct. 11th

SOUTH ELLIOT, ME.
Geo. Moore Payne........Sunday, Sept. 20th
C. E. Hurd........Sunday, Sept. 27th

ALFRED, ME.
J. R. Tripp........Sabbath, Sept. 20th
Jer. Hill........Sabbath, Sept. 27th

KENNEBUNKPORT, ME.
Jesse Gay........Sunday, Sept. 20th

EAST STAFFORD, CT. (Work's school-house.)
H. H. Tucker........Sunday, Sept. 20th
P. J. Smith........Sunday, Sept. 27th
M. A. Potter........Sunday, Oct. 4th

PORTLAND, ME. (Union Hall.)
E. Owen........Sunday, Sept. 13th
Geo. W. Brown........Sunday, Sept. 20th
E. A. Stockman........Sunday, Sept. 27th

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
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SEED.

The farmer planted a seed—
A little dry, black seed;
And off he went to other work,
For the farmer never was known to shirk,
And cared for what had need.

The night came with its dew—
The cool and silent dew;
The dawn came, and the day,
And the farmer worked away
At labors not a few.

He builded solid walls—
The stout enclosing walls,
Lest guileful foes come in,
And quick possession win
Of fertile lands and halls.

He trimmed the growing vines,
The clambering, reaching vines,
That the sun might have access,
Bringing its blessedness
To the soul of the ripening wines.

He planted the seed in faith;
He left it alone in faith.
And what do you think the sweet soil wrought?
What miracle do you think it brought?
This, so the legend saith:

Home from his work one day,
One glowing summer day,
And his children showed him a perfect flower;
It had burst in bloom that very hour;
How I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part,
And the sower who works with a trusting heart,
Will find the flower at last.

—*Home Guardian.*

THE POWER OF FAITH AND PRAYER.

J. RIDLEY.

In this age of unbelief, when men are denying the power of prayer, not only in word, but in practice, it is cheering to know that some are trusting in Elijah's God, and proving that he hears and answers prayer concerning not only spiritual things, but temporal things also. And while so many who profess to be followers of Christ and ministers of his gospel are afraid to preach the truth lest their salary be cut short, and who are deriving their support from the world, or are looking and depending upon ungodly men for their support, it is encouraging to learn of some who have faith enough in God to do his work, and look to him, not to man, for the means to carry it on. And thus it should be.

Such a man is George Muller, of England, who, under God, has helped so many orphan children, and distributed so much religious literature. I have been so wonderfully blessed in perusing a record of his life that I would transcribe some of it for the benefit of those who have not been fortunate enough to see the work.

George Muller was educated on "worldly principles," and while attending school he was led into many sins, for some of which he was kept a prisoner over a year, when his father paid for his release. But the Lord found him, and ever after he devoted his life to his service. He is a man of education, being "master of six languages, Latin, Greek, Hebrew, German, French and English," and can read and understand a number of others.

Shortly after he began to preach, he received a call to become the pastor of a church at Teigmouth. He had been there but a short time when he became convinced after a careful examination of the Scriptures, that baptism should be administered only by immersion; he was therefore immersed. Very soon, also, he began to have conscientious objections against "any longer receiving a stated salary." He says, "My reasons against it were these: 1. The salary was made up by pew-rents; but pew-rents are, according to James 2: 1–6, against the mind of the Lord; as, in general, the poor brother cannot have so good a seat as the rich. 2. A brother may gladly do something towards my support if left to his own time; but, when the quarter is up, he has perhaps other expenses, and I do not know whether he pays his money grudgingly or of necessity, or cheerfully; but God loveth a cheerful giver. Nay, I knew it to be a fact that sometimes it had not been convenient to individuals to pay the money when it had been asked for by the brethren who collected it. 3. Though the Lord had been pleased to give me grace to be faithful, so that I had been enabled not to keep back the truth when he had shown it to me, still, I felt that the pew-rents were a snare to the servant of Christ. It was a temptation to me, at least, for a few minutes, at the time when the Lord had stirred me up to pray and search the word respecting the ordinance of baptism, because thirty pounds ($144) of my salary was at stake."

For these reasons he laid the matter before the brethren, and the pews were made free, and "there was a box," he says, "put up in the chapel, over which was written that whoever had a desire to do something towards my support might put his offering in the box. At the same time it appeared right to me that henceforth I should ask no man, not even my beloved brethren and sisters, to help me, as I had done a few times, according to their request, as my expenses, on account of traveling much in the Lord's service, were too great to be met by my usual income. For, unconsciously, I had thus again been led in some measure, to trust in the arm of flesh, going to man instead of going to the Lord at once. To come to this conclusion before God required more grace than to give up my salary."

From this time onward, he never has run in debt for anything, and thus has lived within his income. He says, "We never contract debts which we believe unscriptural (according to Rom. 13: 8); and therefore we have no bills with our tailor, shoemaker, grocer, butcher, etc.; but all we buy we pay for in ready money. The Lord helping us, we would rather suffer privation than contract debts. Thus we always know how much we have, and how much we have a right to give away. I am well aware that many trials come upon the children of God on account of not acting according to Rom. 13: 8."

He remained at Teigmouth about two and one half years, when he felt that the Lord wanted him to go to Bristol. And from an account of a sermon which he preached about this time, we may learn how he viewed that which has so cheered and inspired our hearts as a people. "This evening", he says, "I preached, as fully as time would permit, on the Lord's second coming. After having done so, I told the brethren what effect this doctrine had upon me on first receiving it, even to determine me to leave London, and to preach throughout the kingdom; but the Lord had kept me at Teigmouth for these two years and three months, and that it seemed to me now that the time was near when I should leave them."

After going to Bristol he still continued to ask only the Lord for what he needed, and though he did not know when he ate his breakfast sometimes where his dinner was coming from, yet the Lord never forsook him, and his "bread and water" was always sure. But this was not enough, that he should merely preach to his flock and trust in the Lord. He was convinced that the Lord required him to feed the hungry, and clothe the naked, and send the gospel to the poor. And so he began by feeding the poor as the Lord opened the way. "Shortly after," he says, "the number of poor who came for bread increased to between sixty and eighty a day, whereby our neighbors were molested, as the beggars were lying about in troops in the street, on account of which we were obliged to tell them no longer to come for bread. This thought ultimately issued in the formation of the Scriptural Knowledge Institution, and in the establishment of the Orphan Houses." His reasons for forming a *new* institution for the spread of the gospel instead of uniting with some of the Bible, tract, and school societies then in existence, are given as follows:—

1. "The *end* which these religious societies propose to themselves, and which is constantly put before their members, is, that the world will gradually become better and better, and that at last the whole world will be converted. To this end, there is constant reference made to the passage in Hab. 2: 14—'For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;' or the one in Isaiah 11: 9. . . . But that these passages can have no reference to the present dispensation, but to the one which will commence with the return of the Lord,—that in the present dispensation things will not become spiritually better, but rather worse,—and that in the present dispensation it is not the whole world that will be converted, but only a people gathered out from among the Gentiles for the Lord, is clear from many passages of the divine testimony, of which I only refer to the following: Matt. 13: 24–30, and verses 36–43; 2 Tim. 3: 1–13; Acts 15: 14. A hearty desire for the conversion of sinners, and earnest prayer for it to the Lord is quite Scriptural; but it is unscriptural to expect the conversion of the whole world. Such an end we could not propose to ourselves in the service of the Lord."

2 "But that which is worse, is, the connection of those religious societies with the world, which is completely contrary to the word of God. 2 Cor. 6: 14–18. In temporal things the children of God need, whilst they remain here on earth, to make use of the world; but when the work to be done requires that those who attend to it should be possessed of spiritual life (of which unbelievers are utterly destitute), the children of God are bound, by their loyalty to their Lord, entirely to refrain from association with the unregenerate. But, alas! the connection with the world is but too marked in these religious societies; for every one who pays a guinea is considered a member. Although such an individual may live in sin; although he may manifest to every one that he does not know the Lord Jesus; if only the guinea be paid, he is considered a member, and has a right as such to vote. Moreover, whoever pays a larger sum can be in many societies a member for life, however openly sinful his life should be for the time, or should become afterwards. Surely such things ought not to be."

3. "The means which are made use of in these religious societies to obtain money for the work of the Lord are also in other respects unscriptural; for it is a most common case to ask the unconverted for money, which even Abraham would not have done (Gen. 14: 21–24); and how much less should we do it, who are not only forbidden to have fellowship with unbelievers in all such matters (2 Cor. 6: 14–18), but who are also in fellowship with the Father and with his Son, and can therefore obtain everything from the Lord which we possibly need in his service, without being obliged to go to the unconverted world. How altogether differently the first disciples acted in this respect, we learn from 3 John 7."

4. "Not merely however, in these particulars is there a connection with the world in these religious societies, but it is not a rare thing for even committee members (the individuals who manage the affairs of the societies) to be manifestly unconverted persons, if not open enemies to the truth; and this is suffered because they are rich, or of influence, as it is called."

5. "It is a common thing to endeavor to obtain for patrons and presidents of these societies, and for chairmen at the public meetings, persons of rank or wealth, to attract the public. Never once have I known a case of a POOR, but very devoted, wise, and experienced servant of Christ being invited to fill the chair at such public meetings. Surely the Galilean fishermen, who were apostles of our Lord himself, who was called a carpenter, would not have been called to this office, according to these principles. These things ought not so to be among the disciples of the Lord Jesus, who should not judge of a person's fitness for the service in the church of Christ by the position he fills in the world, or by the wealth he possesses."

6. "Almost all these societies contract debts, so that it is a comparatively rare case to read a report of any of them without finding that they have expended more money than they have received, which, however, is contrary to the spirit and to the letter of the New Testament. Rom. 13: 8."

Thus has Mr. Muller gone on year after year, asking help of no man, but letting his requests be made known unto the Lord, until now he has five large Orphan Houses, and feeds, clothes, and provides schooling for over 2000 orphans every year. He takes them at all ages, from infancy to twelve years of age, and keeps the girls until they are sixteen and seventeen years old, and then finds work for them; and the boys he keeps until they are between fourteen and fifteen, when he "puts them out to learn a trade."

In his report for 1872, Mr. Muller says:—"There are altogether sixty-five schools entirely supported by the funds of the Institution, and during the past year twenty-one schools were assisted. In the sixty-five schools, entirely supported by the funds of the Institution, there were on May 26th, 1872, 4,747 scholars. The total number that frequented the schools of the Institution, entirely supported by its funds, from the beginning, amounts to 27,488. There have been circulated since March 5th, 1834, through the medium of this Institution, 75,393 Bibles; 139,218 New Testaments; 13,605 copies of the Psalms, and 132,134 other small portions of the Holy Scriptures. The total amount which has been spent on missionary operations is $563,074. There were one hundred and eighty-seven laborers in the word and doctrine, in various parts of the world, assisted to a greater or less degree in 1872.

The number of books and tracts which have been circulated since Nov. 19th, 1840, is above forty-two millions and a half (exactly 42,578,554), at an expense of $100,429.50.

"At the commencement of the last period there were 1,845 orphans in the Orphan Houses. During the past year two hundred and sixty orphans were admitted into the five houses now in operation; so that the total number on May 26th, 1872, would have been 2,105, had there been no changes. The total number who have been under our care since April 11th, 1836, is 3,835. These are destitute children, who have lost both parents by death. Without anyone having been personally applied to for anything by me, the sum of £370,535,15 (about $1,783,390) has been given to me for the orphans, as a result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the five houses. Besides this, also, a great variety and number of articles of clothing, furniture, provisions, etc., have been given for the use of the orphans."

Truly there is a God whose "eye is over the righteous, and whose ear is open to their cry," and it is better to trust in him than to put confidence in men, for "no good thing will he withhold from them who walk uprightly."

Dear brethren, let us learn by these examples to trust more fully in the Lord. "Be careful for nothing, but with thanksgiving and supplications, let your requests be made known unto the Lord," for he would have men to "pray everywhere, and not to faint."

RESURRECTION.

F. A. ROUNDS.

"There is a natural body, and there is a spiritual body." 1 Cor. 15: 44.

We are well aware of the difficulties which crowd upon our conceptions of this subject, from the fact that the ordinary usage of the word *body* suggests ideas drawn from material substances and forms. But as we have Scriptural authority for the use of the phrase "spiritual body," we must deem ourselves at full liberty to employ it in this connection, notwithstanding any possible conflict with previous ideas. It is undoubtedly true that the term *body* is for the most part applied in common language to sensible, material substances; yet, as no word could be found more adapted to convey the idea intended, we see no reason for forbearing its use.

It is inevitable, from the nature of the case, that spiritual objects should be denoted by terms drawn from the material world, and the mind naturally modifies their import according to the innate exigencies of the subject. In the present instance, we regard it as certain that there is, in the constitution of man, a principle properly denominated spirit, and this spirit is the life principle, which God, the creator, breathed into Adam at the beginning, by which he (Adam) lived, moved, and had an existence. The text says, "There is a natural body, and there is a spiritual body." Can we infer from this that there is now, at the present time, a spiritual body? We think not. What is this whole chapter the subject of? We answer, The resurrection. How does God, through his prophets and apostles, talk about the future? By bringing things up or to his view, that are not, as though they do now exist. So in regard to his resurrection. God is looking down to the great resurrection scene. He says at that time there will be, or "there is a natural body, and there is a spiritual body." The idea is that there will be the two bodies there in the resurrection morning, but the space of time between the two will be so short, that it will not be perceivable. Hear God again: "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump." What change is this which is to take place at the sounding of the last trumpet? Why, it is changing from the natural body to the spiritual body. It is corruption putting on incorruption. It is this mortal putting on immortality.

From the few remarks now made, the reader can scarcely be left in a mistake as to the true import which we think is attached to the phrase "spiritual body." Spiritual, in this connection, is not to be understood in a metaphysical sense, as distinguished from material; but in a moral sense, as distinguished from fleshly, fallen, sensual. Metaphysically speaking, the appropriate term is physical body. The Bible meaning of the word spiritual is very different from what people generally suppose it to be. They suppose it to be a phantom, something unreal, having no form or comeliness; and truly it is nothing to be desired by us who believe in material things. The Savior, at one time after his resurrection, made his appearance to the disciples, and they thought that they saw a spirit; but he said unto them, "Why are ye troubled? and why do such thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have." The Savior wished to destroy their idea of seeing something ghostly, or an airy spirit, which has no form or comeliness. He requested them to put their hands upon him and handle him, to convince them that it was the same literal, tangible being that was crucified upon the cross. Why, says he, I am not an airy spirit, as ye suppose me to be; I am something very different from that. I have got flesh and bones. "Handle me and see" for yourselves. See if what I tell you is not true. A spirit does not have "flesh and bones as ye see me have." "And when he had thus spoken he showed them his hands and his feet," and they were so overjoyed at what they had seen, that they could hardly believe their own eyes. "And while they believed not for joy," he says to them, "Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb."

It is one of the grandest things which God has put into our nature, that we should love real, literal things. Everything in nature speaks in favor of this, and it is something that we cannot get out of our nature. And the more real, the more substantial, and the purer a thing is the better we like it. The longer a thing lasts, the more we prize it. Hence, God has put into our nature that we should love life, and the longer we live the better we like it; that is, we like to live, we love life. This is in our nature, and we cannot get it out. Hence, God has promised us eternal life, and every true christian loves the very thought of such a life.

A spiritual *body* is one that does not decay; one in which there is no corruption. Take out of our system, or bodies, sin and corruption, and it will not change our identity at all. It is an inward change, not an outward one. We shall then, as the Scriptures say, run and not be weary, walk and not faint. Oh, how glorious and cheering the thought! As this principle of life flows from Him who hath life in himself, and who gave such a demonstration of its efficacy in raising Christ from the dead; the supposition is perfectly easy, that the same power is competent to a complete spiritual quickening of the whole man in his saints, so that they shall stand before him as in the highest sense *alive*, soul, body, and spirit, a completely perfect being which can never die.

"ARE THERE FEW THAT BE SAVED?"—Luke 13: 23.

E. L. BITLER.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Ps. 15: 1. "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Ps. 24: 4. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned, but he honoreth them that fear the Lord: He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent." Ps. 15: 1–5. "He that believeth and is baptized shall be saved." Mark 16: 16.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12: 32–34. "But and if that servant shall say in his heart, My Lord delayeth his coming, . . . the Lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12: 45–47.

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly." Rev. 22: 19, 20. "And my reward is with me, to give every man according as his work shall be." Rev. 22: 12. "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Newfield, N. J.

SERMON ON A POSTAL CARD.
Text, Heb. 13: 1.

GEO. THOMSON.

1. This text is not applicable where brotherly love does not already exist.

2. Being addressed to christians, it is taken for granted that it *should* and *does* exist among them.

3. It is at least implied that it *may* cease to exist among them, hence the admonition to perpetuate it.

4. We learn its importance from many passages of Scripture.

Have you doubts about your acceptance with God? Here is a test (1 John 3: 14).

Do your neighbors doubt your sincerity? Here is a criterion (John 13: 35).

Can you love God and cherish ill-will towards your brother? Impossible. (1 John 4: 27.) Plain talk, but it is God's own truth, and we cannot get around it.

Can we be mean, stingy and penurious, and love God? Never; as well expect to find M. C. and honesty in the same person. 1 John 3: 17.

Can we be saved without this principle? No. (1 Cor. 13.) Better possess this, and be destitute of all things else, than possess all things and be destitute of love.

Can anything be substituted for love? can benevolence? We may hoard $100,000 in life, and bequeath it in charity at death, but it will not purchase eternal life. We may be as zealous as the Crusaders, and suffer martyrdom, and be damned. Knowledge, eloquence, power, and mountain-moving faith alone will not take us to glory.

Three things constitute the religion of Jesus. First, *Love*. Second, LOVE. Third, LOVE. "Let brotherly love continue."

Prairie du Sac, Wis.

GENTLE WORDS.

Gentle words, how they calm the world-sick soul—how they soften the hardened heart, and turn aside an evil intention. When anger resteth in the breast, and gentle words are timely spoken, like a charm they hold a check over the tempted spirit, until the dark vision has passed; then thankfully do we regard their source, and bless the author who has thus kindly turned aside our wrong intention, calling our better motives into action.

When we deliberately reflect upon what might have been the result had not those gentle words fallen upon our ear, great is the train of thought into which the mind intuitively wanders. Those gentle words recall memories which perhaps have long been slumbering in our hearts, but they are there still; and, when a volley of harsh words only re-callouses the already hardened heart, gentle words will penetrate when the possessor thinks it exclusively closed; but there is ever space for gentle words to reach its inmost depths.

Like manna from heaven they come to the weary soul, reviving it with the light of love; the effervescent spark is kindled, and erring humanity is piloted over the pit which might have been its snare.

One gentle word is treasured up, another is bestowed upon us, this joins the first, and thus they form in the heart as the coral amasses in its ocean home, and the larger space they occupy the less room there is for malignant emotions, which are a bane to the soul if cherished in the heart. Years may pass, and the gentle words of long ago are not dead but resting, to revive in the day when they are necessarily called forth for some good cause.—*Ex.*

WORDS FOR THE AFFLICTED.

C. C. DARLING.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's suffering; that when his glory shall be revealed, ye may be glad also with exceeding joy." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience;" and "consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee."

Groton, Vermont.

A HAPPY MAN.

A certain divine who had prayed earnestly that God would teach him the perfect way of truth, was directed to a certain place where he could find an instructor.

When he came to the place, he found a man in ordinary attire, to whom he wished a "good morning."

"I never had a bad morning," replied the man.

"This is very singular, I wish you may always be so fortunate."

"I was never unfortunate," said he.

"I hope you will always be as happy," said the divine.

"I am never unhappy," said the other.

"I wish," said the divine," "you would explain yourself a little."

"That I will cheerfully do," said he. "I said that I never had a bad morning, for every morning, even if I am pinched with hunger, I praise God; if it snows or rains, whether the weather is serene or tempestuous, I am thankful to God; and, therefore, never have a joyless morning. If I am miserable in outward circumstances and despised, I still praise God. You wish that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe his will is always good, in whatever he does, or permits to be done. You wished me always happy, but I cannot be unhappy, because my will is always resigned to the will of God."

"But," said the divine, "what if God thrust you down to hell?"

"I have two arms of faith and love, with which I would hold to my God and Savior and not let him go; and I would rather be in hell with God, than in heaven without him."

The divine, astonished at the man's answers, asked him whence he came.

"I came from God," he replied.

"When did you find God?"

"*When I left the world.*"

"Where did you leave him?"

"With the pure in heart."

"What are you?"

"I am a king."

"Where is your kingdom?"

"It is within my own bosom. I have learned to rule my appetites and passions; and that is better than to rule any kingdom in the world."

"How was you brought into this happy condition?"

"By secret prayer, spiritual meditation and union with God. Nothing below God could satisfy my desires. I have found him, and in him I have found peace and rest."—*Religious Herald.*

THE CONTENDING PARTIES IN ROME.—The following is from the *Catholic Review*:—

"The day of reckoning appears to be at hand in Rome and throughout Italy. The royal revolutionists have been playing for a long time with the red revolution, and now they find their plaything ready to blaze at the doors of their stolen palaces. Poor Victor Emanuel thinks in his speeches, if nowhere else, that 'We have come to Rome, and here we shall remain.' But the day of reckoning is not far off, and the seizure of the papers of half a dozen Internationalists will not long delay it. Victor Emanuel has been too successful in debauching the conscience of young Italy to find protection now from its excesses in the arrest of the few Internationalists whom he has just imprisoned."

It will be seen by this that there are three contending parties in Rome—the Papists, the republicans and the devotees of Victor Emanuel. Though the Internationalists and republicans are hostile to all monarchies; but they have a bitter, personal hostility to the Papacy, regarding it as the enemy of all progress. And yet this Catholic writer gloats over what seems to him a menace to the government of Victor Emanuel, forgetting that although the government is hostile to the Pope's pretensions, it is the only obstacle to the removal of what remains of Papacy in that city.

Though the Internationalists have been comparatively quiet during the past two years on account of the combined opposition of the European nations, they have been at work secretly, as events plainly show, and, we doubt not, will ere long reveal themselves and their powers. Most of the Italian republicans are Internationalists or are in league with them. In view of these contending parties, together with the warlike aspect of the European nations, generally, we think the near future promises interesting events to those who are "waiting for the Lord."—*Ex.*

SUBMISSION is the footprint of faith in the pathway of sorrow.

HOME AND HEALTH.

EXCITEMINT.

The people in these "last days," seem to be more than usually fond of excitement. They are not so particular what it is, only that it is something to stir up their passions. Hence the most exciting things receive the chief attention. Satan knows well how to take advantage of these things, and turn them to his account. He is getting up horse races, boat races, Hippodromes, etc., etc., to divert the attention from every thing sacred, and to fill the mind with the vanities and follies of this world, so as to keep out all thoughts of the world to come, and the preparation necessary for salvation.

The following from the *Pen and Plow* is to the point:—M. G.

EXCITEMENT A DISEASE OF SOCIETY.

In a recent conversation with a German friend upon the state of modern society, he made the following very forcible remark: "Excitement is disease. Man does not need it. He ought not to have it. What a healthy mind most craves is placidity; to do its work in perfect calm, without any stimulus except that afforded by perfect bodily health. Mind and body healthy, each will give all the stimulus the other needs without resort to artificial means." There is so much meaning in this that it will bear considerable amplification. Mental dissipation and physical debauchery are alike disastrous in their effects; alike breed a fierce appetite for more, an appetite that will not be appeased except by deeper and deeper draughts, which finally ruin mind and soul.

The taste for mental excitement now prevalent, through all classes of society, is strongly evinced in the theatrical performances, the prominent literature of the times, the morbid taste for sensational displays, involving danger to human life, the detailed accounts of crimes and executions demanded of the press by the public, and the general personal uneasiness to be observed when people having nothing in particular to do. Few people, comparatively, can sit down and content themselves in quiet thought. A philosphical work would reduce them to the last stages of mental exhaustion. A discussion upon any solid topic is ineffably wearying. Their mental notions are, so to speak, shaky and uncertain till they have had their intellectual grog.

This state of things is so wide spread that we are justified in calling it a disease of modern society. Its symptoms are exotic suicides, speculative manias, gambling embezzlement, and crimes of a more heinous type. What is the remedy? That is a question easily asked, but terribly hard to answer. Religion, legislative enactments, social philosophy—all seem powerless to effect a cure. We are sometimes disposed to think that the only way is to let the disease run its course, like small-pox, producing its unsightly eruption, until the poison eliminates itself from the body politic. Society, as at present organized, may die of the disease, or peradventure it may survive to enjoy better health afterwards.

The social science conventions do not seem to get at the root of the matter at all. They persist in isolating single symptoms, and looking upon them as the disease itself. One member will tell you that the inordinate love of wealth is the matter, taking for a text the familiar but utterly false maxim, "The love of money is the root of all evil," and propose to enact laws that shall prohibit the accumulation of giant fortunes. Another assigns the evils of society to drunkenness, and so on. These things are results, not causes.

We do not profess ability to prescribe a cure for the universal malady of the age. It will require the sober study of philosophers for years to come; but of one thing we feel very certain, namely: that all systems of ethics which place faith in the emotional nature of mankind, only substitute one form of excitement for another, without even approximating a cure.

TEMPER IN HEALTH.—Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bed-lodging, sloth and intemperance, are all deadly enemies to human life; but there are none of them so bad as violent and ungoverned passions. Men and women have survived all these, and, at last, reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man with violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is therefore, a matter of the highest importance to every one desirous of preserving a "sound mind in a sound body," so that the brittle vessel of life may glide down the stream smoothly and securely, instead of being continually tossed about amidst rocks and shoals which endanger its existence, to have a special care, amidst all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.—*Sel.*

FAITH A REMEDIAL AGENT.—A merry heart conduces to a balanced circulation, one of the essential conditions of health. A firm faith gives steadiness and straightforwardness to character, and determination to the will, both of which are indispensable to the "normal play of all the functions." The doubting mind must of necessity waste more or less of its vital energies in unavailing efforts to solve the complicated problems and unfathomable mysteries of a future state; or if it settles down in the quiescence of unbelief, it lacks the inspiration and inspiration and innervation of hopefulness. The man with abiding conviction that God rules, and that existence is eternal, will go through difficulties, endure privations, face dangers, and triumph over disasters, that would appal and unman a despondent or a doubting heart.—*Science of Health.*

MUSIC FOR THE SICK.—We clip the following from a European journal: "It was the celebrated German physician Hofeland who first fully recognized the curative power of music. Frequently the life of a dying man might be saved by gentle music not too near his bedside. It is often only to attract his attention and hold it with something that imparts pleasurable feelings, in order to sustain him beyond that moment of supreme exhaustion which marks the crisis of disease. Usually, however, the ears of the dying are regaled with no music sweeter than the sighs and sniffles of their sorrowing friends. Of course they are troubled, depressed, and when the critical breath comes, fail to catch it, and so die. There is much in this theory."

THINKING WHEN SICK.—On a recent occasion, when the Rev. Mr. Spurgeon arose in his pulpit to speak, he apologized at the outset on the ground of being unwell, adding, "One cannot think very clearly with a cold in the head." There is a world of truth in the words. When the body is sick the mind is weak, and the thoughts are not clear or vigorous. It is useless to know this truth unless we apply it, and avoid colds and illness wherever it is possible to do so, as it generally is.

LET parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Banish every worldly care at bed time, and let sleep come to a mind at peace with God and all the world.

AIR YOUR BEDS.—Some advocates for excessive neatness have the beds made up immediately after they are vacated. It is not healthy. They need to air for a couple of hours. Open the windows as wide as possible, and set open the doors also. Unless there is a thorough draught, there is no true ventilation of a sleeping room. The only exception to this rule is during high winds, when the door cannot safely remain open, and in very wet and foggy weather.

THE BROKEN PANE.

One day Robert Rich was throwing stones, when he hit a window, and broke a pane of glass. No person had seen him throw the stone. He might have slunk away and kept his act a secret, if he had not been too noble a boy to do such a meanness.

Mr. Hardwick, who lived in the house where the window was broken, was a lawyer, and seemed to be of a stern, harsh temper; for he used to scold the boys if they but crossed his fields, or even entered his woods. Robert did not like to meet him.

But Robert had more fear of doing wrong than facing the anger of the lawyer. So he went up to Mr. Hardwick, and said:

"In throwing a stone just now, I broke a pane of glass in one of your windows."

"Well, then, you must send a glazier and have it mended," said Mr. Hardwick, in an angry tone.

"That is just what I wished to do," said Robert, "and I will do it at once."

Struck by this manly reply, Mr. Hardwick asked Robert if he had any money to pay the glazier.

"Yes," said Robert; "I have half a crown that I have been saving up."

"What have you been saving it up for?" asked Mr. Hardwick.

"I have been saving it up to buy my sister a sunshade," replied Robert.

"Well, sir, I look to you to see that my window is mended."

Robert bowed, and took his leave. That same day he sent a glazier, and had a new pane of glass set in place of the broken one. He felt that Mr. Hardwick had claimed of him no more than was right, and he did not blame him. But, as Robert sat at his lesson that evening, the door-bell rung, and a package was left for him. He opened it, and what do you think he found? In the package was a beautiful blue sunshade, and with it a letter from Mr. Hardwick in these words: "Take this as a proof that I was pleased by your readiness in doing right to-day."

Robert ran and gave the sunshade to his sister, and she was delighted with the gift. His father, when he learned what had happened, said to Robert,

"We should always do right for the love of right, and not in the hope of reward."

"I am sure I did not hope for reward," said Robert. "I should still have been glad that I paid for mending the window, even if I had got nothing in return. For surely I deserved nothing. I see that a man may seem stern, like Mr. Hardwick, and yet be kind at heart."—*Examiner and Chronicle.*

A LITTLE ACT OF KINDNESS.

One dull Saturday night, the wind blew hard and the rain was beginning to patter against the window-panes and make large drops upon the pavement. It was not very pleasant to be out of doors, but food must be had, and all classes of persons were hastening to get it.

Soon two little colored girls hurried past with an empty basket, and one of them said:

"Oh! be quick, for it's going to rain hard and the chips will all be wet."

"Yes, I'm coming in a minute," said the other, who lingered behind—for what purpose, do you think?

Leaning against the lamp-post at the corner of the street was a poor old woman, bent with age and infirmities. In one hand was her market basket, in the other a bundle, and she was trying to open an umbrella. The wind blew against her, the bundle slipped from her poor old fingers, rolling into the gutter, and the umbrella would not come open.

But the quick feet and fingers of this little girl soon set all things right. First, she hastened to rescue the bundle and restore it to its owner, then opened the umbrella and placed it securely in the old woman's hands. She waited for no more, hastening on after her companion, but amid the falling rain the old woman could be heard saying:

"God bless you, my child!"

Ah! it was a little deed, but done so cheerfully and quickly, it showed that the child had a kind heart.—*Ex.*

"HE said he would, and he will." This was a child's definition of faith in Christ, and is it not both clear and correct? Christ said that he would save those who trust in him, and he will. No doubt, no fear, no suspense. He says that he will give grace and glory, and that no good thing will he withhold from them that walk uprightly. Yes, young reader, he will do as he has promised. "He said he would, and he will."

WHAT A CHILD CAN DO.—A little boy who attended a temperance meeting, was asked by his father when he returned:

"Have you learned any thing, my boy?"

"Yes, father, I have, I have learned never to put strong drink to my lips, for it kills fifty thousand persons annually; and how do I know that it will not kill me?"

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 985. BOSTON, WEDNESDAY, SEPTEMBER 23, 1874. VOL. XXXIX.—NO. 24.

The World's Crisis, AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"BEHOLD I COME."

I am coming! All my loved ones,
Softly sleeping 'neath the sod,
Shall awake to life eternal—
Wake and smile to meet their God.

I am coming! Faint and fear not,
Weary, heavy-laden one;
You—the sick, the sad and sorrowing—
Shall immortal joy put on.

I am coming! Ye have trusted
In me only through the fight,
And ye shall be crowned as conquerors,
Sharers in my royal might.

I am coming! And the evil
Against which you've nobly stood,
Shall yet die, and everlasting
Only be the reign of good.

Yes, I come! I know ye love me,
Ye, my death-bought, snow-white throng,
Having my returning waited,
Ye shall sing the marriage song.

—*Rainbow.*

MUSINGS.

JAS. H. BROWN.

"And others were tortured not accepting deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonments."

Why the trials? Why the endurance, the despising of deliverance? What the motive? "A better resurrection." The assurance of things hoped for—conviction of things not seen,—that the just by faith shall live, while if any man draw back, my soul shall have no pleasure in him. Patience is required. The same race is to be run that the great cloud of witnesses have passed over and endured as seeing Him who is invisible; Jesus himself being the beginning and end, having endured the same contradictions, on account of sin.

If the highest room of the feast is to be had when the King comes in, the lowest place must be taken here. With the Gentiles it is not so; for those who are accounted greatest exercise dominion. With the Lord's children, those that would be rulers there, must be servants here. He is most fit to rule who is best to obey. The most just, compassionate, and merciful judge, is he who is least esteemed among men, and has no cause to take a bribe, or fear a frown.

Injustice and oppression cover the face of the world to-day. Rich men tread down the poor. "From the least of them even unto the greatest of them, every one is given to covetousness." "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." The man in mean raiment is despised; the cause of the poor and needy is not judged; "they hunt every man his brother with a net, that they may do evil with both hands earnestly. The prince asketh, and the judge asketh for a reward." Such are the rulers and judges of the world at the present time and of a worldly church,—of the wild beast governments, which devour and trample under foot, instead of raising up the oppressed and down-trodden, and of a professing church having the same killing spirit and characteristics of a beast.

The dominion has been given to them, politically, and they have proved unfaithful to their trust, and the rule must *now* be given to one who *is* just. As such an one, the Son of man the dominion claims. He is brought before the Ancient of Days, and *his* claim is recognized, and it is given him. His claim—born to be the King, coming for that very purpose, he established *his* right by being of the Royal line, in which God had purposed a King should come, filling all the requirements of character and power that must be found in one who would reign in righteousness; taking a *servant's* place and learning obedience through what he suffered, making himself the least, that he might be the greatest. He was victorious. He established his right as one fitted for the office, for in him no sin was found. Though slain by wicked hands, he rose triumphant over death. The keys of death and the grave belong to him, and he can lock or unlock at his pleasure. All power was his in heaven and earth; all the needed requirements are found in him; and it was for the *joy* that was set before him that he endured the cross, despising the shame, and is set down at the right hand of God, angels and authorities and powers being made subject unto him; though as yet we see not all things put under him.

As He endured for the "joy" and the "hope," so they did and we must. It was a willing obedience. They *chose* to suffer affliction, rather than enjoy the pleasures of sin for a season; and God chose them to inherit the promises. So with Christ. God chose him to be a King and Priest, and he responded to the choice—"Lo, I come . . . to do thy will, O God." For ourselves he laid down his life. He had power to lay it down; he chose to do it. What shall I pray? "Father, save me from this hour"? Nay; "for this cause came I unto this hour. Father, glorify thy name." All the requirements of the Lord are met, willing service for the joy in store. So God calls us, not to be the King of kings, but to a joint heirship with him to his inheritance and kingdom.

Those that were the husbandmen yielded not the fruit in its season, and the vineyard was let to others. The King came to them at the right season; he that was to sit on David's throne; but they would not have such an one to reign over them. Lo, I turn to the Gentiles, he said. The place I offer you, I give to them. "*Ye* shall not see me . . . till ye shall say, Blessed is he that cometh in the name of the Lord." "Go ye out into the highways and hedges, and compel them to come in, that my house may be full." They shall be "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness."

Yes, we are chosen; chosen "that we should be holy and without blame before him in love; . . . predestinated . . . unto the adoption of children, . . . to the praise and glory of his grace, . . . having made known unto us the mystery of his will, . . . which he hath purposed in himself; that in the dispensation of the fulness of time he might gather together in one all things in Christ; . . . that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

Thus we are called with an high calling. If the office to which we are called is high, much more the fitting required to make us competent, so to speak, to fill the place. If a beautiful situation in the building is chosen for a stone, the more chiseling is required. We are living stones. God has determined to erect a building. He will have a temple to dwell in, in which he is to be praised. The corner stone has been chosen and fitted. Multitudes of other stones are fitted and carefully laid away to rest, till the building is to come together. "These all died in faith, not having received the promises, ... God having provided some better thing for us, that they without us should not be made perfect." Each is chosen for a particular place; each has to be peculiarly fitted for that place. Let not one stone glory above another; though there are to be pillars in the temple of our God, yet it were a useless pillar without the stones it supports. Because the plain stone does not require the fitting of the pillar, is it not therefore of the temple? Yea, it is *more* necessary. If all the graces shine not out on the plain stones that deck the earthly entablature, count it not less of the building because it has not had the work bestowed upon it that you have. All wheat does not bear alike; some only thirty fold; but it is gathered in the harvest time, for it is good, ripe wheat, perfect of its kind. The same seed sown on different parcels of ground brings forth different *quantities* of fruit. The same principle is in the building. The difference of quality of the stone, and difference of place chosen, *require* difference in the fitting.

Paul was called to be an apostle. That calling subjected him to tribulations and afflictions that all others might not have. A necessity was laid upon him, and it was, "Woe is unto me if I preach not the gospel."

Abraham was called to leave his father's house, and go into a strange country, and God promised to give him the land he saw for an everlasting inheritance. Isaac and Jacob, heirs of the same promise, were called to dwell in tents. As pilgrims and strangers they sojourned, that they might declare to all around that they sought a heavenly country; and they thus so lived that God was not ashamed to be called their God. Many have been called to be faithful even unto death, and by so doing confessed that they expected a crown of life. Others endured mockings, scourgings, bonds, imprisonments. All did not have the same trials, but all had sin to resist in some form or other.

The Lord makes tools with which to fashion us out of all the affairs of life. He it is that has chosen the place for us in the building, and is the architect of the whole; and knows what each stone requires to fit it for its particular place; and his plan is to so fit it; and for that very purpose he makes all things work together for good. Let us submit, and be fitted for the glory.

What a building it will be; an house not made with hands, fitted by God himself, with the glory of God, each stone fitting into its place without the sound of hammer; the whole body perfected, "they" and "us," the members united to each other and to the Head, sitting in heavenly places with him, as we now do *in* him. How the building shines! It has the glory. The stones are no more tossed here and there, and lying among the rubbish, and counted as things of nought, disallowed by worldly builders. No, God has his eye upon each piece, and it shall yet shine in its true place. Yea, I verily believe the temple will yet be built, and the divine Architect's own plan carried out, and the house be perfected; but not in this present state of things. The house cannot be built till every stone is fitted. Each stone, indeed, is fitted here; but the house is not built in its completeness till the just by faith live again; till it can be a house of glory; till that which is perfect is come. Then sorrow and sighing shall flee away, and there will be the everlasting joy; for the King of glory has come in. Those for whom it was prepared will sit on his right hand and on his left. There are those who sit on twelve thrones judging the twelve tribes of Israel. Those who have forsaken houses and lands for his sake receive an hundred fold, and life eternal. "The meek shall inherit the earth." Abraham is to have the land that was promised him.

Those who have laid up their treasure in heaven, by ministering to the necessities of saints, and having compassion on the poor, lending to the Lord, find it has gained a wonderful interest. Those who are teachers shine as the brightness of the firmament, and those having turned many to righteousness, as the stars for ever and ever; while all have an inheritance in the kingdom, and Jesus gives his sheep eternal life. Thus each stone finds its place as the Lord has appointed. Many have received the earnest of the inheritance, but none have received the promise; nevertheless the time hasteth greatly. The last stones are being chosen and fitted, only a few are lacking. Who will fill the place? Whosoever will, may. Soon the Bridegroom will call the bride, and she will rise to meet him in the air. Even now, we can almost hear the invitation:

The time of singing birds is come, and winter's gone,
The sparkling dewdrops kiss the golden morn;
The verdant lands in sunlight stretch away,
Arise, my dove, my fair one, come away.

The whole creation in enraptured lays,
Exulting, sings its gushing notes of praise;
Blessings and glory, hallelujahs ring,
From the uplifted souls of every living thing.

From mountains, rivers, hills, and dales, and skies,
The wondrous grandeurs of the new creation rise;
From trees and grass and flowers of fragrance rare,
Yielding enchanting perfume on the balmy air.

My dove, my fair one, rise and come away;
Why 'mid the wintry blasts and darkness stay?
Why midst confusion, tempest, cold and pain,
Why, O why, dost thou longer there remain?

Thou'st proved thyself that thou art ever true,
Thy longings, love, desires, are ever new;
Thy yearning heart and longing eyes doth say,
O, he whom my soul loveth, come I pray.

Thy wedding garments, spotless, pure and fair,
Thy lovely form and features, beauties rare;
All, all thy graces haste my soul to say—
Arise, my love, my fair one, come away.

Leaping upon the mountains, I make haste;
Thy love is wine and honey to my taste;
Fairness of silvery moon thy sun-lit face,
The sweetest, richest perfume, thy embrace.

Waiting thou need'st not any more delay,
For earth's dark winter's gone, forever passed away;
Singing of birds and joyous spring times come,
And the unfading beauties of our Eden home.

Littleton, Mass.

OUR HOPE.

The apathy or indifference which is generally displayed by professing christians towards the true "hope of the gospel," or towards the doctrine of the coming of the Lord Jesus Christ in the clouds of heaven to judge the world in righteousness, is, in my opinion, a fearful sign of the times, as we cannot but look upon such indifference as a proof of prevailing infidelity or worldliness. The means of grace and the ordinances of religion appear to be looked at as the end or object for which a profession is made, as if there were no futnre glory either for the church itself or for every individual member. Even with regard to many whom we cannot but look upon as true christians, the indifference or opposition which they manifest towards the glorious doctrine of the premillennial advent, and personal reign of the Lord Jesus Christ over this earth, which he has redeemed with his own blood, is a sad and painful evidence of a wide-spread declension and apostasy.

Surely all the true seed, the spiritual Israel, should be looking for and hastening to the coming of the day of God, and the manifestation of his kingdom upon this sin-cursed and groaning earth of ours. One might suppose that the reign of Satan, of sin and death, with all their dreadful consequences, had endured long enough, and that the hearts of all saints were so sick and weary of it all that a perpetual agonizing cry were continually ascending to the throne of God, "Thy kingdom come, thy will be done on earth as it is in heaven."

But, so far from this being the case, both the pulpit and the religious press (with a few noble exceptions) actually sneer and scoff at the Advent doctrine and at those who maintain it. If this be not blasphemy, it is very nearly allied to it, and all Christendom will soon be given up to judgment, as its bitter and inevitable consequence. Babylon and Antichrist will soon throw off the mask, and will be consumed or fall together. At this crisis it seems most desirable that some effort be made to unite all the Advent saints together as the heart of one man, in view of the near approach "of the coming of the Lord Jesus Christ, and of our gathering together unto him."

The world has now well-nigh run its disastrous course, and we may begin to lift up our heads, knowing that our redemption draweth nigh. All churches (both national and voluntary) seem to have rejected the "blessed hope" of the prophets and apostles, and of the primitive church universal, and are turned aside unto fables, or unto the hope of the hypocrite and of the fool. There is, therefore, the more occasion that those whom the Spirit of God has aroused up from sleep should sound the trumpet in the hearing of those who are sleeping and slumbering.

Judgment is coming, and the Judge standeth before the door, and yet we hear the cry of "peace and safety," education, improvement, enlightenment, progress, discovery, science, and the like. But there will be a terrible awakening very soon, when the day of grace has passed away and the door of mercy shall shut with iron clang, and that forever.

Great have been the privileges of Christendom. An open Bible, a preached gospel, a crucified Savior, a great atonement, religious ordinances, and means of grace, and what is the result of it all? Popery, infidelity, formalism, or rationalism. No church holds the apostolic faith and hope together; or by virtue of the blood of the cross, is waiting and looking for the glory that is to be revealed.

This is a dark and dreary retrospect, and it presents to us a dark and terrible future. For, although it is true that Christ will be revealed to those who are waiting for him, it is also true that Antichrist will be revealed to those who know not God, and who obey not the gospel of our Lord Jesus Christ.—*Prophetic Times.*

LITERAL BAPTISM.---No. 3.

L. C. MCKINSTRY.

We propose in this paper to consider the literal sense of "Baptism" according to its real, classical definition. To do so we shall leave "Rantism" a while, for the purpose of considering each of the words by itself. We suppose there may be some interest to know what that *new* word means; but please let curiosity wait a while, and we promise them that suspense will not detract from the interest and clearness of the meaning, when they have it at last. Baptism has an interest associated with it which the church of Christ deeply feels, because it is the name of one of the only two ordinances which Jesus delivered to his disciples as their charge, for perpetual and proper observance. The well-known fact, that there are differences of opinion as to the meaning of the term, and the method of observing the rite of which it is the name, does not detract from that interest, although it is supposed to be a reason for silence as to its meaning and use. We do not feel the force of the argument which is often used to deter one from investigating a controverted subject, that if one is only sincere, no matter whether he is right or wrong, and that the conscience is the true index of right in the premises. We know how hard a hold on prejudice revered self-opinions have, and how strongly men contend for what they highly esteem, but we claim that the true sense of anything is the criterion of opinion, and therefore that opinion is not the criterion of sense. On that principle we act.

Just before Jesus left his disciples and went away, he gave that high commission bearing the seal of the Court of Heaven—"Go ye, therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. It is essentially important to know exactly what he meant by the term "baptizing," the progressive participle for "baptize," from which, in its infinitive form, we have the noun "baptism."

As has been intimated, and is well known, there are diversities of forms for the administration of the ordinance, growing out of diversities of opinions; opinions which have been formed by means as varied as the methods of administration employed. We find the different sects of Christendom observing the rite according to the following classification; to wit:

1. *Sprinkling* water on a person. Practiced by the Roman Catholic Church, the English and Protestant Episcopal Churches, Congregationalists, Presbyterians, Methodists, and others.

2. *Pouring* water on a person. A method practiced by the Methodists, although by them but rarely at present.

3. *Immersing* the person in water. Practiced by the Greek Church, Baptists, Free-Will Baptists, Ana-Baptists, Menonites, Adventists, and sometimes other sects.

Some of these sects are particularly strenuous as to form, while others are not as particular; the Methodists being specially liberal, so that they accord to the candidate the privilege of choosing his own method, that if the conscience of the candidate is satisfied, it is sufficient. They (the Methodists) generally practice it in different localities, according to the methods most in vogue in any place.

If we were to seek among these religious sects, going from those who practice one method, to those who practice another, we could not find a satisfactory answer to the question—"What does the word mean?" and we propose, therefore, to resort to none of them, but to go to the classical authorities. As we have seen that the word is of Greek origin and extraction, we shall do best by learning, first, what the word means in the original.

We propose, however, to consult first of all the English lexicographers, as the word has an acknowledged place in the English language, and has a meaning there. We consult Mr. Webster, whose Dictionary is said to be "the best in the world." We turn first to "Baptism," and read—

"Baptism—The application of water to a person as a religious ordinance."

"Baptize—To administer the sacrament of Baptism; to christen."

"Baptist—One who administers Baptism; John, the forerunner of Christ; one who rejects infant baptism, and holds to adult baptism by immersion."

"Baptistry—A place where baptism is administered."

From these definitions it would seem that either sprinkling or pouring must be true baptism, as they are (as Mr. Webster says) "the application of water to a person." Both, even, may be correct, if Mr. Webster is right, who ought to be, seeing he is standard authority and a profound scholar and linguist. But if he is right, then those whom he calls "Baptists," who reject all forms of the rite but immersion, are misnamed, and those who practice "sprinkling" or "pouring" exclusively, are the true Baptists.

A second definition which he gives us—"to christen," does not really define the word, and leaves us, as "christen" means "to name," to suppose that baptism is simply naming.

We turn to his definition of "sprinkling," and he tells us that it means "to scatter in small drops—to baptize." So that at length we come to Mr. Webster's definition of "Baptism" as follows: *Baptism* is "to apply water to a person," etc.; to do this is "to sprinkle"; *to sprinkle* is "to scatter in small drops"; "to scatter in small drops" is "to baptize." Reversing the order a little, we have the definition as follows: "Baptize—to scatter in small drops—to sprinkle."

If we follow Mr. Webster, then, we shall be settled in the conviction that sprinkling or pouring is Baptism, and that nothing else is or can be.

But there is something about this defining which makes it unsatisfactory. We might conclude that it was all as it should be, but for one single fact which we have thus far overlooked, but which we will notice presently, as it is of essential importance.

True defining is a sort of translating, so that if a word to be defined is a Greek derivative, its meaning must be given in words corresponding in meaning to the word to be defined, but belonging to or coming from some other language than the Greek, and so defined as to make the whole matter clearly distinct, and plainly evident. To define "baptize," therefore, as "to administer baptism," as Mr. Webster does, is not defining and is but "begging the question" and leaving it where he finds it. We must therefore find relief from a more satisfactory source; and we turn to consult standard classical authorities for the meaning of the words.

We shall consult the best Lexicons extant—*Liddell & Scott*, *Donnegan*, and others. They give us the definition of the words in both the literal and metaphorical sense; but as we have at present to do only with the literal, we give it, which is as follows:

"Bapto—To dip; to plunge into water; to submerge; to dip in a vessel and draw."—*Donnegan.*

"Baptizo—To immerse; immerge; submerge; sink; wash; baptize."—*Greenfield.* "To immerse into a liquid; to submerge."—*Donnegan.* "To slip under; to emerge."—*Liddell & Scott.*

"Baptismos—Immersion; baptism."—*Greenfield.* "Immersion; submersion; a washing; a bathing."—*Donnegan. Liddell & Scott* give us the same definition of the word.

"Baptisma—What is immersed; hence immersion, baptism, the ordinance of baptism."

One can readily see that these definings are directly opposite to those given by Mr. Webster, and although Mr. Greenfield sometimes subsitutes the words derived from the Greek as a definition, because he is defining for a reader of the New Testament who is acquainted with King James' version, yet, where he claims to define he is reliable, as he must be and agrees with the others, and they all make it evident that immersion and not sprinkling is "baptism"; and we are satisfied that they are correct, for several reasons, one of which is that in the definitions of Mr. Webster he tells us (and this is the point that we overlooked) that "Baptism" is from *Baptein*, which, he says, means "to dip in water"; and then he gravely tells us that instead of this, which is the application of the person to the water, it is "the application of water to a person"; and so defines contrary to what he acknowledges to be the direct and classical meaning of the word; a course which is unjustifiable and censurable.

We have really no choice as to the method of administering or receiving the ordinance other than to be *right;* but how can we choose that, if we depend upon the definers and they are equivocal? That Mr. Webster is, it is evident. Still, as he is in harmony with the classical authors in giving the sense of the original, their testimony and his on that point convince us of the true meaning of the word, and so we hasten to lay his contrary testimony aside, and to reject the practice of those who, in their practice are in harmony with it, and say, because the true meaning of the word requires us to, that neither "sprinkling" or "pouring" is baptism, but that "immersion" is the only true form of its administration; and we are glad to know that both the Latin and Greek verbs brought into use in this way, to wit, *baptizo* and *emergere*, are in perfect harmony of sense,—a matter that we shall yet notice.

It is certainly refreshing and pleasant to find some place whereon we may rest with confidence and satisfaction; to know that there is an ultimate ground of meaning, from which there is no appeal; although there is a demurring and a deviation of practice. There are many souls, honest and true, who are tremblingly anxious to be right about baptism, and are harrassed by doubt and perplexity in their interest to know and do as they ought; while some are settled and fixed that the word itself cannot and does not mean *but one thing*, and that, the same as the Latin derivative "immersion," and therefore Immersion is the only true baptism.

Mr. Webster, however, while he defines sprinkling to mean baptism, does not give immersion that meaning at all. He defines it as "the state of being immersed"; and immerse he tells us is "to plunge into a fluid"; but no reference or allusion is made to "baptism" or "baptize," although in defining the Latin derivative he might properly give us the word from the Greek, especially as the two words, as verbs, correspond so identically in meaning. One can readily see the difference in his definings of "baptize" and "immerse." The latter is "to plunge into a fluid"; but to baptize is to administer "baptism"; and a plainly marked effort is made to avoid defining the word literally. Let us see how "immerse" would be defined on the same principle. It must be "to administer, or perform, immersion." Not a satisfactory answer at all, and one giving the inquirer no light except he finds immersion to mean something more than he does now—"the state of being immersed"; which, if "to immerse" is to perform immersion, is defining in a circle, just as has been done in defining "baptism" and "baptize."

Evidently Mr. Webster allowed himself here to do what no lexicographer should allow in himself, and has let preconceived opinion influence him in his effort to do something with the word. He was a member of a church whose principal and almost only method of performing the rite was sprinkling, and so his definitions suffer the effect of his theological opinion. If he had been defining the original, evidently, as he has given us an illustration in the infinitive *baptein*, he would have acted in a more commendable manner, and have been true to the meaning of the word.

There is, after all, one consideration which may be urged in mitigation of the case and course. It is that usage sometimes materially changes the meaning of words, as in the case of "prevent," which is found in 1 Thess. 4: 15—a word which there means, and meant when the translation was made, precede; but now means to hinder. The argument will not hold, however; because, if the change of sense occur at all, it must be in the original term, and it would never answer to change the meaning of a word derived from a Greek word, as "baptism" is, to any other meaning than that of its original; and, beside (although we anticipate somewhat), it will be seen that any word used in the Scriptures must always bear the meaning it had when originally used; and, especially, no name of an ordinance can be changed to mean anything other than it did when it was instituted; as it is disastrous to the cause of truth, a perversion of "the right way of the Lord," and destructive of the beautiful harmony which God designs shall exist in his church, which is essential to its prosperity and uniformity, and creates discord and division, as we have sadly known to be the case.

HOLINESS NOT GROWTH.

There is no phrase of christian holiness upon which there is so much perplexity and confusion, as that of its proper relation to growth in grace.

The majority of christians feel and know that they are unsanctified, and often find themselves, either voluntarily or involuntarily, groaning after it. Indeed, it seems to me that a desire for holiness is a spontaneity of the regenerate heart; he who does not greatly desire to be made holy, either was never "born again," or has lost his first love. Even those who oppose holiness as an attainment of this life, so far forget themselves in prayer, as to plead earnestly for a clean heart.

The fact is, the whole christian church has been groaning after holiness for many years, and still (with the exception of a few Joshuas and Calebs) she lingers in the wilderness. And why this delay? Because, though she seeks it with tears and humiliation, she seeks it not by faith. The church believes in holiness, but expects to approximate toward it by a growth in grace. I have said approximate toward it, because those who believe in holiness as the result of growth, never expect to be made holy now. They believe in always groaning and seeking after it, but never obtaining the blessing this side of death. Hence, if any one, however old in the service of God, lives to tell the story after entire sanctification, they think there must be a mistake somewhere. It does seem to me that if there is any one feature of this subject upon which the church needs line upon line, and precept upon precept, it is that which is indicated at the head of this article. The greatest delusion of the church on this subject, is that holiness is a growth in grace, or a legitimate result in growth; it is in this cradle of carnal security, in which she has rocked her soul to sleep. I hope the word carnal will not be objectionable in this connection, because Paul recognizes regenerated persons as being in a state of partial carnality; and any thing which will keep the soul out of purity, through the blood of Christ, must perpetuate that carnality *ad infinitum.*

On the subject of holiness, the church is divided into two classes, called by way of distinction, specialists and anti-specialists. Those who are denominated specialists, believe that sanctification, or holiness, is purity, death to sin, freedom from sin, the being cleansed from all sin, all unrighteousness, all filthiness of the flesh and spirit, which the apostle calls by way of supplement, "perfecting holiness in the fear of God." The anti-specialists believe that holiness is the result of growth or development; that it consists in maturity of the christian graces which have been planted in a state of embryo in the regenerate heart.

If the above definitions be correct, the reader will readily perceive that the divergency of these two classes consists as much in a difference of opinion as to the nature of holiness, as to the means and manner of its attainment. Our views of the nature of christian holiness, must settle our convictions as to the method of its attainment. If holiness is a state of maturing, then, of course, it is only to be hoped for as the result of development or growth which is dependent upon a diligent use of the means of grace. If, on the other hand, holiness is purity, and not maturity, a clean heart, and not development of the graces, then it can only be expected by an application of the blood of Jesus Christ through faith.

Entire sanctification is full or complete salvation. Upon what is this salvation conditioned? Let Paul answer negatively and affirmatively: he says, "It is not by works of righteousness which we have done." "Not of works, lest any man should boast." "According to his mercy he saves us, by the washing of regeneration and the renewing of the Holy Ghost." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Peter adds his testimony, Acts 15: 9: "Putting no difference between us and them, purifying their hearts by faith."

But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they. God purifies the hearts of both Jews and Gentiles by faith; in other words, saves them by grace. It seems that by a little candid reflection, all must see that holiness is not maturity, but purity; that it is not effected by growth, but by eradication; not by a developing, but by a cleansing process. Sin is not washed away by growth, but by the precious blood of Christ. "The blood of Jesus Christ his Son, cleanseth us from all sin." No, my brother, this cleansing is not effected by solemn resolves, of works of righteousness which we have done, or can do; but by a personal application of the blood of Christ received by faith, naked faith in Jesus as the mighty to save.

What, then, is the relation which holiness sustains to growth in grace? Mr. Wesley answers this question: "Sanctification is doubtless preceded and followed by growth in grace." This is doubtless true. Growth in grace precedes holiness. The new-born soul is saved up to all the present light he has. He has no consciousness of remaining sin. The old man is so stunned that he thinks he is dead; but by the light of divine grace which he receives as he advances in the christian life, he is enabled to make the discovery that the old man was subjugated but not destroyed; that the law of sin is still at work. The flesh, or carnality of the heart, is warring against the Spirit, and the Spirit against the flesh, so that they are contrary the one to the other.

Growth in grace leads on to the discovery of the remains of sin, or the carnal mind; and growth in the knowledge of the truth leads on to a right apprehension of the nature of the needed blessing—holiness.

Growth in grace discovers the evil, but does not remedy it. Men do not grow into grace, nor out of sin. They can only grow in the grace into which they have been divinely planted. Regeneration is a passage from a death in sin, to a state of life in Christ. Holiness is a passage from life to death; it involves the death of the old man, of the living self—the destruction of the inbeing of sin. The sinner is not brought to life by growth, neither is the old man killed by growth. In order to live with Christ in the highest and sublimest sense, we must be crucified with him. If we would share the resurrection, we must submit to the death. Holiness is a new creation after the image of God. It is a great mistake to place holiness at the end of the christian journey, and expect to reach it by growth; it clips ths wings of faith, and shuts the soul up in uncertainty on this sublime theme. If I cannot and may not believe that Christ can and will and does make me holy now, I cannot believe for the blessing at all.

To believe that I cannot receive the blessing now, is to believe that I never can receive it, because the future is always beyond the grasp of faith. This progressive and future salvation is, 1. Never overtaken. 2. It seeks the object by works, and repudiates faith. 3. It reverses the divine order, which declares that now is the day of salvation. Holiness, then, is not growth in grace, but the best possible preparation for a vigorous and successful growth. Purity and soundness are conditions, and not the result of growth in grace; the cleaner the ground is kept, the more rapidly the corn will grow. The child is not expected to overcome disease by growth, but medication. Good health, or soundness, is sought as a means of promoting the growth of the child.

The greatest hindrance to a successful growth in grace, is the unsanctified state of the church. In yonder garden are planted a variety of beautiful flowers. The gardener sees that something is retarding their growth. On examination, he finds that noxious weeds are springing up and smothering the flowers. Does he, can he, expect that the growth of the flowers will overcome the difficulty? Not at all. He knows that the growth of the weeds will keep pace with the growth of the flowers; he simply proceeds to pluck out the weeds, to let in the sunshine, and thus secure the growth of the flowers. God plants all the graces of the Holy Spirit in the heart of the regenerate; and nothing promotes their development into full maturity so completely, as to keep that heart pure—to pluck up every root of bitterness, every carnal desire, and cast out every idol. Let all the wood, hay, stubble, and cockle be consumed by the Holy Ghost, and these graces will spring into new life, bud into beauty, and blossom and mature into the ripe and perfect fruit.

Finally, we conclude that the highest state of growth, and consequent maturity, are conditioned of present purity. The new-born soul, saved up to its present light, dying in that condition, is saved, of course, on the same principle that the infant, unconscious of its inherent depravity, dying, is saved by Christ, through the Spirit who worketh when and where and how he pleaseth. But the advanced christian, conscious of remaining sin or carnality, who sees his only remedy through the blood, and rejects holiness through faith in Christ, willfully, not only ceases to grow in grace, but passes under condemnation of guilt, and is in imminent danger of losing his justification and his soul. We can only grow, as christians, by walking in the light; that light points to the blood, and he who rejects the blood, draws back unto perdition. We must either conquer through the blood of the Lamb, or be conquered.—*Advocate of Holiness.*

Be afraid of seeking or finding comfort in anything but God alone, for that which gives the comfort takes so much of thy heart from God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AGENT.

A VISIT WEST.

We have made arrangements to visit friends and a few churches in the West this fall. Our object is to see relatives, and do a little good in the cause of Christ, if possible. We shall visit Central Illinois, and Iowa. We expect to spend evening, Sept. 30th, at Lockport, N. Y., and Sunday, Oct. 4th, at Buchanan, Mich. Shall probably return through Philadelphia and New York. All my appointments East are withdrawn.

J. C.

THE LORD'S SUPPER.

God's works and institutions are all perfect; and every truly intelligent mind, which loves perfection and sublimity, will love and enjoy those works and ordinances in proportion to their knowledge of them. The literality and external appearance of many of God's types, symbols, and ordinances appear very insignificant and unmeaning, disconnected from those things which they signify. The slaying of the paschal lamb and the sprinkling of its blood, disconnected from Christ and his atoning blood, appears like a useless, senseless ceremony; but when connected with him, the subject is increased in magnitude and importance, by every additional fact and idea seen in the connection, until it becomes infinitely glorious and important. So it is with all the ceremonies and ordinances of divine origin.

The Lord's supper, celebrated as it should be, in a quiet, unostentatious way, appears very crude and undesirable, compared to worldly state festivals celebrated with gilded splendors and royal magnificence in palaces and imperial halls. But when the eye of faith, assisted by revelation and the Holy Spirit, looks beyond the emblems, and views, in sublime grandeur, the embemized flesh and blood of the immaculate Christ, it expands to incomprehensible dimensions of interest to our race.

The bread and wine of this christian fesval are expressly declared to be, or to represent, the body and blood of Christ. But the question arises, Why are these articles taken as emblems, and what is their adaptation to represent Christ's body, and how do they show in their use a gospel connection between Christ and his church? The body of Christ in its sacrificial relation to his church has two parts—solid and fluid—"flesh and blood." To represent that body in that relation two articles must be ussd, a solid and a fluid. The separation of the flesh and blood produces death; while their union in a normal state, vitalized by the spirit of life, results in life. The human body is produced from food; and bread in the Scriptures is taken as the representative article of all food; therefore is a most appriate article to mystically represent the body. But there was evidently something more than the chemical elements and their combinations in the body designed to be illustrated. It emblemized the flesh of Jesus, not as a man only, but as a Savior. Not to explain physiologically his organism, but to show its saving relation to his church. Jesus explained this important truth beautifully on this wise:—On a certain occasion a vast concourse of people had remained a long time with him to hear his doctrine, without food; when he miraculously fed the multitude with a little bread. This convinced the people that he had wrought a miracle, and they reckoned it parallel to the case in the wilderness, and said, "Our fathers did eat manna in the desert, as it is written, "He gave them bread from heaven to eat." Jesus said,—"The bread of God is he that cometh down from heaven, and giveth life unto the world." He again said, "I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." Jesus shows very plainly that the manna and the bread he would give related to each other in being given by God to his people. Both came down from heaven, and were given by God to give life to his people. But the manna gave only temporal or mortal life; while the other would give eternal life. The manna was the primary type, under the law, and the communion bread the emblem under the gospel. Both had two parts; one perishable, and the other enduring. The perishable is designed to show Christ and the church in a dying state; the imperishable to show Christ and the church in an undying state.

The bread represents human flesh, both of Christ and his church; for Jesus said of it, "Take, eat, this is my body;" and Paul said of it, "For we, being many, are one bread and one body; for we are all partakers of that one bread." 1 Cor. 10:17. This shows a wonderful union between Christ and his people, expressed by him thus:—"He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." This union is beautifully illustrated by receiving the emblems of Christ's body in our bodies when we eat and drink them.

But how did God make the manna illustrate the dying condition of Christ and the church? and also their undying state? The mass of the manna was so perishable that when the darkness of the first night came, it "bred worms and stank." So it is with the church in this world. When the darkness and sleep of death comes, their bodies breed worms and decompose just like the manna. To represent an undying Christ and church by this bread, Moses said unto Aaron, "Take a pot, and an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." The manna thus selected and put into the "golden pot" was placed in the "tabernacle which is called the holiest of all, which had the golden censer, and the ark of the covenant," "and Aaron's rod that budded, and the tables of the covenant" over which were the "cherubims of glory overshadowing the mercy-seat." Paul instructs us that this holy place where the manna was kept represented heaven itself; for he says, "Christ is not entered into the holy places made with hands, which are the *figures* of the true; but into heaven itself, now to appear in the presence of God for us." The manna was laid "up before the Lord, to be kept for your generations." Christ has gone into heaven, "there to appear in the *presence* of God for us"—the generations of the church. The manna in the golden pot strikingly represents Christ. The golden pot represents the golden splendors of heaven itself. The manna in the pot became unlike the masses which were gathered, for an invisible preservative had evidently been infused into it, which protected it from the liability of decomposition and destruction by worms. This most aptly and strikingly represents Christ's undying state, as he appears before God in heaven to plead for us. God says—"To him that overcometh will I give to eat of the hidden manna." Jesus said—"I am the living *bread* which came down from heaven."

Common bread is not "living bread," has no life in itself, but only supports life—is a staff of life; but this bread has life in itself, and can not only support life, but give life to the dead.

The changing, corruptible manna represents the changing, dying, human body; the unchanging, incorruptible manna the immortal, undying body. The incorruptible bread was first in a corruptible state, for it was a part of that which decayed; but it was mysteriously or miraculously changed to an incorruptible state. Paul says of the saints' bodies, "This incorruptible must put on incorruption." Like the manna, Christ's body was a part of the great mass of human flesh, and was, like all others, mortal; but God, by an inscrutable act, changed it at his resurrection to an immortal, deathless state. Paul also refers to this change when he says, "We shall not all sleep, but we shall all be *changed*."

This wonderful transition of humanity from a mortal to an immortal state was the great object of Christ's mission into this world. As mortality was the result of sin, so immortality will be the result of sinlessness, or holiness. As mortality and death were the curse and penalty of a broken law, that law cannot be made honorable without inflicting that penalty, either directly or indirectly, upon the transgressor. This placed our sinful race in a helpless and hopeless condition. The loss of life for transgression gave to the sinner no claim for ilfe beyond that death.

Seeing a ruined world and a lost race in such a woful and hopeless condition, the adorable Jesus stooped to take the place of doomed rebels, and received in his own sinless flesh the curse for sin. The broken law demanded of the sinner, as its penalty, life for his transgression; and as the life of the body was in the blood, it called for blood. Jesus voluntarily suffered the penalty of the law by permitting his blood to be shed, as if he had been a sinner; making that blood available to cancel the sins of all who would accept its atoning efficacy by faith.

God took grain to represent Christ and his people in both the Mosaic and Christian dispensations. He also took the wine to represent them, illustrating their flesh by the grain, and their blood by the wine. The matured wheat has no fluid, as a circulating medium, which could appropriately represent the blood; but the grape has just such a fluid, which beautifully represents it. The original habit of man was to partake of, as the supporters of life, bread and wine. These were the two representative articles which entered into the composition of the human body, and perpetuated its life.

The sins of humanity have forfeited all right and title to a future existence; but Christ has opened a door of hope and given assurance that all who accept the provisions he has made shall have a future existence with him, enjoying a common brotherhood together. He, the head, pattern, first-fruits; they having bodies like his glorious body. His death and resurrection opening the way for their transition from a mortal, corruptible condition, to an immortal, ever-blessed state.

The re-living of Christ's organism became the assurance to the church of future, tangible, glorious being, and is memorialized by the Supper. The bread and wine properly, and by divine authority, represent an organic, tangible body, the same in Christ as in his people. The eating and drinking of the emblems represent receiving, through Christ, a glorious body, just as real as the emblems and the Christ they illustrate. They eat and drink unworthily who do not discern the Lord's *body*. "Every spirit that confesseth that Jesus Christ is come in the *flesh* is of God."

The grand point of faith in this memorial service is the recognition of real manhood, organized of earth matter, endowed with heavenly powers and attributes, restored to the image of God to enjoy eternal life through and with Christ in glory. The service presents two distinct parts—the sufferings and the glory. To illustrate this the emblems are first presented in their separation, thus manifesting death, and the pain and agony of the Savior in passing to that state. In that condition they are received by the church, who by this act manifest their faith in that death, as the grand event which should open the door for the passage of humanity from sin to holiness, from darkness to light, from death to a glorious immortality. The emblems are then united together, as they pass into the bodies of the communicants, to mingle with their flesh, thus showing by their union the re-living of Christ, and by their incorporation into the flesh of believers, that their bodies will also be animated by the same new and eternal life. This mingling of the emblems as they are received, when viewed by faith, carries the mind from the suffering and pain of the dying scene to the triumphs and victory of the resurrection, which fills the heart with praise to God and everlasting gratitude to the victorious and ever adorable Redeemer. This praise and thanksgiving, produced by thus making active our faith in the triumphs of our race through the death and resurrection of Christ, is designed to be expressed in the communion hymn.

The Lord's Supper is an intellectual, spiritual, and devotional feast. It looks back upon the past with a sigh, and to the future with acclamations of praise. It tells of Christ's sufferings and victory. It manifests believers' confidence in the Redeemer, and their union with their Head. It is as imperatively our duty to observe it, as it is to be baptized, or do any other christian duty. It spans the period between the first and second advents, giving us an example of suffering and patience at the first, and a promise of triumph and glory at the second.

J. C.

BETHEL CAMPMEETING.

We have just closed an excellent campmeeting at Bethel, Vt. It was said to be the best one they had ever had. Some were converted, and eleven baptized. The early morning meetings before breakfast were heavenly seasons. The subject of holiness was continually made prominent, producing most blessed results. There was scarcely any opposition. Most of the ministers present were a unit on the subject, and could speak of a rich experience in the service of Christ. Through the faithful efforts of Brn. Carpenter and Hoyt, during the past year, several churches in Vermont have been led to take advanced ground in the cause of Christ, and were ready at once to lend a helping hand in the service of the Lord. Their spirit of devotion has been much intensified during the meeting, and a large number made a full consecration to Christ, and received in return the gift of the Spirit, producing "perfect peace." The remark was common that they never before felt such love for God and all mankind. They were astonished to find themselves in possession of such "great peace." Some had been struggling to obtain it for months, but found at last, that when they made a full surrender to Christ, stopped their struggling, and trusted him fully, they received what they sought, and could truly say, "Jesus is all in all." The spirit of christian union and brotherly love kept increasing through the entire meeting. It was truly a heavenly feast.

The weather was fine throughout the meeting, and well adapted to camp life. There were thirty tents on the ground, besides the large one, in which we held our evening meetings. We had preaching from Brn. H. F. Carpenter, A. A. Hoyt, I. Damman, E. N. Morse, A. Damon, Wm. C. Stewart, O. Beckwith, C. S. Shattuck, E. B. Rollins, and the writer. We think the results of this meeting will be lasting, and very profitable. There was much deep heart work experienced. The preachers and lay members seemed anxious to be just right in the sight of the Lord. They manifested an unusual deadness to the world. Daily the interest became greater, and at the close of the meeting there was deep conviction on unconverted hearts that christianity is a blessed reality, which they very much needed. They wished to have the meeting continue longer. We look back upon the meeting as a grand success. We had excellent order, excepting Saturday evening, when some rude young men, who had been using the cup of intoxication, made some disturbance; but kind treatment won the victory, and the crowd on the Sabbath behaved with marked propriety. It was estimated that there were over thirteen hnndred teams on the ground. Some four or five thousand people were present, and an unusual interest was manifested to hear the truth presented on the destiny of the wicked, and the evidence that we are near the end of this dispensation.

The last evening was devoted to the sacrament of the Lord's Supper, followed by an interesting conference meeting. Several new ones requested prayers at the close. Monday morning, at 6 o'clock, we had our last meeting. It was a precious season. The Spirit of the Lord rested upon us, giving a parting blessing that will not be soon forgotten. Almost the entire company could say their all was on the altar, at the disposal of the blessed Savior. We parted with bright hopes of meeting soon in the everlasting kingdom.

M. G.

PLAINFIELD DISCUSSION.

At this date (Wednesday, Sept. 16th) we are engaged in a discussion of the following question, at Plainfield, Vt. "*Do the Scriptures teach that man has a separate entity, called the soul, that exists in a conscious, intelligent state, between death and the resurrection?*" Bro. Stephen Skinner, of Mattora, Ill., is on the affirmative. He appears to be an honest, christian man, who manifests a kind spirit. He is a Methodist preacher, but is opposed to some of the practices of the M. E. Church, especially its polity. Thus far, he has not introduced any new points. We are to have three more sessions. Last evening he expressed a wish to close the debate, but said, "I won't back out." We believe special good will result from the discussion. We meet in the Universalist church. The Vermont Mission tent is pitched near by, as a lodging place for our Brn. and Srs. who come from other towns. It is also purposed to hold meetings in the tent after the close of the discussion. Bro. Hoyt resides here, and is a true, earnest worker in the vineyard of the Lord. He is publishing the "Biblical Messenger," and editing it in company with Bro. Carpenter. It is a good monthly, advocating the doctrine of holiness. Price 60 cents a year.

M. G.

MECHANIC FALLS CAMPMEETING.

This meeting was a season of precious experience to the waiting people of God. They gathered in goodly numbers to the consecrated, tented grove, where the Lord had graciously smiled upon them in past years. The meetings were characterized by deep, heartfelt devotion, and earnest seeking for perfect preparation to meet the soon coming Judge. Harmony and christian union seemed unbroken, and all could say, "It is good to be here." A deep conviction evidently rested upon the large congregations who attended, that the Scriptures are being fulfilled, indicating that the day of the Lord is nigh at hand.

A meeting was held under the Mission Tent Saturday evening, which was especially interesting. Great power was manifested, without any undue excitement. Sinners were powerfully convicted, and more than a score came to the altar, weeping for their sins, and sought for pardon with prayers, and expressions of a fixed purpose to be the Lord's. We anticipate that the meeting will result in the strengthening of faith in believers, the conversion of sinners, and in preparing a people for the judgment. A number were baptized the last Sunday; among them was Bro. J. Porter's son, of Canada, who was converted the previous evening.

There was quite a large number of preachers present, who seemed to be earnestly interested in the great work of saving the perishing. The spirit of all our large and small meetings shows plainly that christian labor is drawing to a close. It seems like the finishing work of gleaning the harvest, of putting on the last touches to christian character. May the God of all grace assist us in doing the last work assigned the church of Christ.

J. C.

TENDENCY OF SPIRITUALISM.

That Spiritualism leads away from Christ and the Bible, no one can dispute, who is at all acquainted with facts connected with the system. While it leads away from christianity, it also leads into iniquity in various ways, but especially in the gratification of the desires of the carnal heart. It holds up no restraints to the natural man, but advocates that "man's natural demands are God's highest commands." Consequently free-loveism is a common result flowing out of such a system. There is semi-occasionally a person among the Spiritualists who stands up boldly against this part of the system. But when they do dare to expose its corrupting tendency, they are at once denounced, and shunned by the body of Spiritualists, which clearly shows that they uphold its corruptions as well as its doctrines.

Mrs. Emma Hardinge Brittan, who has been a popular Spiritualist lecturer and writer, has ventured to speak against the increasing corruptions of Spiritualism, and for so doing is publicly denounced by her associates. She says:

"I have no quarrel with the free loveites personally, no will or intention to dictate to them. Whenever I have entered a plea against the direct and universal association of their views with Spiritualism, it has inevitably been without personality or personal vituperation; but there are two distinct evidences that this course has not been reciprocated by them, and that on one point at least, Spiritualists cannot discuss all subjects without the whole body becoming committed to the opinions of the few. These evidences are, first, the universal identification in the public mind of free loveism with Spiritualism, and next, the fact that I—the only public speaker, as far as I am aware, who has publicly pleaded against the association—have been so denounced, insulted, reviled and tabooed by the Spiritualists, publicly and privately, that I have been driven out of my field of usefulness, and compelled to drop pen and hush voice, and let the storm of abuse and vituperation pass by."

If the body of the leading supporters of Spiritualism were pure, they would rejoice to have such women as Mrs. Brittan stand up boldly against all that tends to evil. Such a person should be popular among them. But such is not the case. The fact is, there is not another system of religion in the world further removed from a pure Christianity than Spiritualism.

M. G.

"SCIENCE VS. CHRISTIANITY."

It is quite a common opinion at the present day that science clashes with christianity. This is a very great mistake. True science may conflict with popular theology in many respects, but not in the least with the principles and doctrines of a pure christianity, as supported by the sacred Scriptures. Scientific *speculations* may conflict with the Bible, but all scientific *facts* never. Often have skeptical geologists assumed they had found something in geology that was opposed to the Mosaic account of creation, but usually, in a short time, some one else would find something else to prove their assumption false. No christian need have any fears that any scientific *fact* will ever be discovered that will cross the pathway of the Bible account of creation, which teaches that the earth and man were made about six thousand years ago.

The leading editorial in the Boston *Journal*, Sept. 5th, 1874, says:

M. G.

"The recent address of Professor Tyndall, with its implied hostility to the teachings of Christianity, and its apparent tendency toward absolute materialism, suggest the inquiry, What will be the effect upon religion of the theories supported by the advanced scientists of the day? Will religious teachers be content to take the place scornfully assigned to them by Prof. Tyndall, holding sway merely over the emotions, and barred out forever from intellectual investigations? It is becoming daily more apparent that the science of this generation is largely a Godless and faithless science. Hardly one of the men now living who are most prominent in scientific speculation and research is imbued with the reverent spirit of christianity, while very many have it for their avowed object to pull down the foundations of the old faith, without troubling themselves overmuch about the constructing of one. One great secret of the love which was felt for Agassiz, even among persons who were unable to follow him in his investigations, was the feeling that he stood as a champion of religious truth. From the bewildering speculations and belittling conclusions offered us by Darwin and Huxley and Spencer and Tyndall, we were wont to turn confidently to Agassiz, and say: Here we have a man equal in learning to any of these, as keen and patient an investigator as any, as acute and thorough a reasoner as any, and yet behold his simple faith, his unfaltering fidelity to religious truth, his sustained reverence of spirits. . . .

In the scientific teachings of the day it is important to distinguish closely between demonstration and theory, between facts which were proven and the inferences that are drawn from them. We may follow with interest the studies of Darwin, admiring his patience and skill, and welcoming the additions to our store of knowledge which he has made, bnt we are under no compulsion to accept his inferences or adopt his theory, especially as important links are still wanting in the chain of evidence relied on for its support, and it is distinguished for nothing so much as for the unexplained absence of proofs which ought to exist, and which have been laboriously but vainly sought for. It is not bigotry nor intolerance, but common prudence and sagacity, which forbid the christian world to cut adrift from the moorings of its faith and launch out on a sea wild with speculation and stormy with doubt. The materialistic naturalists write ponderously of 'the origin of life,' but have they told us a word yet of what its origin really was? Is not that the very point at which they always stop short? They have studied the conditions under which life exists; they have analyzed the constituents of living bodies; and then, armed with this knowledge, they have taken dead matter, molded and blended it in the right proportions, subjected it to the proper conditions, and after all their pains what have they had but dead matter still? With much show and flourish of trumpets, with profuse promises aud boastful words, they have led us down to second causes, and left us without resource save to turn back to Him who is the great first Cause, in whom we live and move and have our being.

Whatever actual truth has been brought to light by the investigations of science, so far from overthrowing revelation, has tended to confirm it, and to afford a new light for its interpretation. This is notably the case with the geological demonstration of the antiquity of the earth. Opposed at first by religionists, in a mistaken zeal, it has since been found to harmonize most perfectly with the Biblical account, and to give new beauty and significance to the first chapter of Genesis. The very order of creation there indicated has been confirmed by the facts brought to light by geology; and it remains still as great a marvel as ever that a book written like the Bible, in the early days of man's history, before the dawn of scientific research, should stand with unimpeached veracity in the broad glare of modern discoveries.

That the position taken by Professor Tyndall and those who think with him, even if it should some time assume a more pronounced form of hostility to christianity, can do permanent injury to the cause of religion we fiud no reason to believe. Temporarily it may dazzle and mislead. But it is quite as likely to shock the sensibilities of those whose religious faith has been partly shaken as to drive them back into a more absolute allegiance to their old beliefs. It must necessitate also a more advanced scholarship, and a more active intellecual aggressiveness on the part of christian teachers.

Pulpit utterances, that they may be effective, must be adapted to the new emergencies. In a time when the world has grown shrewdly critical, and is balancing the probabilities between faith and unbelief, the watchmen on the walls of Zion must needs let their voice be heard. Incidentally, also, we may hope that the new controversies, or the new phases of old controversies, which await us in the near future, may generate a spirit of tolerance and catholicity. Each party has something to learn from the other, and the exchange of epithets never yet accomplished much toward the settlement of a question. Theologians must throw off intolerance, and scientists must cease to be arrogant in their claims and absolute in their assertions. As to the ultimate result it will be, in our opinion, precisely the same as in times past: the truths proven by science will be found entirely consistent with the truths brought to light by revelation. Christianity has nothing to fear."

FIRE AT FALL RIVER, MASS.—The Granite Mill No. 1 was destroyed by fire Saturday, Sept. 19th. Twenty-three persons were killed, and thirty-four injured.

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$55 55
J. P. Davis	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$16 00

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$1,337 20
Ira M. Aldrich (pledge paid)	25 00
Caroline Philbrick (pledge paid)	11 00
H. M. Titus " "	5 00
Sidney Allen (on pledge)	15 00
E. B. Allen	5 00

LETTER FROM T. J. GREENE.

To the A. A. M. Society, Greeting.

DEAR BRN., I thank God that I am allowed to make a report so favorable to the cause. Most assuredly the Lord has been with me to bless. I preached at Oak Grove, Columbia Co., Aug. 7th, to Aug. 9th, to a large and attentive audience. Some could not get in the house; all listened with breathless silence. The Lord was with me in spirit. The evidence was overwhelming. It really appears that he gave the words I should say, which so disarmed outsiders that they say it was all Bible, and the best Advent preaching they ever heard. The closing discourse was chosen by the audience—Destiny of the wicked. One old lady wanted to know how the saints could walk on the ashes of the wicked if they went to heaven and the wicked to hell? I told her I wanted to know the same, but no such doctrine was to be found in the Bible.

I offered the parting hand to all who had a feeling of brotherly love for me. Many came forward and bade an affectionate adieu. They pressed me hard for another appointment.

Since I left I have heard from them twice, still urging me to return, but having so many calls in new places, have not as yet responded. How much our cause suffers for want of more preaching brethren to feed the little flock hastily gathered and often left to starve!

The brethren of the Oak Grove church are alive, and struggling hard against the enemy. They are much in want of help. May the good Lord strengthen them is my prayer. Bro. W. A. Sheffield says of our meetings—"I hear good results from our glorious meetings Saturday and Sunday, and all hands say you must come back." He thinks the effect upon our opponents quite cheering, the most bitter speaking favorably of it. So much for kindness to our enemies. May the Lord keep me in the same meek and lowly way, so that I may at all times manifest a Christ-like disposition towards those who hate me. Bro. S. further says—"Surely your coming among us was ordered by Him who doeth all things well, or so much good would not have grown out of it."

My next place was Baldwin, Duval Co.: but on account of some misunderstanding, I failed to get a hearing. One man was so bitter against us that he fairly raged. I challenged him for discussion but he declined. He says he "never will believe the dead unconscious." I quoted the Scripture "The dead know not anything." He said he did not care what the Bible said, he never would believe such a doctrine. Oh Lord! have mercy on him!

Baldwin is the bitterest place I ever found. I am to preach here Sept. 27th, and answer many objections to our doctrine. Brn., pray for me.

I next preached at Brandy Branch, Nausau Co., with marked effect. They are prejudiced but many willing to hear our evidences. God opened my lips and gave the power to speak truth with much boldness. Many are almost persuaded to be christians. One brother and wife have been expelled from the Baptist church for holding our faith. He would not renounce, and urged them to show where he was wrong. They of course could not do it, but they expelled him and his wife. They are now rejoicing in the light of the Bible, and are determined to walk in that light. Pray for them. They are doing all they can by example and precept to show sinners the Lamb of God that taketh away the sins of the world.

Dear Brn., I am happy to announce to you that the three packages of books sent, came just in time for me to take to Duval and Nausau Co. I scattered a goodly number, and pray God they may do much good. Surely if ever there was a time for us to exert ourselves to save sinners, it is now, as the signs show us that we are almost to the close of our probation, and the whole world in wickedness. Who will refrain his tongue? who of the Lord's people will refuse anything they have or can do to send this gospel of the soon coming kingdom to the ends of the earth so that sinners may be saved in that day?

I regret that I can do no more for the cause, but I am placed in such circumstances that I cannot do as I would. I have to do as I can. The Lord has enabled me to support my large and needy family, and preach a good portion of my time, but I have to refuse many urgent calls that are coming in from every direction. I pray God that the brethren and sisters everywhere will remember the thousands of poor sinners in a dying condition all around them, east, west, north, and south, and make a greater sacrifice than ever to send the gospel to all the world, before the Lord cometh.

May God bless and prosper you in your most holy work, is the sincere prayer of your obedient humble servant in the Lord.

Olustee, Fla. Sept. 8th, 1874.

TO SISTER R. E. LADD.

Springfield Camp-grove, Aug. 7th, '74.

DEAR SR. LADD:—At a meeting of the Conference of Ministers assembled on the National Camp-ground, this day, the following was unanimously adopted:

Resolved, That we mutually sympathize with you, dear Sr. Ladd, in your deep affliction, caused by the death of your dear companion, whom we have ever esteemed as a dear Bro. in Christ. We all feel the heavy loss, and pray the Lord to sustain you in this trying hour, and to keep you in full preparation to meet Jesus at his coming, when we hope to be with you and your dear husband at the marriage supper of the Lamb.

In behalf of the Conference,

J. COUCH, President.

MASS. MISSION TENT.

Brn. Couch and Grant:—We closed our tent-meeting at Pepperell, Mass., last Monday, after continuing it twelve days. The result of that meeting was blessed indeed. The Lord manifested his power in converting souls as I have not seen him do for years. Some were brought to Christ that none expected to see come. Among those who came were two elderly men, formerly considered the most hardened and indifferent to religion of any in the town.

There was some opposition to the pitching of the tent from professing christians in the place, but all had to acknowledge that God was with us, and wrought wonderfully in the salvation of souls. Bro. M. A. Potter baptized in Pepperell yesterday, and regular meetings are commenced there for the promulgation of the truth and the building up of the newly-formed church of Christ in that town. God bless the dear ones there.

The tent is now pitched here, under the most favorable circumstances; and our prayer is that God will give abundantly of his Spirit, and save some in this wicked and corrupt city. Pray for us.

I. I. LESLIE.

P. S.—We want more laborers here. Who will come and help during the next ten days? Come.

I. I. L.

Keene, N. H., Sept. 21st.

Correspondence.

From Bro. E. Morrill.

We have just closed the tent-meeting at Groveland, Mass. The meeting was one of interest. The Methodist brethren, together with their pastor, and two local preachers, united with us in sympathy and labor. The Methodist preacher, from Salisbury, Mass., preached once under the tent. While we extended our arms wide to all christians, yet we did not compromise the truth, but kept prominent before the people the immediate coming of Christ and the resurrection from the dead. We had a good audience every evening, and last Sunday a large crowd were at the tent. The church of Haverhill, together with their minister, Bro. Stockman, were with us to labor on Sunday, and we had a heavenly season long to be remembered, not only by the people of groveland, but from the surrounding towns. Many heard that which will make an impression, and we trust will be the means, under God, of their salvation.

People can be reached by tent-meetings that cannot be in any other way; and we desire the prayers, the sympathy and help, of all lovers of Jesus, that we may have wisdom, strength and means to go on in this mission work, and that the devil, in his attempts to drive us from the field, may not be able to succeed.

South Deerfield, Sept. 15th.

From Sr. L. B. Weaver.

DEAR CRISIS:—My heart is truly sad as I cast my eyes out over the world and see in what a time we are living,—strife, commotion, confusion, hatred, variance, evil speaking, trying to injure the godly and the truly good; and the strife to be the greatest seems to be in our midst; and if Jesus, when he was here upon earth, took a little child and set him in the midst and taught his disciples that unless they become as a little child, they could not inherit the kingdom,—I say, if he did then, what must be his feelings now to see one rise up against another and strive to be the greatest? Jesus taught his disciples to be child-like. What is it to be child-like? Children will have their petty strifes, but how soon and easy they forget them; how quick, after having done wrong, they will (if rightly taught) feel so sorry, and want to be forgiven, and it is all over in a moment, almost.

To illustrate: my dear little niece, Cora Belle, got a little provoked the other morning, while I was preparing her to go to school, and, in her haste to be there with the rest to play, she turned and said some naughty words to me. I looked at her with tears in my eyes, and told her Jesus heard it all, and how displeased it must make him feel when he loved her so much, kept her alive, gave her food and clothes, and everything she had. "Now you go right and ask him to forgive you." She went away into the other room, and was gone but a minute before she came running back, and closed my door saying, "Now I am sorry; will you forgive me? But," said she, "the naughty words came out before I knew it"; and then she knelt and asked God to forgive her. And as soon as she got up from her knees, she embraced and kissed me, and away she went to school singing, just as happy as though nothing had happened.

And so it ought to be with us larger ones. We ought to be more gentle, humble, childlike, teachable and mild. Truly it does seem as if the Scripture spoken to some anciently would apply down in this age of the world—"When for the time ye ought to be teachers, ye need that one teach you." It does seem that some are trying to teach others, when they need to be taught themselves. Oh this self! this feeling of wanting to be greatest. I wish it could be so fully rooted out of everybody, that it could never spring up again. How many now-a-days can adopt the language of the apostle—"In honor preferring one another"? What a sweet text! Let us all heed it. If we are true children of God, we shall not want to be above another of God's dear ones. Undoubtedly we shall all have our favorites among God's children till we are made like Jesus; but that, if we are christians, will not make us one mite better, or above the lowliest of God's children. O Lord! bless every one of thy dear ones suffering upon

beds of pain, or from the tongue of slander, or evil speaking, or in whatever situation they may be called to pass through. God bless them. He knows how to succor those that are tried and tempted:

Brother, sister, we are almost home; be of good cheer; the Master will soon come and call for you. Bless the name of the Lord! Jesus is coming soon again to take his weary, waiting ones home. He will make wrongs right, and heal all sorrows. Suffering ones upon beds of pain and distress, let your hearts be uplifted now, for the morning will soon dawn, and the pains be changed to health, the tears to rejoicings; sighs be turned to singing; tears to bliss forevermore.

North Dana, Mass.

BRO. I. B. ANDREWS writes:—"*Dear Crisis*, thou much loved sheet, how I hail thy weekly visits laden with such precious admonitions and present truths. I feel as never before the importance of entire trust in God, and of being awake to sound the alarm, and show out in the times in which we live that now is the time to be a live christian, watching and waiting the return of the Master to claim his own and receive his Bride to himself. I rejoice that Satan's work of death will soon cease. As I write, a child of my son's lies dead in our house, soon to be laid in the enemy's land, to await the resurrection morn. O happy morn! hasten to our rescue, and drive the usurper from his power, and let Jesus rule and reign forevermore. Amen."

INFORMATION.—Sr. N. M. Henry wishes to give the following information to her friends in Mo. and Ill. She is now at 690 Main St., Cambridge, Mass., where she has had a successful surgical operation performed by Dr. O. Marcy, which she thinks has been the means of saving her life. The following is her statement: M. G.

"I came to Dr. Marcy's Sept. 1st. He made a thorough examination, and said my heart was pushed out of place some three or four inches (the *beat* was in the pit of my stomach); my left lung was useless; that both heart and lung were submerged in water, unless the fluid had become in a manner hardened to membrane by the long neglect of my case. He said, 'Will you submit to a surgical operation?' 'Certainly; anything you may propose'; although, at the same time, I knew my family at home would never have consented. 'It will hurt you,' said he. I looked up and laughed. What was *a hurt* to me. I felt no dread or fear, even at the sight of the different instruments he showed me, and explained that he should have to use.

On the next day, Sept. 2nd, accompanied by his wife—dear, brave heart—who never left me through it all, holding me in her arms with a face full of sympathy, after she had properly prepared me for the operation. Some of the sisters will remember how I complained of a 'terrible sore spot' below the shoulder blade, between the eighth and ninth ribs. Well, there in that tender place he cut through with an instrument, to which was attached a pump or syringe. 'Did you scream?' says one nervous one, 'or take ether?' Neither one; I kept my mouth shut, for I had nothing to say. It was Dr. Marcy's business, and he attended to it. Hurt! if you think it did not, try it. Let him draw out of your side and from around your heart almost *five pounds* of yellow fluid—seventy ounces—filling a wash-bowl as full as it could be carried, then with suction power draw that poor, abused drowned heart back to its proper locality, and feel the air rush into the closed cells of your lung, and I think you would know the meaning of suffering. They had to administer ether, to prevent spasms. She placed me in a hot bath for fifteen minutes, then in a nice bed in a great room with good care.

He will take no pay for all this. He is a Methodist brother, with the truth in his heart. I am still very weak, and confined to the house. Will Bro. Pile of the *Herald* please copy from this; also *Advent Christian Times?* I have warm, loving friends, who read all of these papers. N. M. HENRY."

Manchester (Iowa) Campmeeting.

Our campmeeting was a season of special interest. Union and harmony prevailed. The preaching was pointed and practical. The prayer-meetings were excellent, especially the young people's meeting. They were the best that I have attended in Iowa, and, as a result, the children of God were strengthened, wanderers brought back to Christ, and sinners converted. Eleven were baptized during the meeting, and others expect to be soon. One hundred sat down to the table of the Lord.

Mrs. Burnham, of Vt., an elderly lady, being West on a visit, attended the campmeeting, entered the service of the Lord, and started at the close of the meeting for her home in the East, to tell the story of Jesus and his love. J. RIDLEY.

Obituaries

BROWN. Fell asleep in Jesus, at his residence in Northville, N. Y., Sept. 10th, 1874, our dear Bro. John Brown, in the seventy-ninth year of his age.

It is the united testimony of those who knew him best that he was what Pope calls the "noblest work of God"—an honest man. In 1843 he embraced with ardor the Adventist faith, and to the close of his useful life he remained one of its most earnest and consistent advocates.

Though his peculiar religious faith was exceedingly unpopular in Northville, yet so pure and blameless was his life, and so upright was his conduct, that he was beloved by all who knew him, and respected as a true christian—an "Israelite indeed, in whom there was no guile."

His last moments were peaceful and happy—a fitting close to such a life as his has been. To his beloved wife, who for nearly half a century had shared his joys and sorrows, and who for thirty years has been encouraged and sustained by the same religious faith, he said, "Do not grieve for me. Jesus will support you."

His funeral took place from the Baptist church in Northville, on Saturday, the 12th inst., and was largely attended. The sermon from the text in Rom. 4: 20-24 was a fitting memorial of one who was truly a son of Abraham. The pastor of the Baptist church, Rev. Mr. Hull, very kindly assisted in the services, and gave an eloquent and touching tribute to the christian worth of the deceased, and the choir sang with great power and sweetness the hymns beginning—

"Asleep in Jesus, blessed sleep,"

and,

"Unveil thy bosom, faithful tomb."

Consoled and sustained by the christian's hope, we laid our dear brother away in the beautiful village cemetery to rest and sweetly sleep till Jesus comes. He bequeathed to his wife and son the rich legacy of a good name, a blameless life, and a bright example of christian faith. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, being fully persuaded that what he had promised, he was able also to perform. J. H. WHITMORE.

PERKINS. At his residence in Fennimore, Wis., Aug. 13th, 1874, Amasa Perkins, in the eightieth year of his age.

Our aged brother was a native of Vermont. He removed from Rutland, Vt., about eight years since; was a member of the church of Christ of that place. For a season he stood connected with the Baptist denomination in this town. When the subject of the Lord's second coming and relative doctrines began to be published here, Bro. Perkins was among the first to give them countenance and support, and from the commencement to the close of his earthly career has been abundant in labor and good works. In his death the Advent Christian Church will sustain a loss, which will be felt by all. He was a christian, and respected as such by all christians.

Bro. Perkins left behind an aged companion and two sons at this place, two children residing in Vermont, and one in Iowa, who will feel deeply afflicted by this bereavement. May the providence of a kind heavenly Father sustain by his favor the aged widowed sister and the children, and guide them all by his grace in the path of christian life to meet again in his kingdom.

A large audience of sympathizing friends at his funeral listened to a discourse from the writer from John 11: 23. N. A. HITCHCOCK.

SMITH. In Danbury, N. H., Aug. 7th, 1874, Abigail, widow of the late Dea. Amos Smith, in the eighty-fourth year of her age.

Death has again entered our home, and torn from our embrace a loving, gentle mother, whose society was dear to us, and we are left to mourn our loss. Our hearts are sad and lonely, for death has left desolate the dear old home of our childhood. Yet we sorrow not as those who have no hope, for our mother lived and died a christian, and we expect soon to meet her, with dear father and sisters, on the new earth.

"We shall join thee in the morning,
Where partings never come,
Where those we've loved in Jesus
Forever are at home."

MARY A. LEAVITT.

JORDAN. At Mechanic Falls, Me., Sept. 11th, 1874, Sr. Sally M. Jordan, wife of Bro. Wm. Jordan, aged eighty-five years.

Sister J. was for many years a devoted, exemplary christian, a worthy wife, and an affectionate, faithful mother. She waited in joyful expectation to see her Savior coming in the clouds of heaven, but finally concluded that she might have to sleep a little while in the grave. Rest, dear mother in Israel, for the day of thy toils and cares has ended, and the morning of thy glory and triumph is dawning. J. COUCH.

PATTEE. Fell asleep at Sandy Hill, N. Y., Sept. 10th, 1874, of typhoid-pneumonia, Mrs. Emma L. Pattee, aged nineteen years and seven months.

The subject of this notice gave her heart to God in early life, and united with the Advent church in Sandy Hill, and continued a member until her death.

She leaves a husband, mother, brothers and sisters to mourn her departure. May God sanctify this bereavement to the good of the mourning circle. Funeral was attended by the writer, assisted by Rev. Mr. Thomas of the M. E. Church. A. W. SIBLEY.

HUTCHINGS. In Exeter, N. H., April 18th, 1874, of lung fever, Bro. P. C. Hutchings, aged forty-five years.

He leaves a wife and six children to mourn. May the Lord sustain them by his grace. Our brother died as he lived, and came down to the grave like a shock of corn fully ripe. Funeral by the writer. Text, Psalm 88: 10. D. M. LEAVITT.

Married.

REED—DEVEREUX. In Bangor, Me., Sept. 14th, 1874, by Eld. F. A. Baker, ELD. N. G. REED and Miss AURORA DEVEREUX, of Lewiston.

DOMESTIC NEWS.

A HURRICANE.—Chicago, Sept. 19.—Special dispatches to the *Tribune* from Davenport and Dubuque, Iowa, and Rock Island, Illinois, give accounts of a terrible storm of rain and wind in those localities last evening, by which a great amount of property was destroyed and damaged. At all those places houses were unroofed, walls blown down and fences scattered, while the cellars and basements were filled with water. The whole surrounding country was flooded.

At Rock Island the First Presbyterian church was nearly destroyed, a portion of the roof being lifted up and dropped through into the basement, carrying with it the organ, pulpit and floor, and upon these a great portion of the walls fell. It is impossible to estimate the amount of damage, but it will be many thousands of dollars.

During the storm a freight train on the Illinois Central Railroad, when three miles west of Dunleith, ran into a break caused by the flood. The engine was completely wrecked and the engineer, Andrews, fireman Orton and a brakeman named Allison were buried beneath the ruins. They were taken out in a horribly scalded and bruised condition. Allison died soon after. The others are in a critical condition.

A MOHAMMEDAN MISSIONARY.—New York, Sept. 20. Henry L. Norman, once a Methodist preacher in London, has come to the United States as a missionary from the Mohammedan religion. After spending a week in this city he started last evening for Chicago. A reporter of a Sunday paper called upon him at the Windsor House yesterday and got from him the following recital of his errand:

I have been sent here by a wealthy Mohammedan of Constantinople, who made his fortune in trade with England and America, and so became somewhat familiar with Christian countries. He was struck with the energy of Christians in spreading their religion, and being intensely devoted to his own faith, he became convinced that counter measures ought to be taken. He formed my acquaintance in London, and much of our leisure for months was spent discussing Mohammedanism. The result was I became a convert to his views. It would not interest you or the public to follow the operation of my mind all through this radical change of belief, but I assure you that I am now a firm, conscientious follower of the Eastern religion. That religion is not understood in Christian countries. If it was it would make converts rapidly. Why, sir, you have probably no adequate estimate of the extent of Mohammedanism. Its followers number two hundred millions, spread over half a dozen Eastern countries.

Notices.

WESTERN CONFERENCE.—A General Religious Conference for the promotion of piety among believers, and conversion of unbelievers, will be held in the Green Street Tabernacle, Chicago, Ill., commencing on Wednesday, Oct. 21st, at 7½ P. M., and continuing over the following Lord's day. It is expected that Elds. Miles Grant, S. G. Mathewson, and John Couch, from the East, will attend this meeting. We invite all to attend who can come, from far and near, and we hope all who come will bring with them a holy zeal for God and Jesus Christ. We specially invite brethren and sisters in the west to come up to this feast, and help in the cause of Christ. Let there be a general rally. For the church, FRANK BURR, Pastor.

A TWO DAYS MEETING will be held at Darien, Genesee Co., N. Y., commencing Friday evening, Oct. 16th, it being the twelfth Annual Meeting at that place. A cordial invitation is extended to all to attend. Teams will be at Croft's Station at three o'clock P. M. to meet the cars from the east, and six o'clock P. M. from the west.
In behalf of the brethren, C. W. LOW.

THE next annual session of the Conn. A. C. Conference will be held with the church in Bristol, commencing Wednesday evening, Oct. 14th, to continue over the following Lord's day. We hope there will be a general gathering at this meeting.
G. L. WHITE, Secretary.

HAVING supplied the church in East Concord one half of the time during the past year, I intend closing my labors with them on the first Sunday in Nov. After which time I shall be at liberty to labor in places as the way opens.
ENOCH MORRILL, South Deerfield, N. H.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

FOUND on camp-ground at Pittsfield, Me., two water-proof capes for children. One brown parasol partly worn. Left at the Albion tent, one pillow. The above can be had by addressing JER. CARR, South Albion, Me.

LOST at Pittsfield camp, Me., one woollen gray shawl, with striped border. Any one having found the same will please forward it to Mrs. ELVIRA B. NEAL, Pittsfield, Me. JER. CARR.

ACKNOWLEDGMENTS. For W. Kellaway, from a Friend, $3.00.
For Sr. Tuller, from Jane Veasey, $1.00.
GEO. T. ADAMS.

DEARLY BELOVED, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. BOUTELL.

CONFERENCE.—The New York State A. C. Conference will be held with the church at Yorkshire, commencing Friday evening, Sept. 25th, and hold over the following Snnday. The church at Yorkshire has never united with the conference, but desires now to do so. Although it is at one side, yet we hope all that can will make an effort and sacrifice to attend, and come praying God's blessing upon the meeting. Yorkshire is on the Buffalo, N. Y., and Philadelphia R. R., thirty-five miles from Buffalo. Stop at Arcade Station, which is about a mile from Yorkshire village. Those coming with teams will be well cared for. We hope to see a good turnout in the name of the Lord. M. R. MILES, President.
A. P. MOORE, Secretary.

N. H. ADV. CHRIS. CONFERENCE.—The Lord willing, the fourth quarterly session of the N. H. Advent Christian Conference will be held with the church at So. Sutton, N. H., commencing Thursday evening, Oct. 1st, to hold over the following Sabbath. An invitation is extended to all to come to the feast. Our preaching brethren especially are requested to come—all who can labor together for the salvation of the perishing. May the Lord greatly bless.
T. W. PIPER, G. W. BROWN, D. W. DAVIS, } Committee.

THOSE wishing the New Hampshire Mission Tent to be pitched in their vicinity, will please write immediately to ENOCH MORRILL, South Deerfield, N. H., Chairman of Tent Committee.

GROVE MEETING.—There will be a meeting in a grove at Vitum Hill, in Sandwich, N. H., on Sunday, Sept. 27th, and Oct. 3d. A cordial invitation is extended to all the good people to meet with us, and assist us in the work of the Master. If the weather should be cold or rainy, the meetings will be held in the Vitum school-house.
E. S. MOULTON.

THE tent meeting at Waterloo, Warner, N. H., will continue through this week, and over Sunday, Sept. 27th. We expect Brn. Sunderland, Grant, Roby, and D. W. Davis to be with us some during the meeting. We hope our brethren and sisters in this vicinity will come out and help in this meeting. We are doing up our last work, and have but little time to work.
ENOCH MORRILL, for the Committee.

THERE will be a meeting at Wesley, Me., commencing Sept. 24th, and hold over the following Sunday. Brethren and sisters are invited. Brn. N. G. Reed and J. R. Hall are expected.
For the Brn., M. W. CORLISS.

THE first quarterly meeting of the Iowa Christian Conference will be held at Traer, Tama Co., commencing Oct. 9th, to continue over the following Sunday. All of like precious faith are invited to attend, and the ministers who desire the union of christians. E. A. MARSH, Secretary.

DISCUSSION.—There will be a discussion held in Waverly, N. Y., commencing Monday evening, Oct. 12th, between Dr. J. G. Fish, affirmative, and Eld. J. W. Taylor, negative, of the following resulution: "*Resolved*, that the Bible teaches the immortality of man, and his continued intercourse with the inhabitants of earth after the death of the natural body." The discussion is to continue five evenings. J. W. T.

THE ADV. CHRIS. CONFERENCE of the Province of Quebec will (D. V.) hold its next annual session at the "old meeting-house" in Hatley, P. Q., on Wednesday, October 7th, and continue over the Sabbath. All of like precious faith, who are in sympathy with its objects and work, as set forth in its Constitution, will, we trust, make a special effort to attend, and unite in its business deliberations, and religious exercises of preaching, prayer, and song; which, we trust, will be so scriptural, so wisely and kindly performed, as to result in permanent good to the cause of our coming Savior. Especially we would say, let all the ministerial and lay members in the several districts, as far as is possible, arrange to attend. Come early, and come prepared to stay through the meeting. Let due reports, either written or verbal, be forthcoming from the entire field. Let isolated brethren and sisters who feel an interest, and cannot attend, write epistles to be read in conference, and direct to the President, or Secretary, at Ayres Flat. Please attend to this in good season. Christian union is strength; let us have it in action, feeling, and fact. Christian hospitality and kindness will be shown to all who come, by the resident brethren and friends, as on former occasions. Come praying for and expecting good.
CHAS. P. DOW, President.
E. C. ORCUTT, Secretary.

OHIO CONFERENCE.—The annual session of the Ohio State Conference will be held, the Lord willing, with the church in Norwalk, Huron Co., O., commencing Thursday evening, Oct. 15th, and continue over the following Sabbath. This will be an important meeting for the cause of truth in this State. Let every A. C. Church in the State appoint delegates without fail; also let all who love the appearing of our Lord in glory, and the resurrection of the dead, come. All are welcome, and will be provided for.
E. MCCULLOCH, President.

QUARTERLY MEETING.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing Oct. 3d, at one o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all to come in the fulness of the gospel of Christ.
For the church, E. C. COWLES, Pastor.

QUARTERLY MEETING.—The first quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas, for the second conference year, will be held, the Lord willing, with the A. C. Church of West Creek, Republic county, commencing Friday evening, Sept. 25th, and continuing over Sunday, and as long as the interest demands. Bro. J. C. Smith, State Evangelist, is expected to be present with the State Mission Tent, to assist in preaching; also Sr. M. J. Clark is expected to be present to preach the word. All of like precious faith are cordially invited to attend. E. N. BLISS, Pres.
J. S. THORP, Sec.

THE ANNUAL MEETING of the Northern Pa. and Southern N. Y. Conference will be held at Little Marsh, Tioga Co., Pa., commencing Sept. 24th, to hold over the following Sabbath. Those coming by R. R. will leave the cars at Middlebury, on the Corning and Wellsboro road. Trains leave Corning at 7.50 A. M. and 7.30 P. M. Teams will meet the trains at Middlebury on Thursday and Friday. E. C. COWLES, President.
J. W. TAYLOR, Secretary.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. FLETCHER.
D. F. LEAVITT.

THERE will be a meeting for prayer and conference at Bro. B. C. Crabtree's (the Tileson House), Mattapan, Friday evening, Sept. 25th. All who love to pray are invited.

QUARTERLY MEETING.—The first quarterly meeting of the Advent Christian Conference of Nova Scotia will be held, the Lord willing, with the church at Scott's Bay, commencing Oct. 1st.
JOHN J. WOODWORTH.

THE Lord willing, I will commence meetings at Cowdersport, Potter Co., Pa., Oct. 1st, and continue one week. Will attend to baptism.

I may be addressed at the above place for further labor, if desired, or at Warrensville, Lycoming Co., Pa. J. T. ONGLEY.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

HAVING closed my labors with the church at Clinton, Clinton Co., Iowa, I am now at liberty to go into other fields as the Lord may direct, and brethren and friends may desire. My address until further notice will be Adrian, Mich.
SILAS B. MABEY.

I HAVE resigned my pastoral charge at New Hartford, Iowa, for the present, and removed to Raymond, Iowa. J. W. BURROUGHS.

THE Advent Christian Church of Lewiston, Me., hold their meetings regularly every Sabbath in the Hall over First National Bank, Main St. Prayer and praise meetings at ten o'clock A. M. Preaching at half-past two and half-past six P. M. Also prayer meetings Tuesday and Friday evenings at 7½ o'clock. JARED WHITMAN, Pastor

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook (Communion)........Sunday, Oct. 4th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
E. Owen........Sunday, Oct. 4th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Wm. J. Ripley........Sunday, Sept. 27th
H. Munger........Sunday, Oct. 4th
Geo. W. Sederquest........Sunday, Oct. 11th
Chas. E. Hurd........Sunday, Oct. 18th
D. M. Leavitt........Sunday, Nov. 8th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
L. L. Howard........Sunday, Sept. 27th
W. S. Campbell........Sunday, Oct 4th
F. H. Burbank........Sunday, Oct. 11th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch........Sunday, Sept. 27th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

West Poland (Free Chapel) Thursday evening, Sept. 24th, and over Sunday, Sept. 27th. A. ROSS.

Plainville, Ct........Sunday, Sept. 27th
S. G. MATHEWSON.

Bristol, R. I........Sunday, Sept. 27th
Plymouth, Mass........Sunday, Nov. 1st
C. GOODRICH.

Danielsonville, Ct........Sunday, Sept. 27th
L. T. CUNNINGHAM.

Providence, R. I. (Adv. Chris. Church) Friday evening, Sept. 25th.
Coventry Centre, R. I........Sunday, Sept. 27th
Plymouth, Mass........Sunday, Oct. 4th
Tremont, Mass........Sunday, Oct. 11th
J. S. WHITE.

Brimfield, Mass........Sunday, Sept. 27th
Fairhaven, Mass........Sunday, Oct. 4th
Mattapoisett........Sunday, Oct. 11th
Plymouth, Mass........Oct. 31st
M. BATCHELOR.

Putnam, Ct........Sunday, Sept. 27th
H. PRATT.

Haverhill........Sept. 24th
Lynn........Friday, Sept. 25th
New Haven, Ct........Sabbath, Sept. 27th
Brunswick, Me........Monday evening, Oct. 5th
Bath, Me........Tuesday evening, Oct. 6th
Cushing, Me........Oct. 7th and 8th
Daggett's Corner........Friday evening, Oct. 9th
Friendship, Me., Saturday and Sun., Oct. 10th and 11th
Bath, Me........Monday evening, Oct. 12th
Gardiner........Tuesday evening, Oct. 13th
Augusta........Wednesday, Oct. 14th
Weeks Mills, Thursday and Friday, Oct. 15th and 16th
Richmond Village........Saturday evening, Oct. 17th
Reed meeting-house....Sabbath, A. M. and P. M., Oct. 18th, and Richmond Corner 7 P. M.
Bowdoin (Dennett school-house)........Oct. 20th
Sabbattusville........Wednesday evening, Oct. 21st
Lewiston........Thursday evening, Oct. 22d
Poland Corners........Friday evening, Oct. 23d
West Poland........Sabbath, A. M. and P. M., Oct. 25th
Maberry Hill, or Casco....Sabbath evening, Oct. 25th
Monday evening, Oct. 26th, as Bro. Bowker appoints.
South Casco........Tuesday evening, Oct. 27th
South Windham........Wednesday evening, Oct. 28th
East Rochester........Thursday evening, Oct. 29th
Manchester, N. H........Friday evening, Oct. 30th
Concord, N. H........Sabbaths, Nov. 1st and 8th
Pittsfield........Tuesday evening, Nov. 3d
Clarktown........Wednesday, Nov. 4th
New Durham Ridge........Nov. 5th
Loudon Ridge (if some one will meet me at Pittsfield, Friday, at 10 A. M.) Friday evening, Nov. 6th.
Must postpone my Square Pond appointment for Oct. 11th till some later date in Nov; perhaps the third Sabbath. H. MUNGER.

Gerry, N. Y........evening, Sept. 24th and over the following Sunday.
MRS. L. M. STODDARD.

Salem, N. H. (Town Hall)........Sunday, Oct. 11th
W. H. CROCKETT.

Piermont, N. H. (Clay meeting-house) Sun., Sept. 27th
North Haverhill, N. H...Tuesday evening, Sept. 29th
Groton, Vt........evenings, Sept. 30th and Oct. 1st
West Groton, Vt........evenings, Oct. 2d and 3d and over the Sabbath, Oct. 4th. C. W. NELSON.

Danbury, N. H........Sunday, Sept. 27th
G. H. WALLACE.

Square Pond........Sunday, Sept. 27th
G. L. WHITE.

Natick, Mass........Sunday, Oct. 18th
E. OWEN.

West Leeds, Me........Sunday, Oct. 30th
L. L. HOWARD.

Pittsfield, N. H. (Pond school-house) evening, Oct. 3d, and Sunday, Oct 4th.
East Concord, N. H. (Varney school-house) Sept. 26th and Sunday, Sept. 27th.
Loudon Village (with Bro. Paine)..Sunday, Oct. 18th
N. B. MCMURPHY.

Farmington, N. H........Sunday, Oct. 4th
R. F. EMERSON.

Wrightville Chapel, Ct., Sept. 27th, morning and afternoon. In the evening at the Stone school-house, near the residence of Bro. Henry Drake.
Scitico, Ct........Sunday, Oct. 11th
H. C. SMITH.

Bridgeport, Conn........Sunday, Sept. 27th
WM. A. & M. L. DURAND.

North Rutland, Mass........Sunday, Sept. 27th
Granby, Mass. (Batchelder Street)...Sunday, Oct. 4th
Palmer Depot........evening, Oct. 8th
Southbridge, Mass........Sunday, Oct. 11th
Charlton, Mass........Sunday, Oct. 18th
North Rutland, Mass........Sunday, Oct. 25th
GEO. A. STREETER.

Drew's Mills, Barford, P. Q........Sunday, Sept. 27th
Patton, P. Q. (Garland school-house)...Sun., Oct. 4th
U. G. LADD.

Sheepscot Bridge, Me........Sunday, Sept. 27th
Brunswick, Me. (at the colored school-house) Sunday, Oct. 4th. Will Bro. Gatchel meet me at the Brunswick depot, first train from Rockland, Oct. 9th?
Richmond, Me. (Reed meeting-house) Sun., Oct. 11th
Hallowell, Me........Sunday, Oct. 18th
Augusta, Me........Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th? E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Newcastle, N. H........Sunday, Oct. 4th
C. E. HURD.

Abington, Ct........Sunday, Sept. 27th
Wilbraham, Mass........Sunday, Oct. 4th
Clinton, Mass........Sunday, Oct. 25th
H. H. TUCKER.

Willand's Pond........Sunday, Sept. 27th
South Rochester, N. H........Sunday, Oct. 18th
H. S. PINKHAM.

Hartford, Ct. (Stedman Hall)........Sunday, Sept. 27th
MRS. A. E. WARREN.

Nottingham (Demerritt's Hall)....Sunday, Sept. 27th
West Deerfield........Sunday, Oct. 4th
J. M. QUIMBY.

Sandwich, N. H. (Vitum school-house) Friday evening, Oct. 16th.
Tamworth, N. H. (Birch Intervale) Sunday, Oct. 18th
Holderness, N. H. (True school-house) Tuesday evening, Oct. 20th.
Lake Village........Sunday, Oct. 25th
LEVI ALLEN.

Greenpoint, L. I., N. Y. (corner of India and Franklin Streets) Sundays, Sept. 27th, and evenings through the week. A. SIMPSON.

Chicopee Falls........Monday evening, Sept. 28th
GEO. A. COLE.

Westfield, Mass........Sabbath, Sept. 27th
Athol, Mass........Sabbath, Oct. 11th
Montgomery, Mass........Sabbath, Oct. 18th
GEO. L. TEEPLE.

Rochester Village........Sunday, Sept 27th
S. VARNEY.

East Palermo, Me........Sunday, Sept. 27th
Washington, Me., Colomore Ridge, Sunday, Oct. 18th
JER. CARR.

Plainfield, Mass........Sunday, Sept. 27th
Savoy (New State Chapel)........Sunday, Oct. 4th
MARY L. TOWER.

Natick, Mass........Sundays, Oct. 4th and 11th and evenings through the week.
Addison and Bristol, Vt. (as Brn. may arrange) Sundays, Oct. 18th and 25th, also Nov. 1st.
WM. C. STEWART.

Meredith, N. H. (Dolloff Hall)....Sunday, Sept. 27th
Landaff, N. H. (Bungay school-house) evening, Oct. 1st, and over Sunday.
Lisbon, N. H. (Stetler school-house) evening, Oct. 10th, and over Sunday.
Whitefield, N. H........evenings, Oct. 12th and 13th
East Colebrook, Cidesville, N. H., evening, Oct. 16th and over Sunday.
Hall Stream, P. Q........evenings, Oct. 19th, 20th, 21st and 22nd.
Barford, Drew's Mills, P. Q........evening, Oct. 23d and over Sunday.
Hatley, P. Q. (Old meeting-house) evenings, Oct. 28th and 29th.
Caswell Borough, P. Q........evening, Nov. 5th and over Sunday.
Salem, Vt. (where Bro. Bergoine may appoint) evening, Nov. 9th.
Wheelock, Vt........evening, Nov. 10th
JOHN H. EVANS.

Stoneham, Mass........Sunday, Sept. 27th
BENJ. FINNEY.

Water Village, N. H........Sabbath, Oct. 4th
C. COLMAN.

West Ossipee, N. H........Sunday, Oct. 18th
Farmington, N. H........Sunday, Nov. 1st
T. L. CHURCHILL.

Yalesville, Ct........Sunday, Sept. 27th
B. HITCHCOCK.

Pleasant Valley, N. H........Sunday, Oct. 18th
Meet me at Wolfboro. D. M. LEAVITT.

Sutton, Mill Village........Sunday, Sept. 27th
Northwood Narrows........Sunday, Oct. 4th
Lee (Union meeting-house)........Sunday, Oct. 11th
Lake Village, N. H........Sunday, Oct. 18th
Northwood, N. H........Sunday, Nov. 1st
Canaan, N. H........Sunday, Nov. 8th
Danbury, N. H........Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall)....Sunday, Nov. 22d
Northwood, N. H........Sunday, Dec. 6th
C. R. PARSONS.

Blackshear, Georgia........Sunday, Oct. 4th morning and night; also Monday night following.
P. A. SMITH.

Ossipee, N. H. (where Bro. Wiggin may appoint) evening, Oct. 5th.
West Lebanon, Me........evening, Oct. 6th
Lebanon Centre........evening, Oct. 7th
South Windham, Me. (Union Chapel) eve., Oct. 29th and Sunday, Nov. 1st.
Steep Falls........evening, Nov. 3d
Kezar Falls........evening, Nov. 5th
Freedom, N. H........Sunday, Nov. 8th
Porter, Me., evening, Nov. 13th, and Sunday, Nov. 15th
E. S. MOULTON.

Friendship, Me........Sunday, Sept. 27th
Cushing, Me........Sunday, Oct 4th
Bowdoin Centre, Me........Sunday, Oct. 11th
Bowdoin, Me........Sunday, Oct. 18th
H. S. MITCHELL.

Bangor, Me........Sunday, Sept. 27th
North Searsport........6 P. M., Sept. 30th
ISRAEL DAMMAN.

Surry, Me....Sept. 25th, and over Sunday, Sept. 27th
North Blue Hill, Tuesday, Sept. 29th, at 7 P. M., and over Thursday, Oct. 1st.
North Searsport........Friday, Oct. 2nd and over Sunday, Oct. 4th.
Northport........Tuesday, Oct. 6th and 7th P. M.
Lincolnville........Friday, Oct. 9th, at 7 P. M., and over Sunday, the 11th. S. BRAGG.

Athol, Mass........Sunday, Sept. 27th
Chicopee Falls, Mass........Sunday, Oct. 11th
Palmer, Mass........Sunday, Oct. 18th
M. A. POTTER.

Rochester, N. Y........Sunday, Sept. 27th
Nevada, Ohio........Sunday, Oct. 4th
E. M'CULLOCH.

Levant, Me. (baptism expected)...Sunday, Sept. 27th
Bangor, Me........Sunday, Oct. 4th
Brewer Village at 7 P. M.
Dexter, Me........Sunday, Oct. 11th
Bangor, Me........Sunday, Oct. 18th
Brewer Village at 7 P. M. F. A. BAKER.

East Weymouth, Mass........Sunday, Oct. 11th
DAVID HINCKLEY.

Canterbury (Emery school-house)..Sunday, Sept. 27th
Canterbury (at Bro. Tucker's)....Sunday, Oct. 4th
A. T. HODGDON.

Ossipee, N. H. (Welch school-house) Sun., Sept. 27th
Wolfborough, N. H. (Frost's Corner)...Sun., Oct. 4th
A. STILLINGS.

Whitakerville, Vt........Sunday, Sept. 27th
Rawsonville, Vt........Sunday, Oct. 4th
J. A. PACKARD.

Hill, N. H. (Shaw school-house)..Sabbath, Sept. 27th
Canterbury, N. H. (Emery school-house) Sab., Oct. 11th
Lake Village, N. H........Friday evening, Oct. 16th
Meredith, N. H. (Dolloff Hall)........Sabbath, Oct. 18th
SIMEON ROBY.

South Windham, Me........Sunday, Sept. 20th
J. ALBERT LIBBY.

Chiltonville, Mass. (M. E. Church) Sunday, Sept. 27th
C. W. RATHBUN.

Woodstock, N. H........Sabbath, Sept. 27th
Stanstead, P. Q. (Searl's school-house) Sun., Oct. 4th
Hatley Conference........Sunday, Oct. 11th
Barford (Kinney school-house)........Sunday, Oct. 18th
L. C. & M. MCKINSTRY.

South Livermore, Me........Sunday, Sept. 27th
South Woodstock, Me. (Methodist House) Sun., Oct. 4th
JARED WHITMAN.

West Lebanon, Me........Sunday, Sept. 27th
J. T. CHAMBERLIN.

Ashland........Sunday, Sept. 27th
J. BATES.

North Farmington, N. H........Sunday, Sept. 27th
North Strafford, N. H. (Robert's school-house) Sunday, Oct. 4th. J. T. LIBBEY.

Cowdersport, Patten, Pa. 6 o'clock,......Oct. 1st—4th
Buffalo, N. Y., 528 Eagle Street....Sunday, Oct. 11th
Morton's Corner, Erie Co., N. Y........Oct. 12th—15th
Warrensville, Lycoming Co., Pa...Sunday, Oct. 18th
Quaker Hill in the evening.
Shangai school-house........evening, Oct. 19th
Brick school-house, near Winners........Oct. 20th
Chapmanville, Venango Co., Pa........Oct. 22d—25th
JOHN T. ONGLEY.

ELD. T. T. FARRELL will preach in the Grand Army Hall, corner of Clinton and Genesee Streets, Syracuse, N. Y., every Sunday, at 10½ a. m. and 4 p. m., until further notice. Seats free.

North Somers, Ct........Sunday, Sept. 27th
Square Pond, Ct........Sunday, Oct. 4th
New Haven, Ct........Sundays, Oct. 11th and 18th
I. B. POTTER.

Vineland, N. J........Sunday, Sept. 27th
Ooltewah, Tenn........Oct. 4th to 18th
A. A. PHELPS.

Wakefield, N. H. (Spinney meeting-house) Sunday, Sept. 27th. J. G. SMITH.

Lovely Street, Ct........Sunday, Sept. 27th
Barkhampsted, Ct........Sunday, Oct. 4th
Campville, Ct........Sunday, Oct. 11th
Yalesville, Ct........Sunday, Oct. 18th
S. WOODRUFF.

Charlton, Mass........Sundays, Oct. 4th and 11th
J. D. MERRIAM.

Strafford, N. H. (Robert's school-house, Sun., Sept. 27th
JOHN PARSONS.

Limington, Me. (Hanscom school-house) Sunday, Sept. 27th.
Hollis Centre, Me........Sunday, Oct. 4th
C. H. SWEET.

Boscawen, N. H. (Gulf school-house)..Sab., Sept. 27th
Andover, N. H. (Potter Place) Saturday evening, Oct. 3d, and Sunday, Oct. 4th. R. MORRILL.

Lewiston, Me........Sunday, Oct. 4th
Hartford, Me........Friday evening, Oct. 9th
Carthage, Me........Saturday evening, Oct. 10th and over Sunday, the 11th.
Weld (Cumming's school-house) Monday and Tuesday evenings, Oct. 12th and 13th.
Weld (Town House) Wednesday and Thursday evenings, Oct. 14th and 15th.
Madrid Village, Me........Friday evening, Oct. 16th
Rangley, Me........Sunday, Oct. 18th and over the 25th.
Craig's Mills, Oxford, Me........Sunday, Nov. 1st
J. T. JORDAN.

School-house near Bow Mills, N. H...Sun., Oct. 18th
North Pembroke, N. H. (Brick school-house) Sunday, Oct. 25th. O. W. KIMBALL.

Canterbury, N. H. (Emery school-house) Sab., Oct. 18th
D. F. LEAVITT.

Holderness, N. H. (True school-house) Sun., Sept. 27th
Page school-house........evenings, Sept. 29th and 30th
Wentworth, N. H. (at Bro. Richardson's) eve., Oct. 2d
Piermont, N. H. (Clay meeting-house) evening, Oct. 3d, and over Sunday, Oct. 4th.
North Haverhill (Brick House)....evening, Oct. 10th and over Sunday, Oct. 11th. WM. H. SHAW.
J. W. BRIDGE.

West Ossipee (as brethren arrange) Sunday, Sept. 27th
Meredith (Dolloff Hall)........Sunday, Oct. 4th
Lake Village, N. H. (North Church) Sunday, Oct. 11th
Canterbury (Emery school-house) Sunday, Oct. 18th
T. E. LANG, JR.

Natick, Mass........Sunday, Sept. 27th
H. H. NASH.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

BIDDEFORD, ME.
A. Ross........Sunday, Sept. 27th
Jesse Gay........Sunday, Oct. 4th
C. S. Shattuck........Sunday, Oct. 11th
S. S. Brewer........Sundays, Oct. 18th and 25th
Jesse Gay........Sunday, Nov. 1st
C. S. Shattuck........Sunday, Nov. 8th
E. A. Stockman........Sunday, Nov. 15th and evenings through the week.

SOUTH BERWICK, ME. (Great Works.)
C. S. Mooney........Sunday, Sept. 27th
H. S. Pinkham........Sunday, Oct. 11th

SOUTH ELLIOT, ME.
C. E. Hurd........Sunday, Sept. 27th

ALFRED, ME.
Jer. Hill........Sabbath, Sept. 27th
J. R. Tripp........Sabbath, Oct. 4th
W. H. Mitchell........Sabbath, Oct. 11th
J. R. Tripp........Sabbath, Oct. 18th
Jer. Hill........Sabbath, Oct. 25th

SOUTH ALFRED, ME.
J. R. Tripp...Sabbaths, Sept. 27th, Oct. 11th and 25th

EAST STAFFORD, CT. (Work's school-house.)
P. J. Smith........Sunday, Sept. 27th
M. A. Potter........Sunday, Oct. 4th

PORTLAND, ME. (Union Hall.)
E. A. Stockman........Sunday, Sept. 27th
T. W. Piper........Sunday, Oct. 4th
I. C. Wellcome........Sunday, Oct. 18th
J. Whitman........Sunday, Oct. 25th
S. S. Brewer........Sunday, Nov. 1st
E. A. Stockman........Sunday, Nov. 8th
D. M. Leavitt........Sunday, Nov. 15th
C. Goodrich........Sunday, Nov. 22d
Geo. W. Brown........Sunday, Dec. 13th
E. A. Stockman........Sunday, Dec. 20th

KENNEBUNKPORT, ME.
Hiram Munger........Sunday, Sept. 27th
E. A. Stockman........Sunday, Oct. 4th
Geo. W. Brown........Sunday, Oct. 11th
Jesse Gay........Sunday, Oct. 18th
Wm. C. Stewart........Sunday, Nov. 1st
C. S. Shattuck........Sunday, Nov. 8th
Jesse Gay........Sunday, Nov. 15th
Wm. C. Stewart........Sunday, Dec. 6th
Jesse Gay........Sunday, Dec. 20th

LAWRENCE, MASS.
M. Grant........Sunday, Sept. 27th
F. H. Burbank........Sunday, Oct. 4th
S. G. Mathewson........Sundays, Oct. 11th and 18th
Dr. A. M. Higgins........Sunday, Oct. 25th
W. N. Pile........Sunday, Nov. 1st
S. S. Brewer........Sundays, Nov. 8th and 15th
E. A. Stockman........Sundays, Nov. 22d and 29th
L. C. and M. McKinstry........Sunday, Dec. 6th

LOWELL, MASS.
Joseph Harvey........Sunday, Sept. 27th
B. S. Emery........Sunday, Oct. 11th
E. A. Stockman........Sunday, Oct. 18th
Joseph Harvey........Sunday, Oct. 25th
B. S. Emery........Sunday, Nov. 8th
A. Ross........Sunday, Nov. 15th
Joseph Harvey........Sunday, Nov. 22d
S. S. Brewer........Sundays, Nov. 29th and Dec. 6th
B. S. Emery........Sunday, Dec. 13th
Joseph Harvey........Sunday, Dec. 27th

SPRINGFIELD, MASS. (Franklin Hall.)
Geo. A. Cole........Sunday, Sept. 27th
Geo. L. Teeple........Sunday, Oct. 4th

WORCESTER, MASS.
H. L. Hastings........Sunday, Sept. 27th

HAVERHILL, MASS. (Advent Hall.)
B. S. Emery........Sunday, Sept. 27th
D. M. Leavitt........Sunday, Oct. 4th
E. A. Stockman........Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.)........Sunday, Oct. 18th
C. Goodrich........Sunday, Oct. 25th
D. M. Leavitt........Sunday, Nov. 1st
C. Cunningham........Sunday, Nov. 8th
T. W. Piper........Sunday, Nov. 15th
C. S. Shattuck........Sunday, Nov. 22d
Wm. H. Mitchell........Sunday, Nov. 29th
D. M. Leavitt........Sunday, Dec. 6th
E. A. Stockman........Sunday, Dec. 13th
Miles Grant........Sundays, Dec. 20th and 27th

TREMONT, MASS.
S. F. Widden........Sunday, Sept. 27th
C. E. Barnes........Sundays, Sept. 27th and Oct. 4th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

HAMPTON, N. H.
O. W. Kimball........Sunday, Sept. 27th
J. L. Chute........Sunday, Oct. 4th
T. L. Churchill........Sunday, Oct. 11th
A. M. Tripp........Sunday, Oct. 18th
C. S. Emerson........Sunday, Oct. 25th
B. Finney........Sunday, Nov. 1st
Enoch Morrill........Sunday, Nov. 8th
J. L. Chute........Sunday, Nov. 15th
J. G. Smith........Sunday, Nov. 22d

CONCORD, N. H. (Centre St. Church.)
Geo. W. Brown (of Elliot, Me.)...Sunday, Sept. 27th
A. Ross........Sunday, Oct. 4th
E. Owen........Sunday, Oct. 11th
C. S. Shattuck........Sunday, Oct. 18th
C. H. Fletcher........Sunday, Oct. 25th

CONCORD, N. H. (Bethel, Green Street.)
Mrs. M. McKinstry........Sunday, Sept. 27th
H. L. Hastings........Sunday, Oct. 4th
E. Owen........Sunday, Nov. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill........Sunday, Oct. 4th
O. W. Kimball........Sunday, Oct. 11th

PORTSMOUTH, N. H.
S. S. Brewer........Sunday, Sept. 27th
J. G. Smith........Sunday, Oct. 4th
T. W. Piper........Sunday, Oct. 11th
Sr. E. S. Jennings........Sunday, Nov. 8th
Dr. A. M. Higgins........Sunday, Nov. 15th
A. Ross........Sunday, Nov. 29th
E. A. Stockman........Sunday, Dec. 6th
T. W. Piper........Sunday, Dec. 13th
C. S. Emerson........Sunday, Dec. 20th

RYE, N. H.
D. F. Leavitt........Sunday, Sept. 27th
J. W. White........Sunday, Oct. 4th
S. S. Brewer........Sunday, Oct. 11th
C. S. Emerson........Sunday, Oct. 18th
Sr. L. E. Saulpaugh........Sunday, Oct. 25th
J. W. White........Sunday, Nov. 1st
T. L. Churchill........Sunday, Nov. 8th

SEABROOK, N. H.
E. Owen........Sunday, Sept. 27th
John Parsons........Sunday, Oct. 4th
J. L. Chute........Sunday, Oct. 8th
David Leavitt........Sunday, Oct. 25th
C. H. Sweet........Sunday, Nov. 1st
T. W. Piper........Sunday, Nov. 8th
J. G. Smith........Sunday, Nov. 29th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson........Sunday, Sept. 27th
L. T. Churchill........Sunday, Oct. 4th
D. M. Leavitt........Sunday, Oct. 11th
W. C. Stewart........Sunday, Oct. 18th
C. S. Shattuck........Sunday, Oct. 25th

EAST ROCHESTER, N. H.
Wm. C. Stewart........Sunday, Sept 27th
L. E. Saulpaugh........Sunday, Oct 4th
D. F. Leavitt........Sunday, Oct. 11th
L. E. Saulpaugh........Sunday, Nov. 1st
G. W. Brown........Sunday, Nov. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt........Sunday, Sept. 27th
C. H. Fletcher........Sundays, Oct. 4th and 11th
B. S. Emery........Sunday, Oct. 18th

NEW DURHAM RIDGE, N. H.
A. Ross........Sunday, Oct. 11th

MELVIN VILLAGE, N. H.
T. W. Piper........Sunday, Sept. 27th
G. W. Brown........Sunday, Oct. 4th

DOVER, N. H.
Joseph W. White........Sunday, Sept. 27th
O. W. Kimball........Sunday, Oct. 4th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
J. G. Smith........Sunday, Oct. 25th
C. R. Parsons........Sunday, Nov. 29th

FARMINGTON, N. H.
C. Fletcher........Sunday, Sept. 27th

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ a. m. and 3 p. m. Conference and prayer meeting Wednesday and Thursday evenings.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

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Notes to Correspondents.

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WAITING FOR CHRIST.

"*Waiting for the coming of our Lord.*"—1 COR. 1: 7.

We wait for Thee, all-glorious One!
We look for thine appearing:
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with Him bliss unending.

We wait for thee through days forlorn,
In patient self-denial;
We know that thou our guilt hath borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for thee; already thou
Hast all our hearts' submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure unfading pleasure,
And life in endless measure.

We wait for thee with certain hope
The time will soon be over;
With childish longing we look up,
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.
—*From the German of Hiller.*

SELF-DENIAL.

C PIKE.

To deny self and bear the cross of Christ at all times, is really a victory which only can be achieved by divine aid. But Christ has said, "If any man will come after me, let him deny himself, and take up his cross and follow me." Selfishness is doubtless one of the strongest foes to conquer that the human breast is heir to, yet it must be overcome or we are lost.

Christ has given us to understand that it will be unpleasant for human nature to follow him at all times, and in all places, and that selfish emotions would present themselves, which would require much prayer and patience; but he has said, "My grace shall be sufficient for you." These emotions must be overcome, or we die at last on this very field conquered by selfishness, which will be the end of every man and woman who suffers selfishness to triumph. They will suffer a fire to burn within that will finally devour them.

The mariner on the ocean, if he would go safely past all shoals and rocks, and reach the desired port in safety, must repair the smallest injuries, and often throw out his line and take observations. So the christian mariner should repair all the injuries done in the past, and take observations often, lest he find himself lodged upon some willful rock, or inbedded in some selfish shoal.

If we would know how, when, where, and of what to deny ourselves, let us take the word of God and search it frequently, diligently, and wisely, with a desire to amend. God demands that we should deny ourselves of everything that stands in opposition to the divine command, and against our own spiritual welfare. Not that we should deny being what God has made us, nor should we deny having what God has given us, nor should we ever deny being what we really are, but we should deny ourselves of those things which are detrimental to our moral, spiritual, and eternal interest. Then let our understanding be denied, for it is possible for us to have a wrong understanding. Solomon says, "Lean not unto thine own understanding." Why? Because unless God gives us understanding, it is as liable to be wrong as right.

These strong and stubborn wills of ours must be denied, so far as they oppose the will of God. Hence we shall do well to be wise and understand what the will of the Lord is, lest we find our wills have crossed his, when it will be too late.

Our inordinate affections, and the gratification of the members of the body, must be denied. "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Worldly gain is the most prevalent of all sins, because it is so often obtained unlawfully; but when it can be obtained no other way, it should be denied, for it stands in opposition to the religion of Jesus Christ, and our usefulness in the cause we profess to sustain.

When the fishermen were called of Christ to work in his vineyard, they denied themselves of father, ship, net and all. Though they depended upon these for their daily bread, yet they must deny themselves, or they could not be his disciples. Self could not be gratified, and Christ pleased. Self might have said, "Let us fish, or we starve." Jesus commands them to follow him. So selfishness must surrender, and Christ be glorified.

Friends must sometimes be denied, though it be with a great struggle. Lot must go out of Sodom; his dear children are unwarned; the angels give him time to warn them, but they laugh him to scorn. He must deny himself of them, and follow the angels' orders. They thrust him out by force, and commanded him not to look back. Lot's wife had self-denial in her acts, but not in heart. Her mind was on her children whom she had left behind. The Scriptures have a record of the result.

Parents, save your children if you can, but if they will not go, obey the angel and flee for refuge. Do not let your children hold you back until it is too late. Teach them self-denial, and do not foster their selfish desires, because you wish your children to go where others go, and to look as well as others look. Parents will do well to practice self-denial, and to teach their children to do the same, lest they cause their children's ruin. Life, and everything must be laid down if called for. "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it. For what is a man profited if he gain the whole world and lose his life? or what will a man give in exchange for his life?"

He who has conquered self, has achieved the greatest victory possible, and should be ranked among that class of beings higher than Alexander the Great, or any of the Cæsars. Man cannot get this victory without help, for it is "not by might, nor by power, but by my Spirit, saith the Lord."

Cherish this Spirit, reader; ask for divine leadership in this great conflict, and you may be sure of a complete victory through Jesus Christ; and at the last day standing on Zion's heights, crowned with eternal life, with a palm of victory in your hand, look back upon a life of war, and conflicts, sorrows, and defeats, and looking into the face of God's anointed one, with face wet with tears of gratitude, bless and adore him for his redeeming grace and dying love; then looking forward into eternity, and for a moment realizing the joys of that new world, you will join in that song of victory, which will be sung by every redeemed child of God.

Massena, N. Y.

SUBMISSION.

GEO. E. LEE.

The great secret of Christianity rests in being submissive to the divine law. It is utter fallacy to talk about "serving God," when everything we do or say is exacted from us by force, or through fear of some dreadful punishment. Our God is a merciful God, full of pity and compassion, and hence, what he requires of us is simply to submit to his guiding hand, that he may safely direct us into the port of peace. We may lay a track for ourselves upon which we may desire to run the race, but this is not submission.

If pride compels us to act in direct opposition to the will of God, he will surely withhold from us the needed grace which is requisite in the trying events of this life; for "God resisteth the proud, but giveth grace unto the humble." Jas. 4: 6. It is better for us, therefore, that we submit ourselves to him, and then with that humility which is a result of submission we shall rest

"Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm us there."

O what a comforting thought! Jesus, the Intercessor for a lost world, still at the throne of mercy, saying, "Come unto me, and I will give you rest." Why not come *now*, ye that desire "the life which is to come," and are confident that you have not yet become its heir? Why not "draw nigh to God," for then he will surely "draw nigh to you." Ye that are "rich in this world," and have become "highminded" from "trusting in uncertain riches" instead of the "living God," and have but a remnant left of the "good foundation against the time to come;" oh, "humble yourselves in the sight of the Lord, and he shall lift you up." Jas. 4: 10. Then, and not till then, shall you be exalted above all that is earthly, and aspire unto all that is heavenly. Then, when the "distant beams" of the Sun of Righteousness, "like floods of glory, fill the soul with glad surprise," you will not feel in the least constrained to sing,—

"Look, how we grovel here below,
Fond of these earthly toys;
Our souls, how heavily they go,
To reach eternal joys."

On the contrary, your souls will be light and buoyant in the ocean of God's boundless love, and, with a tenacious grasp for the eternal glory that is seen only by the eye of faith, you will delight to "praise God in his sanctuary," and can joyfully sing with a sincere heart,

"Sweetly I'm resting in Jesus,
Trusting my Savior and Lord."

And thus, being "filled with the Spirit," you will gladly heed the exhortation of the apostle Paul, to "submit yourselves one to another in the fear of God;" then, not having the "fear of men" in pre-eminence, you can with freedom "speak to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." Eph. 5: 19.

It is a privilege accorded unto those who have been once made free in Christ, to continue free in him, and "rejoice always," even though we "suffer for righteousness' sake." "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?" 1 Pet. 3: 12, 13. There is nought in this world that can harm one of God's chosen people, so long as they in submission rest passively in his hands, and can truthfully exclaim,

"Here I give my all to thee,
Friends, and time, and earthly store;
Soul and body, thine to be,
Wholly thine, forevermore."

If we are his and realize that all we have is his, we are not our own, and consequently we are to have a faithful watch-care over that which is committed to our charge, and then in due time we shall hear it said, "Thou hast been faithful over a few things, I will make thee ruler over many things." Let us, then, "Sound the loud timbrel," for "Jehovah hath triumphed," and "his people are free." They are under a faithful Leader—one who will not betray them into dangerous paths, for

"By waters still, o'er troubled sea,
Still 'tis thy hand that leadeth me."

"Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine:
Content, whatever lot I see,
Since 'tis my God that leadeth me."

"And when my task on earth is done,
When by thy grace the victory's won,
E'en death's cold wave, I will not flee,
Since God through Jordan leadeth me."

Biddeford, Me., Sept. 2nd.

"FRIEND, COME UP HIGHER."

F. H. CHAMBERLAIN.

It requires no argument to prove that there is a narrow, selfish and exclusive spirit exhibited by some who profess to be christians; but as the Lord said to Peter, "What is that to thee? Follow thou me." "The Lord knoweth them that are his." And no act of excommunication, or withholding of fellowship (on the part of man) can alter the standing before God, of one whom he accepts. On the other hand, if all the bishops and churches on earth should proclaim their approval of one whom God does not approve, it would not save him, or render him one whit more acceptable in the sight of him who looks at the heart. It is not for us to judge others, but we each may judge himself.

But what is the standard? "Who is on the Lord's side?" How shall I decide the momentous question for myself? Am I on the Lord's side? Mere assurance may mislead; for sometimes men of vile habits, evidently wicked and corrupt, profess full assurance. One such case I well remember. The man held a place and name in the Methodist church, but was a hard drinker, and often seen the worse for liquor. I have often been near him in class meeting and have heard him say with a great deal of confidence that he "never had a doubt nor a fear." But others doubted for him, and when he died (very suddenly) who could hope that he would stand among the redeemed, "on the shining shore?" A false assurance is far worse than uncertainty. But how may we have the right kind of assurance? Have first a clean heart, and the assurance will follow. How shall we cleanse our heart? It is well to "take heed thereto" according to the divine word; but the blood alone—the blood of Christ—this must be applied by faith, or no one can be truly clean. But then the spirit itself will bear witness with our spirit that we are the children of God. When Jesus says, in answer to the earnest cry of the heart seeking for purity, "I will; be thou clean," then we have the true witness, the correct evidence, and the right kind of assurance.

But is it well to have an assurance of safety when we are not safe? No; for if we feel insecure, we may seek and find the true security in Christ. For my own part I would pray earnestly to be kept from having a false confidence. I would take the "lowest seat," and if the Master says "Friend, come up higher," then I may have good cause for rejoicing.

To all who are not exactly what they ought to be, or what they might be, this word now applies. "Friend, come up higher." Come nearer to Jesus. Live for him alone. Commune with him continually. "Pray without ceasing." And in order to "take heed" to our way according to the word, we must read and study that word. Do not say you have not time. That is not yet true. But soon it will be true. When the mighty angel proclaims the end of all things fully come, then indeed you will have no time for this work. But now, while it is an accepted time, now in this day of salvation, make your calling and election sure. It is high time to awake, and trim the lamp, and get on the white robe of Christ's righteousness.

"HOW BLESSED TO KNOW."

O. R. MERRILL.

How blessed to know that the time is not far distant, when Christ, the Life-giver, will come to give immortality to the pure in heart, the holy, and to all that love his appearing.

The thought how cheering! We near the time when the tabernacle of God will be with men, and God himself shall be with them, and be their God. The time is drawing near when the ransomed of the Lord shall return from the land of darkness and death, and come home to their Father's house with joy, while sorrow and sighing will flee away. Bless the Lord! the days of our mourning will soon be ended, we see Jesus—the blessed Jesus—the lowly Jesus—the one who, to procure us perfect freedom, suffered, groaned, and died, but now lives forever more. This Jesus, blessed thought! we shall see, be like him, be with him forever. Our tears then will be wiped away with his own soft hand. All things causing sorrow he will remove, and we enjoy full and perfect satisfaction, for we shall have "awaked" in the likeness of Christ.

Ye weary worn pilgrims, look upward, look forward, remembering when our cup is bitterest, when our burden is heaviest, that in a very little time the days of our mourning will be ended, the long, dark night of sadness will soon be past, and the morning of joy, everlasting joy will be upon us. Thank God! there will be "no more pain," "neither sorrow nor crying."

For such a hope as this we ought to "bless the Lord at all times," "and have his praise" continually in our mouths. The apostle says—"It is the will of God in Christ Jesus concerning us," that we "rejoice evermore, pray without ceasing, and in everything give thanks." Oh, to have our loins girt, our lamps trimmed and burning, our hearts crying out, "Come, Lord Jesus, come quickly." In this blessed state we are prepared for labor or for rest, for life or for death, no matter what our state, all is well, we are resting, being in harmony with the blessed will of God.

May we look, long, watch, and pray for the coming of our Lord and Savior. Blessed event! thrice blessed! I long to share it, when sickness, pain, and death are feared and felt no more. Thank the Lord! Amen.

REDEEM THE TIME.

We have but a few brief days in which to prepare for eternity; just a fragment from the hereafter, wherein we see enough of joy and sorrow to assist us in making our choice and preparation for the unknown future. Unknown? Nay, not wholly unknown; for our Creator has been pleased to give a revelation of his will, some realization of our responsibility. He has shown to us that without holiness no man can see God, and this he has commanded us to seek.

Shall we then let these moments pass, seeking our own pleasure in gratifying "the lust of the flesh, the lust of the eye, the pride of life?" Let us rather lay up our treasures "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Turn aside from the broad way that leads through the earth's treasure-house, and seek to enter the King's highway—the narrow way that leads to the city of our God. Seek to enter: "Seek, and ye shall find; knock, and it shall be opened unto you." "The kingdom of heaven suffereth violence, and the violent take it by force." Seek not for an hour and then turn away. Knock not till the flesh is weary, and then give o'er and turn aside to seek the things that please the natural heart. Turn not from knocking at the narrow gate to pass light words with the thoughtless throng, but let your conversation be of heaven and heavenly things. . . .

Our Father sometimes tries the faith and zeal of his children by calling forth our utmost energy; and then, to reveal our weakness and his strength, the gate swings open in an unlooked-for manner, and we enter "the way, and the truth, and the life," to walk therein with joy while we trust him for grace and strength to do his will. Having left the ways of the world—having been cleansed from all unholy tempers and desires, how careful, how watchful ought we to be lest the enemy get an advantage of us and undo the Master's work. . . .

The swift flight of time, the uncertainty of life, the old, the middle-aged, the young, who are passing away daily, all these remind us that our work must soon end. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Through God's grace, may our hands be strong to do his will; our feet swift to run the race he has set before us; our lips eager to speak of his goodness and mercy to a fallen race; our ears ready to catch the sound of such things, and only such, as God would have us hear; our eyes ever watchful in seeking opportunities for good, and diligent in reading the emblems of his love, as written in the volume of nature and revealed in the book of life.—*Guide to Holiness.*

"IS IT TRUE?"

C. MENDENHALL.

Is it true that Jesus is coming a second time? He has said—"If I go away I will come again." He has gone, therefore he must come a second time "without sin unto salvation."

What a cheering, comforting promise this has been to the saints for these long centuries which have passed; and now, Is it true, that we are upon the eve of a new era, which is about to dawn upon us, resplendent with consummated hopes and realized anticipations? Yes, fellow traveler, it is indeed true, for the Lord hath spoken it by his prophets, by signs in the past and the present, in the earth, air, sky, water, and in all created things animate and inanimate, which proclaim the truth of Scripture and the certainty of our "blessed hope."

Is it true that many are ignorant of this fact? Yes, for they say all things continue as from the beginning, some scoff, some explain away, some are willingly ignorant, some fear to think of it, a few look forward with joyful trusting hearts to the great day of God Almighty.

Reader, do you belong to the latter class, to the "little flock?" If so, use your faculties, energies, and talents, in doing the work of the Lord heartily.

Is it true that we may know all these things, may not be scoffers, may do much in His name and yet be lost? Yes, for it is not all who say "Lord, Lord," it is not all whose names are recorded in our church books, who are of Israel.

Let us see to it that our names are written in the "Lamb's book of life," that we belong to the church triumphant, that we are Christ's, that we shall be saved in that great day.

Is it true that we love Jesus, and consequently love his appearing? If so, take fresh courage, pray for more faith, knowing that nothing short of complete trust and submission to the will of God in Christ Jesus, can survive the dangers of these times.

"Blind unbelief is sure to err,
And scan his work in vain."

Trust not in wisdom, in names, theories or men, but in Jesus, though the way seems dark, and the workings of God at times hard to understand. Cowper beautifully says—

God is his own interpreter,
And he will make it plain"

God help us to make our lives a consummation of our profession, and may we in theory and practice ever inquire—Is it true? asking God to help us by his spirit, and to guide us by his wisdom into the way of all truth, building our hopes on him who has said, "I am the way, the truth, and the life."

Wilmington, Del.

THE JOY OF FAITH.

SAM'L WARD *in Treasure Book of Devotional Reading*

Put off now thy sackcloth and ashes; put on the garments of joy and gladness. Let not white raiment be wanting, nor oil to thy head. Live, I say; live to-day, live to-morrow; live, O christian, forever. Not for one of a few days, but all the days of thy life. This thou mayest if thou wilt learn to use thy faith, not as men use wedding apparel, for a week or two after marriage, and then lay it by for high and solemn days only. This, indeed, is the fashion of believers at their first conversion, being justified, to have peace and joy in believing the remission of their sins, and for awhile to be glad of their estate; but then to neglect and terminate the use of faith, as if it had now done all it could or should; except till they relapse again into some foul sin, then to recover life again, using it as strong waters for swoons and heart-qualms only, not being acquainted with a daily improvement of it; which ought to be as constant and continual as is the use of fire and water, of salt, or bread, or wine, or whatever is more ordinary and necessary than another, such as no part of our lives many will be without. Serves faith for entrance and beginnings, and not for proceedings and increasings?

O that this did as clearly appear to the world in the matter of faith, as it does in other habits, graces, gifts, virtues, and good things whatsoever, that the principal beauty and benefit of them consist in use, fruition and action, not the bare possession; yea, the very increase and perfection of them! Use limbs and have limbs; the more thou doest the more thou mayest. The oftener the liberal man gives alms, and does good turns, the more his liberality grows and shines. Use will breed perfectness, and through disuse things perish and come to nothing; as the ploughshare, laid up, rusts and consumes; employed, it glisters, doth good, and lasts the longer. Let any man diligently and thoroughly improve, and great will be his faith, and great the joy he will bring in.

This is my sweet experience.—*Com. by* E. S. WILLARD.

Haddonfield, N. J., Aug. 31st, 1874.

PATIENCE.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others, must first learn to govern himself. Passion is blind. Cool, deliberate and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some good men are slow to see into things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones, will not help either them or you. Give them time, and they will do their duty. We all have our infirmities. Let us bear with each other.

Be patient toward sinners. Think how long God bore with you. We should bear with wicked men while God bears with them. Our patience under provocation may be the very means which the Spirit will use to strike them under conviction. But if we get out of patience with them, they can have no confidence in our religion. They will say they are as well off as we are, and so they will harden themselves in sin.

To be patient, you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against impatience will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this respect. No matter how much money a man may make by day, he will never grow rich if he is robbed of all at night. Impatience is the thief that steals your grace, and leaves you weak and faint, notwithstanding the many times God has blessed you with the outpouring of the Spirit. The soul never permanently grows in grace, unless it is hedged about with patience. Remember that peace, and gentleness, and long-suffering, are as truly fruits of the Spirit as love and joy.—*Earnest Christian.*

"I WILL NOT GIVE THEE UP."

M. S. HORNE.

Give thee up, dear Savior, never!
Thou Redeemer of my soul,
I am thine, and thine forever,
While eternal ages roll.
Give thee up, who died to save me,
Loved me with undying love,
And who for me still art pleading
At his Father's throne above!

Now as memory backward wanders
O'er the way my feet have trod,
Filled with seen and unseen dangers,
I know there's none like thee, my God.
Ah! yes, I know I love thee truly,
My treasure is in heaven above;
Naught on earth can separate me
From the blessing of thy love.

Perfect love my glad heart filling,
Drives away all slavish fear;
Peace like a river ever flowing,
Fills my soul with rapture;
And in every grief or trial
His kind hand upholds me still,
While I bow in meek submission,
Resolved to do his holy will.

How blessed to know our sins forgiven,
In Jesus' blood all washed away;
In sweet content I wait the dawning
Of the long expected day,
When thou wilt to earth returning,
Gather all who for thee wait,
Safe into the heavenly garner,
Entering through the pearly gate.

Rochester, N H.

NOT THE MAN FOR ME NOW.

In my early christian life, says President Finney, I heard a Methodist Bishop report a case that made a deep impression on my mind. He said there was, in his neighborhood, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor, and often invite him to dinner, and accompany him in his sport and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew up between the pastor and his parishioner, that grew into an intimacy which continued till the last sickness of this gay and wealthy man.

When the wife of this worldling was apprised that her husband could live but a short time, she was much alarmed for his salvation, and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied, "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society, and found him a pleasant companion. But I see now that I never had any real confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God. We have been much together; but our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now."

The wife was greatly affected, and said, "What shall I do then?" He replied, "My coachman, Tom, is a pious man. I have often overheard him pray when about the barn or stables, and his prayers have always struck me as being sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking tenderly and compassionately at his dying masterr The dying man put forth his hand, saying, "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer.

I cannot remember the name of this bishop it was so long ago; but the story I well remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake.—*Guide to Holiness.*

WILL IT PAY?

Will what pay? Will it pay to serve the Lord and choose for our associates the people of God? Yes, it will, even while in the mortal state. My mind has just been called to this question by the following incident.

When at the campmeeting in Springfield, our youngest son Edward was there part of the time, and evidently felt the kind and gentle influence of God's convincing Spirit; but when others were flocking to the place for the anxious, he could not be persuaded to come out before the world, a penitent sinner desiring pardon; it cost too much; *it would not pay.*

He finally left the meeting and started for home; but before he left, he promised Sr. Robinson and others that he would seek Jesus, and left us, evidently with a troubled conscience. I felt that for him to return to his former associates would be like going into an iceberg. After he had started for the cars, I kneeled beside a trunk in our tent and told the Lord I wanted him saved in the kingdom; that we had done all we could, and asked the Lord to follow him by his Holy Spirit, and save him in his own way, and use just such means as would accomplish that end, and if needful disturb his peace until he found it in Jesus.

He came home, and of course mingled with his former associates, and grieved away the gentle Spirit, and to-day was brought home from a ball play in a wagon, with one leg broken, and bruised. His mother does not murmur in the least, for she feels sure it is the Lord's call after him. She tells him the Lord wants him in the kingdom. Before the surgeon came, as he lay on the bed groaning with pain, one of his companions endeavoring to console him uttered an oath. He said to him, "Oh! don't swear!"

Now, dear praying ones, who attended that campmeeting, and had such good hearts imbued with the spirit of the Master, and labored so faithfully in his cause, will you permit us to have an interest in your prayers for this youth of nineteen years, that this dispensation of Providence may be so improved by him, that the great day of the Lord may find his name written in the Lamb's book of life, and that he may meet you all in the kingdom, with your children, safe from temptation to all evil?

Our prayer still is, Lord, take from him all worldly enjoyments until he shall seek first an interest in the kingdom of God. We shall have to sit up nights to take care of him while he has the pain to bear, but if this is the way God has chosen to bring him to Jesus, we think it will richly pay. He is associated with the Good Templars, many of whom come to comfort him, for which we thank them; but this plank is *too short* to reach across the fearful chasm sin has made between us and God. Thanks to Jesus, he has opened up a way, and offers a passport written in his own blood.

Edward has learned that we are writing this communication, and expresses an earnest wish to be remembered in your prayers, and I know he will be. What a Life Insurance company this is! S. B. COLTON.

Bloomfield, Conn., Aug. 29th.

THE CALL TO PREACH.—From an inward purifying, and steadfast abiding under it, springs a lively operative desire for the good of others. All the faithful are not called to the public ministry; but whoever are, are called to minister of that which they have tasted and handled spiritually. The outward modes of worship are various; but wherever any are true ministers of Jesus Christ, it is from the operations of his Spirit upon their hearts, first purifying them, and thus giving them a just sense of the condition of others.

This truth was early fixed in my mind; and I was taught to watch the pure opening, and to take heed, lest while I was standing to speak, my own will should get uppermost, and cause me to utter words from worldly wisdom, and depart from the channel of the true gospel ministry.—*John Woolman.*

RECEIVE every inward and outward trouble, every disappointment, pain, uneasiness, darkness, temptation, and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying Savior, and then every kind of trial and distress will become the blessed day of thy prosperity.

HOME AND HEALTH.

THE COLD WATER BOY.

Behold a table with boiled turkey and ham, with vegetables nicely cooked, and gravies rich and juicy. There sits a father at its head, and the mother opposite; there is no lack of good humor, and merry jests give spice to conversation. There are children too; a boy of ten, and a little girl of eight. They listen intelligently and attentively to the remarks of parents and guests, look up into the faces of one and another with interest. Behold! decanters are brought in; glasses are filled, and one and another sip the sparkling wine.

"Excellent!" exclaimed one, smacking his lips. "Fine," echoed another, with glass refilled.

"Shall I drink wine with you, my lad?" asked one of the gentlemen, bowing to the boy.

"Is not your glass filled, William?" asked the father. "John, fill William's glass," turning to the servant.

Slowly did William turn up his glass to receive the rosy liquor.

"Drink with the gentleman, my dear," whispered the mother, encouragingly.

The boy blushed and cast down his eyes, but he obeyed not. Was he frightened? Was he diffident?

"My son, did you not hear Mr. Black address you?" said the father, quickly and sternly. "Drink with him, William."

Accustomed to obey his father's slightest wish, the boy's lip quivered, but he obeyed not. In a moment, raising his eyes, and looking his father full in the face, he said manfully:

"Father, I am a soldier in the Cold Water Army, and I can't drink wine."

"Brave boy!" exclaimed one of the gentlemen, setting down his glass.

"The Cold Water Army must conquer if every soldier stands his ground as well," said anothe, regarding William with great respect.

"We will excuse you, my son," said the father, in a softened voice, and though they sat long at the table, his was not again raised to his lips. There it stood, untasted and full. Yes, the cold water ranks can boast of other soldiers as brave as William.

Stand firm, my boys; let no one beat you from your ground. Be up and doing! Intemperance is still stealing about, seeking whom it may devour. Break his weapons, destroy his engines, give him no quarter.

"COLD WATER! COLD WATER!"

Let this shout of triumph be heard all over the land, from city and hamlet, from mountain and glen. "Cold water and victory!"—*Selected.*

TRUE REPENTANCE.

There was a wicked boy once who would leave his father's home and go to sea. His kind father tried to persuade him not to go; but he was not to be kept away from sea. The reason was he thought that he might be wicked when he got away from his father, and there would be nobody to reprove him. His weeping father gave him a Bible as he went away, and begged him to read it.

The boy went away, and became very wicked and very profane. But God saw him. There was a great storm upon the ocean. The ship could not stand against it. She struck upon the rocks in the dark night. It was a time of great distress; and for a few moments there was the noise of the captain giving his orders, the howling of the storm, the cries of the poor sailors and passengers, who expected every moment to be drowned. Then this wicked boy wished himself at home. But he had but a few moments; for a great wave came and lifted the ship up high, and then came down upon another rock, and she was shivered in a thousand pieces. Every soul on board was drowned except this wicked boy. By the mercy of God, he was washed and carried by the waves upon a great rock, so that he could creep up, much bruised, and almost dead.

In the morning he was seen sitting on the rock, with a book in his hand. It was his Bible—the only thing, except his own life, which had been saved from the wreck. He opened it, and there, on the first leaf, was the hand-writing of his father! He thought of the goodness of that father, and of his own ingratitude, and he wept. Again he opened the book, and on every page was the hand-writing of his heavenly Father; and again he wept at the remembrance of his sins against God. His heart was broken: he was truly penitent; and from that hour to this he has lived as a christian. He is now the commander of a large ship, and seems to make it his great business to honor Jesus Christ. This was true repentance.—*Exchange.*

BE GOOD TO YOUR MOTHER.—If any one must wait for a favor, or for necessary comforts, do not let it be her, for she will not be with you many years. When she is dead and gone, it will be an increasing sorrow if you have neglected to give her those little loving attentions which would have smoothed her pathway and cheered her last days.—*Temperance Blessing.*

TOBACCO A SOLACE.

It is said by some one arguing that tobacco is a useful luxury, that "it is a solace to two hundred million men." We should like to know if men need this solace more than women. Do they not need it decidedly less? Generally, men are more occupied with business, have their own choice of professions, the largest wages, the best places, the advantages of more travel, and all the universities and colleges in which to train their minds so they may be active thinkers and intelligent citizens. Women, on the other hand, have their sphere of labor more or less cramped. Their bodies are less powerfully developed, and there are more of them on the invalid list; they go from home less, and see less of the world; they have less pay, less opportunity for school culture, less interest in business and politics, and a good deal more drudgery in housekeeping, the care of children, etc., etc.

Why would not the cigar, and the pipe, and chewing solace two hundred million women, quite as well as that number of men? Would mankind object? Would any body object? Is there any less propriety in women—ladies, mothers—going about with a cigar in their mouths than men? We believe not, for there is no propriety or decency in either case. If two hundred million women were addicted to the use of tobacco, as are this number of men, it would be a sad thing for the future of our race. The comparative absence in vices of this sort among women, is what keeps up a tolerable degree of stamina in a small portion of those born.

But, after all, is it not very humiliating to admit that two hundred million men need to be solaced daily, and almost hourly, by the use of tobacco? Is there such an amount of grief, anxiety, or distress among men as to require any solace at all, except what comes from sleep, recreation, good food, and enough to do? We believe not.—*Herald of Health.*

CLIMATE.—In choosing a climate for invalids and old or feeble persons, the following hints may prove useful:

1. The temperature should be mild, and not very changeable.
2. The air should be moist, but not wet, and pure; that is, free from dust, smoke, and malarias.
3. The air should not be subject to great commotions, as hurricanes, and high winds, particularly from cold regions.
4. Plenty of sunshine is important, that the invalid may spend a great deal of time in the open air.
5. If the scenery is beautiful, it is much more likely to benefit invalids than when it is the reverse.
6. Other things being equal, a dry soil is greatly to be preferred to a moist one. Moist soils are always colder than dry ones, and a cold soil chills the feet, producing colds, sore throats, and lung diseases, while a warm soil relieves these complaints.—*Herald of Health.*

DOSING AND DRUGGING.—There are few greater evils in the community than this; yet nothing is more common. A family of children cannot be truly healthy where the table or the medicine-chest is filled with vials of paregoric, Godfrey's cordial, soothing syrup, etc., and with papers of sulphur, epsom salts, magnesia, etc. You might as well expect to find new boots and shoes, of the best style and workmanship, in a cobbler's shop, where no business is done but to repair old ones, as to meet with children whose cheeks glow with health, where this paraphernalia and practice abound. Almost every good mother will be dabbling more or less, with these things. But they always do harm, and frequently destroy what would otherwise be a good constitution. "Touch not, taste not, handle not," should be written upon all medicines, unless you are sick, and then, as John Wesley used to say, "send for a godly physician," or the best one you know of.—*Good Health.*

QUIET IN A SICK ROOM.—In country places, when a neighbor is taken sick all the friends go to see him and offer to render assistance. They often do great harm by entering into conversation with the invalid, or other members of the family; no matter if they occupy another room and only whisper, the sick person is sensitive and hears it, and must suffer, no matter how slow he is to complain. The sick often need rest and quiet more than any treatment, and ought to have it. Never, when with the sick, do any thing in haste, nor appear excited and anxious, for invalids notice these things and are pained by them. Never read to a sick person when he is too ill to read himself.—*Ex.*

TREATMENT OF NETTLE RASH.—Children and often adults are subject to a disease of the skin, which may extend over nearly the entire body, resembling the appearance caused by nettles. The treatment is very simple, and consists in keeping the patient cool and quiet, giving but little food, and that of a cooling character, and an occasional tepid bath.—*Ex.*

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AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 986. BOSTON, WEDNESDAY, SEPTEMBER 30, 1874. VOL. XXXIX.—NO. 25.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING.

We are waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Savior,
Far beyond the gloom of tears,
We shall swell the song of worship
Through the everlasting years.

We are looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star."
Through the dark gray mists of morning
Do we see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.
—*Rainbow.*

A PICTURE OF CHRIST'S COMING.

One leading feature of the second coming of Christ, which is particularly pressed upon our notice in holy writ, is the suddenness and unexpectedness of its occurrence to the world at large. It is to come as a thief in the night upon mankind in general, although not upon those watchful christians who "are not in darkness, that that day should overtake them unawares." It is to take the world by surprise. One cannot help often trying to conceive what a sharp, abrupt and awful shock the busy movements of the busy world shall then experience.

The day before Christ comes shall see everything going on as usual. Over one half the globe, its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage; the merchant in the market-place calculating his gains; the scholar at his desk poring over the sacred page; the reapers in the field plying their harvest task. And in some quiet churchyard a group shall have gathered round the last grave, the coffin shall have been lowered down into it, and the sexton have grasped the shovel to cover up the dead. Over the other half of the globe, its inhabitants shall have laid themselves down to rest, and the merchant shall be dreaming of the gains that to-morrow's sales are to realize; and the politician shall be dreaming of the measure that to-morrow in the senate-house he is to propose, of the oration that to-morrow he is to deliver; and bright visions of many happy days to come shall be haunting many a youthful slumberer's fancy; and the ball-room and the banquet-room shall have hung out their glittering lights and spread their inviting tables, and the smile, and the dance, the ringing laugh, and the jovial song, shall all be there.

Just at such a time, without a herald sent, or note of warning given, further than the midnight cry of Second Advent preaching, the Son of man shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. The trumpet-call of heaven shall span at once the globe, and be heard the same moment at either pole. At its summons the million sleepers of the earth shall start up from their tranquil repose, their dreamings of earthly to-morrows all cut short. A shivering terror, like that which filled Belshazzar's hall, shall run through the ball-room and the banquet-room, and the jest half uttered, the song half sung, they shall stare upon one another then in pale affright. In the busy market-place the buyer shall forget the price he offered—the seller the price he asked. At his desk the pen shall drop from the writer's hand. The reapers shall fling the gathered sheaves from their hands. And in that quiet churchyard the group around the grave shall be convulsed with wonder as the coffin bursts and the dead man springs to life and stands up by their sides.

For that trumpet-call of heaven shall do more than waken all the sleeping, and arrest all the living inhabitants of the globe. It shall go where sound never went before; it shall do what sound never did. It shall pierce the stony monument; it shall penetrate the grassy mound; far down through many a fathom of the ebbing waters it shall make its way; over the deep bed of ocean shall it roll; and the sea shall give up at once all the righteous dead that are in it, and earth the holy dead that are there; for only those who are *blessed* and *holy* have part in this "first resurrection" before the millennium. Rev. 20: 6. And in a moment, in the twinkling of an eye, by the forthgoing of one fiat of the Omnipotent over the whole assemblage of the watchful, living saints, or wise virgins, with which the still vaster congregation of the dead saints is to mingle,—over all the bodies of these one hundred and forty-four thousand watchful, living christians, a change shall pass that shall make them like to the new bodies of the raised saints; and all shall be caught up together to meet the Lord in the air. . . . And the vast company as it rises from the earth shall meet another, perhaps vaster company, accompanying the Lord in his descent from the highest heaven into the "air," or aerial heavens. For Michael and his angels shall come at Christ's advent to fight against the devil, the prince of the power of the air, and his angels.—*Signs of Our Times.*

"PREPARE TO MEET THY GOD."

J. G. ORCHARD.

Dear reader, whatever be your cast or condition, or whatever your station or lot in this fleeting life of mortality, I, as an earnest disciple of my blessed Master and adorable Redeemer, whom I strive to serve in sincerity and in truth, do hereby come to you with a sweet, but solemn message, and an earnest request, calling upon you in His name, and as the most important duty that you owe to and can perform for yourself, to lay aside all worldly cares and annoyances, and come with me for a few moments,—those most precious moments that are so fast fleeting by, and hastening us to some awful crisis,—what that crisis is my faith is firmly fixed that it is the awfully momentous event for which we are warned to prepare in the heading of this article;—then come with me and let us seriously and solemnly consider the consummation of all things earthly, unto which you and I are so inevitably hastening; and soberly reflect upon what would be our condition should that awful crisis burst forth upon our astonished minds to-day, or before we should see the rising of another sun.

Oh! let us carefully and prayerfully consider these vastly important questions in private, and in the innermost depths of our hearts, and notice the evidence which we have for believing that time at hand, "even at our doors," which must forever seal our destiny.

In the first place, let us see what evidence we can find in the Scriptures of its near approach. Let us note carefully the warning given through the inspired apostle in his second letter to Timothy, 3rd chapter; and especially the 12th and 13th verses; and then look around us on all sides and see if we cannot discern a literal and complete fulfillment of these divine predictions.

See the enormous increase of crime, and all kinds of evil doing, which has been so faithfully told us is to be in these last days of peril; also the great amount of cold formality, and the multitudes of professors "who are at ease in Zion," "overcharged, and surfeited with the cares, riches, and pleasures of this life, virtually saying, "My Lord delayeth his coming." The accumulative evidence of history, together with the world "putting far away the evil day," and the signs fulfilling the prophetic periods closing, and the downfall of papal Rome, ending earth's fourth universal kingdom, which is to be succeeded by "the everlasting kingdom," all proclaim with thunder tones the day of vengeance hastens, and earth's redemption is near!

What did our blessed Redeemer tell us in regard to the visible signs of the last days that should mark this world's history? "As it was in the days of Noah . . . so shall it be in the day when the Son of man is revealed." Passing events, such as the abnormal state of too many professed christians, together with the great prevalence and increase of crime in almost every department of life; the worldly-minded following more and more after their own lusts, and the great masses of worshipers at the shrine of corruptible gold, all testify and are living witnesses of this extraordinary divine testimony.

Then, again, shall we know when that day is near? "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24, Luke 21. Still again, "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke." "And great earthquakes shall be in divers places, famine, and pestilences, and fearful sights, and great signs shall there be from heaven." "And there shall be signs in the sun, and in the moon, and in the stars." "The sun shall be turned into darkness, . . . before that great and notable day of the Lord come." Says the Revelator—"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." Rev. 6.

In the second place, what are the facts of history? On the nineteenth day of May, 1780, the sun was supernaturally darkened, aud, as stated by an eye-witness, "It was midnight darkness at noonday." The next event was the falling of the stars, which took place on the night of Nov. 13th, 1833; and, as stated, "was the greatest exhibition of celestial fireworks ever witnessed."

And now, what more in the way of evidence is required? Enough! these few facts in themselves are overwhelming, for it is said "the wise shall understand." And now, dear reader, I appeal to your head and heart, is it not a most "reasonable service' to consecrate your life to Him who gave it, much less, to "prepare to meet thy God."

Salem, Oregon.

I THINK I know some christian people who seem to have taken Christianity in small spots; it never seems to be right through them. They are quickened; the heart is quickened—let us hope so—but the head does not seem quickened much. They do not study the Scriptures, and they believe what anybody tells them. Or if their brain is quickened, they are very dull at heart. Or their tongues appear to be quickened, but they have no hand for practical work; they have never been quickened about the region of the purse. But let us have it all over. Let us have such a divine baptism—excuse my translation of baptism—that we shall be immersed in it entirely, submerged in the Divine Spirit, and altogether absorbed in the life of Christ. We must have such men, if we would have life more abundantly.—*Spurgeon.*

THE BEST GIFT—A PURE HEART.

The apostle said to his Corinthian brethren—"Covet earnestly the best gifts; and yet show I you a more excellent way." Without doubt this more excellent way is the way of holiness. It was love, pure and perfect love, which the apostle insisted was superior, infinitely so, to every other gift.

Speaking in another language was a great gift; so was prophesying; so, also, was the power to work miracles; but all these gifts might be received and exercised without any special spiritual advantage to the receiver; indeed, the person might not be one whit better. But not so with the gift of a pure heart. This, and this only, makes those who receive it blest. Love is of God, and they who receive it are brought into fellowship with God.

This is the universal and perpetual gift. Only a few, even in apostolic times, were distinguished with these other gifts; and even those who had them could not always exercise them. Paul could not always work miracles. But he could always have a pure heart, and have it filled with pure love. So can every disciple of Jesus. This gift makes us partakers of the divine nature; fits us fully for the trials of life; qualifies us for a home in the kingdom, and gives us a prelibation—foretaste of its joys on earth.

Dear reader, have you this great gift? If not, will you have it? Those who want it receive it. If a man wants money, will he not try to get it? So, if you strive for this great, best gift, it shall be yours. You think it beyond your reach. You are mistaken. So might have said that poor old man at the pool—"I cannot get off my bed, much less lift and carry it home"; but behold him, as the voice of Jesus bids him rise; he stands upright, and gathers up his tattered couch, puts it on his shoulder, and walks away whole and happy.

Do you say, Oh, but if Jesus would but speak to me as he did to him, I also should be made whole, and my heart be pure. He does, but you are doubting. If it were not for your doubting, the work could be done. You doubt, first, whether Christ is speaking to you; and second, whether he can make an immediate cure.

Doubt no more. Let your faith take hold of his power and willingness *now.* It may be that you are unwilling to take the results—the responsibilities and crosses of this great salvation. Of course, then, you cannot enjoy it. May you see the importance of being willing to "esteem the reproach of Christ," as well as the honor and glory of his kingdom. Let the words of the poet be yours—

"The world's no longer mine;
Forsaken all for thee;
Henceforth, my Lord, I'm only thine
To all eternity.

I bathe my weary breast
In love's unfathomed sea,
The storm of passion's lulled to rest
To all eternity.

All worldly happiness
Has now no charms for me,
In Christ I have the sum of bliss
To all eternity.

What glories I behold,
My risen Lord, in thee!
And still new glories shall unfold,
To all eternity."

The Lord bless you all with "the best gift"—a pure heart.—*Sel. by G. E. Merrill, Worcester, Mass.*

IN, BUT NOT OF THE WORLD.

As long as we are of the world there is nothing that can satisfy us. The splendors of wealth may soothe the senses, the praise of the world allay the soul's thirst for a time, but sad the failure of all these, they leave the soul naked, and poor, and miserable, and wretched. How many long for something, they know not what; how many have moments, weary and lonely beyond expression, not knowing that it is Jesus they are lonely for, and folly they are weary of. But let our poor hearts once catch the sweetness of heavenly rest, once try the blest companionship of our elder brother, Jesus; once feel the fulness of his tender love, then we realize the difference between the old creature and his longings, and the new creature in Christ and his restful satisfaction. For only his love and smile can impart that rest of soul all mankind are aiming to find. Then, though in the world but not of it, all that comes to us is satisfactory, because we know God knows best. Whatever is his will, becomes our privilege to accept. Sorrow may smite us, but knowing that a loving hand hath thus chastened us for our good, it becomes our song or thanksgiving to say, "Thy will be done."

Whatever crosses our path, whether we understand it or not, we know in whom we trust, and remembering that these lives are but our schooldays, out of whose misty problems shall be worked answers of beautiful proportions and progressions by our faithful Master, Jesus, we can, even joyfully, look up and see the rainbow of promise spanning all the clouds and darkness. For experience in the divine life teaches that to all God's creatures, whether regenerated or not, God sends nothing that is not intended for our good. His design, from the beginning of our existence to its close, is to bring us to himself and save us, and having provided a way, he further sends those means which will bring us surest and quickest to his great heart.

As he knows best the tendencies of each heart, the temptations and peculiarities of each soul, so in his wisdom he suits to each their lessons. If mankind naturally turned God-ward, easily hated sin, and loved good, think ye he would willingly deal out so much to keep over? No, verily. Our God loves us. Oh that the world would realize this more! and 'tis this very same tender, yearning love, and not an accident of time and circumstances that bears to us many a tempestuous wave, because the human heart *will* not seek the ark of safety until overwhelmed in the billows. But how often, in the midst of the fiercest fires, God's love to the soul beams with brighter, sweeter glory—too often. We cannot take in its fulness until we see it through the mists of sorrow. Must we, then, be sorrow-stricken and grief-laden? Yes, until the seeds, and needs, and roots of sin having caught a gale from heaven's pure atmosphere, and sickened by their own poisonous breath, shall wither away and be utterly uprooted; until the soul, swept by storm, and purified by fire shall acknowledge Christ as Lord, and King, and Master of our whole being, body, soul and spirit; until the satisfying righteousness of God shall be our armor and our aim, and if as co-workers with him, by yielding to all his judgments, and furthering all his designs, we shall daily gather from his rich inexhaustible nature, and he shall gather from ours, that which of all else is most acceptable to him—a meek, submissive spirit, emptied of self, filled with Jesus, in the world, but not of the world.
—*Christian Standard.*

MAGNIFY THY CALLING.

J. M. BUCKLIN.

Immeasurably above and beyond earth's highest places and proudest honors, to whom the stores of her treasure houses, and the accumulations of her multitudes all stand for nought; whose ears are deaf to the trumpet-roll of arms; whose eyes are blind to the outstretched hand of worldly gain, stand the proclaimers of God's will to man. The statesman's "bays" and the warriors "laurel-wreath" soon wither and die; the gold of Ophir and the diamonds of Golconda glitter for a season and are lost; but unto them whose beautiful feet are bearers of the glad tidings of redemption and salvation to a ruined world; winners of souls unto the love of the blessed Christ, there is promised a crown of unfading lustre; aye, it shall shine as the stars forever and ever.

How far-reaching should be the knowledge, how great the wisdom, how perfect the purity of these messengers of God, these teachers and expounders of his great plan for the eternal salvation of all our race that will come unto them and be saved;—patterns of piety; ensamples of holy living; teaching by precept and example (for the christian way is not accomplished at one mighty bound, but 'tis step by step, from day to day, steadily, patiently, that the goal is gained), servants of the great Jèhovah, whose name is above all others in heaven or earth, set apart as teachers and explainers of his laws concerning us. How thorough should be the preparation; how complete the adaptation for this elevated position; the responsibilities of which are so ponderous; the influences so widely telling upon all humanity; the reward—such glory, honors and delights as earth's fairest dreams of bliss will never realize—and these for an unending eternity.

I was a listener a few days since to a conversation where one of the parties stated that he thought uneducated ministers, "college preachers" as he termed them, and also institutions of learning for the education of preachers, very unscriptural, and proved his position (evidently to his own satisfaction) from the fact that the disciples of Jesus were chosen from among rude and ignorant fishermen, arguing that God's ministsrs were taken from the field or workshop;—the more illiterate the better suited to the purpose, and shaped and fitted for the work through his immediate agency. The reason for such a choice in the case of the disciples is very evident, and that it is no precedent for ministers of modern times seems equally apparent. The divine origin of Christ, and his claim to the Messiahship, were to be maintained and proven by the signs and miracles that should accompany the doings of his chosen followers, and these ignorant men were set apart as fit instruments for this work, thus showing more fully the hand of God, and no human wisdom or device; and the very fact that the ministrations of preachers of the present day are attended by wonderful manifestations as were those of the apostles, proves conclusively that when the Bible was given to us as the complete will of God, we were to rely upon its teachings without the aid of miracles to establish our faith, and God's ministers were to avail themselves of all the ways and means in their power, to prepare and make themselves worthy guides and teachers—for, God does nothing for us that we can do for ourselves.

Why do we consider it necessary to expend so much time, money, labor both mental and physical, to prepare ourselves for any of the avocations and professions relating to temporal matters, and leave this noblest, loftiest, grandest calling of all, ordained by the great I Am; pertaining to the eternal weal or woe of all generations past or to come, open to any who may declare themselves "called?" We are all called to be servants of God in one way or another, but let us be very sure of the way. If we were to send a missionary to a foreign land where people were strangers to the teachings of the Bible, we should expect him, by careful and patient study, to acquire a knowledge of the language of that people. And why should we not expect God to give him the knowledge without any effort of his own, when we allow illiterate and uncultured men to occupy the place of teachers and preachers in the pulpits of our own country, leaving it to a Divine power to make them worthy the place?

We often hear ministers prefacing their sermons with this remark:—Since I came, the Lord has directed my mind to such a portion of his word—when the sequel clearly proves that if the Lord directed in the commencement, his aid was speedily withdrawn. There is an idea prevalent among certain people—very good christian people too—that it is the promptings of the wicked carnal heart which creates a desire to listen to the preaching of eloquent men; learned ministers; college preachers—or not—as you please; men who have thought, and studied, and labored to prove themselves workmen acknowledged by the great Head of the church (and yet no D. D.'s of the present day; no Spurgeon, Hall, or Cumming can equal in beauty, eloquence, forcefulness and elegance the writings of David, Isaiah, Paul, and the beloved John), and they urge that all such cravings be quickly stifled, and that it does not matter so much about the preaching; God is able to do the work, and convert sinners without any preacher. Certainly! we do not question his ability to accomplish this end without human aid of any sort. But God does not depart from his own appointed way, and the course marked out for the salvation of man is—saved by faith—faith the result of hearing the word—and that he would desire the most efficient agents for the promotion of this work; instruments that will glorify Him and honor His cause is no matter of question. Men know what they have learned, and if they have learned but little, it is a natural consequence that they know but little.

The Scriptural assertion that "the wisdom of this world is foolishness before God," is sometimes quoted as a reason why professed christians—and especially ministers, should confine the range of their mental powers within the narrow limits furnished by the few arbitrary doctrines which make up their idea of religion.

What is the wisdom of this world? Shall we understand this to mean that to be learned,—educated in the arts and sciences,—that geology, philosophy, astronomy; a knowledge of the means and laws by which his works are formed and governed;—to be versed in the ancient tongues in which his will is first given to man—is foolishness before Him? or, is it not the craft, hypocrisy, and policy which gains position, wealth, and honors, "making friends of the mammon of unrighteousness?"

It is a generally received idea that the converts made, the numbers added to the church are the sign of the preacher's acceptance, the seal of Divine recognition. But does not everybody know that converts have been made to doctrines which time has proven untrue, and also when the promulgators have been revealed to be indeed "wolves in sheep's clothing?" One might with equal reasonableness urge that because Brigham Young's converts are myriads, he is the accepted servant of God. Ought we not rather to judge the faithfulness of the laborer by the state of the vineyard? when the influence of the minister is such as to elevate and strengthen the church in her higher life; when the elements of society are refined and ennobled by his high-toned example; when grossness, selfishness, and worldly-mindedness are in the minority among the members of his charge, while the loftier attributes reign supreme,—shall we not know of a surety that he is an approved and accepted servant, who doeth his Master's will?

Oh! may the standard-bearer of our Prince so magnify his exalted calling that his banner shall wave in triumph from the top-most tower of fair Zion's walls,—his name be honored, his cause glorified, his Bride ready for her Lord.

South Butler, N. Y.

THE FRUITS OF THE CARNAL MIND.

L. C. KERY.

"For to be carnally minded is death; but to be spiritually minded is life and peace."—ROM. 8: 6.

It is very simple to understand the fruits of the carnal mind from this scripture, for the apostle says that its tendency is death and not life. Then to be carnally minded is to be sinful, and "the wages of sin is death" (Rom. 6: 23); and whoever is carnally minded is a sinner and an enemy of God. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Mr. Webster describes the word *carnal* thus:—"Latin, *carnalis*, from *caro*, *carnis*, flesh." (1) Pertaining to flesh; fleshly; sensual. (2) Given to sensual indulgence; lustful, lecherous, libidinous." This is perfectly in accordance with the teachings of Paul in the definition of the word carnal.

Carnal is the same as fleshly; and the fruits or "works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5: 19–21. These are the fruits and characteristics of the carnal mind; and to be carnally minded is to be so mentally subjected to Satan as to cherish and practice all these vices; and when the mind is thus filled, there is not the least room in it for the works of the Spirit, which are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

The mind that can be thus characterized truly cannot be in any way set apart to the work of God while it is in this state. How is such a mind to love the appearing of Christ and set a near date for that event to transpire? Can such a carnally-minded person study ardently to know when the Lord Jesus will appear? Is it a carnal mind, then, that will love the Lord so as to be wholly engaged in his work and to put before an ungodly world the evidences of his immediate advent? No; we think this is not the sort of work for carnal minds to be engaged in, but the opposite, to fight against the coming of Christ, fearing that he will come to trouble them before the time; hence their object in prolonging it.

"To be spiritually minded is life and peace." Life to whom; the world? No, life to the person who has the spiritual mind, for the fruit of the Spirit is life. For whom is this peace; the world? No, for the spiritually-minded." Otherwise, if it is life and peace to the world and not to the individual (if to not produce peace to the world is specific of a carnal mind), then Christ was carnally minded, for he said in Luke 12: 51, "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division."

Again. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." What are the things of the flesh? are they things pertaining to the Lord and his kingdom? are these things fleshly, or are they spiritual? Is the looking for the Lord a fleshly (or carnal) expectation, or is it a spiritual desire? A sane mind would say, it is the latter. And the looking for the coming of Christ is further taught by John as a purifying hope that purifies a man.

We think that the fleshly mind would try to bolster up something to militate against the immediate coming of the Lord, rather than to favor it. No, the fleshly and carnal mind does not want to hear about the *very soon* coming of the Lord, but wants to prolong the time as much as possible; not to "hasten unto" it, but from it.

Highland Creek, Ont.

SCIENCE AND REVELATION.

H. S WARLEIGH.

It is a subject of the deepest regret, that science and revelation were ever put into conflict with each other. The advocates of the one have looked upon the other with suspicion and distrust; and they consequently have not reaped that mutual advantage which they might have gained, and which each is fitted to bestow upon the other. Both parties have too frequently spoken and acted as if they were unmistakably right, and others, who differed from them, were most certainly wrong. This has often had the effect of hindering that progress which otherwise might have been attained; for can we help supposing that the one party possesses something in which the other may be deficient? And if so, would it not be wise, that each, in his turn, should become the teacher and the taught? True indeed science is, in herself, perfect; and if we could but listen to her voice, we should implicitly rely on her utterances; but her admirers have not always viewed her as she is; for not only have those who lived in different ages contradicted each other, but they also have done this who have lived at the same time, aud have had access to the same alleged fact. The very progress aimed at by human investigations cannot be attained without admitting and correcting former errors; yet at each step of progress, which often has turned out a digress, our faith has been demanded; and it has been expected that we should relinquish everything said to be opposed to the alleged progress. If divines hesitated, they were deemed narrow-minded, and as opposed to advancement in scientific inquiry; whereas they refused only to give up what, to them, was certain, for what they found to vary in almost every writer, and what, though affirmed on alleged scientific grounds by one eminent man, was contradicted on the same alleged scientific grounds by another equally eminent.

When science is perfectly known and correctly taught; when no more discoveries can be made, nor further progress possible; when no other modifications, or adjustments will be required; and when there will be a likelihood that the faith demanded to-day will not have to be resigned to-morrow; then, if it should really be found that the perfected science is undoubtedly inconsistent with revelation, then, and not till then, can it be reasonably required that any should give up his faith in the divine inspiration of the Bible.

But we repeat of the Bible what we have said of science. The book is perfect in itself; but divines do not perfectly apprehend it, nor correctly teach it on many points; and much mischief is the result. For, as the teachers of science identify their utterances with science herself, so the teachers of the Bible identify their opinions with the Bible itself; as if in either case they were necessarily the same. Both are to a great extent mistaken; and thus it comes to pass, that what with imperfect views of science on the one hand, and erroneous views of the Bible on the other, the two heaven-originated sources of knowledge, are brought into conflict; or rather are supposed to be so brought. They are however in perfect harmony; and the divergence exists only in our imperfection, and the wryness of mental sight with respect to our several classes of study. Should then the advocates, on either side, be apparently eager to catch at and exaggerate any supposed weak point; forgetting that weakness on either side, is a common calamity? But should they not rather be anxious and ready to receive and reciprocate any kind office of help or correction?

If any human deductions from what is thought to be science, should stand opposed to revelation, it will surely be a wise and sober course to pause awhile, and inquire if alleged facts are facts; and if they are, then to examine whether a deduction drawn from them be just and logical; and not hurry to a conclusion that the Bible must be necessary wrong, and the deduction necessarily and absolutely right. Or, if any equally human deduction be drawn from the Bible, which seems opposed to science, let not theologians at once conclude that science must necessarily be wrong; but rather let them inquire, whether they may not have put themselves in an unsuitable stand-point; and so may have obtained erroneous views of the sacred text; or whether it may not be possible that the ancient Jewish literati were not the only ones who have been led astray by the tradition of the elders. Is it not certain that our knowledge of the Bible is as imperfect as our knowledge of science? for is it not far more frequently possessed than read? and are they not the comparative few, even among its professed teachers, who read, mark, learn, and inwardly digest it? and do not the many substitute reading about the Bible, for the study of the Bible itself? When theologians have a perfect comprehension of this book; and when they fully and correctly teach it, then will they be in a position to pronounce with certainty what scientific deduction is, and what is not, inconsistent with the divinely revealed oracles. Till then, it may be, that any particular deduction is inconsistent only with the traditional views of theologians; not in reality with the great rule of our faith, lexically and grammatically understood.

What we want to show is, that there may be a wide difference between the subjects of natural science, and our knowledge of them; and between the Bible and our knowledge of it; and that when it is alleged that the two are in conflict, it is not the subjects themselves, but our imperfect, and perhaps erroneous, apprehensions of them. One thing is certain, that words of scorn will not advance the truth on either side; and they indicate rather the inability of the speaker than the strength of his cause. Both parties are the offspring of the same Father; let them labor as brethren, in the several departments of truth which they have espoused; and make their discoveries advance the happiness and welfare of the human family.—*Rainbow.*

CLOSED DOORS.

C. S. BRANCH.

"Then said Jesus again unto them, I go my way, and ye shall seek me and shall die in your sins; whither I go ye cannot come." JOHN 8: 21.

These words of Jesus have been on my mind for a long time; they are words which ought to cause the most thoughtless to stop and consider. They were spoken to the Jews of old, but they are applicable to you and me to-day. "You shall die in your sins; "whither I go ye cannot come." My impenitent friends, do you ever think if you die in your sins where Jesus is you can never go?

"When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." This passage is of great import to the christian as well as to the sinner. It should awaken a lively interest in every professed follower of Jesus in behalf of the ungodly. My christian brother, do you ever warn the wicked from his wicked way to save his life? If not, know you of a surety God in judgment will require his blood at your hands.

There is a great responsibility attached to the christian life. We are not only to work out our own salvation with fear and trembling, but we are to warn the ungodly; exhort, pray, and plead with them in the name and for the sake of Jesus, who bought them with his most precious blood.

Yes, sinner, these lines are penned for you. We lift the warning voice in your ears. Except you break off your sins by righteousness, and accept of Jesus in this day of grace, you will die in your sins, and where Jesus is you can never go. What a thought! forever lost! to have your life cut off when it ought to begin! The same wicked man shall die in his iniquity. Sinner! you will realize what that means when you see the Judge sitting on the great white throne. Then you will regret with a heart of sorrow and a soul of anguish, that when you were warned from your wicked way you did not turn from your wickedness and live. Why will you choose death when life is set before you? Jesus has died and revived, that you might have life and have it more abundantly. Hear my warning voice. Turn ye from your wicked way.

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." "For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn yourselves and live ye." Ezek. 18: 27, 32. O come, sinner, embrace the hope of the gospel. Accept now, proffered mercy. Come, come to Jesus. "And the Spirit and the Bride say come, and let him that heareth say come, and whosoever will, let him take of the water of life freely" (Rev. 22: 17), the water of life that bubbles up so freely, and runs so invitingly. Your day of grace may of a sudden cease, and you die in your sins, and where Jesus is you can never go.

Sinner, this may be the last time I may ever be permitted to raise the warning voice. "Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. 3: 14.

Oh, harden not your heart! grieve not the Holy Spirit that would woo you on to life and immortality, which will be a passport into the kingdom of God! Sinner, I have done my duty. I have cleaned my skirts. I have invited you with all my powers. I have raised the warning voice. Oh turn ye. Why will ye die?

May God help you for his Son's sake to make a wise choice while it is called day, for the night cometh when no man can work.

Plantsville, Ct.

LAY your head on the bosom of Jesus, and that will cure every sorrow.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 30, 1874.

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AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all news papers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

A VISIT WEST.

We have made arrangements to visit friends and a few churches in the West this fall. Our object is to see relatives, and do a little good in the cause of Christ, if possible. We shall visit Central Illinois, and Iowa. We expect to spend Sunday, Oct. 4th, at Buchanan, Mich. Shall probably return through Philadelphia and New York. All my appointments East are withdrawn.

J. C.

CHRIST'S ASCENSION.

Events are important according to their results. Some make a grand display and imposing appearance, but their end is abortive. Others would scarcely attract the attention of a child, but result in weal or woe to multitudes. The scratch of a match by an innocent person might result in the burning of a city, and the destruction of many lives and vast wealth; while the effort of millions to accomplish some national result might end in utter defeat.

Events appear radically different when viewed from different stand-points. If a man, on the common level of society, should emigrate from one part of the earth to another, his departure might cause an affectionate mother to linger and plant a last kiss upon the loved cheek, gazing with emotion unknown to others, as he disappears in the distance, while the busy multitudes would still tread the wheel of anxious toil without stopping to ask, "Has he gone?" His arrrival at his destination would be of no importance to those unaffected by it, but if some truly wedded heart was there, it would be, to that, a jubilee.

We will contemplate the historic scene of Christ's exit from earth to heaven, and his loving disciples, to whom he was dearer than fame or wealth, gazing with intense astonishment as he is borne heavenward by an invisible power.

As he slowly receded in a path that no human foot-print had marked, no earthly locomotion could carry them over the trackless way. Separation was every moment becoming wider and more distressing, and question after question whirled through their minds, and made every nerve quiver to get one more answer, one more sentence of instruction from the lips which had uttered truths more sacred and important to them than had ever sounded in mortal ears. Every eye was immovably fixed upon the face, which, of all others, had been the most lovely and expressive of true friendship and unfailing love. They gazed upon every line and feature of the human form as its distinctness faded in the increasing distance, until the last ray had been reflected from the divine personage, and he had become entirely hidden from their still wondering eyes in a never-to-be-forgotten cloud.

The wonderful scene with all its unnaturalness, the crushing thought of the mysterious and heart-rending separation, and also the thought that their leader and anticipated deliverer had left them a solitary few in the midst of strong and determined enemies, caused a dark and hopeless future to appear before them, which confused their minds and grieved their spirits.

But God had anticipated the experience of the loving disciples, and mercifully provided for the trying emergency. Two angels were dispatched and immediately appeared in heavenly livery before them, with a divine message suited to their fainting hearts, and for the encouragement and hope of Christ's afflicted, disconsolate church, through all ages. They opened their divine lips, and in the name of the mighty Jehovah said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Blessed words! expressing the brightest hope for suffering mortals. What scene, ever witnessed by human eyes, equalled this?

The movements of great men, chief captains and kings, in the transaction of important business, have been celebrated with pompous parades and high-sounding honors, and written on the page of great events; but here is a movement totally eclipsing all others. It is not a state occasion, with a sinful man bearing a sword and costly plumage, seated in a state chariot, and made honorable because he has waded through human blood and crushed the hearts of weeping widows and wailing orphans, but it is the King of kings and Lord of lords, the wonderful Counsellor, the Prince of peace. He is not journeying from one city to another, but following the angelic pathway from earth to heaven.

Look upon ascending humanity in the person of Immanuel, and see the great King's last foot-prints in the dust of Olivet, as he leaves our planet—the place of his poverty, prayers, and anguish, looking back with an undying love, which time nor separation could affect, upon his amazed and disappointed friends, giving them his last parting words—his eternal benediction.

See him as he is borne by an almighty power, through the regions of earth's atmosphere, mid its floating clouds, ascending above its thunderbolts and whirling tempests, sweeping through extended space, escorted by clustering angels shouting acclamations of praise to the mighty Conqueror, as he nears the portals of the celestial mansions. All heaven is stirred with pure delight, as the King eternal approaches the sacred doors, when the voice of the Ruler of worlds sounds the command, "Lift up your heads, O ye gates; and be ye liftde up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle."

Reader, to comprehend the magnitude of the subject before you, imagine yourself standing at some exalted point in God's creation, viewing the infinite Creator and the immensity and variety of his works, letting the eye fall upon the earth rolling out from his artistic hand, all beautiful and perfected, where in heavenly beauty stands the throne of earth, occupied by the "first man," the progenitor and appointed head of the human race. Everything seen is beautiful, every sound is harmony, every movement order, every creature happy, and upon all, all, perfection is written. But suddenly Satan appears in the midst of earthly glories; rebellion commences—a curtain is drawn, shutting out the heavenly effulgence, order is turned to confusion, harmony to discord, happiness to sorrow, life to death. All is gloom and confusion, wasting and destruction; and, without help from some other world, to be perpetuated on, on, hopelessly, forever.

But hark! rising above the jarring sounds of sin, a sweet voice is heard from heaven. Hope is found for the lost world. The mighty God, its Creator, has undertaken its redemption, and has appointed his Son, the great Immanuel, to execute the divine purpose. In due time the Redeemer appears, a babe in a stable, to the human eye unworthy of the mighty work and holy office he came to fill, but in heaven he was adored and loved, and on earth was, by faith, divinely worshiped. He walked the rugged path of earthly experience to the summit of matured manhood, when he entered his high office at his coronation baptism; from henceforth manifesting the glorious truth, that he had received all power in heaven and in earth, as its mighty Redeemer.

Satan was defeated in his temptations, evil angels were made subject to his authority, all diseases were controlled by his word and touch, the blind saw out of obscurity, the lame leaped as an hart, the winds and waves were controlled by his voice, a fish was ordered to gather tribute for Cæsar, the fig tree died by his rebuke, the dead quivered under the echo of his voice and sprang to life.

He suffered the penalty for sin in his death on the cross. He arose to become the advocate for sinners before his Father in heaven, there to remain until the work of atonement is complete, when he will return to earth (the purchased possession) and complete the work of full and perfect redemption. He will restore the fallen, ruined world to its original purity and perfection, destroying Satan, ending sin, and eradicating the curse forever.

The ascension was, therefore, a grand and important event in earth's changes and final destiny. The divine purpose required its occurrence once, and only once, in all time. "The heavens must receive" him "until the time of restitution of all things," when his glorious returning will be manifested.

Witnesses chosen of God saw the wonderful departing of the Christ whom they had handled with their hands, he having "flesh and bones," which "a spirit hath not."

That event can never be witnessed again. But this same Jesus, just as tangible, just as real, will be seen coming again, when every eye shall see him, and every knee shall bow before him, and every tongue confess to him, that he is the rightful Lord and Ruler of the restored world.

As his parting and absence produced sorrow for his church, so his returning and presence will produce joy. She is waiting for him as he that watcheth for the morning, and devoutly prays, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence."

We sometimes, in our lonely sadness, wish for the apostolic privilege of personal association with Jesus, but that was brief, and suddenly ended with his departure, while ours is the happier lot to witness the signs of his speedy returning, and wait with expectant joy his glorious uppearing.

Yes, he is coming as truly as he went away. He is coming to receive his despised and waiting Bride to his eternal embrace. She has prayed and waited long to see humanity wrapped in the garments of divinity, descending from the heavenly seat with a voice sounding sweeter than the music of the first morning of praise, echoing through the vast vaults of earth's charnel house, calling the countless dead to life, folding up the curse and laying it down in oblivion locking up death in eternal silence, capitally executing the murderer of our race and corrupter of our earth, casting our planet into his great furnace, pouring its molten elements into a heavenly mold, bringing out a new earth filled with heavenly glory, peopling it with the saints of the Most High, perfecting the divine government, and eternally eradicating evil from the universe.

Then, Immanuel, we wait almost impatiently to see thy sweet face coming through a cloud, to save our crazy, ruined world. Come speedily, for the night grows dark, and the storm beats piteously! O come! for Satan threatens to destroy thy church by false doctrines and wicked dissensions. Come, and hush in everlasting silence these contentions and wars. Plant the tree of liberty, and let thy people enjoy the rest of thy glorious kingdom. Arise from thy Father's throne and with the angelic escort deecend with thy "heavenly banners," and light up our heavens with the glory of thy train! Roll the note of last day thunders, manifest thy godlike power in the convulsion of nature, and rebuke scoffers for their impious blasphemies and atheism.

O Jesus, Jesus, thou hast a few friends upor the earth who love thee, whose hearts are truly wedded to thine, who believe thy word and trust in thy divinity and power. But the wicked scoff at their faith in thy coming, and hope of the resurrection. Vindicate thy truth, we pray, and quickly appear, to the joy of thy waiting ones.

J. C.

PURITY.

"First pure, then peaceable."

The Savior says: "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. When is a heart pure? When it is undefiled. When an object is defiled it is not pure. We read of "pure religion and undefiled before God and the Father." Jas. 1: 27. What defiles a man? Jesus answers:

"And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, laciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7: 20-23.

Let each examine his heart before this gospel glass presented by the Savior, and see if there are any spots. If any are found, can they be removed? There is but one way known, expressed in the Scriptures as follows: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Can we be kept pure? We read, "Keep thyself pure." 1 Tim. 5: 21. By what power can we be kept pure? The Scriptures answer: "We are kept by the power of God through faith unto salvation." In what way is the keeping power administered? Through the Holy Spirit, by means of which we may become "partakers of the divine nature." This divine nature, imparted by the Holy Spirit, is the means by which the human nature is paralyzed, and the heart kept pure. No one can keep himself pure by his own strength, independent of the Lord. He may avoid outward acts of wickedness, such as swearing, lying, stealing, drunkenness, adultery and debauchery; but cannot keep his heart free from pride, hatred, variance, lasciviousness, covetousness, and such like, because they are the natural fruits of the flesh. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." As these are the fruits of the Spirit, one must have the Spirit in order to have these fruits. They are the result of abiding in the Vine. The Holy Spirit produces no impure fruit; and where the heart is "filled with the Spirit," it is pure because of the controlling presence and power of God. It is his purity in us, and not our purity, that makes us acceptable in his sight.

Our part is to submit without reserve to him, giving him the fullest possible control of our entire being. Then Christ and the Father can come and take up their abode in us, through the agency of the Holy Spirit, they being in us to will and to do of their good pleasure, keeping the heart pure in thoughts, motives and emotions, and giving power to resist all the outward temptations from the world and Satan. One in this condition is kept in "perfect peace." He is free from all doubts and condemnation. When Satan comes he finds no place in the heart, because it is all occupied by the Spirit of the Lord. In this state, "that wicked one toucheth him not." Satan finds no response from the pure heart to any of his temptations. He may pursue the faithful christian with great earnestness, as he did the Savior forty days in the wilderness, but with no better success. Through the strength of Christ, manifested by the power of the Holy Spirit in the heart, the enemy is defeated in every conflict, and the saint stands unharmed. Glory to the Lord for ever and ever, for the christian armor. It is a complete shield from all the fiery darts of Satan. He who will consent to put on "the whole armor of God" is prepared for any attack that may be made by the powers of darkness. He is more than conqueror. The enemy is not only defeated, but he is routed, and obliged to yield the field, and retire to form new plans to try again at some other time.

When permitted, Christ is abundantly able to keep the heart pure and full of peace in the very fiercest fight from fiendish forces.

M. G.

DISCUSSION AT PLAINFIELD.

We closed the Plainfield discussion Friday evening, Sept. 18th. The rain prevented a large attendance, but an increasing interest was manifested, the further we advanced in the discussion. Our opponent manifested a commendable degree of honesty, and did the best he could to show that man has a soul that exists in a conscious state between death and the resurrection, but utterly failed to sustain his points. The Bible was all against his position. Some of those who attended the discussion were led to rejoice in the light of the truth more than ever. Doubts were removed, and their minds became settled that there is no consciousness between death and the resurrection. We left Brn. H. F. Carpenter and A. A. Hoyt to continue meetings in the large tent.

M. G.

BE FIRM.

If the christian would win in his conflicts, he must be *firm* for the right in all cases. The christian system is the most radical one in the world. The word "compromise" is unknown in its vocabulary, when it relates to anything unholy. It makes no bows to sin in any form. As soon as its supporters begin to bend to that which is unchristian, they at the same time commence being shorn of their strength and influence for good, and thus help bring a defeat in the cause of Christ, giving the victory to the enemy. The christian is invincible till he begins to submit to what he knows is not quite right. His first step downward may be short, and all the other steps, till he reaches the lowest degree of iniquity, may be no longer than the first, but many short steps will take one from the top to the bottom of a high eminence. Beware of the *first* downward step.

We are pleased with the following from an exchange: M. G.

"We rejoice to have fellowship with such, and would seek by all right means, to broaden the sweep of christian sympathy, and cultivate the 'family feeling' among the children of our common Father, the servants of our common Lord. In proportion as the spirit of Christ prevails, the spirit of sectatarian strife subsides; and the nearer christians approach to God, the closer they come to each other. And instead of sacrificing principles for union, it often proves that men are thus enabled to diffuse every truthful principle that they cherish, more widely than ever before. God wills the union of all his children; Satan wills their separation; Christ prays that they may all be one; human leaders seek to divide and scatter and destroy them. But God's will shall yet be done; Christ's prayer shall yet be answered."

"D. V."—A correspondent asks the meaning of "D. V.," as often used by preachers. It is the abbreviation for the Latin *Deo Volente*, which means, "with God's will."

M. G.

GRASSHOPPER SCOURGE.

It is astonishing to see what can be done by grasshoppers in a short time. Before them the country may look as beautiful as Eden; behind them like a burnt field. Minnesota and Iowa have suffered terribly this year, with a fair prospect that another year may witness sadder results. The following from a western traveler will give some idea of the grasshopper scourge: M. G.

"The grasshoppers have, this year, done more damage in Minnesota than all the Indian raids of the past ten years. They have cleaned out every green thing in southwestern Minnesota and northern Iowa, and have now sent detachments south and west, while a strong reconnoitering force has been pushed as far east as St. Paul, where several hundred millions of hoppers are now busy laying eggs in the gardens, for an early start east next summer. They have about got through eating for this year, and will give the bulk of their time to hatching eggs for the rest of the season. It is estimated that the loss of wheat in Minnesota is worth a million and a quarter dollars, with as much more for other crops. Iowa has suffered about the same, and Nebraska puts her loss at two hundred thousand. Along the line of the Union Pacific railroad in the latter State, to within sixty miles of Omaha, the fields look as if they had been stripped by a terrific hailstorm. The leaves and the tassels and ears of corn have been devoured utterly, and there is left a ghastly array of bare stalks.

A correspondent who saw a descent of grasshoppers on a Nebraska town, describes it as resembling a dense snow storm, the wings of the hoppers being white. In a second after alighting, every blade of grass, shrub, tree and house was so thickly covered with them as to resemble a mass of dark green. The railroad train from which the correspondent saw the strange spectacle was stopped by the accumulation of hoppers on the tracks. As they were crushed by millions they made the rails so slippery that the wheels merely evolved without making any progress. The track had to be swept with brooms. As a general thing the inhabitants make no efforts to check the ravages of the insects. In some cases they have built fires and made smudges, but the results have not been particularly encouraging. Meanwhile the hoppers are not fastidious, and if they can't get one thing, take another, in some cases stripping trees perfectly bare of leaves. The fact that the hoppers have wings renders it more difficult to stop their progress than that of their brethren, the crickets, who are devastating Idaho. A trench dug around a farm will stop these fellows, who tumble in and can't get out.

It is to be hoped that these plagues of insects are not going to come every year. If they do, the drawbacks to the development of the far West will be very seriously increased, and the Indian will have found in the grasshopper a potent ally in resisting the westward march of the white man."

DISCUSSION ON TRINE IMMERSION.

The discussion with Bro. W. C. Thurman, now in progress (Sept. 25th), promises excellent results. This is the fourth evening, and it is to be resumed next Monday evening, 28th. Mystic Hall, in Charlestown, Mass., has been crowded every evening by persons who seem anxious to know the truth in the case. Some, who came doubting, are already satisfied that "trine immersion" is a heresy started by the Marcionites, about A. D. 130, and continued for centuries. This evening, in a very noble manner, Bro. Thurman publicly gave up one of his strongest historic proofs on which he had relied as evidence of "trine baptism," and said he was ashamed that he had used it. Our prayer is that he may be fully delivered from this heresy. When the discussion is over, we propose to give some of the reasons why we believe, without a doubt, that "trine immersion" is an unscriptural heresy.

M. G.

THE SCIENCE OF HEALTH for October opens with an important article on the Causes of Infant Mortality in Cities; and contains also, The Mysteries of Drugopathy; Hydrophobiorum Medicorum; Our American Girls; Popular Physiology, with illustrations; Ventilation; A Dyspeptic Appetite; Graham Flour against Fine Flour; How to Keep Fruits Fresh, with practical directions; The Food Question; Rest and Sleep; Life Under Ground; The Candy Curse; The Doctors on Alcohol; with the information contained in the Talks with Correspondents and Voices from the People, making up an excellent number of this useful and popular magazine. Price 20 cents, or $2.00 a year. The publisher announces a "TRIAL TRIP" of three months, including the present number, for 25 cents. Address S. R. WELLS, Publisher, 389 Broadway, New York.

ELD. S. C. HANCOCK'S MUSIC.—The many friends of the late Eld. S. C. Hancock, of Forestville, Conn., will be pleased to learn that a complete edition of his musical productions, of a devotional nature, will soon be issued in book form, bound in neat paper covers, and containing a brief biography of that celebrated blind composer, pianist, vocalist and preacher. His widow is left in straitened circumstances, and for her benefit the work is issued.

Price 50 cts. each. Sent by mail prepaid. A discount of 25 per cent. on all orders of 25 copies or more, and of 50 per cent. for 50 copies or more. Address MILO M. NORTON, Waterbury, Conn.

DISTRICT MEETING REPORT.

The Bolton District Meeting convened, as per appointment in the *Crisis*, at the Page school-house in Bolton, P. Q., only a few rods from "the old camp-ground," now a cleared field, where the Second Advent Campmeeting was held by Eld. Josiah Litch and others, ending on the 3d of July, 1842; at which many embraced a gospel hope and faith. Only one campmeeting by our people had preceded it, held at Hatley, P. Q., the week before. Some, during our meeting, referred to that loved spot, where they first embraced the Savior and heard the welcome news of his return in glory; still professing strong faith, and joyful hope; while others, who embraced the truth there, lie entombed near, waiting the resurrection call to life eternal.

Short notice, and other causes, rendered the attendance small until Sabbath, when the congregation was good, very attentive, and serious; especially during the observance of the Lord's Supper, with which our meeting closed. All our meetings were characterized by the manifest and felt influence of God's Holy Spirit, giving liberty and effect in preaching, speaking, praise and prayer; and we felt that "our labor was not in vain in the Lord." Ministers present were Elds. John Chapman, A. Tilson, N. Stevens, and C. P. Dow, who all took part in the services of the meeting, and labored in the utmost harmony.

On Saturday afternoon, after the usual address and business—which was in part to appoint Eld. J. Chapman President of the Bolton District, and Eld. A. Tilson its Secretary, a baptismal service was performed in the waters of the beautiful lake Memphremagog, close by, where the writer of this has in years gone by baptized quite a number; and it was especially pleasant to repeat the service. Our next general meeting will be the annual meeting of "The Advent Christian Conference of the Province of Quebec," to convene at "the old meeting-house" in Hatley, P. Q., Wednesday, Oct. 7th, and continue over the Sabbath. (See notice in the *Crisis*.)

The New Hampshire Conference has appointed two of her best ministers as delegates to that meeting, who will aid us by preaching and brotherly counsel. Eld. E. A. Stockman, lately an eminent minister of the Free-Will Baptist church, and Eld. N. Wheeler, already well and favorably known among us, are the delegates. Let this approaching meeting be remembered in prayer, and well attended by all who can possibly come. Do not let trifles prevent. Come, and report the cause of truth favorably, and let us be co-workers.

CHAS. P. DOW, P. C.
A. TILSON, Dist. Sec.

REPORT.

As many are inquiring how I am getting along with my mission tent this season, and anxious to hear from me, I will say it has been the best summer of my life. I have been out thirteen weeks; held meetings in five places, nearly every afternoon and evening. From one to three hundred have been present nearly every evening. In every place backsliders have returned to the Lord, and sinners have been converted to the truth. Thousands have heard of Jesus' coming, and the signs that foretell the event. To God be all the glory through Jesus Christ. More particulars at some other time, the Lord willing.

H. B. SEVEY.

Bath, Me., Sept. 18th, 1874.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$56 80
Mrs. M. Drury	1 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$16 00
S. Smith	3 00

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$1,398 20
"Wakefield"	5 00
"C."	2 00

Jewelry also received, and when disposed of, will acknowledge the amount obtained for it.

THE CAUSE IN PHILADELPHIA, TENN.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I have just returned from the above mentioned place, where we met Bro. A. M. B. Graham. On Saturday we held a meeting at night. Sunday morning Bro. C. B. Martin (Baptist), and Bro. Graham (Adventist), met to discuss the immortality question. The morning, afternoon and evening were spent in a spirited debate. The disputants both proved to all that they were only striking at the *theory*, and not the man. I have witnessed several days' debate since I embraced the truth; and I must confess that I have never seen the spirit of Jesus more manifested by the speakers, than these two brethren showed. Bro. Martin is undoubtedly the fairest and most honest debater I have ever heard on that side of the question. By his truly brotherly and christian deportment, he has endeared himself to the hearts of all our Advent friends in that village; although he is bitterly opposed to the soul-sleeping theory. Bro. Graham is a young man, of the Michigan Conference, traveling in the South. He was challenged by Bro. Martin, accepted the proposition, and displayed much zeal and earnestness during the debate.

As may be expected, I am satisfied *myself* that the truth lost nothing. Bro. M. failed to produce one positive passage proving the immortality of the soul; yet he kindly said he believed that victory was perched on the pole for him. Bro. G. asked repeatedly for a "thus saith the Lord," which was not produced. He then said, he did not claim victory perched anywhere for him, but would leave it to the sound judgment of the audience. He is destined to be a useful man to the cause of truth. He has fine talent, a good education, and is as well posted as any man of his age. He ably defended the truth. I feel that the Lord sent him to this field, just as my hands were filled with work. The discussion will do much good. The people will investigate their Bibles to see who is right.

I feel that many are now, and many more *will* be, convinced by it that we have the true light on the nature of our race. Many brought their paper and pencil, and carefully took notes, which proved they wanted truth. We have many warm-hearted friends in the village, and we hope soon to see a people here, who will come out from the fashions and follies of the world, and make ready to meet Jesus at his coming. While we have many friends, we are not without opposition among the "rulers." Pray for me.

J. A. CARGILE.

A. C. Times, please copy, by request of Bro. A. M. B. Graham.

ONE BAPTISM.

R. MORRILL.

The expression "one baptism," in Eph. 4: 5, is rendered in the Emphatic Diaglott "one immersion." So in the American Bible Union, and other translations. It is well known that the word "baptism" is not a translation, but a transcription of the Greek word *baptisma*. Why the word *baptisma* was not translated, probably, was because the translators were adherents of the practice of sprinkling, and they knew it could not be correctly translated by a word that signified sprinkling, so they dropped the final "a" and transcribed it baptism.

We are told that "baptism" in this text means dipping repeatedly. If so, one baptism means one repeated dipping, which expression appears to be a contradiction. But if it means dipping repeatedly in this text, does it not mean the same in every text in which it is found? Certainly, say you. Well, let us test this interpretation.

We read in Matt. 3: 5 and onward—"Then went out to him [John] Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins. But when he saw many of the Pharisess and Sadducees come to his baptism [repeated dipping], he said unto them, O generation of vipers," etc. Then in John 4: 1, 2—"When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized [repeatedly dipped] more disciples than John, (though Jesus himself baptized not but his disciples)." Now for the application.

We are told that all who were baptized by Jesus (for some insist that Jesus himself did baptize) were first baptized by John, when the people came from "Jerusalem, and all Judea" to his baptism, as quoted above. If so, they were dipped repeatedly thrice, according to this new definition of baptism; and if, as we are told, this dipping repeatedly means dipping three times, or "trine immersion," the disciples of Jesus were immersed six times. We are told also that these same disciples had been previously baptized in their fathers when they passed through the Red Sea. See 1 Cor. 10: 1, 2. If so, we must add three immersions more, which make, in all, nine immersions. We repeat it: If baptism means dipping repeatedly, or three times, and the disciples were baptized twice in the days of our Savior, and they had previously been baptized in their fathers when they crossed the Red Sea, we cannot see how we can avoid the conclusion that they were immersed nine times.

But as a nine-fold immersion appears entirely absurd, and as no one ever claimed it for Christian baptism, we seem to be driven back to the old position taken by the best Greek scholars and translators, that Christian baptism means simply immersion, and one baptism means one immersion. Then, if we have been immersed once "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19), we know not why we have not received Christian baptism in full.

We will now examine the argument given in favor of the position that the disciples were baptized twice in the days of our Savior. The reasoning is something like this: John baptized all the Jews, and, as under the administration of Jesus none but Jews were baptized, therefore those baptized under Jesus must have been the same that had previously been baptized by John. For proof that John baptized all the Jews, we are referred to Luke 3: 21—"Now when all the people were baptized," etc.

But who were "all the people"? Let verse 7 answer—"Then said he to the *multitude* that came forth to be baptized of him, O generation of vipers," etc. Do not the "people" referred to mean "the multitude" that came to his baptism? It is true, we read—"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan" (Matt. 3: 5); but we do not read that all the people of those places went. On the contrary, we learn that the Pharisees and Sadducees did not all go. "He saw many of the Pharisees and Sadducees come to his baptism." Matt. 3: 7.

We find, then, by reading all that is said, upon the subject, that many people from Jerusalem, and from all Judea, and all the region round about Jordan, came to John and were baptized, but they did not *all* come, therefore Jesus or his disciples did not necessarily re-baptize those whom John had baptized.

But we are told that some were re-baptized in the days of the apostles.

Well, what were the circumstances? There were certain disciples in Ephesus who were baptized unto John's baptism, but had not so much as heard that there was a Holy Ghost. Acts 19: 1-6. We do not read that John baptized them, and the evidence seems to be that he did not.

1. They were baptized unto John's baptism, but we do not read that John baptized unto his own baptism. "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Christ Jesus." Acts 19: 4.

2. They had not so much as heard that there was a Holy Ghost. But John told the people that Jesus would baptize them with the Holy Ghost. Matt. 3: 11. So we should naturally suppose they never heard John preach.

We find no evidence, then, that any in the days of our Savior or the apostles, who were properly baptized, were baptized more than once; and none in this day who have not been truly and properly baptized should rest satisfied until they are.

In regard to the disciples being baptized in their fathers in the cloud and in the sea, all we have to say is this: if this was true in their case, it may also be true in our case. Then if our fathers have been baptized, have *we* not been baptized in them, according to this mode of reasoning? But we do not so understand God's word.

Finally, we are told that in the commission of our Savior to the apostles, in Matt. 28: 19, three immersions are implied: that if one immersion only had been intended, it would have read, "baptizing them in the names of the Father," etc. Let us see. We all understand that the Father, Son, and Holy Ghost are in perfect union; as much so, to say the least, as three men united in one firm. Well, suppose you are sent to New York to transact business for a firm, which we will call Smith, Allen and Webster. Upon introducing yourself, would you say, I have come to transact business in the names of Smith, Allen, and Webster? No, say you, we would use the singular number.

Very good. Why not then use the singular number in speaking of baptism according to the common form? It would seem to me as improper to say, I baptize in the names of the Father, and of the Son, and of the Holy Ghost, as it would to use the plural form in the business transaction referred to; neither do I see any more necessity for three actions, as it is called, in baptism, than for three transactions in said business.

Let us endeavor to keep the unity of the Spirit in the bond of peace, being baptized by one Spirit into one body, having one hope, one Lord, one faith, one baptism, one God; then, when the Lord our Savior shall appear, he will give us the one everlasting kingdom prepared for all his dear saints.

East Concord, N. H.

BRO. L. C. RICE, Chicago, writes:—"We are having the best meetings at the 'Tabernacle' that we have ever had. The Lord is with his dear children in power, and we contemplate much good in the coming fall and winter. We are quite pleased with the idea of a Conference, which was acted upon by a unanimous vote. May the Lord direct. We are satisfied with the position we have taken on the 'holiness question.' 'Glory to God. There seems to be no feeling of discord among us. It grows more blessed to me every day I live. I never saw such beauty in the subject before as at the present time. Glory to God, Bro. Grant, you never began to tell the story, but thank God you did the best you could. Be of good cheer, and pray much. We are living in perilous times."

SPIRITUALISM NOTHING BUT WITCHCRAFT.—We suppose it will not be conceded but contended that this blessed land of ours, in this nineteenth century, stands for enlightenment and advanced intelligence at the head of the civilized world. Yet here within a few years has been revived the practice of necromancy, or evocation of the dead, to tell us the secrets of the future, a belief in women who have a familiar spirit—that is, witches, though we call them mediums, not witches—and have instituted, under the name spirit, blunderingly called spiritual, a regular system of demon-worship. This revival did not take place among the benighted foreigners settled among us, but with genuine Americans of Protestant lineage, taught to call the Pope Antichrist, or the "Man of Sin," and to denounce Catholicity as a superstition. Spiritism has flourished luxuriantly among our free and enlightened Americans as in a congenial soil, and bids fair to become the national religion.—*N. Y. Tablet.*

TENT MEETINGS.—The tent meeting at Warner, N. H., closed last night (Sunday, Sept. 27th); and although it was a little rainy, yet we had a good audience. The meeting has been the most peculiar one in character I ever saw. Opposing elements there met; and it needed more than the wisdom of man to know how to conduct the meeting. But glory to God, he gave wisdom to direct, and the meeting resulted in good. Wanderers sought the Lord anew, sinners were convicted of sin, and some resolved to serve the Lord, and started for the kingdom. There is time for another tent meeting this fall. Will some one answer immediately? ENOCH MORRILL.
South Deerfield, N. H.

THE TENT MEETING in Keene is to continue another week, till Sabbath Oct. 4th. The interest is excellent. L. BOUTELL.

From Bro. J. T. Ongley.

After putting up the tent, I went on to Chapmanville, Venango Co., Penn., arriving Aug. 27th. I preached fifteen discourses, and baptized two souls—one lady, that had been a Universalist for a number of years, stating that she considered it far in advance of so-called orthodoxy; but when she heard "the *gospel*," as the good Lord helped us to proclaim it, it seemed to break up the fountain of her heart. The result was obedience. Praise the Lord. Quite a number of others were almost persuaded to become christians. We hope yet to see them come out on the Lord's side.

Married.

CHASE—CHASE. In Warner, N. H., Sept. 23d, 1874, by Eld. Simeon Roby, Mr. HENRY S. CHASE and Miss NANCY M. CHASE, both of Hopkinton.

YOUNG—FLANDERS. In Hatley, P. Q., Sept. 14th, 1874, by Elder C. P. Dow, by license, Mr. FAYETTE YOUNG, of Barford, P. Q., and Miss ETTA FRANCES FLANDERS, of Compton, P. Q.

ORCUTT—SMITH. At the residence of Deacon Harvey Smith, of Stanbridge, P. Q., Sept. 15th, 1874, by Elder C. P. Dow, by license, Bro. ELWYN C. ORCUTT, of Stanstead, P. Q., Sec. of Con., and Miss AURELIA SMITH, of Stanbridge.

Obituaries

SMITH. In Bangor, Me., Sept. 4th, 1874, Eld. Thomas Smith, aged eighty-two years and eight months.

Our dear Bro. Smith was ripe for the kingdom of God, for which he has long waited. He was a native of Cape Cod, Mass. Some sixty years ago he sailed up the Penobscot river, and visited some relatives in Orrington, Me., where he sought and found Christ as his Savior. He traveled the seas as a sailor and shipmaster for several years, then yielded to the call of his Master to become a standard bearer in gospel work. He joined the Methodist itinerant ministry in the Maine conference, and faithfully performed the duties of his office some twenty-four years; during which many hundreds of sinners were converted and united with the church. In 1842, he read Mr. Miller's lectures, and embraced the view that Christ was soon to come, and henceforth preached it. The Lord added his blessing, and ninety souls were converted on his charge in the same year. But refusing to renounce his new views, he was discharged from the church, and entered fully into the work of proclaiming the Second Advent message through Maine and Mass.; which work he did faithfully some twenty-six years, when his mental powers and physical strength were so much impaired, by incessant travel, labor and age, that he was obliged to cease from labor, and take his couch, where he has suffered much for the last three years, until death has closed his sufferings. He sleeps in Jesus a little while, until "the Lord himself shall be revealed from heaven, with the voice of the archangel, and with the trump of God," to raise the dead in Christ. Then we expect to see our faithful brother in immortal life, with hundreds who have been brought to Christ through his ministry. He was a kind, judicious, sympathizing friend, and earnest worker.

His children, a large family, are nearly all dead. His faithful, devoted wife, who has long and patiently waited upon him, is nearly worn out, and is left lonely in old age, with one daughter, to mourn the ravages of death; but not without hope of reunion in the soon coming kingdom of their Redeemer. Eld. S. K. Partridge conducted the services of the funeral, and spoke words of comfort and instruction to the family and friends of our deceased brother. I. C. WELLCOME.

HURD. In Freedom, N. H., Sept. 5th, 1874, of inward cancer, my beloved mother, Mary Jane, wife of John Hurd, aged fifty-three years and fourteen days.

Mother suffered a great deal in her sickness of about six months; at times her distress seemed almost beyond endurance, but through it all she maintained a wonderful spirit of patience, as she remarked a short time prior to her death she was "patiently waiting for deliverance to come." She felt well about dying, and was anxious to depart and be at rest. A peaceful, patient, kind christian mother has thus been taken, and left a husband and two children and very many friends to mourn her departure from us. Our loss is very great, but her gain is beyond comparison.

"I'm sighing for home, where no ties shall be broken,
Where death cannot enter and cause us to mourn;
I sigh for the rest of which prophets have spoken,
The blest restitution,—I long to go home."

CHAS. H. HURD.

ALLEN. In Parsonfield, Me., Sept. 4th, 1874, of consumption, Sr. Mercy, wife of Samuel Allen, aged fifty-three years and one month.

Our sister gave her heart to the Savior in early life, and for the greater portion of the time since, we trust that she has known something of his power to save, although she has not at all times lived as near to Jesus as has been her duty and privileeg, but yet she never got so low in her mind as to lose all hope in Christ. In her last sickness she gave herself anew to the Lord, and felt that he owned her as his child. She left a husband and many friends to mourn her departure, and may they all as one have their trust in that God who will ere long raise the dead, and change the living saints, and give them immortality, eternal life in the world to come.

C. H. HURD.

PATTEE. Fell asleep in the blessed hope, Aug. 28th, 1874, Sr. Maria P. Pattee, aged sixty-two years.

Sr. P. lived a consistent life. She died in the triumphs of faith. She was a believer in the speedy coming of Jesus; also held to keeping the seventh-day Sabbath, until after the discussion of Bro. Grant in California; then, like a consistent christian, she gave it up, and received a great blessing. She now sleeps in Jesus. Words of comfort were spoken by Henry Eastman.

D. EASTMAN.

SMITH. In Marion, N. Y., June 21st, 1874, Sr. Sarah Smith.

She died with a steadfast hope in Jesus and the resurrection in the likeness of Christ, to a glorious immortality, at his second coming, which she had been looking and hoping for many years. She thought she should not sleep long, for he was soon coming. ORPHA ADAMS.

RUMERY. In Bonny Eagle, Me., Aug. 22nd, 1874, Elzora S., daughter of T. J. and Nancy E. Rumery, aged ten years and five months.

Elzora's genial way had won for her the confidence and love of all around; and her light step and cheerful voice will be missed in other homes beside her own. ELD. J. GAY.

HILL. In Biddeford, Me., July 7th, 1874, Willie P., son of Benjamin B. and Angelia Hill, aged five years and five months.

May the God of all comfort bless, guide, and comfort the parents, and other little ones, and bring them all to enjoy the saints' sweet home on the earth renewed. ELD. J. GAY.

CHUTE. In Saco, Me., May 17th, 1874, Nellie F., daughter of Samuel L. and Lucy J. Chute, aged five months and fourteen days.

"A blissful vision of the night
Would oft my happy senses sway,
Of the good Shepherd on the height,
Or climbing up the stony way;
Holding our little lamb asleep,
While like the burden of the sea,
Sounded his voice along the deep,
Saying "Arise, and follow me."

ELD. J. GAY.

COOLBROTH. In Biddeford, Me., July 30th, 1874, Woodbury A., son of George W. and Sarah Coolbroth, aged ten months and four days.

"There my little ones, I know
Round me shall be clinging;
There the loved ones of long ago
With me shall be singing.
Oh, that land I long to see,
Where the weary-hearted
Shall with Christ in glory be,
Never to be parted."

ELD. J. GAY.

FOREIGN NEWS.

LONDON, Sept. 28. A frightful typhoon passed over Hong Kong yesterday. The steamers Leonor and Albay, and eight other vessels were wrecked or foundered, and many are missing. A great number of houses were destroyed, and it is reported that a thousand persons were killed. The damage to property in the city and harbor and surrounding country is immense.

JAPAN. Of the eighty-seven Protestant missionaries now in the Japanese empire, the American Board has sent twenty, the American Presbyterian Board thirteen, the Reformed Church (American) eleven, the Protestant Episcopal, eleven, Methodist Episcopal, ten, and the Baptist Union, six. The missionaries report that Jeddo is the Paris of Japan, and in matters of opinion, controls the empire.

DOMESTIC NEWS.

MONDAY, Sept. 21st, was observed as the day of atonement by the Israelites, as commanded in Leviticus, 23: 26. Early in the morning they assembled in their houses of worship and remained during the whole day. The services performed are very impressive. The departed relatives and friends are vividly remembered in their devotions. At the rising of the stars the service was concluded and the Rabbi gave his blessing to the people.

THE FEAST OF THE TABERNACLES.—Last night (Sept. 25th) the Jewish festival of "Succoth," or Feast of Tabernacles, began and continues for eight days. This is the harvest feast of the Jewish calendar, and owes its origin to the festival usually celebrated by the Israelites when they mainly were an agricultural people inhabiting Palestine. In those days the feast took place after the gathering of the harvest. One of the peculiar rites attendant upon this festival is the erection of small booths adjoining the synagogues, in imitation of the booths or tents inhabited by the Children of Israel in their wanderings for forty years through the desert of Mount Sinai. The religious services in the synagogues are distinguished by the use of palm branches, which are decorated with sprigs of myrtle and willows. No other important event in the Jewish calendar occurs until the feast of "Hannka," which was instituted to commemorate the dedication of the temple at Jerusalem by Judas Maccabeus, after his signal victory over the enemies of his race. This feast commences on the 4th of December next, and continues for seven days.

ASPINWALL, Sept. 12. A serious riot, accompanied with bloodshed, took place here this afternoon between Italians in the Pacific Mail Steamer Company and troops on duty here. One of the soldiers, unarmed, was on the wharf and was chased off by some Italians, who threw stones at him. Arriving at his quarters he reported the case, when an officer and six men went at once to the wharf to arrest those who had made the assault. Reaching the gate of the wharf, the Italians fired two pistol shots at the troops without result, when a volley was fired in return, which mortally wounded one of the Italians and seriously wounded a Jamaican negro. The excitement was intense, and additional troops were sent for to keep the peace. The California passengers who arrived just after the occurrences were placed safely on board the Acapulco. That none were hurt is wonderful, as a volley was fired just outside the gate and directly upon the wharf.

MEXICO. There are now ninety-eight Protestant churches in Mexico. Five years ago, there were less than six.

Notices.

THE next Maine Central Quarterly Meeting will be held at Belgrade Mills, commencing Thursday evening, Oct. 22d, and continue over the following Sunday. A general invitation is given to brethren and sisters to unite with us in preparing a people for the coming of Jesus. Homes provided for all. Call on Charles Austin, Wm. Hersom, C. H. Kelley, Edwin J. Farnham, F. E. Blaisdell. and others. Per order, H. B. SEVEY.

THE EVANGEL TENT is pitched in Jefferson, at the head of the Pond. Meetings will continue as long as thought best. Steamboat connects with Knox and Lincoln R. R. at Bay Bridge Station. H. B. SEVEY.

CONFERENCE AT MELVIN VILLAGE, N. H.—The Lord willing, there will be a conference at Melvin Village, commencing Thursday evening, Oct. 22d, to hold over the following Sabbath. Brn. E. A. Stockman, J. Parsons, and D. Churchill are expected to preach the word. A generous invitation is extended to all. T. W. PIPER.

THE MAINE S. A. C. CONFERENCE will hold its next annual session with the church at Kennebunkport, commencing Tuesday, Oct. 13th. We hope for a good representation, from different parts of the State, at this meeting.
S. K. PARTRIDGE, President.
W. H. MITCHELL, Secretary.

DISCUSSION.—A discussion will commence at Stowe, Vt., evening, Oct. 7th, and continue as long as duty. *Question:* Do the Scriptures teach that man has a separate entity, called the soul, that exists in a conscious state between the physical, literal death, and resurrection of the body? Affirmative—Steven Skinner, of Mattamora, Ill. Negative—A. A. Hoyt, Plainfield, Vt. A. A. H.

HOOSICK VALLEY CONFERENCE.—The annual meeting of the Hoosick Valley Adv. Chris. Conference will be held with the church in Hoosick, N. Y., commencing Oct. 21st, 1874, and continue over the following Sunday. Particulars hereafter.
A. W. SIBLEY, President.

WESTERN CONFERENCE.—A General Religious Conference for the promotion of piety among believers, and conversion of unbelievers, will be held in the Green Street Tabernacle, Chicago, Ill., commencing on Wednesday, Oct. 21st, at 7½ P. M., and continuing over the following Lord's day. It is expected that Elds. Miles Grant, S. G. Mathewson, and John Couch, from the East, will attend this meeting. We invite all to attend who can come, from far and near, and we hope all who come will bring with them a holy zeal for God and Jesus Christ. We specially invite brethren and sisters in the west to come up to this feast, and help in the cause of Christ. Let there be a general rally. For the church, FRANK BURR, Pastor.

A TWO DAYS MEETING will be held at Darien, Genesee Co., N. Y., commencing Friday evening, Oct. 16th, it being the twelfth Annual Meeting at that place. A cordial invitation is extended to all to attend. Teams will be at Croft's Station at three o'clock P. M. to meet the cars from the east, and six o'clock P. M. from the west.
In behalf of the brethren, C. W. LOW.

THE next annual session of the Conn. A. C. Conference will be held with the church in Bristol, commencing Wednesday evening, Oct. 14th, to continue over the following Lord's day. We hope there will be a general gathering at this meeting.
G. L. WHITE, Secretary.

HAVING supplied the church in East Concord one half of the time during the past year, I intend closing my labors with them on the first Sunday in Nov. After which time I shall be at liberty to labor in places as the way opens.
ENOCH MORRILL, South Deerfield, N. H.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

WILL the preaching brethren who are passing through Newark, N. J., give us a call? Please drop a note previous, to prevent any conflict, either to Bro. G. W. Libby, 42 Pennington St., or to me, 126 Bank St. WM. SHEPHERD, Sec.

TENT MEETING.—The Mass. Advent Mission Tent will be pitched in Fall River, Mass., Friday, Oct. 9th. Meeting in the evening, at half-past seven o'clock; also afternoons and evenings, over two Sabbaths, and as much longer as duty may demand. This is a new field. Our dependence is upon the Lord and his people for help at this meeting. Come, dearly beloved in this region, do not fail to be at this meeting, with a mind to work. You can preach, pray, or sing; and each of these is wanted. Come, then, and help.

Our last two tent meetings have reached the people wonderfully. I have seen nothing like it for ten years. There is an ear to hear, and the Spirit of the Lord accompanies the word.

I would say to those who have pledges unpaid, and all who can help us now, they will aid us greatly by sending their remittances to Bro. C. Goodrich, our Treasurer, *Crisis* office, Boston, Mass. Do this at once if you can. The Lord bless and help now. L. BOUTELL.

DEARLY BELOVED, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. BOUTELL.

N. H. ADV. CHRIS. CONFERENCE.—The Lord willing, the fourth quarterly session of the N. H. Advent Christian Conference will be held with the church at So. Sutton, N. H., commencing Thursday evening, Oct. 1st, to hold over the following Sabbath. An invitation is extended to all to come to the feast. Our preaching brethren especially are requested to come—all who can labor together for the salvation of the perishing. May the Lord greatly bless.
T. W. PIPER, G. W. BROWN, D. W. DAVIS, } Committee.

THOSE wishing the New Hampshire Mission Tent to be pitched in their vicinity, will please write immediately to ENOCH MORRILL, South Deerfield, N. H., Chairman of Tent Committee.

GROVE MEETING.—There will be a meeting in a grove at Vitum Hill, in Sandwich, N. H., on Saturday, Oct. 3d. We extend a cordial invitation to all the good people, far and near, to meet with us, and assist us in the work of the Master. If the weather should be cold or rainy, the meetings will be held in the Vitum school-house.
E. S. MOULTON.

THE first quarterly meeting of the Iowa Christian Conference will be held at Traer, Tama Co., commencing Oct. 9th, to continue over the following Sunday. All of like precious faith are invited to attend, and the ministers who desire the union of christians. E. A. MARSH, Secretary.

DISCUSSION.—There will be a discussion held in Waverly, N. Y., commencing Monday evening, Oct. 12th, between Dr. J. G. Fish, affirmative, and Eld. J. W. Taylor, negative, of the following resulution: "*Resolved*, that the Bible teaches the immortality of man, and his continued intercourse with the inhabitants of earth after the death of the natural body." The discussion is to continue five evenings. J. W. T.

THE ADV. CHRIS. CONFERENCE of the Province of Quebec will (D. V.) hold its next annual session at the "old meeting-house" in Hatley, P. Q., on Wednesday, October 7th, and continue over the Sabbath. All of like precious faith, who are in sympathy with its objects and work, as set forth in its Constitution, will, we trust, make a special effort to attend, and unite in its business deliberations, and religious exercises of preaching, prayer, and song; which, we trust, will be so scriptural, so wisely and kindly performed, as to result in permanent good to the cause of our coming Savior. Especially we would say, let all the ministerial and lay members in the several districts, as far as is possible, arrange to attend. Come early, and come prepared to stay through the meeting. Let due reports, either written or verbal, be forthcoming from the entire field. Let isolated brethren and sisters who feel an interest, and cannot attend, write epistles to be read in conference, and direct to the President, or Secretary, at Ayres Flat. Please attend to this in good season. Christian union is strength; let us have it in action, feeling, and fact. Christian hospitality and kindness will be shown to all who come, by the resident brethren and friends, as on former occasions. Come praying for and expecting good.
CHAS. P. DOW, President.
E. C. ORCUTT, Secretary.

OHIO CONFERENCE.—The annual session of the Ohio State Conference will be held, the Lord willing, with the church in Norwalk, Huron Co., O., commencing Thursday evening, Oct. 15th, and continue over the following Sabbath. This will be an important meeting for the cause of truth in this State. Let every A. C. Church in the State appoint delegates without fail; also let all who love the appearing of our Lord in glory, and the resurrection of the dead, come. All are welcome, and will be provided for.
E. MCCULLOCH, President.

QUARTERLY MEETING.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing Oct. 3d, at one o'clock P. M., and hold over the following Sunday. A cordial invitation is extended to all to come in the fulness of the gospel of Christ.
For the church, E. C. COWLES, Pastor.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. FLETCHER.
D. F. LEAVITT.

THE Second Quarterly Meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Fairfield, Sauk Co., Wis., commencing in the evening of Oct. 23d, and holding over the Lord's day. Every church in the district is requested to send one or more delegates. We hope to see a large gathering. Come in the name of the Lord, and to work for him.
E. P. GRAVES.

THE Lord willing, I will commence meetings at Cowdersport, Potter Co., Pa., Oct. 1st, and continue one week. Will attend to baptism.

I may be addressed at the above place for further labor, if desired, or at Warrensville, Lycoming Co., Pa. J. T. ONGLEY.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

HAVING closed my labors with the church at Clinton, Clinton Co., Iowa, I am now at liberty to go into other fields as the Lord may direct, and brethren and friends may desire. My address until further notice will be Adrian, Mich.
SILAS B. MABEY.

I HAVE resigned my pastoral charge at New Hartford, Iowa, for the present, and removed to Raymond, Iowa. J. W. BURROUGHS.

THE Advent Christian Church of Lewiston, Me., hold their meetings regularly every Sabbath in the Hall over First National Bank, Main St. Prayer and praise meetings at ten o'clock A. M. Preaching at half-past two and half-past six P. M. Also prayer meetings Tuesday and Friday evenings at 7½ o'clock. JARED WHITMAN, Pastor

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For sale at the *Crisis* office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook (Communion)........Sunday, Oct. 4th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
E. Owen........Sunday, Oct. 4th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
H. Munger........Sunday, Oct. 4th
Geo. W. Sederquest........Sunday, Oct. 11th
Chas. E. Hurd........Sunday, Oct. 18th
D. M. Leavitt........Sunday, Nov. 8th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. S. Campbell........Sunday, Oct. 4th
F. H. Burbank........Sunday, Oct. 11th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Wm. J. Ripley........Sunday, Oct. 4th
E. A. Stockman........Sunday, Oct. 11th
Miles Grant........Sunday, Oct. 18th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Keene, N. H. (tent-meeting), Wednesday, Sept. 30th, through the week, and over the Sabbath, Oct. 4th. MILES GRANT.

Plymouth, Mass........Sunday, Nov. 1st
C. GOODRICH.

Plymouth, Mass........Sunday, Oct. 4th
Tremont, Mass........Sunday, Oct. 11th
J. S. WHITE.

Fairhaven, Mass........Sunday, Oct. 4th
Mattapoisett........Sunday, Oct. 11th
Plymouth, Mass........Sunday, Oct. 25th
New Bedford, Mass........Sunday, Nov. 15th
M. BATCHELOR.

Brunswick, Me........Monday evening, Oct. 5th
Bath, Me........Tuesday evening, Oct. 6th
Cushing, Me........Oct. 7th and 8th
Daggett's Corner........Friday evening, Oct. 9th
Friendship, Me., Saturday and Sun., Oct. 10th and 11th
Bath, Me........Monday evening, Oct. 12th
Gardiner........Tuesday evening, Oct. 13th
Augusta........Wednesday evening, Oct. 14th
Weeks Mills, Thursday and Friday, Oct. 15th and 16th
Richmond Village........Saturday evening, Oct. 17th
Reed meeting-house........Sabbath, A. M. and P. M., Oct. 18th, and Richmond Corner 7 P. M.
Bowdoin (Dennett school-house)........Oct. 20th
Sabbattusville........Wednesday evening, Oct. 21st
Lewiston........Thursday evening, Oct. 22d
Poland Corners........Friday evening, Oct. 23d
West Poland........Sabbath, A. M. and P. M., Oct. 25th
Maberry Hill, or Casco....Sabbath evening, Oct. 25th
Monday evening, Oct. 26th, as Bro. Bowker appoints.
South Casco........Tuesday evening, Oct. 27th
South Windham........Wednesday evening, Oct. 28th
East Rochester........Thursday evening, Oct. 29th
Manchester, N. H........Friday evening, Oct. 30th
Concord, N. H........Sabbaths, Nov. 1st and 8th
Pittsfield........Tuesday evening, Nov. 3d
Clarktown........Wednesday, Nov. 4th
New Durham Ridge........Nov. 5th
Loudon Ridge (if some one will meet me at Pittsfield, Friday, at 10 A. M.) Friday evening, Nov. 6th.
Must postpone my Square Pond appointment for Oct. 11th till some later date in Nov; perhaps the third Sabbath. H. MUNGER.

Addison, Vt........Sunday, Oct. 4th
A. A. HOYT.

Philadelphia, Pa. (Sunny Side Hall)....Sundays, Oct. 11th and 18th.
New York City (Cooper Institute)........Sunday, Oct. 25th
W. S. CAMPBELL.

North Easton, Mass........Sunday, Oct. 18th
C. W. RATHBUN.

Stowe, Mass. (Osgood's Hall)........Sunday, Oct. 11th
M. M. YOUNG.

South Sandisfield, Mass........Sunday, Oct. 4th
Ellsworth, Ct. (school-house near Niram Perry's) Sunday, Oct. 11th. S. CURTISS

Rochester Village, N. H........Sabbath, Oct. 4th
C. S. EMERSON.

South Casco, Me........Sunday, Oct. 4th
Milan, N. H........Sunday, Oct. 11th
J. ALBERT LIBBY.

Melbourne Ridge, P. Q........Sunday, Oct. 4th
Shefford Mountain, P. Q........Sunday, Oct. 11th
Rollin's Hill, P. Q........Sunday, Oct. 18th
F. M. DRAKE.

Stowe, Mass. (Osgood's Hall)........Sunday, Oct. 4th
Cochituate (W. M. Church)........Sunday, Oct. 11th
Z. BOODEY.

Springfield........Sunday, Oct. 4th
Hartford, Ct........Sunday, Oct. 11th
Concord, N. H........Sundays, Oct. 18th and 25th
L. L. HOWARD.

Salem, N. H. (Town Hall)........Sunday, Oct. 11th
W. H. CROCKETT.

West Groton, Vt........evenings, Oct. 2d and 3d and over the Sabbath, Oct. 4th. C. W. NELSON.

Natick, Mass........Sunday, Oct. 18th
E. OWEN.

Pittsfield, N. H. (Pond school-house) evening, Oct. 3d, and Sunday, Oct. 4th.
East Concord, N. H. (Varney school-house) Sept. 26th and Sunday, Sept. 27th.
Loudon Village (with Bro. Paine)..Sunday, Oct. 18th
N. B. MCMURPHY.

Farmington, N. H........Sunday, Oct. 4th
R. F. EMERSON.

Scitico, Ct........Sunday, Oct. 11th
H. C. SMITH.

Granby, Mass. (Batchelder Street)...Sunday, Oct. 4th
Palmer Depot........evening, Oct. 8th
Southbridge, Mass........Sunday, Oct. 11th
Charlton, Mass........Sunday, Oct. 18th
North Rutland, Mass........Sunday, Oct. 25th
GEO. A. STREETER.

Patton, P. Q. (Garland school-house)...Sun., Oct. 4th
U. G. LADD.

Brunswick, Me. (at the colored school-house) Sunday, Oct. 4th. Will Bro. Gatchel meet me at the Brunswick depot, first train from Rockland, Oct. 9th?
Richmond, Me. (Reed meeting-house) Sun., Oct. 11th
Hallowell, Me........Sunday, Oct. 18th
Augusta, Me........Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th? E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Newcastle, N. H........Sunday, Oct. 4th
South Rochester, N. H. (at Bro. John Nutter's) Sunday, Oct. 25th.
Near Gilmanton Iron Works, N. H., Sunday, Nov. 1st
C. E. HURD.

Wilbraham, Mass........Sunday, Oct. 4th
Chicopee Falls, Mass........Sunday, Oct. 18th
Clinton, Mass........Sunday, Oct. 25th
H. H. TUCKER.

South Rochester, N. H........Sunday, Oct. 18th
H. S. PINKHAM.

West Deerfield........Sunday, Oct. 4th
J. M. QUIMBY.

Sandwich, N. H. (Vitum school-house) Friday evening, Oct. 16th.
Tamworth, N. H. (Birch Intervale) Sunday, Oct. 18th
Holderness, N. H. (True school-house) Tuesday evening, Oct. 20th.
Lake Village........Sunday, Oct. 25th
LEVI ALLEN.

Athol, Mass........Sabbath, Oct. 11th
Montgomery, Mass........Sabbath, Oct. 18th
GEO. L. TEEPLE.

Washington, Me., Colomore Ridge, Sunday, Oct. 11th
JER. CARR.

Savoy (New State Chapel)........Sunday, Oct. 4th
MARY L. TOWER.

Natick, Mass........Sundays, Oct. 4th and 11th and evenings through the week.
Addison and Bristol, Vt. (as Brn. may arrange) Sundays, Oct. 18th and 25th, also Nov. 1st.
WM. C. STEWART.

Landaff, N. H. (Bungay school-house) evening, Oct. 1st, and over Sunday.
Lisbon, N. H. (Stetler school-house) evening, Oct. 10th, and over Sunday.
Whitefield, N. H........evenings, Oct. 12th and 13th
East Colebrook, Cidesville, N. H., evening, Oct. 16th and over Sunday.
Hall Stream, P. Q........evenings, Oct. 19th, 20th, 21st and 22nd.
Barford, Drew's Mills, P. Q........evening, Oct. 23d and over Sunday.
Hatley, P. Q. (Old meeting-house) evenings, Oct. 28th and 29th.
Caswell Borough, P. Q........evening, Nov. 5th and over Sunday.
Salem, Vt. (where Bro. Bergoine may appoint) evening, Nov. 9th.
Wheelock, Vt........evening, Nov. 10th
JOHN H. EVANS.

Putnam, Ct........Sunday, Oct. 4th
BENJ. FINNEY.

Laconia (Weir's Bridge school-house) Sun., Oct. 11th
LEVI ALLEN.

South Windsor, Ct........Sunday, Oct. 4th
WM. A. & M. L. DURAND.

Guilford........Sunday, Oct. 4th
MRS. E. L. CRUMB.

Meredith Centre, N. H........Sunday, Oct. 4th
Moultonborough Neck, N. H........Sunday, Oct. 11th
N. GLIDDEN.

Chicopee Falls, Mass........Sunday, Oct. 4th
South Windsor, Ct........Sunday, Oct. 11th
Warehousepoint, Ct........Sunday, Oct. 18th
Morris, Ct........Sunday, Oct. 25th
G. L. WHITE.

Water Village, N. H........Sabbath, Oct. 4th
C. COLMAN.

West Ossipee, N. H........Sunday, Oct. 18th
Farmington, N. H........Sunday, Nov. 1st
T. L. CHURCHILL.

Pleasant Valley, N. H........Sunday, Oct. 18th
Meet me at Wolfboro. D. M. LEAVITT.

Northwood Narrows........Sunday, Oct. 4th
Lee (Union meeting-house)........Sunday, Oct. 11th
Lake Village, N. H........Sunday, Oct. 18th
Northwood, N. H........Sunday, Nov. 1st
Canaan, N. H........Sunday, Nov. 8th
Danbury, N. H........Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall)........Sunday, Nov. 22d
Northwood, N. H........Sunday, Dec. 6th
C. R. PARSONS.

Blackshear, Georgia........Sunday, Oct. 4th morning and night; also Monday night following.
P. A. SMITH.

Ossipee, N. H. (where Bro. Wiggin may appoint) evening, Oct. 5th.
West Lebanon, Me........evening, Oct. 6th
Lebanon Centre........evening, Oct. 7th
South Windham, Me. (Union Chapel) eve., Oct. 29th and Sunday, Nov. 1st.
Steep Falls........evening, Nov. 3d
Kezar Falls........evening, Nov. 5th
Freedom, N. H........Sunday, Nov. 8th
Porter, Me., evening, Nov. 13th, and Sunday, Nov. 15th
E. S. MOULTON.

Cushing, Me........Sunday, Oct. 4th
Bowdoin Centre, Me........Sunday, Oct. 11th
Bowdoin, Me........Sunday, Oct. 18th
H. S. MITCHELL.

North Searsport........Friday, Oct. 2nd and over Sunday, Oct. 4th.
Northport........Tuesday, Oct. 6th and 7th P. M.
Lincolnville........Friday, Oct. 9th, at 7 P. M., and over Sunday, the 11th. S. BRAGG.

Chicopee Falls, Mass........Sunday, Oct. 11th
Palmer, Mass........Sunday, Oct. 18th
M. A. POTTER.

Nevada, Ohio........Sunday, Oct. 4th
E. M'CULLOCH.

Bangor, Me........Sunday, Oct. 4th
Brewer Village at 7 P. M.
Dexter, Me........Sunday, Oct. 11th
Bangor, Me........Sunday, Oct. 18th
Brewer Village at 7 P. M. F. A. BAKER.

East Weymouth, Mass........Sunday, Oct. 11th
DAVID HINCKLEY.

Canterbury (at Bro. Tucker's)........Sunday, Oct. 4th
A. T. HODGDON.

Wolfborough, N. H. (Frost's Corner)...Sun., Oct. 4th
A. STILLINGS.

Rawsonville, Vt........Sunday, Oct. 4th
J. A. PACKARD.

Canterbury, N. H. (Emery school-house) Sab., Oct. 11th
Lake Village, N. H........Friday evening, Oct. 16th
Meredith, N. H. (Dolloff Hall)........Sabbath, Oct. 18th
SIMEON ROBY.

Stanstead, P. Q. (Searl's school-house) Sun., Oct. 4th
Hatley Conference........Sunday, Oct. 11th
Barford (Kinney school-house)........Sunday, Oct. 18th
L. C. & M. MCKINSTRY.

South Woodstock, Me. (Methodist House) Sun., Oct. 4th
JARED WHITMAN.

North Strafford, N. H. (Robert's school-house) Sunday, Oct. 4th. J. T. LIBBEY.

Cowdersport, Patten, Pa. 6 o'clock........Oct. 1st—4th
Buffalo, N. Y., 528 Eagle Street........Sunday, Oct. 11th
Morton's Corner, Erie Co., N. Y........Oct. 12th—15th
Warrensville, Lycoming Co., Pa........Sunday, Oct. 18th
Quaker Hill in the evening.
Shangai school-house........evening, Oct. 19th
Brick school-house, near Winners........Oct. 20th
Chapmanville, Venango Co., Pa........Oct. 22d—25th
JOHN T. ONGLEY.

Square Pond, Ct........Sunday, Oct. 4th
New Haven, Ct........Sundays, Oct. 11th and 18th
I. B. POTTER.

Ooltewah, Tenn........Oct. 4th to 18th
A. A. PHELPS.

Barkhampsted, Ct........Sunday, Oct. 4th
Campville, Ct........Sunday, Oct. 11th
Yalesville, Ct........Sunday, Oct. 18th
S. WOODRUFF.

Charlton, Mass........Sundays, Oct. 4th and 11th
J. D. MERRIAM.

Andover, N. H. (Potter Place) Saturday evening, Oct. 3d, and Sunday, Oct. 4th. R. MORRILL.

Lewiston, Me........Sunday, Oct. 4th
Hartford, Me........Friday evening, Oct. 9th
Carthage, Me........Saturday evening, Oct. 10th and over Sunday, the 11th.
Weld (Cumming's school-house) Monday and Tuesday evenings, Oct. 12th and 13th.
Weld (Town House) Wednesday and Thursday evenings, Oct. 14th and 15th.
Madrid Village, Me........Friday evening, Oct. 16th
Rangley, Me........Sunday, Oct. 18th and over the 25th.
Craig's Mills, Oxford, Me........Sunday, Nov. 1st
J. T. JORDAN.

School-house near Bow Mills, N. H...Sun., Oct. 18th
North Pembroke, N. H. (Brick school-house) Sunday, Oct. 25th. O. W. KIMBALL.

Canterbury, N. H. (Emery school-house) Sab., Oct. 18th
D. F. LEAVITT.

Piermont, N. H. (Clay meeting-house) evening, Oct. 3d, and over Sunday, Oct. 4th.
North Haverhill (Brick House)........evening, Oct. 10th and over Sunddy, Oct. 11th. WM. H. SHAW.
J. W. BRIDGE.

Meredith, N. H. (Dolloff Hall)........Sunday, Oct. 4th
Lake Village, N. H. (North Church) Sunday, Oct. 11th
Canterbury (Emery school-house) Sunday, Oct. 18th
T. E. LANG, JR.

Northwood Narrows, N. H........Sunday, Oct. 4th
Farmington Village, N. H........Sunday, Oct. 11th
Dover, N. H........Sunday, Oct. 18th
WM. BODGE.

East Canaan, N. H........Sunday, Oct. 11th
East Holderness (Steven's meeting-house) Sunday, Oct. 18th.
Loudon Ridge, N. H........Sunday, Oct. 25th
WM. W. SUTHERLAND.

Hollis Centre, Me........Sunday, Oct. 4th
Limington, Me. (Hanscom school-house) Sun., Oct. 18th
New Market, N. H. (as Bro. A. P. Scribner may arrange) evening, Oct. 26th.
Portsmouth, N. H........evening, Oct. 27th
South Elliott, Me........evening, Oct. 28th
Rye, N. H........evening, Oct. 29th
Hampton, N. H........evening, Oct. 30th
Bonny Eagle, Me........Sunday, Nov. 8th
C. H. SWEET.

LAWRENCE, MASS.
F. H. Burbank........Sunday, Oct. 4th
S. G. Mathewson........Sundays, Oct. 11th and 18th
Dr. A. M. Higgins........Sunday, Oct. 25th
W. N. Pile........Sunday, Nov. 1st
S. S. Brewer........Sundays, Nov. 8th and 15th
E. A. Stockman........Sundays, Nov. 22d and 29th
D. M. Leavitt........Sunday, Dec. 20th
I. B. Potter........Sunday, Jan. 17th

LOWELL, MASS.
B. S. Emery........Sunday, Oct. 11th
E. A. Stockman........Sunday, Oct. 18th
Joseph Harvey........Sunday, Oct. 25th
B. S. Emery........Sunday, Nov. 8th
A. Ross........Sunday, Nov. 15th
Joseph Harvey........Sunday, Nov. 22d
S. S. Brewer........Sundays, Nov. 29th and Dec. 6th
B. S. Emery........Sunday, Dec. 13th
Joseph Harvey........Sunday, Dec. 27th

SPRINGFIELD, MASS. (Franklin Hall.)
Geo. L. Teeple........Sunday, Oct. 4th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt........Sunday, Oct. 4th
E. A. Stockman........Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.)........Sunday, Oct. 18th
C. Goodrich........Sunday, Oct. 25th
D. M. Leavitt........Sunday, Nov. 1st
C. Cunningham........Sunday, Nov. 8th
T. W. Piper........Sunday, Nov. 15th
C. S. Shattuck........Sunday, Nov. 22d
Wm. H. Mitchell........Sunday, Nov. 29th
D. M. Leavitt........Sunday, Dec. 6th
E. A. Stockman........Sunday, Dec. 13th
Miles Grant........Sundays, Dec. 20th and 27th

TREMONT, MASS.
C. E. Barnes........Sundays, Sept. 27th and Oct. 4th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

BIDDEFORD, ME.
Jesse Gay........Sunday, Oct. 4th
C. S. Shattuck........Sunday, Oct. 11th
S. S. Brewer........Sundays, Oct. 18th and 25th
Jesse Gay........Sunday, Nov. 1st
C. S. Shattuck........Sunday, Nov. 8th
E. A. Stockman........Sunday, Nov. 15th and evenings through the week.

PORTLAND, ME. (Union Hall.)
T. W. Piper........Sunday, Oct. 4th
I. C. Wellcome........Sunday, Oct. 18th
J. Whitman........Sunday, Oct. 25th
S. S. Brewer........Sunday, Nov. 1st
E. A. Stockman........Sunday, Nov. 8th
D. M. Leavitt........Sunday, Nov. 15th
C. Goodrich........Sunday, Nov. 22d
Geo. W. Brown........Sunday, Dec. 13th
E. A. Stockman........Sunday, Dec. 20th

KENNEBUNKPORT, ME.
E. A. Stockman........Sunday, Oct. 4th
Geo. W. Brown........Sunday, Oct. 11th
Jesse Gay........Sunday, Oct. 18th
D. M. Leavitt........Sunday, Oct. 25th
Wm. C. Stewart........Sunday, Nov. 1st
C. S. Shattuck........Sunday, Nov. 8th
Jesse Gay........Sunday, Nov. 15th
Wm. C. Stewart........Sunday, Dec. 6th
Jesse Gay........Sunday, Dec. 20th

ALFRED, ME.
J. R. Tripp........Sabbath, Oct. 4th
W. H. Mitchell........Sabbath, Oct. 11th
J. R. Tripp........Sabbath, Oct. 18th
Jer. Hill........Sabbath, Oct. 25th

SOUTH ALFRED, ME.
J. R. Tripp........Sabbaths, Oct. 11th and 25th

EAST STAFFORD, CT. (Work's school-house.)
M. A. Potter........Sunday, Oct. 4th

BRISTOL, CT.
O. D. Woodruff........Sunday, Oct. 4th
Mrs. E. L. Crumb........Sunday, Oct. 11th
A. Ross........Sundays, Oct. 18th and 25th

HAMPTON, N. H.
J. L. Chute........Sunday, Oct. 4th
T. L. Churchill........Sunday, Oct. 11th
A. M. Tripp........Sunday, Oct. 18th
C. S. Emerson........Sunday, Oct. 25th
B. Finney........Sunday, Nov. 1st
Enoch Morrill........Sunday, Nov. 8th
J. L. Chute........Sunday, Nov. 15th
J. G. Smith........Sunday, Nov. 22d

CONCORD, N. H. (Centre St. Church.)
A. Ross........Sunday, Oct. 4th
E. Owen........Sunday, Oct. 11th
C. S. Shattuck........Sunday, Oct. 18th
C. H. Fletcher........Sunday, Oct. 25th

CONCORD, N. H. (Bethel, Green Street.)
H. L. Hastings........Sunday, Oct. 4th
E. Owen........Sunday, Nov. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill........Sunday, Oct. 4th
O. W. Kimball........Sunday, Oct. 11th

PORTSMOUTH, N. H.
J. G. Smith........Sunday, Oct. 4th
T. W. Piper........Sunday, Oct. 11th
Sr. E. S. Jennings........Sunday, Nov. 8th
Dr. A. M. Higgins........Sunday, Nov. 15th
A. Ross........Sunday, Nov. 29th
E. A. Stockman........Sunday, Dec. 6th
T. W. Piper........Sunday, Dec. 13th
C. S. Emerson........Sunday, Dec. 20th

RYE, N. H.
J. W. White........Sunday, Oct. 4th
S. S. Brewer........Sunday, Oct. 11th
C. S. Emerson........Sunday, Oct. 18th
Sr. L. E. Saulpaugh........Sunday, Oct. 25th
J. W. White........Sunday, Nov. 1st
T. L. Churchill........Sunday, Nov. 8th

SEABROOK, N. H.
John Parsons........Sunday, Oct. 4th
J. L. Chute........Sunday, Oct. 8th
David Leavitt........Sunday, Oct. 25th
C. H. Sweet........Sunday, Nov. 1st
T. W. Piper........Sunday, Nov. 8th
J. G. Smith........Sunday, Nov. 29th

GREAT FALLS, N. H. (Franklin Hall.)
L. T. Churchill........Sunday, Oct. 4th
D. M. Leavitt........Sunday, Oct. 11th
W. C. Stewart........Sunday, Oct. 18th
C. S. Shattuck........Sunday, Oct. 25th

EAST ROCHESTER, N. H.
L. E. Saulpaugh........Sunday, Oct 4th
D. F. Leavitt........Sunday, Oct. 11th
L. E. Saulpaugh........Sunday, Nov. 1st
G. W. Brown........Sunday, Nov. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher........Sundays, Oct. 4th and 11th
B. S. Emery........Sunday, Oct. 18th

NEW DURHAM RIDGE, N. H.
A. Ross........Sunday, Oct. 11th

MELVIN VILLAGE, N. H.
G. W. Brown........Sunday, Oct. 4th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
J. G. Smith........Sunday, Oct. 25th
C. R. Parsons........Sunday, Nov. 29th

DOVER, N. H.
O. W. Kimball........Sunday, Oct. 4th
E. S. Moulton........Sunday, Oct. 11th
C. W. Sargent........Sunday, Oct. 18th
C. H. Sweet........Sunday, Oct. 25th

ELD. T. T. FARRELL will preach in the Grand Army Hall, corner of Clinton and Genesee Streets, Syracuse, N. Y., every Sunday, at 10½ a. m. and 4 p. m., until further notice. Seats free.

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ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

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Business.

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With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill,
By changeless law are ordered still,
"Not as I will."

"Not as I will": the sound grows sweet,
Each time my lips the words repeat.
"Not as I will": the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless
All unrest and all loveliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

MRS. HELEN HUNT.

[Sent to Sr. L. B. Weaver.—ED.]

BIBLE BAPTISM.---No. 4.

L. C. MCKINSTRY.

Having learned the meaning of the word "baptism" in its purely classical and primary sense, as used by the old Greek writers, we now come to ask what it means when used in the Holy Scriptures? As a classical word, we could only consider it in its original form; but we have to do with it now both in its original and its modern Anglicized form. The classical sense of it is, literally, to immerse any substance in any fluid, and emerge it again; but how is it used in the Bible, and what does it mean when used there? Has it any different signification there, than in other books where anciently or modernly the original word has been used? Is its sense as general when it is found in the Bible, as it is in other works? Is its original meaning set aside for some other one, when it becomes a name of a religious rite, and pertains to the ceremonies of the Christian church? How are we to understand it as we find it in the Sacred Oracles? These are important questions and full of interest to the lovers of truth, and are therefore worthy of candid consideration, especially as there are differences of opinion and practice among the different sects of Christendom, with reference to it. In answer to them, we say that the method of applying or administering it can never be changed from its original and classical meaning. As a word, it was used because of what it meant when used. There are thousands of Greek words that are not in the New Testament,—a part of the words of our list are not there. Such of them were used as the Spirit of God had need of, and the others, as well as others of the multitude of Greek words not used, were omitted.

To take a word and twist it out of its place and away from its meaning, and put a new one to it, is absurd; better by far use some word which already means what is meant by the writer, than torture a word on the rack of human invention, or any other invention, into a confession of meaning that is entirely false to itself, and every thing else.

We have the word "baptism" formed as an English word in the manner we have described; and it is in use because the translators introduced it in that manner into our English version of the Scriptures. By common consent, it is used literally as the name of the ordinance of the church, which, with its verb "baptize," has the same consent to express the administration of that rite. They both must mean precisely what their Greek originals mean, and no one has a right to say that, while the Greek words may mean "to immerse," or "immersion," or "dip," the English words have a modified or more general meaning, or that they mean exactly contrary to the meaning of their originals. Let this, then, stand as a fact. It will be our guide as we proceed with the subject.

As to the proper subjects of baptism, we may here say that, if there is a limit in this matter in the Scriptures, more than in the common classics, then the language must indicate it. That the subjects may be limited to a particular class, and yet the proper form preserved, and the act be valid, no one will attempt to deny; and it may also be true that the action may be lifted in its meaning and importance high above a mere secular sense, and be what it never is when the thing, in form, is done outside of this particular use of it. It is, perhaps, for this reason that the translators have chosen to give us the word *transferred*, rather than to *transfer* its *meaning*, and translate the word. It is doubtless true that, but for them, we should never have had the word in the English language. Jesus gave the commission to "baptize," and designated the subjects and the objects of it; and whenever any immersion or dipping is performed, in conformity to these instructions, the word has its special scriptural use; and hence it has its appropriateness, as the name of that ordinance, and we do not so much blame the translators for the course they have taken with the word, in giving us an English word, which is exclusively in its literal sense the name of a particular ordinance. The greatest care, however, should be taken to understand its meaning, in the Greek and and English, and not to allow the channel of meaning to be clogged, and so stop the free flow of sense from the Greek fountain into the English stream, when the word itself is hewed out of the old stock. If Mr. Webster had taken care on this point, he would not have made such work in defining as to give us this: "BAPTISM—from *baptein*, to dip in water. The application of water to a person as a religious ordinance"; so changing the very front and face and soul of the word from its acknowledged root sense, to one exactly contrary, and then stoutly asserting what is evidently incorrect, that what in the Greek means the "application of the *person* to the *water*," is in the English "the application of the *water* to the *person*." If this caution were observed, too, we should not witness the spectacle of so many forms of administering the ordinance, or of claiming to administer it; and all the while claiming the scriptural name as appropriate to the act performed, whether it be by sprinkling, pouring, or immersion.

It is painful to us to know that the ordinance has been most woefully perverted, and that many of the professed churches of Christ have taken to themselves the license to practice what they choose to, and gravely call it baptism; and in the act of administration to authorize their ministers to say, "I *baptize* thee in the name of the Father, and of the Son, and of the Holy Ghost"; and then bid the candidate go as a baptized person, with the injunction, never to allow any subjection of himself to any other form with the use of the same formula. It has been claimed that the word is so broad in its meaning that the form is not essential; that the spirit of obedience is only essential, with the satisfying of one's own conscience; but the absurdity of this is apparent; for a word which means a manner of performing, cannot be used to denote a different manner. For example: take the word "run." It can never mean "ride," nor even "walk," but must mean literally what it was intended to mean. For one therefore to say he "ran," when he "rode," would be to tell a falsehood. So to call anything else baptism than what it is really, is *as* false and unwarrantable.

We are in search of truth in this investigation, and therefore we must insist on the right use of terms; and if they who practice, practice wrongly, we must unqualifiedly dissent from them, even at the peril of being charged with the crime of being bigoted and restricted in our opinions, and uncharitable. The fact that some "sprinkle," and call it "baptism," is no reason why we should endorse their practice; or if they practice even immersion in an unwarranted manner, we are not bound to endorse it, and must not, even at the peril of our good name, or of our lives.

"Baptism" is a Bible theme, and that holy Book must settle the question for us unqualifiedly; and therefore to it we appeal with a fresh interest and earnestness, being content to let the case rest in the Divine testimony; therefore we turn "to the law and to the testimony." As we do so, it may be urged that we should not stir up afresh the question of the *form* of baptism; but as the sects of Christendom have chosen their methods and settled down to them, we should let them alone and be satisfied, and not attempt to change the practices of large and learned bodies of christians. We may be told that all we can do is to reiterate old arguments and hackneyed phrases, and prolong unnecessary controversy; and men may say, as they already do, that the great, vital doctrines of Christianity, of conversion to God, and faith in Jesus, are the only essential things; that baptism is non-essential, at least, as to its form; that it may be well enough to observe it, or what is called it, but that it should not be a matter of argument, or controversy, as to how it should be done, but all should unite as Christians on the great fundamental doctrines of Christianity on those things without which nothing of rite, or form, or ceremony, can save men, and with which men may be saved, even *perhaps* although they may never have observed baptism at all. The argument we admit sounds well, and has so much of plausibility about it that it has led some to settle down into the plausible, sophistical conclusion that, no matter what a man does with the ordinances of the gospel, if he is only a Christian, these non-essentials can never save; and so they are content. But we are not. We love truth, and have yet to learn that there are any non-essential truths in the word of God, or any non-essential duties that in character or manner of performance are to be disregarded. Some things may be more important than others, but those "others" may be as essential in their place, and as necessary to be done, and done correctly too in the fear of God.

It is true that the sects of Christendom are divided on this question of the method of performing baptism, but that is no reason why we should be silent. That very division is a proof that there is error in the way of a consolidated union. It is error that divides; truth never does such work, but it unites people; and the more of truth they get, and the less of error, the more united they will be, and the dearer and closer and stronger will their union be. Union on the basis of truth is desirable; on the basis of error it is corrupt and wrong, and to be avoided. Peace is good, but purity is better; and so the great apostle cries out—"First pure, then peaceable"; but as fast as we find a truth common to all christians, that truth should unite them as far as they can unite without the sacrifice of truth; and the rule should be, let the truth unite rather than error divide.

"BE STRONG."---Eph. 6: 10.

J. W. THOMAS.

Physical strength is obtained by exercise. Take a farmer boy who has been accustomed to living in the country, where he has had plenty of exercise, and continued opportunities for the development of muscular strength, and compare him with one who has lived in the city, perhaps employed in the counting room, where he has had scarcely any sunshine, or out of door exercise, and see the difference. One is weak, the other strong. One healthy, the other sickly. One cheerful and smiling, the other peevish and gloomy. One prepared to grapple with the difficulties of life, the other ready to break down under the first disappointment. One qualified for usefulness, the other disqualified for it. And why? One is weak and the other strong.

All men were once babies, weak, tender, helpless babies; but it would be a shocking sight if they were always to remain babies. And yet, there are a large class of people who seem never to get out of the state of babyhood. They are always weak, peevish and helpless.

As it was in the physical, so it is in the spiritual world. All christians were once babes in Christ. Those who have the mightiest intellects, and are qualified for the greatest usefulness, were once weak and ignorant as others; but they grew; they developed; they became *strong*. It is the rough voyage that makes the good sailor. It is the continued practice that makes the successful laborer.

To-day the church is burdened with spiritual invalids. It takes half the strength of the well ones to care for the sick. This ought not so to be. Go to work, my brother. Go to work, my sister. *Do something for God*. Exercise, exercise. Get out into the sunshine of Divine love. Working will give you an appetite, and then you can eat "strong meat," and not always need to be fed with "milk." Be strong in the Lord.

— Love all around you, and you will be happy yourself, and make other hearts glad.

EXPERIENCE OF A NATIVE CHINESE MINISTER.

[The precious, lucid experience of the Chinese convert, given in the following sketch, was furnished us by our excellent missionary, Rev. Dr. Sites, who has spent twelve years in successful labors in China. Could other than the Divine Spirit have led this Chinese native, so recently converted, into such a clear, distinct experience of entire sanctification? Would that all ministers in christian lands, who raise questionings in regard to holiness in the present life as a definite blessing, would read and ponder well the experience of this Chinese minister.—EDS.]

Translation of a letter from Rev. Li Yu Mi, presiding Elder of the Hok-Ch'iang District, in connection with the Methodist Episcopal Mission at Foochow, to teachers S. L. Baldwin and Sia Sek Ong.

From your grateful, humble servant, Li Yu Mi. I have never before obtained such complete grace and peace as I now possess. I dare not refrain from speaking; therefore, I joyfully write this letter, to tell my dearly beloved teachers, what a precious time has come to me.

EVIDENCE OF JUSTIFICATION.

Since Bishop Kingsley's visit, at all the annual meetings, we have had the presence of the Holy Spirit, spurring us on to bear witness for the Savior. From that time until now my heart has been gradually growing, and increasing in strength, and I have been enabled to labor carefully day by day, seeking the attainment of purity; but, alas! my inner heart could not obtain perfect peace and safety, because I too often trusted my own wisdom, thinking that hereafter, either by coming to a day of calamity or by being brought into circumstances of difficulty I might be enabled to glorify the Savior. Thus, although I obtained victory over temptation, yet I could not escape from heart trouble and fear, nor could I make any advance toward a holy heart, but I kept waiting for some favorable time, and causing my Savior to be grieved for me.

THE COSTLY GARMENT.

It was like a rich man saying to a poor man, "I, on a former day, gave you a very costly garment; why have you up to this time not put it on?" The poor man answers, "I am a poor man; I dare not wear so fine a garment, for fear men will laugh at me; I had better wait until I become rich before I wear it." The rich man replies, "If you had been rich, there would have been no need of my presenting you the garment, I saw that it was difficult for you to acquire riches; therefore I gave you the garment because I loved you. Why should you be afraid of men's laughing at you, because you are poor? Put on the garment. Don't delay!"

This garment symbolizes the grace of holiness proffered me by my Savior, which I dared not to come forward and exhibit, because my heart inside was deficient, and I was afraid, just like the poor man. For this reason, at all the annual meetings, although I have been profited, I could not obtain perfect joy, because I was not yet made holy, but still waiting for a favorable time.

INSTRUCTED.

At the beginning of this month. when teacher Sia Sek Ong visited us, I heard him say several times, "The way to holiness and peace is very easy;" and he gave evidence that his own heart had already obtained it. I asked him, "How can I obtain it?" He replied, "When a man is seeking the way of holiness, if he trusts to himself, by diligence of heart, to overcome evil desires, and obey the commandments, although he may succeed in rectifying his conduct somewhat, yet it is impossible for him to get rid of fear; how much more will it be so, as he realizes the length of the road which he has to travel, and the insufficiency of the human strength on which he is depending! Is it not better to settle the matter in a moment by coming to the Savior, obtaining grace from his precious fountain, hiding beneath his wings, and thus immediately being fully sanctified and at peace? Do not undervalue the Savior, as if he could not make men perfect, as though there could be that which he cannot do.

SEEKING AND CONSECRATION.

When I heard those words, my heart obtained a little comfort. From that time I prayed in secret, desiring to come to Jesus. From the 6th day, when the teacher returned to Foochow, I daily heard the Lord's voice calling to me, "Come unto me all ye that labor and are heavy laden, and I will give you rest." During those few days, glad sounds continually entered my ears. I daily took all my doubts and anxieties and griefs and fears and sins to Jesus. On the 11th day, which was the Sabbath, my whole heart was filled with joy, and all sadness was cast out. I am now obeying the Savior's command, and wearing the Lord's garment of holiness with gratitude inexpressible. On the night of the 12th, when Nengchiek was leading the prayer and experience meeting, I said to all the Hok-Ch'iang preachers, "My former weaknesses and griefs and sins and fears, I have brought all to Jesus, and now have obtained innocence, peace, joy, happiness, and holiness, and am sitting at the feast of grace."

HOW THE BLESSING WAS OBTAINED.

I now rejoice to tell my beloved teachers of this precious day. If men ask, "How dare you say that you can so easily obtain so great a blessing?" I at once answer, "Because that which I now *can* is of the Lord; that which I formerly *could not* was of man. My obtaining this great joy so easily when I came to the Lord, trusting him, was like the case of a certain sister in the church long ago, who had an issue of blood twelve years, who suffered much trouble and sorrow, and spent all her patrimony upon doctors, seeking peace but not obtaining it; but on a certain day and hour, she could no longer suffer her own body's weakness and deflement to keep her back, but gathering up her little remaining vital energy, she trusted to the touching of one corner of the hem of the Savior's garment with the end of one finger, and immediately was healed and at peace. How much more shall we, hiding our whole selves beneath the Savior's wings, obtain his mercy? This mercy is that which the Savior already has in waiting. Whoever is willing to seize upon a moment of time, and determined to come to Jesus, on him Jesus will certainly bestow his powerful grace, and give him the peace of holiness, beyond what I possess."

Now, there are many many men sitting at the gate of Immanuel's city, and singing "The Hymn of Perfect Holiness." (This is the title in Chinese to the hymn, "Precious Savior, thou hast saved me," etc.)

I do not look upon this grace which I have obtained lightly, reckoning it as an easily bestowed gift, but my whole purpose is to consecrate my entire body, entire soul, entire strength, entire mind, to the Lord's service. I desired my beloved teachers always to pray for me, beseeching the Lord to help me, that my ministry may have the proof of the "signs following" mentioned in the last chapter of Mark.

While the preachers were assembled, from the 12th to the 17th days, during the prayer and experience meetings held in the evenings, several preachers determined to come to the Lord, and find the rest of holiness. For all this I greatly thank the Savior's grace. LI YU MI.

Hok-Ch'iang, May 1st, 1874.

—Guide to Holiness.

THE HAPPY MAN.

All people want to be happy. But the true christian, the believer in Christ, the converted man, he is the only happy man. Such a one is in an ark. When the last fiery deluge is sweeping over all things on the earth, it shall not come nigh him. He shall be caught up, and borne securely above it all. He is in Christ. Such a one is in a hiding place. When God arises to judge the earth, and men are calling to rocks and mountains to fall upon them and cover them, the everlasting arms shall be thrown around them, and the storm shall pass over his head, he shall abide under the shadow of the Almighty. He is in Christ.

Such a one is rich. He has treasures in heaven which cannot be affected by worldly changes. He need not envy the richest merchants and bankers. He has a portion that will endure when bank-notes and sovereigns are worthless things. He has Christ. Such a one is insured. He is ready for any thing that may happen. Nothing can harm him. Banks may break, and governments may be overturned. Famine and pestilence may rage around him. Sickness and sorrow may visit his own fireside. But still he is ready for all, ready for health, ready for disease, ready for tears, ready for joy, ready for poverty, ready for plenty, ready for life, ready for death. He has Christ.—*Cuyler*.

FAREWELL TO WINNIPESAUKEE AND ALTON CAMP-GROUND.

S. S. BREWER.

Winnipeseuk,* thou beautiful lake,
A last parting look of thee I must take;
Who from the cities delights to retire,
Thy isle-dotted surface can fail to admire.
How brilliant and grand there old Sol's parting ray,
As he lingers serene on the confines of day;
Then bidding farewell in golden twilight,
Thou art beauteous still 'neath the moon's silvery light.

Near Winnipesaukee, in Alton Bay grove,
From the sun's scorching ray I've delighted to rove,
While pensively strolling, and fanned by the breeze,
Midst the tents closed and silent, 'neath the tall shady trees;
Expecting the time, when the saints should return,
And the camp sound with praises and the altar fires burn.
The great gathering came, all was vocal with sound,
Now all have departed again, there is stillness around.

Farewell to thy bowers, thou dear sacred spot,
While memory lingers, thou canst ne'er be forgot;
Nor the loving and loved for their kindness to me;
May God's blessing attend them wherever they be.
How great the transition,—now there is silence profound;
Not a voice breaks the gloom on the old camping ground;
Neither warbling of birds, nor humming of bees,
Now falls on the ear 'neath Alton's tall trees.

The gloom of the autumn again doth appear,
Nature hangs on her mourning—the foliage sere;
Here all that is lovely death blasts with decay,
Like the beauties of nature, they quick flit away.
But faith scans the scene, and exulting doth cry,
The Bridegroom is coming, redemption is nigh;
Lord, grant me a lot on Canaan's bright shore,
With the King in his beauty, to dwell evermore.

To Winnipesaukee and Alton camp-ground,
In strong ties of love I am endearingly bound;
With the great congregation I have sat with delight,
To hear earth's last proclamation by day and by night;
Forever those meetings and warnings are past,
And the time of departure hath reached me at last;
With mingled emotions that words cannot tell,
My dear summer cot farewell, now farewell!

Written on the ground, Sept. 18th, 1874.

* An aboriginal term, meaning "The smile of the great spirit."

ACCEPTABLE SERVICE.

S. S. CHAMBERLAIN.

We would do all the good possible to all persons, and look only to God for our reward. Let us all possess and constantly manifest the spirit of kindness, gentleness and love. Our time is short, and every passing day brings us nearer to our final rest. Remember that we cannot render acceptable service; we cannot *do* good in the true sense, unless we *are* good, i. e., cleansed, and have made ourselves partakers of the blessing we recommend to others. If we are thus "made partakers with the saints," others will "take knowledge of us that we have been with Jesus," and will see that we have chosen "that good part," something better than this world can give. Surely, a home in the kingdom will be far better than all that we could have of or from this present world.

How many seem to think that this world is a satisfying portion. But *they* are not satisfied. Oh! if such could but realize the joys of the redeemed, present and future, would they not loosen their grasp upon this world, and strive to gain an inheritance with them, a treasure in heaven?

"Eternal life we have in view,
While we on our way pursue;
March with us the heavenly road,
Go with us—the way is good.
Leave the world, and seek the Lord;
Read and meditate his word;
Take it for your constant guide;
Go with us—the way is good.
Come, ye aged; come, ye young;
Every nation learn the song;
Sound the Savior's praise abroad;
Go with us—the way is good."

BOLDNESS FOR CHRIST.

One of Frederick the Great's best generals was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because on that day he wished to present himself at the table of his Lord and Master, Jesus Christ. It was sacrament day. The next time he appeared at the palace, the king, whose infidel tendencies were well known, made use of some profane expressions about the holy communion of the Lord's Supper; and the other guests laughed at the remarks made on the solemn occasion. Zieten shook his gray head solemnly, stood up, saluted the king, and then said, with a firm voice, "Your Majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you and me—greater than all men; he is the Savior and Redeemer, who has died also for your majesty, and has dearly bought us all with his own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith, your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your State. I salute your Majesty."

This open confession of his Savior by Zieten made a powerful impression on the king. He felt he had been wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zieten—his right hand, placing the left on the old man's shoulder—and said with emotion, "O, happy Zieten! How I wish I could also believe it! I have the greatest respect for you. This shall never happen again." The king then rose from the table, dismissed his other guests, but said to Zieten, "Come with me into my cabinet."

What passed in that conference, with closed doors, between the great king and his *greater* general, no one has ever learned; but this we know; that the Lord's own words were verified to Zieten: "Whosoever shall confess me before men, him will I confess before my Father which is in heaven."—*British Workman.*

"THE PROGRESS OF SCANDAL."

"My friend advised me, if ever I took a house in a terrace a little way out of town, to be very careful that it was the center one—at least, if I had any regard for my reputation. For I must be well aware that a story never loses by telling; and, consequently, if I lived in the middle of a row of houses, it was very clear the tales which might be circulated to my prejudice would only have half the distance to travel on either side of me, and therefore could only be half as bad by the time they got down to the bottom of the terrace, as the tales that might be circulated of the wretched individuals who had the misfortune to live at either end of it; so that I should be certain to have twice as good a character in the neighborhood as they had.

For instance, I was informed of a lamentable case that actually occurred a short time since.

The servant at No. 1, told the servant at No. 2, that her master expected his old friends, the Bayleys, to pay him a visit shortly; and No. 2 told No. 3 that No. 1 expected to have the Bayleys in the house every day; and that No. 3 told No. 4 that it was all up with No. 1, for they could not keep the bailiffs out. Whereupon No. 4 told No 5 that the officers were after No. 1, and that it was as much as he could do to prevent himself being taken in execution, and that it was nearly killing his poor dear wife. And so it went on increasing and increasing, until it got to No. 32, who confidently assured the last house, No. 33, that the Bow St. officers had taken up the gentleman who lived at No. 1, for killing his poor dear wife with arsenic, and that it was confidently hoped and expected that he would be executed."—*Sel. by Mary A. Loomis.*

A DAY OF MIRACLES.

"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk."—MARK 2: 9.

At the time that Jesus healed the man that was sick of the palsy, there were certain of the scribes present who were reasoning in their hearts, and even said, "Why doth this man thus speak blasphemies? "Who can forgive sins but God only?" Mark 2: 7. But Jesus, to show "that the Son of man hath power on earth to forgive sins," said "to the sick of the palsy, Arise, and take up thy bed, and go thy way into thine house."

Here Jesus shows us that it is the same power that forgives sins that healed the man of the palsy; and that the Father had given him this power.

For a few weeks past Jesus has been proving this power in Palmer, Mass., by forgiving the sins of some, and healing them of their wanderings. Yes, thank God, some have put on Christ; "for as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. I have planted ten souls in the likeness of his death in the Chicopee river, and there are others, I trust, will soon go forward and fulfill this blessed commandment, that they may be also in the likeness of his resurrection.

Others are seeking the Savior's love, and the miraculous power, that they also may be children free from all disease which sin has caused. My dear brethren in the Lord, will you pray for this work here in Palmer, as you are closeted with your blessed Master, that he may continue to perform the miracle of the forgiveness of sins in this place, and not here only, but elsewhere.

H. H. TUCKER.

Gems.

— Do what is right in the daytime, and you then can trust in the Lord in the dark night season. The sins of the day give terror by night; for an offended God is terrible.

— While we bless, we cherish love in our hearts, and in doing so we are always the gainers—no matter what the provocation.

— We might beg ourselves rich, if we would but hold out our withered hands to Christ, and learn to sue and seek, ask and knock.

— Be not afraid of men; your Master can mow down his enemies, and make withered hay of fair flowers.

— Contentment makes one happy and rich as the greatest king.

— Base all your actions upon the principle of right. Preserve your integrity of character, and never reckon the cost.

— Things should not be done by halves. If it be right, do it boldly; if it be wrong, leave it undone.

— Some men are like pyramids, very broad where they touch the ground, but grow narrower as they reach the sky.

Don't tell us of to-morrow—
There is much to do to-day,
That can never be accomplished,
If we throw the hours away.
Every moment has its duty—
Who the future can foretell?
Then why put off till to-morrow
What to-day can do as well?

— The discovery of what is true, and the practice of what is good, are the two most important objects of life.

— The atmosphere of meekness mellows the unripe fruit of human pride and haughtiness.

— A man shows himself greater by being capable of owning a fault than by being incapable of committing it.

— Admit no guest into your soul that the faithful watch dog in your bosom barks at.

— What you keep by you, you can change and mend, but words once spoken you can never recall.

— Nothing good comes from error.

MISSIONARY MATTERS.

Touching the question "whether missions pay," the *Christian Union* points to the economy in the management of missionary societies, so great that in some cases only four per cent. of the receipts go to pay the expenses of administration; and then shows what are some of the fruits of missionary labors. All the principal heathen countries of the world, it affirms, are now penetrated by the missionaries of Christ. Outside the bounds of Christendom there are now four thousand centres of christian teaching, two thousand five hundred Christian congregations, 273,000 Christian church members, 11,000 Christian laborers, and schools in which 600,000 children are being educated into Christian truths. There have been a greater number of conversions in the missionary fields in proportion to the number of laborers, than in the home churches.

The oldest missionary society in this country is the Moravian Society for the propagation of the gospel among the heathen, which recently held its 89th anniversary at Bethlehem, Pa.

Five million dollars are annually expended by Protestant Christians in the evangelization of India.

A mission has been started among the modern Philistines, their missionaries, one a European and two native, having been stationed at Gaza. That city has a population of 16,000, and the whole district about 100,000.

The Methodist Woman's Foreign Missionary Society raised $64,309 and expended $60,836 during 1873.

On March 28, 1874, the Fourth Martyrs' Memorial Church was dedicated in Madagascar. The church is built on the rock Ampamaripana, from which fourteen confessors were thrown, while four were being burnt to death elsewhere on that very day twenty-five years before. About two thousand persons, among them some who had suffered in the persecution, united in this dedication.

THE GREAT REVIVAL IN SCOTLAND.—The remarkable religious revival which has prevailed for some months past in Scotland, continues to extend. During the winter and spring its chief manifestations were in the great cities in which the American evangelists, Messrs. Moody and Sankey, were laboring, particularly Edinburgh and Glasgow. During the summer these gentlemen have been at work in the more northern towns, penetrating as far as the edge of the Highlands, and have been well received. At Edinburgh and Glasgow, in the meantime, the influence of the revival has continued to be felt in a marked degree; the daily mid-day prayer-meeting maintains its interest and continues to attract large numbers, while the meetings for inquirers are also well attended. One hundred young men in Edinburgh and fifty in Glasgow have offered themselves for active service in the cause of religion; some of these are being used in evangelistic work, while others are being trained for labors in one branch or another of the service of the church. Even in places where the American evangelists have not been, the revival has been powerfully felt. A single district in Aberdeenshire reports a thousand converts; and in many of the mining districts a strong impression has been created, and laymen are volunteering from among the miners themselves to carry the good tidings of the gospel among their fellows.

"WELL, sir, it is very hard, but I hope there are better times coming for us." "Well, my friend," I said, "I am afraid you cannot hope for much better times, unless the Lord Jesus comes a second time." "That is just what we hope for," said he. "We do not see there is any chance of deliverance, unless the Lord Jesus comes to establish his kingdom upon earth; and then he will judge the oppressed, and break the oppressors in pieces with an iron rod, and dash them in pieces like a potter's vessel." I was glad my friend had got a song in the night, and was singing about the morning that was coming.—*Spurgeon.*

HOME AND HEALTH.

WHAT TO DO WITH DAUGHTERS.

Give them a good, substantial, common education. Teach them to cook a good meal of victuals. Teach them how to darn stockings and sew on buttons. Teach them how to make shirts. Teach them how to make bread. Teach them all the mysteries of the kitchen, the dining-room, and the parlor. Teach them that the more one lives within his income the more he will save. Teach them that the further one lives beyond his income the nearer he gets to the poor-house. Teach them to wear calico dresses—and to do it like queens. Teach them that a rosy romp is worth fifty delicate consumptives. Teach them to wear thick, warm shoes. Teach them to foot up store bills. Teach them that God made them in his own image, and that no amount of tight lacing will improve the model. Teach them every day, hard, practical common sense. Teach them self-reliance. Teach them that a good, steady mechanic, without a cent, is worth a dozen oily-pated loafers in broadcloth. Teach them not to have anything to do with intemperate and dissolute young men. Teach them accomplishments—music, painting, drawing—if you have the time and money to do it with. Teach them not to paint and powder. Teach them to say no, and stick to it; yes, and stick to it. Teach them to regard the morals, not the money, of their beaux. Teach them to attend to the essential requisites of a useful life—truth, honesty, uprightness—then at a suitable time to marry. Rely upon it, that upon your teaching depends in great measure the weal or woe of their after-life.—*Sel.*

SWAPPING TESTAMENTS.

Mr. B—— and his old white mare traveled round the country selling and giving away Bibles; selling to people who could pay, and giving them to those who had nothing to pay with.

One July day Mr. B—— was on his way to one of the poorest neighborhoods in northern New Hampshire, when he looked up and saw a boy coming down the road.

"A ragged-looking fellow that," he thought, "and most likely he cannot read, never was at school, and of course has no Bible, nor ever a penny towards paying for one."

But first impressions are not always correct. The man and the boy met. The man stopped his horse, and politely said "Good day."

"Good day, sir," answered the boy.

A short talk took place. Mr. B—— found the boy had been to school and could read.

"And have you a Testament?" asked the Bible-man.

"The boy put his hand into his old trousers' pocket and drew out half of a worn, torn, dingy Testament. Mr. B—— was taken by glad surprise; for it was about the last thing he was looking for.

"I read it every day, and prize it very much," said the boy.

"Would you not like to swap it for a new one?"

"I should like a whole new one above all things," said the boy; "but yours is worth most, and I have no money to pay the boot."

The gentleman gladly gave him one; indeed, he gave him two, one for school, and one to carry in his pocket for daily use. Never was a boy more surprised and grateful.

"That boy is beginning life right," said the Bible-man as he rode away, thanking God for the pleasant meeting.

Eighteen years after, he happened to pass again that way; and having occasion to speak in the Sabbath school, he told the story, and asked what had become of the lad.

The answer was just what would be expected; for "the boy is father of the man." A thoughtful, earnest, noble boy generally becomes a thoughtfnl, earnest, noble man. What the boy had been among the woods of New Hampshire, he was as a young man in the mills of Massachusetts, and as an older man on the prairie of a western state. He was a man honored and influential wherever he went; and the world was better for his living in it.—*Child's Paper.*

CAN YOU FIND HIM?

"What book is that?" inquired a merchant of a youth from the country, who, while searching his bag for a letter of rceommendation had let a book fall on the floor.

"My Bible, sir."

"Your Bible! What are you going to do with your Bible here in the city?"

"Read it, sir. I promised my mother I would read it every day; and I shall do it, sir."

The firm tone and flashing eye told the merchant that a boy who loved his Bible after this fashion could be trusted. He was right. Mark the point, and tell me if you can find a Bible-hating boy who can be trusted. Isn't it a fact that boys who hate the Bible are not trustworthy? If, therefore, you wish to be true, trusty and trusted, you must love your Bible. With the Bible as the rule and guide of your life, every duty will be performed in a manner well pleasing to God, and of necessity well pleasing to men.—*S. S. Messenger.*

NEGLECTED CELLARS.—It is not probable that the amount of sickness bred in cellars can ever be accurately estimated, but there is no doubt that many mysterious cases of typhoid and scarlet fevers, rheumatism or ague, may be correctly traced to the malarious effluvia emanating from these neglected corners. Old boxes, bins, and barrels, which have contained vegetable matter, meat, fish, etc., need thorough overhauling, because when standing in a dark corner, they look empty, and there may be enough poison left, sticking on the sides and bottom to affect the health of the household. The work of cleansing is often left to the women and boys of the family. A man had much better leave his work a day, to make a thorough examination and purification of the cellar, than to be unduly anxious about getting in his crops in extra season. After all garbage is carried out, let the ceiling and wall be faithfully brushed with an old broom; and if this is done once a month, the atmosphere will be all the sweeter. Use plenty of lime, and in dry weather keep the doors and windows open a part of every day. Old tin and wooden ware should not be allowed to stand year after year upon the cellar shelves. If it is not fit to be used throw it away.—*Manufacturer and Builder.*

TRICHINA.—All intelligent lovers of ham and sausage must soon be convinced that there is some more profitable and economical use to which the hog, the great domestic scavenger and scrofula producer, may be put. The most reckless individual must experience a slight twinge of discomfort while tickling his palate with a savory slice of sausage, and at the same time conning the morning newspaper, and finding upon every page new and horrifying accounts of the ravages of that indomitable persecutor of pork and pork-eaters—the *trichina*.

Reports of the continued and increasing ravages of the trichina worm reach us from all parts of the country; and it must be evident, to all but the most obtuse, that total abstinence is the only safe and rational course to pursue with reference to pork, as well as whiskey.

WHAT AMERICAN CHILDREN EAT.—A correspondent writes: "While visiting a school in Montreal I asked the teacher 'If there were any American children there?' She said, 'Yes, and she could tell them by their pale faces, bright eyes, and nervousness. They learned quickly, but lost so many days during the term that they did not get on as fast as those who were able to be at school regularly.' He also took occasion to examine their luncheon baskets, and found the American fare to consist of a piece of mince pie, a piece of pound cake, two doughnuts, a pickle, and a cold sausage; while the English, Irish, and Scotch children had either two days' old bread, with meat, or bread and butter, or bread and apple with nothing else."—*Herald of Health.*

SHOULD MAN DRINK WATER?—He should drink nothing else. As a rule, he should drink water when thirsty; not otherwise. The quantity needed depends upon the conditions and habits of life. A person can live so as not to need a drop of water, except what he gets in his food. The more fruit and the less meat, salt, spices, liquors, tobacco, ete., a man uses, the less water will he require to drink. If a person uses these articles he must drink.—*Herald of Health.*

PLEASANT WORDS.—Pleasant words and little acts of kindness and attention are very important agents in the restoration of health, and in some cases are of more benefit than any or all other kinds of treatment. In health or disease they are never lost, always do good and never do harm. Use them freely, one and all, and especially those who have the care of the sick. An indispensable qualification far a good nurse is that she be kind, pleasant, and attentive.

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AND
SECOND ADVENT MESSENGER.

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$2.00 per year, payable in advance.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 987. BOSTON, WEDNESDAY, OCTOBER 7, 1874. VOL. XXXIX.—NO. 26.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LEAD ME.

Teach me, no human mind
Can counsel me aright;
Thou art my God, O make
Me perfect in thy sight.
A perfect christian, Lord, and to thy will
Conform, and bid mine own be still.

Thy Spirit, Lord, is good;
By it I would be led;
Its teachings be my law,
Its peaceful paths I'd tread.
Yea, Father, lead me, 'tis no matter where,
Only that I may know that thou art there.

O Lord, there is a land
Of uprightness I seek;
Thou only canst direct,
Thy voice alone can speak,
And tell me where thy hand alone can stay,
And keep me in that holy, narrow way.

I will sing a new song unto the Lord,
Yea, praises let me sing;
He answered when I sought,
And from the bonds of fear
My fainting soul has brought.
My boat is lauched, no storm can overwhelm,
No fears assail, for God is at the helm.

—*Selected by I. A. Goodrich.*

THE PURIFYING HOPE.

"We are saved by hope." The Bible teaches us us what this hope is; and also the nature of the salvation of which it is the instrument. The second coming of Jesus to raise the dead is the prominent event of New Testament revelation, and is the hope of the church. How plain are these passages: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "Unto them that look for him shall he appear the second time unto salvation." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven."

When Paul was before Agrippa, the christian hope of a coming Jesus to redeem from the power of the grave, was presented with apostolic ardor and fidelity: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." What was this hope so prominent in the preaching, writing and experience of the apostle? He tells us in this defence before Agrippa; for immediately after the utterance of the words quoted, he says, "Why should it be thought a thing incredible with you that God should raise the dead?"

St. John, speaking of the gospel hope, says, "When he shall appear, we shall be like him." The Bridegroom, looking down from the right hand of the Majesty on high, says to his loving, persecuted bride, "Surely I come quickly," and looking up, she responds, "Amen, even so, come, Lord Jesus;" and if the Holy Spirit had not desired to pronounce a blessing on the hoping, waiting church, her cry for her coming Lord would have been the last words of the Bible.

Such is the hope by which we are saved; and now what is the salvation of which it is the instrument? The Bible is as clear here as it is on the nature of the hope. "Every man that hath this hope in him—the hope that when he shall appear we shall be like him—purifieth himself even as he is pure." Gospel salvation is purity. "He shall save his people from their sins. "Who gave himself for us that he might redeem us from all iniquity." Salvation is not transportation from one place to another; for it would change us no more to be in paradise, than to be in the planet Mars. It should teach us a very important lesson that "Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden." They were not out of Eden, but they were lost. Let us then cease to look at any place for salvation, but see that we are saved from sin. We believe in a real localty for the redeemed. We will get paradise again with its trees and streams. We will enter through the gates into the city, and have cherubim to welcome us, instead of having their flaming swords; but we must be saved in order to enter. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The bride will have a palace; for He has gone to prepare a place for her; but she must "be clothed in fine linen, clean and white;" for the fine linen is not filthy rags of Antinomian piety, but "the righteousness of the saints." We must be saints in this life. Woe to us if we are not saints when Jesus comes; for holiness is the garment "without which no man shall see the Lord."

May we not see from this hope that purity is related to the regeneration of the sinner as effect to cause? Purity cannot begin—cannot of course be brought to full gospel sanctification, without this hope of seeing a coming Jesus, and being made like him. The sinner unpardoned has no such hope; he must be received through the blood of Jesus as a justified believer, before this hope can faintly dawn upon his heart. The hope is the purifying instrument, consequently it must be in the heart before that heart can be purified. "Every man that hath this hope in him purifyeth himself."

How natural is it for such a hope to purify the soul of one who has it; of one who, looking to the grand revelation of salvation at the last time, "rejoices in the hope of the glory of God." Looking for and hasting unto the coming of the day of God," what manner of persons should we be "in all holy conversation and godliness." "Seeing that we look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." St. Peter knew that looking for such things, having such a hope, would lead to holiness. What a glorious hope! Jesus is coming—we shall see him. The night of death has stars shining in it, which "declare the glory of God," and a firmament beaming with promises bends over our graves, which shows the handiwork of Him whose nights give promise of mornings.

If we would be pure, let us feed upon this manna, this hope of a coming Jesus to put death under his feet. As we bow around the sacramental board, and show the Lord's death till he come, thus manifesting our faith in his death and hope of his coming, let this "blessed hope" burn and glow in our souls. O think of this! Let this song be with us in the night of sorrow and death, it is His song. He gave it to us that we might sing it when the sun goes down; sing it under starlight, and even under clouds. Sweet song! Angels catch the music, and fling it from their harps. "I will come again and receive you unto myself, that where I am there ye may be also." In the night time His song shall be with me." Such music running through the soul will purify; it is a stream from the river that makes glad the Lord's city of "Man-soul," and keeps it pure within.

O how we shall appreciate the all-cleansing blood of our Jesus, if we look for him, wait for him, and really believe he will come. The wise virgins have the gospel oil of desire, as well as the lamp of expectation, when they go to meet the bridegroom, and thus they "are saved by hope."—*Christian Standard.*

ACTS 7: 60.

J. P. MARQUAND.

"And when he had said this, he fell asleep."

In the *Crisis* of Sept. 2nd is the obituary of Samuel Hancock. Among his last words were, "*Precious Jesus! precious Jesus!*" and so saying he fell asleep. Perhaps no stone or monument will mark the place where our brother is laid, but his honest, christian walk and life, his stern integrity and triumphant departure, are among the happy evidences left to his friends for their consolation and comfort. Our brother sleeps, but a mighty power has the control and charge of him, and will bring him again in the morning. 1 Thess. 4: 14. Let us, therefore, not sorrow as those who have no hope. A brighter day is in store for all the suffering, tried and tempted ones, who have laid down their lives for the truth, and have fallen asleep in Christ. O! it is blessed to love Jesus, serve him nobly, and battle for the right. We get good pay (a good conscience) as we go along, and at the end everlasting life. Hold up your head, dear suffering one, and show your colors, and stand fast in the liberty of the gospel. "Who are these arrayed in white robes, and whence came they?" O Lord, thou knowest. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 13, 14.

It is a comforting doctrine, that God will take care of those who have fallen asleep, and in due time they shall awake and arise to beauty, honor, glory, and majesty. They shall come forth in eternal bloom, never knowing hunger nor thirst, heat nor cold, sorrow nor pain. The highest and most exalted pleasures that this world can give dwindle into shadows compared with the joys of the redeemed. There are no earthly signs, language or symbols, that can express the purity, chastity and ecstasy of the washed and sanctified ones. God has prepared for them a kingdom of such magnificence and boundless variety (far beyond mortal conceptions), in which he will preside himself, and fill our utmost capacity. There will be no lack of friendship, nor of love. Never more shall discordant notes or murmuring suspicions intrude, but forever sweet harmony and perfect rectitude. Music, birds, flowers, landscapes, hills, mountains, lakes, rivers, dales, valleys, fruits, shall be there to gladden and refresh. By no possible contingency can there be any failure of God's love and favor throughout eternity. "My sheep hear my voice, and they follow me, and I give unto them eternal life."

Now, dear christian, be faithful over a few things. I cannot close this subject without giving a few thoughts of the punishment of those who neglect God and their souls. They will lose all those joys which are the birthright of the righteous,—lose all the sympathies of heaven; have no more delightful friendships; goodness and truth forever depart from them, and desolation covers their spirits. All the fancied good which they enjoyed here in this life will be gone, and in its place remorse, sorrow, and anguish. They have hated instruction, and despised knowledge, turning away from the voice of mercy and love, and now there remains shame and contempt. There can be no deeper penalty to a human soul than the utter negation of all good, the personification or embodiment of evil, utter blackness and darkness forever. O, fellow mortal, where are you? Are you on the pathway of holiness, with your face towards the heavenly country, with Christ for your friend and guide; or are you in the bonds of sin and iniquity, living on the husks of this world, and exposed to death? Choose the right and the good, and reject the evil. Be manly. Be noble. Be honest to yourself, and seek the Lord while he may be found. Call upon him while he is near, lest darkness overtake and night gather around you, and it be too late.

BIBLE BAPTISM.---No. 5.

L. C. MCKINSTRY.

The truth on the subject of baptism is as uniting as that relating to any other subject, and should be known and practised. There is nothing in God's great Book to be left unsearched for and hidden, because his people are unwilling to know it. Jesus said—"Ye shall know the truth, and the truth shall make you free." There is true liberty in having a knowledge of the truth, and we would have it on this subject of baptism. We do not hope or expect to turn ecclesiastical synods or councils to one method of practice, although we should be glad to help even in a small way to unsettle the foundations of error, and demolish the whole structure, and bring God's people to see and practice eye to eye on this subject. And there is no earthly reason why they may not come to this. The problem is not an intricate one; the truth is not undiscoverable; it is not beyond the reach of the humblest. Prejudice is more in the way than anything else. If all would yield their one-sidedness to the lenient charitableness of truth (and they might, and suffer no real loss, but gain inestimable good), then all would be well. We address ourselves to the task of examining the Bible, especially the New Testament, which is the authority on the subject, to know what Bible baptism is; praying God to bless us in the work, and lead thereby some doubting, perplexed, inquiring soul to see the truth and obey it; even though we may not succeed in turning those who practice wrongfully out of their course.

We start with the conviction that the word *baptism*, as a word, must have in the New Testament the meaning it had when the inspired writers chose it, or God chose it for them; and as that meaning was "*to immerse*," or "*to dip*," it must be retained, because it must be what they who used it meant, or else they would never have chosen it. Men have sought to make God mean exclusively, even in the use of the same words others have used, something that no one else ever meant; but, alas! they have made in so doing a sad mistake. One thing is evident; it is that if *baptism* means otherwise, in the Bible, than it does elsewhere in the classics, the manner in which it is used will betray the fact, and teach us what it really does mean. We shall consider it as—

1. LITERAL BAPTISM, as to its manner of administration, and the object of it.

2. A metaphor.

In considering it as to its *literal* meaning, we shall notice how it is to be administered, to whom and by whom, and for what purpose; and so the qualifications of the subject, and the administrator, and the point in the history of the subject when it is proper to attend to it. We propose to notice the terms employed, how they are employed, and why; and so progress toward the final conclusion of the whole matter, as to find the truth, which we may do without egotism, or the claim that we know more or are better than others; for all may have the light, we are glad to know, as well as we.

Of the words of the list which we gave our readers, only the following are found in the New Testament, in the original Greek: *bapto, baptizo, baptisma, baptismos*, and *baptistes*. The others; to wit, *baptisterios*, and *baptisterion*, are not found there at all, but are found in the classic writings. We will give the list, with the definitions which properly belong to them, and then proceed to pass to the consideration of the texts where the words which occur in the Bible are found, and learn their use and significance there. We give in this list only the words which belong to *baptism*, and those in their English form. It will deeply interest our readers to note these definitions, and those which are not found in the New Testament will have a novelty to them, and a significance, because they stand in their original sense, without having suffered from being handled with theological hands for the purpose of subserving them to favorite opinion. The words are as follows:

BAPTIZE (from *baptein*—to dip in water), to dip in water, to immerse, to submerge and emerge, to dip in and draw out, to apply a person to the water as a religious ceremony, in obedience to the command of Christ.

BAPTISM (from *baptisma*—immersion; a dipping), immersion, the act of submerging or dipping. In the Scriptures, the immersion of a candidate in water.

BAPTIST (from *baptistes*—one who immerses or dips), one who practices immersion. The name of the forerunner of Christ.

BAPTISTERITE (from *baptisterios*—what is subject to immersion), a candidate for immersion; passively, one who has just been immersed, and is still wet with the waters of immersion; an immersed person.

BAPTISTERY (from *baptisterion*—a place for immersion), any place where one may be scripturally baptized or immersed. Any river, or lake, or other body of water, or place, where the ordinance can be properly attended to. In modern usage, a place in a church, under the pulpit, constructed for the purpose of administering the ordinance.

We are conscious that in giving these definitions we have been true to the original meaning of the words, and that they are substantially correct, although not in accordance with Mr. Webster. The last two of the words cannot be found in his "*best dictionary in the world*" at all. But when we come to consider "*rantism*," we shall have yet many more of which he gives us no meaning; but as he only professes to define words which have already come into the English language, we are not surprised, and only wait patiently for them to appear in the next edition which the editor of the dictionary shall present to the public.

In turning to the New Testament for the first occurrence of a word of the list, we find it in Matt. 3: 1, where we read—"In those days came John the *Baptist*, preaching in the wilderness of Judea." We have it here in the form of the name of the administrator, a title which simply reveals his peculiar business, and discloses to us the fact that his mission was to baptize. His name (see Luke 1: 13, 60, 63) was originally only John; but he became "the Baptist" because he baptized, just as a man may be "the carpenter," or "the blacksmith," or "the wheelwright," from his occupation. Originally, men were without what are known as surnames, and were thus designated by their occupation, until at length John the carpenter, became John Carpenter; and John the blacksmith, or coppersmith, became, by contracting the word, John Smith; and John the wheelwright became, by contraction, John Wright; and thus we have many of our modern names. So that to-day, John the Baptist might be known as John Baptist; and his name no more have any reference to his occupation, than those of modern names usually do to the original sense and use; being entirely lost sight of, just as the original sense of "baptism" has been lost in the modern perversion of it.

We learn from Matt. 3: 5, 6, that to John the Baptist "came all Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." There was then good reason for calling him "the Baptist," for his name and his occupation were in perfect harmony. Suppose that instead of calling him "John the *Baptist*," he had been called "John the *Rantist*"; then, whatever "Rantist" may mean, his name and his occupation would not have been in harmony; for to call him "the Rantist," when he "baptized" the people, would certainly have been out of place. If he were properly called thus, then the word "baptized" should have been "rantized," and we should read of the multitudes, that they were "rantized of him in Jordan"; but neither words are used; and hence we conclude that there was harmony between the name by which John was called, and his practice of baptism, in whatever form he administered it. We find evidence, we think, that he administered the ordinance according to the meaning of the term "baptism—to immerse." In the statement that he baptized the people "*in*" Jordan, the word "in" is from the preposition "*en*," rendered "in" in verse six; but in verse eleven it is rendered *with;* and John is made to say, "I indeed baptize you *with* water"; and it is urged that this is proof that the word does not always mean "to immerse." It is an acknowledged fact that primarily "*en*" means "*in*," but it is thought that it may mean *with*, and the translators evidently thought that they were justified in rendering it "with" in verse eleven, because there is a reference to the "baptism of the Holy Ghost" in the text, and that was supposed to be accomplished by an effusion upon the person; and it was supposed that "with" and not *in*, must be the word to represent that sort of baptism.

We do not propose just now to consider "the baptism of the Holy Ghost," as we think that it comes under the head of "baptism as a metaphor"; and we leave it to be considered in its place. We shall, however, find that what we have to say now about the preposition, and what we may say then, will be in harmony; and we now say that the word is properly rendered in verse six, where we are told that the people were "baptized in Jordan." Indeed, it would read like an absurdity were we gravely told that they were "baptized with Jordan." The natural inference now is, that it is more reasonable to believe that the people were immersed in the river, than it would be that the whole river was poured or sprinkled upon them, which we see no reason for believing. There are other Greek prepositions better suited to the place for the word "with," than the one used there, and we are not prepared to accept any use of it which is far-fetched and out of place. There is, in fact, not a reason why the word should be rendered otherwise than "*in*" in all the passages in the New Testament where it occurs, and especially in Matt. 3: 11. It occurs in Matt. 7: 2, where we read—"With what measure ye mete, it shall be measured to you again."

Now if we substitute the word "in" for "with," it will be readily seen that the expression has an increased forcibleness. "*In* what measure ye mete [or measure], it shall be measured to you again," gives us the idea of more complete exactness, and teaches that the measure that men put their goods into is to be the guage of the judgment of God in their case at last.

THE GREAT CONFERENCE AT OXFORD FOR THE PROMOTION OF HOLINESS.

"Such a conference has never been held in this country before"—has justly been remarked in reference to the circular convening it. A meeting of christian men and women, called together for the express purpose of converse and prayer about entire sanctification, and to continue for ten days, is certainly a novelty in England. This was no ecclesiastical gathering; for noblemen, members of Parliament, and other laymen have their names placed side by side on the circular with ministers of religion; and a layman convenes it. It is not a Methodist gathering, though the truly Wesleyan phrase, "Scriptural Holiness" is employed in defining its object, and among the forty published names we find only one Methodist—the Rev. W. Arthur. And while the Rev. W. E Boardman and Mr. R. P. Smith are American, France, Germany, and Switzerland send representatives in well-known Protestant pastors. Oxford was selected as the place of meeting, partly because of the fact that during the vacation there is lodging accommodation for nearly two thousand persons, and partly, doubtless, because of the Rev. A. M. W. Christopherson, vicar of St. Aldates, who has taken a prominent position in connection with the "higher life" movement in the Church of England.

As a sign of the times it should be noted that a series of sermons on sanctification were preached this week in the parish church of St. Aldates. The town-hall was secured for the large assemblies, and meetings for conversation were held in smaller rooms. Evidently great interest was excited, and who can tell what will be the result of so many being gathered to consecrate themselves fully to Christ, and to hear how they may receive him as their full Savior.

We shall perhaps best describe these meetings by giving an account of one day's services—Tuesday's. The day begins with a gathering for prayer in the large room of the town-hall at seven o'clock. Quite a number of people are seen just before the hour, moving towards the place, many of them carrying Bibles in their hands. There must be altogether six or seven hundred in the room. The presiding minister, the Rev. E. Hopkins, of Richmond, suggests that a short time be spent in silent prayer; and presently opens the meeting with the reading of a chapter and a prayer, beautifully simple, and full of restful confidence in Christ. Then a hymn is sung from "Faith Hymns"—a selection prepared expressly for consecration meetings—

"Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love o'ershadowed.
Sweetly my soul shall rest."

We *sit* to sing, and softly and in harmony everybody sings. Then some requests for prayer are read—a mother for her backsliding son, a minister for his people; for an invalid lady, who is traveling to-day the whole distance from Dublin to be present. There is a pause after each announcement. It is most solemn. Yes, we feel it—everybody is praying! Then a clergyman prays audibly, and at the close of his prayer the sound of a subdued but earnest response passes like a wave across the room. Thus the meeting moves on, the greatest quiet, but an intensely devotional element. We have never been in a prayer meeting where the solemn interest is so all pervading. It was touching at one point of the meeting when a pale, intellectual-looking French minister kneeled down, and in beautiful English prayed, asking that God would bless "that unhappy land of mine, where the Bible is reviled, and which can only know rest by coming to Christ." The minister was the Rev. Theodore Monod.

At half-past nine o'clock he conducted a conversational Bible-meeting in the same room. The subject was Ephesians 6: 13—"The whole armor of God," and a beautiful applicatory exposition of the various parts was given. The conversation which followed was led by the Rev. A Jukes, and several persons—some of them in the body of the hall—took part. A French gentleman, who spoke with great animation, interested the meeting greatly by his illustrations of the words, "Stand, therefore," and the Rev. Dr. Mahan, of America—a noble-looking old man—gave a strong, homely address, on receiving the Holy Ghost as the source of victory.

After a brief interval, the general meeting was held, opened by R. Pearsall Smith, whose happy, open countenance, prepares you to receive anything he may say. The devotional exercises were peculiarly simple and impressive, and Mr. Smith's address on Romans 12: 1 was listened to with great attention. The points of the text were well brought out, and we were told that the presenting of ourselves as a holy sacrifice was not "finality," but the commencement of a life of full sanctification. He was followed by Dr. Mahan, whose manner is the reverse of his own. Mr. Smith speaks like an English clergyman, Dr. M. like a sturdy old Methodist. His point was that by the surrender of all, and reception of Christ, we get the Holy Ghost to dwell in us and make us Christ-like. Now we sang—

"My body, soul, and spirit,
Jesus, I give to thee,
A consecrated offering,
Thine evermore to be."

The singing was led by the Rev. Mr. Mayers, a Baptist minister, who has an evident call to sing the gospel. By request he sang the chorus as a solo, the whole assembly joining him only in the verses. It was very effective; and many might be noticed with closed eyes, deeply moved as Mr. Mayers slowly sang—

"Waiting, waiting, waiting;
I'm waiting for the fire."

A Mr. Shipley next gave a very ingenious address, in which the story of Ruth was spiritualized in application to a soul choosing Christ as its sanctification. After more silent prayer, the morning meeting broke up. Here we may say that we have noticed a peculiarity. In some of the prayers offered, we were reminded in some instances of what is called in "Claude's Essay," discussing Scripture "in a strain of perpetual application." One brother in prayer ran through the whole narrative of Christ's appearance to his disciples by the seaside, turning the incidents into illustrations of our need.

At three o'clock the Rev. W. E. Boardman held a conversational meeting on consecration in the schoolroom at St. Aldates. He sat alone on the platform as the people entered, with his Bible beside him. What a pleasant face he has! His prayer was very simple and familiar, almost conversational in tone; but it carried us toward God, and seemed to bring God very near. His address was based on some verses in Romans 12th, and he was led out at some length, evidently without pre-arrangement, in speaking of the consecration of the Aaronic priesthood, and the tabernacle of Moses. As a whole, the address was telling, and accompanied with blessed influence. When Mr. Boardman had concluded, Lord Radstock offered some earnest remarks.

Next came the "general meeting" at the town-hall. So full was the hall that some had to stand the whole time. The Rev. W. A. Chapman, of London, was the first speaker. He read Eph. 1, and taking full consecration for granted, enlarged on complete trust and its results. Rest of the soul was to be found not in reliance on our feelings, but on the promises of God. A most practical and experimental address. The speaker made a singularly clear and decisive confession of having "obtained the blessing." He said it was the one thing of all others the devil was trying to cheat God's people out of.

At the close of this address Mr. Mayers sang "Whiter than snow," and the Rev. E. W. Moore, of London, next rose to speak. A very young looking man, but how boldly he spoke. His subject was Hebrews 12: 1, especially dwelling on "the sin which doth so easily beset us"—which he said was unbelief. He also told his own experience, and in a way that stirred many hearts. "When I came up square to God's promises, I found I was an unbelieving believer. I had dared to live, making God a liar." He told how, on making the full surrender and seeking assurance, he received it in connection with 1 John 5: 14—"This is the confidence we have in him," etc.—laying great emphasis on "we have the petitions we desired of him." "Dare to believe God!" were the words he concluded with.

The Rev. C. B. Sawday next spoke. His address was most impressive, very clear on the question of consecration, and attended with great power. The speaker narrated the story of his own struggles, and the rest in Christ he had found, and how in times of bereavement, members of his church had been upheld by the grace of God. It is impossible to describe the eager, hungry attention with which these statements of personal experience were listened to.

From six o'clock to half-past seven a ministerial conference was held. There was a large attendance, not only of ministers but of the laity, and the service was second to none for sustained interest and real spiritual power. Mr. R. P. Smith opened with an address, and the ministers who spoke were Messrs. Monro, Thornton, C. B. Sawday, and J. Mayers. We have seldom heard anything more genuinely interesting than Mr. Sawday's account of the work of holiness in his church, or more tenderly pathetic than Mr. Mayer's allusion to the recent removal of his wife. Many strong men wept, and the ministers especially will not soon forget that "conference."

In the evening Lord Radstock preached to the unsaved in the Congregational chapel; open-air services were also conducted; the Rev. F. F. Tracy preached on the "higher life" in a church close by; and the town-hall and Corn Exchange were each full to overflowing with persons anxious to hear more of this consecration and full trust.

The question of holiness is evidently taking fast hold of God's people. If Ritualists are earnest, and men of science daring in speculation, and vice growing bolder in our streets, God himself is raising up a power against the might of evil. "It is time for thee, Lord, to work!" He is working, and beginning just where wise men have long seen the great revival must begin—among his own people. Thus while Spiritualism is spreading, the war of Armageddon is rapidly approaching, an outpouring of the Holy Spirit is beginning to descend upon the church to prepare her for the troubles through which she has soon to pass.—*Signs of Our Times.*

MY WANTS.

F. H. CHAMBERLAIN.

I want full salvation. I will not try to dodge the point, but meet it fairly and squarely. I feel sure that I have given all to Christ. I know that I choose Him for my portion, even if by this choice I lose all things else. Yes, yes, give me Jesus, and I am rich, for I possess "all things" in Him. Now I want every root of bitterness removed entirely away from me. I ask all who now enjoy the fulness of the blessing to pray for me. I have long been a believer in holiness, and sometimes (for a brief season) thought I had received the blessing; but to-day I know that I am not yet perfect.

I have a definite object in view. I do not ask nor expect to feel or to be just like any other person on earth. I just want to be *like Jesus*. For a short time past, I have seemed to see a great reservoir just above me, filled with the cleansing waters that flow from the throne of God and the Lamb. O let the flood-gates be thrown wide open, that the cleansing wave may come in all its power, and remove every vestige of sin and uncleanness from my whole being. Let the blood, the precious blood, avail to the uttermost, for me, even me. Why do I want this blessing? It is for the glory of God and the good of his people. If I am thus blest, others must share the blessing, or at least, have a chance to do so. If God gives me perfect light, I will strive by all means to let it shine.

HUMILITY.

It is recorded in James 4: 6, "God resisteth the proud, but giveth grace unto the humble." Jesus says (Matt. 23: 12) "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." The wise man avers that "Before honor is humility." Humility is a modest estimate of one's own worth or advantages. It is freedom from pride and arrogance. It is an unmistakable characteristic of a true christian. It is said that heathen philosophers were so little acquainted with this virtue, that they had no name for it; regarding the name which we employ, as signifying meanness and baseness of mind.

Humility does not oblige persons to say what is not true of themselves, nor entertain meaner views of their character and virtues than is just and proper. It does not require them to say of themselves, what would offend them to have others say of them. This is voluntary humility. This heaven-born virtue does not consist in attributing to ourselves excellences which we do not possess, overrating our performances, and taking immoderate delight in them; but it is an inward sense of our many imperfections, attributing all we have and are to Divine grace.

Humility will be manifest in the modesty of our appearance. We shall act in accordance with our age, ability, character, and functions. We shall ever prefer a good to a great name. It lays the axe at the root of unholy ambition, puts a curb on obstinate self-will, breaks the teeth of envy, and hushes all the notes of discontent into perpetual harmony.

Lavater says, "The most eloquent speaker the most ingenious writer, and the most accomplished statesman, cannot effect so much as the mere presence of the man who tempers his wisdom and his vigor with humility."

But any thing assumed is not humility. Cecil says, "The assumption of the garb of humility, in all its shades, is generally but an expression of a proud mind."

No mere superficial piety can exhibit this grace. "It is a flower," says Dr. Fuller, "that prospers not in lean and barren soils; but in a ground that is rich, it flourishes and is beautiful." An example of this is found in the great Sir Isaac Newton. He says, "I do not know what I may appear to the world; but to myself, I seem to have been only a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Humility will not suffer self-praise. Dr. Cummings truthfully says, "The moment humility is spoken of by him that has it, that moment it is gone. It is like those delicate things which dissolve the instant they are touched. The moment humility tells you 'I am here,' there is an end to it." It does not seek to be praised, but pleads to be let alone, whilst the great Giver of all virtue is crowned and worshiped. "A lady," says Bowes, "applied to a celebrated philanthropist, on behalf of an orphan child. When he had bidden her draw on him for any amount, she said, 'As soon as the child is old enough, I will teach him to thank you.' 'Stop,' said the good man, 'you are mistaken. We do not thank the clouds for rain. Teach the child to look higher, and to thank Him who gives both the clouds and the rain.'"

Jesus is our great example. He never arrogated to himself any peculiar excellences, but was ever ready to confess his origin, whether it be the Son of a carpenter, or the Son of God. He never placed himself above the masses, to commune with the refined and wealthy alone; he could eat with publicans and sinners, visit the humble home of a christian family at Bethany, heal lepers, bless little children, and pardon an adulteress. This was Jesus.

There is no one virtue more difficult for human nature to practice. If we are reviled, we are naturally inclined to revile again; if we are smitten on the one cheek, instead of turning the other, we judge that manhood demands that we smite back again. Give him as good as he sends, is the dictate of unsanctified human nature. But how unlike the God-man! When they smote him, he did not retaliate. When they crowned him a king in mockery, no blush of anger or shame was on his cheek. When they gave him vinegar and gall, only words of sweetness fell from his lips. When they nailed him to the cross, he prayed, "Lay not this sin to their charge."

Dear reader, if you desire to secure the greatest possible good, follow the example of your great Leader. If you desire to be lifted up, humble yourself, and you shall be exalted.—*Advocate of Christian Holiness.*

IT is said of Pope Pius V. that when he was dying, he cried out in despair: "When I was in low condition I had some hopes of salvation; when I advanced to be a cardinal I greatly doubted it; but since I came to the popedom, I have had no hope at all."

HOLY longing for God is the plainest proof that we possess God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 7, 1874.

Please Remember!

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AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

THE CHURCH OF CHRIST IN THE LAST PERIOD OF THE GOSPEL AGE.

We mean by the church of Christ the true followers of Christ; those who walk with God, and who are in harmony with his word and Spirit. We do not mean any denominational class to the exclusion of others, but we refer to all individuals, of whatever school or associations, who walk the path marked in the word of God for his church in that period. How can the church of Christ be identified unless she is described so that she can be known by that description? Do all men belong to that church? Certainly not; for Christ's sheep hear his voice and follow him. All men do not follow him as a leader by profession. Do all who profess faith in Christ follow him? No; for the Mother of Harlots is an apostatized christian church, having had "indignation against the holy covenant." Then a profession of faith in Christ does not prove communion with him. The Roman church is called a "mother," consequently she must have children who bear her characteristics. None of this apostate family can belong to the true church, for they all have indignation against the holy covenant, or gospel. A covenant is a contract or bargain made between two parties. The holy covenant is the gospel contract made between Christ and his church. Christ, on his part, agrees to produce reconciliation between repenting, believing sinners and God; those who yield hearty obedience to the conditions of the gospel. The church on her part covenants to receive Jesus as a Savior, and to be led in all things by his gospel. The true church of God, of any period, embraces all persons then living, who have, in their hearts submitted to the conditions of the holy covenant then in force. Those conditions are nowhere authoritatively presented, only in the sacred Scriptures; and become the only church creed to which men are amenable.

The church is required to advance in her faith and work, as truth develops itself in its fulfillment, which requires new obedience. The mystery of the gospel is not finished until the seventh angel sounds; that is, new truths will continue to be unfolded and made practical until the end of the gospel age. Christians are required to walk with God as Enoch did. To walk with God is to advance in faith and obedience to God's revealed purposes connected with unfolding events; the faith and acts always corresponding to the varying circumstances around us. Christian progression from faith to faith, is like the advancement of a scholar in his studies. He is reckoned a perfect scholar if he thoroughly learns and comprehends the subjects his class is required to study. But when he fails to advance in the studies according to the rules of the school, notwithstanding his position in the past, he loses his degree of perfection in scholarship. This has been the great difficulty with God's people in all the history of the past, and the Scriptures teach that it will be emphatically so at the ending of the gospel age.

Those who preach the gospel of the kingdom will be smitten by fellow servants. The faithful servants will make the vision plain upon tables, although they will be "reproved," because it will tarry, Christ will not come as soon as they anticipated. Scoffers will arise, who, at that time, will use geological arguments, attempting to prove that God did not create the earth according to the Bible record, and therefore its predicted ending and the coming of Christ cannot be proven by it. The last-day church will also have to contend with religious teachers who will teach fables for gospel truth; mystically interpreting the Scriptures just as the Jews did at the first advent; thus invalidating the signs of Christ's coming, bringing the event upon them as a snare.

The church of this age is represented as being surrounded with great perils; not only false teachers but false spirits, which, combined, will deceive "if it were possible the very elect." It is an age of great spiritual declension, heartless devotions, worldly conformity, corrupted theology, spiritualistic fanaticism of many shades, hatred of government ecclesiastical and political, disintegration of all grades of society, great moral depravity, increase and bold blasphemies of infidelity and atheism challenging the coming of Christ, the general uprising and outburst of all the elements of wickedness and satanic malice threatening the demolition of truth and virtue with all that is God-like and heavenly. These appalling and threatening circumstances constitute the period, the hour of temptation which should come upon all the world to try them. Every christian grace and element and virtue is to be strained to its utmost tension to receive an absolute test of its genuineness and the divinity of its authorship. The world is to be unmasked, and the real status of its different classes revealed. It is doubtless now in its incipient stages of unfolding its hidden corruptions. The covering with which ignorance and superstition has vailed the true characters of popes and kings, counsellors and priests, lords and peasants will be rent by the hand of a mighty God, and no arguments or combinations can finally shield the guilty or condemn the innocent. The prestige of ancestry, qualifications, previous professions or standing, cannot withstand the mighty currents which are rending the covering from corrupt rulers, debauched prelates, godless demagogues, defalcating financiers and satanic libertines. The tide of these demoralizing elements is setting in so strong that every class and person who can be moved from the old positions of faith, purity, and holiness, will be swept away. The conflict must be fearful during the last days of christian trial. The true church of the last days must be sifted down to those who shall so separate themselves from all these contaminating influences of false professors and infidels, scholastic theology and mesmerism, worldly speculations and politics, that they may be sanctified through the truth and stand complete in Christ, enjoying the fulness of the divine blessing, and the sinless perfection possessed by the apostolic church.

Dear brethren in Christ, of whatever class or name, for Jesus' sake accept our earnest appeal, and do not sleep a moment during this fearful night. The thief is approaching; the snare is about to be drawn; see that your feet are not within the fatal coil, or that your christian principles are not stolen away. Come not down from the watch-tower, but constantly look in all directions for the subtle foe. We feel under as positive obligation to warn you of these dangers as we should to arouse you from unconscious slumbers in the midst of a burning building. We do not fear to be called an alarmist, or a disturber of those who wish to rest undisturbed from fears of coming dangers. We feel called of God to warn the people of this generation of swiftly approaching judgments, pointing out the way and means by which they can find shelter from their fatal results; and we are fully determined to be faithful to our high calling, whether we rise or fall in the estimation of friends or foes. We firmly believe that this is the specific and great work Christ has called his servants to do during the present period, and that faithfulness in doing this duty is as necessary for acceptance with God as any other christian duty.

Then, ye servants of Christ, put the trumpet to your lips fearlessly once more, and give it the certain sound, that all the church may prepare for the battle. Waver not because the conflict waxes fearful, but with sword in hand press to the front, and stand ready to receive the victor's wreath when the glorious triumph shall be achieved. O, ye church of the living God, let your feet now track the summit of the prophet's mountain, and lift up your voice mightily in distinct tones, and say to the people, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Be not fearful to echo this wonderful sentence of divine truth, for the Lord anticipated your trial of faith in proclaiming it, and said, "Lift up thy voice with strength; lift it up, be not afraid." We feel the divine approval when we faithfully follow these instructions, and teach confidently the soon coming of Him who will "reward" his people with eternal life. It seems to us that the signs are so far advanced, and the world is so ripe for the harvest, that we are only safe to be fully prepared every moment for the last trumpet to sound, and our final destiny to be eternally fixed. Solemn moment! Awful suspense! Waiting for the final sentence fixing the eternal doom of humanity. Precious moments of delay to some unprepared, repenting sinner. Golden opportunity to pluck some dear one as a brand from the burning. Our Father, deeply impress us with the situation, position, and work of thy church, during the last hours of her toils and sorrows. J. C.

SCATTER TRACTS.

It is to be feared that our brethren are not sufficiently awake to the importance of scattering tracts. These silent preachers are doing a great work. Bro. J. J. Smith writes from Alabama: "I have just heard of four Baptist preachers, in Cherokee county, Alabama, who are preaching the coming of the Lord soon; all the result of reading some of our tracts, that found their way over there." Bro. C. says: "I am out of tracts again. Hope you will send me more soon."

Who will help on this important work of tract distribution? We have some faithful men in the field, who are ready to scatter tracts judiciously, as they travel from house to house in the Southern States. Shall they be supplied? Let us have liberal donations for this object. Now is the time to work. Let those who love to labor and sacrifice for Jesus, lend a helping hand in this blessed work. Do not delay. Time is short. Let us do all in our power to save people while mercy lingers.

The results from the labors of those four preachers in Alabama will pay for all the tracts we have ever given away. Now let them have a supply to scatter still further. As a general rule, the people in the South, are in very straitened circumstances, and are not able to pay for tracts nor preaching. Let us act the part of "neighbor" to them; be like the good Samaritan. Read Bro. J. J. Smith's letter in this paper, addressed to the A. A. Miss. Board, and then send a donation for mission work. M. G.

SEVENTH-DAY SABBATH.

It is well known that there are quite a number who believe that Saturday should be the Christian's rest day, instead of the Lord's day, which has been generally observed by the disciples of Jesus during the entire Christian dispensation. It is claimed by those who keep the seventh day, that the time is at hand when the keeping of the first day will constitute "the mark of the beast"; hence they must be finally condemned and destroyed. As this doctrine is made a test of fellowship, thus dividing christian families and churches, it seems important that the truth should be made plain, and widely scattered among the people. Looking at the subject from this stand-point, the love we have for the welfare of the church of Christ prompts us to say what follows.

Circumstances have required us to give this subject our special attention. We do not wish to uphold error, nor oppose truth. All we desire is to please the Lord. We shall condense our thoughts into as small a compass as possible, believing it will be most acceptable to the reader. We will first notice the two covenants or testaments—the old and the new—the first and the second. Under which are we now living? If the old, then all its requirements are still binding; if under the new, then the old is ended. The first covenant was made with the children of Israel at Mt. Sinai, when Moses acted as mediator between the Lord and the people.

The following are some of the plain Scriptures which show that the ten commandments constituted the first, or old covenant: "And he declared unto you his *covenant*, which he commanded you to perform, even *ten commandments*, and he wrote them upon two tables of stone." Deut. 4: 13. Again Moses says: "When I was gone up into the mount to receive the tables of stone, even the tables of the *covenant* which the Lord made with you, then I abode in the mount forty days and forty nights. . . . And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the *covenant*. . . . So I turned and came down from the mount, . . . and the two tables of the *covenant* were in my two hands." Deut. 9: 9, 11, 15. "He was there with the Lord forty days and forty nights. . . . And he wrote upon the tables the words of the *covenant*, the ten commandments." Ex. 34: 28.

This covenant, made with the children of Israel, at Mt. Sinai, after they came out of Egypt, was *national*, and to be kept by all the people. It was for their temporal welfare as a *nation*, and had no reference to their final salvation in the world to come. It has no command to love God, or our neighbor. It merely speaks of the *consequences* of love and hatred. One could keep the old covenant and be destitute of love to God or man, just as a boy may keep his father's commandments through fear of a whipping if he disobeys. Read over with care the old covenant, as follows:—

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. Honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20: 1–17.

The whole force of the covenant consists in the phrase, "THOU SHALT NOT." This covenant was addressed to a disobedient, rebellious people, and was composed of some of the common moral precepts necessary for their social welfare in this world. No such commands as these will be needed by the saved in the world to come; and had those Jews loved the Lord with all their hearts, there would have been no occasion for such a covenant to secure their temporal welfare; but they did not keep even this; hence were destroyed as a nation, and brought into subjection to other governments. The *memorial* day, contained in the fourth commandment, was placed in the heart of the old covenant, that they might be continually reminded of their wonderful deliverance from Egyptian bondage, by the mighty hand of the Lord. In Deut. 5: 15, when speaking of the reason for choosing this as their rest day, the Lord says: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath day." No other nation but the Jewish could keep this memorial day, because no other one was thus delivered from Egyptian bondage. Servants and proselytes, in Jewish families and communities, were required to observe the same memorial day in order that they might worship harmoniously. This was their leading feast day. The Jewish festival days were commemorative days, and they were required to keep them holy, and assemble in holy convocations. They were all called "feast days." In Lev. 23: 1–8, we read:—

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my *feasts*. Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings. These are the *feasts* of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation; ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days; in the seventh day is a holy convocation; ye shall do no servile work therein."

These and other feast days were their sacred days, and they were required to keep their Sabbath, or rest day, prominent, because it commemorated the most important event in their history,—their deliverance from the heavy yoke of Egyptian bondage.

We find no evidence that the rest day of the Jews corresponded with the seventh day of the *original week*.

The Lord instructed them to work *six* days, and rest the *seventh*. It appears that this special arrangement began when they came out of Egypt. Their first rest day in the wilderness must be so arranged that there would be six days of labor between it and the time they left their state of bondage. At Mount Sinai, this memorial day was incorporated into the first or old covenant, where it was to remain as a sacred day so long as that covenant was in force, and no longer.

Paul says, "The first covenant had also *ordinances* of divine service." Heb. 9: 1. Then if we are right, we shall find ordinances connected with the ten-commandment covenant, given on Mt. Sinai. We find this is emphatically true of the "old covenant," as recorded in Exodus 20th, 21st, 22nd, 23d and 24th chapters, and that after the covenant was made, it was surrounded by ordinances, and enforced by "statutes and judgments" regulating the sacrificial worship of the children of Israel. The covenant was of no force without these surroundings. Like the Constitution of the United States, it would be powerless but for the statutes and judgments which are its strength and support. Should the Legislative and Executive power be abolished, the constitution would be like a law with no penalty. The *moral principles* in the Constitution would not be abolished, because they exist independently; but if this government should be changed, and become *kingly*, we should not expect that our great *memorial day*, the 4th of July, would be kept up under the new government. While the constitution of the new might contain all the moral principles of the old, and many more, it would be entirely out of place to retain the memorial day that was given to commemorate the adoption of those principles by the old one.

This was precisely the case with the Jewish memorial rest day, in the heart of the old covenant. When the covenant was abolished, that particular memorial day, that commemorated their deliverance from the bondage of cruel taskmasters, ran out by limitation. When the new constitution, or covenant, was adopted, that very act made the old one null and void. The *moral* principles contained in the old did not begin with the Jews, nor end with them; they are co-extensive with the human race, and ever binding. The rest day of the Jews was not given to other nations, for the obvious reason that they were not delivered from Egyptian bondage; hence, under the new covenant, confirmed by Christ, neither Gentiles nor Jews are required to rest on the seventh day of the old covenant.

While the old covenant was in force, previous to the resurrection of Christ, all the "statutes," "judgments" and "ordinances," including all feast days, sacrifices, oblations, circumcision, passover, etc., etc., were just as binding as the Sabbath day. They could not omit any *part* of these without condemnation. The whole was a complete system, and all ended at the Cross. If one feast day, the Sabbath, was perpetual, so were all the rest by the same law. All the Jewish feast days were commemorative of events in the history of that people. They had their origin and end with their dispensation. They were "perpetual" during the continuance of the Jewish polity, but continued no further.

No point can be more plainly expressed than the fact that the "ten commandments," "written and engraven on stones" (2 Cor. 3: 7), was the "old" or "first covenant." As we are now living under the "new covenant," the old must of necessity be "abolished." 2 Cor. 3: 13. If the two were just alike, there would have been no occasion for the second; or, as Paul says—"If that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. M. G.

KEENE TENT MEETING.

The interest in the tent-meeting at Keene, N. H., is such, that it is decided to continue it another week, until Oct. 11th. It is said the prospect in Keene has never been so encouraging before as at the present time. Members of the Methodist, Baptist, and Congregational churches come in and take an active part, and the spirit of true christian union is rapidly increasing. Quite a number have made a full consecration to Christ, and are richly blest. The audiences are large, intelligent and attentive. They are interested in the evidences of Christ's speedy coming, and holiness as a necessary preparation. Bro. M. A. Potter, the pastor of the Keene church, is a true man, who loves to defend the subject of holiness, in connection with the coming of the dear Savior. Brn. L. Boutell and I. I. Leslie have labored faithfully and with good success in the meetings. Greater things are expected as the meeting progresses.

Keene is a very pleasant city, on a plain, surrounded by sheltering hills. It contains about 8,000 inhabitants, many of whom have the luxuries of life, and do not devote any special attention to the work of preparation for the world to come. M. G.

IT is our purpose to be at the Conference in Chicago, commencing at the Green St. Tabernacle, Wednesday evening, Oct. 21st. M. G.

The Bible Echo is a religious weekly, published by Kellaway and Co., 10 Warwick Lane, Paternoster Row, London, Eng. It is filled with such articles as will interest and instruct our readers. Bro. Kellaway is struggling hard to scatter the light and truth in England. Price of the *Echo* $3.00 a year. If any wish to subscribe, they can send their address and money to the *Crisis* Office, and we will forward it to them. We can supply the numbers for June, bound together, for 25 cts. Send and get them, and thus help Bro. Kellaway. M. G.

THE CHRISTIAN STANDARD, edited by Bro. A. Lowrey, D. D., and published at No. 14 North Seventh St., Phila., by the National Campmeeting Association, for the promotion of holiness, is a superior religious weekly, and worthy of the extensive patronage it is receiving. In another column will be found the first article in the issue for Sept. 26th, headed—"The Purifying Hope." M. G.

"THE POWER OF GRACE" is the title of a new book 16 mo., of about 200 pp., from the pen of Bro. S. H. Platt, containing valuable facts in christian experience, and points in the philosophy of holiness, that cannot fail to interest every one who wishes to live a christian life. It is neatly bound in muslin, and will be sent post paid for $1.00. For sale at this office, and by the publisher, S. Harrison and Co., Brooklyn, N. Y. We fully endorse the following from another pen:—

"The well known reputation of the author is a sufficient guarantee that this important and yet novel subject is ably and profitably handled. The tobacco, opium, rum and sexual appetites, and the habits of irritability and gluttony are viewed with philosophic calmness and scientific accuracy, from the stand-point of the highest spirituality.

Ministers may find in this book facts and illustrative examples of great value to them in their ministrations, and christians will find their faith stimulated by its recitals of wonderful cures by spiritual means.

Its details of marvelous triumphs over appetite, seemingly almost miraculous, will prove full of inspiration to special workers in various spheres of christian effort, such as Crusaders' Praying Bands, Young Men's Christian Associations, and others.

It inspires hope in bosoms that have long ceased to hope.

Every victim of perverse appetite or evil habit, and every friend of such victim, should read this book." M. G.

CHRISTIAN AXIOMS.

We are much pleased with the following eight propositions, sent us by Bro. W. Wendell, Orange, Mass. We heartily endorse them as true, and in harmony with the spirit of christianity: M. G.

1. Christ and his apostles instituted *one* and *only* one Christian church.
2. All christians are members of that *one* church.
3. To become a christian is to become a member of that *one* church.
4. There is no salvation *out* of that *one* church.
5. That church is divided only into local branches; as the church at Jerusalem, the church at Antioch, etc.
6. That church has *visible* and *invisible* features.
7. Among its visible features are ministers, members, ordinances, preaching, exhortation, audible prayer, praise and singing, and all the necessary outward acts and legitimate forms used in the worship of God.
8. Among its invisible features are faith, repentance, remission, justification and all the inward graces that adorn the truly converted soul.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$57 80
A Sister	9 00
A. A. Rennie	2 00
A Friend	2 00
S. Dodge	1 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$19 00
A Friend	1 00

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$1,405 20
S. E. Jones, California (pledge of $1000 00 paid on the *Gold* basis)	1,087 00
I. C. Humes (on pledge)	23 25
A Friend	2 00
E. F. & E. B. Nettleton	10 00
A. H. Rennie	4 00
M. & S. Hooker	1 75
B. Finney (on pledge)	5 00

A LITTLE MORE CHEERING NEWS.

To THE A. A. M. SOCIETY.

Dear Brethren:—At our last meeting at "Shilo" church, I baptized two, received two into fellowship, and one to be baptized next meeting. Last Saturday held our first regular meeting with the new church, formed last month, called "Nazareth." Bro. J. J. Smith was with us, and gave us one of his best efforts on holy living; after which, we received one into the little church. At night, Bro. Stewart and Bro. Smith both preached. We trust good was done.

I learned that the Baptists and Methodists at that place had given us a few theological hot shot, and the people expected us to reply; but to the disappointment of some, and pleasure of others, we tried to speak from Gal. 5: 1—"Stand fast therefore in the liberty," etc. We had a good season, after which Bro. Smith made a talk on the subject of ordination. Then Bro. Jeremiah Stewart was duly ordained to the work of the ministry by us. We recommend Brn. D. B. Waldrop and Jere. Stewart to the lovers of Jesus, wherever their lots may be cast.

Monday morning, I met the M. E. Bro.—a good christian Bro., too—and told him I learned he had challenged any man to prove the destruction of the wicked; and if he had, I was ready for the effort. He said he did not throw it out as a challenge for debate, and wanted no debate;—that if I could refute his position to do so. He said he would defend the doctrines of the Methodist church any how. Yours in the Lord,

J. A. CARGILE.

Stevenson, Ala., Sept. 23d, 1874.

ACKNOWLEDGMENTS.

Received July 12th, from B. R. Fellows, $5; M. George, $2. July 30th, Israel Andrew, No. Sutton, $5. These sums finished paying the expenses of my spring term of school, and contributed to the needs of two old ones, and was received as a God-send indeed. Sept. 8th, from the A. A. M. Society, $20; Sr. Veasey, $1.

To the friends of the freed people I would say, that the past summer has been one of great trial to the poor in this region, caused by terrible drouth, such as I never remember, and scarcity of labor, and that poorly paid. I feel in a measure the rest and sweetness of trusting in God, and try to teach it to others; but it takes many and many a severe lesson to get to that rest, without some murmurings and misgivings, which we who have been favored with so much light well understand. My own sad experience in unbelief and wanderings gives me deep sympathy for the ignorant and poorly instructed. This poor people, who cannot read, cannot advance much, for the want of proper guides. There are many who think they must preach, when they can scarce read a verse correctly. They may have a few good ideas, but cannot instruct. A loud tone and a good voice for singing take, and I often get discouraged. My greatest hope is with the young, and it seems as though Providence still directs my stay.

We had expected money for a free school this fall, but it turns out that 50 cts. per scholar is all that the poor colored children over six and under sixteen years of age can draw; which gives but $15 for this district, and $30 at the Point. The white children over six and under twenty, of whatever grade or nationality, can draw $1.90. This looks as though reconstruction on Christian principles is desirable. P. H. Jackman, of whom I have made mention, and who has been a helper, has gone into a large school, where he can support his family, and where he will be useful, I trust. I thought I too would have to go, but a voice within said, "If you can do good anywhere, you can here; so trust in God." I decided to go to the Point for a term, and then return and gather these scattered ones again. But the way looked dark, as there were some needed expenses to be met. Just then the gift from the Society came, which made the way clear to meet present needs, and gave me another proof that here is my field of labor. At the end of the term, I can draw $30. I was required to be examined by the Commissioner, who gave me a certificate, marked "First Class," "First Grade," for four years, which will allow me to go into any school in the county. I thought this wonderful, as he knew whom I was teaching.

These are small items, and none but friends of the poor will be interested in them. I speak of them to show how I am led along step by step. I always consider education secondary to the great gospel work for these days. But one cannot search the Scriptures if they cannot read, much less reason therefrom.

I want more of the wisdom that cometh from God, that while I am training mind, I may give here a little, and there a little, of the knowledge of God's will. There is no work so inviting as that needed in the vineyard of the Master. In that is variety of labor and variety of skill required, but all should be exerted to produce a rich harvest of fruit. Were time to continue a thousand years, there are just as many motives to labor for the good of the world as there are while believing it near to an end. Oh, it seems to me that the church universally needs an extension of consecrated sympathies, that stops not with its own, but that can extend down to the lowest depths of fallen humanity. Brethren and sisters, may God help each of us to work for Jesus. A word fitly spoken, a tract modestly given, a paper crowded with rich truth, mailed to some minister or acquaintance, may prove as rich seed.

I greatly desire the prayers of the faithful that, above all things else, wisdom may be given me to accomplish more in life's harvest field. With many of us the infirmities of age are coming o'er us unawares almost; and if Jesus comes not soon, "life's fitful fever" will be over. Oh, shall we meet beyond the river? Shall life, blessed immortal life, be ours?

Will all the friends who have so kindly thought of me, and those with whom I have held sweet intercourse in former years, accept of my heart's love. I would gladly write to each, but weakness of my eyes prevents me from using them at night, which is the most leisure time I can command. But oft does memory recall their loving smiles and faithful words and prayers.

CAROLINE TULLER.

West Point, Ky., Sept. 19th, 1874.

P. S.—A bundle of valuable clothing from sisters in Norwalk, O. A nice package of *Young Pilgrim* papers—no name. C. T.

JOTTINGS BY THE WAY WITH TENT.

Bro. Grant:—As many are interested in our mission with the Evangel Tent this season, with your consent I will make a short report. We pitched tent in Wiscasset, July 7th, a new place for our faith, with some four thousand inhabitants. Our tent was pitched on the main street, in the wickedest part of the place, near the wharves and rum shops. Great was the curiosity to know what we expected to do in such a place. Our meeting commenced, and they soon saw we were their friends and preached the Bible to them in its literal fulfillment.

We continued meetings nearly every afternoon and evening for five weeks, with the best of attendance and interest. The congregation would vary from one hundred to seven hundred all through the evening meetings. We found several were with us in faith in the place, who had kept their light hid, not knowing each other. Our meetings brought them out, and they identified themselves with the truth and were blest. Others embraced the truth. One man said he had received more light from the Bible in a few weeks than in all his life before. An Episcopal sister said she never could see anything that had reality in it before.

Several were reclaimed, and a number were hopefully converted to God. About thirty confessed they believed that we had preached the truth. People came to our meeting who had not attended meeting before from ten to twenty years. They showed us much kindness and respect. Many heard for the first time of Jesus' coming at hand and those signs that should precede the event, and in all probability the last.

The judgment only will reveal the result of our effort in Wiscasset. The brethren and sisters joined together to hold prayer-meetings twice a week. Some who were interested lived in other States and places. But He who will soon send his angels to gather those that have made covenant with him by sacrifice, will gather all his children into his everlasting kingdom. We will be there by his grace. Lord, help, is my prayer.

Mt. Vernon, Me. H. B. SEVEY.

AN APPEAL

To the Brethren in the State of Ohio, who are looking for the appearing of Jesus, Greeting:

Dear Brethren:—At a meeting of the conference at Nevada, Ohio, last spring, it was voted that an appeal be made through the papers to call your earnest attention to the interests of the cause of Bible truth throughout the State. It is very evident that the time remaining for us to work for Jesus is but a brief period. Our Lord standeth at the door. As we look over the State and see how little is being done to herald the tidings of the coming judgment, we feel that we need a new awakening, and a spirit of arousing among us, that we may not be condemned of the Master when he comes.

There is work to be done in spreading the glorious truths of the Bible in the towns of this State, and that work is for *you*. Do you say, "The work is great, and we are but few"? So much the more necessity that *you* should do something to spread the truth. It was said of one of old, "She hath done what she could." Can it be said thus of you? If the preachers are few, and the brethren are scattered, so much the more does each one need the assurance and encouragement of his brother. Come up to Norwalk, Huron Co., Oct. 15th, and confer on what can be done.

Do you wish to obtain preachers to work among you, and sow the seed of truth that God has given this generation? Then awake to the work, and manifest your willingness to use the little means God has given you in that direction, and God will surely bless the work. Come up to Norwalk Oct. 15th.

Do you not feel as though there is need of more active and earnest effort on the part of those who love God's word, to make known the light of its sacred pages among the people? Surely this is the truth, and every brother and sister has a responsibility in the matter. We do not propose to do great things in the eyes of men, but we want to do what we can, and we want the cooperation of every one in the ranks. Come up to Norwalk, Oct. 15th, *sure*.

We are few in number, and scattered over this great and populous State, and we are not doing half what we should do. We are too indifferent to Christ's work. We do not need organization so much as we need energy. Let there be a general rally to this annual conference, and let us obtain a baptism of power and zeal that shall enable us to be "faithful in that which is least," so that we may have it said of us, "Well done." Do not fail to come up to Norwalk, Huron Co., Oct. 15th, and come to consecrate yourself to the work of Jesus Christ in all things.

FRANK BURR,
E. MCCULLOCH,
D. C. JEFFERSON, *Com. of Appeal.*

Correspondence.

From Bro. Geo. Thomson.

Dear Bro. Grant and Couch, and beloved readers of the *Crisis*:—As many are anxious to know of my condition I will try to make a brief report. Since my last letter I have been sometimes better, and then at times worse. I have lately had a very severe spell which brought me down very low, but the dear Savior is bringing me up some again. Praise his dear name!

It is now over two years since I stood on my feet, and I am not able to leave my bed except when lifted out. My sufferings are much, but I have great peace. By the material aid received from kind friends in the Western states and Burnes Valley camp-meetings. I have been sustained through the summer. I pray that the Lord may reward them. I wish also to acknowledge the receipt of $5 from kind friends in Edinboro, Penn., through Bro. M. Clure. God bless the kind donors. I have had a very comfortable and pleasant home in the kind family of Bro. and Sr. Carter. I do feel that the Lord will bless them for their christian kindness to me in a time of need. But it seems in the order of Providence that I am to be homeless again, as Bro. Carter's family are about emigrating to a comparatively unsettled portion in the northern part of the State, where he may find employment for their large family of boys. The prospect for me at present is that I shall have to hire a small house, and have my eldest daughter to keep house, besides my daughter Sarah, who takes care of me, and has to be with me most of the time.

I am in the hands of the Lord. "He doeth all things well." I am but a poor waiting pilgrim. O come! dear Savior, come! Still remember me in your prayers. Yours waiting for Jesus.

Prairie du Sac, Wis.

From W. Deverell.

Dear Brethren:—I am still trying to finish the work that my heavenly Father has called me to do. Are we really in the winding up of this dispensation? If so, what a solemn thought—all to be over soon; our work to be closed up; a day of settlement. Yes, the scrutinizing eye of the Judge will then be turned upon us. Our past history of faithfulness or unfaithfulness will then reappear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling lukewarmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still," or "filthy still."

Are we indeed nearing a day of such magnitude? Are we truly living in the closing hours of the last generations of the Gentile times? Thus it appears to me. We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? I can assure you that believing in a correct doctrine will not save you; you must develop character. Let us go to work for God, and pluck men as brands from the burning. The hours fly; will we improve them? The closing hours of this age are upon us; shall we squander them in idleness? Oh, sound out the cry—"Behold the Bridegroom cometh!" and do it with devoted hearts and earnest minds.

I believe that the evil around us will end in a fearful apostasy and in terrible judgments. We should stand apart from all which God has doomed, renouncing all principles that are not of God. We should diligently make known the special truth which the times require. Let the invitation to come to the water of life be clear and earnest, and the warning of the coming woes be faithful and tender; then we may hope through God's blessing by all means to save some, who shall be owned by the Lord in the day of his glorious appearing.

Keswick, Ont.

Married.

WHITEHILL—WHITEHILL. In Duxbury, Vt., Sept. 24th, at the house of Mr. Isaac Wells, by Elder H. F. Carpenter, Mr. BENJAMIN F. WHITEHILL, of Montpelier, and Mrs. IZZIE WHITEHILL, of Waterbury, Vt.

FOWLER—CARPENTER. In Randolph, Vt., Sept. 25th, by Eld. H. F. Carpenter, Mr. MARK F. B. FOWLER, of Springfield, N. H., and Miss MARY L. CARPENTER, of Randolph, Vt.

DYER—KENNY. In Portsmouth, N. H., Sept. 30th, by E. Owen, Mr. MARSHALL H. DYER and Miss EVA A. KENNY, both of Portsmouth.

Obituaries

ALLEN. In New York City, July 18th, 1874, Sr. Mary, aged thirty-three years, wife of Bro. Edward Allen, and eldest daughter of Bro. Eli and Sr. Sarah Kenyon, of Woodstock, Ct.

The subject of this notice was an earnest christian lady, having been a member of the Baptist church for many years. She was possessed of those noble traits of character which endeared her to all who knew her, and won for her a large circle of friends, both at home and abroad. But "her sun has gone down whilst it is yet day." She has fallen in the triumphs of faith. Death had no terrors for her, yet to live for the comfort and joy of her dear family was her choice; nevertheless, sustained by the blessed hope of living again, when Jesus comes, she yielded without a murmur. May God, by his Spirit and grace, comfort and sustain the hearts of the dear husband, children, parents, brothers and sisters, in this deep affliction; and may they each be so prepared, that when Christ shall swallow up death in victory, and bring again the dear one from the dead, they may live on an unbroken family, forever in that world, "where adieus are sounds unknown." P. S. BUTLER.

MAYHEW. In Savoy, Mass., March 8th, 1874, at her mother's house, Mrs. Mary Mayhew, of dropsy, after long weeks of pain, aged about fifty-six.

Sister Mayhew had spent much of her time from the age of fifteen years in nursing the sick, often taking long walks through storm and snow when it was thought unfit for horses to travel the road. After a very hard day's work, watching by the sick bed many nights in succession, receiving little or no compensation for her faithful attendance; while her housework at home lay undone and running to waste, has she often took her hands from the bread-dish or wash-tub, when called for, taking a handful of roots and herbs, with syrups and pills, and be absent for days together, and on returning could hardly get her work begun again, when another call took her away to the sick, who were ever eager to behold her pilgrim face, or listen to her prayers, which were mixed well with the roots she gave for their relief. Sister Mayhew had lived a very devoted christian life from girlhood. With the poet we can exclaim:

"Peaceful be thy silent slumbers,
Peaceful in the grave so low."
L. A. M.

TAYLOR. Drowned, in Woodstock, Ct., Aug. 22nd, 1874, Bertie A., only son of John E. and Emma L. Taylor, of Watertown, Mass., aged five years.

"They shall come again from the land of the enemy." H. DAVIS.

GLOVER. In Exeter, N. H., Aug. 25th, 1874, Sr. Abby A. Glover, wife of Andrew J. Glover, aged thirty-eight years.

Sr. Glover met with a sad death, while trying to save her children from their burning house, on the night of the 25th of August. She and her husband had succeeded in rescuing them all, yet she, supposing there was one more, went back into the house for it, and the smoke overcame her, and she was consumed with the house.

Sr. Glover was a true christian, a kind wife, and a devoted mother; suddenly she has been snatched from among us, but we trust she safely sleeps in Jesus, and will come forth in the morning of the resurrection, clothed with immortality and eternal life. She leaves a husband and six children to mourn her loss. May much grace be given them in this deep affliction. WM. C. STEWART.

DAVIDSON. In Winterport, Maine, Aug. 10th, 1874, Betsey, wife of Sewell Davidson, aged sixty-three years.

A humble christian and a faithful and beloved wife, she fell asleep in Jesus, and leaves our brother feeble in health, and broken in spirit, but hoping in Jesus, and waiting for the resurrection. Funeral sermon by the writer, from Rev. 21: 14. F. A. BAKER.

TIBBETS.—In Hermon, Maine, Sept. 20th, 1874, John H. Tibbets, aged seventeen years and two months.

He was an excellent and promising young man. His sudden death is a terrible affliction to the fond parents, and brothers and sisters. Funeral sermon by the writer, from Lam. 3: 27. F. A. BAKER.

EASTMAN. In Sunapee, N. H., Sept. 24th, Ezra S. Eastman, aged fifty-three years and nine months.

He believed death to be a sleep from which he should be awakened to dwell with Christ forever when sin and death are no more. Sermon by Eld. Moody, of North Sutton, from the text found in 2 Tim. 4: 7.

WHEELER. In Acworth, N. H., Sept. 17th, 1874, of consumption, Sr. Marion, wife of Bro. Warren D. Wheeler, and daughter of Bro. John S. Simonds, aged twenty-seven years and four months.

Our sister sleeps in Jesus. Funeral services attended by W. W. SUTHERLAND.

AN IMITATOR OF FATHER HYACINTHE.—An old Catholic priest in Switzerland is about to follow Father Hyacinthe's example, abandoning celibacy.—St. Ange Lievre of Biel, in announcing his betrothal to a Protestant lady, says: "I marry because I wish to remain an honorable man. In the sixteenth century it was a proverbial expression to say as 'corrupt as a priest,' and this might be said to-day. I marry, therefore, because I wish to get out of the Ultramontane slough."

During the last two years, sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says it is right time to restore by marriage the good name of the Romish priesthood which the misconduct of too many of its members have covered with infamy.

Notices.

THE next Maine Central Quarterly Meeting will be held at Belgrade Mills, commencing Thursday evening, Oct. 22d, and continue over the following Sunday. A general invitation is given to brethren and sisters to unite with us in preparing a people for the coming of Jesus. Homes provided for all. Call on Charles Austin, Wm. Hersom, C. H. Kelley, Edwin J. Farnham, F. E. Blaisdell, and others. Per order, H. B. SEVEY.

HOOSICK VALLEY CONFERENCE.—The annual meeting of the Hoosick Valley Adv. Chris. Conference will be held with the church in Hoosick, N. Y., commencing Oct. 21st, 1874, and continue over the following Sunday. Particulars hereafter. A. W. SIBLEY, President.

WESTERN CONFERENCE.—A General Religious Conference for the promotion of piety among believers, and conversion of unbelievers, will be held in the Green Street Tabernacle, Chicago, Ill., commencing on Wednesday, Oct. 21st, at 7½ P. M., and continuing over the following Lord's day. It is expected that Elds. Miles Grant, S. G. Mathewson, and John Couch, from the East, will attend this meeting. We invite all to attend who can come, from far and near, and we hope all who come will bring with them a holy zeal for God and Jesus Christ. We specially invite brethren and sisters in the west to come up to this feast, and help in the cause of Christ. Let there be a general rally. For the church, FRANK BURR, Pastor.

THE EVANGEL TENT is pitched in Jefferson, at the head of the Pond. Meetings will continue as long as thought best. Steamboat connects with Knox and Lincoln R. R. at Bay Bridge Station. H. B. SEVEY.

CONFERENCE AT MELVIN VILLAGE, N. H.—The Lord willing, there will be a conference at Melvin Village, commencing Thursday evening, Oct. 22d, to hold over the following Sabbath. Brn. E. A. Stockman, J. Parsons, and D. Churchill are expected to preach the word. A generous invitation is extended to all. T. W. PIPER.

THE MAINE S. A. C. CONFERENCE will hold its next annual session with the church at Kennebunkport, commencing Tuesday, Oct. 13th. We hope for a good representation, from different parts of the State, at this meeting.
S. K. PARTRIDGE, President.
W. H. MITCHELL, Secretary.

A TWO DAYS MEETING will be held at Darien, Genesee Co., N. Y., commencing Friday evening, Oct. 16th, it being the twelfth Annual Meeting at that place. A cordial invitation is extended to all to attend. Teams will be at Croft's Station at three o'clock P. M. to meet the cars from the east, and six o'clock P. M. from the west.
In behalf of the brethren, C. W. LOW.

THE next annual session of the Conn. A. C. Conference will be held with the church in Bristol, commencing Wednesday evening, Oct. 14th, to continue over the following Lord's day. We hope there will be a general gathering at this meeting. G. L. WHITE, Secretary.

HAVING supplied the church in East Concord one half of the time during the past year, I intend closing my labors with them on the first Sunday in Nov. After which time I shall be at liberty to labor in places as the way opens.
ENOCH MORRILL, South Deerfield, N. H.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

TO THE BRETHREN IN KANSAS.—I would respectfully call your attention to the following proposition.

Resolved, That the churches throughout this State of Kansas call a special conference to meet on or about the 23d of Oct., 1874 to be held where there is a body of believers, and as near central among the churches now organized as circumstances will admit of. That the meeting be composed of ministers of the Kansas Advent Christian Conference, and delegates from the different churches; also that all lovers of the cause throughout the State be invited to attend.

The object of this meeting to be for the special benefit, and cheering up of all those interested in the proclamation of Bible truths, and to devise plans for a more vigorous fall and winter campaign. That the meeting commence on Friday, and continue over the following Sabbath.

Now I simply make the above proposition as one among the many interested in the cause of truth and its general prosperity. And I desire that all who read this that are interested, immediately write to me, giving their opinion in full, Also that the churches who desire the meeting to be held with them, and are willing to feed the hungry ones during the meeting, mention it in their letter. Respectfully, V. F. HUNT, Box 104, Wellington, Sumner Co., Kansas.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. F. MOORE, Linden, Genesee Co., N. Y.

I HAVE resigned my pastoral charge at New Hartford, Iowa, for the present, and removed to Raymond, Iowa. J. W. BURROUGHS.

ACKNOWLEDGMENTS.—For Eld. Geo. Thomson, from a Friend (by Eld. J. S. White) $5.00. A Friend—(R.)—$10.00.
For Eld. W. Kellaway—A Friend, $3.00.
GEO. T. ADAMS.

TENT MEETING.—The Mass. Advent Mission Tent will be pitched in Fall River, Mass., Friday, Oct. 9th. Meeting in the evening, at half-past seven o'clock; also afternoons and evenings, over two Sabbaths, and as much longer as duty may demand. This is a new field. Our dependence is upon the Lord and his people for help at this meeting. Come, dearly beloved in this region, do not fail to be at this meeting, with a mind to work. You can preach, pray, or sing; and each of these is wanted. Come, then, and help.

Our last two tent meetings have reached the people wonderfully. I have seen nothing like it for ten years. There is an ear to hear, and the Spirit of the Lord accompanies the word.

I would say to those who have pledges unpaid, and all who can help us now, they will aid us greatly by sending their remittances to Bro. C. Goodrich, our Treasurer, *Crisis* office, Boston, Mass. Do this at once if you can. The Lord bless and help now. L. BOUTELL.

DEARLY BELOVED, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. BOUTELL.

TENT MEETING.—The Lord willing, there will be a tent meeting at or near Elliott Depot, Me., commencing Saturday evening, Oct. 17th, and hold over Sunday, Oct. 18th, and onward as interest may demand. We expect this will be our last for the season, and we hope it may be the best. Come and help in this meeting.
ENOCH MORRILL.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. CARPENTER, President of Conference.

DISCUSSION.—There will be a discussion held in Waverly, N. Y., commencing Monday evening, Oct. 12th, between Dr. J. G. Fish, affirmative, and Eld. J. W. Taylor, negative, of the following resolution: "*Resolved*, that the Bible teaches the immortality of man, and his continued intercourse with the inhabitants of earth after the death of the natural body." The discussion is to continue five evenings. J. W. T.

OHIO CONFERENCE.—The annual session of the Ohio State Conference will be held, the Lord willing, with the church in Norwalk, Huron Co., O., commencing Thursday evening, Oct. 15th, and continue over the following Sabbath. This will be an important meeting for the cause of truth in this State. Let every A. C. Church in the State appoint delegates without fail; also let all who love the appearing of our Lord in glory, and the resurrection of the dead, come. All are welcome, and will be provided for.
E. MCCULLOCH, President.

THE DELAWARE DISTRICT A. C. CONFERENCE is hereby called to meet and hold its second semi-annual session at the Second Advent Christian Hall, on Seventh street, below Poplar, Philadelphia, Pa., commencing Friday evening, Nov. 13th, and continue over the Sabbath. This conference embraces the District of Columbia, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference, is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.
A. G. JAYNE, President.
EDWIN KING, Secretary.

DEDICATION.—There will be a dedication of the Advent and Univeesalist Union meeting-house in Milo, Me., Oct. 16th and 17th. J. R. Hall and other preachers are expected. We extend a cordial invitation to all to attend.
For the church, W. T. LIVERMORE.

THE first session of the Maine Westerly Quarterly Conference will meet with the church at Brunswick (Gardiner school-house), Thursday, Oct. 22d, to hold over Sunday. Come, brethren and sisters, to work for the Lord and to save sinners.
H. D. REED, President.
H. S. MITCHELL, Secretary.

THE Ministerial Committee having been called to investigate difficulties at Rochester Village, N. H., hereby recommend that all ministers who are members of the New Hampshire Conference decline to minister to either party until a full investigation can be had, or until the next session of the conference. E. A. STOCKMAN.

THE Lord willing, we will commence a meeting at Woodhull, Steuben Co., N. Y., Oct. 29th, and continue over the following Sunday. Hope the brethren and sisters will pray for us, that good may be done in the name of the Lord. A general invitation is given to attend.
JOHN T. ONGLEY.
E. H. EGGLESTON.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

P. S. As there is an appointment for the first Sunday in Nov., J. G. Smith will be there the second. Will preachers coming to Farmington please notice this arrangement. J. G. SMITH.

THE Second Advent Church of Philadelphia, of which Eld. G. A. Brown is pastor, has removed from the hall at the corner of Ninth and Spring Garden Streets, to their new hall on Seventh St., below Poplar.

THE first quarterly meeting of the Iowa Christian Conference will be held at Traer, Tama Co., commencing Oct. 9th, to continue over the following Sunday. All of like precious faith are invited to attend, and the ministers who desire the union of christians. E. A. MARSH, Secretary.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. FLETCHER.
D. F. LEAVITT.

THE Second Quarterly Meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Fairfield, Sauk Co., Wis., commencing in the evening of Oct. 23d, and holding over the Lord's day. Every church in the district is requested to send one or more delegates. We hope to see a large gathering. Come in the name of the Lord, and to work for him.
E. P. GRAVES.

THAT BOOK.

"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.
I. C. WELLCOME, Yarmouth, Me.

For sale at the *Crisis* office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook (Baptism) .... Sunday, Oct. 11th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Prayer meetings Wednesday evenings.
H. L. Hastings .... Sunday, Oct. 11th
Wm. C. Stewart .... Sunday, Nov. 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest .... Sunday, Oct. 11th
Chas. E. Hurd .... Sunday, Oct. 18th
D. M. Leavitt .... Sunday, Nov. 8th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. T. Dixon .... Sundays, Oct. 11th and 18th
G. V. Lampher .... Sunday, Oct. 25th
S. Bragg .... Sunday, Nov. 1st

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
E. A. Stockman .... Sunday, Oct. 11th
Miles Grant .... Sunday, Oct. 18th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Plymouth, Mass .... Sunday, Nov. 1st
C. GOODRICH.

Tremont, Mass .... Sunday, Oct. 11th
Putnam, Ct .... Sunday, Oct. 18th
J. S. WHITE.

Mattapoisett .... Sunday, Oct. 11th
Plymouth, Mass .... Sunday, Oct. 25th
New Bedford, Mass .... Sunday, Nov. 15th
M. BATCHELOR.

Daggett's Corner .... Friday evening, Oct. 9th
Friendship, Me., Saturday and Sun., Oct. 10th and 11th
Bath, Me .... Monday evening, Oct. 12th
Gardiner .... Tuesday evening, Oct. 13th
Augusta .... Wednesday, Oct. 14th
Weeks Mills, Thursday and Friday, Oct. 15th and 16th
Richmond Village .... Saturday evening, Oct. 17th
Reed meeting-house .... Sabbath, A. M. and P. M., Oct. 18th, and Richmond Corner 7 P. M.
Bowdoin (Dennett school-house) .... Oct. 20th
Sabbattusville .... Wednesday evening, Oct. 21st
Lewiston .... Thursday evening, Oct. 22d
Poland Corners .... Friday evening, Oct. 23d
West Poland ...... Sabbath, A. M. and P. M., Oct. 25th
Maberry Hill, or Casco .... Sabbath evening, Oct. 25th
Monday evening, Oct. 26th, as Bro. Bowker appoints.
South Casco .... Tuesday evening, Oct. 27th
South Windham .... Wednesday evening, Oct. 28th
East Rochester .... Thursday evening, Oct. 29th
Manchester, N. H. .... Friday evening, Oct. 30th
Concord, N. H. .... Sabbaths, Nov. 1st and 8th
Pittsfield .... Tuesday evening, Nov. 3d
Clarktown .... Wednesday, Nov. 4th
New Durham Ridge .... Nov. 5th
Loudon Ridge (if some one will meet me at Pittsfield, Friday, at 10 A. M.) Friday evening, Nov. 6th.
Manchester, N. H. .... Nov. 10th
Exeter, N. H. .... Nov. 11th
Rye, N. H .... Thursday, Nov. 12th
Portsmouth .... Friday evening, Nov. 13th
Hampton .... Saturday, Nov. 14th
The week following, and Sabbath, Nov. 22d, at liberty.
Square Pond, Ct .... Sabbath, Nov. 29th
HIRAM MUNGER.

Philadelphia, Pa. (Sunny Side Hall) .... Sundays, Oct. 11th and 18th.
New York City (Cooper Institute) .. Sunday, Oct. 25th
W. S. CAMPBELL.

North Easton, Mass .... Sunday, Oct. 18th
C. W. RATHBUN.

Stowe, Mass. (Osgood's Hall) .... Sunday, Oct. 11th
M. M. YOUNG.

Ellsworth, Ct. (school-house near Niram Perry's) Sunday, Oct. 11th. S. CURTISS

Milan, N. H. .... Sunday, Oct. 11th
J. ALBERT LIBBY.

Shefford Mountain, P. Q .... Sunday, Oct. 11th
Rollin's Hill, P. Q .... Sunday, Oct. 18th
F. M. DRAKE.

Cochituate (W. M. Church) .... Sunday, Oct. 11th
Z. BOODEY.

Hartford, Ct .... Sunday, Oct. 11th
L. L. HOWARD.

Salem, N. H. (Town Hall) .... Sunday, Oct. 11th
W. H. CROCKETT.

Natick, Mass .... Sunday, Oct. 18th
E. OWEN.

Loudon Village (with Bro. Paine) .. Sunday, Oct. 18th
N. B. MCMURPHY.

Scitico, Ct .... Sunday, Oct. 11th
H. C. SMITH.

Southbridge, Mass .... Sunday, Oct. 11th
Charlton, Mass .... Sunday, Oct. 18th
North Rutland, Mass .... Sunday, Oct. 25th
Enfield, Mass. (Keith school house) Sunday, Nov. 1st
Granby, Mass. (Batchelor Street), Sunday, Nov. 8th, through the following week, and Sunday, Nov. 15th.
GEO. A. STREETER.

Richmond, Me. (Reed meeting-house) Sun., Oct. 11th
Hallowell, Me .... Sunday, Oct. 18th
Augusta, Me .... Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th?
Monmouth Centre, Me .... Sunday, Nov. 8th
Poland Corners, Me .... Sunday, Nov. 15th
West Poland, Me .... Sunday, Nov. 22d
Lewiston, Me .... Sunday, Nov. 29th
E. COTTON.

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

South Rochester, N. H. (at Bro. John Nutter's) Sunday, Oct. 25th.
Near Gilmanton Iron Works, N. H., Sunday, Nov. 1st
C. E. HURD.

Chicopee Falls, Mass .... Sunday, Oct. 18th
Clinton, Mass .... Sunday, Oct. 25th
Wilbraham, Mass .... Sunday, Nov. 1st
H. H. TUCKER.

South Rochester, N. H .... Sunday, Oct. 18th
H. S. PINKHAM.

Sandwich, N. H. (Vitum school-house) Friday evening, Oct. 16th.
Tamworth, N. H. (Birch Intervale) Sunday, Oct. 18th
Holderness, N. H. (True school-house) Tuesday evening, Oct. 20th.
Lake Village .... Sunday, Oct. 25th
LEVI ALLEN.

Athol, Mass .... Sabbath, Oct. 11th
Montgomery, Mass .... Sabbath, Oct. 18th
GEO. L. TEEPLE.

Washington, Me, Colomore Ridge, Sunday, Oct. 11th
East Palermo, Me .... Sunday, Oct. 25th
JER. CARR.

Natick, Mass .... Sunday, Oct. 11th
WM. C. STEWART.

Circumstances are such that I have withdrawn my appointments for Addison and Bristol, Vt., for the present. W. C. S.

Lisbon, N. H. (Stetler school-house) evening, Oct. 10th, and over Sunday.
Whitefield, N. H .... evenings, Oct. 12th and 13th
East Colebrook, Cidesville, N. H., evening, Oct. 16th and over Sunday.
Hall Stream, P. Q ...... evenings, Oct. 19th, 20th, 21st and 22nd.
Barford, Drew's Mills, P. Q .... evening, Oct. 23d and over Sunday.
Hatley, P. Q. (Old meeting-house) evenings, Oct. 28th and 29th.
Caswell Borough, P. Q .... evening, Nov. 5th and over Sunday.
Salem, Vt. (where Bro. Bergoine may appoint) evening, Nov. 9th.
Wheelock, Vt .... evening, Nov. 10th
JOHN H. EVANS.

Laconia (Weir's Bridge school-house) Sun., Oct. 11th
LEVI ALLEN.

Moultonborough Neck, N. H .... Sunday, Oct. 11th
N. GLIDDEN.

South Windsor, Ct .... Sunday, Oct. 11th
Warehousepoint, Ct .... Sunday, Oct. 18th
Morris, Ct .... Sunday, Oct. 25th
G. L. WHITE.

Northwood Narrows, N. H .... Sunday, Oct. 11th
J. G. SMITH.

Addison, Vt .... Sundays, Oct. 18th and Nov. 1st
C. PIKE.

Pittsburg, N. H. (Farrell school-house) Sun., Oct. 25th
Stewartstown, N. H. (New school-house at Bear Rock) Sunday, Nov. 1st. U. G. LADD.

Northwood Narrows, N. H .... Sunday, Oct. 25th
EDWIN B. WELLS.

East Landaff, N. H .... Sunday, Oct. 11th
Piper Hill, Stewartstown .... Sunday, Oct. 18th
T. E. LANG, JR.

Dorchester, N. H. (Town House) .... Sun., Oct. 18th
Danbury (Knowlton school-house) Sunday, Oct. 25th
Grafton (David Guile school-house) Sunday, Nov. 1st
D. EASTMAN.

West Groton, Vt., Tuesday and Wednesday evenings, Oct. 20th and 21st. Will some Bro. meet me at depot?
North Haverhill, N. H. (Brick house) ... eve., Oct. 22d
Piermont, N. H. (Clay meeting-house) evening, Oct. 24th, and over the Sabbath, Oct. 25th.
Warren Summit .... evening, Oct. 27th
Holderness, N. H. (Brick school-house) .. evening, Oct. 28th and 29th. Will some Bro. meet me at depot?
Lake Village, N. H. (North Church) evening, Oct. 31st and over the Sabbath, Nov. 1st. A. GORDON.

West Deerfield, N. H .... Sunday, Oct. 11th
North Pembroke, N. H .... Sunday, Oct. 18th
New Dover, Chichester .... Sunday, Oct. 25th
GEO. W. RANDALL.

Buxton, Me., Duck Pond .... Sunday, Oct. 18th
South Rochester, N. H .... Sunday, Nov. 1st
S. VARNEY.

West Ossipee, N. H .... Sunday, Oct. 18th
Farmington, N. H .... Sunday, Nov. 1st
T. L. CHURCHILL.

Pleasant Valley, N. H .... Sunday, Oct. 18th
Meet me at Wolfboro. D. M. LEAVITT.

Lee (Union meeting-house) .... Sunday, Oct. 11th
Lake Village, N. H .... Sunday, Oct. 18th
Northwood, N. H .... Sunday, Nov. 1st
Canaan, N. H .... Sunday, Nov. 8th
Danbury, N. H .... Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall) .... Sunday, Nov. 22d
Northwood, N. H .... Sunday, Dec. 6th
C. R. PARSONS.

South Windham, Me. (Union Chapel) eve., Oct. 29th and Sunday, Nov. 1st.
Steep Falls .... evening, Nov. 3d
Kezar Falls .... evening, Nov. 5th
Freedom, N. H .... Sunday, Nov. 8th
Porter, Me., evening, Nov. 13th, and Sunday, Nov. 15th
E. S. MOULTON.

Bowdoin Centre, Me .... Sunday, Oct. 11th
Bowdoin, Me .... Sunday, Oct. 18th
H. S. MITCHELL.

Lincolnville .... Friday, Oct. 9th, at 7 P. M., and over Sunday, the 11th. S. BRAGG.

Chicopee Falls, Mass .... Sunday, Oct. 11th
Palmer, Mass .... Sunday, Oct. 18th
M. A. POTTER.

Dexter, Me .... Sunday, Oct. 11th
Bangor, Me .... Sunday, Oct. 18th
Brewer Village at 7 P. M. F. A. BAKER.

East Weymouth, Mass .... Sunday, Oct. 11th
DAVID HINCKLEY.

Canterbury, N. H. (Emery school-house) Sab., Oct. 11th
Lake Village, N. H .... Friday evening, Oct. 16th
Meredith, N. H. (Dolloff Hall) .... Sabbath, Oct. 18th
SIMEON ROBY.

Hatley Conference .... Sunday, Oct. 11th
Barford (Kinney school-house) .... Sunday, Oct. 18th
L. C. & M. MCKINSTRY.

Buffalo, N. Y., 528 Eagle Street .... Sunday, Oct. 11th
Morton's Corner, Erie Co., N. Y .... Oct. 12th—15th
Warrensville, Lycoming Co., Pa .... Sunday, Oct. 18th
Quaker Hill in the evening.
Shangai school-house .... evening, Oct. 19th
Brick school-house, near Winners .... Oct. 20th
Chapmanville, Venango Co., Pa .... Oct. 22d—25th
JOHN T. ONGLEY.

New Haven, Ct .... Sundays, Oct. 11th and 18th
I. B. POTTER.

Ooltewah, Tenn .... Oct. 4th to 18th
A. A. PHELPS.

Campville, Ct .... Sunday, Oct. 11th
Yalesville, Ct .... Sunday, Oct. 18th
S. WOODRUFF.

Charlton, Mass .... Sunday, Oct. 11th
Pepperell, Mass .... Sunday, Oct. 18th
J. D. MERRIAM.

Hartford, Me .... Friday evening, Oct. 9th
Carthage, Me .... Saturday evening, Oct. 10th and over Sunday, the 11th.
Weld (Cumming's school-house) Monday and Tuesday evenings, Oct. 12th and 13th.
Weld (Town House) Wednesday and Thursday evenings, Oct. 14th and 15th.
Madrid Village, Me .... Friday evening, Oct. 16th
Rangley, Me .... Sunday, Oct. 18th and over the 25th.
Craig's Mills, Oxford, Me .... Sunday, Nov. 1st
Steep Falls, Me. (Depot Hall) .... Sunday, Nov. 8th
Porter, Me. (where Bro. Sawyer may appoint) Sunday, Nov. 15th. J. T. JORDAN.

Northwood Narrows, N. H .... Sunday, Oct. 11th
North Pembroke, N. H. (Brick school-house) Sunday, Oct. 25th. O. W. KIMBALL.

Canterbury, N. H. (Emery school-house) Sab., Oct. 18th
D. F. LEAVITT.

North Haverhill (Brick House) .... evening, Oct. 10th and over Sundey, Oct. 11th. WM. H. SHAW.
J. W. BRIDGE.

Farmington Village, N. H .... Sunday, Oct. 11th
Dover, N. H .... Sunday, Oct. 18th
WM. BODGE.

East Canaan, N. H .... Sunday, Oct. 11th
East Holderness (Steven's meeting-house) Sunday, Oct. 18th.
Loudon Ridge, N. H .... Sunday, Oct. 25th
WM. W. SUTHERLAND.

Limington, Me. (Hanscom school-house) Sun., Oct. 18th
New Market, N. H. (as Bro. A. P. Scribner may arrange) evening, Oct. 26th.
Portsmouth, N. H .... evening, Oct. 27th
South Elliott, Me .... evening, Oct. 28th
Rye, N. H .... evening, Oct. 29th
Hampton, N. H .... evening, Oct. 30th
Bonny Eagle, Me .... Sunday, Nov. 8th
C. H. SWEET.

Topsham, Vt. (Carson Bridge) Baptism, Sunday, Oct. 11th.
Swift Water, N. H .... evening, Oct. 17th and over Sunday, Oct. 18th.
Warren Summit, N. H .... evening, Oct. 19th
Newhampton, N. H. (at Bro. Emery's) eve., Oct. 22d
Newhampton, N. H. (at Bro Pike's) ... eve., Oct. 23d
Meredith, N. H. (Dolloff Hall) ..... evening, Oct. 24th and over Sunday, Oct. 25th. DANIEL D. PAGE.

North Hinsdale, N. H .... Sunday, Oct. 11th
Whitakerville, Vt .... Sunday, Oct. 25th
J. A. PACKARD.

Farmington, N. H .... Sunday, Oct. 18th
JOSEPH W. WHITE.

West Scarboro, Me. (Broad Turn school-house) Sunday, Oct. 11th.
Newmarket, N. H. (Town Hall ..... Sunday, Oct. 18th
Baptism in the afternoon.
Newcastle, N. H .... Sunday, Nov. 8th
J. L. CHUTE.

At 10th (Milldale) district school-house, Southington, Ct., Sunday, Oct. 11th. Morning 10.30, afternoon 1.30 o'clock. O. D. WOODRUFF.

Danbury, N. H .... Sunday, Oct. 11th
Meredith Neck, N. H .... Sunday, Oct. 18th
R. MORRILL.

South Elliot, Me .... Sunday, Oct. 18th
T. W. PIPER.

Mercer, Me .... Sunday, Oct. 11th
Starks, Me .... Sunday, Oct. 18th
Belgrade Mills, Me .... Sunday, Oct. 25th
THOMAS RINES.

WORCESTER, MASS.
Miles Grant .... Sunday, Oct. 11th
M. Batchelor .... Sunday, Oct. 18th

LAWRENCE, MASS.
S. G. Mathewson .... Sundays, Oct. 11th and 18th
Dr. A. M. Higgins .... Sunday, Oct. 25th
W. N. Pile .... Sunday, Nov. 1st
S. S. Brewer .... Sundays, Nov. 8th and 15th
E. A. Stockman .... Sundays, Nov. 22d and 29th
D. M. Leavitt .... Sunday, Dec. 20th
I. B. Potter .... Sunday, Jan. 17th

LOWELL, MASS.
B. S. Emery .... Sunday, Oct. 11th
E. A. Stockman .... Sunday, Oct. 18th
Joseph Harvey .... Sunday, Oct. 25th
B. S. Emery .... Sunday, Nov. 8th
A. Ross .... Sunday, Nov. 15th
Joseph Harvey .... Sunday, Nov. 22d
S. S. Brewer .... Sundays, Nov. 29th and Dec. 6th
B. S. Emery .... Sunday, Dec. 13th
Joseph Harvey .... Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
E. A. Stockman .... Sunday, Oct. 11th
Geo. W. Brown (of Elliot, Me.) .... Sunday, Oct. 18th
C. Goodrich .... Sunday, Oct. 25th
D. M. Leavitt .... Sunday, Nov. 1st
C. Cunningham .... Sunday, Nov. 8th
T. W. Piper .... Sunday, Nov. 15th
C. S. Shattuck .... Sunday, Nov. 22d
Wm. H. Mitchell .... Sunday, Nov. 29th
D. M. Leavitt .... Sunday, Dec. 6th
E. A. Stockman .... Sunday, Dec. 13th
Miles Grant .... Sundays, Dec. 20th and 27th

SPRINGFIELD, MASS. (Franklin Hall.)
C. Goodrich .... Sunday, Oct. 11th

NORTH RUTLAND, MASS.
Willard M. Hall .... first Sunday in each month
H. H. Tucker .... second Sunday in each month

HAMPTON, N. H.
T. L. Churchill .... Sunday, Oct. 11th
C. S. Emerson .... Sunday, Oct. 25th
B. Finney .... Sunday, Nov. 1st
Enoch Morrill .... Sunday, Nov. 8th
J. L. Chute .... Sunday, Nov. 15th
J. G. Smith .... Sunday, Nov. 22d

CONCORD, N. H. (Centre St. Church.)
E. Owen .... Sunday, Oct. 11th
C. S. Shattuck .... Sunday, Oct. 18th
C. H. Fletcher .... Sunday, Oct. 25th
J. S. White .... Sunday, Nov. 1st

CONCORD, N. H. (Bethel, Green Street.)
C. S. Emerson .... Sunday, Oct. 11th
L. L. Howard .... Sundays, Oct. 18th and 25th
E. Owen .... Sundays, Nov. 1st and 8th
H. Bundy .... Sunday, Nov. 15th

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.
O. W. Kimball .... Sunday, Oct. 11th

PORTSMOUTH, N. H.
T. W. Piper .... Sunday, Oct. 11th
Sr. E. S. Jennings .... Sunday, Nov. 8th
Dr. A. M. Higgins .... Sunday, Nov. 15th
A. Ross .... Sunday, Nov. 29th
E. A. Stockman .... Sunday, Dec. 6th
T. W. Piper .... Sunday, Dec. 13th
C. S. Emerson .... Sunday, Dec. 20th

RYE, N. H.
S. S. Brewer .... Sunday, Oct. 11th
C. S. Emerson .... Sunday, Oct. 18th
Sr. L. E. Saulpaugh .... Sunday, Oct. 25th
J. W. White .... Sunday, Nov. 1st
T. L. Churchill .... Sunday, Nov. 8th

SEABROOK, N. H.
J. L. Chute .... Sunday, Oct. 8th
David Leavitt .... Sunday, Oct. 25th
C. H. Sweet .... Sunday, Nov. 1st
T. W. Piper .... Sunday, Nov. 8th
Hiram Munger .... Sunday, Nov. 15th
J. G. Smith .... Sunday, Nov. 29th

GREAT FALLS, N. H. (Franklin Hall.)
D. M. Leavitt .... Sunday, Oct. 11th
W. C. Stewart .... Sunday, Oct. 18th
C. S. Shattuck .... Sunday, Oct. 25th

EAST ROCHESTER, N. H.
D. F. Leavitt .... Sunday, Oct. 11th
L. E. Saulpaugh .... Sunday, Nov. 1st
G. W. Brown .... Sunday, Nov. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher .... Sunday, Oct. 11th
B. S. Emery .... Sunday, Oct. 18th
G. W. Brown .... Sunday, Oct. 25th
C. H. Fletcher .... Sundays, Nov. 1st and 8th
E. Owen .... Sunday, Nov. 15th
Wm. C. Stewart .... Sundays, Nov. 22d and 29th
C. H. Fletcher .... Sundays, Dec. 6th and 13th
Wm. H. Mitchell .... Sunday, Dec. 20th

NEW DURHAM RIDGE, N. H.
A. Ross .... Sunday, Oct. 11th

BELMONT, N. H.
Mrs. L. E. Saulpaugh .... third Sunday in each month
J. G. Smith .... Sunday, Oct. 25th
C. R. Parsons .... Sunday, Nov. 29th

DOVER, N. H.
E. S. Moulton .... Sunday, Oct. 11th
C. W. Sargent .... Sunday, Oct. 18th
C. H. Sweet .... Sunday, Oct. 25th

SOUTH BERWICK, ME. (Great Works.)
Joseph W. White .... Sunday, Oct. 11th
T. L. Churchill .... Sunday, Oct. 25th
Joseph W. White .... Sunday, Nov. 8th
J. H. F. Varney .... Sunday, Nov. 15th
D. M. Leavitt .... Sunday, Nov. 22d

BIDDEFORD, ME.
C. S. Shattuck .... Sunday, Oct. 11th
S. S. Brewer .... Sundays, Oct. 18th and 25th
Jesse Gay .... Sunday, Nov. 1st
C. S. Shattuck .... Sunday, Nov. 8th
E. A. Stockman .... Sunday, Nov. 15th
and evenings through the week.

PORTLAND, ME. (Union Hall.)
A. C. Palmer .... Sunday, Oct. 11th
I. C. Wellcome .... Sunday, Oct. 18th
J. Whitman .... Sunday, Oct. 25th
S. S. Brewer .... Sunday, Nov. 1st
E. A. Stockman .... Sunday, Nov. 8th
D. M. Leavitt .... Sunday, Nov. 15th
C. Goodrich .... Sunday, Nov. 22d
Geo. W. Brown .... Sunday, Dec. 13th
E. A. Stockman .... Sunday, Dec. 20th

KENNEBUNKPORT, ME.
Geo. W. Brown .... Sunday, Oct. 11th
Jesse Gay .... Sunday, Oct. 18th
D. M. Leavitt .... Sunday, Oct. 25th
Wm. C. Stewart .... Sunday, Nov. 1st
C. S. Shattuck .... Sunday, Nov. 8th
Jesse Gay .... Sunday, Nov. 15th
Wm. C. Stewart .... Sunday, Dec. 6th
Jesse Gay .... Sunday, Dec. 20th

ALFRED, ME.
W. H. Mitchell .... Sabbath, Oct. 11th
J. R. Tripp .... Sabbath, Oct. 18th
Jer. Hill .... Sabbath, Oct. 25th

SOUTH ALFRED, ME.
J. R. Tripp .... Sabbaths, Oct. 11th and 25th

BRISTOL, CT.
Mrs. E. L. Crumb .... Sunday, Oct. 11th
A. Ross .... Sundays, Oct. 18th and 25th

SCITICO, CT.
Anna E. Smith .... Sunday. Oct. 18th
Mrs. E. L. Crumb .... Sunday, Oct. 25th

PLAINVILLE, CT.
Wm. J. Ripley .... Sunday, Oct. 11th
I. B. Potter .... Sunday, Oct. 25th
G. L. White .... Sunday, Nov. 8th

ELD. T. T. FARRELL will preach in the Grand Army Hall, corner of Clinton and Genesee Streets, Syracuse, N. Y., every Sunday, at 10½ a. m. and 4 p. m., until further notice. Seats free.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

STONEHAM, MASS. (Memorial Hall.)—Conference meeting and Sunday School at 10½ A. M. Preaching at 2½ and 7½ P. M. Week-day meetings as per appointment. ROLAND D. GRANT, Pastor.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ a. m. and 3 p. m. Conference and prayer meeting Wednesday and Thursday evenings.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. G. S.—It is received. It is the "Christian Standard." Answered at once.

☞ JARED WHITMAN'S address is now South Paris, Me.

☞ A. SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—T T Farrell, T W Piper, L. Bergoine, M R Miles, Dr. Buxton, A Damon, Geo W Brown, F A Baker, J S Delano, J Crosby.

CASH RECEIVED FOR BOOKS AND TRACTS.—Jos. P Whipple $2.80, C M Tozier 13c, E Cross 25c, J Hill $1.31, A Damon 20c, Mrs. E Leonard 10c, J Miett $1.25, J H Lewis $2.50, J Crosby 50c, E Urch $2.00, M R Miles $7.00, A Johnson 65.00, Mrs R Knickerbocker $15c. R Phelps $4.00, Mrs M C Cogswell 25c.

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By Express—J W Johnson, M R Miles.

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For sale at this Office. AG'T.

JUDGE NOT.

S. S.

How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchres, are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win—
How do we know?

How can we tell who sinned more than we?
How can we tell?
We think our brother walked guiltily,
Judging him in self-righteousness. Ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

Dare we condemn the ills that others do?
Dare we condemn?
Their strength is small, their trials not a few,
The tide of wrong is difficult to stem,
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help and pity too—
Dare we condemn?

God help us all, and lead us day by day,
God help us all!
We cannot walk alone the perfect way,
Evil allures us, tempts us, and we fall;
We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads, but each hath need to say—
God bless us all!

Salem. June 4th, 1874.

TO THE A. A. MISSION BOARD.

Since I wrote you last, the Lord has been with me in adversity, and in the light of better days. Our little band at Bethesda is striving for the kingdom, and, thank the Lord, is getting from under the cloud that had for some time overshadowed them. We have had several additions since my last report, and love abounds, and prejudice is now dying out there.

Bro. Cargile and myself united eight brethren and sisters into an organization at Oak Grove, about four miles south of Stephenson. A minister of the Primitive Baptists (and who, I am told, voted for Bro. Cargile's exclusion), was among the number. He preached several times with us, and with a happy effect. He felt *un*shackled. We hope he (Bro. J. M. Stewart) will be useful among us. He is tender, persuasive and impressive in his preaching; in a word, he gets hold of the people, and holds on to them. Brn. Stewart, Cargile, and myself continued the meeting several days, and left a good impression; so good, that a Methodist minister, who has been cool toward Bro. Cargile, invited him to join him in a protracted meeting at the same place, a few days afterward, which he did. I am told that they had one of the most precious revivals. How many professed hope in Christ, I have not yet learned.

From this meeting I went home and rested one day. On Aug. 22nd, I gathered together all the tracts I had, with my fill of the *World's Crisis*, and *A. C. Times*, and with a luggage of about forty pounds, I set out on foot across the mountains, for a journey over a new field, about thirty miles.

First, to my monthly meeting at Bethesda. While trudging up a mountain with my load, all dripping with perspiration, I was overtaken by a heavy rain storm, without any shelter. The lightning played before me with awful grandeur, while heaven's artillery made the earth to bound beneath my feet. How impressive the scene! Wet in every thread, and shoes full of water, I proceeded till I reached my appointment. Had meetings twice a day for three weeks. Bro. Cargile was with me a part of the time. Bro. Waldrop and two Methodist ministers labored with us in the true spirit of love.

During this meeting, by request of the church, we set apart to the work of the ministry our young Bro., David B. Waldrop, whom we hope the Lord has chosen to bear the message of the gospel to many.

On the night of the 24th, Bro. Stewart preached for us, and proposed to join me in the burden of my contemplated labor on this trip. We set out for Sulphur Spring, where I had preached four times a few weeks ago. Learned that a Baptist minister, lately from college, made quite a display of his powers in exposing Adventism to scorn and ridicule. In 1868, when I was preaching with but few to cheer me and bid me a Godspeed, this same man was one of the few who did cheer me by seeming to receive the the truth gladly. He had not been to college then. We fouud but a small congregation out. Tried to preach the truth in love, with no reference to the recent display. At the conclusion, the people left us in the house without an invitation to dinner, or to rest with them, we having announced to preach again at the same place at night. We came back on our route three and a half miles to an acquaintance, and had a dinner, for which by this time our appetites was keen. Night brought us a larger assembly, who seemed interested in our discourse on the signs of Jesus' coming soon. Had a cordial invitation home with a brother, who gave us true hospitality.

26th. It is from ten to twelve miles to our appointment at twelve o'clock to-day. Without a guide or sunshine, amid the showers and murky heavens, we thread our way through a wild desert of unbroken forest, across deep ravines and rocky bluffs, and winding to every point of the compass, (as it proved), we got bewildered, out of the way, and delayed. Reached our place an hour behind time, all wet and exhausted. The people had met and gone, except a few to whom an office-seeker was holding forth. Wet, warm, and then chilled, and prostrate in mind and body, I only hung up my prophetic chart, discoursed a short time, and promised to meet with them at night. They dispersed without inviting me to dinner or lodging; but a very poor man seeing the situation, offered such as he had; and feeling grateful for his kindness, we accepted, and enjoyed it too. At night we had a small assembly, but all was attention, while we illustrated by the "Great Image." After furnishing them with tracts, they left us again to look out for ourselves, but the poor brother proposed to divide his scanty portion with us. We accepted his very humble fare.

27th. Cloudy, with prospect of rain soon. Our next appointment was some eight or ten miles away. We had a mountain to ascend again. As we reached the top of the mountain, the rain poured in heavy torrents. Our clothes were saturated, and shoes brimfull of water. We saw no signs of human habitation. A small trail overhung with brush led us to an old dilapidated vacant house. We stopped and kindled a fire, and waited for hours on account of the rain; got dry, and set out only to get wet again.

We reached the place for our appointment, and learned that there was opposition to our "heresy" being preached in the house. Can't stay with Mr.—,Bro. (?) A. He has heard of the "old heretic," and "hates him as he does the devil." Bro. B. once wanted to hear me, but since he had heard so much of what I had preached, did not care about it, but ordered dinner for us. Then questioned us for about two hours, and concluded he would like to hear us. He proposed to go with us to a Methodist meeting in the vicinity at night, and see if the Methodist minister would let us preach. It turned out that he was the same who had labored with me last Sunday night, and I with him at his meeting last Monday. We lectured from the prophetic chart, Dan. 2nd chap. When I finished, Mr. B. rose and stated thnt he was "glad that he had come out to hear for himself." "That these people had been grossly misrepresented in this section." "That he wanted us to come again and preach several days there." The minister present volunteered a statement that he had often heard me seven years ago, and that my views as expressed tonight were about the very same as seven years ago.

28th. Rained last night almost without ceasing. This morning it pours in unceasing torrents. Failed to meet our appointment. In the afternoon we started for the next appointment, some twelve or fifteen miles off. Had not made two miles when the rain resumed. For a few miles we took the rain, and waded the flooded streams, till we found a comfortable lodging with a kind-hearted stranger. May the Lord reward him.

29th. We are now behind time, too far to fulfill our appointment to-day at Goose Pond beyond the Tenn. river; but we must keep moving. Our tracts and papers are much diminished, and our burden is lighter. We arrived just in time to get out a little congregation for a night meeting. Oh, what a greeting! What smiling faces! What hearty shaking of the hand! It fills me with joy, and Bro. Stewart too is happy at the contrast.

How have these stood the storm since we left them in June? Alas! the enemy had assailed them, and some have turned back; some hesitate, and some of the precious ones have become alienated by feuds of the devil's creation, producing discord and jarring dissension. This clearly indicates the importance of following up our labors.

Since our series of meetings with this people in June, the Orthodox preachers have told the people of our awful heresy. Many have decided never to hear us again. Some suppose, from the many attacks made upon our teaching, that we are by this time stirred up to the fighting point, and come out to hear that; but we found a better work in trying to persuade them to love Jesus, and they will love his people. They were surprised. They told others, and the congregation increases from day to day. At first, many church members took their seats near the remotest entrance; next time a little nearer, and so on, until like drops of water coming in contact, they finally mingled into one.

We continued to labor day and night, the Lord blessing Bro. Stewart's labors, and filling our hearts with love and zeal, until we killed the feud, and brought both parties to confess their faults, and forgive one another, as brethren should do. O! I felt, and so did Bro. Stewart, that we were more than compensated for all the toils of this trip. We labored nine days and nights. At the close, there was one hopeful conversion, and about thirty or more persons, who, with a deep sense of their need of a Savior, gave us their hand as a pledge that henceforth they would seek the kingdom, and desired to have a place in our prayers. May they never look back is our earnest prayer. Amen. Bro. Stewart promises to be useful in the cause. We now have four ministers identified with us in Alabama, and others are struggling into the light. For about five years I stood alone, the Lord only being my helper.

I have just heard of four Baptist ministers in Cherokee county, Ala., who are preaching the coming of the Lord soon, all the result of reading some of our tracts that found their way over there. I am out of tracts again, but hope you will send me more soon. Bro. R. H. Gresham is expecting me to visit Ashville, N. C., soon. I am willing to go, but it is too far for me to walk, as I have been doing. I would risk a few weeks there, and in Anderson, S. C., my native place, and where I began to preach more than forty years ago, if I had ten dollars to start on by R. R. This amount would put me through to friends, who, I think, would help me on without expense. Then I shall be pleased to answer Bro. Geo. M. Prime's call to El Dorado, Ark., during the winter, if the Lord opens the way.

Finally, dear brethren, I wish to say that though I write so much, it is not to appear in print, but that you may have the information before you. I am hard up for food and raiment of the plainest style, and make heavy sacrifices of family comforts for the cause I love; but I do not wish to appear before the public as a beggar. For the last nine months I have received from the people among whom I have labored *nine dollars and ten cents;* and have spent more than that in railroad travel and other expenses. I counted all the cost before I left old orthodoxy. My affections are on things above the transitory pleasures and comforts of this life. Soon I hope to meet you all in the "sun-bright clime," where we will rest from our labors. Amen. J. J. SMITH.

Long Island, Ala.

READER, do you ever try to be good to others? If you do, remember to tell them about Christ. Tell the young, tell the poor, tell the aged, tell the ignorant, tell the sick, tell the dying—tell them all about Christ. Tell them of his power, and tell them of his love. Tell them of his doings, and tell them of his feelings. Tell them of what he has done for the chief of sinners. Tell them what he is willing to do to the last day of time. Tell it them over and over again. Never be tired of speaking of Christ. Say to them broadly and fully, freely and unconditionally, unreservedly, and undoubtingly, "Come unto Christ as the penitent thief did—come unto Christ, and you shall be saved."—*Ryle.*

THE vast ocean overflows the lowest sands and the highest rocks. So does pardoning grace cover every transgression of the penitent believer.

NOTES BY THE WAY.

Our National Campmeeting was appointed one week earlier, on account of wood worms that have appeared in all that section of country for two years past. One week earlier shunned part of this curse, as they were small, and did not come down from the trees; but two weeks later, they took possession of the grove; so while this curse lasts, we shall have our meeting the first part of August. The oldest people never saw the like before. Our meeting was good, better than ever before, in many respects. We had no rowdyism, and no one tried to ride a hobby into the desk; and the social and prayer-meetings were seasoned up well with grace and power, which the colored people call "the gravy of the meeting."

After gathering up payments as usual, and settling up, I started for Alton Bay meeting, which has outgrown all of its relatives in size and number of wooden houses. There are some three hundred. Some are 30x40, and stand very near together; and if the devil does not cause them to be burned down before he is burned up, it will be a miracle. The meeting is well managed by some of our best business brethren, and was going well when I left. I hope it will not get the dropsy, for it is quite too big now.

Saturday, I went up to Portland, as usual, to get rid of the great throng brought by cars and steamboat for a Sabbath ride only, as all the worshipers were there before. I am getting skeptical about holding our campmeetings over two Sabbaths, for a number of reasons. (1) The meetings are small at first, knowing it holds over two Sabbaths. (2) It is too long to keep up a religious interest, when people are tired out. (3) The congregations the last Sabbath do not come to worship, and but few preachers want to preach, and few want to hear. Suppose we commence Tuesday evening, and go over till the next Thursday morning. It would give time enough, and save such a rush and confusion on the last day. It is a noted fact, that all large campmeetings are assuming a form of a picnic, and should be avoided among us as much as possible, especially the running of cars on Sunday, which we have stopped at the Springfield meeting, and saved a lot of flood-wood from drifting in upon us. More time and money spent in smaller meetings would do more good. To have twenty to forty preachers idle two Sabbaths is not economy for God's cause in these days. Think of it, brethren, and act wisely.

Monday, I went to Brunswick. Found Bro. Storer's home free as usual. I saw the the old eagle's nest I have spoken of years before. It is an ancient affair, and there are many very interesting incidents connected with these great scriptural birds. If one gets killed, the other gets a mate in a very short time. But two deaths have occurred for eighty years in this family of eagles. They are kings of the air, as the lion is of the forest. One of them attacked a flock of geese, and an old grandfather gander, belonging to a Mr. Tibbets, attacked the eagle, and a hard battle ensued, when the eagle got the victory, but lost his game, which fled while the battle was going on, which a number of witnesses saw with great interest.

Tuesday, to Bath, Me. Here I found a report had come from Richmond that I was worth twenty thousand dollars, and they did not want me to come there. This was got up by the enemy. I will say, I thank God that in his providence, and unexpected good luck in the rise of property, and finding a quarry of stone, I have a little property in my old age; not one-fourth the above sum, besides my liabilities; and as a steward of God, I pledge myself to give one-tenth to the poor and God's cause. I did not get it by speculating, or by preaching. It was a God-send, all of a sudden, and I am glad of it; and if every Advent preacher had a home, no man would refuse to hear him preach on that account. Most of them had a home before. I had, and I never coveted it. These are the facts, and I will pass on, doing my duty by going into some destitute places, as I have, and paying my own expenses, which I could not have done a short time ago. Some others know I have given back a part of the collection to the poor within six months. I mention these facts of my temporal affairs to keep nothing hid that God has done for me.

At Bath, I had a hard time. The meeting had been transferred from a good meeting-house to a tent among the rabble, and near a music stand. When the band played, we had to stop preaching. Next to Sabbattisville. Good attention. The truth had a good effect. Next to Lewiston. Here they appreciate an evening's preach from an old evangelist, as in most other places. Many strangers were out, and were interested in the truth they heard. The church is struggling against opposition and inconsistencies, but a few mean to live eternally.

Sabbath, Sept. 6th, at Portland. Had a good time all day. An old sea captain said he had got hold of something that held him to God's promise, like a rope attached to the ship when he was overboard in the storms. This illustration gave life to the meeting, and there were some fifteen exhortations after preaching.

Next to South Windham, in the Baptist house, and a goodly number for the place. The truth took well with the church, and outsiders; but ignorant sectarians found fault, which was a good sign.

Next to South Casco. House full, good liberty, and attention. As usual, I went fishing, and caught a good string to carry to Mechanic Falls campmeeting. They were cooked for the preachers. As a body, they appreciated them, judging by their actions. Some was left, after twelve or fifteen had eaten, there being fifteen to twenty pounds.

An incident took place, while catching these pickerel, that will illustrate fishing for men. I hooked a good-sized one, and started him for the boat, when he run into some weeds or brush, and took off my line with the hook I valued very highly for its good service for five years. The little boy with me, with his little hook, threw in near where I had lost my hook, and he succeeded in getting him into the boat. I saw he was a large one, and asked the boy to look in his mouth, which he did, and said, "Elder, I have got the fellow with your hook in him." Sure enough. He took it out, bait and all, and I caught the rest with it. Many times, thought I, when fishing for men, some little fellow will catch a great sinner, that has got loose from an Elder's hook, and save him. So little hooks will sometimes do great good.

Next, from the campmeeting at Mechanic Falls, which was very good, to Biddeford, Me. We had three good meetings Sabbath, with good attention and good results, as outsiders acknowledged the truth. One preacher happened in, and said he felt the good Spirit as soon as he got in.

Next to Bonny Eagle and Steep Falls. Very good attendance, especially of outsiders. Most of the people are poor, and work for a living. The land is very poor.

Next to Hollis Centre, fifteen miles, which finished up my wagon riding, which has been over one hundred miles in ten days. I have caught over one hundred pounds of fish in the different streams. I preached the last evening. But few out, on account of rain. One man got offended with me for disappointing them a year ago. The trains did not make connection. I was not to blame. I was told he has held a grudge ever since against me.

Next to East Rochester, and heard the old-fashioned singing and tunes. We had a good time with them, talking over our past mercies, and viewing the reward near. Next to Portsmouth, Sabbath. There was a full house, and good attention. This is one of the old, tried places, but most of the old stock of warriors are getting disabled; yet the truth stands, and has an effect on the outsiders. Also at Elliot, there was a good attendance. Monday evening over one hundred were out and gave the best of attention. Also at Rye Tuesday evening. Wednesday evening at Seabrook. I looked at a location for a local campmeeting, if the Lord does not come before next July is out. This is within fifty rods of the depot, about twenty from the chapel, and about seventy-five rods from the salt water. It is a good grove, on the Eastern R. R., six miles east of Newburyport. We had an excellent meeting with them in the evening. Some came five miles, and got doubly paid, so they said.

Next to Haverhill. Found a good state of religious interest. All united in one thing; i. e., getting ready for the coming of the Lord. The work is going well through the country. Thank the Lord. Let us all do what we can. HIRAM MUNGER.

WAITING FOR MORNING.

Waiting for morning! O weary soul,
Shout to be glad! it will soon be light!
Nothing can conquer the onward roll,
Morning must follow the gloomiest night.

Waiting for morning! Thy will be done,
Merciful Father. To wake or sleep,
Patient I'll wait till the victory's won,—
"Lord, I pray thee my soul to keep."
—*Rainbow.*

WHICH IS WORTH THE MOST?

J. W. THOMAS.

"Save a soul from death." JAMES 5:20.

Which is worth the most, a man, or a woodchuck? I think it was Daniel Webster, the great statesman, who made one of his most eloquent and successful speeches, when a boy, pleading for the life of a woodchuck. The poor creature had been caught alive and brought home. A number of boys were discussing what it was best to do with him. The father was to act as judge. All except Daniel said, "Kill the woodchuck,—put him to death." But Daniel was tender-hearted, and could not bear the thought of seeing the poor dumb animal killed. He pleaded earnestly and tenderly that they might not take his life. His arguments and entreaties prevailed. The father with tears and great emotion said, "Boys, let that woodchuck go; he shall not be killed."

Now there are men and women all around us in a condition similar to that of the poor woodchuck. They have been caught, caught perhaps in a snare of the devil. They are not dead, but terribly wounded. They have been overcome by temptation, their reputation is being assailed. Perhaps they have repented, and God has forgiven them; or, perhaps they have never been condemned, only the tongue of slander has been at work. Men are gathered to sit in judgment. Without due consideration, and with almost unanimous voice, they say, "away with him, crucify him; he is not fit to live." If it were a dog, or a horse, or a woodchuck with a sore foot, a broken leg, or dislocated joint, they might say, "Do not torture the poor creature; heal up his wound; be merciful; let him live." But a man who has been wounded, whose heart is broken, who needs help and sympathy, frequently meets with censure, coldness, and condemnation. Think of the many who have no home, no friends, whose circumstances are such that it is almost impossible to escape evil companions, or to avoid falling into temptation. Think of the poor, bruised, sorrowful ones, who throng the road to death. Many of them are saying inwardly, "We would see Jesus," but nobody cares for us, nobody comes to speak an encouraging word, to tell us that they love us, and that Jesus is willing to save us."

Now I contend, that a man or woman is worth more than a woodchuck. If a boy could plead with tears for mercy in behalf of such a creature, how ought christians to plead for mercy in behalf of sinners. "Let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Who can estimate the value of one soul eternally saved? "Brethren, if a man be overtaken in a fault," what will you do? kill him? cast him out? trample him in the dust? shun him as you would a viper? No; "restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." I would not excuse sin, nor tolerate evil; but I would seek to save the sinner.

If you want to melt a man all down, take the pride, self-will, and animosity out of his heart, forgive him. Speak to him kindly, treat him tenderly. Tell him you are sorry that he has sinned, and you would do all in your power to save him. Tell him that Jesus came not to call the righteous, but sinners to repentance; that he saved Peter, and Mary Magdalene, and Saul of Tarsus, and will save all who come to him with penitent hearts. Point poor sinners to the Lamb of God. Pity the fallen. Rescue the perishing. Tell them of heaven. Tell them there is a better life to lead here, and an eternal life hereafter. O despise not the poor. Crush not the wounded heart. Think of the value of men. In whose image are they created? Who died to save them? What is their destiny? "Little children, love one another."

FRETTING secretly is fretting against God, and fretting openly is fretting against our friends. Human nature is a fretful thing, and the sweet will of God can only keep us right.

REPORT OF THE WAYNE CO. TENT.

DEAR BRETHREN:—We commenced meeting at Williamson, N. Y., Thursday evening, Aug. 20th. This village is on what is called the "Bridge Road," which sometime, undoubtedly, was the shore of Lake Ontario. We found, on our arrival at this place, much opposition to our coming, that had been created by the Methodist minister. He advised his congregation not to attend the meeting, for we were *infidels*, and wherever we went, we left a withering blight. One man offered us a place in his orchard to set our tent. He was waited on by this minister, when he said to this man, he would give every feather in his beds to escort us out of town. While our meeting was in progress, he preached a number of funeral sermons, or rather, as some said, he delivered a *tirade* against us, thus manifesting the spirit that was in his heart.

It is strange that there is so much superstition, bigotry, and prejudice, especially among ministers of the gospel. Even when we gave our lecture on Spiritism, he advised the people not to go, when he knew that Spiritism was gaining ground rapidly in this section. He said to a Bro. Hine (who was a Spiritist when we went to Ontario, but had seen the truth, with all his household, and now are serving the Lord), that he had backslid from Methodism into Spiritism, then *down* to Adventism. Well, what has been the result of all this opposition and our meetings? We can say, far better than we anticipated.

In the first place, we were successful in overcoming the vast amount of prejudice so that we had the ears of the people. Then the Lord blessed the preaching of the word, so that a majority of those present were thoroughly convinced that the immortality of the soul, as taught by the world, is an error, and that the Bible teaches that only one class will ever obtain immortality; and that they will not attain it until the resurrection of the just occurs.

Again, a large number of men and women who were investigating Spiritism, embraced the doctrine of *no* immortality out of Christ. They had about decided that Spiritism was true, and that their friends could and did communicate after death. But now, they cannot find words to express their feelings of joy that the tent ever came among them. The Spiritists held their meetings about midway between Ontario and Williamson, so they had a large number from both places; but the truth has got such a hold of the hearts of the people, that these Spirit meetings are sparsely attended; and I hear they are soon to be given up. The commonplace remark of all is, "There is more Bible reading in Williamson and Ontario now than ever before."

When we pitched out tent at Williamson, we found only three persons who loved the truth, Sr. Weaver, and Bro. and Srs. W. H. Roger. Bro. Roger has taken the *Crisis* for a number of years; has been a member of the State Legislature, but when he saw the truth, he had no more interest in political matters. He had been waiting a long time for an opportunity to go forward in baptism, and with a joyful heart did he obey the command of our divine Lord.

While at Williamson, we had the pleasure of baptizing eighteen in the likeness of Jesus' death and resurrection. Between twenty-five and thirty made a start at this place. A number will be baptized at our next place of meeting, which will be at Walworth, six miles north of Palmyra. We have more calls than we possibly can attend to this season. I wish there were two or more tents in the field. There is plenty of work in Western New York.

Brethren of Western New York, I hope you will make a strong effort to get this glorious proclamation before the people. If the Lord does not come this year, secure churches and school-houses in your neighborhood, and then send for some one who will preach the gospel of the kingdom. Encourage him by your presence, prayers, and literal support, and the work will go on under the guidance of the "Spirit" and the blessing of God.

Our work is short, and we shall need wisdom and love until the end. Be sure and keep the "head light" where it belongs, right in front. Unfurl your colors to the breeze, at the masthead. In the name of Immanuel, let us go on. Victory will surely be ours in a little while. Earth's legions are gathering, and clouds are thickening like a dark pall over them, and their cup is full. The periods are ending, and the dial on the clock of time is pointing with precision to the closing struggle of earth's mad strife. We shall all stand at the judgment seat of Christ, *very*, VERY SOON. The coming of Christ is our great message. It is the harbinger of peace, of joy, and of happy immortality. Let us be loyal to God and his truth. If we are the people that God has called out to make this proclamation, let us hold the sacred trust inviolate. Let no syren voice sway us in the pathway of duty. I beg of you, my preaching brethren, to make the coming of Christ practically prominent.

Our meeting has been postponed at Walworth, until Saturday evening, Sept. 19th, on account of our health. Bro. Wm. E. Brown was taken with hemorrhage of the lungs, Sept. 2nd, and hence has been unable to attend meeting since, and will not be able to help us farther this year, if ever. Pray for him! Bro. R. C. Brown has been with us preaching the word with divine success. On the 12th inst., he was taken very ill, and has been removed to his home at South Butler. We hope it is not serious. I am fearful that I have contracted a throat difficulty, that will compel me to give up preaching every night. The Lord willing, I hope to be able to preach every Sabbath at least. Bro. Benjamine, our tent manager, is now at Walworth arranging (alone) the tent for the next meeting. Bro. B. is a young man, and he has given up all for Christ. He has left a good business to go with the tent, not wishing any remuneration for his services. He loves the doctrine of the immediate coming of Christ. As a whole, we have an encouraging report. The Lord has been with us, and we hope for his continued presence. We earnestly desire the prayers of the brethren and sisters. Yours in hope. JAS. E. WELLS.

Rochester, Sept. 16th, 1874.

IN PRAYER, be sure you get a consciousness of the divine presence, and retain this power by expecting it at every approach to the mercy-seat.

WEST HAWLEY TENT-MEETING.

Dear Brn. and Srs.:—The meeting held under the large Hoosac Valley Mississippi tent, at Fullerville, West Hawley, Mass., commenced Saturday, Aug. 29th, and closed Sunday, Sept. 6th. I arrived on the ground Wednesday afternoon, Sept. 2nd, just in season to hear the last part of Bro. Flagg's discourse, which was right to the point, and did my soul much good. The preaching during the rest of the week was excellent, and just such as we need in these last days of time. The prayer and conference meetings were held twice a day, and were well attended, and much enjoyed by myself, as was also the case with many others.

Thursday and Friday evenings, about eight arose to be prayed for, and Saturday evening twelve came forward to the anxious seat, where I trust they all found Jesus, and accepted him as their Savior.

Sunday, at 9 o'clock, we had a love feast; after which Bro. Tefft, of Becket, spoke from the word; and at noon we all went to the mill-pond to witness the ordinance of baptism. Two were baptized, and went on their way rejoicing. Immediately after the baptism, we repaired again to the tent, where we partook of the Lord's supper. And oh, what a blessed moment it was! Such a solemn scene! How vividly it carried my mind back to the time when Jesus hung upon the cruel cross, his body broken, and his precious life-blood shed for the remission of our sins. Oh, let us love him more and more each day we live; for we cannot half repay the love he felt for us when he suffered and died upon the tree for us.

Sunday evening, we had one of the best prayer and conference meetings that I ever attended in my life. The Spirit of God ran from heart to heart, and a deep peace rested upon every believer's soul; peace that floweth like a deep, silent river. The meetings closed with remarks from Bro. C. W. Baker, of Savoy, upon "the signs of the times," showing our close proximity to the great day of judgment, when Christ shall come to give rest to his saints, and to punish the wicked with eternal death.

These meetings have left an impression upon the minds of the people, which will not be forgotten very soon, and I hope will result in much good. During the week, no disturbances of any amount were made by outsiders, and the cause of Christ has prospered in that section greatly, for which we ought all to praise the Lord.

WM. D. TUCKER.

P. S. Sr. J. Benson preached during the week, and so exerted herself that the next week she was taken with bleeding at the lungs, and is now at Sr. Mirick's in Savoy. I went there and saw her Saturday. She was feeling quite unwell, and said her lungs were very sore. Dear Brn. and Srs., pray for her that she may soon recover from her illness, and be spared, if it be God's will, to sound the gospel trumpet till Jesus shall be revealed in the clouds of heaven, with power and great glory. From your Bro. in Christ. W. D. T.

Haydenville, Mass.

HOME AND HEALTH.

THE TOBACCO PLAGUE.

We are happy to extract the following article from the *National Temperance Advocate*, a most efficient worker in the temperance cause, as it evinces an insight into the real cause and cure of that terrible curse, *unnatural stimulation*. There is no essential difference as to the agent employed—stimulation is the great crime.

The twin of rum is tobacco. Both are poisons which, in doses large and powerful enough, cause stupefaction and death. Against the former the crusade is active and powerful. Opposition to the latter is feeble; many, even among temperance men, make none at all, but prostitute themselves and annoy others by using large quantities of the abominable stuff. The nuisance is becoming very general, amounting to a well-nigh universal tobacco-plague.

We regard the use of tobacco as inimical to the progress and consummation of a true temperance reformation. It would be too much to affirm that all tobacco-users are or will be dram-drinkers or drunkards. But it is not too much to say that it is very rare to find a confirmed drinker of alcoholic liquors who did not precede or who does not accompany the drinking habit with tobacco. What the track is to the railway train, that is tobacco to alcoholic inebriety. The use of tobacco not only leads thousands to strong drink and to inebriety by inducing an inflamed, diseased condition of the nerves of taste, an unnatural craving, to appease which alcohol is resorted to, but it greatly hinders the reformation of many who, seeing their danger, would gladly abandon their drinking habits. A careful investigation would show conclusively that a very large percentage of the failures to keep the temperance pledge, and of relapses on the part of those who have sought aid in inebriate asylums, are due, primarily, to tobacco.

It is the deliberate testimony of so eminent a physician as Dr. Willard Parker, of this city, that the death-victims of tobacco are even more numerous than those of alcohol. Especially should there be an earnest endeavor to save children from the contamination. It is not uncommon in our metropolitan streets to see boys six or eight years old with cigars in their mouths. Who can doubt the increased risk of an immoral tendency and an unhappy future for such youths? The clergyman who chews or smokes, the church member or the temperance man who cultivates or deals in tobacco, hinders by his practice and example the prevalence and progress of true temperance. The valleys of Connecticut and Virginia, alike, which are given up to the cultivation of the tobacco-plant, are misappropriated, and should be put to better use.

We invoke the help of thoughtful and conscientious men and women everywhere to inaugurate some more effective effort to stay the ravages and stop the progress of the tobacco-plague.—*Ex.*

PROGRESS OF HYGIENE.

The increase of hygienic and decrease of drug medication during the past few years has been very great. Physicians, year by year, place less dependence upon drugs and more upon hygiene. A great many give no drugs at all, but amuse their patients with bread pills and colored water, and give nature a chance to effect a cure. The teachers in our medical schools and many of the medical journals are becoming more enlightened upon the subject, and the people themselves are beginning to think that disease may possibly be cured without filling the system with poisonous drugs.

The following remarks from the Philadelphia "Medical and Surgical Reporter," will serve to show which way the wind blows. "Year by year the belief in specifics, or any doctrine of signatures, has been diminishing, until now we may consider it extinct. We trust in the natural power more, in the individual capacity more, less and less in foreign impulses communicated to the system. This is true in prophylaxis as well as treatment. Thorough, careful, systematic hygienic remedies are better than any drugs or preventive agent.

It is one of the signs of the times that the care of the body in health has been attracting the attention of medical men of late years, as much as the care of it in disease. Personal hygiene should occupy quite as prominent a place in medical discussions as public hygiene. For every valid effort in this as in political life, must start from the individual.

We should, therefore, as a body, encourage the dissemination of correct views on anatomy and physiology; we should strive to introduce such studies into schools, and we should give more attention to the education of adults in these matters."—*Herald of Health.*

MAKE THE HOUSE COMFORTABLE.

We have no patience with a man who allows the windows to rattle in the casements, while with a hammer, a few nails, a lath or two, and a little putty, he could in an hour or two make the house snug and comfortable. We believe in thorough ventilation, but it should be under our control. There are thousands of homes where the inmates spend a wretched winter simply for want of a little attention to such matters. See that the outside doors fit snug. A storm house enclosing the door most exposed, or where the family are going in and out frequently, is a great comfort. A damper in the stove-pipe prevents the heat from going up the chimney, and saves fuel. See that the wood-house is well supplied with dry wood ready for the stove, and that there is some kindling always prepared ready for use. Where coal is used, and in the absence of charcoal, have a barrel of dry corn cobs ready for starting fires.

Let the family home be well lighted, and make home attractive to the young people. Let there be no lack of good books and useful papers. Pleasant winter evenings at home constitute one of the greatest charms of country life. It is here that character is formed, and the future usefulness of our children in a good degree determined.

A comfortable family room, warm beds, nutritious food, and plenty of sleep, will enable a farmer and his family to spend the winter pleasantly and profitably. There is plenty of work to be done, and the cold, instead of benumbing the faculties, will stimulate exertion. Do not spend your winter days by the stove, or in complaining of hard times.—*American Agriculturist.*

"I ATE THE SUGAR MYSELF."

A little girl named Caroline had a very lovely little canary bird. It sang from early morning until evening, and was of a beautiful golden yellow, with a black tuft upon his head. Caroline gave it seeds and cooling herbs to eat; sometimes, also, a lump of white sugar, and fresh water daily to drink. But suddenly the little bird began to droop, and one morning as Caroline brought it some fresh water, it lay dead in the cage.

Caroline loudly lamented the loss of her darling pet, and cried for a long time. Her mother went and bought another that was just as sweet of song and yet more beautiful of plumage than the former, and put it in the same cage. But the maiden wept still louder when she saw this new songster.

Her mother wondered much at this and said: "My dear child, why are you so much troubled, and wherefore do you continue to weep? Your tears cannot call back your dead canary to life, and here you have another that is just as good and as pretty as the first."

Then the child said: "Oh, dear mother, I have done wrong to my canary, and did not treat it as I ought."

"Dear Lina," returned the mother, "you tended it very carefully."

"Oh, no," said the little girl, "a short time before it died I did not bring it a piece of sugar, which you gave me for it; I ate the sweet white lump myself."

So spoke the little girl, much afflicted. The mother did not laugh at her daughter's affliction, for she recognized and honored the holy voice of conscience in the heart of her child.—*Crusader.*

NEVER PUT OFF.

Whene'er a duty waits for thee,
With sober judgment view it,
And never idly wish it done;
Begin at once and do it.

For sloth says falsely, "By-and-by"
Is just as well to do it;
But present strength is surest strength;
Begin at once and do it.

And find not lions in the way,
Nor faint if thorns bestrew it;
But bravely try, and strength will come,
For God will help thee do it.

THE PRAYER OF FAITH.

Two little girls, named Annie and Bessie, six years of age, were one day walking along a road in the country, when they espied at some distance off, coming down the same road, a number of cows.

"Annie, I'm afraid of cows," said Bessie.

"So am I," said Annie, "but if we ask our heavenly father to keep the cows from hurting us, he won't let them hurt us, and we needn't be afraid. Let us kneel right down here, and ask him."

So down these two little girls went, on their knees, at the side of the public road, and asked God to keep the cows from hurting them. When they reached home they told their mother, and said that "God did keep the cows away, for they went by on the other side of the road." The father of one of these little ones, though not a christian, wept when he heard of their simple, childlike faith.

What a beautiful picture that would have been for a painter! Did not Jesus mean something like that, when he said, "Suffer the little children to come unto me?"

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 988. BOSTON, WEDNESDAY, OCTOBER 14, 1874. VOL. XL.—NO. 1.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, } Editors.
MILES GRANT, }

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

RESTING IN GOD.

MRS. L. CHANDLER.

Restless, unsatisfied no more am I;
Supreme contentment doth with me abide;
Sincerely I can say to thee, my Lord,
Than thine, I want no other will beside.

However quiet all my life may be,
However hedged about my way may seem;
Though smallest duties only fall to me,
Thy loving kindness still shall be my theme.

Though I have often dreamed of greater things,
Oft prayed that I in other ways might go;
Yet quiet now I rest within God's hands,
And what-oe'er he does is well, I know.

For this I humbly pray for faith and love;
For perfect faith in Him whose word is sure,
That I may wholly rest upon that word,
And firmly stand on Christ the rock secure,—

For perfect love, that reacheth out to take
Strong hold of God, and with the other hand
Shall draw the sin defiled and erring ones
The fullness of his love to understand.

Springfield, Mass.

WHO DID IT?

L. T. CUNNINGHAM.

Who issued the command to restore and build Jerusalem? and when did the commandment go forth? That this is an important question to be considered at the present time, the division and confusion of sentiment prevailing among us on the point makes apparent. In answering this question we shall, in the first place, be indifferent as to where or when the sixty-seven weeks of Dan. 9:25 commence or end, as this may relate to a subsequent inquiry; but shall first proceed to give the circumstances, and also the *necessity* of said command being issued at *one specific* epoch. It is well known, by Bible students, that the Jewish nation were often reduced to servitudes to the nations for their infidelity, after entering Canaan, as illustrated in the book of Judges; and also were severely scourged in the reigns of the kings of Israel by civil war, and by defeats from the armies of the nations surrounding them; and the ten tribes were finally carried off into captivity by the king of Assyria, and have ever since remained scattered abroad upon the face of the earth, never to return again to enjoy the promised land, except the righteous seed among them; and their return can only be by a resurrection from the dead, in a state of immortality. The remaining two tribes of Judah and Benjamin were also chastised at various times for their sins, and threatened with the breaking up and the destruction of their capital city, Jesusalem, and of being carried into captivity in Babylon for seventy years; which threatening was executed in the *eighth* year of Nebuchadnezzar, king of Babylon, and the *eleventh* of Jehoiakim, king of Judah. In this year, the king of Babylon "carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths; none remained save the poorest sort of the people of the land." Here dates the *seventy years captivity*, as recorded in Jer. 29. As chronology is the "soul of history," it is equally so of prophecy. "Without it the Scriptures would lose much of their harmony and beauty. It is carefully interwoven into the sacred text, and gives the order and dependence of the several parts on each other."

Therefore the Chronology of the Bible is as important in its place as any other subject of revelation, and should be studied with deep interest. When the Lord gives us a definite period of time in his word, as these seventy years, relating to the captivity of his people in Babylon, it must be fulfilled to the letter, as these seventy years were: "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place." Jer. 29:10. Here is a distinct and definite period of time given, during which the Jews must remain in captivity in Babylon; and at the expiration of this time they can no longer remain captives in Babylon without a forfeiture of the word of the Lord; therefore the Lord must either miraculously deliver them, or use human instrumentality in the work. The latter he predicted he would do, as he said—"perform my good word towards you, in causing you to return to this place." As also *Yah-vah* speaks through Isaiah—"Thus saith the Lord [or *Yah-vah*] thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by myself; that frustrateth the tokens of liars; that maketh diviners mad; that turneth wise men backward, and maketh wise men foolish [as he had done in the interpretation of the dream of Nebuchadnezzar, and the handwriting on the wall of the palace of Belshazzar, through his prophet Daniel]; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built. . . . That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." Here are predictions uttered of the restoration of Jerusalem, and the removing of obstacles out of the way, even before Jerusalem was desolated, and Cyrus king of Persia called by name, more than a hundred years before he was born, as the chosen instrumentality to perform the work—"even saying to Jerusalem, Thou shalt be built." Here is a divine prediction, that Cyrus would give the *command* to build Jerusalem; yet some have said in the face of this prophetic utterance that Cyrus did not give any command to build Jerusalem. If the utterance predicted to come out of the mouth of Cyrus—"saying to Jerusalem, *Thou shalt be built*"—is not a *command*, then nothing could be. No language could express it. Yet those that deny that Cyrus built Jerusalem, admit that he built, or laid the foundation for the *temple*. The language employed in Isa. 44:28 is just as strong in the one case as in the other. Therefore, if Cyrus laid the foundation of the temple, he built Jerusalem.

Profane history, as well as sacred, is in harmony concerning this work of Cyrus. The language in Isa. 45 is very emphatic of the work of Cyrus in preparing the way for the restoring of the captive Jews, and building Jerusalem:—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him, and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me. . . . . I have raised him up in righteousness, and I will direct all his ways. He shall BUILD MY CITY, and he shall *let go my* CAPTIVES, not for price nor reward, saith the Lord of hosts." Here are facts stated about the work of Cyrus, in taking Babylon, restoring the captive Jews, and the building of Jerusalem, that ought to silence the mouths of all gainsayers to the contrary.

The foregoing facts were prophetic utterances long before Cyrus was born; but when these facts became history, and Cyrus had come on to the stage of action, and had taken Babylon, Ezra says in chap. 1, that to *fulfill the word of the Lord by the mouth of Jeremiah*, "the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing; saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." (The marginal reading is—"caused a voice to pass" throughout all his kingdom. From this language, it appears that heralds went forth throughout the whole kingdom with a written proclamation, and announced it with an audible voice.) "Who is there among you, of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem." This proclamation of Cyrus caused the "*chief* of the *fathers* of Judah and Benjamin, and the priests, and the Levites," with the children of the province, to the number of 42,360, besides their servants and maids, of whom there were 7,247, to go up to Jerusalem. This proclamation of Cyrus was evidently issued on the tenth day of the fifth month; and by the first month they all arrived "as one man to Jerusalem."

We have given some of the circumstances connected with and attending this proclamation of Cyrus; and that it "fulfilled the word of the Lord by the mouth of Jeremiah," that the captives should return after those seventy years were accomplished. Here is the *specific time* given when this command must go forth; that is, *at the end* of those seventy years captivity. It is called in Dan. 9:5, "THE *commandment*, not *a* commandment, as though there might be several; but one that was definite, and distinctly recorded; one which there need be no uncertainty in distinguishing; the only one that ever was or ever would be given. Therefore, the only commandment that ever was issued under heaven, to restore the captive Jews from Babylon, and to build Jerusalem, was the one that the Lord stirred up Cyrus, king of Persia, to issue. The commandment of Darius and Artaxerxes was simply a confirmation of the original one made by king Cyrus, as the record in the book of Ezra will show. For after the work had commenced in building Jerusalem, the enemies of the Jews made complaint, and "hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia [which was about six years], even until the reign of Darius, king of Persia." The king of Persia that succeeded Cyrus favored these enemies of the Jews, and caused the work of building Jerusalem to cease for a season; but the work was resumed again when the true statement of the matter was brought before Darius, who caused "search" to be made among the rolls, or books, and one was found containing the decree of Cyrus, proving that the Jews were building under the authority of the decree of Cyrus, and thus the enemies of the Jews were silenced by a decree from the king of Persia. So the work continued, and the house of God was finished in the sixth year of Darius. Artaxerxes, whom many supposed restored the Jews to fulfill the prophecy in Dan. 9, did no such thing; and he never would have been regarded in any such light, only under pressure from a false view of chronology and historical data.

It is *certain*, from the seventh chapter of Ezra (to which we are referred as authority), that no decree can there be found to *restore* and *build Jerusalem;* moreover, Jerusalem had already been built by the fifty thousand Jews who returned from the captivity by reason of the decree of Cyrus. This class had become corrupted by marrying strange wives, and otherwise amalgamating with the people of the land; and Ezra entered upon the work of reforming this class. This second edition of Jews, that went up from Babylon unto Ezra, were evidently aroused to seek their spiritual welfare, because of an awful plague that had broken out and was raging throughout the Persian empire. Ezra proclaimed a fast at the river Ahava, and there the people afflicted and humbled themselves before the God of Israel, and God was entreated for them. The king of Persia was also alarmed by reason of this terrible plague, which was depopulating his empire and carrying off multitudes of soldiers out of his army; therefore, the king sought relief from the God of Israel; and when Ezra made request unto the king for his sanction, that the Jews might return under the auspices of the king, the king "granted him all his request," and then made a decree to all the "people of Israel," the "priests" and "Levites" in his "realm," that were "minded of *their own free will* to go up to Jerusalem. Moreover, the king and his seven counsellors contributed silver and gold as an offering unto the God of Israel, whose habitation is in Jerusalem." The king also gave permission unto Ezra to take of the silver and gold that he could "find in all the province of Babylon, with the free-will offerings of the people . . . that that thou mayest buy *speedily* with this money bullocks, rams, lambs, with their meat-offerings, and offer them upon the *altar* of the *house of God*, which is in Jerusalem."

From the foregoing scripture, we see that the *temple*, or *house* of God, with the *altar*, were already built in Jerusalem before Ezra went up from Babylon. How absurd, then, to talk of Artaxerxes restoring and building Jerusalem. But the assistance that Artaxerxes rendered to Ezra reached beyond Babylon. He called upon the treasurers beyond the river to give to Ezra all that he should require of them, and have it done *speedily*, "unto an hundred talents of silver, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; FOR WHY SHOULD THERE BE WRATH AGAINST THE REALM OF THE KING AND HIS SONS?" This latter clause of verse twenty-three of chapter seven explains the whole object of king Artaxerxes in assisting Ezra in the work of offerings and sacrifices. It was for the welfare of the kingdom of Persia, in view of the divine visitation already alluded to. Ezra's heart was elated by reason of the favor the king and his counsellors had shown him, but especially for the king's interest manifested for the *decoration* of the house of God in Jerusalem, as he says—"Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to BEAUTIFY the *house* of the Lord WHICH IS IN *Jerusalem*." Does this scriptural fact, here stated, look consistent with the idea that Ezra was engaged, under the direction of the king of Persia, in restoring and building Jerusalem; when he was merely going up to reform the Jews, offer sacrifices, and *beautify* the house of God that already had been built many years before? In the light of what we have here presented, let the reader peruse the last four chapters of Ezra, and see if anything can there be found that looks like a decree to *restore* and *build* Jerusalem; and if so, let it be forthcoming for the benefit of the writer of this, as well as of others.

(To be concluded.)

THE BEST WAY.

J. W. THOMAS.

"Walk in love."—Eph. 5:2.

If the language of the apostle Paul in the concluding verses of the preceding chapter, and in the first four verses of this fifth chapter of Ephesians were universally practised, earth would be almost if not quite a paradise. It is well for all professed christians to read over these scriptures often, not hastily, but slowly and prayerfully, meditating upon each word, and drinking in the deep meaning of the passage.

The most of us, I fear, live too far away from the Fountain Head. We do not get the water of life in its freshness. It is our privilege to come near, to take the Bible itself and drink of the healing streams that flow through its sacred pages.

The religion of many is too general; they are christians in general and not in particular. If they read the Bible, it is to find doctrine or prophecy over which to dispute or argue with others who search the Scriptures merely for the sake of argument.

Well, it is blessed to know the truth, but woe be to those who having a knowledge of the truth hold the same in unrighteousness. If we have merely a knowledge of great truths, and our hearts and lives are void of the true spirit of Christianity, our religion is but a shell. There is no life, nor power, nor salvation in us.

There are a great many little precepts, to which we must give attention, like the one at the head of this article, in order for us to come up to the standard of New Testament religion. This is the *adhesive* principle.

When christians walk in love, there is no pulling apart. They *cleave* together. Walking implies life, activity, progression. Walking together in love implies unity, concert, harmony of action. There should be no chafing or friction in the great machinery of God's church.

May the good Master pour on the heavenly oil, that we may "walk in love."

ASHAMED OF THE NAME.

For years past honest christian men have been taunted and twitted with being "ashamed of the name of Advent." Thus slurs have been cast upon those who honestly believe that the Lord has the sole right to name his children, and that the bride should bear the name of her own bridegroom rather than that of some neighbor, relative, or friend; and that all sectarian titles savor more of the world, the flesh, and the devil, than of the pure gospel of Jesus Christ the Son of God. And hence, whenever a man stood, in quiet readiness, to prove these positions, declining to be considered an enemy to the truth he himself preached, and refusing to abandon the work he had wrought, but objecting to be banded with names not warranted by Scripture, the cry would be, "Oh, yes, you are ashamed of the name! I'm not ashamed to be called an *Advent!*"

The indications are that this kind of argument will not avail much longer. Bible questions cannot be settled by slang phrases, nor by some sectarian hue and cry. Men who follow Christ and believe the Bible, are inclined to search for themselves, and see what all this talk amounts to. If God's word ever commanded that men should be called Baptists, Methodists, Congregationalists, or Adventists, they want to know it; and if all such titles are unscriptural then they want to drop them, and come down to the Bible hard-pan, and find a solid foundation. Sectarian war-cries prove nothing; God's word must settle the matter. "If they speak not according to this word, it is because there is no light in them."

The fact is, all these sectarian jackets are getting to be rather a tight fit; and if men continue to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, buttons or seams will be likely to give away somewhere. Already acceptable preachers of the gospel of the kingdom of unquestioned usefulness and soundness in the faith, have had their licenses withdrawn by a conference, and have been deprived of their standing as preachers in "the body," not because they were bad men or failed to do their duty, but simply because they had raised up assemblies of believers and set them in order, as "churches of God," without any sectarian name whatever. They had neglected to put the sectarian ear mark upon each sheep of the flock, and so, good men, who loved them, believed with them, prayed for them, and bade them God speed, "cast them out" because they would not impose an unscriptural name upon the little flocks of believers gathered through their ministry.

The accused parties offered to define their position by the Bible, and change their practice if convinced that it was wrong, but that would not answer; they were not to be tried by the Bible but by a little pamphlet called a "constitution," which said nothing directly on the point in question, but which they thought warranted the proceedings. Some of old said, "we have a law, and by our law he ought to die;" now men say, "we have a constitution, and whether it be right or wrong we are bound to see it executed." And thus a people who have fought sectarianism, proclaimed the Bible, and preached a coming judgment to a dying world, and borne the reproaches of sectarian churches for their fidelity to God, have been entrapped and misled till they are building the things they once destroyed, and making human constitutions and regulations paramount to the word of the everlasting God.

"Ashamed of the name!" Let these things go on, with all the other disputes and quarrels with which men busy themselves while "waiting for the Lord," and how long will it be before men who are intelligent, honest, and fair minded, will be ashamed of the name, and also of the men who bear it? Already most of the papers and organs which have proclaimed the coming and kingdom of the Lord, have either omitted or dropped the name, or else quietly left it in the shade, and the sentiment of the people at large seems to approve this course. The day for sect building is about over. Christ prayed for his people that they might all be one, and how will it ever come to pass if men continue to build their party walls, and flaunt their party names in each other's faces, thanking God that they are not as other men are, but that they are Methodists, or Baptists, or Adventists?

This leaving one sect, to build up another fully as sectarianism, does not seem consistent. It is like the man who opposed having an organ in the church, and then, when he was out-voted, withdrew and went and joined another church where they had three organs! Often men organize churches to propagate certain truths. But in doing this they sometimes shut up the truth rather than diffuse it. They say "these are *our* views," and men say, "Away with *your* views! what do we care about your views?" While if they would stop getting patent rights on the gospel, and say, "these are not our views, they are yours; they belong to the whole church; they are the teachings of the word of God;" then men could hear them without prejudice, and believe them on the credit of the holy Scriptures alone.

The tendencies of the age are to unity. Godly men yearn for companionship with the faithful, and the members of the "one body" cannot and will not be sundered. Let the work of division and strife have an end, and let each one come closer to Christ, and nearer to his living and abiding word. Standing on the broad platform of christian fellowship and unity, our peculiarities will not be merely in doctrines, and crotchets, and notions, but we shall be "a peculiar people zealous of good works." And to those who interrogate us concerning our faith and standing in the christian life, we can answer in the language of good old John Bunyan: "Since you would know by what name I desire to be distinguished, I desire to be, and I hope I am, a christian; and I desire, if God should count me worthy, to be called a christian, a believer, or any other such name that is sanctioned by the Holy Ghost. But as for those factious titles, such as Anabaptists, Independent, Presbyterian, and the like, I believe they came neither from Jerusalem nor Antioch, but rather from hell and Babylon, for they naturally tend to divisions, and ye may know them by their fruits."

Truth exists irrespective of names and independent of men. Adventists as a general rule have invented nothing new but their errors, have discovered almost nothing but mistakes. All that they have that is good, and strong, and true, has been believed, and preached, and written by men outside of the Advent ranks from the days of the apostles down. And there are probably more who believe in the near coming of the Lord, who are not Adventists than who are. Sectarianism often hinders truth more than it helps it. And when men who claim to be "a Bible people," and to stand on a Bible platform, resort to unscriptural names, and rules, and organizations, and make laws for God's people for which there is no warrant in the word of God, it is high time that some voice should call a halt, and that no man should be deterred from following the word of God by the sneering taunt, "you are ashamed of the name."

There are men who have borne the heat and burden of the day, and who if not quite as sectarian may be fully as faithful; and who, even if they are sometimes chargeable with being ashamed of a name which God never gave and the Holy Ghost never used, can yet say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every soul that believeth." —*Advent Chris. Times.*

DOES MAN DIE?

A. F. MOORE, M. D.

"In the beginning God created the heavens and the earth," and in due time he saw fit to people it with all manner of living beings, the last and noblest of which is man, whom he made in his own image, and after his own likeness, male and female, and gave him dominion over all the living beings whom he had made. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became [not had put into him] a living soul." God put this man, Adam, in a garden to "keep and to dress it." He made a companion for him, fitted to associate with him, and to be to him a helpmeet; and he gave them all the fruits of the garden, except one. They even had access to the tree of life, so that they might live forever; but the tree of knowledge of good and evil must on no account be touched. The penalty for such offense was sure death. ("Dying, thou shalt die," margin). The tempter came, and "beguiled" them, and they did eat of this tree of knowledge of good and evil, and the penalty was executed. Sin wrought its work and received its wages, death.

Every variation from the true standard of health is a process toward death. Hence, when the feelings, which always follow an act of sin, began to exercise themselves upon this guilty pair, producing the baneful effects which it has been demonstrated they do produce upon the human frame, deterioration commenced, and they became "dying." God came forward in awful majesty, and made known to them that having been formed of dust or earth, they should return to earth again; which sad fate was at length realized; and he shut them away from the tree of life, lest they might stop the process of death, and prevent the execution of the penalty by partaking of its fruits. Gen. 3:22.

In the Bible account of the creation and fall of man, as described above, several peints are noticeable, among which are these; viz., that man himself *is* a living *soul*; not, is composed of a body and soul; that man himself is made of dust, not the body is made of dust, and, that besides this body there is a soul not made of dust, and which will not return to dust, and finally, that on account of sin, man dies, and no part of him is excepted. And this agrees with all parts of the word of God, assertions to the contrary, notwithstanding. Even the New Testament, from which the advocates of natural, inherent immortality draw nearly all their arguments, says, "The gift of God is eternal life." Rom. 6:23. See also 1 Tim. 6:16; 2 Tim. 1:16; Rom. 2:6, 7; 1 Cor. 15 chap., etc. etc. Thus we see God only hath immortality (1 Tim. 6:16), and that he gives or withholds it as pleases him.

Has science anything to offer with regard to this matter? This is an age of science, and a time when "knowledge shall increase;" and on looking over the records of science, we see much in favor of the Bible view of this matter; and, perhaps, nothing against it. In an essay read before the Chicago Academy of Medicine, and published in the U. S. Medical and Surgical Journal, the writer of this essay has enlarged upon the subject somewhat, and will give some extracts:—

"'Canst thou minister to a mind diseased?' is a question which meets the physician at every turn, and towards its solution have been directed the minds of the greatest and best in the medical profession. With what success we all know. Till the dawn of Homœopathy, the field has been blank and barren of any satisfactory results. But now, we are beginning to make some progress in the right direction, for we have the law which will direct us aright. We know that if arsenic will produce a certain kind of mania, it will, in many instances (if given in small doses) cure such mania, and Dr. Hempel says it cured a barber of a desire to kill. If aurum will produce an inclination to suicide, it will cure such a desire. Opium produces a kind of stupor, and will cure a like affection. So we have remedies which, for the same reason, are indicated in melancholy, hysteria, rage, loss of memory, fear of death, or of ghosts, or of the future, various desires or aversions, and fancies or feelings.

Now, what is this mysterious connection, which the mind has with the body, whereby we can alter even a man's reasoning faculties, thoughts and feelings, by means of drugs? It would seem that the mind being independent, as an entity, and able to live without the body, would have some independence as regards its own state and being, thoughts and feelings; that if it was able to manage this body at all, and make it obedient to its own will, when it, the body, was in health, it would hardly be led or forced into doing and saying things, when the body was diseased, which it considered improper at other times; that is, by way of illustration, if a workman is able, with good instruments, to do good work, he should be, and is, able to do a fair job with poor ones, or else he will not work at all.

Then, I ask again, how, if we put alcohol into a man's stomach, it "steals his brains," and makes him murder, and his mind and reasoning faculties, and his conscience, which impels him to do what he thinks is right, cannot prevent the deed, and are themselves held responsible for it?

How do diseases of the body affect the independence of the mind? Does the house in which I live control me, or do I order the house to suit my own purposes? But if I am a part of the building, it would be natural to suppose that some of the changes in the building would change me. Perhaps this illustration is not correct in all respects, and it would be more exact to say if I was the result, or the manifestation of my powers was the result of my organization; that, if the structure thus organized was changed or perverted, such change or pervertion would alter those manifestations. We are apt to speak of the mind as an immaterial thing, which has a living existence. Now, I think there is no immateriality which has any existence, independent of the organism which produced it. Pain cannot exist without something to be painful; joy is nothing without some one to be joyful; sound requires an atmosphere upon which its waves may be propagated, and the vibration of some material body to produce those waves. The rays of light are supposed to be no less waves than sound; and, although composed of no material substance themselves, must have such substance for their production, transmission, and reception or reflection. Electricity and magnetism obey the same laws, and it is more than likely that these subtle agents themselves are nothing but waves.

Is it to be supposed that there is anything immaterial obeying different laws? Is there anything in nature analagous to such a state of things? I think not. All material beings and entities live and are governed by the same laws. Beginning at the lowest sphere and ascending to the highest, through the whole range of animated beings, all live by the same law of development, dependence upon other substances for means of sustenance or growth, and even their propagation depends upon the will or accident of another, and not themselves. All know that everything inanimate is governed by the same fixed laws, and we have shown that all things called immaterial, so far as we are able to detect them, have laws which cause them to conform to the same requirements as material things, in one particular at least; viz., a something substantial to give them origin and existence. Will science be able to detect an immateriality, which does not conform to this law, and does not depend upon the body (or physical organism) for its origin, continuance, variations, and end? I think not. But men will say, You make man no better than the beast; man can reason, and the beast cannot. To such I will say, that this statement has no relation whatever, in a scientific view, with the arguments and facts I have adduced; but for their satisfaction I will say, let him, who dare, deny that animals can reason."

"But it is generally thought that the faculties of memory reason, and the power of the will are satisfactory evidences of an existence and intelligence far beyond anything to which matter can attain. If so, the beasts have this intelligence and existence, for they have a will, memory, and can reason to a certain extent."

Then follow some physiological facts and illustrations which will be detailed more at length further on. Right here it may be mentioned, that considering the possession of reason, intelligence, etc., as evidence of the dual nature or immortality of the being possessing them, is about as absurd as to think that an owl has a threefold nature, because it can see in the dark, a faculty not possessed by man, or that it was immortal for the same reason. The mere possession of certain faculties, either physical or mental, has nothing to do with immortality at least, and does not distinguish natures as some imagine. The writer of this article has seen a pig pick up the letters which spelled his name, or that of the president and others' when asked to do so, and do other things requiring intelligence and reason above mere instinct, and yet no one considered it as evidence that the pig had a soul which was immortal; neither would any person consider it murder to kill the pig. Most persons are familiar with similar facts, which might be used as illustrations of this point.

(To be concluded.)

FADING LIKE A LEAF.

S. S. BREWER.

"We spend our years as a tale that is told."

Now, in the eventide of life, as we retrospect over threescore and ten, how forcible the language of the son of Jesse appears. Brief in very deed is the space in my pilgrimage from youthful manhood to the hoar frosts of the present. How brief the summary of the patriarch's reply to Pharaoh: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." "All the days of Methuselah were nine hundred sixty and nine years; and he died." How great the contrast appears from that unparalleled instance of longevity to that of the Psalmist. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off."

When I survey over thirty years of the past, how mournful and sad the mutations of our eventful time appears. The trembling old Low Hampton farmer appeared, Bible in hand, startling the world with the "gladly solemn sound"—"Behold, the Bridegroom cometh." Then the following names, with the few of those of that time that yet remain appeared: Fitch, Barry, Kent, Billings, Hazelton, Southard, Stuart, Galusha, French, Thomson, W. Pratt, Marsh, Robinson, Jones, Howell, and Wendell. Those warm hearts and eloquent tongues, who, from the gushing fountain of light and life drew their divine ammunition, that moved the great deep of nearly every heart that listened to their warnings, are as silent as the tomb that keeps their precious dust. They are waiting till the great and long predicted day shall dawn, and the long, dark, gloomy night of sorrow and death shall forever pass away.

How mournful again, and how brief the tale. 'Tis but a few short years since, when in some localities I could read the names of many on their signs and doors; now all appears strange. Once I could walk but a few moments without meeting and greeting expectants of the coming One; now those places remind me of the pathetic strain of the poet:—

"I feel like one who treads alone
Some banquet hall deserted;
Whose lights are fled, and garlands dead,
And all but me departed."

Years seem like months, months as weeks, weeks as days, and all are, as Job expressed it, "swifter than a weaver's shuttle."

The infirmities of the moment remind me that I must close. Hoping, desiring, and praying, that the glad hour of earth's redemption may speedily dawn, and, in the assurance of faith, I remain a feeble servant of Christ.

HONESTY AND HOLINESS.

I have no patience with that religion that stops short of paying honest debts. While it is true that the most scrupulous honesty, without holiness, can never open the gate of heaven, it is also true that dishonesty will shut the door of salvation against the soul. While you have unsettled accounts with men, God will have unsettled accounts against you. There is as much religion in *paying* as in *praying*. He that prays to God, and never pays to men, will find himself a spiritual bankrupt when the final settlement comes.

On this point I do not want to be misunderstood. I do not mean to say it is impossible for man to get into heaven, if he goes out of this world leaving debts unpaid. I can well understand how even a christian man, in honest dealing, may sometimes become involved in debts beyond what he is able to pay. Such a man may die in debt and go to heaven, leaving debts in this world that never can or will be paid. We are talking about the man who has money in his pocket, and who says he has religion in his heart, but whose religion is not long enough or strong enough to reach down into his pockets to take the money out to pay his honest debts.

I would not give a brimstone match for all the religion in the world that consists wholly and altogether in an inward experience of holy feelings. With a brimstone match you may strike a light and kindle a fire, but there is no light nor life in an inward holiness that is not developed into an outward honesty. We want a religion that will have such an influence and control over men's outward conduct, that it will make them honest traders and good neighbors. The religion of Jesus Christ will do this, because it is a holiness in the heart that shows its power in the honesty of the life.

True religion will make a man honest in those transactions where the law cannot reach him. There are crimes which neither the rules of society nor the the laws of the land can reach—crimes which neither stagger on the streets, nor swing under the gallows, nor get locked up in the jail; true religion will keep a man from all such crimes. It is a power for honesty that goes before and beyond demands of the law. That religion that barely keeps a man out of the penitentiary, will not admit him into the kingdom of heaven. A man may be honest without being holy, but he cannot be holy without being honest.—*J. N. Otis.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 14, 1874.

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AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

PRIVATE LETTERS can be addressed to me at 504 West Lake Street, Chicago, Ill., till further notice. MILES GRANT.

IT is our purpose to be at the Conference in Chicago, commencing at the Green St. Tabernacle, Wednesday evening, Oct. 21st.

M. G.

WHO CONTROLS THE HUMAN HEART?

The word heart, as used in the Scriptures, generally represents the moral endowment or element of man. It is the fountain from which the moral character of each accountable act is received. Out of it proceeds the good or evil qualities of all our acts. The physical heart produces the functions of organic life, while the moral heart produces the functions of moral life. Heart is the organ of life; therefore the life is regulated by it. When it is weak, the life forces are weak; when it is strong, they are strong; when it is diseased, life is in a precarious condition; when it ceases to act, the life forces are all gone.

The moral forces are produced entirely by spirit, which moulds the character of all acts in their conception. There are but two spirits which operate in this department, one from God the Holy Spirit, the other from Satan—an unholy Spirit. The spirit of God produces love and loyalty to him. Man in his probation has the power of choice, so that by his volition he can choose the spirit to which he will yield obedience. He was made to obey some superior being;—to become the subject of some government, and his nature compels him to yield himself a servant to obey some master. As this obedience must be produced through the agency of some spirit,—for his heart can only be acted upon by spirit—it follows that his ruler must be a being who possesses a spirit by which he can control men. The Scriptures represent Christ and Satan to be such beings, each possessing a spirit by which they govern the children of men. They are antipodes, being exactly opposite in their natures and governments, consequently can never unite in possessing and controling the same heart at the same time. Christ will have no partnership with Satan in the government of man. The spirit of holiness and sin cannot mingle; one or the other prevails. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." The condition upon which God will receive us as his children is that we separate ourselves from Satan, his spirit and people, and receive Christ fully, without reservation, to be entirely his. We cannot partly belong to Christ and partly to the devil, serving both at the same time. It is impossible to serve God and mammon, for God will never accept such divided service. He demands the whole heart, and will receive nothing less. The idea that we can be christians while we are conforming to the world, interested in its speculations, financial or political, conforming to its foolish fashions and wicked habits, carried away with the spirit of worldly, pompous worship, is one of the most fatal snares ever coiled to draw men down to perdition. The liberal Christianity, giving men the assurance of glory while they are following their carnal, satanic inclinations, is a false religion, unscriptural and ensnaring.

Let none be deceived in supposing that they belong to Christ unless they are conscious of yielding all to him, to be entirely at his disposal, time, talents, reputation, property, and all to be used by him according to the teaching of his Word and Spirit. We have no assurance of boldness in the day of judgment only "because as he is so are we in this world." Christ is too holy and pure to dwell with sin and moral pollution; therefore he will not dwell in us until we become holy or sinless. He first prepares his own dwelling place, the human heart, before he occupies it by his love and Spirit. The work of washing and purifying it is done by Christ through his atoning blood, which can never leave a stain, or fail to eradicate all moral corruption.

When we put on Christ, he becomes our head as teacher, leader, ruler; and it is vain for us to suppose that we have put him on unless we accept of the gospel as his instruction, and follow the leadings of his Spirit in doing christian duties, and receive our heart inspirations from him, to control all our plans and purposes of life. He dwells in us when the principles of the divine nature become the elements controling our lives, so that they conform to his exemplary life. Pure Christianity is heavenly in its origin and nature, and as radically different from this worldly, half-hearted, superficial religion, as Christ is different from Satan, or as the next world will be different from this.

Brethren, do not allow yourselves to live a day in a cold, heartless, unsatisfying way, with your conscience accusing you of not living up to the gospel standard, acknowledging that you are not prepared to meet the coming Judge. Do not suppose that you can be saved in such a condition. We warn you in the name of Christ that it will prove a fatal snare to you. The service of Christ will be the most satisfying, and all controling business of life if we are enjoying salvation. Does Christ rule in your hearts by his Spirit and Word? If he does, then you enjoy a glorious victory over Satan and the world. Then the requirements of the gospel are in perfect harmony with your will, and the keeping of them the sweetest acts of your life.

J. C.

SEVENTH-DAY SABBATH.—No. 2.

Let us look at some points of difference between the Old and New Covenants. We have said the first was a *national* covenant with the entire body of the Israelites, designed for their social and temporal welfare; but the keeping of it did not secure their salvation. In it all there is not a single reference to Christ. It contains no command to love God nor man. It does not condemn hatred, variance, impatience, strife, wrath, envy, evil-speaking, backbiting, selfishness, pride, boasting, malice, bigamy, incest, witchcraft, cheating, sorcery, vulgar talk, drunkenness, and over twenty other sins, which are condemned in the new covenant. Which shall *we* adopt? Moses and the old covenant, or Christ and the new? In the new covenant Christ is all in all. He is the *alpha* and *omega*. Peter says—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in *all* things, whatsoever he shall say unto you. And it shall come to pass, that every soul, that will not hear that prophet, shall be destroyed from among the people." Acts 3: 22-23. In all his teachings, and in the writings of the apostles, there is not *one single command* to observe the Sabbath, or rest day, kept by the Jews.

Working on *their* rest day is not *once* named as a sin among *Gentile* nations; either under the old or new covenant. We do not see how the Jews' memorial day could be properly kept by any other people; because the reasons assigned why the children of Israel should so arrange the *beginning* of their six working days, that the *seventh*, or rest day—the Sabbath—should represent the day of their deliverance from Egypt, could not apply to any people whose fathers were not in Egyptian bondage. Even the introduction to the ten-commandment covenant makes this point prominent, as follows: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of *Egypt*, out of the house of *bondage*." After saying this, He commences giving the articles of the covenant, as they appear in the decalogue. By mutual arrangement with the Lord, the children of Israel adopted this covenant, before it was "written and engraven in stones." Had it not been *mutual*, it would not have been a *covenant;* for a covenant always implies the consent of two or more parties. That the writing on the two tables of stone was a *covenant*, the Bible positively and repeatedly affirms; therefore this point is out of the reach of controversy. Before the covenant was made with the children of Israel, the Lord said to them, through Moses, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19: 5, 7, 8.

Immediately following this promise from the people, arrangements were made between the Lord and Moses for the meeting on Mt. Sinai, where the covenant was prepared. When it was completed, with the instruction concerning its sacrifices, surrounded and protected by its statutes, judgments and ordinances, as given in Ex. 20th, 21st, 22nd, and 23d chapters, then we read in Ex. 24: 1-8: "Moses came and told the people *all* the words of the Lord, and all the judgments; and all the people answered with one voice, and said, *All* the words which the Lord hath said will we do." Then the sacrifice of burnt and peace offerings was made, and to confirm the whole, we read, "Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar." Ex. 24: 6. Having done this, "he took the *book of the covenant*, and read in the audience of the people; and they said, *All* the Lord hath said will we do, and be obedient." Ex. 24: 7. Then to *seal* the whole thing, "Moses took the *blood* and sprinkled it on the people, and said, Behold the *blood of the covenant*, which the Lord hath made with you concerning *all* these words." Ex. 24: 8. At this time, the *covenant* was not put on to the stones. The book containing "*all* these words" was called "the book of the covenant," because that was a very important part of the writing.

Paul takes up the subject and says: "Neither the *first* testament [or covenant] was dedicated without *blood*. For when Moses had spoken every precept to *all* the people according to the *law*, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and the people, saying, This is the *blood* of the *testament* [or covenant] which God hath enjoined unto you." Heb. 9: 18-20. Thus Paul shows, beyond controversy, that the "first covenant," the one that "had also ordinances of divine service" (Heb. 9: 1); the one given on Mt. Sinai, that was "dedicated" with "blood" (Heb. 9: 18), is the ten-commandment covenant. And the ark in which it was kept was called "the ark of the covenant" (Heb. 9: 4); and the stones on which it was written were called "the tables of the *covenant*." Heb. 9: 4.

It appears *certain* that the foregoing scriptures can refer to no other covenant but the one on "the tables of stone." It is equally positive that this "first covenant," or the "old" one, was "*abolished*" when "the blood of Christ" (Heb. 9: 14) was shed on the cross to dedicate, or confirm, the "new covenant" (Heb. 8: 13), of which he was "the mediator." Heb. 9: 15. Since the crucifixion and resurrection of Christ, the church of "the living God" has been under the "new covenant," **and its instruction**, which nowhere directs **the saints to keep the seventh day of the Jews.**

As the "old" or **"first covenant"** "had also ordinances of divine service," **it is certain** that the ten-commandment one is meant, because there was no other one contained in ordinances. But the one that had the ordinances of divine service is the one that was "abolished" in the days of the apostles. We can see no possibility to come to any other conclusion, if we adhere to the plain teaching of the Bible on this subject.

When "the first covenant" was broken, of course the keeping of their memorial Sabbath, or rest day, which was to remind them of their covenant, was of no avail. If they did not observe all the "ordinances" that "contained," or surrounded the covenant, they lost the promised blessings. The Sabbath feast-day must be kept in a particular way, or it was broken. If it was not kept according to the prescribed *manner* in harmony with the *law* that regulated its ordinances, it was violated. For instance, those who kept the Sabbath day holy were required to offer "on the Sabbath day *two lambs* of the first year, without spot; and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof; this is the burnt offering of *every Sabbath*, *beside* the continual burnt offering." Num. 28: 9-10. This was to be perpetual. Who keeps the Sabbath day now? We do not know of a single individual. What right has any uninspired man to change the *manner* of keeping that day? Who gave him the authority? When the *manner* of keeping it is not observed, the day is not kept holy. The Lord prescribed a *particular* way, and all others were wrong. When they ceased to sacrifice their two lambs every Sabbath day, then they ceased to keep the day holy. It was no more sin to change the day, than the mode of its observance.

When the Lord gives particular directions how to do a thing, no other way will answer. If it is not according to the pattern, it is not accepted; hence those who pretend to be keeping the seventh day that the Jews observed, are every one of them Sabbath breakers; and consequently if their theory is true, they are all under condemnation. We do not see how one of them can be justified before the Lord. They have turned back from Christ to Moses; from the new to the old covenant; from the gospel to the law; from grace to works. Paul says: "Whosoever of you are justified by the *law*, ye are fallen from grace." Gal. 5: 4. Again he says: "If righteousness come by the *law*, then Christ is dead in vain." Gal. 2: 21.

M. G.

A VALUABLE WORK.

Some of our readers have seen the great Map of History, twenty-two feet long, and about thirty inches wide, the engraving of which cost twenty thousand dollars. It is the result of some six years labor, by Bro. S. C. Adams, a christian minister, formerly of Salem, Oregon, now in Cincinnati, O., where he may be addressed. We have just made arrangements to keep these Historic Maps for sale at the Crisis office. The price has been twenty dollars, which was considered cheap for a work of so much value; but the price is now put down to *fifteen* dollars. Every family should have one of these beautiful maps; and every school in the country should have a copy. The high schools in Boston are about to introduce them. By the aid of one of these maps, one can obtain a better knowledge of history in a week than most people get in a life-time.

The map begins with Adam, in the garden of Eden, and extends to A. D. 1874. On this map will be found all the principal kingdoms of the world, with their accessions and losses; all their kings, occupying their proper place on the map, including the time they reigned; also the two hundred and sixty-three popes, with a great variety of other interesting matter, that every body should know.

The whole map is carefully marked off into centuries, and subdivisions, down to a single year, so that every king, pope, and other historic event, occupies their true chronological position; thus enabling one to see at a glance the relative situation of all the great historical events since the creation of Adam, so far as made known in the Bible and standard histories. The work has been prepared with great care and persistent labor, and is just what every minister needs, who ever has occasion to speak on the prophecies. Although it is wholly unsectarian, it affords a remarkable confirmation of the Bible historic record. The map is as it is because it cannot be any other way and be right. It is history transferred to a map, in harmony with the best authorities. Distinguished scholars say it is far in advance of anything else of the kind in the world. It is truly a work for the times and well calculated to block the wheels of infidelity.

M. G.

WORCESTER.—Sabbath, Oct. 11th, we spent very pleasantly with the church in Worcester. That church is a living one, and continually growing up into Christ under the faithful pastoral labors of Bro. S. G. Mathewson. The subject of christian holiness meets with warm favor, and many of its members are rejoicing in the blessing of "perfect love."

M. G.

DISCUSSION ON TRINE IMMERSION.

Our discussion with Bro. W. C. Thurman on the subject of "Trine Immersion," closed Monday evening, Sept. 28th, having been continued five evenings. We are very much pleased with the results. Bro. Thurman is most thoroughly posted in the argument supposed to prove trine immersion, having been associated with the Dunkers, or Tunkers,* who hold to this doctrine. He has written works on the subject, and spent much time in its investigation. We will give some of his strongest points, with the rebutting evidence.

After the commencement of the debate, we soon found that the **"Apostolical Constitutions"** and "Canons" were the source from whence came a large amount of his proof. One strong point in his evidence in favor of trine immersion was the fact that the Greek church had long practiced this mode. Chrysostom, an old Greek author of much note, had spoken in favor of trine immersion; also some distinguished Catholic authors, which led Bro. Thurman to conclude that this mode of baptism was the most ancient, and apostolic. His strongest evidence was taken from what purported to be the writings of Clement, of Rome, who died about A. D. 100, the same year of the death of John the Revelator. This Clement is the one whom the Greek church, and many in the Catholic church, claim was the one who prepared the "Apostolical Constitution" and "Canons," which consist of eight books. The fiftieth canon in the eighth book reads as follows: "If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion, which is given into the death of Christ, let him be deprived; for the Lord did not say, 'Baptize into my death,' but, "Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Do ye, therefore, a bishop, baptize thrice unto one Father, and Son, and Holy Ghost, according to the will of Christ, and our constitution by the Spirit."

This canon is the stronghold, the Gibralter of proof, in favor of trine immersion. Both the Greek and Catholic churches adopted these canons in the fifth century, and the Greek church to the present time. The Catholics rejected them by a council in A. D. 633; but as the Greek church still hold on to them as genuine, they accordingly practice trine immersion, in harmony with the instruction contained in the fiftieth canon.

Finding that the "Apostolical Constitutions" and "Canons" were the stronghold of proof in favor of trine immersion, that on which the Greek church mainly rested for its evidence, we saw it was necessary to examine carefully the reliability of the "Constitution" and "Canons." We turned to Mosheim, the noted church historian, and found him speaking as follows:—

"The learned are now unanimous in regarding the other writings which bear the name of Clemens; viz., the apostolic canons, apostolic constitutions, the Reconyntions, of Clemens, and Clementina, as spurious productions, ascribed by some impostor to this venerable prelate, in order to procure for them a high degree of authority. . . . The eight books of Apostolical Constitutions are the work of some austere and melancholy author, who, having taken it into his head to reform the christian worship, which he looked upon as degenerated from its original purity, made no scruples to prefix to his rules the names of the apostles, that thus they might be the more speedily and favorably received."—*Mosheim's History of the Church*, Vol. 1, p. 108,9.

"Krabbe, who wrote an elaborate treatise on the origin and contents of the *Apostolical Constitutions*," came to the conclusion "that the first seven books were written 'towards the end of the third century.' The 8th book, he thinks, must have been written at the end of the fourth, or beginning of the fifth."—*Introductory Notes to the Apostolical Constitutions.*

Turning to the Apostolical Constitutions and Canons, we find them commencing with the following salutation:

"The apostles and elders to all those who from among the Gentiles have believed in the Lord Jesus Christ, grace and peace from Almighty God, through our Lord Jesus Christ, be multiplied unto you in the acknowledgement of him. Book 1, Sec. 1, p. 15.

"In Book 8, Sec. 2, c. 1, p. 212, we find the following:

"Wherefore we, the twelve apostles of the Lord, who are now together, give you in charge those divine constitutions concerning every ecclesiastical form, there being present with us Paul, the chosen vessel, our fellow apostle, and James the bishop, and the rest of the presbyters, and the seven deacons."

In the 8th Book, chap. 6, Sec. 2, p. 256, we read:

"High priests, priests, and Levites were ordained by Moses, the most beloved God. By our Savior were we apostles, thirteen in number, ordained, and by the apostles I, James, and I, Clement, and others with us, were ordained, that we may not make the catalogue of all those bishops over again."

In Book 2, chap. 39, p. 68, is the following: "I, Matthew, one of those twelve which speak to you in this doctrine, am an apostle, having myself been formerly a publican."

In Book, 5, c. 7, p. 125, we read: "He will restore the bodies, which have been dissolved, to the souls that are still in being."

After speaking of various things in our Lord's history, they say:

"We, who have eaten and drank with him, and have been spectators of his wonderful works, and of his life, and of his conduct, and of his words, and of his sufferings, and of his death, and of his resurrection, and who received a command from him to preach the gospel to all the world, . . . we teach you all these things. Book 5, c. 7, p. 127.

If these Constitutions and Canons were genuine, coming from the apostles, through Clement, as is claimed, then their authority would be the same as that of their writings in the New Testament. Assuming this to be true, then we have very strong proof in favor of trine immersion, according to the plain teaching in the fiftieth Canon. As the Greek church adopted these as the genuine writings of the apostles, by Clement, of course that church must practice trine immersion, as did also the Catholic church, till the fourth council of Toledo (A. D. 633,) which, by the advice of Gregory the Great, "decreed that henceforth only one immersion should be used in baptism."—*Hunton's History of Baptism*, p. 150.

Chrysostom,* an able Greek scholar, and member of the Greek church, advocated trine immersion, according to the fiftieth Apostolic Canon.

The fact that Chrysostom and the Greek church taught and practiced trine immersion, and that it was enjoined by Clement, who died A. D. 100, it was claimed, wrote the Apostolical Constitutions and Canons, in company with all the twelve apostles, led Bro. Thurman and others to feel very confident that trine immersion must have been the mode of baptism in the days of Christ and his apostles. But when it was shown that "the learned are now unanimous in regarding . . . the Apostolic Canons, the Recognitions of Clement, and Clementina, as spurious productions," Bro. Thurman, like an honest man, gave up all the evidence that rested on these productions, which of course nullified the testimony of Chrysostom, the Greek and Catholic churches between A. D. 498 and 633, when trine immersion prevailed most extensively. When it was shown that the *genuine* Clement, who died A. D. 100, had nothing to do with the Apostolical Canons and Constitutions, which were prepared more than two hundred years after his death, Bro. Thurman said very nobly, he was ashamed that he had made such a mistake as to introduce a *spurious* Clement as a witness to prove trine immersion.

After fully clearing up this point, the next question to settle was, From whence came trine immersion? Where did it originate, and why was it incorporated into the Apostolical Canons? Neither of us were able to trace it back to A. D. 130, when Marcion started the sect called Marcionites, hence we read of the "three-fold baptism of the Marcionites." *Homilies, Credner*, Vol. 3, p. 308, *Hagenback's History of Doctrine*, Vol, 1, p. 196. Marcion taught the people to be "baptized three times." *Encyclopedia of Religious Knowledge*, p. 773. It appears that at first, Marcion advocated trine immersion only for a *special* class of advanced christians, but it soon spread quite extensively, and became the prevailing mode. Epiphanius speaks of the "multitudes of people" who followed him "in Italy, Egypt, Palestina, Arabia, and Syria, in Cyprus, Thebais, Persia, and other places."

In *Ancient Christianity Exemplified*, p. 364, we read as follows: "Certain religious sects . . . were accustomed to rebaptize, others, again, contended that it must be thrice administered, to be valid. Such was the custom of the Marcionites and Valentinians."

These and other facts show that trine baptism originated with the Marcionites, and when it had spread so as to bid fair to become the prevailing mode, the one who wrote the Apostolical Constitutions and Canons thought best to enjoin it in the fiftieth Canon.

Those who read the Apostolical Constitutions and Canons will find the writer takes special pains to exalt the clergy, presbyters and bishops. Probably no one book has aided so much to exalt the Catholic clergy, in their early history, and prepare the way for the Pope, as these spurious Apostolical Constitutions and Canons. They afforded the needed stepping stones to clerical authority, and priestly rule, for which the Catholic church has been so noted. The claim that they were prepared by the twelve apostles gave them the highest authority, and those who received them as genuine, felt under the same obligation to obey their instruction as any portion of the New Testament.

Tertullian, a noted Catholic writer, who flourished between A. D. 190 and 214, in the reigns of the emperors Severus and Caracalla, adopted trine immersion, as taught by the Marcionites, while at the same time he opposed other things advocated by Marcion. After he was past middle life he became a follower of Montanus, who claimed to be one who was to complete what Christ left unfinished. He assumed to be a prophet, and was accompanied by two prophetesses.

Jerome, another distinguished Catholic, who was born A. D. 331, and died 420, sustained trine immersion. The examples of these men and some others, did much towards making trine baptism sufficiently popular to be placed in the Apostolical Canons.

After this examination of the historic evidence, we felt *sure* that trine immersion was a *heresy*, which originated with Marcion. Having settled this point, Bro. Thurman then turned to the Bible for proof, which we purpose to notice next week.

M. G.

* The Dunkers, or Tunkers, commenced in 1708, in Schwartzenau, Germany. "The name Tunker (from the name *tunken*, to dip) was originally given them as a nickname to distinguish them from the Menonites. They are called *Tumblers* from their mode of baptism, which is by putting the person, while kneeling, head first under water, so that the motion resembles the act of tumbling. . . Between 1719 and 1729, they all emigrated to America."—Zell's Encyclopædia, vol. 2, pp. 1033, 1034.

The Dunkers are most numerous in Pa., Md., Va., Ohio and Indiana. They are scattered into almost every State in the Union.

* Chrysostom was born A. D. 347, made bishop of Constantinople A. D. 378, and died A. D. 407.

BIBLE AND SCIENCE.

It is a pleasing fact that the Bible harmonizes with all *true* science, but it is greatly at variance with popular theology. Some men have been called infidels for stating *facts* that were in harmony with the sacred Scriptures, although it is true that they disagreed with human creeds. Many candid, thinking men, have come to the conclusion that man's mental powers, like his physical, are dependent upon his organism; and that, when he is dead, he stops thinking till the resurrection. This is in harmony with common sense and the Bible.

The following reference to Dr. Priestley shows that his thoughts on the nature of man were not so far from the Scriptures as some have supposed:

M. G.

"Priestley carried his philosophic meditations into other fields than chemistry, and among the most obnoxious of his deeds was an elaborate argument in support of absolute materialism. He reasoned out with remarkable acuteness that in the nature of a man there was but one substance, and that material; that the so-called freedom or self-determination of the will in man had no reality, but that he was subject to necessity like other things in the universe, and that his corollary from that, plainly expressed, was that there was no such thing as the immortality of the soul. At the same time, Priestley held the immortality of the soul with singular force, but he believed that that immortality did not adhere to man in his natural state, but was a fresh and miraculous gift conferred upon him by the Creator at the resurrection. Prof. Huxley proceeded to show that several dignitaries of the Church of England had expressed opinions precisely the same in substance, and on the same thesis as Priestley's—notably, Archbishop Whately and Bishop Courtenay—yet they had lived in peace and quietness. But what was not blamable in a dignitary of the church became so in a dissenter."—*Springfield Republican.*

TENT-MEETING.—Our Advent Mission Tent meeting has commenced in Fall River favorably. We had a good attendance yesterday (Oct. 11th), and the people were interested so much, that questions were asked relative to our faith, which we promised them should be answered in the course of our meeting. It is to continue afternoons and evenings, as long as duty demands. Will the brethren in the region come in and help us? The tent is on North Main St., near Bowinville Depot. L. BOUTELL.

ACKNOWLEDGMENT.

Dear Bro. Editors:—I desire to acknowledge the following, with many thanks, and may God bless the generous donors: September,—J. P. Marquand, $1; S. T. Hubbard, $1.50; A. Persons, $2; Anonymous, New York, $1; A. B. Swanesburg, $1.50; Coventry Centre, $1. October,—Geo. W. Brown, $1; by the hand of Geo. T. Adams, $10; L Clark, $1; John Clifford, $1. From your Bro. in Christ, GEO. THOMSON.

CORRECTION.

The statement that Bro. N. Mc'Culloch and family have left Rochester, N. Y., has been circulated somewhat extensively in this section, both to the injury of Bro. Mc'Culloch and the cause here; therefore I wish to say through the *Crisis* that his family are here, and do not expect to leave, and that he is only away at work at his trade for a short time. J. S. MAYNARD.

Rochester, N. Y., Oct. 5th. 1874.

Extracts from Letters.

BRO. J. P. DAVIS, Middletown, Conn., writes:—"I wish to say, for the encouragement of those who are laboring to extend God's truth in the land, through the pages of the *Crisis*, I am weekly benefitted by it, and do not scruple to say, I prize it next to my Bible. It causes the word of God to shine brighter on my pilgrimage journey in these last days of peril, as the apostle foresaw (2 Tim. 3: 1). Amid these days of abounding wickedness, we see that both love to God and man is waxing cold. 'Evil men and seducers' are waxing 'worse and worse, deceiving and being deceived.' People's hearts are waxed gross; their ears are dull of hearing the truth; their eyes see not, having closed, and they understand not with their hearts. O! in this sad state of Christendom, is it not high time for every true professed follower of our Lord to gird up the loins of his mind, be sober, and watch unto prayer, for the coming of the Lord draweth nigh?"

BRO. D. D. REED writes from Santa Clara, Cal.:—"The church in Santa Clara is gaining ground. We never had so much of the Holy Spirit in our meetings as of late. We have fellowship one with another, and we feel that the blood of Jesus Curist cleanses from all sin. We have commenced to reckon ourselves 'dead indeed unto sin;' and alive unto God, through Jesus our great Lifegiver. What we all need is more of the good, old-fashioned religion, Christ in us 'the hope of glory.' If we trust in anything short of this, we shall miss the kingdom of God. Many think of being saved because they believe this or that, or have done something; but it will all prove abortive in that great day. We must be in Christ here, or lost when he comes."

BRO. E. BELLOWS writes:—"To-day (Sunday, Oct. 4th) closes up our tent-meeting in this place, near Hazard's Mills. The meeting has been good; saints have been comforted, and confirmed; some wanderers and sinners have professed to be saved; the seed of truth has been sown, and many have had an opportunity to see, by an exposition of the sure word of prophecy, that the end of all earthly things is at hand."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv Chris. Pub. Soc.*

Remittances shou'd be sent to the Treasurer, GEO. T. ADAMS, *Boston Mass*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$71 80
E. P. Cummings	3 00
P. S. Ward	1 65
S. O. Parker	1 00
J. G. Rogers	.34

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments............$3 00

YOUNG PILGRIM FUND.

Previous acknowledgments............$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO T. ADAMS, P. O. Drawer 202, Boston, Mass.. who will acknowledge the same in the columns of the *Crisis.*

Aug. 6th, 1874, and onward.

Previous acknowledgments (corrected)	$2,528 20
C. A. Higgins (on pledge)	10 00
P. S. Ward	2 00

TENT MEETINGS.

Dearly Beloved:—Since campmeetings, I have been continually engaged in tent meetings, and have seen the work of the Lord prosper exceedingly. There is something exciting in seeing a tent pitched, and the news never fails to get circulation. Then an inquiry comes, "What is that here for, especially in a thicket of meeting-houses?" Finding readily it is for the specific purpose of preaching this "blessed" gospel of the coming of the kingdom of our Lord Jesus Christ, and to make every effort by prayer, fasting, preaching and beseeching, with self-denial, long-suffering, and earnest entreaties for the purpose of saving the lost by the good news of a remedy that never fails to reach the hardest case, when the medicine is taken or applied according to the prescription. They find the tent door is open to all, the rich and the poor, bidding them all a hearty welcome to the choice of seats. There is no proscription on account of the cloth they wear, or where they go to meeting. It is a welcome place to those who are not in the habit of visiting the popular places of worship for lack of means to appear in their gaudy apparel. In the present generation meeting-houses are built for those like Dives, but Lazarus can come only to the door, seldom finding any healing ointment to heal his sores; but the Mission tent calls and welcomes all, telling them it is everybody's meeting-house who wills or wishes to hear of Jesus. The attention has been so great, wherever we have hoisted the flag of salvation by pitching the Mission tent, that we have not failed of good congregations every evening, and sometimes afternoons.

I have not seen so much interest manifested to hear the words of this life for ten years, as of late, under the tent. The Bible plan of saving a lost race has not lost its power upon dying men; neither the crowning truth of the Bible, the coming of our Lord to fill the earth with his glory. All that is wanting is a ministry that lives "at the fountain, drinking" the water of life hourly, and a membership that believes on Christ as the Scriptures say, so that the streams of living water may overflow; then the refreshing will come. Workers of this kind will find enough to do, and will be successful in building up one another, and also in adding to the family of the first-born from the dead.

The time is about over for tent-meetings this year, but there is no way I know of to reach the people like a tent; and if time should continue till warm weather comes again, preparations should be made for meetings in every place where they have not heard the good news, and holy men should be all ready to make the sacrifice and go. The work is delightful. With a true yoke-fellow I would like to take the Mission tent into the Southern field, blow the trumpet, sound the alarm, and tell them the day of the Lord cometh with the Savior's speedy return. I feel just like it. Glory to God in the highest! It is high time to seek a larger sphere of action, where more can be reached. A vigorous effort should be made, by having meetings all about. Leave the old track and the old stubs for a time, till they can appreciate their privileges. Make inroads into new fields.

May God, by the Holy Spirit, infuse the missionary spirit into us all. It seems as though we were almost lifeless, and satisfied with doing nothing. No means, money hard, benevolence flagging, Christianity at a low temperature, all satisfied, while the love of the world worketh death. These things ought not so to be. Do you want to see a better state of things? All will say, Yes. The Lord wishes to see a mighty change for the better. Then where is the fault? In you, not in the Lord. Then you can arouse and do better. Will you? I see the multitude going the broad road to death, and now is the time to save by pulling men out of the fire. "O Lord, revive thy work." Cause thy people to bring their tithes into the storehouse, and prove thee. Blessings will come, and the rust of gold would begin to be worn off by its circulation, and hearts would be made glad, both by the giver and receiver, while the water of life would run freely, and a new song of praise would be heard below, and the angels of God would shout for joy.

L. BOUTELL.

ELD. GEORGE THOMSON.

Dear Brethren:—To all who feel an interest in the welfare of Elder Geo. Thomson, this is especially addressed. Elder Thomson is now living in a small house in this village, and is dependent for his support upon donations received from his friends. He is entirely helpless, but all his trust is in the Lord. Brn. Wm. Carter and Stephen R. Bentley have been chosen receivers, and remittances by mail should be addressed to Wm. Carter, or Stephen R. Bentley, Prairie du Sac, Wisconsin. Articles sent by freight should be sent as above, *via.* Merrimack.

Those who wish, can send to Elder Geo. Thomson, Prairie du Sac, Wis.

STEPHEN R. BENTLEY.

Prairie du Sac, Wis., Oct. 2nd, 1874.

DOMESTIC NEWS.

Louisiana.---An Organized Mob at New Orleans.

NEW YORK, Oct. 12. A special despatch to the *Republic* from New Orleans, dated last night, has the following: "Events to-day show that apprehensions of pending danger were not without foundation. This afternoon a Republican mass meeting was being held in St. James parish. It had been advertised, and threats had been made of breaking it up should it assemble. Many negroes had been intimidated by threats of violence from attending. However, about two o'clock quite a large assembly had come together, composed of whites and blacks. No signs of disturbance appeared, and the meeting was duly organized.

After transacting some routine business and appointing a committee to draft a series of resolutions, one of the speakers arose to address the meeting, when suddenly and without any warning whatever an armed mob, under the leadership of the notorious ex-Senator Bovey, an ex-rebel and Democratic politician, of New Orleans, a reputed leader and organizer of the White Leagues, and charged with having been an officer in the old Ku-Klux organizations, appeared upon the grounds at the head of an armed body of men. It was not a mob, but had the appearance of being an organized, well disciplined organization. This body was accompanied by a mob armed with pistols, knives and clubs. An indiscriminate assault was instantaneously made upon the meeting.

Two men were killed by the first fire and a number wounded, several fatally, among them a lady. The meeting at once broke up and the participants ran for their lives. They were pursued in all directions by the infuriated mob. Bovey seemed to lose all control of his men. Himself under the influence of liquor, they joined with the mob and became general rioters, shooting and clubbing any one who came in their way. One negro was seized by the rioters and dragged away by a rope around his neck

A fire was set to the dwelling of one of the leaders of the meeting, but extinguished by the mob when it became apparent that the property of some of their number was endangered. An alarm was given that United States troops were hurrying to the scene, which caused the lawless ruffians to disperse to grog shops and other places of resort for consultation and reorganization. The disturbance caused the greatest excitement and apprehensions. No one who has professed loyalty to the Federal Government feels safe, and many are starting with their families for the North, fleeing for their lives, leaving their property unprotected behind them. The negroes seem to feel their utter helplessness and despair.

U. S. TROOPS CALLED OUT.

LATER. Gen. Emory has called all his forces in from the barracks, and two companies have gone to the scene. Two 12-pounders have been planted before the State House, and the muzzles of howitzers grin defiantly from commanding positions.

BOTH PARTIES ARMING.

Both parties are arming. The White Leagues do not now attempt to conceal their strength. They are well armed with rifles and revolvers. It is disclosed that large quantities of arms have been received in this city within the last three days. They came in boxes labelled "boots and shoes," and were directed to men suspected of connection with rebel organizations. The rebels do not hesitate now to boldly defy the Federal Government. They say they will re-establish the Confederacy and that the Crescent City shall be the capital. The greatest excitement and disorder spread throughout the city as the news of the disturbance in St. James parish was known.

MATTERS WARLIKE.

The rebellion is renewed. War is actually threatened, and only the strong military power of the Government can preserve peace. Two companies of Custer's cavalry have reached Shreveport. The remaining battallions have just reached the landing. They will at once be distributed to points where they can be most available in aiding the authorities to overcome armed resistance to the authorities.

NEGROES AFRAID TO REGISTER.

New York, Oct. 12 The *Times'* New Orleans special says that the State Register is daily in receipt of reports from country districts. In seventeen of the Red River parishes very few negroes have registered as yet, and all over the Northern part of the State they seem afraid to exercise their rights. In New Orleans, on the contrary, nearly all the League voters have registered, and a very full vote is expected.

SALT LAKE, Monday, Oct. 12. This afternoon, Deputy United States Marshal Orson Pratt, son of Apostle Pratt, attempted to serve a subpœna upon Brigham Young to appear before the grand jury, but was resisted. United States Marshal Maxwell then took the subpœna, and started with Deputy Marshal Pratt to serve the process. On entering Brigham Young's private office, adjoining Young's room, the door-keeper assaulted Maxwell, kicking him in the back unseen, and knocked the officers prostrate, over one hundred armed Mormons, headed by Mayor Wells and other apostles, assisting in the resistance. Maxwell immediately summoned a possee, and arrested the doorkeeper and others, and finally made the service on Brigham Young. Great excitement prevails over the arrest. Gov. Wood, on hearing that Maxwell was being resisted, issued an order for troops.

THE EARTHQUAKE AT ANTIGUA.—A correspondent, describing the recent fearful earthquake at Antigua, (Guatemala, says the ground was shaken in a direction from west to east. The movement was a series of strong vertical and horizontal impulses combined. The wave-like undulations on the surface rose and fell at least a foot. This action, along with the vertical movement, made it almost impossible to move about without being thrown to the ground. It gave one a feeling as if he stumbled into a hole, and then stumbled against an elevated body which prevented him from recovering his equilibrium. The situation was rendered still more dismal by the darkness, it being night when the shocks occurred. The first strong shock lasted from twenty-five to thirty seconds. Long after that passed there was still the sound of walls falling more or less distant. Suddenly arose the sounds of hundreds of voices chanting a hymn to the Creator for mercy; the solemn melody had a strange effect. Many shocks followed during the night, of varying intensities, every one of which gave rise to new alarms and new petitions for mercy. The night seemed an age in length; fortunately no rain fell. Even during the terror of the first shock there were not wanting hardened wretches who appeared with long knives for the purpose of stealing and murdering, and tried to do so, but fortunately the political chief of Antigua proved to be the right man for the occasion. He took measures at once to put down such pests of society, and saved the people of Antigua from murder and plunder.—*Boston Journal.*

PROSPECTS OF WAR BETWEEN CHINA AND JAPAN.—In reference to the difficulties between these nations regarding Formosa, the Japan Mail says: "War is regarded as inevitable by the foreigners in both countries, and it is difficult to understand how it can possibly be avoided."

Obituaries

LADD. At Fitch Bay, Feb. 14th, 1874, Miss Abbie F., daughter of William at Betsey Ladd, aged twenty years and three days.

The pure and lovely things of earth are the first to pass away. The pearly dew drop glistens in the morning sunshine but an hour. The lovely flowers droop and die. Sr. Abbie's young life passed before us in spotless purity, and we saw her depart as we would watch the setting of a bright star, or the going out of a clear light, leaving us to mourn in sadness her transient stay. As her strength fled the love of Jesus grew more and more precious. Her faith was strong and beautiful. She would frequently say to her dear mother, "Oh! I wish you could give me up. It won't be but a little while, and I will meet you again. Yes, I will meet you in the morning."

She was fully consecrated to God, and was ripe for the kingdom. Oh, may the dear young friends of Abbie all try to follow her, as she followed Jesus, and meet her in the glorious morning. It may be truly said none knew her but to love her. Her voice is missed in the choir of which she was a faithful member, and may those who are left go to join the blessed choir of the redeemed of the Lord, and sing with Abbie on the new earth. Abbie is mourned by a large circle of friends. She had been useful and pure in life, so she was peaceful and lovely in death. A very excellent discourse was preached by Eld. Sornburger, from these words: "The night is far spent, the day is at hand." We mourn, but not as those without hope. A FRIEND.

DOLLOFF. At Concord, N. H., Oct. 1st, Herbert Warren Dolloff, son of Frank F. and Jennie Dolloff, aged five months.

So fades the flower before the blast,
But when death's reign is overpast,
The withered buds to life shall spring,
And with the saved awake and sing.
M. L. M.

CADWELL. In Shabbona, Ill., Aug. 24th, 1874, of consumption, Sarah A., wife of Richard Cadwell, aged thirty-one years.

She has gone from among us, and we mourn, though not as those having no hope; for we believe she will one day be called forth among the redeemed, to ever be with Him whom she trusted, having full faith that he would care for and watch over her child, whom she leaves in this cold, selfish world. She was enabled, amid suffering and trials, to look up and say, "Thy will be done." Words of comfort by Eld. H. G. McCulloch. Text, Job 14: 1, 2. E. THOMPSON.

HODSDON. Peacefully fell asleep in Jesus, in Tuftonborough, N. H., July 25th, 1874, Bro. Samuel Hodsdon, aged seventy-seven years.

Bro. H was one who first embraced the blessed truth of the coming of Christ at hand, and all other consistent kindred truths. He was truly one of those (whether in temporal or spiritual things) who, whatever his hands found to do, did it with his might. The church here, as well as his family, have sustained a great loss in the death of our dear brother. Death has triumphed, but blessed be God, its triumph will be short. Our brother leaves a faithful wife and several children, who deeply mourn his loss. Funeral attended by the writer. T. W. PIPER.

BARROWS. In Bridgewater, Vt., Sept. 6th, 1874, of typhoid diphtheria, Ella Barrows, wife of Mortimer Barrows, and only daughter of Sister Topliff, aged nineteen years and seven months.

She leaves a husband, infant child, and a sad, widowed mother, with other friends, to mourn her loss. She had been a subject of much care and affection of her mother all through her life; but now she has laid her away in deep sadness, to await the reward of all mankind.

May these afflicted friends, who feel so keenly the smart of this stroke, turn wholly to the Lord, and find in him a balm for every wound. Services attended by the writer. ALLEN DAMON.

JOHNSON. In the same town, of apoplexy, Hezekiah Johnson, aged eighty-one years and eleven months.

He leaves children and grandchildren to mourn his loss. He also sleeps in the grave so low, until the last loud trump shall sound, when all shall stand before their God to receive a reward that shall be according to their works. Services attended by the writer. ALLEN DAMON.

BRADLEY. At the residence of her daughter, in Royalston, Sept. 15th, 1874, Mrs. Jane H. Bradley, aged eighty-three years, two months, and ten days.

Our aged mother was formerly a native of Rutland, Vt., where she united herself to the Christian Advent church. She was a christian, and respected as such by all. Although living far from any of that denomination, her christian faith has been supported by the weekly perusal of the *Crisis*, which she enjoyed very much; also the reading of the Bible gave her life and strength until her last. MARY A. RUGG.

MILLS. In Topsham, Vt., Sept. 3d, 1874, of heart disease, Mrs. Esther, wife of Mr. William Mills, aged seventy-four years and six months.

She fell asleep trusting in Jesus, in hope of a resurrection at the last day. Words of comfort were spoken by the writer, from 1 Cor. 15: 17, 18. ELD. D. D. PAGE.

DICKERMAN. Also in Topsham, Vt., Sept. 16th, 1874, Miss Arabella B. Dickerman, daughter of Lemuel O. and Esther A. Dickerman, aged fifteen years and five months.

She is sweetly sleeping. May God bless, guide and comfort the parents, and bring them all to enjoy the saints' sweet home on the earth renewed. Words of comfort were spoken by the writer, from Amos 4: 12. D. D. PAGE.

STAPLES. In South Casco, Me., Aug. 6th, 1874, Bro. James Staples, aged eighty-eight years.

Bro. S. was one of the first, in the town of C., to embrace those doctrines that have distinguished us as a people. And although he lived to an advanced age, he never lost his love for the Bible and its sacred teachings. The second coming of Christ, and events connected with his coming, were ever a theme of deep interest. He leaves a widow, one son, and many friends to mourn his loss. Only a few of the aged ones remain, but death, the last enemy, will soon be destroyed. Words of comfort were spoken by the writer, from 1st Thess. 4: 18. J. T. JORDAN.

PHILLIPS. In Woodstock, Ct., July 9th, 1874, Sr. Minnie Phillips, aged thirty-three years.

Sr. P. experienced religion some four years ago, and embraced the Bible hope of life and immortality only through Christ. She now sweetly sleeps in Jesus, and has left a dear companion, a little daughter, and many other friends to mourn, but not without hope. Words of comfort were spoken at the time of her burial by the writer, from Rev. 14: 13. P. S. BUTLER.

Notices.

WESTERN CONFERENCE.—A General Religious Conference for the promotion of piety among believers, and conversion of unbelievers, will be held in the Green Street Tabernacle, Chicago, Ill., commencing on Wednesday, Oct. 21st, at 7½ P. M., and continuing over the following Lord's day. It is expected that Elds. Miles Grant, S. G. Mathewson, and John Couch, from the East, will attend this meeting. We invite all to attend who can come, from far and near, and we hope all who come will bring with them a holy zeal for God and Jesus Christ. We specially invite brethren and sisters in the west to come up to this feast, and help in the cause of Christ. Let there be a general rally. For the church, FRANK BURR, Pastor.

CONFERENCE AT MELVIN VILLAGE, N. H.—The Lord willing, there will be a conference at Melvin Village, commencing Thursday evening, Oct. 22d, to hold over the following Sabbath. Brn. E. A. Stockman, J. Parsons, and D. Churchill are expected to preach the word. A generous invitation is extended to all. T. W. PIPER.

THE first session of the Maine Westerly Quarterly Conference will meet with the church at Brunswick (Gardiner school-house), Thursday, Oct. 22d, to hold over Sunday. Come, brethren and sisters, to work for the Lord and to save sinners.
H. D. REED, President.
H. S. MITCHELL, Secretary.

A TWO DAYS MEETING will be held at Darien, Genesee Co., N. Y., commencing Friday evening, Oct. 16th, it being the twelfth Annual Meeting at that place. A cordial invitation is extended to all to attend. Teams will be at Croft's Station at three o'clock P. M. to meet the cars from the east, and six o'clock P. M. from the west.
In behalf of the brethren, C. W. LOW.

TO THE BRETHREN IN KANSAS.—I would respectfully call your attention to the following proposition.

Resolved, That the churches throughout this State of Kansas call a special conference to meet on or about the 23d of Oct., 1874 to be held where there is a body of believers, and as near central among the churches now organized as circumstances will admit of. That the meeting be composed of ministers of the Kansas Advent Christian Conference, and delegates from the different churches; also that all lovers of the cause throughout the State be invited to attend.

The object of this meeting to be for the special benefit, and cheering up of all those interested in the proclamation of Bible truths, and to devise plans for a more vigorous fall and winter campaign. That the meeting commence on Friday, and continue over the following Sabbath.

Now I simply make the above proposition as one among the many interested in the cause of truth and its general prosperity. And I desire that all who read this that are interested, immediately write to me, giving their opinion in full. Also that the churches who desire the meeting to be held with them, and are willing to feed the hungry ones during the meeting, mention it in their letter. Respectfully, V. F. HUNT, Box 104, Wellington, Sumner Co., Kansas.

HAVING supplied the church in East Concord one half of the time during the past year, I intend closing my labors with them on the first Sunday in Nov. After which time I shall be at liberty to labor in places as the way opens.
ENOCH MORRILL, South Deerfield, N. H.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

ACKNOWLEDGMENTS.—For Eld. W. H. Ingham, from Albert Pratt, $3.00; from William Doley, $2.00. GEO. T. ADAMS.

DEARLY BELOVED, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. BOUTELL.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. CARPENTER, President of Conference.

HOOSICK VALLEY CONFERENCE.—The annual meeting of the Hoosick Valley Adv. Chris. Conference will be held with the church in Hoosick, N. Y., commencing Oct. 21st, 1874, and continue over the following Sunday.

Let every church and locality within the bounds of this Conference be represented at this meeting by delegates duly appointed. We hope to see a large gathering of the friends of Jesus at this meeting. The church at Hoosick have kindly invited us to hold this annual session with them, and as ever they will provide for and entertain at their homes all who come. Come therefore to this annual feast. Come from the hill top and valley, from the cities and the rural districts Let us go to Hoosick and worship the God of our fathers in spirit and in truth; go to impart good and get good. Let us have this year less form, and more devotion; less debate, and more of Christ; less strife, and more peace; less of the external, and more of the internal; that whatsoever is done may be done to the glory of God.

Purchase tickets at the R. R. stations for Hoosick Corners, and there will be teams on the arrival of the train from Adams at one and half-past two P. M. from Troy, each day of the Conference, free of charge. A. W. SIBLEY, President.

THE next Maine Central Quarterly Meeting will be held at Belgrade Mills, commencing Thursday evening, Oct. 22d, and continue over the following Sunday. A general invitation is given to brethren and sisters to unite with us in preparing a people for the coming of Jesus. Homes provided for all. Call on Charles Austin, Wm. Hersom, C. H. Kelley, Edwin J. Farnham, F. E. Blaisdell. and others. Per order, H. B. SEVEY.

TENT-MEETING NOTICE.—We are obliged to withdraw our notice for tent-meeting at Elliott, Me., as we are now with the tent at Fall River, Mass., and it is duty to remain through this week, and over Sunday, Oct. 18th, and perhaps longer. There is a good hearing, and good interest, and it is doubtful about getting away so as to have another tent-meeting this fall.
ENOCH MORRILL.

THERE will be a meeting of days at Bonny Eagle, Me., commencing Thursday evening, Oct. 22d, at seven o'clock, and holding over the following Sabbath. A general invitation is given to all the friends to come and worship with us. It is expected that preaching brethren will be present to preach the word. In behalf of the church,
JESSE GAY.

OHIO CONFERENCE.—The annual session of the Ohio State Conference will be held, the Lord willing, with the church in Norwalk, Huron Co., O., commencing Thursday evening, Oct. 15th, and continue over the following Sabbath. This will be an important meeting for the cause of truth in this State. Let every A. C. Church in the State appoint delegates without fail; also let all who love the appearing of our Lord in glory, and the resurrection of the dead, come. All are welcome, and will be provided for.
E. MCCULLOCH, President.

THE DELAWARE DISTRICT A. C. CONFERENCE is hereby called to meet and hold its second semi-annual session at the Second Advent Christian Hall, on Seventh street, below Poplar, Philadelphia, Pa., commencing Friday evening, Nov. 13th, and continue over the Sabbath. This conference embraces the District of Columbia, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference, is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.
A. G. JAYNE, President.
EDWIN KING, Secretary.

DEDICATION.—There will be a dedication of the Advent and Univeesalist Union meeting-house in Milo, Me., Oct. 16th and 17th J. R. Hall and other preachers are expected. We extend a cordial invitation to all to attend.
For the church, W. T. LIVERMORE.

THE next annual session of the Conn. A. C. Conference will be held with the church in Bristol, commencing Wednesday evening, Oct. 14th, to continue over the following Lord's day. We hope there will be a general gathering at this meeting.
G. L. WHITE, Secretary.

THE Lord willing, we will commence a meeting at Woodhull, Steuben Co., N. Y., Oct. 29th, and continue over the following Sunday. Hope the brethren and sisters will pray for us, that good may be done in the name of the Lord. A general invitation is given to attend.
JOHN T. ONGLEY.
E. H. EGGLESTON.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

P. S. As there is an appointment for the first Sunday in Nov., J. G. Smith will be there the second. Will preachers coming to Farmington please notice this arrangement. J. G. SMITH.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. FLETCHER.
D. F. LEAVITT.

THE Second Quarterly Meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Fairfield, Sauk Co., Wis., commencing in the evening of Oct. 23d, and holding over the Lord's day. Every church in the district is requested to send one or more delegates. We hope to see a large gathering. Come in the name of the Lord, and to work for him.
E. P. GRAVES.

THE Ministerial Committee having been called to investigate difficulties at Rochester Village, N. H., hereby recommend that all ministers who are members of the New Hampshire Conference decline to minister to either party until a full investigation can be had, or until the next session of the conference. E. A. STOCKMAN.

THAT BOOK.

"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.
I. C. WELLCOME, Yarmouth, Me.
For sale at the *Crisis* office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook........Sunday, Oct. 18th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
H. L. & H. B. Hastings........Sunday, Oct. 18th
Wm. C. Stewart........Sunday, Oct. 25th
Wm. C. Stewart........Sunday, Nov. 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Chas. E. Hurd........Sunday, Oct. 18th
D. M. Leavitt........Sunday, Nov. 8th
S. S. Brewer........Sunday, Nov. 22d
O. W. Kimball........Sunday, Nov. 29th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. T. Dixon........Sunday, Oct. 18th
G. V. Lampher........Sunday, Oct. 25th
S. Bragg........Sunday, Nov. 1st

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Miles Grant........Sunday, Oct. 18th
L. Boutell........Sunday, Oct. 25th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Medford, Mass. (Town Hall)........Sunday, Oct. 18th
We should be happy to meet brethren from adjoining towns at this meeting, as it is a new place
Plymouth, Mass........Sunday, Nov. 1st
C. GOODRICH.

Putnam, Ct........Sunday, Oct 18th
Providence, R. I. (Advent Christian Chapel) Friday evening, Oct 23d. Text, Matt. 22: 42.
Coventry Centre, R. I........Sunday, Oct. 25th
J. S. WHITE.

Plymouth, Mass........Sunday, Oct. 25th
New Bedford, Mass........Sunday, Nov. 15th
M. BATCHELOR.

Weeks Mills, Thursday and Friday, Oct. 15th and 16th
Richmond Village........Saturday evening, Oct. 17th
Reed meeting-house....Sabbath, A. M. and P. M., Oct. 18th, and Richmond Corner 7 P. M.
Bowdoin (Dennett school-house)........Oct. 20th
Sabbattusville........Wednesday evening, Oct. 21st
Lewiston........Thursday evening, Oct. 22d
Poland Corners........Friday evening, Oct. 23d
West Poland......Sabbath, A. M. and P. M., Oct. 25th
Maberry Hill, or Casco...Sabbath evening, Oct. 25th
Monday evening, Oct. 26th, as Bro Bowker appoints.
South Casco........Tuesday evening, Oct. 27th
South Windham........Wednesday evening, Oct 28th
East Rochester........Thursday evening, Oct. 29th
Manchester, N. H........Friday evening, Oct. 30th
Concord, N. H........Sabbaths, Nov. 1st and 8th
Pittsfield........Tuesday evening, Nov 3d
Clarktown........Wednesday, Nov. 4th
New Durham Ridge........Nov. 5th
Loudon Ridge (if some one will meet me at Pittsfield, Friday, at 10 A. M.) Friday evening, Nov. 6 h.
Manchester, N. H........Nov. 10th
Exeter, N. H........Nov. 11th
Rye, N. H........Thursday, Nov. 12 h
Portsmouth........Friday evening, Nov. 13th
Hampton........Saturday, Nov. 14th
The week following, and Sabbath, Nov. 22d, at liberty.
Square Pond, Ct........Sabbath, Nov. 29th
HIRAM MUNGER.

Putnam, Ct........Sunday, Oct. 25th
Scitico, Ct........Sunday, Nov. 1st
North Wilbraham, Mass........Sunday, Nov. 8th
Warehousepoint, Ct........Sunday, Nov. 15th
Plainville, Ct........Sunday, Nov. 29th
H. PRATT.

Shiloh Church, near Trenton, Ga.....Oct. 13th—15th
Stevenson, Ala........Oct. 16th
Oak Grove, Ala........Oct. 17th and 18th
Goose Pond, Ala........Oct. 20th—22nd
Peatown, Ala........Oct 24th—28th
Ooltewah, Tenn........Sunday, Nov. 1st
A. A. PHELPS.

Hartford, Conn........Sunday, Oct. 18th
Wrightville, Conn. (chapel and school-house, as usual) Sunday, Oct. 25th.
Warehousepoint, Conn........Sunday, Nov. 22d
H. C. SMITH.

East Weymouth, Mass........Sunday, Oct. 18th
SOLOMON HALE.

Philadelphia, Pa. (Sunny Side Hall)....Sundays, Oct. 11th and 18th.
New York City (Cooper Institute)..Sunday, Oct 25th
W. S. CAMPBELL.

North Easton, Mass........Sunday, Oct. 18th
C. W. RATHBUN.

Rollin's Hill, P. Q........Sunday, Oct. 18th
F. M. DRAKE.

Natick, Mass........Sunday, Oct. 18th
E. OWEN.

Loudon Village (with Bro. Paine)..Sunday, Oct. 18th
N. B. MCMURPHY.

Charlton, Mass........Sunday, Oct. 18th
North Rutland, Mass........Sunday, Oct. 25th
Enfield, Mass. (Keith school house) Sunday, Nov. 1st
Granby, Mass. (Batchelor Street), Sunday, Nov. 8th, through the following week, and Sunday, Nov. 15th.
GEO. A. STREETER.

Hallowell, Me........Sunday, Oct. 18th
Augusta, Me........Sunday, Oct 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th?
Monmouth Centre, Me........Sunday, Nov. 8th
Poland Corners, Me........Sunday, Nov. 15th
West Poland, Me........Sunday, Nov 22d
Lewiston, Me........Sunday, Nov. 29th
E. COTTON.

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

South Rochester, N. H........Sunday, Oct. 25th
Near Gilmanton Iron Works, N. H. (at Bro. John Nutter's) Sunday, Nov. 1st. C. E. HURD.

Chicopee Falls, Mass........Sunday, Oct. 18th
Clinton, Mass........Sunday, Oct. 25th
Wilbraham, Mass........Sunday, Nov. 1st
H. H. TUCKER.

South Rochester, N. H........Sunday, Oct. 18th
Newcastle, N. H........Sunday, Oct 25th
Durham Point........Sunday, Nov. 8th
New Market........Sunday, Nov. 15th
H. S. PINKHAM.

Sandwich, N. H. (Vitum school-house) Friday evening, Oct. 16th.
Tamworth, N. H. (Birch Intervale) Sunday, Oct. 18th
Holderness, N. H. (True school-house) Tuesday evening, Oct 20th.
Lake Village........Sunday, Oct. 25th
LEVI ALLEN.

Montgomery, Mass........Sabbath, Oct. 18th
GEO. L. TEEPLE.

East Palermo, Me........Sunday, Oct. 25th
JER. CARR.

East Colebrook, Cidesville, N. H., evening, Oct. 16th and over Sunday.
Hall Stream, P. Q......evenings, Oct. 19th, 20th, 21st and 22nd.
Barford, Drew's Mills, P. Q........evening, Oct. 23d and over Sunday.
Hatley, P. Q. (Old meeting-house) evenings, Oct. 28th and 29th.
Caswell Borough, P. Q........evening, Nov. 5th and over Sunday.
Salem, Vt. (where Bro. Bergoine may appoint) evening, Nov. 9th.
Wheelock, Vt........evening, Nov. 10th
JOHN H. EVANS.

Warehousepoint, Ct........Sunday, Oct. 18th
Morris, Ct........Sunday, Oct. 25th
G. L. WHITE.

Pittsburg, N. H. (Farrell school-house) Sun., Oct. 25th
Stewartstown, N. H. (New school-house at Bear Rock) Sunday, Nov. 1st. U. G. LADD.

Northwood Narrows, N. H........Sunday, Oct. 25th
EDWIN B. WELLS.

Piper Hill, Stewartstown........Sunday, Oct. 18th
T. E. LANG, JR.

Dorchester, N. H. (Town House)......Sun., Oct. 18th
Danbury (Knowlton school house) Sunday, Oct. 25th
Grafton (David Guile school-house) Sunday, Nov. 1st
D. EASTMAN.

West Groton, Vt., Tuesday and Wednesday evenings, Oct. 20th and 21st. Will some Bro. meet me at depot?
North Haverhill, N. H. (Brick house)...eve., Oct. 22d
Piermont, N. H. (Clay meeting-house) evening, Oct. 24th, and over the Sabbath, Oct. 25th.
Warren Summit........evening, Oct. 27th
Holderness, N.H (Brick school-house)..evening, Oct. 28th and 29th. Will some Bro. meet me at depot?
Lake Village, N. H. (North Church) evening, Oct. 31st and over the Sabbath, Nov. 1st. A. GORDON.

North Pembroke, N. H........Sunday, Oct. 18th
New Dover, Chichester........Sunday, Oct. 25th
GEO. W. RANDALL.

Buxton, Me., Duck Pond........Sunday, Oct. 18th
South Rochester, N. H........Sunday, Nov. 1st
S. VARNEY.

West Lebanon, Me. (Gerrish school-house) Sunday, Oct. 18th.
Newcastle, N. H........Sunday, Nov. 1st
J. F. CHAMBERLIN.

South Sutton, N. H........Sunday, Oct. 18th
C. H. FLETCHER.

Auburn, N. Y........Sunday, Oct. 18th
Seneca Falls, N. Y........Friday evening, Oct. 23d
Rochester, N. Y. (State St. Hall)...Sunday, Oct. 25th
T. T. FARRELL.

Hinesburg, Vt........Sunday, Oct. 18th
A. A. HOYT.

South Sandisfield, Mass........Sunday, Oct. 25th
JOS. CURTISS.

Derry White's school-house........Sunday, Oct. 18th
Boscawen, N. H. (Gulf school-house)...Sun., Oct. 25th
Allenstown school-house, near depot..Sun., Nov. 8th
A. T. HODGDON.

West Ossipee, N. H........Sunday, Oct 18th
Farmington, N. H........Sunday, Nov. 1st
T. L. CHURCHILL.

Pleasant Valley, N. H........Sunday, Oct. 18th
Meet me at Wolfboro. D. M. LEAVITT.

Lake Village, N. H........Sunday, Oct. 18th
Northwood, N. H........Sunday, Nov. 1st
Canaan, N. H........Sunday, Nov. 8th
Danbury, N. H........Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall)........Sunday, Nov. 22d
Northwood, N. H........Sunday, Dec. 6th
C. R. PARSONS.

South Windham, Me. (Union Chapel) eve., Oct. 29th and Sunday, Nov. 1st.
Steep Falls........evening, Nov. 3d
Kezar Falls........evening, Nov. 5th
Freedom, N. H........Sunday, Nov. 8th
Porter, Me., evening, Nov. 13th, and Sunday, Nov 15th
E. S. MOULTON.

Bowdoin, Me........Sunday, Oct. 18th
H. S. MITCHELL.

Palmer, Mass........Sunday, Oct 18th
East Pepperell, Mass. (Baptism)....Sunday, Oct 25th
Brimfield, Mass........Sunday, Nov. 1st
M. A. POTTER.

Bangor, Me........Sunday, Oct. 18th
Brewer Village at 7 P. M. F. A. BAKER.

Lake Village, N. H........Friday evening, Oct. 16th
Meredith, N. H. (Dolloff Hall)........Sabbath, Oct. 18th
Hill Village, N. H........Sabbath, Oct. 25th
SIMEON ROBY.

Barford (Kinney school-house).....Sunday, Oct 18th
L. C. & M. MCKINSTRY.

Warrensville, Lycoming Co., Pa...Sunday, Oct. 18th
Quaker Hill in the evening.
Shangai school-house........evening, Oct. 19th
Brick school-house, near Winners........Oct. 20th
Chapmanville, Venango Co., Pa........Oct 22d—25th
JOHN T. ONGLEY.

New Haven, Ct........Sunday, Oct. 18th
I. B. POTTER.

Yalesville, Ct........Sunday, Oct. 18th
S. WOODRUFF.

Pepperell, Mass........Sunday, Oct 18th
J. D. MERRIAM.

Madrid Village, Me........Friday evening, Oct. 16th
Rangley, Me........Sunday, Oct. 18th and over the 25th.
Craig's Mills, Oxford, Me........Sunday, Nov. 1st
Steep Falls, Me. (Depot Hall)........Sunday, Nov. 8th
Porter, Me. (where Bro. Sawyer may appoint) Sunday, Nov. 15th. J. T. JORDAN.

Northwood Narrows, N. H........Sunday, Oct. 18th
North Pembroke, N. H. (Brick school-house) Sunday, Oct. 25th. O. W. KIMBALL.

Canterbury, N. H. (Emery school-house) Sab., Oct. 18th
D. F. LEAVITT.

Dover, N. H........Sunday, Oct. 18th
Farmington, N. H........Sunday, Nov. 29th
WM. BODGE.

East Holderness (Steven's meeting-house) Sunday, Oct. 18th.
Loudon Ridge, N. H........Sunday, Oct. 25th
WM. W. SUTHERLAND.

Limington, Me. (Hanscom school-house) Sun., Oct. 18th
South Elliott, Me........evening, Oct 28th
Bonny Eagle, Me........Sunday, Nov. 8th
Circumstances render it necessary for me to withdraw my appointments in New Hampshire. Cannot now say when I can replace them. C. H. SWEET.

Swift Water, N. H........evening, Oct. 17th and over Sunday, Oct. 18th.
Warren Summit, N. H........evening, Oct. 19th
Newhampton, N. H. (at Bro. Emery's) eve., Oct. 22d
Newhampton, N. H (at Bro Pike's)....eve., Oct. 23d
Meredith, N. H. (Dolloff Hall)....evening, Oct. 24th and over Sunday, Oct. 25th. DANIEL D. PAGE.

Whitakerville, Vt........Sunday, Oct. 25th
J. A. PACKARD.

Farmington, N. H........Sunday, Oct. 18th
New Bedford, Mass........Sunday, Oct 25th
JOSEPH W. WHITE.

Newmarket, N. H. (Town Hall.....Sunday, Oct. 18th
Baptism in the afternoon.
Newcastle, N. H........Sunday, Nov. 8th
J. L. CHUTE.

Meredith Neck, N. H........Sunday, Oct. 18th
R. MORRILL.

South Elliot, Me........Sunday, Oct 18th
T. W. PIPER.

Starks, Me........Sunday, Oct. 18th
Belgrade Mills, Me........Sunday, Oct. 25th
THOMAS RINES.

Newport, Vt. (West neighborhood) evening. Oct. 17th and over Sunday.
Patten, P. Q (Maxfield neighborhood) Tuesday evening, Oct. 20th.
Salem, Vt........Wednesday evening, Oct. 21st
W. P. DROWN.

Granby, Mass. (Bachelor street)....Sunday, Oct 18th
Brimfield, Mass........Sunday, Oct. 25th
R. BAKER.

Freedom, N. H. (Advent Chapel)...Sunday, Oct. 18th
Preaching A. M. by Sr. MARSTON; P. M. by F. PHILBRICK.

East Concord (Ward Room)........Sunday, Oct. 18th
D. W. DAVIS.

Southbridge, Mass........Sabbath, Oct. 18th
Charlton, Mass........Sabbath, Nov 8th
PORTER J. SMITH.

North Norway, Me. (meeting-house) Sunday, Oct. 18th
JARED WHITMAN.

Lewiston, Me........Sunday, Oct. 18th and 25th
E. S. MOULTON.

WORCESTER, MASS.
M. Batchelor........Sunday, Oct. 18th

LAWRENCE, MASS.
S. G. Mathewson........Sundays, Oct. 18th
Dr. A. M. Higgins........Sunday, Oct 25th
W. N. Pile........Sunday, Nov 1st
S. S. Brewer........Sundays, Nov. 8th and 15th
E. A. Stockman........Sundays, Nov. 22d and 29th
F. M. Drake........Sunday, Dec. 13th
D. M. Leavitt........Sunday, Dec. 20th
I. B. Potter........Sunday, Jan. 17th

LOWELL, MASS.
E. A. Stockman........Sunday, Oct. 18th
Joseph Harvey........Sunday, Oct 25th
B. S. Emery........Sunday, Nov. 8th
A Ross........Sunday, Nov. 15th
Joseph Harvey........Sunday, Nov. 22d
S. S. Brewer........Sundays, Nov. 29th and Dec 6th
B. S. Emery........Sunday, Dec. 13th
Joseph Harvey........Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
Geo. W. Brown (of Elliot, Me.)....Sunday, Oct. 18th
C. Goodrich........Sunday, Oct. 25th
D. M. Leavitt........Sabbath, Nov. 1st
C. Cunningham........Sunday, Nov. 8th
T. W. Piper........Sunday, Nov. 15th
C. S. Shattuck........Sunday, Nov. 22d
Wm. H. Mitchell........Sunday, Nov. 29th
D. M. Leavitt........Sunday, Dec 6th
E. A. Stockman........Sunday, Dec. 13th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

SPRINGFIELD, MASS. (Franklin Hall.)
Anna E. Smith........Sunday, Oct. 25th

HAMPTON, N. H.
C. S. Emerson........Sunday, Oct. 25th
B. Finney........Sunday, Nov. 1st
Enoch Morrill........Sunday, Nov. 8th
J. L. Chute........Sunday, Nov. 15th
J. G. Smith........Sunday, Nov. 22d

CONCORD, N. H. (Centre St. Church.)
C. S. Shattuck........Sunday, Oct. 18th
C. H. Fletcher........Sunday, Oct. 25th
J. S. White........Sunday, Nov. 1st

CONCORD, N. H. (Bethel, Green Street.)
L. L. Howard........Sundays, Oct. 18th and 25th
E. Owen........Sundays, Nov. 1st and 8th
H. Bundy........Sunday, Nov. 15th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

PORTSMOUTH, N. H.
Sr. E. S. Jennings........Sunday, Nov. 8th
Dr. A. M. Higgins........Sunday, Nov. 15th
A Ross........Sunday, Nov. 29th
E. A. Stockman........Sunday, Dec. 6th
T. W. Piper........Sunday, Dec. 13th
C. S. Emerson........Sunday, Dec. 20th

RYE, N. H.
C. S. Emerson........Sunday, Oct. 18th
Sr. L. E. Saulpaugh........Sunday, Oct. 25th
J. W. White........Sunday, Nov. 1st
T. L. Churchill........Sunday, Nov. 8th

SEABROOK, N. H.
David Leavitt........Sunday, Oct. 25th
C. H. Sweet........Sunday, Nov. 1st
T. W. Piper........Sunday, Nov 8th
Hiram Munger........Sunday, Nov. 15th
J. G. Smith........Sunday, Nov. 29th
J. F. Chamberlin........Sunday, Dec. 6th
E. Owen........Sunday, Dec. 13th
L. T. Cunningham........Sunday, Dec. 27th
C. R. Parsons........Sunday, Jan. 10th

GREAT FALLS, N. H. (Franklin Hall.)
W. C. Stewart........Sunday, Oct. 18th
C. S. Shattuck........Sunday, Oct. 25th
E. A Stockman........Sunday, Nov. 1st
W. C. Stewart........Sunday, Nov 8th
J. G. Smith........Sunday, Nov. 10th
J. W. White........Sunday, Nov. 22d
C. S Shattuck........Sunday, Nov 29th
C Goodrich........Sunday, Dec. 6th
Enoch Morrill........Sunday, Dec. 13th
B. S. Emery........Sunday, Dec 20th
C. S. Shattuck........Sunday, Dec. 27th

EAST ROCHESTER, N. H.
L. E. Saulpaugh........Sunday, Nov. 1st
G. W. Brown........Sunday, Nov. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
B. S. Emery........Sunday, Oct. 18th
G. W. Brown........Sunday, Oct. 25th
C. H. Fletcher........Sundays, Nov. 1st and 8th
E. Owen........Sunday, Nov. 15th
Wm C Stewart........Sundays, Nov. 22d and 29th
C. H. Fletcher........Sundays, Dec 6th and 13th
Wm. H. Mitchell........Sunday, Dec. 20th

BELMONT, N. H.
Mrs. L. E Saulpaugh....third Sunday in each month
J. G. Smith........Sunday, Oct. 25th
C. R. Parsons........Sunday, Nov. 29th

DOVER, N. H.
C. W. Sargent........Sunday, Oct. 18th
C. H. Sweet........Sunday, Oct. 25th

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill........Sunday, Oct. 25th
Joseph W. White........Sunday, Nov. 8th
J. H F. Varney........Sunday, Nov. 15th
D. M. Leavitt........Sunday, Nov. 22d

BIDDEFORD, ME.
C. S. Shattuck........Sunday, Oct. 11th
S. S. Brewer........Sundays, Oct. 18th and 25th
Jesse Gay........Sunday, Nov. 1st
C. S. Shattuck........Sunday, Nov. 8th
E. A. Stockman........Sunday, Nov. 15th and evenings through the week.
A. Ross........Sundays, Nov. 22d and 29th
Jesse Gay........Sunday, Dec. 6th
C. S. Shattuck........Sunday, Dec 13th
D. F. Leavitt........Sundays, Dec. 20th and 27th

PORTLAND, ME. (Union Hall.)
I. C. Wellcome........Sunday, Oct. 18th
J. Whitman........Sunday, Oct. 25th
S. S. Brewer........Sunday, Nov. 1st
E. A Stockman........Sunday, Nov. 8th
D. M. Leavitt........Sunday, Nov 15th
C. Goodrich........Sunday, Nov. 22d
Geo. W. Brown........Sunday, Dec. 13th
E. A. Stockman........Sunday, Dec. 20th

KENNEBUNKPORT, ME.
Jesse Gay........Sunday, Oct. 18th
D. M. Leavitt........Sunday, Oct. 25th
Wm. C. Stewart........Sunday, Nov. 1st
C. S. Shattuck........Sunday, Nov 8th
Jesse Gay........Sunday, Nov 15th
Wm. C. Stewart........Sunday, Dec 6th
Jesse Gay........Sunday, Dec. 20th

ALFRED, ME.
J. R. Tripp........Sabbath, Oct. 18th
Jer. Hill........Sabbath, Oct. 25th

SOUTH ELLIOT, ME.
T. W. Piper........Sunday, Oct. 18th
J. T. Libby........Sunday, Oct. 25th

SOUTH ALFRED, ME.
J. R. Tripp........Sabbath, Oct. 25th

BRISTOL, CT.
A. Ross........Sundays, Oct. 18th and 25th

SCITICO, CT.
Anna E. Smith........Sunday, Oct. 18th
Mrs. E. L. Crumb........Sunday, Oct. 25th

PLAINVILLE, CT.
I. B. Potter........Sunday, Oct. 25th
G. L. White........Sunday, Nov. 8th

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

STONEHAM, MASS. (Memorial Hall.)—Conference meeting and Sunday School at 10½ A. M. Preaching at 2½ and 7½ P. M. Week-day meetings as per appointment. ROLAND D. GRANT, Pastor.

Biddeford, Me., the first Sunday in the month Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

NEW YORK CITY (College Hall, Dispensary Building, corner 23d Street and 2d Avenue) Preaching every Sunday, 10½ a. m. and 3 p. m. Conference and prayer meeting Wednesday and Thursday evenings.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath. at 7 30 p m Conference and prayer meeting Thursday evening.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. G. S.—It is received. It is the "Christian Standard." Answered at once.

☞ JARED WHITMAN'S address is now South Paris, Me.

☞ A SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.

☞ H. S. PINKHAM'S address is Dover, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—G F Boynton, H V Davis, Geo. A Streeter, J H Lang, E Bellows, M S Reed, D N Chadsey, H Puterbaugh, Betsey Eastman, I N Thompson, Geo Howard, A M Smith, C H Fletcher.

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AG'T.

NOTHING BUT LEAVES.

Nothing but leaves; the spirit grieves
Over a wasted life;
O'er sins indulged while conscience slept,
O'er vows and promises unkept,
And reaps from years of strife
Nothing but leaves,
Nothing but leaves.

Nothing but leaves, no gathered sheaves
Of life's fair ripening grain;
We sow our seeds, lo! tares and weeds;
Words, idle words for earnest deeds,
We reap with toil and pain,
Nothing but leaves,
Nothing but leaves.

Nothing but leaves, sad memory weaves
No vail to hide the past,
And as we trace our weary way,
Counting each lost and misspent day,
Sadly we find at last,
Nothing but leaves,
Nothing but leaves.

Ah! who shall thus the Master meet,
Bearing but withered leaves?
Ah! who shall at the Savior's feet,
Before the awful judgment seat,
Lay down for golden sheaves
Nothing but leaves,
Nothing but leaves?

BIBLE BAPTISM.---No. 6.

L. C. MCKINSTRY.

There is an interesting fact which we have from good authority connected with the verse (Matt. 3: 11), which we have never seen in print. It is well known that there is in London, Eng., a board of nineteen men engaged in revising, under the supervision of the Church of England, the King James' Version of the Bible. In the due course of their work, they came to this text, when some one made the motion to render the word *baptizo* "immerse." The motion was put and lost, *eight* voting for it, and eleven against it. Those "eight" were certainly a respectable minority, and clearly indicated how those men considered the matter and the meaning of the word. The motion was then made to render the preposition *en* "in," instead of "with," when a gain of one was made, *nine* voting for it, and ten against it, a majority of one only keeping the word as it was. In the event of the change of the first word, John would be heard to say, I immerse you *with* water, which would be a little ambiguous, but would be clearly evident as to what the word "baptize" means. The latter change would have the language read, "I baptize you *in* water," which would harmonize with the expression that the people were "baptized *in* Jordan."

The final vote in this case is a strong proof of the meaning of the phrase of the original—"*Ego men baptizo humas en hudati*"; rendered, "I indeed baptize you with water." A prejudice against changing the text; a feeling that it had long been received, and could, whether it would or not, be properly construed; with a feeling of reverence for the word, which had even in the Greek long been on the lips of Christ's officiating servants,—might lead these men to spare it as it was; and their vote against it may not signify that they were not true to their convictions; for it was a great thing that these men, who were members of a church whose common method of the administration of the ordinance was sprinkling, should give their united voice at last in favor of the meaning we have found it really had; and although it stands in the margin, it is there without a rival rendering to say it may mean sprinkling and sprinkling may be practised and called *baptism*, and so leave the question still open, and thereby allow and sanction both "immersion" and "sprinkling." It is certainly true that the literal sense of *en hudati* is "*in* water," and henceforth the friends of the proper rendering of the words, *Ego baptizo humas en hudati*, may have a weapon forged by the friends of "sprinkling" with which to attack the practice of those who thus "sprinkle," and call it "baptism," because they have said it means "I *immerse* you *in* water."

There are several other passages beside those we have noticed, which refer to "John's baptism," which we note, and then pass to consider the practices of the church after Jesus commissioned his disciples to "baptize," and then left them to do their work and went away. Those passages are as follows: "The *baptism* of John, was it from heaven, or of men?" Matt. 21: 25; Mark 11: 30. "John did preach the baptism of repentance." Mark 1: 4; Luke 3: 3. "Being *baptized* with the *baptism* of John." Luke 7: 29. "Beginning from the *baptism* of John." Acts 1: 22. "That word, . . which was published throughout all Judea, and began from Galilee, after the *baptism* of John." Acts 10: 37. "Knowing only the *baptism* of John." Acts 18: 25. "Unto what, then, were ye *baptized?* and they said, Unto John's *baptism*." Acts 19: 3. The verbs which refer to John's work occur as follows: Matt. 3: 6, 11, 13, 14, 16; Mark 1: 4, 8, 9; 10: 39; 16: 16; Luke 3: 7, 12, 21; 7: 30; John 1: 28, 33; 3: 22, 23; 4: 1; 10: 40; Acts 1: 5. Some twenty texts refer to it, and about twelve have his name as the Baptist; to wit., Matt. 3: 1; 11: 11, 12; 15: 2, 8; 16: 14; 17: 13; Mark 6: 14, 25; Luke 7: 20, 28, 33; 9: 19. Nearly all the passages in the four gospels refer to his baptism, and this is not strange, when we remember that these gospels are a record of the period of time when John's baptism was the recognized one, and that it was continued during Christ's ministry; or until he was imprisoned and beheaded; and it was not until the close of his (Christ's) ministry that the great commission was given, although his disciples were authorized in their Master's name to *baptize*, and it was reported that they *baptized* more than John did himself. See John 4: 1. John, however, was but the forerunner of Christ, and was sent, as we shall see, to introduce Christ and his kingdom to the Jews, and preach the entrance into that, by repentance, to those who had wandered too far away to be permitted to become subjects of it as they were; but there was no difference between his method of baptizing and that afterward practised; in fact, there could be none; for whatever may be said to the contrary, the word has reference to the form of the thing, as our investigation of the matter shows; and if it means anything at all, it means the manner of the performance, as well as the fact of it; and wherever used, it must uniformly mean the same thing; else other words would and must have been used.

Rantism, for instance, which when we come, as we shall, to see what it means, will be proved to have been a very appropriate word, to say the least about it. John, therefore, actually *baptized* the people—baptized them, not according to the modern diversified definitions of the word, which are loose, and lax, and perverted, and allow the license to make it mean anything as to form, and make any form the fact; but as the word meant then, when it had never crept into the English language, and was only known as a Greek word with its own special and original meaning, and could have been translated into other languages by taking a word original to those languages, which meant the same thing; as, for example, in the Latin *immersum*, for those contemporary languages were original, and not derived like our English; and therefore a Greek word could not have been made over like an old garment, as it now is, and be un translated. And so we repeat what we have said before, that the word had its own meaning before Inspiration seized upon it as the name of the ordinance we speak of, and was to keep it till the end of time, and for that reason it was applied to it as its name; and although, when first applied to John's practice, it was made to designate a particular ordinance, whose subjects were to be penitent men, and never inanimate objects, or irrational animals, which might be immersed, but could never share in the ordinance; although, we say, this was the fact, yet the name should and must always be appropriate; and its form too, to keep the fact apparent, must remain forever unchanged. To call that baptism, therefore, which is of some other form, is to introduce another thing into the church, and call it by an assumed name, to give it the appearance of the divine sanction and authority, and make it a falsifier, and set up for it a claim to be what it is not.

We shall insist still that John's baptism was what *baptisma* was before he baptized, and shall, we think, as we proceed with the subject, have no occasion to allow a variation from the terms used to designate the rite of baptism. We shall not object, however, to the use of the word, now that it has come into the English language, and has long had a place there. Some may, but we do not, on mature reflection. We know that "The American Bible Union" has translated the words "immersion" and "immerse," but we are content with *baptism*. It has to us a thousand sacred associations, and is to us the name of the ordinance more than immersion can be, because all things that can be immersed cannot receive Christian baptism; and all we shall insist upon and contend for is, that the terms be properly understood; then, there will be, there can be, no misunderstanding of the matter; but all will be agreed, and there will be a union on the basis of right, and not on a charity which overlooks the right, and is peaceable without purity.

In our next article, we propose to consider Bible Baptism, as practised by the apostles after the pattern of the commission of Jesus Christ; and shall, therefore, consider (1) its form; (2) its subjects; (3) its administrator; (4) its object. In considering its form, the number of times it is necessary to immerse one, in order to baptize him, will be considered; and therefore we shall consider, as exhaustively of the subject as possible, that innovation upon the ordinance known as "Trine Immersion," and other points of particular interest.

ARE WE CHRIST'S?

S. I. CROUSE.

"If any man have not the Spirit of Christ, he is none of his."—Rom. 8: 9.

Have we the spirit of Christ? Are we living near to Jesus, and showing by our daily life that we are his children? Are we bearing the frnit of the Spirit spoken of by the apostle Paul in Gal. 5: 23? Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Let us examine ourselves, and ascertain whether we bear these fruits or not.

First, do we love God with all our hearts, and our neighbors as ourselves? and more than, this do we love our enemies? Do we forgive them that trespass against us, and pray for those who despitefully use us and persecute us? How often we hear it said, and by those too professing to be followers of Jesus—"I can never forgive him, or her, as long as I live." Is this the spirit of the Master, who. even in his dying agony, prayed for his murderers?

Second, are we joyful in the Lord? Do we rejoice with joy unspeakable and full of glory? Surely, if any one has reason to be joyful, it is the one whose sins are washed away in the blood of Jesus. And though we may be afflicted, let us rejoice still, knowing that "these light afflictions, which endure but for a moment, work out for us a far more exceeding and eternal weight of glory." Do we have peace? Jesus said, "My peace I leave with you."

O how blessed it is to have peace and rest in Jesus, long-suffering, gentleness, etc. Let us ask ourselves if we are bearing these fruits. How gentle and meek was our blessed Savior. And he has left us an example, that we should follow his steps. We are looking for Him "whom, having not seen, we love." Surely we should be a peculiar people, not conforming to the world, but seeking each day to be more like our pattern.

Let us examine ourselves, and if we find that we are bearing any of the fruits of the flesh, let us go right to Jesus, and ask him to cleanse us from all sin. May the Lord direct us in all things, and at last present us faultless before him with exceeding joy, is the prayer of your sister in Christ.

CONFIRMATION OF SCRIPTURE.

The testimony from old monuments to the truth of the Bible is already worderful and abundant. The following is a strangely interesting instance of this, confirming the story in the 12th chapter of Exodus, of that awful morning when the oldest child of every Egyptian family was found smitten by the angel of wrath, "from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon," and "there was not a house where there was not one dead."

Dr. Cumming, of London, says: "There are monuments to be found to every Pharaoh save the one who perished in the Red Sea. Concerning him two stones have been found narrating many of his exploits, but each ends with 'and——,' a long black line succeeding. Every other of the Pharaohs we find was succeeded by his eldest son, according to the law of Egypt; but of this Pharaoh it is expressly said that he was succeeded by his second son; while no account whatever remains of his first son." What an astonishing confirmation of Scripture is this!—*Advent Review.*

Christianity is love in action, having its centre in Jesus, and its field humanity.

WHERE GOD PUTS SIN.

J. M. T. SMYTHE.

"The Lord hath laid on Him the iniquity of us all." Isa. 53: 6.

The origin of sin is a theme which has frustrated all investigation, a problem which has yet to be solved. First in order comes original sin, which means that whereby our whole nature from our birth is depraved and entirely corrupt; while actual sin signifies a direct and open violation of the divine law.

Generally speaking, all sin may be classed under two heads, namely, sins of omission and commission. Its introduction into this world, its contaminating effects upon the human race, and its consequences, are plainly revealed in the pages of holy writ. See Gen. 6: 5; Rom. 5: 12; Jas. 1: 14, 15. The very etymology of the word sin, will illustrate what a deadly foe it is to man, and what a source of misery and woe it has involved him in. The monosyllable is derived from the Greek verb (*sino*), to hurt, signifying the thing that hurts. The rendering of the word hardly needs comment.

Who among us has not been sin-oppressed, sin-polluted, and sin-stung! Its devastating mark can easily be defined; the misery it entails is discernible at a glance. Of all the sweet and comforting passages in the word of God there is perhaps no more important utterance which so vitally concerns man as this one. "The Lord hath lajd on him the iniquity of us all." In this announcement there is contained a stupendous truth, a startling declaration, which conveys to the mind of man a force and weight, influencing him either to accept or reject this great truth. To be neutral in such a momentous question is impossible, neither can it be read without arriving at some definite conclusion as to where God has placed or disposed of sin.

The power and dominion of sin over the whole universe is self-evident. Does it not lead captive thousands at its will and pleasure? Again, sin seldom assails its victim without leaving a terrible sting behind; perhaps it may be in the form of a seared conscience, a wrecked constitution, and a guilty heart burdened and weighed down with remorse for the past, from which the sufferer sees no possible delivery or escape.

Sin, "the abominable thing" that God hates, has deprived man of two of his greatest privileges, namely, God's image and God's favor, both of which our first parents possessed in their perfect state. How marred and defaced has become that once bright and radiant image of God. What a change has taken place. The sinner's state before God is desperately wicked, hopelessly dead in sins, entirely corrupt, and lying under an awful censure—"The soul that sinneth it shall die" (Ezek. 18: 20), and, "The wages of sin is death." Rom. 6: 23. These two passages of Scripture, if really believed, would certainly deter man from indulging in sin. God's definition of sin is —"For whatsoever is not of faith is sin." Have we this faith? If not, how can we be released from the power of sin? 1. By faith in the blood of Christ which "cleanseth us from all sin." 1 John 1: 7. 2. By the fear of God which restrains from sin. Ex. 20: 3. By the word of God which keeps from sin. Ps. 119: 11.

Again, we read that God will punish the world for their evil. Isa. 13: 11. Then how hopeless is the individual outside of Christ, how critical his position, and how awful the impending doom that awaits him. Is there no delivery, no possible escape, no refuge from the wrath of a consuming God? Yes, thank God,—

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinner's plunged beneath that flood,
Lose all their guilty stains."

There is a loving Father who, as an infinite being, condescends not only to invite, but beseeches the sinner in "Christ's stead" to be reconciled to him; and there is an all-sufficient Savior who is willing, able, and waiting "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

The only way we can estimate how God hates sin is by looking at the greatness of the sacrifice necessary to expiate it. Nothing short of the death of Christ could atone for sin. "Without the shedding of blood there is no remission." Then what a comfortable thought this is to the wearied, fainthearted, and doubting sinner seeking Jesus. That "God so loved the world, that he gave his only begotten Son,"—Christ so willing as to lay down his life, and "bear our sins in his own body on the tree," and the Holy Spirit so ready to sanctify and change our bodies into fit temples wherein the Triune Jehovah may abide.

Thus we are led to see the co-operation of the glorious Trinity working in our behalf, and for our eternal good, assuring us that Christ "hath appeared to put away sin by the sacrifice of himself." See how our heavenly Father has in a seven-fold manner removed sin from us forever.

1. So far as the east is from the west. Ps. 103: 12. 2. Behind his back. Isa. 38; 17. 3. He has covered them. Ps. 85: 2. 4. Blotted out. Isa. 44: 22. 5. Cast into the depths of the sea. Micah 7: 19. 6. There shall be none found. Jer. 50: 20. 7. Never mentioned again. Ezek. 33: 16.

With such assurances of God the Father's love, let us boldly approach the throne of grace, come therefore empty of self, come believing and trustful, come in all your guilt and wretchedness, and cast yourself unreservedly on Christ. Do not stay to improve your condition; come literally as you are, steeped in iniquity, sin-sick and sin-stained, to the living fountain open "for sin and for uncleanness," and say—

"Just as I am—and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come;"

pleading with him to make you know yourself, to cleanse, deliver, and keep you from the power of in-dwelling sin. For he hath said—"Him that cometh unto me I will in no wise cast out." For "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Then you will experience what a privilege it is to have free access to drink deeply from the waters of salvation, which is life to the soul, and taste of that love on earth which will be soon swallowed up in oceans of love above; and having realized that "God hath laid on Christ the iniquity of us all," you can unhesitatingly say—I am saved from sin, saved for nothing, saved "with an everlasting salvation." "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Des Moines, Iowa.

"EVEN, SO, COME, LORD JESUS." REV. 22: 2.

L. C. KERR.

The above is to be the sentiment of the bride (the church) of Christ when he comes. "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst say, Come; and whosoever will, let him take the water of life freely." Ver. 17. There seems to be a great deal of importance involved in this little word come; probably more than many are able to comprehend, not knowing its entire force. It does not simply mean, as we would express it, "come" in any ordinary sense of the term; but as used here, in this Scripture, it has a mighty force. It takes everything with it, speaking from the depth of the heart. Not uttered alone by the tongue, but by all acts and modes of expression. If the thirsty one wishes to drink from the river of life, he must be unanimous with the bride in saying Come.

He has to speak this word by his works and acts, as well as by mouth. It matters not how much he may say it by the mouth, or profess it, if his other attributes act not in accordance with it, he is simply speaking one thing, and at the same time squarely contradicting himself, and denying what he pretends to be already affirming. So that by saying this merely, without a correspondence throughout in every essential, he is only deceiving himself. But if he say "Come," and his works completely characterize this sentiment in all his daily walks, then not only the tongue is speaking, but everything else speaks too, and says, "Even so, come, Lord Jesus."

There is far more contained in actions than in words. We can say that we love God, and have our works in the opposite direction, and they will deny it, as the apostle says, in speaking of hypocrites. With their lips they profess to know Christ, but by their works deny him.

If, then, we be seeking those things above where Christ is, and ever have this expression sunk down deeply into and impressed upon our heart, we shall say so in walk, in dress, in talk, in love, in actions, in our comings in, in our goings out, in our meeting together, and in our departing, in our conversation, and in all things we speak this beautiful sentiment as plain as tongue can utter it, "Even so, come, Lord Jesus." We shall not, then, only use this *multum in parvo* in preaching, or praying, or singing, leaving other things to testify to the contrary, but have a perfect harmony and coincidence through our entire proceedings, and both God and man will see that we are just what we profess to be—christians indeed.

And here is where John's hope takes effect, which is—"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as Christ is pure." John 3: 2, 3. So that this word "come," though a small one, when it is carried out in all its bearings, embraces the whole christian character, and purifies the man, all of him.

We have reached the time of which the Revelator spoke—"Seal not the sayings of the prophecy of this book, for the time is at hand." Ver. 10. Evidently we are now occupying the same stand-point the apostle did when he uttered these all-important words. Being in vision, and led by the Spirit of God away down the stream of time to the end, the angel commands the book not to be sealed saying, that the time is at hand; and here is where and when these words have their application. We are occupying a place proximating to the advent of our Lord, when the true bride of Christ hath made herself ready, and is eagerly crying out, "Come, Lord Jesus." She is looking with such a longing desire for the return of the Bridegroom, that every sign characteristic of it is being made the greatest use of by her to ascertain, if possible, the exact time when it is; and the more evidence that she can find indicative of that, the more determined she is to appropriate that evidence to its special purpose, and hence the cry, "Come."

John furnishes us with a sample of the impatient vigilance of the true church of Christ at the time of his coming, and just as that sample was, just so will every member of that church be that is a true member. He will be watching and waiting faithfully for the coming of the Master, and his life in every particular will say, "Even so, come, Lord Jesus." The sooner the better, and with joyous greeting will he receive the glad tidings that Jesus is coming within a very short time. Hallelujah! O glorious thought! how it revives my drooping spirits to think that soon we shall see the Lord, and receive his welcome smile, and hear the glad sound—Well done!" O! I would that it were to-morrow.

Dear brethren, this will be one of the best times that we ever had in all our lives, and Oh do you not long for it? Just think, to be with Christ! What a sublime thought, to enjoy the company of the Son of God! Who can conceive for a moment what humiliation on the part of Him who is above all, and created all, perfect in righteousness and true holiness, and just in all his ways, exalted and high, "Lord of lords, and King of kings," possessing all things, and sustaining all things, but being rich in mercy, and of the tenderest compassion, left all and humbled himself to be made like unto man, and took upon himself man's nature, to suffer in his stead, and die an ignominious death, to save such a poor sin-susceptible object of misery as man.

Then, my dear brethren, is not such an one as this more worthy of all our admiration and attention than anything that this vile world can afford? What is here then that should in this vain life engage us in its attendant evils and pursuits, that we should lose sight of the beatitude of that world to come? and, what is more consoling, it is so near.

This ought to make us inspired with the greater zeal for the coming of the blessed One, and cause us to cherish this glorious news, searching all evidences, if so be, to hasten the glorious time, and anxiously exclaim with the holy seer of Patmos, "Even so, Come, Lord Jesus!"

HAVE FAITH.

J. W. THOMAS.

"Only believe." Mark 5: 36.

"My little daughter lieth at the point of death." How touching are these words. They tell us what was in the heart of Jairus. He loved his child very tenderly. No doubt he had done all in his power to save her life, but he saw that she was failing fast, and must soon die. His grief was inexpressible. He came to Jesus, and falling at his feet, besought him to come and heal his child. Jesus started, but before he reached the house, the little daughter had breathed her last. Messengers bring them word saying, "Thy daughter is dead." O! what heart-rending words were these to Jairus. His heart was ready to break, but Jesus seeing it all, said, "Be not afraid, only believe." He went to the house and found them weeping and making a great ado. She must have been a lovely child. I imagine a smile of beauty played over her face as Jesus entered the room. Taking her by the hand he said, "Maid, arise;" and she got up and opened her eyes. O what love and power there was in Jesus.

This narrative is instructive. The Ruler did just right when he went to Jesus. We must go to Jesus with all our sorrows and troubles. He is the only one who can give us the help we need. Are we in any trouble, he says to us to-day, "Be not afraid, only believe." Do not worry and fret, and make your burdens a great deal heavier. "Only believe." Take them all to Jesus. He is full of comfort, power, and salvation. He can remove your difficulties and fill your heart with peace. Trust in Him. Only believe. Many of our troubles are imaginary. We look ahead, instead of looking up. This is not the best way. Let us live by faith now, and the future will take care of itself. Jesus is ready to save now, this very moment, only believe. Fall at his feet, and implore his assistance just now, and you will hear those precious words "only believe."

MY ROBES.

Thy love hath led me on at last,
Through toil to calmer days,
And garmented anew my life
In richest robes of praise;
With gladness hast thou girded me
For very heaviness,
And on my yielded soul hast laid
My Savior's comeliness.

O my Beloved! now I hear
Thy own thrice-blessed voice,
That speaks the word of life, and bids
Thy faithful bride rejoice.
Array me in thy righteousness,
Like linen clean and white,
That I may be all pure and fair,
O Christ, in thy dear sight!

Shine on, my Light! o'er all my ways,
Through coming chance and change,
Thy Spirit making plain and sweet
What once to me was strange;
Love consecrating me, with joy,
To thankful service new;
"Trust" over all my gates inscribed,
Through Thee to will—to do.

—*Times of Refreshing.*

MAINE CAMPMEETING.

The campmeeting held at Pittsfield, Maine, commencing Sunday, Aug. 30th, and holding over Sunday, Sept. 6th, was to many a season of blessing that cannot soon be forgotten. The grove is pleasantly situated, and has been prepared by grading and seeding, with an abundance of excellent water from two good wells. The weather was all that could be desired for such a gathering, no rain falling for the week except on Friday night, when it was much needed to lay the dust.

For many weeks before the meeting a spirit of earnest prayer was poured upon the saints in these parts, that the "God of all blessing" would visit us at our approaching feast; and, as is usually the case, praying increased the interest, and the brethren and sisters, a number of them, as early as the 28th, and by Saturday evening we had quite a gathering, prepared for the opening service on Sabbath morning, Aug. 30th. This was the day looked forward to with faith, hope, and love. Melting mercy seemed to fall upon us from the very first. Such love, unison, peace, and a spirit of labor for the salvation of souls, I have rarely witnessed at any meeting. The preaching brethren present were A. A. Phelps, H. L. Hastings, I. C. Wellcome, S. R. Partridge, Jer. Carr, Geo. Weeks, N. G. Reed, Samuel Ames, A. W. Taylor, Thos. Kines, M. W. Corliss, John R. Hall, and the writer.

The preaching was plain, direct, earnest, and powerful. No hobby riding, or cross-firing, or wrangling. Wanderers were sought out, and sinners wept over, with pity and affection imparted by the great Shepherd, who gave his life a ransom for many. Strong men and women bowed before God, and turned their feet into his testimonies, and took the yoke of Christ upon them. No pen can describe the sweetness of the labor, or the glory and joy poured upon us from the "blessed God," when victory and triumph crowned the efforts. Six were baptized during the meeting, and others since. Time and eternity stood forth in the labor in solemn contrast. From many, I trust, the "present evil world" faded out, and the "world to come whereof we speak," came to the front.

That abominable old filthy tyrant, the "*Tobacco King*," the unclean god of too many in this foul-mouthed generation, trembled greatly when that "mighty man of God," A. A. Phelps, levelled the Sword of the Spirit upon him, and surrendered a number of his oppressed captives. Several were converted out of the use of that poisonous narcotic drug a year ago, at campmeeting, and reported themselves still standing fast in the liberty wherewith Christ had made them free.

The attendance at the meeting was large during the whole week for these parts, and it was though nearly five thousand were upon the ground the last Sabbath, and the power of God was present.

The young people at Pittsfield have excellent advantages for schooling, that being the seat of a well conducted seminary, under the charge of the "Free Christian Baptist" denomination. The school has a wholesome influence upon many of the young, so that it is not difficult to keep order in our meetings, so far as the village youth are concerned. Our meeting has closed, but the influence still lives, and breathes, and works, and we trust the labor will be so followed up that many sinners may be brought into the fold.

The ground has been leased for a term of years, if time continues, and a committee has been appointed to provide for another meeting, should our Lord tarry till the season comes around again. If it be so unspeakably blessed to meet in our present state, how glorious it will be to be gathered home to rest forever with all the saints and faithful in Christ Jesus. F. A. BAKER.

Levant, Me., Sept. 30th, 1874.

THE ROPE OF FAITH.

"Brethren, I am now going to show you how a poor sinner was saved by grace; and I am sure that many of you have been so saved. Let us take the case of a miserable man in the pains of conviction. He is, we will suppose, down at the bottom of the pit of despair. Now let us ask him how he got there, and how he means to get up." Then leaning over the pulpit to the right hand, the preacher curved and hollowed his hand, and applying his mouth to it, spoke aloud this imaginary colloquy, as if from the surface down through the pit-shaft, after the manner of the "banksman" at the colliery:

"Hallo! hallo! who's down there?"

"O minister! a poor sinner; a miserable sinner."

"How came you there, my poor brother! how came you there?"

"My load of sin weighed me down, and I fell deeper and deeper."

"Oh, wretched man that you are! How do you mean to get up?"

"I shall never get up. I am lost, lost forever! I have been trying ever so long to climb up by the side of the shaft, but I cannot; I fall down again."

"You cannot succeed of yourself. I'll send you down the rope of faith. Lay hold of that, and you will be got out. Cling to it; cling to it; here it is!" (imitating the paying out of a rope.) "Now, then, it must be down to you. Lay hold of the 'only hope set before you.' Have you got hold now?"

"I'm so feeble I can can hardly grasp it; but I think I have got a good grip now."

"Then pull ahoy, lads! Let us help this poor sinner up. Oh, how heavy he is! Why, what have you got besides yourself hanging on to the rope?"

"Only a few good works of my own."

"Good works! good works! Throw them down. Down with them, or they'll break the rope."

"Well, if I must, I must; but sure they would do me some good."

The preacher continued to represent the lifting, but suddenly stopped, as if his arms had received a check, exclaiming to the imaginary ascendant,—

"Why, what's the matter now; What are you struggling wi h?"

"Doubts and fears, sir. I am afraid I cannot hold on."

"Lay firmer hold of the rope. Doubts and fears are nothing to strong faith. But what now? Trembling again! What is it now?"

"A great fight of afflictions, master, and I cannot hold on."

"Hold on, sinner, hold on! you'll come out of the afflictions. But what is this? shaking again? What can be the matter now?"

"Strong temptation, master. Oh, I shall fall! I am falling! Oh, help me! O help me!"

"So we will. But ah! what dreadful thing has happened now? The weight is three times as great. What a horrible noise! What have you got there?"

"It is the devil himself has gripped me. He is gripping me hard. O minister, I'm lost, I'm lost!"

Hereupon the excitement in the congregation became intense. Women wept; men rose up; and the minister, seizing his opportunity, continued,—

"Now, lads, let us all pray and pull together. This poor sinner is in great danger. But Satan cannot long buffet him. The great Captain is with us, and he is too strong for demon and devil."

Straining at the lifting of the imaginary load, the preacher greatly excited himself as well as his hearers. Finally he appeared to succeed in bringing the imperiled and hard gripped penitent to the surface. Then with great effect he uttered the words, "Lads, he's safe! he is saved! There he is! The rope of faith never broke yet, and I knew it wouldn't break now."—*Exchange.*

HOME AND HEALTH.

EXCITEMENT AND SHORT LIFE.

The deadliest foe to man's longevity is an unnatural excitement. Every man is born with a certain stock of vitality, wich cannot be increased, but which may be expended or husbanded rapidly, as he deems best. Within certain limits he has his choice to move fast or slow, to live abstemiously or intensely, to draw his little amount over a large space, or condense it into a narrow one; but when his stock is all exhausted he has no more.

He who lives abstemiously, who avoids all stimulants, takes light exercise, never overtasks himself, indulges no exhausting passions, feeds his mind and heart on no exciting material, has no debilitating pleasure, lets nothing ruffle his temper, keeps his "accounts with man duly squared up," is sure, barring accidents, to spin out his life to the longest limit which it is possible to attain; while he who intensely feeds on high-seasoned food, whether material or mental, fatigues his body or brain by hard labor, exposes himself to inflammatory disease, seeks continual excitement, giving loose rein to his passions, frets at every trouble, and enjoys little repose, is burning the candle at both ends, and is sure to shorten his days.—*Ex.*

LOOK OUT FOR YOUR TEETH.

There are not a few individuals in the world who are either too indolent or too careless to cleanse their teeth sufficiently often to keep them free from dirt. As a natural result, they find them presenting a most unpleasant and unwholesome appearance, and standing as indubitable evidence of their untidiness. Wishing to conceal their shiftlessness, and unwilling to take the necessary trouble to secure cleanliness, these short-sighted individuals resort to the most illegitimate and ultimately ruinous means for removing from their masticators the accumulated filth of months, or even years.

For the accommodation of such persons, money-seeking and unscrupulous men have prepared certain lotions which they put up in nice little bottles, labeled, "Tooth Wash." It is claimed that a single application of one of these compounds will effectually whiten the most dingy teeth, without doing them the slightest injury. A recipe for making a wash of this kind is found in Dr. Chase's recipe book, now being offered for sale by agents. An article of the same essential character is also being sold by peddlers about the country.

Our friend, Dr. Hawxhurst, a professonal dentist with whose writings our readers are already familiar, gives the following description of this villainous compound and its effects:

"The wash, as it is called, is put up in vials which look attractive. It does in reality whiten the teeth almost as soon as it touches them. The muriatic acid which it contains lays hold upon their mineral salts, and they seem to be at once transformed. A set of old and rusty pegs have become a row of pearls. This whiteness, so coveted, is due to a dislocation of atoms and molecules from their places in the structures of the organ. It is the signal of destruction to the teeth. After using this compound long enough, it finally fails to whiten the teeth, and they take on a softened and decayed look that is appalling to one who has ever enjoyed the blessing of beautiful teeth.

"To test the dangerous character of this tooth-destroying elixir, I threw a sound tooth into the bottom of a bottle obtained of one of these men. In a few minutes (seventy minutes), I found the enamel soft enough to be scraped up with the thumb nail, with many other evidences of the terrible decomposition that had been at work. I performed many other tests which need not be described here; it is enough to say that the acid is muriatic, one of the three strongest mineral acids, and that no one who has the slightest desire to preserve his teeth will use it in a single instance.—*Health Reformer.*

EARLY EDUCATION.—Experience has demonstrated that of any number of children of equal intellectual power, those who receive no particular care in childhood, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a physical education, beat those who commence earlier and read numerous books when very young. The mind ought never to be cultivated at the expense of the body; and physical education ought to precede that of the intellect, and then proceed simultaneously with it, without cultivating one faculty to the neglect of others, for health is the base and instruction the ornament of education.

USE BRAINS CAREFULLY.—Brain-work is hard work. A man is always better for having something to do. "Idleness" not only "clothes a man with rags," as to his body, but it dwarfs the mind. He who rarely thinks never has a strong intellect. But there is a limit to thinking. No man can study hard all the time without jading and injuring his mental powers. Many have tried it and reaped the bitter consequences.

QUEER TOM.

Tom Flossofer was the queerest boy I ever knew. I don't think he ever cried: I never saw him. If Fleda found her tulips all rooted up by her pet puppy, and cried, as little girls will, Tom was sure to come round the corner whistling, and say:

"What makes you cry? can you cry tulips? do you think every sob makes a root or a blossom? Here, let's try to right them."

So he would pick up the poor flowers, put their roots into the ground again, whistling all the time; make the bed look smooth and fresh, and take Fleda off to hunt hen's nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string, and flew far away out of sight. Tom stood still for one moment, and then turned round to come home, whistling a merry tune.

"Why, Tom," said I, "aren't you sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' won't bring the kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tom," cried Fleda, "you can't play any mo-o-o-re!"

"I'm not poor, either. You cry for me: I don't have to do it myself, and I have a splendid time to whittle. Besides, when I get well, I shall beat every boy in school on the multiplication table; for I say it over and over, till it makes me sleepy, every time my leg aches."

Tom Flossofer was queer, certainly, but I wish a great many more people were queer that way.—*Wood's Household Magazine.*

THE SHEPHERD BOY.

One beautiful spring morning a merry-hearted shepherd boy was watching his flock, in a blooming valley between woody mountains, and was singing and dancing about for very joy. The prince of the land was hunting in that neighborhood, and seeing him, called him nearer, and said, "What makes you so happy, my dear little one?"

The boy did not know the prince, and replied, "Why shouldn't I be happy? Our most gracious sovereign is not richer than I am!"

"How so?" asked the prince; "let me hear about your riches."

"The sun in the clear blue sky shines as brightly for me as for the prince; "and mountain and valley grow green, and bloom as sweetly for me as for him. I would not part with my two hands for all the money, nor sell my two eyes for all the jewels in the royal treasury. Besides, I have everything I really need. I have enough to eat every day, and good warm clothes to wear, and get money enough every year for my labor to meet all my wants. Can you say the prince really has more?"

The kind prince smiled, made himself known, and said, "You are right, my good boy. Keep fast hold of your cheerful spirit."

Contentment makes one happy and rich as the greatest king.—*Christian Weekly.*

YOU WILL NOT SWEAR.

One day a gentleman observed a group of boys, bent on play, strongly urging another boy to join them. He was struck with the very decided 'No' which the boy gave to all their entreaties. Anxious to see the result he stepped into an entry, where he could hear and see and not be much observed.

"That boy has a will to resist the whole band of them," he said to himself.

A last effort was made to induce him to come with them,—

"Now, James, will you not come? you are such a good player."

"Yes," he replied, "but on condition. Give me your hands that you will not swear, and I will go."

They did so, and with joy they ran off to play. We are sure the game lost none of its interest for the want of swearing. Noble boy! not ashamed to show that he was on the Lord's side, even in the face of ungodly play-fellows.

The World's Crisis AND SECOND ADVENT MESSENGER.

RULES FOR CORRESPONDENTS.

Over all matters not intended for publication, write:—PRIVATE.

Over all business matters, write:—BUSINESS.

Over all articles intended for the paper, write:—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

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THE YOUNG PILGRIM,

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FOR CHILDREN AND YOUTH

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 989. BOSTON, WEDNESDAY, OCTOBER 21, 1874. VOL. XL.—NO. 2.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"WATCH!"

"Watch therefore; for in such an hour as ye think not the Son of man cometh."—MATT. 24: 42, 44.

All gone to sleep! Wake, virgins,—up!
Your lamps with oil prepare!
"The Bridegroom comes!" that midnight cry
Will soon ring on the air.
The first sound of his chariot wheels
We strain our ears to catch;
All signs portend 'tis near "the end,"
And Christ says, "Therefore watch!"

To such as mock—"Christ come again?"
Sufficient this reply—
'Tis likelier he should come to reign,
Than that he came to die.
The unbelief in "days of Noah"
Well does the present match,
Which is a sign of last decline,
And Christ says, "Therefore watch!"

The war-fiend's loose! and carnage wrought—
O, who can tell the sum!
Of earth man's godless empire reels,
And "perilous times" are come!
The truth's denied, and lies believed
That wicked spirits hatch!
A given sign of "the last time;"
And Christ says, "Therefore watch!"

"In such an hour as ye think not"—
Ah, me! who thinks at all
Of aught but self and worldly gain,
Or heeds the Master's call?
He's near at hand, he's at the door,
His hand is on the latch.
And "our redemption draweth nigh,"—
Watch therefore, christian, watch!
—*Rainbow.*

ANNUAL REPORT
OF THE
AMER. ADV. MISSION SOCIETY,
FOR THE
Year ending Aug. 12th, 1874.

The ninth annual meeting of the Amer. Adv. Mission Society was held at Springfield, Mass. (Chapin's Grove), Aug. 12th, 1874. The meeting was called to order by the President, Eld. Miles Grant. After the singing of a hymn from the Jubilee Harp, prayer was offered by Eld. M. R. Phetteplace, of Providence, R. I. The list of members reported by the Secretary of the A. C. Association was adopted, as the membership of this meeting, which is as follows:

List of Members.

S. G. MATHEWSON, Worcester, Mass.
M. BATCHELOR, New Bedford, Mass.
H. F. CARPENTER, Fitchburg, Mass.
GEO T. ADAMS, Boston, Mass.
H. V. DAVIS, New Bedford, Mass.

Preachers.

FROM MASSACHUSETTS—A. M. Higgins, New Bedford; H. H. Tucker, Dudley; H. Pratt, Springfield; H. Munger, Chicopee Falls; Mrs. H. B. Hastings, Lynn; J. Hemenway, Athol; P. Powell, Three Rivers; C. E. Barnes, Salem; Geo. A. Streeter, North Dana; Miles Grant, Boston; Geo. L. Teeple, Westfield; Geo. L. Cole, Winchendon; J. Couch, Chelsea; R. D. Grant, Stoneham; J. D. Merriam, Fitchburg; L T. Cunningham, Newton; J. Packard, Baldwinsville; C. Goodrich, Boston; John Goodwin, Marblehead; S. Hale, Chelsea; L. Boutell, do.; S. Ayres, Worcester; I. I. Leslie, Boston; S. S. Brazee, Westfield.

FROM NEW HAMPSHIRE—M. A. Potter, Keene; A. Ross, Concord; Enoch Morrill, So. Deerfield; E. Owen, Portsmouth.

FROM MAINE—I. C. Wellcome, Yarmouth; C. Goud, Topsham.

FROM VERMONT—H. K. Flagg, Rutland; W. L. Himes, Castleton; S. Cook, South Vernon; A. A. Hoyt, Plainfield; T. T. Farrell, Chester.

FROM CONNECTICUT—P. S. Butler, West Woodstock; Seth Woodruff, Collinsville; H. C. Smith, Hartford; G. L. White, Bristol; E. Bellows, So. Killingly; I. B. Potter, West Stafford; O. D. Woodruff, Southington; I. Morgan, Meriden; H. Davis, Woodstock Valley; C. F. Morse, Stafford Springs; W. J. Ripley, Pleasant Valley; S. C. Hancock, Forestville; F. H. Bruce, Rockville; A. H. Steele, New Haven; A. Morse, Stafford Springs.

FROM NEW YORK—A. C. Newell, Darien; J. H. Whitmore, Gloversville; A. W. Sibley, Sandy Hill; T. J. Cox, New York City; M. R. Miles, Wolcott; R. Mosher, Sandy Hill; C. Pike, Massena; Mrs. E. S. Jennings, Rochester; Mrs. L. M. Stoddard, Lockport; W. A. and Mrs. M. L. Durand, Saratoga.

FROM RHODE ISLAND—M. R. Phetteplace, Providence; I. H. Wood, do.

FROM NEW JERSEY—Wm. Shepherd, Newark; A. A. Phelps, Vineland.

FROM PENNSYLVANIA—George A. Brown, John M. Stetler, H. T. Taylor, Phila.

FROM DELAWARE—C. Mendenhall, Wilmington.

FROM IOWA—S. B. Mabey, Clinton.

FROM ILLINOIS—F. Burr, Chicago.

FROM CALIFORNIA—O. R. and Mrs. L. E. Fassett, R. W. Wilson, Santa Clara; J. G. Hook, San Francisco.

FROM OHIO—E. McCulloch, Nevada.

FROM MICHIGAN—James Ferris, Dr. D. Mathewson, Buchanan.

FROM KANSAS—Mrs. R. F. Clark, Rock Creek.

FROM SOUTH CAROLINA—P. G. Bowman, Darlington; W. Tefft, ——.

Delegates.

J. J. Edmonds, Freemansburg, Penn. H. A. Way, Bristol, Conn. C. H. Woodman, Ozias Goodrich, Chelsea. C. E. Bassett, Southbridge, Mass. J. C. Allen, Vernon, Vt. Moses Arnold, Danielsonville, Conn. Jacob Pike, Sandy Hill, N. Y. G. S. Harwood, B. F. Medbury, Providence, R. I. B. L. Hamblin, Hyde Park, Mass. James Morris, Sandy Hill, N. Y. S. P. Goodsell, Winsted, Conn. M. G. Wise, Collinsville, Conn. George E. Merrill, E. G. Higgins, Henry H. Nash, F. W. Higgins, Worcester, Mass. J. B. Woodruff, Washington, D. C. James Berry, Portland, Me. S. Cooper, Woodstock Valley, Ct. S. E. Jones, Santa Clara, Cal. Nathan Howard, James McLean, Rutland, Vt. James Young, New York City. G. Humphrey, Portland, Me. C. Newell, Springfield, Mass. Andrew Johnson, East Boston, Mass. Albert Lefavieur, Marblehead, Mass. Martin V. Burgess, Winchendon, Mass. Dr. J. S. St. John, Vineland, N. J. J. C. Burnham, Palmer, Mass. T. S. Pepper, Salem, Mass. P. Rich, Charlton, Mass. Levi Allen, Chicopee, Mass. E. G. Kingsbury, Brimfield, Mass.

A committee appointed by the Chair on business reported the following order, which was adopted:—

1. Reading of the Secretary's minutes.
2. The report of the Executive Board, by the President.
3. Treasurer's report.
4. The election of officers for the ensuing year.
5. Promiscuous business.

The Secretary's minutes of the last annual session were read and adopted. The President read the report of the Executive Board, it being the next item of business in the order adopted. The following is a part of the President's address:—

ADDRESS TO MISSION SOCIETY,

BY MILES GRANT,

AT THE ANNUAL MEETING IN SPRINGFIELD, MASS, AUGUST 12th, 1874.

To the American Advent Mission Society, Greeting: Dear Brn. and Srs. in Christ,—The flight of time has brought us to the close of another year, with its varied events. Like other years, it has witnessed joys and sorrows, trials and temptations, lights and shadows, with some heart-rending scenes in sick rooms, by the side of the dying, the dead, the tolling bell, and burial. Some, who greeted us in this consecrated spot last year, will come no more. We live to continue the work they so ardently loved.

You are called together at this time to listen to the report of your Executive Board, and to transact such business as relates to the interests of this Society, organized in 1865 for the purpose of spreading the light and truth contained in the sacred Scriptures. Since its organization, it has received and expended about $33.000. The results will be best known in the world to come. If *one* is saved in consequence, the reward will be everything for almost nothing. Had that saved one the opportunity of selling his right to eternal life for what has been paid out by the Mission Society during the last nine years, does any one think he would accept the offer? Jesus has said: "What is a man profited, if he shall gain the whole *world*, and lose his own soul? or what shall a man give in exchange for his soul?" Instead of *one*, we have reason to believe that many will be saved in consequence of what has been done by the supporters of this Society, that would have been lost but for its efforts. We have only to read the reports of those engaged in the missionary work, to be satisfied that this is a correct conclusion. Then is there not a good reason for its continuance with increased energy? If our combined efforts for a whole life-time result in saving *one*, we shall be richly paid for our labor and sacrifice.

It is said "the children of this world are in their generation wiser than the children of light"; that is, they study out the best ways and means to accomplish their purposes. If they were as careless of their temporal interests, as many professed christians are of the advancement of the cause of Christ, their successes would be turned to failures. Satan knows the importance of missionary labor. See the results among the Catholics. They send missionaries to all countries,—send them early, and take the lead. No effort is spared to spread their influence. Schools, colleges, councils, general gatherings, and all possible means are continually employed to accomplish their object. Every man, woman and child is looked after carefully, and surrounded by a Catholic shield. They attend to their religious matters as though they thought them of some importance. Their missionary work has been one great cause of their remarkable success. All this is done for error—for Satan—to spread a counterfeit religion. How much more should it be done for the genuine. Remember, too, that the vast Roman Catholic system is supported largely by money received from the poor laboring classes.

Glance at the success of Mormonism. Every few months we hear of the arrival of several hundred from Europe, *en route* for Salt Lake. A hundred thousand, or more, are already gathered in Utah to sustain the false system there proclaimed. How is this accomplished? Mainly by missionary work. Their men are sent to various countries to proclaim their views with persevering earnestness, which goes far towards convincing those who listen. Had it not been for their missionary labor, they would have but a handful to-day.

Now, if all this is done for the spread of error, what shall we do, who are believing the most glorious truths ever presented to the human race? Shall we be passively idle, and expect to hear the Savior say, "Well done"? He said, "Go ye into all the world, and preach the gospel to every creature." Is not this instruction as important now as then? If there was ever a time to go into the "regions beyond," is not this the hour? If circumstances ever called for immediate, earnest action for *Christ*, is not the call now more than ever imperative?

(*To be continued.*)

At the conclusion of the reading of the report of the Executive Board, by the President, it was moved, and unanimously carried, to adopt and publish the same in tract form for free distribution. Adjourned till to-morrow at 10 o'clock A. M.

Met as adjourned. The President in the chair. Prayer was offered by Eld. J. Couch of Chelsea, Mass. The Secretary's minutes of yesterday's session were read and approved. The Treasurer's report was read and adopted.

Treasurer's Report.

GEO. T. ADAMS, Treasurer of the A. A. Mission Society, in account with the same.

DR.

Aug 5th, 1874		
To balance from last year's account..	$325 12	
" cash received from August 19th, 1873, to Aug. 5th, 1874, by various donations	4 767 62	
" cash received on payment of property in Memphis, Tenn.	20 00	
Total receipts		$5.112 74

CR.

Aug. 5th, 1874.		
By cash paid out as follows:—		
For Southern Mission, under the direction of Bro. P. G. Bowman, including payment on meeting-house, and traveling expenses	$1,575 00	
" Tennessee, Alabama, and Brn. J. A. Cargile and J. J. Smith..	650 00	
" Kansas, J. C. Smith, E. N. Bliss, J. T. Thorp, Bro. and Sr. Clark, Slade and Conklin	675 00	
" Minnesota, for Chapel at Winona	400 00	
" California,—Bro. O. R. Fassett..	100 00	
" Florida,—Bro. T. J. Greene	245 00	
" Ohio and Michigan,—Bro. Peter Voss	110 00	
" Virginia,—Bro. Bundage	50 00	
" England,—Bro. W. Kellaway	50 00	
" Washington, D. C., tent meeting	100 00	
" North Carolina,—Bro. M. J. Hughes	25 00	
" Maryland,—Sr. J. A. Benson	40 00	
" West Point, Ky.,—Sr. Tuller	20 00	
" Northern Field	255 00	
" Publications sent out	120 00	
" Interest on notes	174 40	
For postage, postal orders, expense of attending meetings and council, printing, stationery, etc.	103 59	
Total expenditures		$4,692 99
Balance in Treasurer's hands		$419 75

GEO. T. ADAMS, *Treasurer A. A. M. Society.*

BOSTON, AUG. 5, 1874.

This is to certify that I have this day examined the accounts of the Treasurer of the A. A. M. Society, and found them correctly kept and rightly vouched, and a balance in the Treasury of four hundred and nineteen dollars and seventy-five cents ($419.75.)

L. BOUTELL, *Auditor.*

The Chair, by vote, appointed Charles Goodrich, L. T. Cunningham, and George A. Streeter, as tellers to receive, assort and count ballots for the election of officers for the ensuing year. It was voted, that Bro. J. Couch be requested to read an appeal, which he had written, respecting the importance of immediate action on the part of every believer in the speedy coming of the Bridegroom, to contribute of their means, with which God had entrusted them, to help spread the glad tidings, "Behold he cometh," and to prepare a people for the Lord, when he shall come the second time "without sin unto salvation."

AN APPEAL TO THE A. A. MISSION SOCIETY.

TO THE MEMBERS OF THE A. A. MISSION SOCIETY, *greeting:*

Dear Brethren and Sisters in Christ:—

You have associated yourself as a mission society, that you may combine your strength and harmonize your efforts in accomplishing a great work. Mission implies the act of *sending*, or the state of being *sent*; *authority* by which delegates are sent to transact specified business. A society is a body of persons associated for the purpose of accomplishing some specified object. A mission society is therefore one which accomplishes its work by sending delegates or missionaries to act for it. Your society is a christian body formed for the purpose of doing work for Christ;—gospel work. Christ's special work relating to our world is to seek and to save that which was lost. His people, who follow him, obligate themselves as his servants to be governed by the same principles, and labor to accomplish the same objects. He was rich, but to accomplish his mission he voluntarily became poor, that he might make many rich. So shall we, when we have his spirit, be willing to expend our wealth in carrying out his great mission. He made it especially important to preach the good tidings to the poor, because they would more gladly receive it than the higher classes. His people are greatly blessed of him when they condescend to men of low estate, and freely send the gospel to the poor, the outcasts, having few advantages and are the substratum of society.

His great work was to reconcile rebellious men to God, making them loyal to him, and true friends to each other. This should be the grand object of all christian labor. He preached the inspired word of God as the standard of saving faith, the rule of life, the foundation of hope, and the forewarning of dangers. We are not allowed to deviate from his example.

The objects for the accomplishment of which you have combined your means and efforts, are among the most important and honorable in which fallen man can be engaged. They are graded in so high a plane that God manifests a special interest in them, exercising a supervision over the cause, putting his seal on the commission of every true ambassador sent to do the holy work, furnishing the heavenly means—sacred truth,—the Divine Spirit, and all needed grace for its execution. All heaven is interested in this great subject. It is the redemption and salvation of men;—the beings of God's creation and love,—the earthly representatives of himself, designed as peers with the angels.

A theme so noble and heavenly as this, is altogether above the grade of the sinful heart; its aspirations and hopes fall far below it. His eye doth not see it, nor his love embrace it. Divine grace alone can raise humanity to that elevated plane, to behold its infinite importance, and its eternal blessedness. Sin blinds the mind of man, so that all objects are inverted; the highest becomes the lowest; the richest the poorest; those of first importance the last to be sought. From a worldly stand-point your society and work appears to men as an insignificant matter, unworthy of their time or talents; but to the eye of faith it is seen from God's stand-point, and appears (if it be of God, as we trust it is), in its true grandeur, overtopping their great political combinations and secret associations, with all their high sounding titles and senseless ceremonies. Theirs originate in a worldly spirit; but yours in a heavenly. Theirs operate to exalt the high, and oppress the poor; but yours to abase the high, and exalt the low. They expend much of their treasure in corrupting and killing men, but you design to expend all of yours in saving men. A noble purpose! A Godlike work! Worthy of the sacrifices and devotion of Christ, and faithful ministrations of the angels. For its accomplishment the holy Seers engraved the sacred parchments. Christ preached his great sermons, and inspired apostles wrote the gospel and the holy epistles. That God may be all and in all connected with this glorious work, he sends his Holy Spirit to inspire and help all who engage in it.

Then lift up your heads ye people of the Most High God, for he reads your hearts, and smiles at your sacrifices made for Jesus' sake. Remember, ye meek and lowly ones, that when you enter your closets, and your yearning, pitying hearts petition God to have mercy and save the poor outcast, down-trodden millions, the sorrowing, suffering multitudes for whom Jesus died, and is now pleading, that his great heart will love you when you do the little that you can to send light and truth to raise the fallen, cheer the faint, and save the perishing. Do this holy mission work in the name of Jesus, and be sure that your hopes and aspirations are like his. Let no evil motives control you;—love of honor, praise of men, peace or worldly gain, the spirit of rivalry, or any false ambition. Remember that the Jew was condemned by Christ because he was unfaithful in the unrighteous mammon (worldly goods), and therefore was not entrusted with the true riches—the gospel blessings through Christ. The principles under the gospel are the same, and no one can enjoy a fullness in Christ, or secure an everlasting habitation in the kingdom of God, who withholds the fruits of his earthly inheritance from the Lord's cause.

We do not speak thus plainly, brethren, to reproach you for the past, but to encourage you for the future. You contributed nobly for the sacred cause the past year, and as far as it was done heartily as unto the Lord, we are assured you have received a hundred fold of the true riches.

Your Executive Board have felt a great weight of responsibility thrown upon them, in receiving for their appropriation these consecrated funds—the hard earnings of toiling christians given to God in prayer. They have felt the need of heavenly wisdom to do this responsible work of selecting men, chosen and qualified of God to go into the "regions beyond" and preach the gospel of the kingdom to those sitting in darkness and exposed to swiftly coming judgments. They have felt the need of much grace to impartially and without personal likes or dislikes, to justly and wisely distribute these sacred treasures in the various localities, and to the different persons from whom has come the prayer for help. They would not assume to say that they have not, in any case, acted upon an error of judgment in this matter, but would meekly say they have purposed to act in harmony with the divine will.

The Macedonian cry from destitute regions for missionary help, has been greatly increased the past year. The door for this gospel kind of labor was never so widely opened for us as a people before. Where kind and well directed efforts have been put forth, and the Holy Spirit has been more depended upon than human eloquence or sensationalism, sound Bible arguments than blackguardism or sarcasm, prejudice has greatly given way, and the people are more ready to hear the great message we are especially called to proclaim, than for many years in the past.

We have felt it duty under the circumstances, to do but little for New England, as those States have local societies which are designed to supply their wants. We have assisted some of the servants of Christ while laboring in new and destitute places in N. Y., N. J., Md., D. C., and Va. Much more could have been profitably expended in those States if we could have had sufficient funds. South Carolina has been our base of operations in the South Atlantic States, and from this point we trust light and salvation has been circulating among the people with very satisfactory results. Bro. Bowman has had the principle charge in this field, and has labored constantly and earnestly in S. C., N. C., and Ga. The truth we love so well has taken deep root in many hearts, of both the white and colored people, which neither sectarianism nor infidelity will be able to uproot. A number of preachers in other churches are becoming deeply interested in present truth, and are beginning to proclaim it to their flocks and the people. May the voice of God be heard sounding over those southern fields, awakening the people to a sense of impending danger, and the necessity of speedy preparation to meet the Judge of quick and dead.

We have esteemed it a duty and a glorious privilege to assist the heralds of the gospel of the kingdom in sounding forth the solemn note of warning in the Gulf States, Flo., Ala., Miss., and also Tenn. Bro. Cargile, Green, Smith, and others, have been traveling extensively in those States, proclaiming the good news of salvation through Christ, and the speedy redemption of the faithful, to the old masters and their former slaves, with great success. We doubt not, Brn., but the money you have sent into that field through your Board will yield you a very large per cent. of profit in the kingdom of God. It will give you great delight, when the redeemed millions are gathered to their heavenly rest, to see among them a happy class who were lead to salvation's fountain through the instrumentality of your donations, and the untiring labor of these faithful missionaries.

We have also scattered the fruits of your christian benevolence in Ohio, Ky., Mich., Minn., Ia., and Mo. These States have not shared so largely in your offering as some others, but needed our assistance to a much larger extent than we were able to give. May the Father of all mercies open his heavenly window and pour them out a great blessing in the future.

The new and frontier State of Kansas has occupied a position to call for our sympathies and help. Society in many parts is in its incipient stages of formation. Religious meetings are just being established; the people are anxious to obtain gospel teaching, and in many places cannot obtain it for want of means, unless it is given without money. Under such circumstances, missionary labor can be employed to much greater advantage than where society is established, and the missionary is looked upon as an intruder, and is under the necessity of laboring under the fire of open batteries. We have no doubt that from Kansas many will rise up in the judgment and call you blessed, because you, in a gospel spirit and manner, sent them the word of life, just at a time when it could reach and save them. The brethren in that State have been doing what they could to help themselves in the mission work, and we are inclined to think that no State in the Union has been more thoroughly awake to mission labor the past year than this.

The Pacific coast has not been forgotten in this glorious work, for California has extended her friendly hand over the Rocky mountains, which has been kindly clasped with christian greetings and a financial blessing and promise. A great and good work has been accomplished on the Pacific slope through missionary efforts, and we do earnestly pray that the Lord, who giveth the increase, may prune and water this western vine that it may bring forth much fruit to the glory of Christ. Much good has been accomplished in your mission work by supplying our missionaries with publications for free distribution. The arguments used by them in these fields, upon some important subjects, were entirely new to the people, and they could not retain them so as to criticise them by hearing one or two sermons; but when they were supplied with published arguments upon the same subjects, they could examine them deliberately, and when favorably impressed, they could communicate it to others. A part of those publications have been paid for out of your funds, and a part from the Tract Fund.

When we look over all these extended fields, and the formidable opposition to this work which has been met, and the limited means and scattered instrumentalities employed, and see that a flood of prejudice has been swept back, and the glorious light of truth has sprung up in a thousand places, and thousands of saddened hearts have been cheered by the glad tidings proclaimed, we recognize a divine hand rolling onward the car of salvation with almighty power. We should feel that God has greatly honored us to impose such trust and confidence in us as to make us the stewards over any of his earthly treasures, that we may have the privilege of manifesting our love to him, and our regard for the eternal happiness of our fellow-men, by appropriating any of it in so holy and heavenly a cause. If the spirit of Christ dwell in us, it will give us the same will and aspirations that it gave him. He so loved perishing men that he willingly gave up his riches and life for their salvation. It will produce the same willingness in us. It made him a self-sacrificing, public-spirited Benefactor of our world, cheerfully bearing burdens for the general good. It will produce the same in all his people. Let none be deceived in this matter. He that lives for himself has no part in Christ. The essence of christianity is an all controlling desire to benefit others. "Charity seeketh not her own." God is love; and through this infinitely glorious essence of himself, he dwells in his people. Love is an immutable negative,—"worketh no ill" to any; and an eternal positive, it will "do good to all."

Is this divine nature—infinite love—the ruling element of our hearts? Then the salvation of a ruined race is the grand theme of our minds and efforts for the accomplishment of this object—the joyful labor of our lives.

The christian's interest in this inspiring subject is greatly intensified when he sees, by the light of God's word, that the time of labor is drawing to a close, and the day of the sinner's calamity is just at hand.

When a man of God, filled with the love and sympathy of Christ for humanity, puts the glass of inspiration to his eye, and beholds countless millions walking blindly and unconsciously to the brink of a terrible precipice, every step they advance heightens his alarm for their safety, and increases his exertions for their rescue. We believe this is the condition of Christ's true servants to-day. If a man could stand upon the suspension bridge at Niagara, and see a staging attached to it by cords, hanging over the foaming, leaping waters far below, upon which many of his dear friends were laboring, and could see the fastenings gradually giving way, would not the loosening of each cord increase his alarm and his efforts to save them from the terrible calamity impending? He would be considered far below the plain of humanity, if he, to save a few dollars, or to enjoy a little more ease and pleasure, should neglect to faithfully warn them of their danger, and do all he could to save them from an awful death. How, then, will Christ and the angels look upon us, whose eyes have been turned to see the loosening cords holding the frail stage upon which humanity stands, if we spend our time in vain parade and sinful strife, and do not lift up the voice like a trumpet and warn them of hastening judgment? Can we look upon the untaught, unwarned millions, whose hour of doom is upon them, and they unconscious of its approach,—the fatal snare about to be drawn, and they not aware that their feet are within the coil, and be justified before God and them in judgment, and not do all we can to arouse them to a sense of their danger, and to lead them out of the coil into the fold of Christ? Will not our hearts be aroused to an agony of earnestness, like the husband who is drawing the wife of his love out of a pit of death? Shall we not give our profession the lie when we say that Christ is soon to appear in judgment, and the last hours of man's probation are passing, and we spend those hours in worldly speculations, hoarding up treasures of which not a twentieth is given to the Lord, or doing worse, striving about abstract theological questions which only divide and confuse the church of Christ?

May God help us to comprehend the vastness of this subject, and the weight of responsibility resting upon us. A world is about to plunge into the vortex of eternal ruin, and God and all the principles of mercy and love for our race call upon us to rush into the whirl and confusion of the excited, maddened multitudes, and rescue a few, if possible, from the pit of everlasting destruction. Time is short! What thou doest must be done immediately. Push out your life boat! A plaintive cry is heard asking for help in the darkness of the storm! Hasten to the by-ways and hedges, and tell the broken-hearted, forsaken wife that Jesus will receive her as his friend! Tell the noble-hearted but enslaved inebriate that Christ saves sinners! Help the poor servant of Jesus, whose heart is burning with love for the fallen, to fly on the swift chariots and lead them to the Rock of safety! O work, work, for your sun is setting. The prophetic index now points to the closing moments. Come not down from the house top, but lift up your voice where you are! Return not from the field, but wave your signal as you stand! A moment should not be lost! Do not be deceived by waiting for new developments, or more favorable circumstances. Strike for God and a perishing world, and strike to-day! All heaven is watching with intense interest to see the remnant church, bearing the last message of mercy to a rebellious world, as she meekly stands, hidden in the smoke and dust of battle, with uplifted hands praying, "O that thou wouldest rend the heavens, that thou wouldest come down!" "Even so, come, Lord Jesus!"

At the conclusion of the appeal, several brethren made remarks on the importance and nature of the work to which God had called us. When means were called for with which to push forward the mission work another year, there were responses of a noble character from the stewards of the Lord's money, which indicated the fact that the faith in the coming of the "King of kings" had not become entirely extinct.

The committee appointed to receive and count ballots reported the following elected officers, for the ensuing year:—

President—Eld. Miles Grant.
Vice Presidents—N. W. Wait, C. S. Sherman, S. Hall, Sam'l Ayres, and Mrs. E. S. Jennings.
Secretary—Eld. A. W. Sibley.
Treasurer—Geo. T. Adams.
Auditor—Eld. L. Boutell.
Executive Board—Elds. J. Couch, L. T. Cunningham, and S. G. Mathewson.

After singing the doxology—

"Praise God from whom all blessings flow,"

the meeting adjourned *sine die.*

A. W. SIBLEY, Secretary.

P. S.—At the first meeting of the Executive Board, after the close of the annual session, Miles Grant was chosen Chairman, L. T. Cunningham Secretary of the Board, and Geo. T. Adams Corresponding Secretary of the Board, for the year ensuing. The following committees were then appointed by the Chair: On Finance—Geo. T. Adams, L. Boutell, and A. W. Sibley. On Publications—Miles Grant, S. G. Mathewson, and L. T. Cunningham. On Tent—Geo. T. Adams, L. Boutell, and J. Couch.

A. W. S.

STUDY THE BIBLE.

J. W. THOMAS.

"Searched the Scriptures daily." ACTS 17: 11.

The best book that ever was printed is the Bible. There are a vast number of good books in the world, and it seems to me that even the poorest families might obtain a library in these days, when books can be purchased at such a small cost. Books are worth more than money, or fine clothes; and with a little economy and self-denial in worldly things, many dollars could be saved with which to fill up the shelves of the family library. Yet, books are of but little value only as they are studied. One volume well studied is of more value than a thousand volumes not studied at all. The man of one book is often more intelligent than the man of many volumes, from the fact that he studies his one, more than the other does his many.

But I took up my pen to say something about the Bible. This is the Book of books. The truths of this book are of more value than the knowledge of all other books combined. Whatever other volumes we may lack, let us not be destitute of this. However ignorant we may be of other things, let us not be ignorant of the Bible. It is the Holy Book. God is its author. He who created the heavens and the earth has handed down to man a transcript of his holy mind and will. A knowledge of faith in, and obedience to this holy word, secures the present and eternal happiness of human beings. O how wonderful is the Bible! Wonderful in its origin, wonderful in its purity, wonderful in its unity, wonderful in its simplicity, wonderful in its profundity, wonderful in its variety, wonderful in its freshness, wonderful in its power and preservation.

I am glad that my attention was ever directed to the blessed Bible. Where should I have been had it not been for the Bible? I was an ignorant, wicked boy going down the road to ruin. I knew not God, and had no one to take me by the hand and lead me to Jesus. But the good Shepherd saw me from afar. He heard my broken, childish prayer, and came to my rescue. It was a happy day when my feet were turned into the narrow path. Truly I could sing,

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interposed his precious blood."

But I had no Bible, no guide book, no lamp to my path. I was ignorant of what to do, and how to live a christian. Somehow or other, I got fifty cents, and away I hastened to the nearest store, and bought my first copy of the precious Bible. It was a cheap one, fine print, with no references between the verses, or on the margin; but I thought it was the prettiest and sweetest book that ever I saw. I began at Genesis and read it through. It was my companion by night and day. When I arose in the morning, I read it; when I returned from the field at night, I read it; when I went to meeting I took it with me. My little fifty-cent Bible was all the companion I had. I thought more of it no doubt, than some men think of thousands of dollars. And did I prize it too highly? No. When I spent that fifty cents for a Bible, it was the best bargain I ever made. It was the beginning of a new life to me. That money was deposited in heaven's bank, and will draw interest to all eternity. Since then, I have attended thousands of religious meetings; have spoken thousands of times on Bible subjects, to thousands of people; have received thousands of dollars; have had thousands of good hearty shakes of the hand with brethren in the Lord; have been blessed in various ways thousands and thousands of times; and I have found thousands of precious promises in the Bible, which I did not know were there before I searched it for myself.

The Bible has been my light in darkness, my joy in sorrow, my song in affliction, my support in weariness, my guide in every perplexity. It is my chart, my compass, my beacon light. By it I discern the perils that surround me, and see the safe channel which leads to the celestial harbor. I love the Bible, because it has done so much for me. I love it because it is more and more precious every time I read it. I love it most of all, because it tells me of Jesus. His name is the golden thread that runs through all its sacred pages. It tells me of his love; how he came to this world; was cradled in a manger, a weak and helpless babe; how he was persecuted; how he grew to manhood, and then went about preaching the gospel, healing the sick, raising the dead, comforting the hearts of the sad, feeding the hungry, forgiving the penitent, blessing little children, and scattering blessings all around him to the suffering and needy. It tells me of his sufferings; how he was poor; so poor that he had not where to lay his head; how he was a man of sorrows and acquainted with grief; how he suffered in the garden of Gethsemane, when he sweat as it were great drops of blood, falling down to the ground; how he wore the crown of thorns, the purple robe, and was smitten and mocked by his enemies. It tells me of the cross, and the tragic scenes of Calvary; of his ignominious death, his burial, his resurrection, his appearance to his disciples, his ascension into heaven.

It tells me how he comforted the heart of his disciples before he left them, saying, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." It tells me that as he departed and went up into heaven, while two angels in white apparel stood by the disciple, and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven." It tells me that, when he comes, he will raise the sleeping saints, and change the living ones to immortality. He will wipe away all tears, and bind up every broken heart. He will remove the curse, cleanse the earth of all its wickedness, and fill it with his glory. It says, "I saw a new heaven and a new earth. . . . And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven; . . . and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. Mother, then you will meet the little one you laid away in the grave so long ago, all shining and beautiful. Do you not love the Bible? Study it more.

THE SECOND COMING OF CHRIST.

There are many now on the earth who are looking for the second coming of Christ, as something near at hand, and there always have been, since he left this earth. Who can blame the bride for looking for the return of the Bridegroom—for longing for it—for putting a favorable construction upon every sign of his return, especially when we are told that a "crown of righteousness" awaits all those that love his appearing?

But though it is easy to see that those in past ages were mistaken who looked for his speedy coming, are those mistaken who look for it now? Though there is much uncertainty about his coming there are some things certain.

1. To the most of the world he will come unawares—like a thief in the night—they will be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah. Nay, many will be scoffing and saying, "Where is the promise of his coming?" but

2. Those who are looking for him will know when he is coming—not the exact hour, probably, but near enough for every necessity. Our Lord told his disciples, "When ye shall see Jerusalem compassed with armies, . . . let them which are in Judea flee to the mountains." No doubt it was far from clear to their minds then, how any could escape after the Roman armies had invested the city, but it was clear enough when the time came. The city was surrounded by the legions of Cestius Gallus, but on account of some disturbance, not far off, he withdrew his troops for a short time, thus giving the christians opportunity to escape, and not one perished in the siege which followed under Titus. So the wise virgins will have the timely warning and all will be found with their lamps trimmed and burning.

3. If it is not certain that it is near at hand, it is certain that it cannot be very far off—so certain that it becomes every one to see that he is in readiness—that nothing is left undone which he would wish done in case of such an event—that when the Master comes, he will find nothing in their houses and nothing in their hearts which they would not have him see. Some house cleaning and some heart cleaning will be necessary to this end. Let us heed the admonition: "Be ye also ready."—*Chicago Foundling's Record.*

WE are apt to make our vocation in looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones which lie directly in the road before us. When we read, we fancy we could be martyrs; and when we come to act, we cannot bear a provoking word.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 989. BOSTON, WEDNESDAY, OCTOBER 21, 1874. VOL. XL.—NO. 2.

The World's Crisis, AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"WATCH!"

"Watch therefore; for in such an hour as ye think not the Son of man cometh."—MATT. 24: 42, 44.

All gone to sleep! Wake, virgins,—up!
Your lamps with oil prepare!
"The Bridegroom comes!" that midnight cry
Will soon ring on the air.
The first sound of his chariot wheels
We strain our ears to catch;
All signs portend 'tis near "the end,"
And Christ says, "Therefore watch!"

To such as mock—"Christ come again?"
Sufficient this reply—
'Tis likelier he should come to reign,
Than that he came to die.
The unbelief in "days of Noah"
Well does the present match,
Which is a sign of last decline,
And Christ says, "Therefore watch!"

The war-fiend's loose! and carnage wrought—
O, who can tell the sum!
Of earth man's godless empire reels,
And "perilous times" are come!
The truth's denied, and lies believed
That wicked spirits hatch!
A given sign of "the last time;"
And Christ says, "Therefore watch!"

"In such an hour as ye think not"—
Ah, me! who thinks at all
Of aught but self and worldly gain,
Or heeds the Master's call?
He's near at hand, he's at the door,
His hand is on the latch.
And "our redemption draweth nigh,"—
Watch therefore, christian, watch!

—*Rainbow.*

ANNUAL REPORT

OF THE

AMER. ADV. MISSION SOCIETY,

FOR THE

Year ending Aug. 12th, 1874.

The ninth annual meeting of the Amer. Adv. Mission Society was held at Springfield, Mass. (Chapin's Grove), Aug. 12th, 1874. The meeting was called to order by the President, Eld. Miles Grant. After the singing of a hymn from the Jubilee Harp, prayer was offered by Eld. M. R. Phetteplace, of Providence, R. I. The list of members reported by the Secretary of the A. C. Association was adopted, as the membership of this meeting, which is as follows:

List of Members.

S. G. MATHEWSON, Worcester, Mass.
M. BATCHELOR, New Bedford, Mass.
H. F. CARPENTER, Fitchburg, Mass.
GEO T. ADAMS, Boston, Mass.
H. V. DAVIS, New Bedford, Mass.

Preachers.

FROM MASSACHUSETTS—A. M. Higgins, New Bedford; H. H. Tucker, Dudley; H. Pratt, Springfield; H. Munger, Chicopee Falls; Mrs. H. B. Hastings, Lynn; J. Hemenway, Athol; P. Powell, Three Rivers; C. E. Barnes, Salem; Geo. A. Streeter, North Dana; Miles Grant, Boston; Geo. L. Teeple, Westfield; Geo. L. Cole, Winchendon; J. Couch, Chelsea; R. D. Grant, Stoneham; J. D. Merriam, Fitchburg; L. T. Cunningham, Newton; J. Packard, Baldwinsville; C. Goodrich, Boston; John Goodwin, Marblehead; S. Hale, Chelsea; L. Boutell, do.; S. Ayres, Worcester; I. I. Leslie, Boston; S. S. Brazee, Westfield.

FROM NEW HAMPSHIRE—M. A. Potter, Keene; A. Ross, Concord; Enoch Morrill, So. Deerfield; E. Owen, Portsmouth.

FROM MAINE—I. C. Wellcome, Yarmouth; C. Goud, Topsham.

FROM VERMONT—H. K. Flagg, Rutland; W. L. Himes, Castleton; S. Cook, South Vernon; A. A. Hoyt, Plainfield; T. T. Farrell, Chester.

FROM CONNECTICUT—P. S. Butler, West Woodstock; Seth Woodruff, Collinsville; H. C. Smith, Hartford; G. L. White, Bristol; E. Bellows, So. Killingly; I. B. Potter, West Stafford; O. D. Woodruff, Southington; I. Morgan, Meriden; H. Davis, Woodstock Valley; C. F. Morse, Stafford Springs; W. J. Ripley, Pleasant Valley; S. C. Hancock, Forestville; F. H. Bruce, Rockville; A. H. Steele, New Haven; A. Morse, Stafford Springs.

FROM NEW YORK—A. C. Newell, Darien; J. H. Whitmore, Gloversville; A. W. Sibley, Sandy Hill; T. J. Cox, New York City; M. R. Miles, Wolcott; R. Mosher, Sandy Hill; C. Pike, Massena; Mrs. E. S. Jennings, Rochester; Mrs. L. M. Stoddard, Lockport; W. A. and Mrs. M. L. Durand, Saratoga.

FROM RHODE ISLAND—M. R. Phetteplace, Providence; I. H. Wood, do.

FROM NEW JERSEY—Wm. Shepherd, Newark; A. A. Phelps, Vineland.

FROM PENNSYLVANIA—George A. Brown, John M. Stetler, H. T. Taylor, Phila.

FROM DELAWARE—C. Mendenhall, Wilmington.

FROM IOWA—S. B. Mabey, Clinton.

FROM ILLINOIS—F. Burr, Chicago.

FROM CALIFORNIA—O. R. and Mrs. L. E. Fassett, R. W. Wilson, Santa Clara; J. G. Hook, San Francisco.

FROM OHIO—E. McCulloch, Nevada.

FROM MICHIGAN—James Ferris, Dr. D. Mathewson, Buchanan.

FROM KANSAS—Mrs. R. F. Clark, Rock Creek.

FROM SOUTH CAROLINA—P. G. Bowman, Darlington; W. Tefft, ——.

Delegates.

J. J. Edmonds, Freemansburg, Penn. H. A. Way, Bristol, Conn. C. H. Woodman, Ozias Goodrich, Chelsea. C. E. Bassett, Southbridge, Mass. J. C. Allen, Vernon, Vt. Moses Arnold, Danielsonville, Conn. Jacob Pike, Sandy Hill, N. Y. G. S. Harwood, B. F. Medbury, Providence, R. I. B. L. Hamblin, Hyde Park, Mass. James Morris, Sandy Hill, N. Y. S. P. Goodsell, Winsted, Conn. M. G. Wise, Collinsville, Conn. George E. Merrill, E. G. Higgins, Henry H. Nash, F. W. Higgins, Worcester, Mass. J. B. Woodruff, Washington, D. C. James Berry, Portland, Me. S. Cooper, Woodstock Valley, Ct. S. E. Jones, Santa Clara, Cal. Nathan Howard, James McLean, Rutland, Vt. James Young, New York City. G. Humphrey, Portland, Me. C. Newell, Springfield, Mass. Andrew Johnson, East Boston, Mass. Albert Lefavieur, Marblehead, Mass. Martin V. Burgess, Winchendon, Mass. Dr. J. S. St. John, Vineland, N. J. J. C. Burnham, Palmer, Mass. T. S. Pepper, Salem, Mass. P. Rich, Charlton, Mass. Levi Allen, Chicopee, Mass. E. G. Kingsbury, Brimfield, Mass.

A committee appointed by the Chair on business reported the following order, which was adopted:—

1. Reading of the Secretary's minutes.
2. The report of the Executive Board, by the President.
3. Treasurer's report.
4. The election of officers for the ensuing year.
5. Promiscuous business.

The Secretary's minutes of the last annual session were read and adopted. The President read the report of the Executive Board. it being the next item of business in the order adopted. The following is a part of the President's address:—

ADDRESS TO MISSION SOCIETY,

BY MILES GRANT,

AT THE ANNUAL MEETING IN SPRINGFIELD, MASS, AUGUST 12th, 1874.

To the American Advent Mission Society, Greeting: Dear Brn. and Srs. in Christ,—The flight of time has brought us to the close of another year, with its varied events. Like other years, it has witnessed joys and sorrows, trials and temptations, lights and shadows, with some heart-rending scenes in sick rooms, by the side of the dying, the dead, the tolling bell, and burial. Some, who greeted us in this consecrated spot last year, will come no more. We live to continue the work they so ardently loved.

You are called together at this time to listen to the report of your Executive Board, and to transact such business as relates to the interests of this Society, organized in 1865 for the purpose of spreading the light and truth contained in the sacred Scriptures. Since its organization, it has received and expended about $33.000. The results will be best known in the world to come. If *one* is saved in consequence, the reward will be everything for almost nothing. Had that saved one the opportunity of selling his right to eternal life for what has been paid out by the Mission Society during the last nine years, does any one think he would accept the offer? Jesus has said: "What is a man profited, if he shall gain the whole *world*, and lose his own soul? or what shall a man give in exchange for his soul?" Instead of *one*, we have reason to believe that many will be saved in consequence of what has been done by the supporters of this Society, that would have been lost but for its efforts. We have only to read the reports of those engaged in the missionary work, to be satisfied that this is a correct conclusion. Then is there not a good reason for its continuance with increased energy? If our combined efforts for a whole life-time result in saving *one*, we shall be richly paid for our labor and sacrifice.

It is said "the children of this world are in their generation wiser than the children of light"; that is, they study out the best ways and means to accomplish their purposes. If they were as careless of their temporal interests, as many professed christians are of the advancement of the cause of Christ, their successes would be turned to failures. Satan knows the importance of missionary labor. See the results among the Catholics. They send missionaries to all countries,—send them early, and take the lead. No effort is spared to spread their influence. Schools, colleges, councils, general gatherings, and all possible means are continually employed to accomplish their object. Every man, woman and child is looked after carefully, and surrounded by a Catholic shield. They attend to their religious matters as though they thought them of some importance. Their missionary work has been one great cause of their remarkable success. All this is done for error—for Satan—to spread a counterfeit religion. How much more should it be done for the genuine. Remember, too, that the vast Roman Catholic system is supported largely by money received from the poor laboring classes.

Glance at the success of Mormonism. Every few months we hear of the arrival of several hundred from Europe, *en route* for Salt Lake. A hundred thousand, or more, are already gathered in Utah to sustain the false system there proclaimed. How is this accomplished? Mainly by missionary work. Their men are sent to various countries to proclaim their views with persevering earnestness, which goes far towards convincing those who listen. Had it not been for their missionary labor, they would have but a handful to-day.

Now, if all this is done for the spread of error, what shall we do, who are believing the most glorious truths ever presented to the human race? Shall we be passively idle, and expect to hear the Savior say, "Well done"? He said, "Go ye into all the world, and preach the gospel to every creature." Is not this instruction as important now as then? If there was ever a time to go into the "regions beyond," is not this the hour? If circumstances ever called for immediate, earnest action for *Christ*, is not the call now more than ever imperative?

(*To be continued.*)

At the conclusion of the reading of the report of the Executive Board, by the President, it was moved, and unanimously carried, to adopt and publish the same in tract form for free distribution. Adjourned till to-morrow at 10 o'clock A. M.

Met as adjourned. The President in the chair. Prayer was offered by Eld. J. Couch of Chelsea, Mass. The Secretary's minutes of yesterday's session were read and approved. The Treasurer's report was read and adopted.

Treasurer's Report.

GEO. T. ADAMS, Treasurer of the A. A. Mission Society, in account with the same.

DR.

Aug 5th, 1874	
To balance from last year's account..	$325 12
" cash received from August 19th, 1873, to Aug. 5th, 1874, by various donations..........	4 767 62
" cash received on payment of property in Memphis, Tenn........	20 00
Total receipts..........	$5.112 74

CR.

Aug. 5th, 1874.	
By cash paid out as follows:—	
For Southern Mission, under the direction of Bro. P. G. Bowman, including payment on meeting-house, and traveling expenses..........	$1,575 00
" Tennessee, Alabama, and Brn. J. A. Cargile and J. J. Smith..	650 00
" Kansas, J. C. Smith, E. N. Bliss, J. T. Thorp, Bro. and Sr. Clark, Slade and Conklin..........	675 00
" Minnesota, for Chapel at Winona..........	400 00
" California,—Bro. O. R. Fassett..	100 00
" Florida,—Bro. T. J. Greene.....	245 00
" Ohio and Michigan,—Bro. Peter Voss..........	110 00
" Virginia,—Bro. Bundage.......	50 00
" England,—Bro. W. Kellaway....	50 00
" Washington, D. C., tent meeting..........	100 00
" North Carolina,—Bro. M. J. Hughes..........	25 00
" Maryland,—Sr. J. A. Benson.....	40 00
" West Point, Ky.,—Sr. Taller.....	20 00
" Northern Field..........	255 00
" Publications sent out..........	120 00
" Interest on notes..........	174 40
For postage, postal orders, expense of attending meetings and council, printing, stationery, etc...	103 59
Total expenditures..........	$4,692 99
Balance in Treasurer's hands......	$419 75

GEO. T. ADAMS, *Treasurer A. A. M. Society.*

BOSTON, AUG. 5, 1874.

This is to certify that I have this day examined the accounts of the Treasurer of the A. A. M. Society, and found them correctly kept and rightly vouched, and a balance in the Treasury of four hundred and nineteen dollars and seventy-five cents ($419.75.)

L. BOUTELL, *Auditor.*

The Chair, by vote, appointed Charles Goodrich, L. T. Cunningham, and George A. Streeter, as tellers to receive, assort and count ballots for the election of officers for the ensuing year. It was voted, that Bro. J. Couch be requested to read an appeal, which he had written, respecting the importance of immediate action on the part of every believer in the speedy coming of the Bridegroom, to contribute of their means, with which God had entrusted them, to help spread the glad tidings, "Behold he cometh," and to prepare a people for the Lord, when he shall come the second time "without sin unto salvation."

AN APPEAL TO THE A. A. MISSION SOCIETY.

TO THE MEMBERS OF THE A. A. MISSION SOCIETY, *greeting:*

Dear Brethren and Sisters in Christ:—

You have associated yourself as a mission society, that you may combine your strength and harmonize your efforts in accomplishing a great work. Mission implies the act of *sending*, or the state of being *sent*; *authority* by which delegates are sent to transact specified business. A society is a body of persons associated for the purpose of accomplishing some specified object. A mission society is therefore one which accomplishes its work by sending delegates or missionaries to act for it. Your society is a christian body formed for the purpose of doing work for Christ;—gospel work. Christ's special work relating to our world is to seek and to save that which was lost. His people, who follow him, obligate themselves as his servants to be governed by the same principles, and labor to accomplish the same objects. He was rich, but to accomplish his mission he voluntarily became poor, that he might make many rich. So shall we, when we have his spirit, be willing to expend our wealth in carrying out his great mission. He made it especially important to preach the good tidings to the poor, because they would more gladly receive it than the higher classes. His people are greatly blessed of him when they condescend to men of low estate, and freely send the gospel to the poor, the outcasts, having few advantages and are the substratum of society.

His great work was to reconcile rebellious men to God, making them loyal to him, and true friends to each other. This should be the grand object of all christian labor. He preached the inspired word of God as the standard of saving faith, the rule of life, the foundation of hope, and the forewarning of dangers. We are not allowed to deviate from his example.

The objects for the accomplishment of which you have combined your means and efforts, are among the most important and honorable in which fallen man can be engaged. They are graded in so high a plane that God manifests a special interest in them, exercising a supervision over the cause, putting his seal on the commission of every true ambassador sent to do the holy work, furnishing the heavenly means—sacred truth, —the Divine Spirit, and all needed grace for its execution. All heaven is interested in this great subject. It is the redemption and salvation of men;—the beings of God's creation and love,—the earthly representatives of himself, designed as peers with the angels.

A theme so noble and heavenly as this, is altogether above the grade of the sinful heart; its aspirations and hopes fall far below it. His eye doth not see it, nor his love embrace it. Divine grace alone can raise humanity to that elevated plane, to behold its infinite importance, and its eternal blessedness. Sin blinds the mind of man, so that all objects are inverted; the highest becomes the lowest; the richest the poorest; those of first importance the last to be sought. From a worldly stand-point your society and work appears to men as an insignificant matter, unworthy of their time or talents; but to the eye of faith it is seen from God's stand-point, and appears (if it be of God, as we trust it is), in its true grandeur, overtopping their great political combinations and secret associations, with all their high sounding titles and senseless ceremonies. Theirs originate in a worldly spirit; but yours in a heavenly. Theirs operate to exalt the high, and oppress the poor; but yours to abase the high, and exalt the low. They expend much of their treasure in corrupting and killing men, but you design to expend all of yours in saving men. A noble purpose! A Godlike work! Worthy of the sacrifices and devotion of Christ, and faithful ministrations of the angels. For its accomplishment the holy Seers engraved the sacred parchments. Christ preached his great sermons, and inspired apostles wrote the gospel and the holy epistles. That God may be all and in all connected with this glorious work, he sends his Holy Spirit to inspire and help all who engage in it.

Then lift up your heads ye people of the Most High God, for he reads your hearts, and smiles at your sacrifices made for Jesus' sake. Remember, ye meek and lowly ones, that when you enter your closets, and your yearning, pitying hearts petition God to have mercy and save the poor outcast, downtrodden millions, the sorrowing, suffering multitudes for whom Jesus died, and is now pleading, that his great heart will love you when you do the little that you can to send light and truth to raise the fallen, cheer the faint, and save the perishing. Do this holy mission work in the name of Jesus, and be sure that your hopes and aspirations are like his. Let no evil motives control you; —love of honor, praise of men, peace or worldly gain, the spirit of rivalry, or any false ambition. Remember that the Jew was condemned by Christ because he was unfaithful in the unrighteous mammon (worldly goods), and therefore was not entrusted with the true riches—the gospel blessings through Christ. The principles under the gospel are the same, and no one can enjoy a fullness in Christ, or secure an everlasting habitation in the kingdom of God, who withholds the fruits of his earthly inheritance from the Lord's cause.

We do not speak thus plainly, brethren, to reproach you for the past, but to encourage you for the future. You contributed nobly for the sacred cause the past year, and as far as it was done heartily as unto the Lord, we are assured you have received a hundred fold of the true riches.

Your Executive Board have felt a great weight of responsibility thrown upon them, in receiving for their appropriation these consecrated funds—the hard earnings of toiling christians given to God in prayer. They have felt the need of heavenly wisdom to do this responsible work of selecting men, chosen and qualified of God to go into the "regions beyond" and preach the gospel of the kingdom to those sitting in darkness and exposed to swiftly coming judgments. They have felt the need of much grace to impartially and without personal likes or dislikes, to justly and wisely distribute these sacred treasures in the various localities, and to the different persons from whom has come the prayer for help. They would not assume to say that they have not, in any case, acted upon an error of judgment in this matter, but would meekly say they have purposed to act in harmony with the divine will.

The Macedonian cry from destitute regions for missionary help, has been greatly increased the past year. The door for this gospel kind of labor was never so widely opened for us as a people before. Where kind and well directed efforts have been put forth, and the Holy Spirit has been more depended upon than human eloquence or sensationalism, sound Bible arguments than blackguardism or sarcasm, prejudice has greatly given way, and the people are more ready to hear the great message we are especially called to proclaim, than for many years in the past.

We have felt it duty under the circumstances, to do but little for New England, as those States have local societies which are designed to supply their wants. We have assisted some of the servants of Christ while laboring in new and destitute places in N. Y., N. J., Md., D. C., and Va. Much more could have been profitably expended in those States if we could have had sufficient funds. South Carolina has been our base of operations in the South Atlantic States, and from this point we trust light and salvation has been circulating among the people with very satisfactory results. Bro. Bowman has had the principle charge in this field, and has labored constantly and earnestly in S. C., N. C., and Ga. The truth we love so well has taken deep root in many hearts, of both the white and colored people, which neither sectarianism nor infidelity will be able to uproot. A number of preachers in other churches are becoming deeply interested in present truth, and are beginning to proclaim it to their flocks and the people. May the voice of God be heard sounding over those southern fields, awakening the people to a sense of impending danger, and the necessity of speedy preparation to meet the Judge of quick and dead.

We have esteemed it a duty and a glorious privilege to assist the heralds of the gospel of the kingdom in sounding forth the solemn note of warning in the Gulf States, Flo., Ala., Miss., and also Tenn. Bro. Cargile, Green, Smith, and others, have been traveling extensively in those States, proclaiming the good news of salvation through Christ, and the speedy redemption of the faithful, to the old masters and their former slaves, with great success. We doubt not, Brn., but the money you have sent into that field through your Board will yield you a very large per cent. of profit in the kingdom of God. It will give you great delight, when the redeemed millions are gathered to their heavenly rest, to see among them a happy class who were lead to salvation's fountain through the instrumentality of your donations, and the untiring labor of these faithful missionaries.

We have also scattered the fruits of your christian benevolence in Ohio, Ky., Mich., Minn., Ia., and Mo. These States have not shared so largely in your offering as some others, but needed our assistance to a much larger extent than we were able to give. May the Father of all mercies open his heavenly window and pour them out a great blessing in the future.

The new and frontier State of Kansas has occupied a position to call for our sympathies and help. Society in many parts is in its incipient stages of formation. Religious meetings are just being established; the people are anxious to obtain gospel teaching, and in many places cannot obtain it for want of means, unless it is given without money. Under such circumstances, missionary labor can be employed to much greater advantage than where society is established, and the missionary is looked upon as an intruder, and is under the necessity of laboring under the fire of open batteries. We have no doubt that from Kansas many will rise up in the judgment and call you blessed, because you, in a gospel spirit and manner, sent them the word of life, just at a time when it could reach and save them. The brethren in that State have been doing what they could to help themselves in the mission work, and we are inclined to think that no State in the Union has been more thoroughly awake to mission labor the past year than this.

The Pacific coast has not been forgotten in this glorious work, for California has extended her friendly hand over the Rocky mountains, which has been kindly clasped with christian greetings and a financial blessing and promise. A great and good work has been accomplished on the Pacific slope through missionary efforts, and we do earnestly pray that the Lord, who giveth the increase, may prune and water this western vine that it may bring forth much fruit to the glory of Christ. Much good has been accomplished in your mission work by supplying our missionaries with publications for free distribution. The arguments used by them in these fields, upon some important subjects, were entirely new to the people, and they could not retain them so as to criticise them by hearing one or two sermons; but when they were supplied with published arguments upon the same subjects, they could examine them deliberately, and when favorably impressed, they could communicate it to others. A part of those publications have been paid for out of your funds, and a part from the Tract Fund.

When we look over all these extended fields, and the formidable opposition to this work which has been met, and the limited means and scattered instrumentalities employed, and see that a flood of prejudice has been swept back, and the glorious light of truth has sprung up in a thousand places, and thousands of saddened hearts have been cheered by the glad tidings proclaimed, we recognize a divine hand rolling onward the car of salvation with almighty power. We should feel that God has greatly honored us to impose such trust and confidence in us as to make us the stewards over any of his earthly treasures, that we may have the privilege of manifesting our love to him, and our regard for the eternal happiness of our fellow-men, by appropriating any of it in so holy and heavenly a cause. If the spirit of Christ dwell in us, it will give us the same will and aspirations that it gave him. He so loved perishing men that he willingly gave up his riches and life for their salvation. It will produce the same willingness in us. It made him a self-sacrificing, public-spirited Benefactor of our world, cheerfully bearing burdens for the general good. It will produce the same in all his people. Let none be deceived in this matter. He that lives for himself has no part in Christ. The essence of christianity is an all controlling desire to benefit others. "Charity seeketh not her own." God is love; and through this infinitely glorious essence of himself, he dwells in his people. Love is an immutable negative,—"worketh no ill" to any; and an eternal positive, it will "do good to all."

Is this divine nature—infinite love—the ruling element of our hearts? Then the salvation of a ruined race is the grand theme of our minds and efforts for the accomplishment of this object—the joyful labor of our lives.

The christian's interest in this inspiring subject is greatly intensified when he sees, by the light of God's word, that the time of labor is drawing to a close, and the day of the sinner's calamity is just at hand.

When a man of God, filled with the love and sympathy of Christ for humanity, puts the glass of inspiration to his eye, and beholds countless millions walking blindly and unconsciously to the brink of a terrible precipice, every step they advance heightens his alarm for their safety, and increases his exertions for their rescue. We believe this is the condition of Christ's true servants to-day. If a man could stand upon the suspension bridge at Niagara, and see a staging attached to it by cords, hanging over the foaming, leaping waters far below, upon which many of his dear friends were laboring, and could see the fastenings gradually giving way, would not the loosening of each cord increase his alarm and his efforts to save them from the terrible calamity impending? He would be considered far below the plain of humanity, if he, to save a few dollars, or to enjoy a little more ease and pleasure, should neglect to faithfully warn them of their danger, and do all he could to save them from an awful death. How, then, will Christ and the angels look upon us, whose eyes have been turned to see the loosening cords holding the frail stage upon which humanity stands, if we spend our time in vain parade and sinful strife, and do not lift up the voice like a trumpet and warn them of hastening judgment? Can we look upon the untaught, unwarned millions, whose hour of doom is upon them, and they unconscious of its approach,—the fatal snare about to be drawn, and they not aware that their feet are within the coil, and be justified before God and them in judgment, and not do all we can to arouse them to a sense of their danger, and to lead them out of the coil into the fold of Christ? Will not our hearts be aroused to an agony of earnestness, like the husband who is drawing the wife of his love out of a pit of death? Shall we not give our profession the lie when we say that Christ is soon to appear in judgment, and the last hours of man's probation are passing, and we spend those hours in worldly speculations, hoarding up treasures of which not a twentieth is given to the Lord, or doing worse, striving about abstract theological questions which only divide and confuse the church of Christ?

May God help us to comprehend the vastness of this subject, and the weight of responsibility resting upon us. A world is about to plunge into the vortex of eternal ruin, and God and all the principles of mercy and love for our race call upon us to rush into the whirl and confusion of the excited, maddened multitudes, and rescue a few, if possible, from the pit of everlasting destruction. Time is short! What thou doest must be done immediately. Push out your life boat! A plaintive cry is heard asking for help in the darkness of the storm! Hasten to the by-ways and hedges, and tell the broken-hearted, forsaken wife that Jesus will receive her as his friend! Tell the noble-hearted but enslaved inebriate that Christ saves sinners! Help the poor servant of Jesus, whose heart is burning with love for the fallen, to fly on the swift chariots and lead them to the Rock of safety! O work, work, for your sun is setting. The prophetic index now points to the closing moments. Come not down from the house top, but lift up your voice where you are! Return not from the field, but wave your signal as you stand! A moment should not be lost! Do not be deceived by waiting for new developments, or more favorable circumstances. Strike for God and a perishing world, and strike to-day! All heaven is watching with intense interest to see the remnant church, bearing the last message of mercy to a rebellious world, as she meekly stands, hidden in the smoke and dust of battle, with uplifted hands praying, "O that thou wouldest rend the heavens, that thou wouldest come down!" "Even so, come, Lord Jesus!"

At the conclusion of the appeal, several brethren made remarks on the importance and nature of the work to which God had called us. When means were called for with which to push forward the mission work another year, there were responses of a noble character from the stewards of the Lord's money, which indicated the fact that the faith in the coming of the "King of kings" had not become entirely extinct.

The committee appointed to receive and count ballots reported the following elected officers, for the ensuing year:—

President—Eld. Miles Grant.
Vice Presidents—N. W. Wait, C. S. Sherman, S. Hall, Sam'l Ayres, and Mrs. E. S. Jennings.
Secretary—Eld. A. W. Sibley.
Treasurer—Geo. T. Adams.
Auditor—Eld. L. Boutell.
Executive Board—Elds. J. Couch, L. T. Cunningham, and S. G. Mathewson.

After singing the doxology—

"Praise God from whom all blessings flow,"

the meeting adjourned *sine die.*

A. W. SIBLEY, Secretary.

P. S.—At the first meeting of the Executive Board, after the close of the annual session, Miles Grant was chosen Chairman, L. T. Cunningham Secretary of the Board, and Geo. T. Adams Corresponding Secretary of the Board, for the year ensuing. The following committees were then appointed by the Chair: On Finance—Geo. T. Adams, L. Boutell, and A. W. Sibley. On Publications—Miles Grant, S. G. Mathewson, and L. T. Cunningham. On Tent—Geo. T. Adams, L. Boutell, and J. Couch.

A. W. S.

STUDY THE BIBLE.

J. W. THOMAS.

"Searched the Scriptures daily." ACTS 17: 11.

The best book that ever was printed is the Bible. There are a vast number of good books in the world, and it seems to me that even the poorest families might obtain a library in these days, when books can be purchased at such a small cost. Books are worth more than money, or fine clothes; and with a little economy and self-denial in worldly things, many dollars could be saved with which to fill up the shelves of the family library. Yet, books are of but little value only as they are studied. One volume well studied is of more value than a thousand volumes not studied at all. The man of one book is often more intelligent than the man of many volumes, from the fact that he studies his one, more than the other does his many.

But I took up my pen to say something about the Bible. This is the Book of books. The truths of this book are of more value than the knowledge of all other books combined. Whatever other volumes we may lack, let us not be destitute of this. However ignorant we may be of other things, let us not be ignorant of the Bible. It is the Holy Book. God is its author. He who created the heavens and the earth has handed down to man a transcript of his holy mind and will. A knowledge of faith in, and obedience to this holy word, secures the present and eternal happiness of human beings. O how wonderful is the Bible! Wonderful in its origin, wonderful in its purity, wonderful in its unity, wonderful in its simplicity, wonderful in its profundity, wonderful in its variety, wonderful in its freshness, wonderful in its power and preservation.

I am glad that my attention was ever directed to the blessed Bible. Where should I have been had it not been for the Bible? I was an ignorant, wicked boy going down the road to ruin. I knew not God, and had no one to take me by the hand and lead me to Jesus. But the good Shepherd saw me from afar. He heard my broken, childish prayer, and came to my rescue. It was a happy day when my feet were turned into the narrow path. Truly I could sing,

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interposed his precious blood."

But I had no Bible, no guide book, no lamp to my path. I was ignorant of what to do, and how to live a christian. Somehow or other, I got fifty cents, and away I hastened to the nearest store, and bought my first copy of the precious Bible. It was a cheap one, fine print, with no references between the verses, or on the margin; but I thought it was the prettiest and sweetest book that ever I saw. I began at Genesis and read it through. It was my companion by night and day. When I arose in the morning, I read it; when I returned from the field at night, I read it; when I went to meeting I took it with me. My little fifty-cent Bible was all the companion I had. I thought more of it no doubt, than some men think of thousands of dollars. And did I prize it too highly? No. When I spent that fifty cents for a Bible, it was the best bargain I ever made. It was the beginning of a new life to me. That money was deposited in heaven's bank, and will draw interest to all eternity. Since then, I have attended thousands of religious meetings; have spoken thousands of times on Bible subjects, to thousadds of people; have received thousands of dollars; have had thousands of good hearty shakes of the hand with brethren in the Lord; have been blessed in various ways thousands and thousands of times; and I have found thousands of precious promises in the Bible, which I did not know were there before I searched it for myself.

The Bible has been my light in darkness, my joy in sorrow, my song in affliction, my support in weariness, my guide in every perplexity. It is my chart, my compass, my beacon light. By it I discern the perils that surround me, and see the safe channel which leads to the celestial harbor. I love the Bible, because it has done so much for me. I love it because it is more and more precious every time I read it. I love it most of all, because it tells me of Jesus. His name is the golden thread that runs through all its sacred pages. It tells me of his love; how he came to this world; was cradled in a manger, a weak and helpless babe; how he was persecuted; how he grew to manhood, and then went about preaching the gospel, healing the sick, raising the dead, comforting the hearts of the sad, feeding the hungry, forgiving the penitent, blessing little children, and scattering blessings all around him to the suffering and needy. It tells me of his sufferings; how he was poor; so poor that he had not where to lay his head; how he was a man of sorrows and acquainted with grief; how he suffered in the garden of Gethsemane; when he sweat as it were great drops of blood, falling down to the ground; how he wore the crown of thorns, the purple robe, and was smitten and mocked by his enemies. It tells me of the cross, and the tragic scenes of Calvary; of his ignominious death, his burial, his resurrection, his appearance to his disciples, his ascension into heaven.

It tells me how he comforted the heart of his disciples before he left them, saying, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." It tells me that as he departed and went up into heaven, while two angels in white apparel stood by the disciple, and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven." It tells me that, when he comes, he will raise the sleeping saints, and change the living ones to immortality. He will wipe away all tears, and bind up every broken heart. He will remove the curse, cleanse the earth of all its wickedness, and fill it with his glory. It says, "I saw a new heaven and a new earth. . . . And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven; . . . and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. Mother, then you will meet the little one you laid away in the grave so long ago, all shining and beautiful. Do you not love the Bible? Study it more.

THE SECOND COMING OF CHRIST.

There are many now on the earth who are looking for the second coming of Christ, as something near at hand, and there always have been, since he left this earth. Who can blame the bride for looking for the return of the Bridegroom—for longing for it—for putting a favorable construction upon every sign of his return, especially when we are told that a "crown of righteousness" awaits all those that love his appearing?

But though it is easy to see that those in past ages were mistaken who looked for his speedy coming, are those mistaken who look for it now? Though there is much uncertainty about his coming there are some things certain.

1. To the most of the world he will come unawares—like a thief in the night—they will be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah. Nay, many will be scoffing and saying, "Where is the promise of his coming?" but

2. Those who are looking for him will know when he is coming—not the exact hour, probably, but near enough for every necessity. Our Lord told his disciples, "When ye shall see Jerusalem compassed with armies, . . . let them which are in Judea flee to the mountains." No doubt it was far from clear to their minds then, how any could escape after the Roman armies had invested the city, but it was clear enough when the time came. The city was surrounded by the legions of Cestius Gallus, but on account of some disturbance, not far off, he withdrew his troops for a short time, thus giving the christians opportunity to escape, and not one perished in the siege which followed under Titus. So the wise virgins will have the timely warning and all will be found with their lamps trimmed and burning.

3. If it is not certain that it is near at hand, it is certain that it cannot be very far off—so certain that it becomes every one to see that he is in readiness—that nothing is left undone which he would wish done in case of such an event—that when the Master comes, he will find nothing in their houses and nothing in their hearts which they would not have him see. Some house cleaning and some heart cleaning will be necessary to this end. Let us heed the admonition: "Be ye also ready."—*Chicago Foundling's Record.*

WE are apt to make our vocation in looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones which lie directly in the road before us. When we read, we fancy we could be martyrs; and when we come to act, we cannot bear a provoking word.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 21, 1874.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks*, *compositors*, or helps in this office.

AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

"OUR PAPER."

In view of the startling fact that we are near the second coming of Christ, ought we not to make more effort to put into the hands of the people such reading matter as is calculated to awaken an interest on the subject? How can this be done more easily and successfully than by persuading them to take "our paper," "The World's Crisis"? We would urge all preachers to make a special effort the coming season to get new subscribers, as a means of stirring up the people to a sense of the solemnity of the hour in which we are living. M. G.

WESTERN NEW YORK.

We left Boston, Tuesday morning, Sept. 29th, for the City of Lockport, N. Y., on our way to the Western States. The cars—one of the wonders of the age, seen by the prophet long ago, running like the lightnings up and down the broad ways, in the days of the Lord's preparation—bears us swiftly away from the metropolis of New England, through its beautiful suburban towns, winding with thundering tread up the sides of the mountains, descending through fertile vales, passing the busy city of Worcester and the long meadows of Brookfield to the verdant valley of the Connecticut. We stopped a few moments at the Armory city—Springfield—and there crossed the grand old Connecticut, whirled over the narrowing intervales of the Westfield river, threading its winding gorge with our long train drawn by its tireless horse, puffing and snorting, with hideous screams of warning and defiance, roaring like a thundering tempest through the blasted excavatious and tunnels, passing over deep gorges filled with broken stones, hurrying through frequent bridges, under which the clear mountain stream flows, while we by marvelous power rose to the ridge of the beautiful Green Mountain range. Such a scene and experience described to our fathers a century ago, would have seemed like the wildest fancy; circumstances impossible to transpire in this world. From our mountain position we descended on the strongly bolted parallel rods to the western boundary of the old Bay State, and dashed away through the eastern towns of the great Empire State, passing over the iron bridge at Albany, from which we could look down upon the broad bosom of the Hudson River.

At Albany we struck the track of the N. Y. C. R. R., one of the largest steam carriage thoroughfares in the country. They are now laying two more tracks, making a four track-road of steel rails from Albany to Buffalo, a distance of three hundred miles. The country through which this road passes, has, doubtless, as many advantages for farming and manufacturing purposes, and capable of sustaining as dense a population as any tract of country of its size in the world. Our train was too late at Rochester to make connection with the express train for Suspension Bridge, so we were under the necessity of riding on the night mail train to Lockport, where we arrived at 1 o'clock Wednesday morning. On our arrival, we were made glad to find Bro. Stoddard, like a true friend, waiting for us at the depot, bidding us a hearty welcome to his pilgrim home, where we found his wife, Sr. L. M. Stoddard also, ready to greet us with true christian salutations. We soon forgot our weariness as we entered into conversation upon former associations, incidents, and Eastern friends. When evening came we went to the Lutheran meeting-house, where an appointment had been given for us to preach. We there met Brn. R. H. Bateman, pastor of the church at Lockport, and W. Vreeland of Shelby.

Our brethren and sisters of Lockport, who are rejoicing in hope of soon meeting our returning Lord, were there, anxious to hear some good news of the coming kingdom. The Lord blessed us with a very good meeting that evening and the following. Bro. Bateman seems to be earnestly engaged in the work of teaching and leading the church to the point of final triumph at the appearing of Jesus. We think that the Lord has many true friends in Lockport, who have their hearts set upon the kingdom of God, and will endure as seeing him who is invisible, until their faith shall end in eternal salvation. Sister Stoddard labors in different places, having a watch-care over several congregations, doing, we doubt not, much good through the grace of our adorable Jesus. The Advent faith has gained a strong foothold in Western New York. Many churches have been planted, and many who have not professed the faith are more strongly inclined to confess the truthfulness of its doctrines than any others preached. We most earnestly pray that God may abundantly bless his servants and people in this section of country, giving them enduring grace that they may continue to occupy the position God has called us to take, waiting for the glorious returning of Christ, until the fullness of time shall come for the complete redemption of the true Israel.

This is a very rich, fertile country, the soil is very productive, and can be worked easily with machinery, is connected by cheap and quick transportation with the largest and best markets in the country, making agriculture very lucrative in all its departments. It ranks very high as a fruit country. It produces in great richness and abundance all the varieties the latitude allows. It is a very enjoyable sight at this season of the year to look upon the broad and beautiful fields covered with golden corn, growing wheat of the richest green, and extensive orchards on which have grown the present season a great abundance of the most beautiful and delicious fruit we have ever seen. God has made the people of Western N. Y. stewards of many of his richest earthly treasures for the use of which they will have to render an account to him at the last day. O, that we may realize that all the blessings, spiritual and temporal, we receive from our Heavenly Father, are given us to be spent in his service; and when we do not appropriate them for that purpose, but squander them upon our carnal lusts, we stand condemned before him.

J. C.

KEENE.

The tent-meeting in Keene, N. H., has resulted in accomplishing special good. The Lord has blest the effort. Much prejudice has been removed, and christian sympathy has taken its place in the hearts of several members of other churches. At the last meeting we attended (Friday evening, Oct. 9th), a large number expressed the fact that they had been blest during the meetings. A goodly number consented to consecrate all to Christ, and received a deeper and more abounding peace than they ever before enjoyed. Others are deeply impressed with the importance of entire sanctification to the Lord.

The people are becoming quite attached to the tent, and are anxious to have it remain longer. Backsliders are returning to the Lord, and there was one bright convert. Others are almost persuaded to be christians. It takes a great amount of labor to reach the unconverted in these days. They have resisted so much light, and abused so many privileges, that their hearts have become almost as stubborn as Pharaoh's. They seem to be more and more set against yielding to the kind invitations of the dear Savior. They are much like Antediluvians and Sodomites.

The chief work now is to get church members aroused from their slumbers so as to be ready to meet Christ at his coming. As the majority of professors are now living, their chances for salvation are very uncertain. Hatred and variance, pride, and covetousness, deceit and laciviousness find plenty of room in their hearts, and thus the Spirit of Christ is crowded out. It is time that every watchman on Zion's walls was sounding an earnest alarm. Let no effort be spared that can be employed to save men from perdition. M. G.

SR. PALMER.—We are saddened to learn that Sr. Palmer, the editor of the "Guide to Holiness," has been *very* sick for some weeks, and was not expected to live, but we rejoice to hear that she is now a little better, and hopes are entertained of her recovey. She has done a noble work in the vineyard of her heavenly Master during the last thirty years. When in Worcester, Oct. 11th, we met Sr. James, a bosom friend of Sr. Palmer's, who remarked that she and Sr. P. had often spent happy moments together in talking about the return of Jesus, and said with emphasis, "We *love* his coming. So do all truly holy people, though they may not have seen the evidence that appears so bright to most of our readers. One may love an event without knowing when it will occur, as well as the one who knows the *time*. But a knowledge of the time would naturally lead one to make extra preparation for the event; hence the effect of presenting reliable evidence of Christ's speedy coming is very profitable to the church. The signs of the times are many-tongued in proclaiming that, in a little while, the dear One who died for us will show his smiling face through the parting clouds of glory. Does the heart of the reader say come, blessed Redeemer, and set up thy heavenly kingdom? Remember, there is a crown for those who love his appearing." Let us be in that happy company. In order to be surely there, we must "keep the heart pure." M. G.

FALL RIVER TENT MEETING.—We spent one evening (Friday, Oct. 16th) at the tent meeting in Fall River, and had a good time. The tent was full, and several were standing. Good order prevailed while the people listened attentively to the evidences showing that we are near the end of the present dispensation. Brn. Boutell and Morrell love the work and are laboring faithfully in this meeting. M. G.

PRIVATE LETTERS can be addressed to me at 504 West Lake Street, Chicago, Ill., till further notice. MILES GRANT.

DISCUSSION ON TRINE IMMERSION.

After Bro. Thurman had spent three evenings in looking at the historical accounts, and found no evidence to show that trine baptism did not *commence* with Marcion, A. D. 130, he than turned to the Bible for proof that christians should be baptized three times. We think the result was an *utter failure* to find *one text* that favored his position. Indeed he did not introduce a single passage of Scripture which he claimed said a word about trine baptism, but we did find the inspired apostle expressly saying "there is *one* body, and *one* Spirit, even as ye are called in *one* hope of your calling, *one* Lord, *one* faith, ONE *baptism*, *one* God and Father of all." Eph. 4: 5-6. This language of the Bible is so plain, it leaves no room for controversy. So far as the *baptism* is concerned, it makes no difference whether one is baptized forward, backward, sidewise, standing on the head, or on the feet, only so that the person is wholly *immersed* in the element employed for baptism. The most natural way to bury people is with the face upward; so it is also the most natural, pleasant and easy way to baptize with the face upwards; but if any prefer to be baptized with face downwards, it would be as truly baptism in the one case as the other.

Bro. T. endeavored to prove trine immersion from an examination of the words *bapto* and *baptizo*, claiming that *bapto* signified *one* dip, and *baptizo* repeated dippings; but we found no reliable authority to sustain his position. *Baptizo* is derived from *bapto*; then, if the primary word signifies but *one* dip, how can its its derivative signify repeated dips? How draw more out of a word than it contains? It is true that some authors claim that the word *baptizo*, which is represented in English by the word immersion, denotes a "frequentative" action; that is, a double one. Both *bapto* and *baptizo* are used precisely alike to denote the burial of an object that was not raised again; but when used to signify baptism as a christian ordinance, it implies the double, or "frequentative action" of burying in the water, and taking out again, as it would be murder to purposely bury a person and leave him drowned in the water; but *baptizo* affords no evidence in favor of *three* baptisms. Such an idea is wholly foreign to the meaning of the word.

Taking Bro. T's position, that *baptizo* signifies to immerse "*repeatedly*," it proves too much, and spoils his theory. For example, apply it to his favorite passage of Scripture, Matt. 28: 19, "Go ye therefore, and teach all nations, baptizing them" *repeatedly* [three times] "in the name of the Father;" baptizing them repeatedly [three times] in the name "of the Son;" baptizing them repeatedly [three times] in the name of the Holy Ghost;" thus making *nine* immersions in all.

Bro. T. claimed that trine immersion was anciently accomplished as follows: When the children of Israel were baptized unto Moses in the cloud and in the sea, it was immersion No. 1. When John baptized them, it was immersion No. 2. And when Christ or the apostles, baptized them, it was immersion No. 3. But this contradicts his own theory again. For if *baptizo* signifies to "dip repeatedly," or three times, then they must have been baptized three times unto Moses, three times by John, and three times unto Christ; making nine immersions. For, according to Bro. T's. position, *one* immersion is not baptism; hence if John only immersed but *once*, it was a spurious baptism; and the same would be true of the baptism unto Moses, or by Paul. Will three spurious ones make one genuine?

Bro. T. further claims that those whom John baptized were *in* those who were baptized unto Moses, just as we were *in* Adam when he sinned; and thus all received *one* baptism in Moses' time; therefore John's baptism was the *second*, and into Christ made the third. This logic would make out that we *all* had *one* baptism unto Moses; and that we *all* had another baptism by John, because we were *in* John's disciples just as much as they were in those in Moses' time; and then by the same rule we would have another baptism into Christ by the apostles, and thus we have all had our three immersions, and do not now need to be baptized any more, because we were all baptized in our *fathers*. Why not *repent* in them also, and be saved because they were holy?

In reference to the meaning of *bapto* and *baptizo*, Dr. Carson says in his able work on baptism:

"*Bapto* and *baptizo* are considered by most writers as perfectly identical in their signification. On the other hand, there are writers on this subject, on both sides of the great question, who have assigned a difference of meaning, which is merely fanciful. Some have alleged that the termination *zo* makes *baptizo* a diminutive, but utterly without countenance from the practice of the language. Others have erred as far on the other side, and equally without authority make *baptizo* a frequentative. The termination *zo* has no such effect as either class of these writers suppose, and the history of the word, both in sacred and classical use, justifies no such notion. . . . The termination *zo* does not make a frequentative according to the practice of the language in other words and the word *baptizo* is not used as a frequentative by Greek writers. It could not become such, then, in an ordinance of Christ."

Dr. Carson goes on to say: "The learned Dr. Gale, in his Reflections on Mr. Wall's History of Infant Baptism, after giving us a copious list of quotations, in which *bapto* and *baptizo* are used, says: 'I think it is plain, from the instances already mentioned, that they are exactly the same as to signification.' As far as respects an increase or diminution of the action of the verb, I perfectly agree with the writer. That the one is more or less than the other, as to mode or frequency, is a perfectly groundless conceit."—*Carson on Baptism*, *pp.* 18, 19.

As Bro. T. claims and admits that *bapto* means but *one* dip, it is certain that *baptizo* does not mean any more, hence there is no proof found in the word *baptizo* to establish trine immersion. Where is the proof? Echo answers—Where? We are shut up to the heretic Marcion as its originator.

Dr. Conant, than whom there is no better authority, says:

"The grand idea expressed by this word is, *to put under water* (or other penetrable substance), so as entirely *to immerse* or *submerge;* that this act is always expressed in the literal application of the word, and is the basis of its metaphorical uses. This ground idea is expressed in English, in the various connections where the word occurs, by the terms (synonymous in in this ground element) *to immerse*, *immerge*, *submerge*, *to dip*, *to plunge*, *to imbathe*, *to whelm*."

He goes on to say: "From the earliest age of Greek literature down to its close, (a period of about two thousand years), not an example has been found, in which the word has any other meaning."—*Notes on Matthew*, *p.* 29.

Dr. Conant further says: "The verb *baptizo*, *immergo*, has in fact but one sole acceptation. It signifies, literally and always, to *plunge*. Baptism and immersion are, therefore, identical.—*Notes on Matthew*, *p.* 99.

With these facts before us, we are driven to the conclusion that there is no evidence in the Scriptures in favor of trine immersion. To speak of "one baptism by three immersions is the same as to say one immersion by three immersions; or one baptism by three baptisms. Such a position is simply *absurd.* Christ died *once*, was buried *once*, and was raised *once*. Baptism is to show our faith in the burial and resurrection of the whole human family. Trine immersion would be proper in case Christ was buried and raised *three times*; but if only *ouce*, then "*one* baptism," as the Scriptures teach (Eph. 4: 5), is the proper mode. Let us not forsake the old Bible way, as taught and practiced by Christ and the apostles—"ONE BAPTISM." *Amen.* M. G.

NEPHESH.

Editors:—Have you any work from which you can tell us through the *Crisis*, reliably, how many times the word *nephesh* occurs in the Bible; what and how many are its different renderings, in our E. V.; and so of *ruach*, *psychee*, *pneuma*, *sheol*, and *hades*; also of *Zoe?* If so, please do, and oblige

Yours truly, G. W. STETSON.

The Hebrew word *nephesh* occurs in the Old Testament seven hundred and fifty-two times, and is translated in forty-four different ways; its corresponding word *psychee* occurs in the Greek New Testament one hundred and five times, and has six different renderings. *Ruach* occurs four hundred times in the O. T., and is rendered in twenty-two ways; *pneuma*, its corresponding word in the Greek New Testament, three hundred and eighty-five times, and is translated in five ways. *Sheol* is found in the Old Testament sixty-five times. *Hades*, its corresponding word, is in the New Testament eleven times. *Zoe* occurs in the New New Testament one hundred and thirty-four times.

The following are the forty-four words used to translate *nephesh*, in the authorized version of the Old Testament: man, men, him, himself, he, me, myself, we, her, herself, thee, thyself, they, themselves, yourselves, any, one, lust, ghost, thing, his own, she will, mortally, will, tablets, the dead, fellows, discontented, greedy, breath, deadly, hearty, appetite, pleasure, fish, desire, mind, heart, creature, beast, body, life, person, soul.

The following words are employed to translate *psychee:* life, mind, you, heart, as, heartily.

The word *ruach* is represented by the following words: blast, quarters, anger, mind, courage, vain, side, breath, cool, tempest, spiritual, air, windy, whirlwind, smell, smelleth, smelled, understanding, accept, toucheth, wind, spirit.

Pneuma has the following renderings: ghost, life, spiritual, spiritually, wind. *Sheol* is translated, grave, hell, and pit. *Hades* is rendered, grave, and hell. *Zoe* is rendered, life, and lifetime. M. G.

THE BIBLE ECHO is a religious weekly, published by Kellaway and Co., 10 Warwick Lane, Paternoster Row, London, Eng. It is filled with such articles as will interest and instruct our readers. Bro. Kellaway is struggling hard to scatter the light and truth in England. Price of the *Echo* $3.00 a year. If any wish to subscribe, they can send their address and money to the *Crisis* Office, and we will forward it to them. We can supply the numbers for June, July and August, bound together, for 25 cts. each. Send and get them, and thus help Bro. Kellaway. M. G.

"GEOGNOSY" is the title of a valuable work, by David N. Lord, one of the most able writers in the country. The book is designed to show that there are no geological *facts* to prove that this world was not made in six literal days of twenty-four hours each. The book is now out of print. One or two have desired us to obtain the book for them. As we have not their address at hand, we would say we have just found two copies in an antiquarian book-store. Price, $1.25 post paid. To be had at the *Crisis* office. M. G.

REVEREND.—It is said the term "Reverend was never used by clergymen till 1657."

FINANCIAL ASPECT.

The financial outlook is gloomy. In the midst of plenty, it is hard times, and the prospect for the future becomes more and more threatening. How much we need Jesus here to set things right. The spirit of covetousness and pride have accomplished great things for Satan during the last few years. The progress downwards is so rapid that candid people are really alarmed at the sad state of things. They can see no bright spot in the future. All the efforts to reform the world by human associations have failed, and still the tide of iniquity keeps rising.

The following from the New York *Mercantile Journal*, for Oct. 10th, 1874, shows how business men look at the financial signs of the times: M. G.

"The past week has not developed any specially new feature in financial circles. We are sorry we must report that the outlook is not what it should be, nor what the people had a right to expect it would be, in view of the great blessings of a kind Providence as revealed in the abundant harvests of the past year. But the cupidity of some men, and the short-sightedness of others, have brought the industrial and commercial interests of the nation into an unfortunate condition which will cause great loss to the masses, bringing poverty and suffering upon many of our most worthy citizens.

It is said by some that the extravagance of the people is at the root of the evil; that they have been living too fast, and deserve to suffer; that railroad building has been pushed to such an extent as to be exceedingly damaging; and much more of the same sort of trash is talked.

Now, while we are not blind to the fact that in some instances labor has been unwisely applied to building railroads, the embarrassments of the hour do not arise from the fact of such misapplication. That many (the majority of the people) are inclined to live beyond their means of paying, we must admit; but this has not been the underlying cause of the trouble. The real cause is to be found in the fact that property owners have been enabled, by class legislation, to wring from those renting from them (in whichever of the thousand forms they did it) a higher rent by far than the use of such property was worth. To illustrate: while a man may own the house he lives in, free from all incumbrance, he is compelled, not only to pay heavy taxes, which are greatly increased by the high rate of interest paid on the town, county, State, and national debts, but on every pair of boots, every garment, or pound of food he purchases he must share the burden of the heavy rent of shop, store, money borrowed, etc., etc., paid by any and all those with whom he deals. Those who finally receive this heavy rent generally do nothing, but, as the saying is, they live within their means, although it is in the most expensive manner. They constitute the class who have most to say about the extravagance of the people from whom, like vampires, they draw their living.

It is not a pleasant thing for a man whose arduous labor (under these embarrassments for which he is not responsible, and which he cannot throw off) barely obtains the necessaries of his family, to be told when he is thrown out of work that he should have been more economical. The fact is, there should be a candid examination of the subject of the distribution of the products of labor, which would include the proper rent to be charged for the use of capital, so-called. That this distribution should be equitably made in the natural course of every day life is highly important to the future welfare of the country."

CHURCH POLITY.

We have been requested to publish the Principles of Church Polity, as prepared and approved by the Ministerial Conference at the Springfield camp-ground, last August. They are as follows:—

PRINCIPLES OF POLITY.

First Principle. The Scriptures are an infallible guide to the essentials of church order and discipline.

Second Principle. A christian church is a voluntary association of persons possessing repentance for sin, and faith in Jesus Christ, united together by a solemn covenant for the worship of God, and the celebration of religious ordinances.

Third Principle. To this assembly of professing christians, united by a covenant, and statedly meeting for church purposes, all executive, ecclesiastical, or church power is intrusted by Jesus Christ, the great Head of the church.

Fourth Principle. Every member of such church has equal essential rights, power, and privileges with every other; and the membership together, by a majority vote, have the right and duty of choosing all necessary officers, of admitting, dismissing, and disciplining their own members, and of transacting all other appropriate business of a christian church.

Fifth Principle. The Scriptures recognize but two orders of permanent church officers, viz., Elders or Presbyters (otherwise called Pastors, Overseers, or Bishops), and Deacons. There should be an entire, ecclesiastical equality among all christian Elders, Pastors, Overseers, or Bishops.

Sixth Principle. Each church is independent of all outward control, and answerable only to Christ, and is on a level of essential character with every other church on earth.

Seventh Principle. A fraternal fellowship is yet to be maintained between these churches in all cases, and so long as may be consistent with the principles of the New Testament.

Eighth Principle. A conference is an assemblage of ministers and delegates for the purpose of mutual encouragement and assistance in christian work. These conferences have no juridical authority, being simply advisory, suasory bodies.

SOCIAL OR QUARTERLY CONFERENCES.

Two or more sister churches may form and hold Quarterly Conferences, and upon such representation as they may see fit to adopt.

STATE, OR ANNUAL CONFERENCES.

The churches within any State, or convenient section, may hold annual conferences for the transaction of such business as may be delegated to them by the churches they represent consistent with the principles of this polity.

A GENERAL CONFERENCE may be held once in —— years. It shall be composed of the pastors of churches, and evangelists co-operating with them, and of delegates for churches. In this conference, each church shall be entitled to one delegate,—provided, that no person shall be a member of such General Conference, unless at the time he be a member of some recognized church.

CORRECTIONS.—In the article relating to our discussion on "Trine Immersion," instead of reading—"Neither of us were able to trace it back *to* A. D. 130,'" read, "back *of* A. D. 130." In the fiftieth Apostolical Canon, instead of "Do ye, therefore, a bishop"; read, "Do ye, therefore, O bishops." Instead of reading that "trine immersion prevailed most extensively" "between A. D. 498 and 633," read 398 and 633. M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston. Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$77 79
Susan M. Hall	2 00
Cash	.15
Jane Glasson	.25
W. C. Thorp	.90

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$20 00
Mary J. Sheldon	10 00
J. P. Marquand	1 00

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,540 20
"C"	4 00
Sophia F. Hubbard	1 50

TRACTS.

L. BOUTELL.

In our tent and other meetings in new places, we find it indispensable to the advancement of the cause; to have tracts to distribute. It creates an interest to read, also an interest in the meeting, and gives opportunity to spread the truth and light, where no other means could reach the people.

In our recent tent-meetings, we have scattered many. We bid them welcome to the tracts, if they will read them; but the tract fund runs low. The means must come, or the tracts cannot be had. Now, shall we not forthwith have some liberal donations to the fund? We voted, at our last annnal meeting, to make an effort to increase the fund. The Lord's cause needs and demands it of us. We must have the little two-winged messengers to visit needy, lost man, and urge him to the fountain of living water, where he can quench his dying thirst and live forever. Now is the time to make the sacrifice for the purpose of saving souls. Bring your tithes into the store-house, and prove God, that he may pour you out a blessing.

O that we might have a revival from the Spirit of God that would reach our heads, hearts, and pockets, then there would be no lack of men or means, books or tracts, but a tidal wave would move this gospel into all the waste places, and songs of joy would be heard.

TENT-MEETING IN GRANVILLE.

The tent-meeting recently held in Granville, N. Y., was a success. It commenced Sept. 19th, as was appointed, and continued for ten days. The weather was fine during its session, which contributed largely to the comfort and prosperity of the meeting.

Granville is a quiet village, located on the Rutland and Washington R. R., a few miles from the State line dividing New York from Vermont. This town abounds largely in State quarries, making it an enterprising business community. Slate from this and adjoining towns in Vt. is sent all through the New England, Northern, and Middle States. Large slate stones taken from these quarries will split as fine as a block of pine from the "Pine-tree State," making a durable roofing for buildings.

The people of Granville treated us very kindly during our stay with them. Bro. H. H. Stoddard, who lives in the place, invited us to his house, and cared for us after a godly sort. Brethren from Poultney and Hebron were at the meeing a part of the time, and helped in the good work. Bro. D. B. Mackenzie, pastor of the M. E. church, was present a part of the time, and did all he could to make the meeting a success, both in preaching and exhorting the people to prepare to meet their God. Bro. M. invited us on the last day of the meeting (it being rainy) to hold our service in his church, granting us all the liberty that we could ask for to speak out plainly our views on the great truths due this generation. Bro. M. believes with us in the final destruction of all wicked men and devils at the coming of our Lord to this earth.

During the meeting, some for the first time started to serve the Lord; others who had been on the back-ground started anew. Many resolved to study the Scriptures more than they ever had before. The evidences of the near approach of the kingdom of God was the subject made especially prominent during the meeting. We trust there was an impression made on the minds of the people that will be productive of good.

A. W. SIBLEY.

FROM EASTERN MICHIGAN.

DEAR EDITORS:—Obtaining leave of absence from my circuit for a few weeks last spring, I held a series of meetings in the village of White Rock, which resulted in the organization of a church of sixteen members, chiefly heads of families. This is the only Christian church in the place. On my arrival, I found there were but two families that professed religion in the entire village of about two hundred inhabitants. Our meetings were largely attended, and characterized throughout by the most respectful attention; and best of all, the Lord Jesus stood by me by his sweet Spirit to bless the word spoken.

It will be remembered that this village, with several others on this shore, were completely destroyed by the great fire in Northern Michigan in 1871. Men, women, children, and animals, both tame and wild, fled to the lake to save their lives. In visiting from house to house during my stay with them, I listened to many a thrilling account of remarkable escapes, one of which I will relate. Said a mother, "After all hope was gone to save our home, I took one child in my arms and husband another, and started for the lake, half a mile distant. I had gone but a short distance, before I sank down exhausted, surrounded by fire, and gave up to die. Pressing my child to my bosom, I commended my life into the hands of God, and calmly awaited my fate. As husband could not help me, I begged of him to fly with the other two children, which he did, and, I thank the Lord, was saved. The fire burnt all around me, and even burnt through my clothes in one place, and yet I was saved. We all look upon it as a remarkable providence." After commending this dear family to God, I left their humble roof with my faith strengthened in the providential care of our dear Father in heaven.

Since our organization, additions have been made to the number, and we hope for still more blessed results, in gathering out those that shall be ready for the return of the Master, and escape the fire of the coming day. Yours affectionately,

Lexington. GEO. W. WRIGHT.

"AS YE WOULD, . . . SO DO." Matt. 7: 12.

Sr. Mary Ongley, since the death of her husband, Elder Wm. Ongley, has gone to Elmira, N. Y. Mrs. Mary A. Howard, 511 Main St., Elmira, N. Y., takes special care of her welfare, to whom all may send on Sister Ongley's account. She is infirm with age, exposure and toil in the Master's service, and in caring for her late husband's three years of suffering. She needs enough to pay her board, $10.00, and $5.00 for medicines, etc.,—$15.00 per month. This is the arrangement, as Sr. Howard informs me. The terms are very moderate, but need to be furnished before the twelfth of each month. *The appeal* belongs in this case. Amen. "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." *Jesus.*

J. B. COOK.

THE "HISTORY of the Second Advent Message," by I. C. Wellcome, I consider to be an interesting and instructive work. It is a well arranged history, interspersed with incidents and sketches of men, and influences connected with the times from the commencement down through the Advent movement to near the present time. It will be read with interest by those who were connected with the early movement, as well as those who have come into the ranks since. Many, no doubt, will be encouraged by perusing its pages. God has stood by and blessed those that have held fast and proclaimed the glorious truths of the Bible. The book I think worthy of a wide circulation, not only among Advent believers, but among the nominal churches and the world. Scatter light and truth far and wide, and the Lord will bless. N. B. MCMURPHY.

Gilmanton, N. H.

Correspondence.

From Sr. S. E. Teeple.

Dearly Beloved in the Lord:—I am glad that we have a medium through which we can communicate our thoughts to each other, and thereby encourage one another in the narrow way that leads to eternal life. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." And, notwithstanding all their afflictions, they have peace and joy, that the world knoweth not of. It has been my blessed privilege of late to meet with the people of God in the tented grove, and enjoy their society a few days, and to hear their songs of praise, and listen to their testimonies. Although I could not engage in the services as in days that are past, yet I was with them in sentiment, and in spirit. Yes, blessed be God, God's children are *one*,—one in faith, and one in love. Paul said, "There are diversities of gifts, but the same Spirit." It is so blessed to feel this oneness, and to enjoy its power, and to get a foretaste of the joys that await us when this earth is renewed and brought back to its Eden-like beauty.

"My willing soul would stay
In such a frame as this."

Oh yes, my heart is full. The love of Christ cannot be told. Its depths are unfathomed. For such love,

"Let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak."

It is blessed to know that we are his, and that he is ours; to feel the warfare will soon be ended, deliverance given, and we saved in his kingdom, which knows no end. Here, disease invades our frame; there, the country will be healthy. Here, our joys are mixed with sorrow; there, there will be no sorrow. Here, is blight and mildew; but there, will be beauty unfading, joys untold.

"O hail, happy day!"

Well, dear ones, I hope to behold that city, where there is no need of the sun by day, or the candle by night;

"Where no death nor dismay,
Neither trouble nor sorrow,
Shall be felt for to-day,
Nor be feared for to-morrow."

The Psalmist said, "Let everything that hath breath praise the Lord"; and I join in the number here, and hope to praise him in his kingdom, when the curse is removed, faith lost in sight, and prayer turned to praise. Hold on, ye suffering and sorrowing ones, ye weak ones in Christ, and ye strong ones. I am with you, and will try to meet you—

"Where no tears shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Hotchkissville, Ct.

Extracts from Letters.

BRO. R. H. GRESHAM writes from Asheville, Buncombe county, N. C., Aug. 22nd, 1874:—"Dear brethren of the 'one faith,' 'one hope,' scattered through the United States, I send you christian greeting. Since I last addressed you through the *World's Crisis*, which appeared July 8th, I have been endeavoring earnestly to continue the good fight of faith, and have not shunned to stand in humble boldness for the truth at all suitable times and places. If I did not know to a certainty that I am on the scriptural highway that leads to endless life (if I continue faithful to the things I have learned), I might be discouraged. I have had letters from several brethren, but none of them have said to a certainty that they will (Providence permitting) come this way shortly and assist me in teaching the truth. I have some reason to expect that Bro. J. J. Smith of Long Island, Jackson Co., Ala., will arrive here about the 22nd of Sept., and tarry a few days."

SR. S. CONDELL (over eighty years of age) writes from Canada:—"Dear Editors, writers of the *Crisis*, I have long had it in contemplation to write a little for your valuable paper. You will please look over mistakes, considering my age—over eighty. I think the *Crisis* is steadily advancing in a deeper knowledge of divine truth as recorded in the holy oracles; the importance of which cannot be estimated for its sterling worth. It gave me pleasure to see the only *one* true baptism, as in the Holy Scriptures, so ably

handled. It has been a long time needed. It is only a few, if I mistake not, who have even given it its due prominence. May we be enabled to add 'to godliness brotherly kindness, and to brotherly kindness charity'; 'for if these things be in' us 'and abound, they make' us that we 'shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, . . . for so an entrance shall be ministered unto' us 'abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.'"

Bro. R. W. Warner, St. Johnsbury, Vt., writes:—"The good Lord is still at work here. Two weeks ago last Saturday night, one man, over forty years old, started to serve the Lord; and the next night his mother started. The man used to threaten his wife if she did not keep away from our meetings he would fasten her out doors. But there is a happy change. He is doing very well, and growing rapidly. He is bold as a lion. Last Saturday one more young man started, and last night seven rose for prayers. I cut the following from the last week's *Caledonian:* 'Adventists hold meetings a portion of the time at the school-house in Paddock village. Last Sabbath Elder Shattuck, of Great Falls, baptized three persons in the Passumpsic river,—making sixteen immersions in this church this season.'"

Sr. Emma I. Crouse writes from Presque Isle, Me.:—"I do believe that Jesus is soon coming, and I want to be ready to meet him in peace, if I live till he come; and if I am called to sleep in the grave for a short time, I want to be sure that I shall 'awake in his likeness.' From childhood, I was taught to believe in the immortality of the soul, and eternal torment. But thank God, I have been led to embrace the truth; and though it is very unpopular, I am willing that all should know my faith, and that I am looking for the Lord. There are quite a number here who are looking for the coming of the Just One."

Bro. Jas. J. Edmonds writes from Freemansburg, Pa.:—"At a meeting held here Oct. 3d and 4th, Bro. I. N. Wilfong preached four able sermons, whereby many were convinced that we were advocating the Bible truths. In the afternoon, on the banks of the river Lehigh, Bro. W. delivered another sermon to about four hundred listeners, and after the sermon one came forward for baptism. The candidate received the gift of the Holy Spirit in a full measure. If we had more preaching, much good could be done."

Bro. N. Wheeler writes:—"I have just returned from the conference in P. Q. It was a success. The blessing of God rested upon the people; hence union prevailed."

Married.

PERKINS—HARRIMAN. In Boston, Sept. 21st, by C Goodrich, Mr. George O. Perkins, and Miss Thirza Harriman.

ENGLEY—BRIGHAM. In Boston, Oct. 15th, by C. Goodrich, Mr. Henry L. Engley and Miss E. E. J. Brigham.

PERKINS—LEIGHTON. In Concord, N. H., Oct. 7th, 1874 by Eld. John G. Hook, Albert E. Perkins and Annie L. Leighton, both of Concord.

WEAVER—PTITSON. In San Francisco, Cal, June 14th, 1874, by Eld. John G. Hook, Thomas J. Weaver, of Tenn., and Mary Ptitson, of Moscow, Russia.

RUNNELS—MISSEY. In San Francisco, July 15th, 1874, by Eld. John G. Hook, Benjamin F. Runnels and Malinda A. Missey, both of San Francisco.

Obituaries.

Hutchins. In East Boston, May 9th, Marcillus, son of Sr. Hutchins, aged twenty-five years.

Marcillus was naturally of a skeptical turn of mind, and not until his long last sickness was he led to believe in Christ as a Savior of men, and the Bible as the word of God. When he saw the principles of the gospel lived out by believers in Christ, he became convinced of the power of Bible religion, and gave his heart to the Lord. Two days before his death, a few of the brethren and sisters gathered in his sick room, and we celebrated the Lord's supper. It was a rich feast to him. As he drew near the dark river of death, he was calm, and at last fell asleep in Jesus, and as we consigned him to the grave, we felt no doubts but what we shall see him in the earth restored with the shining throng. His widowed mother wishes through us to thank those who so kindly remembered her in her sickness, and in the sickness and death of her son. C. G.

Daniels. In Lee, N. H., Feb. 27th, Sr. Margaret A. Daniels, aged sixty-five years.

Sr. Daniels was a devoted christian. She emphatically lived for others, but she has fallen asleep in Jesus. How sweet, how blessed, such a sleep! Bro. D. Churchill attended her funeral, and at her request, before her death, she was brought to Lawrence, Mass., and laid in the burial lot of Bro. Geo. H. Churchill, that he, like Abraham, had bought, that he might have a place to bury his dead. O how joyful the thought that when the Lord himself descends from heaven, no part of the renewed earth will ever be bought or sold for a place to bury the dead, for "there shall be no more death." Amen and Amen. C. G.

Gates. Fell asleep in Jesus, in Bridgewater, Vt., Oct. 2nd, 1874, Sister Hester A., wife of Franklin Gates, aged sixty-one years.

Our dear sister was sick only four days, with what seemed to be a sore in the head, which affected the brain and bronchial tubes. She leaves an afflicted husband, two sons, and five daughters to mourn her absence. She was a faithful wife, mother, and neighbor, and more than this, she was faithful to Christ and his service. She was ever at her post in the prayer meetings in storm or fair weather, and always had the spirit of praise to God. She embraced Christ by faith at the age of seventeen, and was buried with him by baptism, and has rejoiced in hope of the glory of God unto the end. Quietly, yet mournfully, we laid her away to rest from all temptation and sorrow until Michael shall stand up.

May the heart-stricken children of this mother, who have been the subjects of many prayers and tears, be ready to meet the King in his beauty when he shall come to destroy death, and him that had the power of death, which is the devil." Discourse delivered by the writer, from Heb. 13, last clause of the 5th verse. Allen Damon.

Weaver. In Erving, Mass., Sept. 27th, 1874, Eddie Mathews, son of D. J. and M. M. Weaver, aged five months and eleven days.

The little sufferer sleeps, and angels watch his sweet repose. Sweetly he'll sleep till the last loud trump shall sound; then, with all the sleeping ones, he will come up from his dusty bed, more bright and fair than mortal eyes ever beheld. Funeral services conducted by Eld. G. A. Streeter, assisted by Eld. Collar, who endeavored to speak words of comfort to the mourning circle.

"Sleep on, sweet babe, and take thy rest,
Till thou shalt wake among the blest."
L. B. Weaver.

FOREIGN NEWS.

London, Oct. 14. Ex-empress Eugenie and her son have telegraphed thanks to the people of Ajaccio for having elected Prince Bonaparte to the Council General over Prince Napoleon. It is announced that Prince Napoleon will become a resident of the Department of Chasente Inferieure, one of the strongest of the Bonapartist departments, in order to become elected to the Council General and National Assembly.

Oct. 15. A Paris special states that Gens. Chauzy and Bourbaki have been summoned to consult with President McMahon, supposed to prepare for possible contingencies that may arise from the note of the Spanish Government relative to the conduct of France in favor of the Carlists.

A despatch from Berlin says that the Queen dowager of Bavaria has been converted to Catholicism, and will shortly enter a nunnery.

Santander, Oct. 5. Reports have reached here that a mutiny has broken out in the Carlist army at Durango, and Don Carlos was wounded by one of the mutineers. In official circles here it is stated that Don Carlos' wound is serious, the ball having penetrated the stomach.

Madrid, Oct. 5. A Carlist force 4000 strong, attacked the town of Vich, in Catalonia, and met with a decided repulse, suffering a heavy loss in killed and wounded.

Constantinople, Oct. 13. The Turkish town of Akhiolyi, containing five thousand inhabitants, and situated on the Gulf of Burghas, in the Black Sea, has been totally destroyed by a conflagration.

DOMESTIC NEWS.

New York, Oct. 5. Panama papers to the 26th ult. contain the follwing: Everything is quiet on the Isthmus. C. F. Arosemena has been chosen President of the Panama Legisture.

Advices from Guatemala confirm the reported earthquake on the 3d of September. The oscillations at Antigua were very violent from west to east, added to a vertical motion.

The people fled from the houses to the court-yards, and the air was filled with the screams of affrighted women. None could keep their balance without great difficulty. Houses and walls fell, and there were many shocks during the night.

Thirty-two lives were lost, and many houses will have to be taken down. At Guatemala, the capital, the shocks were only slightly felt, but the Indians report that three villages at the foot of the volcano del Fuego were destroyed.

The people are mostly living out of houses at Outigua and Guatemala, fearing a repetition of the earthquake. There is nothing new from the other points.

New York, Oct. 15. Later developments in regard to the Western railroad alliance are made public to-day.

This combination is, in brief, a union by which twenty-three large railroads, forming a complete chain of communication between New York and Omaha, bind themselves to adhere to uniform rates of tariff as fixed from time to time by seven commissioners selected from among the companies.

The alliance thus formed is one of the most stupendous in its magnitude that has ever existed in this or any other country. The number of roads included is larger than that composing the entire railway system of many States of Europe.

The actual paid up capital which the great alliance represents amounts to over $685,000,000. This total of more than half a billion dollars, represents the sinews of war with which this alliance offers battle to competing roads.

In Brief.

— Europe has at this moment 142 iron-clads fit to be placed in line of battle. Of these England owns 38; France, 28; Austria, Russia, Italy and Turkey, 15 each; Germany, 8; Spain, 7; Denmark, 3; Greece, 2. The tonnage of the German ships and the size of their guns are however, so uncommonly great that they are supposed to be more than a match for any navy, excepting those of England, Russia and France.

— The city of Rome contains 248,307 inhabitants, who occupy 11,950 apartments or houses. There is room for more, as 890 apartments are standing vacant.

— It is computed that within the last sixty years 25,000 Jews have been converted to Christianity. Missionaries are now welcome in Jerusalem.

— When a person has to stand up in a Paris horse car no fare is collected by the driver.

— The first Universalist sermon ever preached in America was delivered by John Murray, at Cranberry Inlet, N. J., on Sept. 30, 1770.

— Twenty-one foreign Governments have thus far accepted the invitation to participate in the Centennial at Philadelphia.

— There are 940 Young Men's Christian Associations in this country, and forty-eight of them have buildings to the value of two million dollars.

Notices.

Western Conference.—A General Religious Conference for the promotion of piety among believers, and conversion of unbelievers, will be held in the Green Street Tabernacle, Chicago, Ill., commencing on Wednesday, Oct. 21st, at 7½ p. m., and continuing over the following Lord's day. It is expected that Elds. Miles Grant, S. G. Mathewson, and John Couch, from the East, will attend this meeting. We invite all to attend who can come, from far and near, and we hope all who come will bring with them a holy zeal for God and Jesus Christ. We specially invite brethren and sisters in the west to come up to this feast, and help in the cause of Christ. Let there be a general rally. For the church, Frank Burr, Pastor.

Protracted Meeting.—The Lord willing, a protracted meeting will be held at the meeting-house in Porter Village, Me., commencing Thursday evening, Nov. 12th, to continue over the following Sabbath, and longer if duty demands. It is expected that Brethren E. S. Moulton, and J. T. Jordan, will be present and assist in carrying on the work. Come, brothers, come, sisters, come one and all. Wm. T. Sawyer.

Where shall our New Hampshire State Conference be held? The time has been set for the conference to convene, but no place fixed to hold it. If there is a church within the limits of the State that is unanimous in requesting the conference with them, let them inform the Secretary, C. H. Fletcher, at once, that the appointment and arrangements may be published. Otherwise, we shall be under the necessity of indefinitely postponing the meeting. A. Ross, President.
C. H. Fletcher, Sec.

A series of meetings will be held in Depot Hall, Steep Falls, Me., commencing Wednesday evening, Nov. 11th, at 7.30 o'clock, and continue over the following Sunday. Eld. B. S. Emery and J. Hill are expected to be present and preach the gospel. Come all who can, and lend us a helping hand. We need your assistance.
C. H. Sweet.

I have a tent fifty feet in diameter, only used this season, and is in first rate order. I will sell low to go south, or I will let competent brethren have it to use this winter. Some good young men say they will go with others. Let me hear from any interested in the above missionary work. Direct H. B. Sevey, Mt. Vernon, Me.

Conference at Melvin Village, N. H.—The Lord willing, there will be a conference at Melvin Village, commencing Thursday evening, Oct. 22d, to hold over the following Sabbath. Brn. E. A. Stockman, J. Parsons, and D. Churchill are expected to preach the word. A generous invitation is extended to all. T. W. Piper.

The first session of the Maine Westerly Quarterly Conference will meet with the church at Brunswick (Gardiner school-house), Thursday, Oct. 22d, to hold over Sunday. Come, brethren and sisters, to work for the Lord and to save sinners. H. D. Reed, President.
H. S. Mitchell, Secretary.

To the Brethren in Kansas.—I would respectfully call your attention to the following proposition.

Resolved, That the churches throughout this State of Kansas call a special conference to meet on or about the 23d of Oct., 1874 to be held where there is a body of believers, and as near central among the churches now organized as circumstances will admit of. That the meeting be composed of ministers of the Kansas Advent Christian Conference, and delegates from the different churches; also that all lovers of the cause throughout the State be invited to attend.

The object of this meeting to be for the special benefit, and cheering up of all those interested in the proclamation of Bible truths, and to devise plans for a more vigorous fall and winter campaign. That the meeting commence on Friday, and continue over the following Sabbath.

Now I simply make the above proposition as one among the many interested in the cause of truth and its general prosperity. And I desire that all who read this that are interested, immediately write to me, giving their opinion in full. Also that the churches who desire the meeting to be held with them, and are willing to feed the hungry ones during the meeting, mention it in their letter. Respectfully, V. F. Hunt, Box 104, Wellington, Sumner Co., Kansas.

The Delaware District A. C. Conference is hereby called to meet and hold its second semi-annual session at the Second Advent Christian Hall, on Seventh street, below Poplar, Philadelphia, Pa., commencing Friday evening, Nov. 13th, and continue over the Sabbath. This conference embraces the District of Columbia, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference, is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.
A. G. Jayne, President.
Edwin King, Secretary.

The next Maine Central Quarterly Meeting will be held at Belgrade Mills, commencing Thursday evening, Oct. 22d, and continue over the following Sunday. A general invitation is given to brethren and sisters to unite with us in preparing a people for the coming of Jesus. Homes provided for all. Call on Charles Austin, Wm. Hersom, C. H. Kelley, Edwin J. Farnham, F. E. Blaisdell, and others. Per order, H. B. Sevey.

Dearly Beloved, the Mass. Mission Tent is in the field. We have no funds in the treasury. Shall it stop, while the calls are being made upon us, for lack of means? L. Boutell.

To Vermonters.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. Carpenter, President of Conference.

Hoosick Valley Conference.—The annual meeting of the Hoosick Valley Adv. Chris. Conference will be held with the church in Hoosick, N. Y., commencing Oct. 21st, 1874, and continue over the following Sunday.

Let every church and locality within the bounds of this Conference be represented at this meeting by delegates duly appointed. We hope to see a large gathering of the friends of Jesus at this meeting. The church at Hoosick have kindly invited us to hold this annual session with them, and as ever they will provide for and entertain at their homes all who come. Come therefore to this annual feast. Come from the hill top and valley, from the cities and the rural districts. Let us go to Hoosick and worship the God of our fathers in spirit and in truth; go to impart good and get good. Let us have this year less form, and more devotion; less debate, and more of Christ; less strife, and more peace; less of the external, and more of the internal; that whatsoever is done may be done to the glory of God.

Purchase tickets at the R. R. stations for Hoosick Corners, and there will be teams on the arrival of the train from Adams at one and half-past two p. m. from Troy, each day of the Conference, free of charge. A. W. Sibley, President.

There will be a meeting of days at Bonny Eagle, Me., commencing Thursday evening, Oct. 22nd, at seven o'clock, and holding over the following Sabbath. A general invitation is given to all the friends to come and worship with us. It is expected that preaching brethren will be present to preach the word. In behalf of the church,
Jesse Gay.

The Lord willing, we will commence a meeting at Woodhull, Steuben Co., N. Y., Oct. 29th, and continue over the following Sunday. Hope the brethren and sisters will pray for us, that good may be done in the name of the Lord. A general invitation is given to attend.
John T. Ongley.
E. H. Eggleston.

J. G. Smith and J. W. White will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

P. S. As there is an appointment for the first Sunday in Nov., J. G. Smith will be there the second. Will preachers coming to Farmington please notice this arrangement. J. G. Smith.

Protracted Meeting.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. Fletcher.
D. F. Leavitt.

The Second Quarterly Meeting for the Eastern District of Wisconsin A. C. Conference will be held with the church at Fairfield, Sauk Co., Wis., commencing in the evening of Oct. 23d, and holding over the Lord's day. Every church in the district is requested to send one or more delegates. We hope to see a large gathering. Come in the name of the Lord, and to work for him.
E. P. Graves.

The Ministerial Committee having been called to investigate difficulties at Rochester Village, N. H., hereby recommend that all ministers who are members of the New Hampshire Conference decline to minister to either party until a full investigation can be had, or until the next session of the conference. E. A. Stockman.

I expect, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. Drake.

Having supplied the church in East Concord one half of the time during the past year, I intend closing my labors with them on the first Sunday in Nov. After which time I shall be at liberty to labor in places as the way opens.
Enoch Morrill, South Deerfield, N. H.

Notice.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. Moore, Linden, Genesee Co., N. Y.

To Preaching Brethren.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. Burroughs, Pastor.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles, East Concord, N. H.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen, or D. G. Drake.

Those wishing to preach in Newcastle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach in Hoosick Falls, N. Y., will please correspond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach in Manchester, N. H., please correspond with Bro. Henry J. Hicks.

THAT BOOK,
"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.
I. C. Wellcome, Yarmouth, Me.
For sale at the *Crisis* office.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Boston (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
E. Owen ... Wednesday evening, Oct. 21st
Geo. W. Sederquest ... Sunday, Oct. 25th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
Wm. C. Stewart ... Sunday, Oct. 25th
Wm. C. Stewart ... Sunday, Nov. 15th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Roland D. Grant ... Sunday, Oct. 25th
D. M. Leavitt ... Sunday, Nov. 8th
M. M. Young ... Sunday, Nov. 15th
S. S. Brewer ... Sunday, Nov. 22d
O. W. Kimball ... Sunday, Nov. 29th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
G. V. Lampher ... Sunday, Oct. 25th
S. Bragg ... Sunday, Nov. 1st

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
L. Boutell ... Sunday, Oct. 25th
M. R. Phetteplace ... Sunday, Nov. 8th

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Providence, R. I. ... Sunday, Nov. 8th
L. Boutell.

Tremont, Mass. ... Sundays, Nov. 1st and 8th
Holden, Mass. ... Sunday, Nov. 22d
C. E. Barnes.

Plymouth, Mass ... Sunday, Nov. 1st
C. Goodrich.

Philadelphia, Pa (Sunny Side Hall) Sun., Oct. 25th and Sunday, Nov. 1st. (Baptism.)
John G. Hook.

Providence, R. I. (Advent Christian Chapel) Friday evening, Oct. 23d. Text, Matt. 22: 42.
Coventry Centre, R. I. ... Sunday, Oct. 25th
Tremont, Mass ... Sunday, Nov. 8th
J. S. White.

Plymouth, Mass ... Sunday, Oct. 25th
Lynn, Mass ... Sunday, Nov. 8th
New Bedford, Mass ... Sunday, Nov. 15th
M. Batchelor.

West Deerfield, N. H. ... Sunday, Oct. 25th
Enoch Morrill.

Lynn, Mass (High Street Church) .. Sunday, Oct. 25th
H. L. Hastings.

Lewiston ... Thursday evening, Oct. 22d
Poland Corners ... Friday evening, Oct. 23d
West Poland ... Sabbath, A. M. and P. M., Oct. 25th
Maberry Hill, or Casco ... Sabbath evening, Oct. 25th
Monday evening, Oct. 26th, as Bro. Bowker appoints.
South Casco ... Tuesday evening, Oct. 27th
South Windham ... Wednesday evening, Oct. 28th
East Rochester ... Thursday evening, Oct. 29th
Manchester, N. H. ... Friday evening, Oct. 30th
Pittsfield ... Tuesday evening, Nov. 3d
Clarktown ... Wednesday, Nov. 4th
New Durham Ridge ... Nov. 5th
Loudon Ridge, Friday evening, Nov. 6th, if some one will meet me at Pittsfield, Friday, at 10 A. M.
Loudon Village (as Bro. Parker may arrange) evening, Nov. 7th.
Manchester, N. H. ... Nov. 10th
Exeter, N. H. ... Nov. 11th
Rye, N. H ... Thursday, Nov. 12th
Portsmouth ... Friday evening, Nov. 13th
Hampton ... Saturday, Nov. 14th
Haverhill ... Tuesday evening, Nov. 17th
Lawrence ... Wednesday evening, Nov. 18th
Lowell ... Thursday evening, Nov. 19th
Lynn ... Friday evening, Nov. 20th
Rye, N. H. ... Sabbath, Nov. 22d
Square Pond, Ct ... Sabbath, Nov. 29th
Four Sabbaths in Dec. at liberty.
Hiram Munger.

Putnam, Ct ... Sunday, Oct. 25th
Scitico, Ct ... Sunday, Nov. 1st
North Wilbraham, Mass ... Sunday, Nov. 8th
Warehousepoint, Ct ... Sunday, Nov. 15th
Plainville, Ct ... Sunday, Nov. 29th
H. Pratt.

Peatown, Ala ... Oct. 24th—28th
Ooltewah, Tenn ... Sunday, Nov. 1st
A. A. Phelps.

Wrightville, Conn. (chapel and school-house, as usual) Sunday, Oct. 25th.
Warehousepoint, Conn ... Sunday, Nov. 22d
H. C. Smith.

New York City (Cooper Institute) .. Sunday, Oct. 25th
W. S. Campbell.

North Rutland, Mass ... Sunday, Oct. 25th
Enfield, Mass. (Keith school house) Sunday, Nov. 1st
Granby, Mass. (Batchelor Street), Sunday, Nov. 8th, through the following week, and Sunday, Nov. 15th.
Geo. A. Streeter.

Augusta, Me ... Sunday, Oct. 25th
Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th?
West Gardiner, Me ... Sunday, Nov. 8th
Poland Corners, Me ... Sunday, Nov. 15th
West Poland, Me ... Sunday, Nov. 22d
Lewiston, Me ... Sunday, Nov. 29th
Sabbattisville, Me ... Sunday, Dec. 6th
Bowdoin, Me. (Dennet school-house) Sun., Dec. 13th
Bowdoinham, Me. (Lancaster school-house, Sunday, Dec. 20th.
East Boston, Mass ... Sunday, Dec. 27th
E. Cotton.

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

South Rochester, N. H. ... Sunday, Oct. 25th
Near Gilmanton Iron Works, N. H. (at Bro. John Nutter's) Sunday, Nov. 1st.
Rye, N. H. ... Sunday, Nov. 15th
Newcastle, N. H. ... Sunday, Dec. 6th
C. E. Hurd.

Clinton, Mass ... Sunday, Oct. 25th
Wilbraham, Mass ... Sunday, Nov. 1st
H. H. Tucker.

Newcastle, N. H. ... Sunday, Oct. 25th
Durham Point ... Sunday, Nov. 8th
New Market ... Sunday, Nov. 15th
H. S. Pinkham.

Lake Village ... Sunday, Oct. 25th
Levi Allen.

East Palermo, Me ... Sunday, Oct. 25th
Morrill Mills, Me ... Sunday, Nov. 1st
Washington, Me. (Colomore Ridge) Sunday, Nov. 8th
Jer. Carr.

Barford, Drew's Mills, P. Q ... evening, Oct. 23d and over Sunday.
Hatley, P. Q. (Old meeting-house) evenings, Oct. 28th and 29th.
Caswell Borough, P. Q ... evening, Nov. 5th and over Sunday.
Salem, Vt. (where Bro. Bergoine may appoint) evening, Nov. 9th.
Wheelock, Vt ... evening, Nov. 10th
John H. Evans.

Pittsburg, N. H. (Farrell school-house) Sun., Oct. 25th
Stewartstown, N. H. (New school-house at Bear Rock) Sunday, Nov. 1st. U. G. Ladd.

Northwood Narrows, N. H. ... Sunday, Oct. 25th
Edwin B. Wells.

Danbury (Knowlton school-house) Sunday, Oct. 25th
Grafton (David Guile school-house) Sunday, Nov. 1st
D. Eastman.

Piermont, N. H. (Clay meeting-house) evening, Oct. 24th, and over the Sabbath, Oct. 25th.
Warren-Summit ... evening, Oct. 27th
Holderness, N. H (Brick school-house) .. evening, Oct. 28th and 29th. Will some Bro. meet me at depot?
Lake Village, N. H. (North Church) evening, Oct. 31st and over the Sabbath, Nov. 1st. A. Gordon.

New Dover, Chichester ... Sunday, Oct. 25th
Geo. W. Randall.

South Rochester, N. H. ... Sunday, Nov. 1st
S. Varney.

North Barnstead, N. H. (meeting-house) Sun., Oct. 25th
Newcastle, N. H. ... Sunday, Nov. 1st
East Kingston, N. H. (M. E. Church) Sun., Nov. 15th
J. F. Chamberlin.

Seneca Falls, N. Y. ... Friday evening, Oct. 23d
Rochester, N. Y. (State St. Hall) ... Sunday, Oct. 25th
T. T. Farrell.

South Sandisfield, Mass ... Sunday, Oct. 25th
Jos. Curtiss.

Boscawen, N. H. (Gulf school-house) ... Sun., Oct. 25th
Allenstown school-house, near depot .. Sun., Nov. 8th
A. T. Hodgdon.

Morris, Ct ... Sunday, Oct. 25th
New Preston, Ct ... evenings, Oct. 27th and 28th
Ellsworth, Ct. (as the brethren direct) evening, Oct. 30th, and Sunday, Nov. 1st. G. L. White.

Chiltonville (M. E. Church) ... Sunday, Nov. 1st
North Easton ... Sunday, Nov. 15th
C. W. Rathbun.

Brimfield, Mass ... Sunday, Oct. 25th
Geo. L. Teeple.

Poultney, Vt ... Sunday, Nov. 1st and onward if the Lord will. C. S. Shattuck.

West Alton, N. H. ... Sunday, Oct. 25th
Belmont, N. H. ... Sunday, Nov. 1st
R. Morrill.

Newmarket, N. H ... Sabbath, Oct. 25th
South Rochester ... Sabbath, Nov. 1st
Rochester Village ... Sabbath, Nov. 8th
Strafford, N. H. (Robert's school-house) Sab., Nov. 15th
S. Hawkins.

Whitakerville, Vt ... Sunday, Oct. 25th
South Ashburnham, Mass ... Sunday, Nov. 1st
North Hinsdale, N. H. ... Sunday, Nov. 8th
Whitakerville, Vt ... Sunday, Nov. 22d
J. A. Packard.

Savoy, Mass. (State Chapel) ... Sunday, Nov. 1st
Plainfield ... Sunday, Nov. 8th
Mary L. Tower.

Farmington, N. H ... Sunday, Nov. 1st
T. L. Churchill.

Northwood, N. H ... Sunday, Nov. 1st
Canaan, N. H ... Sunday, Nov. 8th
Danbury, N. H ... Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall) ... Sunday, Nov. 22d
Northwood, N. H ... Sunday, Dec. 6th
C. R. Parsons.

South Windham, Me. (Union Chapel) eve., Oct. 29th and Sunday, Nov. 1st.
Steep Falls ... evening, Nov. 3d
Kezar Falls ... evening, Nov. 5th
Freedom, N. H ... Sunday, Nov. 8th
Porter, Me., evening, Nov. 13th, and Sunday, Nov. 15th
E. S. Moulton.

East Pepperell, Mass. (Baptism) ... Sunday, Oct. 25th
Brimfield, Mass ... Sunday, Nov. 1st
M. A. Potter.

Hill Village, N. H ... Sabbath, Oct. 25th
Simeon Roby.

Chapmanville, Venango Co., Pa ... Oct. 22d—25th
John T. Ongley.

Madrid Village, Me ... Sunday, Oct. 25th
Craig's Mills, Oxford, Me ... Sunday, Nov. 1st
Steep Falls, Me. (Depot Hall) ... Sunday, Nov. 8th
Porter, Me. (where Bro. Sawyer may appoint) Sunday, Nov. 15th. J. T. Jordan.

Farmington, N. H ... Sunday, Nov. 29th
Wm. Bodge.

Loudon Ridge, N. H ... Sunday, Oct. 25th
Wm. W. Sutherland.

Standish, Me. (Four Corners) ... Wednesday evening, Oct. 28th.
Limington, Me. (Hanscom school-house, with Bro. A. G. Davis) Sunday, Nov. 1st.
Bonny Eagle, Me ... Sunday, Nov. 8th
C. H. Sweet.

Newhampton, N. H. (at Bro Pike's) ... eve., Oct. 23d
Meredith, N. H. (Dolloff Hall) ... evening, Oct. 24th and over Sunday, Oct. 25th. Daniel D. Page.

New Bedford, Mass ... Sunday, Oct. 5th
Joseph W. White.

Newcastle, N. H ... Sunday, Nov. 8th
J. L. Chute.

Belgrade Mills, Me ... Sunday, Oct. 25th
Thomas Rines.

Brimfield, Mass ... Sunday, Oct. 25th
R. Baker.

Charlton, Mass ... Sabbath, Nov. 8th
Porter J. Smith.

Lewiston, Me ... Sunday, Oct. 25th
E. S. Moulton.

Meredith, N. H. (Dolloff Hall) ... Sunday, Nov. 1st
Wakefield, N. H. (Spinney meeting-house) Sunday, Nov. 8th.
Farmington, N. H ... Sunday, Dec. 13th
D. F. Leavitt.

Granby, Mass. (Bachelor Street) ... Sunday, Nov. 1st
A. W. Bradford.

Unity, N. H. (Quaker City) ... Sunday, Oct. 25th
Unity Centre, N. H. (Baptist House) ... Sun., Nov. 1st
Joseph Kimball.

West Groton, Vt ... evening, Oct. 23d
St. Johnsbury, Vt ... Sunday, Oct. 25th
Derby Line, Vt ... evening, Oct. 30th
Caswell Borough, P. Q ... Sunday, Nov. 1st
Barford ... evening, Nov. 2nd
Hatley (as Bro. C. P. Dow appoints) evening, Nov. 3d
Winsor ... evening, Nov. 4th
Melbourne ... Sunday, Nov. 8th
Danville ... Sunday, Nov. 15th
Geo. A. Cole.

Thomaston, Me. (as Bro. Macomber may appoint) evenings, Nov. 19th and 20th.
Rockland, Me. (as the brethren may appoint) Saturday evening, and Sunday, Nov. 21st and 22d.
Any one wanting me to hold protracted meetings, can write me at Richmond, Me. H. S. Mitchell.

Barford (Kinney school-house) ... Sunday, Oct 25th
Stanstead (Searl's school-house) Tuesday evening, Oct. 27th, evenings through the week, and over the Sabbath, Nov. 1st.
Hatley (Old meeting-house) ... Sunday, Nov. 8th
Dixville (Advent Chapel) Sunday, Nov. 15th, evenings through the week, and over the following Sabbath, Nov. 22d. L. C. & M. McKinstry.

Warren, Vt ... evenings, Oct. 23d and 24th and over Sunday, Oct. 25th. A. A. Hoyt.

South Harrison, Me. (where Cyrus Johnson may arrange) Sunday, Nov. 1st. J. Albert Libby.

North Pembroke, N. H. (Brick school-house) Sunday, Oct. 25th.
Northwood Narrows, N. H. ... Sunday, Nov. 22d
O. W. Kimball.

Lovely Street, Ct ... Sunday, Oct. 25th
Barkhampsted, Ct ... Sunday, Nov. 1st
Collinsville, Ct ... Sunday, Nov. 8th
Morris, Ct ... Sunday, Nov. 22d
S. Woodruff.

Lawrence, Mass.
Dr. A. M. Higgins ... Sunday, Oct. 25th
W. N. Pile ... Sunday, Nov. 1st
S. S. Brewer ... Sundays, Nov. 8th and 15th
E. A. Stockman ... Sundays, Nov. 22d and 29th
F. M. Drake ... Sunday, Dec. 13th
D. M. Leavitt ... Sunday, Dec. 20th
I. B. Potter ... Sunday, Jan. 17th

Lowell, Mass.
Joseph Harvey ... Sunday, Oct 25th
B. S. Emery ... Sunday, Nov. 8th
A. Ross ... Sunday, Nov. 15th
Joseph Harvey ... Sunday, Nov. 22d
S. S. Brewer ... Sundays, Nov. 29th and Dec. 6th
B. S. Emery ... Sunday, Dec. 13th
Joseph Harvey ... Sunday, Dec. 27th

Haverhill, Mass. (Advent Hall.)
C. Goodrich ... Sunday, Oct. 25th
D. M. Leavitt ... Sunday, Nov. 1st
C. Cunningham ... Sunday, Nov. 8th
T. W. Piper ... Sunday, Nov. 15th
C. S. Shattuck ... Sunday, Nov. 22d
Wm. H. Mitchell ... Sunday, Nov. 29th
D. M. Leavitt ... Sunday, Dec. 6th
E. A. Stockman ... Sunday, Dec. 13th

Natick, Mass.
Sr. H. B. Hastings ... Sunday, Oct. 25th
Geo. W. Brown (of Elliot, Me.) ... Sunday, Nov. 1st
C. Goodrich ... Sunday, Nov. 8th
H. H. Nash ... Sunday, Nov. 15th
D. M. Leavitt ... Sunday, Nov. 29th
Wm. C. Stewart ... Sunday, Dec. 6th

Springfield, Mass. (Franklin Hall.)
Anna E. Smith ... Sunday, Oct. 25th

North Rutland, Mass.
Willard M. Hall ... first Sunday in each month
H. H. Tucker ... second Sunday in each month

Hampton, N. H.
C. S. Emerson ... Sunday, Oct. 25th
B. Finney ... Sunday, Nov. 1st
Enoch Morrill ... Sunday, Nov. 8th
J. L. Chute ... Sunday, Nov. 15th
J. G. Smith ... Sunday, Nov. 22d
D. F. Leavitt ... Sunday, Dec. 6th

Concord, N. H. (Centre St. Church.)
C. H. Fletcher ... Sunday, Oct. 25th
J. S. White ... Sunday, Nov. 1st
H. Munger ... Sundays, Nov. 8th and 15th
J. A. Libbey ... Sundays, Nov. 22d and 29th

Concord, N. H. (Bethel, Green Street.)
L. L. Howard ... Sunday, Oct. 25th
E. Owen ... Sundays, Nov. 1st and 8th
H. Bundy ... Sunday, Nov. 15th
C. Goodrich ... Sunday, Dec. 13th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

Portsmouth, N. H.
Sr. E. S. Jennings ... Sunday, Nov. 8th
Dr. A. M. Higgins ... Sunday, Nov. 15th
A. Ross ... Sunday, Nov. 29th
E. A. Stockman ... Sunday, Dec. 6th
T. W. Piper ... Sunday, Dec. 13th
C. S. Emerson ... Sunday, Dec. 20th

Rye, N. H.
Sr. L. E. Saulpaugh ... Sunday, Oct. 25th
J. W. White ... Sunday, Nov. 1st
T. L. Churchill ... Sunday, Nov. 8th

Seabrook, N. H.
David Leavitt ... Sunday, Oct. 25th
C. H. Sweet ... Sunday, Nov. 1st
T. W. Piper ... Sunday, Nov. 8th
Hiram Munger ... Sunday, Nov. 15th
J. G. Smith ... Sunday, Nov. 29th
J. F. Chamberlin ... Sunday, Dec. 6th
E. Owen ... Sunday, Dec. 13th
L. T. Cunningham ... Sunday, Dec. 27th
C. R. Parsons ... Sunday, Jan. 10th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck ... Sunday, Oct. 25th
E. A. Stockman ... Sunday, Nov. 1st
W. C. Stewart ... Sunday, Nov. 8th
J. G. Smith ... Sunday, Nov. 10th
J. W. White ... Sunday, Nov. 22d
C. S. Shattuck ... Sunday, Nov. 29th
C Goodrich ... Sunday, Dec. 6th
Enoch Morrill ... Sunday, Dec. 13th
B. S. Emery ... Sunday, Dec. 20th
C. S. Shattuck ... Sunday, Dec. 27th

East Rochester, N. H.
L. E. Saulpaugh ... Sunday, Nov. 1st
G. W. Brown ... Sunday, Nov. 8th
D. F. Leavitt ... Sunday, Nov. 15th

Manchester, N. H. (corner of Elm and Lowell Sts.)
G. W. Brown ... Sunday, Oct. 25th
C. H. Fletcher ... Sundays, Nov. 1st and 8th
E. Owen ... Sunday, Nov. 15th
Wm. C. Stewart ... Sundays, Nov. 22d and 29th
C. H. Fletcher ... Sundays, Dec. 6th and 13th
Wm. H. Mitchell ... Sunday, Dec. 20th

Belmont, N. H.
Mrs. L. E. Saulpaugh ... third Sunday in each month
J. G. Smith ... Sunday, Oct. 25th
C. R. Parsons ... Sunday, Nov. 29th

Dover, N. H.
C. H. Sweet ... Sunday, Oct. 25th

Alfred, Me.
Jer. Hill ... Sabbath, Oct. 25th

South Alfred, Me.
J. R. Tripp ... Sabbath, Oct. 25th

South Berwick, Me. (Great Works.)
T. L. Churchill ... Sunday, Oct. 25th
Joseph W. White ... Sunday, Nov. 8th
J. H. F. Varney ... Sunday, Nov. 15th
D. M. Leavitt ... Sunday, Nov. 22d

Biddeford, Me.
S. S. Brewer ... Sunday, Oct. 25th
Jesse Gay ... Sunday, Nov. 1st
C. S. Shattuck ... Sunday, Nov. 8th
E. A. Stockman ... Sunday, Nov. 15th and evenings through the week.
A. Ross ... Sundays, Nov. 22d and 29th
Jesse Gay ... Sunday, Dec. 6th
C. S. Shattuck ... Sunday, Dec 13th
D. F. Leavitt ... Sundays, Dec. 20th and 27th

Portland, Me. (Union Hall.)
J. Whitman ... Sunday, Oct. 25th
S. S. Brewer ... Sunday, Nov. 1st
E. A. Stockman ... Sunday, Nov. 8th
D. M. Leavitt ... Sunday, Nov. 15th
C. Goodrich ... Sunday, Nov. 22d
Geo. W. Brown ... Sunday, Dec. 13th
E. A. Stockman ... Sunday, Dec. 20th

Kennebunkport, Me.
D. M. Leavitt ... Sunday, Oct. 25th
Wm. C. Stewart ... Sunday, Nov. 1st
C. S. Shattuck ... Sunday, Nov. 8th
Jesse Gay ... Sunday, Nov. 15th
Wm. C. Stewart ... Sunday, Dec. 6th
Jesse Gay ... Sunday, Dec. 20th
Jared Whitman ... Sunday, Dec. 27th
Wm. C. Stewart ... Sunday, Jan. 3d

South Elliot, Me.
J. T. Libby ... Sunday, Oct. 25th

Bristol, Ct.
A. Ross ... Sunday, Oct. 25th

Scitico, Ct.
Mrs. E. L. Crumb ... Sunday, Oct. 25th
G. L. White ... Sunday, Nov. 15th

Plainville, Ct.
I. B. Potter ... Sunday, Oct. 25th
G. L. White ... Sunday, Nov. 8th

Yalesville, Ct.
B. Hitchcock ... Sunday, Oct. 25th
H. W. Perkins ... Sunday, Nov. 8th

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Chicago, Ill.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. Rice, 168 West Madison Street.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. Wilfong, No. 135th North 22nd Street.

Philadelphia, Pa. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Stoneham, Mass. (Memorial Hall.)—Conference meeting and Sunday School at 10½ A. M. Preaching at 2½ and 7½ P. M. Week-day meetings as per appointment. Roland D. Grant, Pastor.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. Jesse Gay.

New York City (College Hall, Dispensary Building, corner 23d Street and 2d Avenue.) Preaching every Sunday, 10½ a. m. and 3 p. m. Conference and prayer meeting Wednesday and Thursday evenings.

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West Deerfield, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

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Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Business.

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☞ JARED WHITMAN'S address is now South Paris, Me.

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☞ H. S. PINKHAM'S address is Dover, N. H.

List of Persons sending Money for Others.—R Scarborough, M A Benjamin, B Bowles, N A Angell, Geo W Wright, W Perry, M Barnes Jr, M A Rugg, N Wheeler.

Cash Received for Books and Tracts.—W H Reese $5.00, M A Benjamin $2.00, Mrs. F M Lewis $1.00, A. Chamberlin 80c, A. S. Munger 25c, E. F. Knowles $1 50, Jennie E Clough $1.25, Geo. B Hurlbut $3 50, W B Stoddard $1 00, H D C Aspen $1.00, L Williams 10c, Dr. S R Breed 25c, Mrs. S Taylor $1.00, George W Smith 50c, P Holler $1.50, B Naess $1.25, M E Loud $1.00, M Feeny 25c, J Hemenway $16.95, J Demorest $3.50, J Bendle 50c, W Wiles $3.40.

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WHO SHALL BE THERE?

E. E. MILES.

Who shall walk the golden pavements
  Of that city built on high?
View with rapture Eden's glories,
  Never seen by mortal eye?
Who shall wear the crown of glory?
  Wave on high the victor's palm?
Who shall see the King of beauty,
  And unite in life's sweet psalm?

Who shall walk by life's cool river?
  Who shall meet the loved again,
And united part, no never?
  Never feel one throb of pain.
Who shall be where sin and sorrow
  Are forever passed away;
Where shall dawn no sad to-morrow,
  But shall reign an endless day?

Tell me, shall the proud and haughty,
  Shall the rich and vain be there?
Can none without gold to offer,
  In that city have a share?
Can no poor one, sad and weary,
  Who in anguish sighs for rest,
Ever hope to reign immortal
  In that land so fair and blest?

Lo! the answer cometh to me,
  "Blessed are the pure in heart";
All good things the meek inherit,
  In Christ's kingdom have a part.
Poor and lowly, though the owner,
  And despised by rich and great,
They can claim far greater riches
  Than the proudest man's estate.

Farnumsville, Mass.

WHO DID IT?

L. T. CUNNINGHAM.

(Concluded.)

I will now give some historical facts to prove that the object of king Artaxerxes, in assisting Ezra, was because of an awful plague then raging in his empire; and give dates that establish the fact that this pestilence was visited upon Judea, and the Persian empire, in the seventh year of Artaxerxes king of Persia. This plague broke out in the first year of the Peloponesian war, B. C. 431. Of the date of this war there is no dispute among historians or chronologers. This war was between the Athenians and Lacedemonians. Both parties sent their ambassadors to king Artaxerxes to engage him on their side. About the same time, says Prideaux, "there broke out a most grievous pestilence, which did overrun a great part of the world. It first began in Ethiopia; from thence it came into Lybia and Egypt; and from Egypt it invaded *Judea*, Phœnicia, and Syria; and from those parts it spread itself through the *whole Persian empire;* from thence it passed into Greece, . . . destroying a great number of people." There was at this time an eminent physician residing at Athens, named Hippocrates; and Artaxerxes sent for him before he went to Athens, with the promise of great rewards, to come into Persia during this plague to cure those that were infected with it in his armies. Upon Hippocrates refusing to comply with the request of Artaxerxes, the king, "in the highest transports of rage, sent to the city of Cos, the native place of Hippocrates, and where he was at *that* time; commanding them to deliver up to him that insolent wretch," and threatened them with the destruction of their city and island in case they refused to comply. "However the inhabitants of Cos were not under the least terror. They made answer, that the menaces of Darius and Xerxes had not been able in former times to prevail with them . . . to obey their orders; that Artaxerxes' threats would be equally impotent," let the consequences be what they might.

I give these quotations from Rollin and Prideaux, to show that this *Artaxerxes* was successor from Darius and Xerxes, and therefore the same Artaxerxes whose record is in the seventh chapter of Ezra. Hippocrates went to Athens the second year of the Peloponesian war to attend the sick, as the plague had now reached Greece, and his services were needed among his countrymen. Now it is evident, from these historical facts and dates, that the seventh year of Artaxerxes corresponded with the time that this plague raged in the Persian empire. From the expression by the king to Ezra, chap. 7:23,—"For why should there be *wrath* against the *realm* of the king *and his sons?*" This explains the reason of the *speed* that the king required of Ezra in making preparations to offer sacrifices on the altar in Jerusalem; i. e., to turn away the wrath of God, and stay this awful plague that was so terribly ravaging the Persian empire. Now as this plague raged in Persia in the time of Artaxerxes, and in the first year of the Peloponesian war, which was in B. C. 431; and as we have proved that this Artaxerxes must be the one whose record is in the seventh chapter of Ezra; and that this plague occurred in the seventh year of his reign; it is evident by the date, and by the facts stated in said chapter, that they *cannot* correspond with the going forth of the commandment to restore and build Jerusalem, to fulfill Dan. 9:25.

That we are correct in placing the seventh of Artaxerxes in B. C. 431, will again appear by its exact harmony with other events and dates in prophecy connected with this same king. In the thirty-second year of this king, the "wall" of Jerusalem was finished and dedicated; and as Christ was prophesied to be cut off *after* sixty-two weeks from this period, or date; and as facts show that he was cut off in A. D. 30, the sixty-two weeks, or 434 years, dated back from A. D. 30, carries us to B. C. 406, as the thirty-second year of Artaxerxes' reign. Now deduct the seventh year from his thirty-second, and we have the number 25. Add this to B. C. 406, and we have 431 as the seventh of Artaxerxes. Also in the twelfth year of the same king, he signed the death warrant of the whole Jewish nation, which synchronizes with B. C. 426, the twelfth year, being five years later than the seventh, therefore added to 426, gives us 431 again as the seventh year of Artaxerxes. Now, as we have proved, there is nothing in the language of Scripture, in the seventh chapter of Ezra, that intimates any such thing as *restoring* and *building* Jerusalem; for Jerusalem and the temple were at this time already built; this fact Prideaux himself acknowledges; and he no doubt would have accepted the decree of Cyrus as the *only* decree to fulfill Dan. 9:25, had he not supposed that the chronology of the Bible for the first of Cyrus, based on the canon of Ptolemy, was strictly reliable. But even accepting this false chronology, there was no way to make out his case, but by making a figure of speech of prophetic statements; i. e., that by the phrase "restore and build Jerusalem" did not mean, restore the captive Jews from Babylon and build Jerusalem literally; but simply meant a civil and ecclesiastical reformation among the Jews at Jerusalem! But we will let Prideaux speak in his own words. He says:—

"And that this figurative interpretation of the word, and *none other*, must be the true meaning of them, appears from hence, that they cannot be understood in a literal sense; for, if they are *so* to be understood, they can be applicable to no other restoring and rebuilding of Jerusalem, than that which was decreed and commanded by Cyrus at the release of the captivity; for this prophecy was revealed to Daniel before this release, and therefore, when it is said therein that the epocha of these weeks was to begin from the going forth of the commandment, or decree, to restore and build Jerusalem, of what decree can it be more properly understood, than of that which should first be granted next after this prophecy for that purpose, and by virtue whereof this city was accordingly rebuilt, after its having been destroyed by the Babylonians, and was again repeopled and inhabited by the same people who had been its former inhabitants? And that this was done by virtue of Cyrus' decree, appears from many passages of Scripture. We are told in Isa. 44:28, that it was Cyrus that should say 'to Jerusalem, Be thou built, and to the temple, Thy foundation shall be laid.' And again (45:13), it is said of the same Cyrus that God 'would raise him up, and direct him, that he should build this city, and release his captives'; where it is to be observed that he that released God's captives, and laid the foundation of the temple, was to be the person that was to rebuild Jerusalem; so that he is not only by name, but also by this character and description, plainly pointed out to be the person that was to do this work. For that Cyrus did release the captive Jews, who were God's people, and that he did no more than lay the foundation of the temple (for it was not perfected till in an after reign), is well known. And therefore, according to these passages of Holy Scripture, it must be he *only* that did restore and rebuild Jerusalem. And so, accordingly, it was done by virtue of the decree which he granted for the return of the Jews thither; for can it be imagined that Cyrus should grant license for the Jews to return to Jerusalem, and rebuild the temple there, without allowing them to rebuild that city also? Ezra plainly tells us, that as soon as the Jews were returned into Judea, by virtue of Cyrus' decree, they dispersed themselves into the several cities to which they belonged, and again dwelt in them; and can it be thought that they did not then again rebuild them? For without rebuilding of them, how could they dwell in them? And if those who belonged to the other cities of Judah rebuilt and dwelt in them again, how can we think that those who belonged to Jerusalem did not do the same, and that, especially since it was the metropolis of the whole nation, the place where the temple stood, where all went up continually to worship, and where three times a year every male appeared before the Lord at the solemn festivals, and where the governor dwelt, where the council sat, and all matters of judgment were ultimately decided?

"The matter is beyond all dispute, that when the Jews on their return rebuilt their other cities, they must then most certainly have rebuilt Jerusalem also. The great concourse, which the reasons I have mentioned constantly drew thither, must have necessitated this, had there been no other inducement for it. It is easier to suppose all the rest of the cities of Judah to have been left still in their rubbish, after the return of the Jews from their captivity, than that this city alone should remain unbuilt. The rebuilding of it is not indeed expressly included in the commission of Cyrus. As we have it recorded in the first chapter of Ezra, that only gives license 'to the Jews to return into Judea, and there rebuild the house of God which is in Jerusalem.' But the license to rebuild the house of God, which is in Jerusalem, must either imply a license to rebuild Jerusalem also, or else (which seems most probable) Ezra gives us in the place mentioned only an abstract of the chief things granted by that license, and not a recital of the whole, in which most likely many other things, and among them the rebuilding of Jerusalem, and the other cities of Judah, might be fully and expressly mentioned; for it is certain, by virtue of that license, they had power so to do, and accordingly executed it. For the complaint of the neighboring nations to the Persian court against them that were returned was, that 'they builded Jerusalen, that rebellious and bad city, and had set up the walls thereof, and joined the foundations of it'; and the order from Artaxerxes (so the Magian who then reigned called himself) was, 'to cause the Jews to cease, that this city be not builded.' However, from the first of Cyrus till the time of this order, fourteen years having elapsed, the rebuilding of Jerusalem had by this time gone a great way; for, within two years after, we find the prophet Haggai complaining of the Jews at Jerusalem, 'that they dwelt in ceiled houses, while they let the house of God lie waste.' From all this, it plainly appears that Jerusalem, after having been destroyed by the Babylonians, was again rebuilt, by virtue of the decree which Cyrus granted, in the first year of his reign, for the release and restoration of the Jews. And, therefore, if these words of the prophecy, '*to restore and build Jerusalem*,' are to be understood in a literal sense, they can be understood of no other restoring and building of that city, than that which was accomplished by virtue of that decree."

We give this long quotation from Prideaux in confirmation of several points in the argument, in verification of the truth. 1. Prideaux's argument in confirmation of the fact that, if the *literal* statement of the prophecy, "to restore and build Jerusalem," is to be received as the meaning, then it refers to the decree of Cyrus, and that *only;* as he was the *only* king that restored the Jews from their captivity. 2. His argument proves that Jerusalem *itself* was rebuilt by virtue of said decree. 3. That God had declared by the mouth of Isaiah that Cyrus *should build Jerusalem*, and let his captives go. After Prideaux had set forth the *literal* view in this strong light, he rejects it as being true, because he saw no way to reconcile it with the chronology of the first of Cyrus, as based upon the canon of Ptolemy.

Now, in view of the honor of God, we ask all candid Bible students, Can you set aside the *literal* declarations of all these prophetic statements, with their *literal fulfillment*, and accept of the prophecies and their fulfillment as being *figurative?* If so, you are throwing away all argument that proves that Christ was *literally* predicted to come into the world, and all the scriptural and historical evidence that he did so come, or was *literally* born of the Virgin Mary, and that he *literally* died on the cross at Calvary, and was *literally* buried, and *literally* rose from the dead, and *literally* ascended into heaven, and that he will *literally* come again the second time. Beware, my brethren, of setting forth any FIGURATIVE fulfillment of the prophecies as being a fulfillment of the word of God. Now, as Prideaux gives us an irrefutable argument for the *literal* application of the prophecies under consideration (although he rejects it on insufficient grounds), shall we also compromise the truth, in order to sustain the traditions of men? especially when, as in the present case, a defective chronology is all that is in the way?

Now as this defect can be made so clearly to appear, who that loves the truth will not open their eyes and behold it shining in its effulgent splendor? Sha the false teachings of men, and their traditions, that we profess to ignore, still hold us under their power and sway, while the household are famishing for meat in due season? I beseech of you, my brethren, let not prepossession nor prejudice so influence your mind that you shall fail to discover the truth, in any of its parts; therefore, while you are careful to reject the dogmas of men, be careful that no part of the word of life go with it.

The household need meat in due season. The time has come when every word of God, bearing on our present condition and prospects, should be brought forth to the rescue, to help the faint, the weak, and those now almost discouraged. We need something more, as a people, at the present time.

"The serpent's brood increases,
  The powers of hell grow bold;
The conflict thickens, faith is low,
  And love is waxing cold."

Should not the church then cry—

"How long, O Lord, our God,
  Holy and true and good,
Wilt thou not judge thy suffering church,
  Her sighs and tears and blood?"

We need a more distinct and definite understanding of the sure word of prophecy and chronology, as revealed in the Sacred Scriptures. Therefore, while we are situated, in some respects, as the captive Jews were in Babylon, after the city had been taken, and Belshazzar the king slain, and Darius the Median had taken the kingdom, the Jews still in captivity after they supposed the seventy years were expired; may a second Daniel be found, or some servant of God, who by fasting and prayer may discover the *true light* on prophetic chronology.

DOES MAN DIE?

A. F. MOORE, M. D.

(Concluded.)

Men say with Plato that our desires, opinions, and longings for immortality, are good evidence that man, the possessor of those affections of the mind, will realize the fruition of his desires and hopes, and the truth of his opinions; which is like supposing that when a child in its cradle desires and longs to possess the moon, and has an opinion that for a little crying its father will cause the said luminary to be given it for a plaything, it is to be called good evidence that the father will do so. Desires, opinions, hopes or longings, are no evidence that the possessor of them will be satisfied with regard to them, else why so many disappointments in this world; why so many shattered frames and maniacal minds, on account of ruined prospects and blighted hopes? Surely, if the above orthodox reasoning upon the evidences of natural, inherent immortality is correct, the brave man need never despair of winning the fair lady. He has only to desire her, and she must by force of circumstances become his wife. Alas for the theory! Some men's desires have proved unavailing, and the desire for immortality, for something beyond death, will prove unavailing, unless those who desire it take the right method to obtain this great gift.

It was the devil who said, "Ye shall *not* surely die," and Christ says the devil was a "liar, and the father of it," evidently from the beginning of the world, or the time when he lied to Eve about dying; for it is hinted (Jude 6th) that in the beginning of his existence, he had a better estate than that of a liar. But however that may be, it is pretty certain that he has made the world believe his lie down to the present time, and people sing about a "never-dying soul to save," and say, "It is not death to die," etc. "Never-dying soul," "immortal soul," etc., are not found in the Bible, nor does it design to convey that idea to God's people.

But let us look a little further at man's nature. Matter, and the forces derived from it, make up the sum total of man, and what physiologists call reflex action suffices to explain mental phenomena. For instance, if a frog's brain be taken from his head, he will still, for a certain length of time, continue to push from him with his claw the pin which pricks him, the sensation, being reflected through the spinal cord to the leg, causes it to act, even when there is no brain to give him conscious knowledge of the pain. The brain is nothing but an enlarged and complicated spinal cord, consisting of cells much like those of a galvanic battery, according to Gray the standard authority in anatomy; and they are used for the same purpose; and electricity will supply the place of the impulse which they produce, and even restore the brain to activity when its action has ceased, as was done in one instance after the sheriff's surgeon had pronounced the man to be "dead, *dead*, DEAD!" See *Medical Investigator*, Vol. 9. External objects act upon the brain the same as upon the spinal cord. One sees certain objects and they excite certain emotions. So with hearing and feeling. These emotions are unavoidable. The drunkard sees the fluid he loves so well, or hears conversation concerning it, and the influence is irresistible; he must drink. He has formed the habit of drinking, and habit comes from repetition. But repitition strengthens electrical currents. Indeed, there is a certain battery which at first is weak as a child's brain, but after standing in working order for a certain length of time, the current becomes strong, and this by repeatedly flowing in the same course. So, nervous impulses are strengthened by repitition or habit, and that which will have no effect upon a man at all at first, becomes an irresistible power over him at last. A strong or weak will depends upon the size of the brain, as also the strength of the electrical current depends upon the size of the battery, or rather the size of the cells.

By will is meant force of character, rather than "mulishness." Memory is but the recalling of former sensations or impressions, and none can recall every fact at will, but by aid of certain other sensations or impressions. As no one can create or conceive of anything totally unlike what he has seen, so we are not the arbiters of our own thoughts. We never remember a scene but we see it over again more or less clearly defined on the canvas of the mind's eye. We do not remember the old familiar sounds, except we seem to hear them in imagination.

The philosophy of this all is the tendency of electrical or nervous currents to take the same old circuit in which they have passed before; and the surplus nervous force of the system tends to tread in the old paths and produce the same pictures on the retina, or the same sounds in the ear, which have been seen and heard before. So the Epicure tastes in advance the viands upon his table, and his very mouth waters; for the gustatory nerve is traversed by little galvanic currents of nervous fluid, which produce the sensation of taste. If these things are not so, why cannot this mind, which is said to be so independent of matter, act for itself, and control these tastes and the propensities produced by them? On the contrary, nothing but the power of God's Holy Spirit is sufficient to change a man's desires and longings many times.

But by changing a man's physical organization, antidoting the force of habit, and destroying the ruts in which these nervous forces have run, God "changes our hearts," as it is said, and we are new creatures. Sometimes, drugs are sufficient to make some of these changes. Now as to proof of these statements, I will add that by stimulating certain nerves, or the parts of the brain from which they arise, certain sensations and their resulting propensities ensue. And when certain diseased states are found, which are accompanied with perverted mental operations, the mind may be reformed by regulating the nourishment or stimulus afforded to certain nerves. Strange as it may seem, a malicious disposition may be cured by the use of certain drugs. Whoever heard of a dyspeptic who had a good, christian disposition? Hence the quality of the mind must depend upon the quality of the organization which produces it. How beautiful is the idea, when we come to understand it, of the nature of man and the plan of salvation.

Man was made with a mental phenomenon which seems as much an entity as does electricity, and when the organization which produces it is impaired or ruined, it is perverted, or ceases to be the same, as electricity is weakened or its waves of motion cease, when the battery is injured. God, knowing these facts, of course, tells poor fallen man that if he will strive to be as near right as may be, that is, avoid those things which will injure him, and cleave to those which will benefit him, that he will give him another life, in which he shall be a "new creature." His nature shall be "born again," and made perfect, and his organization shall be such as shall produce right mental manifestation, and then he shall not be shut out from the tree of life any more, but shall have access to it, and shall not die any more. "And neither can they die any more."

When the first mental philosophers of the age, such as Maudsley and others, accept such views in whole or in "part," when the views are found to harmonize and explain God's word; when all the rules of analogy uphold and verify them, and no scientific facts disprove them, it is hardly the time for people to ignore them, because they were taught differently in their childhood. The writer well remembers how, when a boy, he used to wonder why Lazarus, whom Christ raised from the dead, had nothing to say about heaven, when his soul had come back, and he was alive again; and also where the soul was when people were apparently drowned, and before they were brought back to life; and it has been almost a life study to find out. It was a very easy task when he came to read the Bible as he would any other book; and it was then a pleasure to trace the harmony between our knowledge of God's works and science, as it is called, and his words which he revealed to man.

One Professor of Anatomy, under whom the writer studied, suffered great distress of mind because his knowledge of the anatomy and physiology of the human frame, together with other facts of science, drove him to the same position advocated in this essay; and he, being a Presbyterian, felt himself guilty of heresy. Whether he has since become satisfied of its harmony with the Scriptures, deponent knoweth not. Yet, no body of learned men were ever more interested since Christ preached to the Hebrew doctors, than were the faculty of the Medical College, when he delivered, by request, a lecture before them, giving his views of the anatomy and physiology of the brain. I would like to give names, but have no authority to do so.

A Professor of Physiological Chemistry, after considerable discussion with the writer, assented to the proposition, that "Life is Motion." That is, that "Nerve Force" is not a separate entity, or soul, but vibrations similar to, and subject to the same laws as electricity, light, heat, and sound. We even say a person is lively when he is active. If these propositions are true, then, when the organism which sets these waves or vibrations of nerve force in motion ceases to perform its function, the waves cease to flow, and vitality is at an end.

As the galvanic current assimilates the silver to the baser metal, and gives it a beautiful shining covering; so does the nervous current originating in the brain and spinal cord, select and assimilate various substances, and fit them to their places in the human frame, and continue its form in that of its Maker. But when, through feebleness, this power ceases to act, the ever ready oxygen, greedy for gain, takes to itself the task of undoing the work of long years of industry, rifles the precious casket of all that is good, and leaves the rest to vanish in the air, or moulder in the ground, an unsightly thing, which men shun to look upon. And so man returns to dust, but his spirit (breath) to God who gave it.

RELIGION AND BUSINESS.

This precept of holy writ, that we "be not slothful in business," lays it stress upon every son and daughter of Adam, and especially upon every redeemed child of God. And the full command: "Be not slothful in business, fervent in spirit, serving the Lord," shows there is no discord between business and religion; but on the contrary, that a man may be devoted to his business, diligent and active therein, and thereby serve the Lord. It is a proof that men may be honest, honorable, and Christ-like in their daily calling; and the statement in another portion of the Bible, "Seest thou a man diligent in business, he shall stand before kings," shows us religion and success in business are in harmony.

It is therefore weak and useless for men to say they cannot succeed unless they adopt the doubtful and even underhanded methods of their unscrupulous competitors. To be honorable, manly, and true in all one's business dealings is to gain the confidence of the community, and with such a man they will prefer to do business. It is a man's most sure and reliable capital, even as Solomon has said: "A good name is rather to be chosen than great riches." Unscrupulous methods may sometimes bring a more rapid success; but it is like the blazing, brilliant flower that springs up quickly out of its thin soil on the rock—lacking the depth and strength of earth—it is sure to be short-lived. Better in every respect to be honorable and wait if need be, a little longer for a rich and more permanent success.

But not only is business success in harmony with religion, but, more than that, religious enjoyment and service are directly in the path of business. We believe the truest conception of the christian's life makes it a steady, unbroken outflow and onflow of the spiritual life. It draws no separating line, on each side of which there shall be found only worldly duties, and on the other the so-called spiritual or religious duties. It is a unity, and religion enters into all our work and duties, and glorifies and beautifies them all; and we believe our Lord accepts one as gladly and as fully as another. Does there but appear the light of a devout purpose, the breath of a life hid with Christ in God, then, be the work what it may, and where it may, it is God's service. The farmer who keeps up his fences, cares well for his stock and crops, is not behind-hand with his work, may therein be pleasing his Master no less than he who serves at the altar.

The prompt, reliable, energetic, and honorable business man may be a shining witness to the blessedness of religion in the daily life.

The mother in her quiet home, making that home bright and cheerful, keeping the children tidy and well behaved, and looking faithfully after the thousand and one little daily duties, has a place of christian labor that shall have the plaudits of heaven, if not of earth.

And so, wherever the Lord places one of his children, it is for him to be diligent and faithful there, and so to find therein his growth in piety and his truest success.—*The Contributor.*

ONLY ONE REMEDY FOR SIN.

E. A. BOYNTON.

Suppose a fatal malady is raging through the land, and a skilful physician employs me to administer a remedy, which is a certain cure for the disease, but which many refuse to take, because of its bitter taste, will it be advisable for me to spend a portion of my time in administering another remedy, more pleasant to the taste, which may afford some temporary relief to those who will not use the true remedy, but which can never cure the disease? I think not. For, while I was thus employed some might die, whom I could have been the means of saving, if I had devoted all my time to the use of the true remedy. The leprosy of sin has seized upon the whole family of man, and, without a remedy, all must perish by it. But the great Physician has provided one which is a perfect and permanent cure for the dread disease, in all its multiplied forms. He furnishes this remedy to all his people freely, and requires them to use it faithfully, to save their fellow-men from death. However, the majority of men have a strong dislike for it, and refuse to make use of it. Consequently, other remedies have been invented by men, better suited to their natural taste; but none of them can afford more than a partial, temporary relief. Can it be possible that the Lord's people can do more good by spending a part of their time in the use of these remedies, than they could by using only the one which God appointed? Let us consider this question a little.

Societies are formed whose special object is to check the evil of intemperance. The christian religion, God's great remedy for all moral evil, is a perfect cure for intemperance of every kind. Therefore the devoted christian need not join a temperance society for his own good. He trusts in the power of God to keep him safe from this, and all other sins. Moreover, he will constantly seek to persuade and assist others to lead holy lives, and thereby do all in his power to promote their present and future welfare. Consequently, he need not join a temperance society for the good of others.

Then, again, societies are organized to remedy the evil of selfishness, and secure to their members prompt assistance in time of need. Some christians claim that their brethren in the secret societies are much more ready to aid each other than their brethren in the church. If this be true, it is not because Christianity fails in this respect, but because it has not been kept pure and unadulterated. When the religion of Christ gets full possession of men's hearts, it roots out all selfishness, and makes them feel as the disciples did when "they had all things common," and "neither said any of them that aught of the things which he possessed was his own." They will do to others as they would have others do to them. Such have no need to join worldly societies of any kind. Would it not be much better for christians to labor to raise the standard of religion in the churches to its proper place, than resort to the use of that which men have invented as a substitute for it? All reformatory societies, except christian associations, are intended to accomplish a part of the work which the Lord designs the religion of Christ to accomplish. Moreover, they are composed largely of men of the world; whereas the Lord's people are told to come out from the world and be separate; and not be unequally yoked together with unbelievers. It appears to me that it would be far better for the Lord's people to unite themselves together in the strong bonds of christian love; keep aloof, as much as practicable, from the world and worldly institutions; confine themselves wholly to the work of the Lord, and trust in the Lord to take care of them.

Si Johns, Mich.

AN English paper has the following:—"It is now stated that the Jesuits and Ultramontanists are secretly plotting to promote the restoration of the Napoleon dynasty over France, on the understanding that it will then commence a war or Ultramontane crusade for the restoration of Rome to the Pope as his throne of temporal sovereignty."

A SKEPTIC who was trying to confuse a colored man by the contradictory passages of the Bible, asked him how it could be true that we were in the Spirit and the Spirit in us. "Oh," replied he, "dar's no puzzle 'bout dat. It's like dat poker; I put it in the fire till it gets red hot—now de poker's in de fire and de fire's in de poker."

HOME AND HEALTH.

EVILS OF TOBACCO USING.

From Health Reformer.

We feel no hesitancy in making, without qualification, the statement that tobacco ruins a man physically, mentally, and morally, and is a social nuisance and a national curse. To make good this claim we shall present a series of well-attested facts, arranging them under the following separate heads: *Physical Evils, Mental Evils, Moral Evils, Social Evils, and Political Evils.*

PHYSICAL EVILS.

1. *Tobacco is a deadly poison.*

One hundred ounces of Virginia tobacco contain seven ounces of nicotine, a poisonous oil whose deadly properties are second to no other known substance but Prussic acid. A single drop on a cat's tongue produces death in two minutes! The vapor alone will kill a large cat. Many cases of death have occurred as the result of applying to a cut or bruise a little of this oil from an old pipe. Its application to the skin as an ointment has frequently been fatal. It is to the presence of this terrible poison that all the virtues of tobacco are due; and it has been estimated that the amount of poison contained in the annual crop of tobacco is sufficient to exterminate all animal life from the globe if rightly administered. The reason why tobacco-users do not die immediately is because they do not take the poison in fatal doses. But it is no less sure in its results. Like opium, arsenic, strychnine, corrosive sublimate, and other poisons, it may be tolerated for years; but its sure and awful consequences come at last, and, indeed, are manifested all along to him who has learned to discern them. A single cigar contains poison sufficient to kill two men, if concentrated.

Hundreds of cases of fatal poisoning by tobacco might be cited from numerous medical works. Only a few years ago, a homicide was committed in England, by means of nicotine, the murderer crowding a few drops of the oil into the mouth of his victim. A Turkish slave once killed his master by dropping into his ear, while he was sleeping, a few drops of the oil from his pipe.

2. *Tobacco-using is an unnatural habit.*

There is not one man in fifty who cannot remember the peculiar effect of the first quid of tobacco he placed in his mouth, or the first pipe he essayed to smoke; and we hazard nothing in premising that the remembrance of that experience recalls anything but pleasant sensations. When a lad makes his first attempt at tobacco-poisoning, what do we observe? A deathly pallor overspreads his face; his head swims; a feeling of indescribable agony seizes upon him; he reels, perhaps falls, and sheepishly drags himself away into some secluded nook where he can enjoy the beauties of tobacco unobserved and unmolested, meanwhile beguiling the agonizing hours with the amusing pastime of rolling on the grass, or the more serviceable one of tickling his throat with a feather to induce his stomach to turn out what he has himself put in.

How would it be possible for nature to express in more forcible terms her repugnance to the filthy weed? Does she not say, in language unmistakable, I have no use for tobacco? there is no room for it in my dominion? it interferes with my operations? do not insult me with the disgusting, poisoning stuff?

Very rarely, indeed, can a man be found who did not have to learn to use tobacco. This alone is sufficient evidence of its anti-vital, unnatural character; and whatever is unnatural, that is, repugnant to natural, unperverted tastes, is evidently a thing unfit to minister to the wants of the human body.

MEDICAL VIEW OF SPIRITUALISM.

Of all mental ailments, none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three millions of people. The last census informs us that there are in the republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand and five hundred cases may be traced directly to Spiritualism.

The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers and asylums; they are as sincere, earnest, and fearless as were the Fagellants, Lycanthropes, and Crusaders of the middle ages; but, alas! they are even more deranged.—*New York Chemical Review.*

QUANTITY OF FOOD FOR WORKING MEN.—Individuals whose organs of digestion, secretion, and respiration are weak, need food different in quantity and in quality from that of persons in more robust health. For every stage of life a certain mixture of food alone is fitted; and what we all consider as a matter of course for the infant, is, strictly speaking, applicable to every period of life. The evil is that every one has not the free choice of what he will eat; but by learning what is especially suited to his wants, or what is hurtful for him, he may help to lengthen his life a short while. The daily work performed by an individual bears relation to the mass of his muscles, as this depends on his nutrition in relation to his food. Two individuals with muscles unequally developed, cannot perform daily the same amount of work. A badly-fed individual has little muscular formation, and requires less food than one well fed. With the same quantity of food which would keep the badly-fed individual up to his weight, the better-fed man with greater muscular formation would lose weight. The English railway contractors measure the capacity for work of their men by their appetite.—*Dr. Lankester.*

TONICS AND STIMULANTS.—The question is constantly being asked by correspondents, How do tonics and stimulants give strength to the system? The answer is, They do not. Stimulants, and those articles commonly called tonics, instead of giving vitality, they always consume it. But if this be true, says one, how does the patient seem stronger after taking these things? Just exactly as the horse seems stronger when lashed by his master's whip to induce him to draw a heavy load up some steep declivity. When the task is accomplished, the poor animal stands trembling like the aspen, plainly exhibiting a fearful expenditure of vitality.

No one will claim that the whip imparted strength to the animal, even although he might not have otherwise accomplished the work. Nor will any one deny that the task was performed at the expense of vitality. So it is in the use of tonics and stimulants. They do, indeed, produce results which seem to indicate an accession of strength, but this is never really the case.—*Ex.*

SPRAINS AND BRUISES.—The best treatment of sprains and bruises is the application of water, of such temperature as is most agreeable. The degree of temperature varies with the temperature of weather and the vigor of the circulation. In a hot day use cool or cold water. If the circulation is low, use warm water. The bruised or sprained part, may be immersed in a pail of water, and gently pressed and manipulated with the hand or soft cloth, for ten or fifteen minutes, and even longer in severe cases; after which, wrap up the parts in cloths wet in cold water, and keep quiet. This treatment keeps down the inflammation, and in nine cases out of ten proves a speedy cure. The liniments and filthy ointments so much used for sprains and bruises, do not compare with this simple treatment in efficacy. —*Ex.*

A NEATLY kept cellar is a pretty good guarantee of health of the family whose members are breathing the air from it day and night. Everybody believes in having pure air to breathe; but we are sorry to tell the truth, that thousands are breathing impure air on account of foul cellars. What are the essentials of a good cellar? It must be dry; it must have stone walls outside and division walls of either stone or brick; the floor of cement upon a foundation of cobble stones previously imbedded into the earth by means of a heavy maul, handled by two men; plastered ceilings and walls; complete ventilation by means of large windows. If these points are secured, the cellar becomes one of the most important rooms in the house.—*Phrenological Journal.*

AMONG the great men of our country who did not smoke, were Washington, Franklin, and Jefferson. Washington Irving was not a smoker. Goethe never smoked, nor could he have smoked, and remained Goeth. The man so perfect in body, so lofty and splendid in intellect, and so grand in character, could not have been a smoker.

"THE OLD WOMAN."

It was thus, a few days since, we heard a stripling of sixteen years designate the mother who bore him. An old woman is an object of reverence above and beyond almost all phases of humanity. Her years should be the surest passport to courteous consideration. The aged mother of a grown up family needs no other certificate of worth. She is a monument of excellence, approved and warranted. She has fought faithfully "the good fight," and come off conqueror. Upon her venerable face she bears the marks of the conflict in all its furrowed lines. The most grievous of all the ills of life have been hers; trials untold and unknown only to God and herself she has borne incessantly; and now in her old age—her duty done, patiently awaiting her appointed time—she stands more truly beautiful than he who has slain his thousands, and stood triumphant upon the proudest field of victory.

Young man, speak kindly to your mother, and even courteously of her. But a little time, and you may see her no more forever! Her eyes are dim, her form is bent, and her shadows fall grave-ward. Speak gently, then, and reverentially of your mother, and when you too, shall be old, it shall in some degree lighten the remorse which shall be yours for other sins, to know that never wantonly have you outraged the respect due to old women.—*Selected.*

LOVE MAKES THE DIFFERENCE.

"Oh, it's just as different as can be?" said one of my young friends.

"What is it?" I asked.

"Why, being a christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a christian, I used to say to myself, 'No, I can't now; for I should have to do so many hard things! and I never could do them.'"

"What hard things?"

"Oh, I used to think, 'Now, if I become a christian, I shall have to walk just so; shall have to go to church and prayer-meeting; shall have to pray, and read the Bible.' It is so different from what I thought."

"Why, James, what do you mean?" I exclaimed. "You go to church and to prayer-meeting; you do read the Bible, and pray; you do try to walk just right, do you not?"

"Oh, yes! but then I love to do them. That makes all the difference. I love Jesus and I love to do as he wishes me to."

"WHAT is your plan in life?" I asked a small boy, turning from his big brothers, who were talking about theirs, to which he had been listening. "What is yours, Neddie?"

"I am not big enough for a plan yet," said he, "but I have a purpose."

"That is good. What is your purpose?"

"To grow up a good boy, so as to be a good man, like my father, said he. And by the way he said it, was plain he meant it. His father was a noble christian man, and Neddie could not do better than follow his steps. A boy with such a purpose will not fail of his mark.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 990. BOSTON, WEDNESDAY, OCTOBER 28, 1874. VOL. XL.—NO. 3.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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"BE STRONG."

MARTHA S. HORNE.

Ye weary, waiting ones,
By trials sore oppress,
Take courage, press with vigor on
Towards your promised rest.

Stand boldly for the truth,
Be valiant and be strong;
Be firm and steadfast for the right,
Sin will not triumph long.

Though oft in angel guise
The arch deceiver comes;
If possible he would deceive
The Savior's chosen ones.

But with the faithful word,
And the Holy Spirit's aid,
You will detect him in his wiles,
Therefore be not afraid.

But with your eye on him,
From whence your strength doth come,
You need not fear,—his word is pledged,—
He'll lead you safely home.

Rochester, N. H.

THE PRESENT CRISIS.

When I look up, and behold the blackening heavens above concealing the throne of the eternal, but revealing, through chinks and crevices, some glances of the frowning countenance of him who sits upon the throne, and see the clouds still gathering, in which lie sleeping the thunders and the lightnings of Jehovah's ire, ready in a moment to be let loose, not only on the open transgressors of his holy law, but on the open and obstinate neglecters of duty, more especially "at such a time as this"—such a terrible crisis as the present in the destiny of the world and its inhabitants—oh, it is this that alarms me; it is this that appals me: it is this which frightens me; it is this which, at times, almost stuns me into utter insensibility!

Why, in the very midst of such a mighty crisis, threatening daily, almost hourly, to precipitate itself into a catastrophe which holds out no prospect of recovery, to be necessitated to turn aside from it, by our own doings and voluntary choice; and, in regard to it, allow ourselves to sink down into a state of apathy and unconcern, sleep and slumber; relieved, it may be, only by some airy dreams and baseless visions—were nothing wiser and nothing better than to lie down and sleep on the very edge of the crater of a volcano, when the earthquake's rumblings underneath, and the frequent jets of sulphurous smoke and burning ashes above, are loudly pealing the alarm that the grand eruption is at hand which may upheave the whole mountain from its foundations, and hurl the hapless sleeper a thousand fathoms down into the depths below. Why, the stark, staring incongruity of all this, to say nothing of its sinfulness, is such that I would not be in the condition of any of those represented by these sleepers, no, not for a thousand worlds.

Never, never since the world began, were the forces of evil so multitudinous, so universally diffused, so completely panoplied in choicest armor—offensive and defensive,—so plausible in device and policy, so cunning in stratagem, so satanic in subtlety, so exasperating in insolence and scorn, so gigantic, and apparently resistless in power. But all this goes for nothing in the estimation of the enlightened and firm believer in the eternal verities of Jehovah's holy oracles!

Nay, more. Bad as things now may be, they may yet become infinitely worse. And that such is the probability, as regards the future, is my own decided conviction and belief. But what of all that to him who calmly and securely rests on the immovable rock of Jehovah's promises?

Though to the eye of sense or of finite understanding it might look as if the powers of evil now at work really threatened to extinguish every luminary in the firmament of divine truth, and leave the world, morally and religiously, in a state of darkness and of chaos as complete as it would be physically, if sun, moon, and stars were wiped away from the canopy of heaven, not even then would the true believer in the Bible—that blessed book of books—be for a moment staggered. He could still cheerfully hold on his way, and exultingly sing—

"Faith, mighty faith, God's promise sees,
And looks on that alone;
Laughs at impossibilities,
And cries, 'It shall be done'"

And done it shall be assuredly, in God's own good time. When the great world-wide crisis shall have reached the zenith of its development, and the hope of all but the true believer has given place to the wildest despair, as if the Lord had forsaken or forgotten the world and his own along with it, then, oh, then, will be his time for effectual interposition—

"Just at the last distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

Surprising grace, indeed! For then will He, who is King and Governor among the nations, and, as such, has never for a moment relaxed his hold of the reins of mediatorial government, in ways of mercy and of judgment inscrutable to us now, usher this sin-laden and sin-distracted world, purged and purified, into scenes of glory surpassing fable.

And when the great design, purposed from all eternity, shall thus be consummated—when creation, providence, and redemption shall be brought to their final issue—when the decrees and dispensations of the Almighty shall be triumphantly vindicated—when Satan—the grand adversary of God and man, with his rebel angels and the incorrigible unbeliever and hardened reprobate, with sin, and death, and hell, shall be cast forever into the bottomless pit of perdition—when the meditorial kingdom, or kingdom of grace, consisting of all the members of the redeemed church—a great multitude, praised be God! as represented to the holy seer in the Apocalyptic vision, which no man could number of all nations and kindreds, and people and tongues—reigning with Christ as kings and priests, shall be delivered as trophies of victory to the Father—the former to remain everlasting monuments to the praise and glory of God's power and justice, and immeasurable hatred of sin;—the latter eternal monuments to the praise and glory of God's love and mercy, and the inexhaustible treasures of his wisdom and grace;—then shall stability and righteousness, harmony and peace be restored, aud forever perpetuated through the rejoicing universe of God!

Then shall it be conspicuously and eternally made manifest to all holy intelligences that the great Creator originally made all things for himself—for the illustration of his own glory, more especially in the connection with the holiness and boundless felicity of his redeemed creatures—that he is, in the absolute fullness of its significancy, the "All in all—and that, in the triumphant issue of all his plans and purposes, and, most signally, in the exaltation and glorification of countless myriads out of the wreck and ruin of the fall, he shall himself be infinitely and forever glorified! And then, if through believing acceptance of the offered salvation we are privileged to secure a valid title-deed to an inheritance so transcendant in glory and infinite in duration, through the victorious sufferings and atoning death of our adored Immanuel—the second Adam—the Lord from heaven—we shall have abundant reason to rejoice that for us the cool shades of paradise lost have been exchanged for the never-ending sunshine of paradise regained.—*Prophetic Times.*

THE END OF THE DISPENSATION.

It is a matter of congratulation that, amid the many hues of thought which complete the *Rainbow*, its most distinctive coloring has not been permitted to fade out—viz., those thoughts which specially point to the coming of the Master. The darkness around is still such as to require the *Rainbow* in all its vividness, and if the light fade not, it will so continue. . . .

Surely the signs of the times, the condition of the nations, the direct and indirect Bible evidence, indicate very strongly that the coming of Christ is imminent, very imminent, all but upon us. Has not the "evening-time" long passed, "the midnight" also? Did not the time of the "cock-crowing" cease with 1870; and is not the dawn of "morning" approaching? Is it not at very early morning that he will come? Where are we?

It may be that we have reached unto the very last days of the present dispensation, just concluding the lapse of years known in the language of Daniel the prophet as "the time of the end." If so, we are entering upon a most momenous period; the time of the resurrection of those who are Christ's; the change of the living, and the time of trouble, such as never was, nor ever shall again be; with the manifestation of the literal lawless one.

We think we are close upon the period when Jesus will fulfil the promise: "I will come again." Of course there is a possibility of mistake, but we cling to the promise that "the wise shall understand at the time of the end," that which David could not, and what the other prophets could not; though the apostle informs us that "they searched diligently what, or what manner of time the Spirit of Christ which was in them did signify, when it prophesied beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you by the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. 1: 11–12.

May we not judge from such language that even the prophets thought much about the time of Christ's glory, but that to them, even as also unto the apostles and the church, the time has been hid, and was intended to have been hidden until these last days? Scripture certainly intimates that as the period of our Savior's coming draws nigh, so the church shall be gradually enlightened as to the very time. Absolute statement of the time of Christ's coming is not given in Scripture, but there are certain landmarks and types given, by which the believer may know that his Lord is near.

It is the great Master's will that they only shall know who will search—as those who would search for hid treasure, and alone indicate that they care much about it, that their hearts are set upon it. The great majority even of those who are believers in the Lord's second advent rest satisfied with the reply, "Well, it becomes us to be always ready." But such, alas! are never ready. No; they are quite content to remain as they are, so long as they think that by and by they shall be safe. It does not at all concern them whether the Lord comes this time two or twenty years, and as to the possibility of its being within twenty days or two months, the thought can scarcely be endured. Such ought not so to be. The Bride ought to be ever most anxiously desiring the presence of the Bridegroom; and only such will, even when the time is come for the vail to be lifted from the prophetic Scripture, understand these things; but the wise shall understand. Yes, they "shall"—then they must. God's word cannot fail. Understand what? Why just that concerning which Daniel inquired (Dan. 12: 8)—"concerning the end."—*Rainbow.*

COMMISSIONED BAPTISM.

L. C. MCKINSTRY.

"Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—*Jesus*, MATT. 18: 19.

In considering the subject of Bible baptism, we have proceeded so far as to examine the texts which relate to "*John's* baptism," and we have noticed two important facts,—*first*, that the words, nouns and verbs, which are employed to designate it, are uniform and belong to the same class, there being no *words ever employed* except the noun *baptisma*, and the verb *baptizo*, to designate it, except the noun *Baptistes*, which is used to represent his *official name*, and his employment, as *The Baptist*; or, *one who baptized.*" *Secondly*, we have noticed that these words were selected because of their fitness to express, correctly, the sense intended, and that, on this account, they must have the same meaning after they become scriptural terms which they had before; and so there can be no authority for changing them, either in meaning, or by substituting any other word or words for them, or any of them, or, by calling any other practices by their name.

"John's Baptism" must, therefore, have been just what the word indicates—"*an immersion*"—whatever the object of it may have been. The question is sometimes asked, "whether he baptized by *immersion?*" but as well might one ask "whether he baptized by *baptism?*" for the word itself is proof of the mode, and we must insist on maintaining its proper meaning at all hazards. The Father sent him "to baptize," as he testified in John 1: 33; and, therefore, he had the highest authority for doing as he did. But there came at last, and after a brief period, an end of his mission and his work. It was abruptly terminated by the order of Herod, by which he was beheaded in prison. The work of baptizing was not therefore to come to an end, however; for, after Jesus had arisen from the dead, just before he went away, he gave his disciples the commission which we have quoted, and so perpetuated "baptism" to be, always, an institution of his church. This is the baptism which we call "*commissioned* baptism," because he thus commissioned by the commission recorded in Matt. 18: 19. "John's baptism" was certainly authorized, as we have noticed. He speaks of "Him that *sent*" *him* "to baptize"; but, the verbal commission is not recorded. That commission which Jesus gave his disciples is a remarkable one. We have no doubt that "John's baptism" held an important relation to it, as we shall notice; but, in some important respects, it was unlike it, which we shall see. But the baptism, as commissioned by Jesus, is what now specially concerns us. There are several essential concomitants of it; things necessary to it, to make it baptism, or the true gospel immersion.

1. It must have Divine authority.
2. It must be *immersion in water*.
3. It must be "*one* baptism," or immersion, in three names,—"of the *Father*, and of the *Son*, and of the *Holy Ghost*."
4. It must be administered by a properly authorized person, to a suitable subject, at the proper time, in a proper manner.
5. It must have an object.

On the first point there is no difference of opinion. The commission is believed to be sufficient proof of this. It is the recognized Heaven's authority, and makes baptism Heaven-recognized, and clothes the church of God with power to administer it in the way in which Jesus intended it should be observed. "Go ye, therefore," he said, "and teach," and *baptize*, and whosoever observes the institution, as it should be observed, can feel as though inspired to do it, that he has high authority, that its object is high and holy, and that in doing it he is performing no mere secular and commonplace thing, to have only a low, groveling aspect; to be subject to the caprice of men and under human control, and made mean by human contempt; to be modified, or set aside, or treated as men may please; but to be held and esteemed as sacred, and used as God, by his Son, gave it to him, and intended it should be used; by carefully and faithfully and boldly attending to it, considering that, as it is "from heaven," it is important in all its particulars, and so rigidly to be enforced as that no one's conscience can be put upon the judgment-seat to render judicial opinion of the importance or manner of it, aside from what God says of it.

No one can say, therefore, to the candidate for baptism, "Satisfy your own conscience." If one should, acting under *such* advice, begin to say, "I believe that the *act itself* is spiritual; that, if I have the Holy Spirit, it is enough," then his adviser must be content, and can say no more; because, if the *form* of the thing is a matter of conscience, then the *fact of it* is, likewise; and after giving such advice, one cannot point to the word of God and say, "*Thus saith the Lord*," but he must say, "Do this thing that *I* think you must, or not, just as you *feel*; and if your conscience is satisfied, it is all right." He, certainly, must say this, and as truly must he, the moment he allows conscience to be the guide in the matter in the least, sink the institution to the dead level of a human contrivance, about which men may properly differ, and quarrel and be at variance, and one be nearly as correct as the other, both as to the *form* and *fact* of the ordinance.

One cannot be allowed to let conscience be guide, except as the Word guides it. We know there is a great amount of talk about being "*charitable*," and some would have you be even *so* charitable as to recognize as Christianity whatever is *called* such; and all those, as christians, who *profess* to be, whatever may be the status of the thing, or the acts of such claimants of your charity; but christian charity allows of no such rubber-like elasticity; and such a course is not that of "charity," but is unwarrantable *looseness*, and deserves the Divine rebuke, and receives it. If we were asked "whether conscience has not a place in the matter," we should answer, that "undoubtedly it has; but that it is not the supreme dictator, so that one, exercised by it, can do with the institution of baptism as he pleased, and go away satisfied that he has done his duty and is justified in the sight of God, because his *conscience* is satisfied. This is because conscience is not a safe and sure guide, and because God has not made it the authority in the matter. Some may say, and do say, we know, that God has made the duty of doing the thing apparent; that he has not left us to go *unbaptized;* but then, the *manner* of doing it is left discretionary with the subject, and to be settled by his conscience. This might be true if the *manner* was not a part of the *thing;* if that could be done or not, as thought best, then the question would be settled; but if it is to be done at all, it must be done right, as itself, and not as something else called it, to take away the reproach.

As the case now stands, God, and not conscience, must tell us what and how to do, and we must be careful and not *pervert* what he has delivered us to keep inviolate. God, and a conscience properly educated, are in harmony; but conscience is not reliable alone, as we have noted in a thousand instances. The heathen mother is conscientious in that devotion which prompts her to cast her child to the crocodile, but who dares to claim that she is right in the matter? It will not do to say that she is *right for her*, for it is not true that conscience makes a thing right. If she who does such an act is justified at all, it is because she is *ignorant*, and knows no better, and not because she is conscientious.

People often seek to transfer their responsibility to the heathen, and leave it there; but those who have God's word are certainly without excuse. If their conscience is properly educated, they will never feel at rest until they do as God bids. It will be tender, and quick to prompt them to duty, and to do it with exactness too. But people should never allow any risks about the matter. It is too grave a matter for God to command the performance of a duty which he marks out, and then leave it to the *conscience* of one who may be in the wrong, and need enlightenment. He never does so. The Bible is given us to enlighten us, and if those who are the best capable of knowing it are true to their responsibilities, then all may know, even what "baptism" means, and what it is both in its form and manner of administration; and can attend to it, as the Divine will indicates and directs, and may say—

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you.
Through floods and flames, if Jesus leads,
I'll follow where he goes;
Hinder me not! shall be my cry,
Though earth and hell oppose."

We would not say to any one, certainly, "Be more nice and particular than God would have you be about baptism"; but, "be *as* particular." There is no danger of doing what he says too exactly, but one is in danger of being too slack, and of perverting grossly His institution; and this danger we must carefully guard against.

Jesus said, "Go ye, . . . baptizing"; and certainly one could not go "rantizing," even though he *called* it "*baptizing*," and obey the command; but he must have it *in fact*, what it is *in name;* and its name, as we have said, indicates nothing else but *immersion*—not sprinkling, or pouring, or anything but immersion; and the early church never thought of doing anything else than just this very thing; and even the strongest advocates of other modes, or who call other things "*baptism*," are obliged to admit the fact, and, so, to admit that sprinkling is an innovation and a perversion of the rite, and, therefore, admit that men have set aside the earliest recognized testimony of the church, and the Divine authority, and substituting human expediency and human conscience in the place of it.

The earliest case of sprinkling was clearly one of human expediency. It occurred in A. D. 251. Novatian, a Roman, as his name indicates, was taken sick, and on his sick-bed was converted; or, at least, embraced Christianity. It was thought he was going to die, and he had never been baptized. What should be done? The prelates of the church gravely consulted about the matter, and at last hit upon the expediency of *sprinkling him on the face*, and using at the same time the formula, "I baptize thee," etc. It was done, and Novatian was pronounced "baptized." But he recovered from his sickness unexpectedly, and, after a time, it was proposed to make him a bishop of the church of Rome. But a difficulty arose. He had only been sprinkled, and what should be done? To ordain him a bishop would be to sanction fully his "*sprinkling*" as valid *baptism*. They might immerse him, but that would have the effect to annul what they *had* done, for they had called it "baptism," and it would not do to reverse their claim; and so they refused to make him a regular bishop, and the case stood thus: Novatian had been baptized, so that he could not be baptized again; for he had been sprinkled; so he must not be immersed. But he had not been baptized, for he had only been sprinkled, and so could not be a bishop. How much better would it have been had Novatian died unsprinkled, or even unbaptized, if that *must* have been the case, than that men should have been so false to the charge of Christ, as to allow human expediency to set aside the holy command of the commission he gave them. "Let God be true," and let his word stand, though man be false, and fall under condemnation.

TRIALS.

GEO E. LEE.

Who is there in this world who does not have trials? Who is there that can hope for salvation through faith, without a trial of that faith? What though the child of God is "in heaviness through manifold temptations?" know ye not that "the trial of your faith" is "much more precious than of gold that perisheth?" And that though "it be tried with fire," it is that it "might be found unto praise, and honor, and glory at the appearing of Jesus Christ?"

If there are those who have no trials, it must be others than the "beloved" disciples of our Lord; for all such are given to understand that trials are among the accompaniments of the christian race. And hence, knowing it is so, it is useless to continually dwell upon our personal trials in relating our experiences, but look beyond these to the crown, trusting that He who was "tempted in all points as we are" knows all our griefs, and doth not afflict willingly. And as the apostle exhorts us, we are "not to think strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

We know that we have great need of patience in these last days; for, as the dawn of day advances, in which shall be known "no night," the darkness which precedes the light shall seem to increase, and at times it may seem as though all was obscurity. Yet if we suffer for well-doing, it is better if the will of God be so, than for evil doing; and we may well be happy, if we be reproached for the name of Christ. Let us, then, gird on the whole armor, and stand up boldly for the truth, and He whom we serve will bring us the victory. When we "yield ourselves servants to obey," and exert ourselves in every good work, we need not fear the results of our labors, for they will certainly be for good. Our responsibility is for the most part ended, when we can feel that we are doing all we can, and the best that we can. And then, "having a good conscience," we need not be ashamed, "whereas they speak evil of you as of evil doers, that falsely accuse your good conversation in Christ."

O that exceeding joy! With what gladness we hail that day of bright glory! Who does not want to be a participator in that joy? Can any afford to trifle with earthly joys at a loss of those which are heavenly? No, there are none who can afford to, and they only will lose the eternal, by neglecting or refusing to look away from that which is temporal. For my part, give me the trials of this life, with the peace of God, and then "when he, who is our life, shall appear, I shall appear with him in glory." May all my readers be there.

Springfield, Mass.

"AN ADVOCATE."

We are helpless. Christ is our helper. He is our Advocate. There is infinite comfort in that. He takes us in charge, saves, makes our case his own, gives us the full benefit of his wisdom, love, patience, power, skill. It is exceedingly sweet to be in his hands; to be saved, kept, moulded, sanctified, sustained by him. He has set his heart on saving; gives his blood to cleanse from sin; is resolved to expel all unrighteousness, and will not fail if we only believe.

Unbelief is a fatal hindrance. We cannot receive if we fail to believe. Salvation is not an arbitrary gift, a fortune bestowed, but fellowship of heart, life imparted, and there can be no fellowship without faith. Christ cannot unite his soul to ourselves, expel our death by his life, our selfishness by his love, our darkness by his light, if we do not believe, or confide in him. The state of believing is essential to receiving, not as arbitrary law imposed, but from the very nature of spiritual being. Hence, those who believe least, receive least, and those who believe most, receive most.

Conversion is strong or weak, according to faith. A little faith brings a feeble experience. Christ does for each soul all that it can receive; saves those who have just a little faith, gives a little light where there is a feeble trust, and increases it as faith gains strength. The smallest beginnings are often followed by a rapid growth; the power of the new life is measured by the growth of receptiveness; a great salvation enters by the gate of a great faith. Some learn rapidly to receive, others learn slowly; some have a genius for faith, others are dull and sluggish. Capacity shows itself in believing as much as it does in science, business, or mechanism. Blessed is the man who can believe like George Muller; but all cannot. Believing souls are like birds. Some fly above the mountains and sail among the clouds; others flutter near the earth, and some merely leap, and walk, and swim. But Jesus accepts them all, cares for all, saves all; forgives sins, washes away sin, keeps from sin.

If we sin he is our advocate. Christians sin. They ought not to sin, and need not sin, but they do. Sometimes they sin deliberately, with forethought, as David did. Usually they sin thoughtlessly, in weakness. Often they sin unconsciously. Our acts are so complex, motives so mixed, impulses so subtle and various, that we scarcely know ourselves. We may be pure in our own eyes and yet impure in the eyes of God.

It is seldom safe to assume that we are sinless; it is always safe to confess imperfection and crave forgiveness. It is an unspeakable privilege to know that "if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This cleansing is needed every day and every hour to keep us clean; to remove detected and undetected sin, imperfections seen, and imperfections unseen, and maintain a healthy tone of spiritual life. If we are wholly saved to-day we shall need the same to-morrow. We are not stationary. The teacher attacks weakness and ignorance; the pupil gains strength, wisdom, and skill by continual use of the teacher's riper life. So christians use their advocate.

Moral imperfection has its root in sin; ignorance and weakness are children of sin, and if not regretted when discovered, and brought to Christ for correction and removal, they become sin in fact. Having laid every perceived infirmity on our Lord, our vision always brightens and other blemishes appear, These are not sin, though born of sin, yet they will be sin if not quickly laid on Christ. While thus uncovering errors, revealing blemishes, correcting mistakes, it is unwise to excuse our faults, or strive to prove our innocence. With Paul we should say, "I judge not mine own self, for I know nothing of myself, yet am I not hereby justified; but he that judgeth me is the Lord."

It is wise and safe to bring all to Jesus and crave his pardon, grace, help, just as he sees we need. He is our advocate; he understands our case better than we do ourselves; he can manage us better than we can manage ourselves. This is the lesson for us to learn; to commit all to him; commit ourselves to him; make him the guide of our lives, the keeper of our souls; our teacher, leader, helper, Savior.

"If we sin!" How precious to have a remedy for all sin! This never excuses effort, never engenders indifference, but always begets hatred of sin, and love of purity, because the advocate works through our hearts to make us feel as he feels, love what he loves, hate what he hates. So we become "workers together with him;" he keeps us and lets us help him; he redeems us and allows us to do a little in the glorious work.
—*Baptist Union.*

A PREDICTION.

In addition to the recent utterances by Mr. Disraeli and other political thinkers, upon an appalling religious war, looming in the distance, Pere Hyacinth has spoken to the same effect at a recent meeting at Geneva. He foresees international, civil, and religious wars to be at hand. The *Empire* newspaper says:

"Pere Hyacinth lent to the debate the light of his bright intelligence and the fire of his kindling eloquence. 'The great cause of war, he said, 'was to be found in the moral perversity of man. To destroy war we must destroy evil; to abolish war, first must come the abolition of the sins of individuals, and more especially of the sins of nations. To fight against wars and slaughter, we must first essay to regenerate the world, to subdue in man his pride and his ferocity.' He agrees with Mr. Disraeli and Dr. Cumming in painting a dark and bloody future. He said, 'When he considered the actual state of our great and unhappy Europe he saw general peace at the present moment, but in the future he saw menaces of strife. He saw in the horizon, war raising its hideous head. International war, civil war, and religious war.'"

It has been said that wars of the last kind—religious wars—had vanished from the world, but struggles which were out of place in the sixteenth century were cropping up again to-day. He could not deny that that was in a great measure the fault of the church, but he had a right to add that it was also the fault of the State. The State and the church fought each other of old, and they were doing so again to-day, mixing the duties of the christian with those of the citizen. The result would be war—a religious war; but civil war was close at hand. Equality had been proclaimed as existing in the world; it was glorious in the abstract, a sham in the reality. In the place of equality were poverty on the one side and riches on the other—a monstrous inequality of society. Then there would be international war, led on and fostered by the jealousies of nations and the rivalry of peoples. He could see these great wars in the distance, and though he was no prophet, he could see for Europe an appalling spectacle in the future.—*Signs of Our Times.*

FLIGHT OF LIFE,

This world is turning round on its axis once in four and twenty hours; and, besides that, it is moving round the sun in three hundred and sixty-five days of the year. So that we are all moving; we are all fitting along through space. And as we are traveling through space, so we are moving through time at an incalculable rate. Oh! what an idea it is could we grasp it! We are all being carried along as if by a giant angel, with broad outstretched wings, which he flaps to the blast, and, flying before the lightning, makes us ride on the winds. The whole multitude of us are hurrying,—whither, remains to be decided by the test of our faith and the grace of God; but certain it is, we are all traveling. Your pulses each moment beat the funeral marches to the tomb. You are chained by the chariot of rolling time. There is no bridling the steeds, or leaping from the chariot; you must be constantly in motion.—*Spurgeon.*

TARRYING FOR THE BAPTISM.

Is it needful to tarry? It is true the apostles were ordered to tarry and wait, but is the command to them applicable to all disciples? Are the circumstances the same now as then? Then the Holy Ghost was not yet given, because Jesus was not yet glorified; but now he has descended on the church. Then the church did the right thing in tarrying at Jerusalem, their whole thought centered on themselves and the expected blessing, without any concern for outsiders; but when the day of Pentecost was fully come, then the tarrying command ceased to have force—it became obsolete—and should be allowed to take its place on the shelf amongst other historical facts of the Bible. The Holy Ghost is now given. He has descended, and remains on the church; he penetrates and fills every heart that will open to his influence. Once for all the mighty rushing wind has been heard by the church, and the cloven tongues have been seen, attesting, sensibly, the permanent advent of the Comforter, and he has never yet taken his departure. Christ said; "he" (that is, the Comforter) "will abide with you forever." It is clear, then, that the action of the christian church between the days of the ascension and the pentecost need not be repeated. They waited, as commanded, for a blessing not yet bestowed on man, and God's time had not yet come. Now the church waits, if she does wait, for a blessing which has been received, and God's time has come. Then the command to the church was tarry and wait; now it is, "Go!"

Then Christ was making his triumphant entry through the crystal gate into the city, dragging death and captivity captive, or was preparing to send forth the promise of the Father. Now our Jesus has ascended the mediatorial throne, now to make intercession for us, and has sent forth the Spirit in our hearts crying, "Abba, Father." Now there is no command to wait; there are many commands enjoining immediate reception and activity, but none, we repeat, calling for a waiting attitude.

Why, then, it is asked, are not all christians possessors of this gift of power? The reply is, not that they do not tarry at Jerusalem till they receive, not that they do not wait God's time, but because they do not take in faith what God offers every moment during their probation. The influences of the Holy One stream forth continuously, and to all, individually and collectively, the invitation is given, Come and drink of the waters of life freely.

Is there no benefit, then, resulting from individuals in the closet, or the church as a whole, tarrying and waiting for the baptism of the Holy Ghost? Certainly not in the sense of waiting God's time, for that time, as is clearly taught in the Bible, is now. How illogical to wait for the present moment! It is the undoubted privilege of the believer, anywhere, under any possible circumstances, to open his heart to the reception of the baptism of the Holy Ghost in all its plenitude of power; therefore to wait for it, either in the closet or sanctuary, is to act without sanction divine. But if through ignorance of the way of faith, if through partial fear of the highway of holiness, if through hesitancy and doubtfulness, the christian or the christian church fails to go up and possess the good land, then let them either individually or in companies wait on God in self-examination and prayer as a means, not of bringing God's time near, but of bringing near the time of their willingness to cross the Jordan of faith. In place, then of being a praiseworthy act, such waiting should cause shamefacedness for its necessity. When the trumpet of our great Leader is sounding the charge, the christian soldier who is only looking after his armor, may well blush for shame; but better that than desertion or inactivity,

Let it then be understood that we do not altogether condemn this tarrying and waiting; it is better than indifference, but we wish if possible to give it its proper place. We fear it has come unbidden to a higher place at the gospel feast than it is entitled to, and many persons lay so much stress upon it, that they are content to keep tarrying and waiting, deaf to the trumpet-calls of Zion for activity.

How many persons tarry and wait for the camp-meeting, expecting there to receive the gift of power, in place of taking what is freely offered at home—even the baptism of the Spirit—and then going up in the Spirit and power of the Master, not to wait, but to do battle against Satan's kingdom.

This idea of preparation to receive, preparation to do, by a process of waiting, is the human mixed into the plan divine.

The Spirit ever is crying, "Come," and it is the one great business of the church—the bride—to swell the volume and intensity of that cry. And when the bride, in place of sitting in an attitude of expectancy towards the Spirit, seats herself by his side, one in spirit and sympathy with him for a lost world, so that the gospel invitation will not be simply from the bride, but from both as one,—when the Spirit and the bride together as one sound out over the nations the glorious "Come!" then will the word preached, penetrate the heart, then will it reach the ear of the world, and then will there no longer be an infant of days, for each new hearer will be a doer; will at once shout out the invitation to others—he that heareth shall say, "Come!"—until whosoever will, the world over may come and partake of the water of life freely.—*Guide to Holiness.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 28, 1874.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

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GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

"OUR PAPER."

In view of the startling fact that we are near the second coming of Christ, ought we not to make more effort to put into the hands of the people such reading matter as is calculated to awaken an interest on the subject? How can this be done more easily and successfully than by persuading them to take "our paper," "The World's Crisis"? We would urge all preachers to make a special effort the coming season to get new subscribers, as a means of stirring up the people to a sense of the solemnity of the hour in which we are living. M. G.

THE FALLS OF NIAGARA.

The Falls of Niagara present to the mind of the lover of nature the magnitude, grandeur, and sublimity of God's works, one of the most impressive and never-to-be-forgotten scenes ever witnessed. It is one of the wonders of the world,—a grand exhibition of the power and magnificence of nature's operations. Millions of the human family from all countries and nations have gazed upon this wonderful cataract with inexpressible emotions of awe and admiration. Here the aboriginal inhabitants, doubtless, built their camp-fires, and received an indelible impression of the vastness of the Great Spirit's works.

The following touching legend strikingly represents their superstitious devotions, great sacrifices, and expressive adorations: "In days of old, long before the deep solitudes of the West were disturbed by white men, it was the custom of the Indian warriors of the forest to assemble at the Great Cataract and offer a human sacrifice to the Spirit of the Falls. The offering consisted of a white canoe full of ripe fruits and blooming flowers, which was paddled over the terrible cliff by the fairest girl of the tribe who had just arrived at the age of womanhood. It was counted an honor to the tribe to whose lot it fell to make the costly sacrifice; and even the doomed maiden deemed it a high compliment to be selected to guide the white canoe over the Falls. But in the stoical heart of the red man there are tender feelings which cannot be subdued, and cords which snap if strained too tightly.

The only daughter of a chief of the Seneca Indians was chosen as a sacrificial offering to the Spirit of Niagara. Her mother had been slain by a hostile tribe. Her father was the bravest among the warriors, and his stern brow seldom relaxed save to his blooming child, who was now the only joy to which he clung on earth. When the lot fell on his fair child, no symptom of feeling crossed his countenance. In the pride of Indian endurance he crushed the feelings that tore his bosom, and no tear trembled in his dark eye as the preparations for the sacrifice went forward.

At length the day arrived; it faded into night as the savage festivities and rejoicing proceeded; then the moon arose and silvered the cloud of mist that rose from out the turmoil of Niagara; and now the white canoe, laden with its precious freight, glided from the bank, and swept out into the dread rapid, from which escape is hopeless. The young girl calmly steered her tiny bark toward the center of the stream, while frantic yells and shouts arose from the forests. Suddenly *another* white canoe shot forth upon the stream, and, under the powerful impulse of the Senaca chief, flew like an arrow to destruction. It overtook the first; the eyes of father and child met in one last gaze of love, and then they plunged together over the thundering cataract into eternity."

The great lakes of North America—Superior, Michigan, Huron, and Erie—the great basins of the North West, into which are drained the waters of a vast territory sufficient to make an empire, roll their mighty tide from Erie into Lake Ontario, through a channel thirty-six miles long, called the Niagara River. This river is a part of the boundary between Canada and the State of New York. The wonderful Falls are twenty-two miles below Lake Erie, and fourteen above Ontario. They are divided into two parts by Iris or Goat Island. Those on the New York side are called the American Falls, and are two-hundred feet wide, and one hundred and sixty-four feet high. The Falls on the Canada side are called the Horse Shoe or Canadian Falls, and are two thousand feet wide and one hundred and fifty-eight feet high.

The origin of the name Niagara is not certainly known, "but is supposed to be of Iroquois extraction, and to signify the Thunder of Waters." The channel of the stream varies much in its width, but at the head of the rapids, a mile above the Falls, it is about three miles wide. The entire fall of water from Erie to Ontario is three hundred and thirty-four feet. It is computed that the great friction of these vastly heavy, rushing waters wear back the precipice towards Erie from one to three feet per year. As the velocity of the current of the stream increases, approaching the cataract, the friction increases, wearing the stone pavements of the channel, making a fall of sixty feet in one mile above the cataract.

History says that the first white man who looked upon these Falls was a French missionary, called Father Hennepin, in the year 1678. Below the Falls the river narrows abruptly, and passes with a very rapid current through a deep gorge, varying from six hundred to eight hundred feet wide, and three hundred feet high. The great wonder of the place, produced by the art and skill of man, is the two suspension bridges hanging across the river. The upper bridge, nearest the cataract, was designed for foot passengers and light carriages, and stands in full view of the Falls. The lower bridge, two miles below the cataract, was built for the passage of railroad trains, and is principally controlled by the New York Central and Great Western Roads. These bridges are supported by vast wire cables hanging upon towers standing on the solid rock on each bank of the river. These cables appear like large ropes suspended over the roof of two high houses standing far apart, and hang down between them near the ground, fastened firmly near the ground. The towers of the upper bridge are one hundred feet high on the American side, and one hundred and five on the Canadian side. The space between them, from center to center, is one thousand two hundred and sixty-eight feet, six inches. The distance between the anchors of the cables is one thousand eight hundred and fifty eight feet. The cables are composed of nine hundred and thirty-one No. 9 wires. The supporting strength of the cables and stays is computed to be sufficient to support a load of three thousand tons, or six million pounds. The fact expressed by these figures does not appear to the eye of the beholder standing upon the center of the bridge, as it swings in the wind and quiveringly vibrates by the moving carriages and passengers; one moment rising under your feet, the next sinking as if the frail looking cables were giving way, and you might be plunged into the angry waters foaming and leaping one hundred and ninety feet below you. The sight is awfully grand and fearful at that point. The wildly rushing maddened waters, as they tumble over the ragged rocks on the mile course of the rapids, apparently quieted into a little smoother current, as if overwhelmed with fear as they approach the precipice where they take the terrible leap into the boiling chasm below, presents a scene of indescribable grandeur, which mightily impresses the heart with the power of the great Creator.

Here we stood with the broad, deep, unbroken sheet of green-tinted waters majestically rolling over the high precipice, while the falling flood looked as if painted by a skilfull hand into delicately shaped belts, from a beautiful green to snow-white foam. The solid sheet is here and there broken by the resisting atmosphere, which carries the spray in a constantly rising cloud far up into the air, producing a continuous shower of gentle rain.

The Niagara suspension bridge, or R. R. Bridge, is two miles below the falls, and is of enormous strength. It is the work of Mr. John Roebling, of New Jersey, and was begun in 1852. The cost of its construction was five hundred thousand dollars, and the first cars crossed it on the 8th of March, 1855. The height of the towers on the American side is eighty-eight feet; those on the Canada side seventy-eight feet. The bridge is eight hundred feet long, twenty four feet wide, and two hundred and fifty feet above the water. The water under the bridge is three hundred feet deep; making a vast chasm under the bridge of nearly five hundred feet in width, and five hundred and fifty in depth. It has four enormous cables of about ten inches in diameter, which contain about four thousand miles of wire. The ultimate capacity of the four cables is about twelve thousand four hundred tons. The total weight of the bridge is eight thousand tons.

CAVE OF THE WINDS.

This is one of the most grand and wonderful sights at the Falls. It is one of nature's strangely located, curiously built, and grandly furnished halls. It is an excavation made by the boiling waters in the soft substratum of the precipice, leaving a portion of the hard limestone rock arching overhead as a roof, thirty feet beyond the base. On the other side is a high wall of falling waters. This falling flood looks like a quivering curtain, presenting in the sunlight beautifully variegated hues, with a grand arch of a brilliantly tinted rainbow. The cave extends down the stream one hundred feet in length, one hundred and thirty feet in height, and thirty feet in width. It is unceasingly filled with an awe-inspiring music of hoarse thundering melody, which awakens all our latent energies of mind, and fills the heart with fear and adoration. This body of water, falling with such weight and velocity, causes rushing currents of air, which, throwing a drenching spray in all directions, produces a scene like a howling tempest of terrible sublimity.

The awful grandeur of these Falls is best realized, standing beneath the vast floods as they shoot far out from the dizzy cliff, and fall with crushing weight into the vortex of roaring, thundering anarchy below. The vastness of these Falls may be more fully comprehended when you understand that it is computed that above seventeen hundred thousand tons of water fall perpendicularly one hundred and sixty feet every minute. Their mighty weight falling such a distance produces a crushing, thundering sound unlike anything we ever heard. Standing under the cliff, looking at this immense sheet, twenty feet deep, and more than a thousand feet wide, shooting like an arrow out over the high, projecting stones, forming an arched roof, makes it seem as if the Almighty was throwing a great lake with terrible power from some vast force-pump into the boiling, foaming abyss below.

The atmosphere has not ceased to vibrate with the deep-toned music of this waterfall for unmeasured ages in the past. The rushing waters have not ceased to leap from the dizzy height into the deeply excavated chasm, and hasten to the calmer bosom of Ontario, through the historic ages of empires and dynasties. They heed not the march of time, the enactment of kings, or the tramp of armies. The rising sun awakens no new echo, nor does the silver moonlight hush one in silence. In vain do the frosts of winter challenge its onward flow, or the heat of summer attempt to exhaust its unfailing fountains. Its thunder and foam will doubtless continue until Jehovah shall suddenly evaporate its vast supplies with the fires of the last day. J. C.

BUCHANAN, MICH.

We left Lockport, N. Y., Friday morning, Oct. 2nd, and passed through Canada, P. Q., from Suspension Bridge to Detroit, a distance of two hundred and thirty miles, on a mail train. It was slow and tiresome. This part of the country in Canada is very level, and appears to be good farming land, some of it well cultivated; but the buildings and artificial improvements are quite deficient compared to many parts of the States.

We took a night train from Detroit, and arrived at Buchanan, Mich., a distance of one hundred and forty-eight miles, about six o'clock in the morning, and found Bro. D. Mathewson waiting for us at the depot. It seemed good to see, among so many strangers, one smiling face of an old friend and christian brother, ready to conduct us to his open door, where Christ's weary pilgrims are always received to share his abundant hospitalities. Wr found Sr. M. a true helpmeet to her husband, and an affectionate sister in Christ; so that we enjoyed with them the sweetness of home and the happiness of christian associations.

The church at B. is one of the largest and strongest, financially and spiritually, in the West. They have a good house of worship, which is a very great advantage to any church; and are enjoying faithful pastoral care and labor, which we think is essential to the permanence and growth of all christian churches. Eld. D. Mathewson has been Pastor of this church for about a year and a half. His labors have been blessed of the Lord to their union, strengthening, and spiritual advancement. They have a good Sabbath school, in which adults and children are all interested; this makes it efficient in labor and influence, and causes it to become a powerful auxiliary to the church and meetings, in bringing the young to a saving knowledge of the truth. This church is blessed with a few members of excellent executive abilities, and they are put in their proper places, which constitutes a great element of strength in the body. Many of our congregations are suffering a serious lack in that department; some, because they have no such members, and others, because jealousy or envy crowd such out of their proper position. When a christian church has all of its members occupying their respective places in the body, according to their high calling (and God will call none to a position they have not ability to fill), it is strong to accomplish the great work of evangelizing men and honoring Christ as a leader. Satan, understanding this, labors to displace the members of christian churches by exciting some with a false ambition to occupy higher positions than they have ability to fill, and crowding others out of places to which they are called of God. All should make it a subject of earnest prayer, to ascertain their calling of God, and labor earnestly to faithfully fill it in the fear of Him who hath appointed them to a holy work.

We enjoyed very precious seasons of worship and communion with them for four days, when we left them to be immediately plunged into deep mourning by one of their oldest and most respected members being instantly killed by a locomotive on the railroad. About one hour after we left B. for Union Mills, Ind., Bro. Weaver attempted to drive across the track, when a stray engine, without a train, struck him, dashing out his brains, giving him not a moment's warning of the approach of death. Who can tell the anguish of grief that tore the hearts of his loving family when the news echoed, in the home he had just left, that husband and father was dead? May God bless the weeping widow and fatherless children with the glorious assurance that the grave will not long hold its captives, but that families now cruelly scattered will be gathered to the land where bitter partings and woeful absence will not be known.

J. C.

ADDRESS TO MISSION SOCIETY,

(*Continued.*)

The importance of the truths committed to our trust affords a reason why we should do more than any other corresponding number of people, with the same means. We think it is not arrogance, nor boasting, to say this. The light seen in the prophecies relating to the coming of Christ, also on the nature of man, the destiny of the wicked, the inheritance of the saints, the end of sin and Satan, should cause us to put forth every energy we possess to spread these glorious truths wherever the children of men dwell. We have reason to praise the Lord with all our hearts for showing us how to obtain immortality, and for the exposure of Satan's lie to Adam and Eve, on the belief of which is based every false system of religion in the world.

Consecrated, holy men, having a single eye to the glory of God, who love the work, who are not ashamed to tell the whole truth; prudent men, kind, unsectarian, are needed to spread this gospel of the kingdom among all nations. Men who love the work more than the wages; the Giver more than the gift; the sinner more than the honor of being instrumental in his salvation; men dead to flattery and frowns, but ever true to Christ; humble, patient men, governed by principle and not by policy. Men as true in the dark, as when watched in the light by the multitude. There is a wide door for such men, and an abundance of work. To all such, the Lord has promised to be their "sun and shield." Let them put on their armor, and go boldly forth like David to meet Goliath, and their success is certain, their triumph glorious.

In looking over the world to-day, taking a glance at the hosts of Satan marshaled and marshaling with defiant advance for the final conflict, we may well say, in the language of the youthful David, as he met the giant Goliath at the head of the Philistine host, who had defied "the armies of the living God," "*Is there not a cause?*" Is there not a good reason for this assembling to devise means to meet the embattled legions of the powers of darkness? What is

THE OUTLOOK?

Let us take a bird's-eye view of the present state of things on our planet, and the omens for the immediate future. Morally, as just before the flood and the destruction of the cities of the plain, the aspect is alarmingly dark, and daily becoming worse. Paul's prophetic description of the last days is now historic and, present:—"This know, also, that in the *last days* perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." This prophecy is definite, its fulfillment accurate.

Said a writer in the London Quarterly Journal of Prophecy: "The religion of the day is . . . *easy-minded*," "*second-rate*," "*hollow*," "*feeble*," and "*uncertain*." Said Cotton Mather: "When the Lord shall come, . . . what else will he find, almost, but the whole church as it were a dead carcass, miserably putrified with the spirit and manners and endearments of the world." Said a writer in the *Christian Era*: "At the present time there seems to be a most universal conformity to the world on the part of many professed christians." He goes on to say: "I have never known a time when there was so much to sadden the heart, and wound the feelings of the true disciple." Said Robert Atkins, of Liverpool, Eng.: "Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted christianity, are Satan's glory, and the church's shame." He also says: "*Apostasy*, APOSTASY, APOSTASY, is engraven on the front of every church." Says Dr. Stevens: "We confess to the grievous inroads which conformity to the world has made in our members, not merely a conformity of our lives to the fashions and frivolities of the world, its spirit of selfishness, its spirit of covetousness, its spirit of recklessness, its spirit of enmity towards the truth, its spirit of living for the present, irrespective of the great hereafter; the form of godliness, indeed, has not been cast off, but the life of godliness has departed."

Fifteen clergymen in Rochester, N. Y., have published the following conclusion: "The prevailing standard of piety among the professed people of God is alarmingly low." Any amount of facts might be presented to show the prophecy of Paul is now fulfilling. Fashion and folly, vanity and vice, boasting and backbiting, pride and poverty, lying and licentiousness, are all covered with religious cloaks to hide their deformity and deceive the people. The perils of "the last days" form our surroundings, and afford an imperative reason for increased missionary labor. The life-boat is required in the storm; the fire engines should be where the flames are sweeping through our dwellings; the light-house should illumine the darkness when the storm rages on the coast of danger; the watchman is most needed when the foe is near and strong. Spiritually, the storm, the floods, the flames, the artful foe, are bursting forth with fiendish fury against all that is pure and holy, in order that the broad way may be filled, and the narrow path deserted by Zion's faithful pilgrims.

With the infernal perils staring us in the face, what is the duty of the hour? Shall we hide? Shall we desert? Shall we be silent? Nay, but sound an alarm from the hill-tops and valleys, north, south, east, and west. The King of kings leads the way, and says: "Watch ye, stand fast in the faith, quit you like men, be strong." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." "*Is there not a cause?*" Is this the time to sleep? to rest? to lay aside our armor? just as we are to engage in the last great conflict that shall decide the fate of a thousand million of human beings? Is this the hour to confer with flesh and blood? or to seek to save a good name by withholding the present truth? Is this the time to lay up treasures on earth to be devoured by moth and rust? Shall we now fold our arms in quiet ease, while our fellow beings are struggling with the foaming waves, dashing on the rock-bound shore? or shall we stretch forth a brotherly hand to rescue them from the agonizing perils of these last days? Shall we have the Meroz curse upon us for not coming up to the help of the Lord against the mighty?

This is not the hour to cry "peace and safety." The alarm should be sounded every where,—"Behold, the Bridegroom cometh!" Our papers, tracts and books, should be scattered in all directions like autumnal leaves; and every watchman should have the trumpet to his lips, standing on the watch-tower, echoing the warning notes that proclaim the approaching dawn of the coming morning of eternal glory. It is a blessed privilege to have a share in the closing work of earth's eventful history. It is truly a "high calling of God in Christ Jesus."

(*To be continued.*) M. G.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

"SERIOUS DECAY."

It is certain that, amidst the *assumed* prosperity claimed by different denominations, there is truly a "serious decay" in the *spirituality* of the various evangelical bodies. Increase of *numbers* is not sure evidence of an increase of vital godliness. And the fact that a serious decay was apparent was what aroused some sixteen earnest ministers to start the campmeetings in 1867 for the promotion of holiness. Since then twenty-one National meetings have been held for this object, accompanied with wonderful results.

The *Christian Standard*, published in Philadelphia, and ably edited by Dr. Lowry, one of the campmeeting association, has an editorial in the number for Oct. 17th, in which it is said:— M. G.

"There is serious decay in our church. Notwithstanding our brilliant successes which have shot like beams of divergent light through a hundred years—notwithstanding our material prosperity,—our numerical strength—and our high consideration and respectability in the nation, and among the churches, yet there is insidious decay, both at the heart, and the extremities of our ecclesiasticism. Many of our members never were converted. Others who have been justified, have relapsed, and are now living in actual sin and condemnation. Others are only spasmodically spiritual and devout. Their religion is fitful, superficial, and badly intermixed with the alloy of worldliness. Nor are they in such relations to our peculiar means of grace, as to create a probability that they will gradually thicken into living christians, by the use of only ordinary agencies. The great majority of our members have totally abandoned that institution, in which the question is propounded, how does your soul prosper? As a consequence, most other services which are a test of spiritual life are given up.

If this be so, are we not in many places like the tree, which is being girdled at the root by an unseen worm? How shall we counteract this decline, except by the multitude of holy experiences? And can this be done without a resort to extraordinary appliances? Has it been done by our ordinary ministrations during the last quarter of a century? Much good, no doubt, has been accomplished; but has the work of scriptural holiness, according to the Wesleyan idea, been perceptibly advanced during that period? Have not the books, the nomenclature, the meetings and the spirit of this great perfective, and powerful salvation, been gradually disappearing during all this time, within the sacred fane of Methodism?

Where are the saintly witnesses, and burning testimonies of other years, that "the blood of Jesus Christ his Son cleanseth us from all sin?" Where are the crowded assemblies all aglow with love and bursting with irrepressible desire to speak a word for the Master? Is there no decline in our aggressive temper and action? Has the spirit of sacrifice suffered no abatement? Is there no more conformity to the world or connivance at fashionable sin now than in primitive times? But if there has been no impairment, no wasting or decay in our church life; yet is it not true that we stand on the border of a new and epochal development of spiritual religion? Are not sister churches feeling a holy uplift? Are they not striving to put themselves permanently on a higher plain? Has not the Lord made the church at large hungry for the bread of sanctified life? And does not a special demand need a special supply?"

INFORMATION FOR THE CURIOUS.—As some have desired to know the design of the "T. C. A." brotherhood, we would say it is for the same object as were the "Band Meetings" among the primitive Methodists, in Wesley's time,—the *spiritual benefit* of its members. This was its *only* object, and it has been used for no other purpose. We have seen it stated that its members had "grips and pass-words." If this is so, not one of its members knows what they are. Will some one, who does know, please give the desired information, that we may make it public. M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$81 09
H. D.	3 00
"Wakefield"	1 00
M. T.	.55

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 00
Mrs. James Foster	.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*:

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,545 70
I. N. Wilfong (pledge paid)	25 00
H. D.	3 00

FROM BRO. J. C. SMITH.

Dear Editors, and all the saints scattered abroad, Greeting:—Peace be with you all, from our Father in heaven, and his dear Son, in whom all the fulness of God dwelleth.

The *Crisis* has come this week laden with good things, as usual. It cheers my heart to press forward toward the land of promise, when reading the many letters and articles found in its columns. I do praise the Lord that there are men who are willing and able to defend the cause of Christ, and who do not shun to declare the "whole counsel of God," whether men will hear or forbear.

The Advent Christian Mission Society is doing a noble work. Hundreds, yea, thousands, are being enlightened and brought to the knowledge of the truth through its instrumentality. I know, by observation and experience, something of the work being wrought. The millions of pages of tracts are having their designed effect, as they are scattered by thousands of seed sowers. How clear their explanations of the "gospel of the kingdom," "saints' inheritance," "coming of Christ," "signs of the times," "state of the dead," "prophecy," "resurrection," "judgment," "destruction of the wicked," and "the glorious reign of the saints made immortal on the earth." O! what stirring themes these all are; and what a power, by the accompaniment of the Spirit of God, these great truths are having all through the land wherever they are scattered. And my prayer is that a more earnest effort may be put forth in these last closing moments of time. All through this great western field doors are open for laborers; thousands are perishing for lack of knowledge. O that more seed sowers may be sent forth to scatter the "word of the kingdom!"

Since our last letter to the *Crisis* we have had three tent meetings and two protracted efforts, one of a week, and the other of four evenings and over Lord's day. Bro. Sheldon was with us at the three tent meetings, at Topeka, Manhattan, and Clyde. The word spoken by him was of divine origin, and had its designed effect. Every point advanced was made clear and plain. Night after night, and day after day, he set forth the truth in its true light, warning the people of their imminent danger, of the near approach of the day of the Lord. I wish all in the State could have attended the meetings. At Clyde, our last tent meeting, we had a blessed season in the Lord.

Bro. Godfrey and wife, from Nebraska, came down to help in the work. We found them to be true-hearted followers of Jesus, and ready at all times to speak a word for him. Bro. Sheldon returned home with them. A number of brethren and sisters came in from a distance to enjoy the feast, and went home well paid.

We parted at this meeting with reluctance and a sad heart, yet hopeful of meeting again in paradise restored. O! what a joyful meeting this will be—

"When salvation is completed,
And tribulation ended,
And the spotless robes prepared,
For the bride to be adorned,
In the jasper walls be crowned,
Saying worthy is the Lamb,
In the New Jerusalem."

From our Clyde meeting we went with Bro. Roberts and wife to their home at Lake Sibley, Cloud Co., where we labored a week for the Lord. And we believe results for good will be seen when Jesus comes. We found a good home with Bro. R. and wife, and they love the truth and the precious cause of Christ, and are anxious to behold its prosperity; and we do believe that if some judicious laborer would go there, a good work might be wrought in the name of Jesus, and they would receive a hearty welcome.

Our next meeting was at Dickinson Co., where we labored last spring. Were with them four evenings and over Lord's day; had good attendance and good meetings, and the little company were once more cheered on their pilgrimage journey. Many of our brethren and sisters are moving out of the State on account of the great dearth, and the grasshopper raid, which took almost everything in many portions of the State.

From Dickinson county we came to our brother's home—Arvonia, where we found all well. Sunday, Oct. 11th, went to Melvern, Osage Co., ten miles away, and had two meetings. The Lord blest, and the glory be his. We commence a series of meetings there next Sunday evening, and continue over the following Sunday. Pray for us, that we may do all for Jesus. From your Bro. and Sr. in mission work,

Kansas. J. C. & S. E. SMITH.

ANOTHER GOOD BOOK.—We put upon our table this week, fresh from the press, Rev. S. H. Platt's new book, "Power of Grace." It is the most complete setting forth of the power of divine grace to save from acquired habits, special inborn perversities and the natural appetites, that has ever been published in this country. That the book will meet with a large sale there can scarcely be a doubt.—*Christian Standard.*

TENT MEETINGS.

Monday morning, Oct. 19th, finished our tent meeting at Fall River, Mass., after a successful meeting of ten days. The people came out, and, as at all of our meetings, the interest increased from day to day. Although the weather was cold and uncomfortable at times, still the people would come to the tent, and we did not fail to have a good congregation each evening. Not knowing of one of our faith in Fall River when we commenced, the meeting developed the fact that there were numbers scattered about the city not known to one another. This gave them a chance of seeing each other, and exhorting one another, "and so much the more as they see the day approaching." The meeting was a good one. By the help of our brethren the seed was thoroughly sown, and the gospel of the kingdom, with a soon coming Lord, was attentively heard by many who never heard it before.

The last Sunday it rained in the morning, deterring some from attending; but it cleared off, and the tent was filled with people, deeply interested to hear the signs that our Eden home is soon to be enjoyed by the true Israel of God. It was with deep regret that we left them in this interesting state of things, but duty seemed to demand, and the cold weather compelled us to take down the tent, and leave the field for the time being; but I hope it will result in the establishing of a meeting where the freedom of the gospel may be enjoyed by the lovers of Jesus and his coming in Fall River.

Thus ends our State Conference Mission Tent Meetings for this season. I have never felt more the assurance of obeying the will of my Master on my thirty years' pilgrimage than while laboring under the tent in these new places. The Lord has in a special manner said—This is the way, this is the work; go teach all nations I am soon coming, and convert all you can under this gospel commission, and bring them into love with Jesus, and a loyalty to his government, and a waiting for his Son from heaven.

We have found good people wherever we have been, who were weeping between the porch and altar, and praying that some door of hope and light might be opened where the power of God could be brought to bear upon the people, so as to sweep away the refuge of lies by this last-day false standard of religion. The disciples are not few who are groaning and praying for a better state of things—a lighter atmosphere, and more heated with the Holy Spirit of God and his living word. Shall we not help them?

This mission work must be kept up. You that have helped in this Godlike work, by your prayers, words, money, and influence, have done well. The Lord will, or has rewarded you. God bless you all with more of the Spirit of the Master, and help us to be awake to the wants and needs of the perishing. Thus end our never-to-be-forgotten tent meetings for the season.

L. BOUTELL.

THAT SECRET SOCIETY.

A report is being circulated that a few leading men among us have organized a secret society, with signs and grips known only to them. Evil hearts will surmise, and designing men delight in circulating reports calculated to injure others, that they may better carry out their purposes.

As my name is used in connection with the report, I feel that duty demands a statement of the facts.

About six years ago a brother suggested that the preachers form a society for mutual watch-care over each other, and that any report injurious to the character of any member should be investigated, and that any member of the society, hearing a report detrimental to the character and influence of any other member of the society, should report such to him personally, or by letter.

The members of this society were to look after the interests of each other as public men. All preachers in good standing among us were to be invited to become members.

Nothing secret was planned or purposed. Members were to have a pass-word by which they should be able to recognize each other when desired.

The proposition did not meet with the general approval of the preachers, therefore the society was *never organized*, never had a meeting of any kind; in fact, the society never existed. A constitution was drawn up, a few names were signed, and that was the end of it.

After about six years, for some object best known to the parties, this thing is thrown into our ranks, and the cry is raised—a "secret society" exists among our leading men; look out for them.

I have only to say, men who have done this ought to blush with shame, if they were acquainted with the facts, and if not, Christianity would require them to become acquainted with them and state things as they are. Evil surmising, and backbiting, and busy-bodies in other men's matters, are an abomination to the Lord and to all good men.

The only object in the above statement is to inform the uninformed, that they may not be misled by insinuations, and answer letters received upon this subject.

Let us be men, brethren.

J. HEMENWAY.

FREE CHURCHES AND CHURCH FINANCE.

What do you suppose Christ thinks of the present mode of conducting church finances? If Jesus were now to alight upon earth and build a church, and assume its pastorate, would it be necessary for men to pay money in order to have seats in that church? From what you know of Christ's treatment of the widow with two mites, and of Mary Magdalen, and of the poor man by the wayside, do you think that a man's position in that particular church of Christ would be regulated according to the number of dollars that he could pay? No, says every man, that idea would be abhorrent to Christ. Well, then, I say it ought to be abhorrent to us. Do you wonder that there have been so many troubles in the churches—that many of them have fought like beasts at Ephesus, fought about the architecture, fought about the choir, fought about the minister, fought before church, fought after church, fought all the week?

Some of you know that the greatest conflicts of the last fifty years have been church troubles. If our churches were all regulated by the principles of Christ's religion, do you not believe that there would be a cessation of such combats? "But," says some one, "we must stick to the old plan,

IMPERFECT IN ORIGINAL

lest we shall not get on successfully in our finances," as though the present mode of conducting church finances were a success. Far from it. Three-fourths of the churches of Christ in this land are in debt, and in three-fourths of them the income does not equal the outgo, and, at the end of the year, a few generous men have to come together and make up the deficit, or some general effort is made on the part of the congregation to regulate the indebtedness. Ay, the regulation of church finances by the past mode is a positive failure.

Everybody knows that churches are the poorest pay, and that if a bank or an insurance company were conducted in the same slipshod manner, so thoroughly inefficient, that it would be discredited and wiped out of existence. If the old mode of conducting church finances in the religious organizations had been thoroughly successful, then we might be on our guard; but as the fact is, in nine cases out of ten, it has been a failure; I say there is no danger in floating off from it.—*Rev. T. De Witt Talmage.*

CONFERENCE REPORT

Of the Advent Christian Conference of Northern Pa., and Southern New York, held at Little Marsh, Tioga Co., Pa., Sept. 25th and 26th, 1874.

Conference called to order by the President. In the absence of the Secretary, A. H. Briggs was elected Sec. *pro tem.*

DELEGATES—H. Head, Tremont; A. Mallory, Westfield; O. Conley and C. Avery, Little Marsh; Sr. A. More, South Creek. The Troups Creek, Turner Creek, Hornellsville, Woodhull, Ripley, East Brookfield and Ward churches were not represented.

MINISTERS PRESENT—Benj. Butler, D. B. Hunt, E. H. Eggleston, A. H. Briggs, E. C. Cowles, J. T. Ongley, C. F. Sweet, and W. Fletcher. Ministers not present—Ira Slocum, W. Marlatt, J. W. Taylor, J. D. Chamberlain, J. H. Sawyer, and J. H. Benson.

The following committees were appointed: *Business*—C. F. Sweet, Benj. Butler, and J. T. Ongley. *Devotional*—E. H. Eggleston, S. Gardner, and H. Head. *Tellers*—R. Kelsy, M. Gardner.

Officers elected for the ensuing conference year: *President*, E. C. Cowles. Vice President, E. H. Eggleston. Secretary, A. H. Briggs. Treasurer, S. Gardner. Adjourned.

Afternoon session. J. W. Taylor's resignation and withdrawal were presented and referred to the business committee. Adjourned.

Conference met at 10 o'clock A. M., Sept. 26th. Minutes of the last session read and approved. Brn. Seymour, Moore, and H. Zeigenfuss were received into the conference by vote. The business committee presented the following:

Whereas J. W. Taylor, by acts both cruel and void of natural affection, together with acts of perfidious treachery towards his wife, Lucy Taylor, has, in the mind of this conference, of which he has been a member since its organization; and

Whereas, he has offered to this conference his resignation, and also a proposition to withdraw, in which proposition he indirectly confesses his guilt, but persists in it; therefore,

Resolved, That this conference cannot give him an honorable withdrawal, but feel it to be a solemn duty to God, to themselves, to J. W. Taylor, and to the world, before whom he has disgraced himself and them, to discontinue his membership of this conference; and as he is determined in his evil course towards his family, let him be to us as a heathen man and a publican; willing, however, to forgive when he shall return to his deserted and deeply aggrieved wife, and do deeds to prove his repentance to be genuine, and from the heart.

Resolved, That we, as a conference, do hereby withdraw our hand of fellowship from him forever, unless he by a genuine repentance and retraction shall do his duty to his now deeply aggrieved family. C. F. Sweet, J. T. Ongley, Benj. Butler, Committee.

The above report was unanimously adopted. C. F. Sweet and J. T. Ongley were appointed as a committee to correspond with Eld. W. Marlatt in regard to his membership with this conference.

Churches reported: Tremont, Westfield, Little Marsh, South Creek, and Ward. Not reported: Troups Creek, Turner Creek, Hornellsville, Woodhull, Ripley, and E. Brookfield. The Troups Creek church was dropped from the roll.

E. C. Cowles, A. H. Briggs, and J. T. Ongley, were elected ordination committee. J. T. Ongley and E. H. Eggleston were elected a committee to visit the Woodhull church. The committee on ordination reported in favor of the ordination of Bro. Wm. Fletcher. The report was approved by vote of conference.

After services in the evening, Bro. Fletcher was set apart to the work of the ministry in the following order: Introductory remarks by Bro. E. C. Cowles; prayer by Bro. J. T. Ongley; right hand of fellowship by A. H. Briggs; charge by Bro. C. F. Sweet.

The treasurer reported fifty-five cents now in the treasury. The right hand of fellowship was extended to Brn. Henry Zeigenfuss and Seymour Moore.

Eight sermons were preached during the session, two social meetings held, and the Lord's Supper celebrated.

Conference voted to publish the minutes of this session in the *World's Crisis* and *Advent Christian Times.* Adjourned to meet at the call of the President.

A. H. BRIGGS, *Secretary.*

Correspondence.

From Bro. T. L. Waugh.

Dear Brn. and Srs.:—We are exhorted to stir up each other's pure minds by way of remembrance; and especially is this necessary now that we are so near to the end of all things, when the standard of living is so low, and so many have lost their first love. How glad I am that Jesus never forsakes those who trust in him. He knows how weak we are. He is willing to forgive and cleanse from sin, even after we have wandered far away from his loving arms. Oh, the wondrous love of Jesus! It is past our comprehension. And I would nevermore grieve him by any act of disobedience, or refuse to do his bidding.

I feel more than ever determined to live in harmony with the word of God, and to accept it fully as the "man of my counsel." I know it is a strict rule, but none too strict. I must be holy if I live a christian life; and I exhort all to seek a state of entire conformity to the divine will. Get the old man of sin entirely destroyed. It is sin that mars our peace, and keeps us in bondage. When Jesus comes in and takes up his abode in our hearts, how we rejoice! What peace we feel where once was condemnation. I have felt of late that I must and will have this fulness in Christ, this enduring power, to enable me to live as I should live. I am getting nearer to him, I believe. Be faithful a little longer, and we shall have our just reward.

West Morris, Ct.

From Sr. Martha Knowlton.

As you have requested short letters on experience, I thought it my duty to tell a little of the Lord's dealings with me. I am a sufferer from nervous disease, and at times it deprives me of sleep for a number of nights in succession, so that I am brought very low in consequence. But what I want to testify to is the sustaining grace of God in these deep trials. For indeed they are the deepest I have to endure, but praise the Lord, he sanctifies to me my deepest distress. Yes, verily it is a fact that I get my greatest blessings out of these fiery trials. I never get blest however until I am perfectly patient and submissive to the will of the Lord. Then he pours his blessing upon me, and soothes my disordered nerves, and gives me sleep. And he has taught me, too, that nothing can befall me without his permission. So I have to cease reflecting upon the causes of my troubles, knowing that I have committed myself and all my interests into his care and keeping.

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me."

I have at times gloried in my infirmities, and felt the power of Christ rest upon me. I have also had all irritableness removed at once that was caused by sickness. Praise the Lord.

I saw a piece in the *Crisis* some time since, in which the writer makes some inquiries about these nervous troubles, in connection with enjoying the blessing of full salvation. So I write this for those who, like me, are suffering with like disease and infirmities.

"Salvation, oh the joyful sound!
What pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears."

May the Lord bless it to such. I am now in the evening of life, and looking forward with joyful anticipation to that day when sickness and sorrow will vanish away.

Portsmouth, N. H.

From Bro. C. L. Percival.

I had fondly hoped to be at the Alton Bay meeting this year, but, as before, was disappointed. An important change took place in my circumstances, which resulted in my leaving my home in Canada once more, and removing to this western world, for how long Father only knows. If I can only be enabled to do all his holy will, and honor the blessed Savior as he deserves, and be found in the work when he comes, it is all I really care for. It is a fearfully benighted place here in relation to present truth and present duty, and I am looking earnestly to the Lord for direction and help, that I may do my duty, and let my light shine, if possible, to save some.

Nothing gladdens me so much at present as the news I get in reference to the work of full salvation, which is moving, it seems, in all directions. I attended one session of a meeting with this object in the city of Bloomington, near here. It was a precious season. This work points unmistakably to the fact that the Master is coming speedily. God speed the work.

Do you remember, Bro. G., what you said to the people of the Baptist church in Nevada City, Cal., two years ago last spring? It was to the effect that if they received the message, God would bless and prosper them beyond all they had ever enjoyed; but if they refused, he would forsake them, and they would be scattered and come to nought. I have just learned the full result. They refused to let you present your message in their house, and their pastor lost the light and spirituality that he enjoyed at that time, and left them, and went away to Oregon. The members became divided and backslidden, and now there are only three or four members left, and their house is in the hands of the Methodists. God will never let his word or his servants be despised with impunity.

Normal, Ill.

PROTRACTED MEETINGS.

As it is getting late in the season, we shall not try to have any more tent meetings this fall. We closed up here in Fall River last evening (Sunday, Oct. 18th) with good feeling, and a strong desire on the part of the people to continue the meeting, but it is too cold to continue longer under the tent.

Now is the time for protracted meetings in meeting-houses, halls, school-houses, or kitchens, or any comfortable place where the people can be gathered together and benefited. Now is the time to rally and work, The judgment is at hand. Let us be found working. Those in new places who desire a protracted meeting in their vicinity, write immediately, and we will try and do what we can. ENOCH MORRILL, for the Com.

South Deerfield, N. H.

APPALLING FAMINE IN SYRIA.

A gentleman resident in Damascus writes: "The money sent was a most opportune assistance. We were giving and giving out of our own purses. I had resolved, if necessary, to become bankrupt rather than see my fellow beings perish with starvation. When those ten liras came I felt like falling on my knees to thank God. And now we are caring for the very worst cases, the actually starving, who are to be numbered by hundreds in this place alone.

You have no conception of the miseries of the famine. To the south whole villages are being depopulated; they pour out their famished inhabitants, who come in troops upon us—haggard, ragged, emaciated beggars, some of them almost in a dying condition when they get here. And we see the heavens again becoming brass and the earth iron—there is appalling fear of the repetition of last year's dearth! If we have a failure of crops again this year in Asia Minor, unless the benevolent world wakes up, the people must perish by scores of thousands. And, heaviest of all, the animals have died, so that there is no mode of conveyance for supplies."

The Rev. Mr. Farnsworth, of Cesarea, writes;—"A region at least two hundred miles square is now suffering from actual starvation. Thousands of the inhabitants fled before winter came on to the regions to the south-east, but the great mass were unable to get away. The number of beggars that throng this city and larger towns is immense, and their condition very terrible. We are constantly giving money or bread at our door, and our hearts are pained at the very sight of the sufferers. The worst of all is that, while the country is almost destitute of all kinds of food, the future is yet more alarming. No rains. Burning south winds, clouds promising rain only to tantalize the starving people."—*Signs of Our Times.*

Married.

HARRIS—HENSHAW. In Hyde Park, Oct. 17th, 1874, by Eld. T. M. Preble, Mr. WM. S. HARRIS and Miss LORETTA HENSHAW, both of Somerville.

BOYKER—MAYBERRY. In South Paris, Me., Oct. 11th, by Eld. J. Whitman, Mr. WM. P. BOYKER, of Otisfield, Me., and Miss IMOGENE W. MAYBERRY, of Casco, Me.

Notices.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held at the meeting-house in Porter Village, Me., commencing Thursday evening, Nov. 12th, to continue over the following Sabbath, and longer if duty demands. It is expected that Brethren E. S. Moulton, and J. T. Jordan, will be present and assist in carrying on the work. Come, brothers, come, sisters, come one and all. WM. T. SAWYER.

WHERE shall our New Hampshire State Conference be held? The time has been set for the conference to convene, but no place fixed to hold it. If there is a church within the limits of the State that is unanimous in requesting the conference with them, let them inform the Secretary, C. H. Fletcher, at once, that the appointment and arrangements may be published. Otherwise, we shall be under the necessity of indefinitely postponing the meeting. A. ROSS, President. C. H. FLETCHER, Sec.

A SERIES of meetings will be held in Depot Hall, Steep Falls, Me., commencing Wednesday evening, Nov. 11th, at 7.30 o'clock, and continue over the following Sunday. Eld. B. S. Emery and J. Hill are expected to be present and preach the gospel. Come all who can, and lend us a helping hand. We need your assistance. C. H. SWEET.

TENT MEETING.—The tent is up again in Fall River, Mass. Meetings afternoons and evenings the coming week, and as long as the weather will permit. Come, brethren, and help save men and scatter the light. L. BOUTELL.

THE DELAWARE DISTRICT A. C. CONFERENCE is hereby called to meet and hold its second semi-annual session at the Second Advent Christian Hall, on Seventh street, below Poplar, Philadelphia, Pa., commencing Friday evening, Nov. 13th, and continue over the Sabbath. This conference embraces the District of Columbia, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference, is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa. A. G. JAYNE, President. EDWIN KING, Secretary.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon. H. F. CARPENTER, President of Conference.

THE Lord willing, we will commence a meeting at Woodhull, Steuben Co., N. Y., Oct. 29th, and continue over the following Sunday. Hope the brethren and sisters will pray for us, that good may be done in the name of the Lord. A general invitation is given to attend. JOHN T. ONGLEY. E. H. EGGLESTON.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

P. S. As there is an appointment for the first Sunday in Nov., J. G. Smith will be there the second. Will preachers coming to Farmington please notice this arrangement. J. G. SMITH.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands. C. H. FLETCHER. D. F. LEAVITT.

PROTRACTED MEETING.—We commence a protracted meeting at Freemansburg, Pa., Saturday, Oct. 31st, and continue for two weeks, as the Lord may direct. I. N. WILFONG.

THERE will be a meeting of days in Jay (Bean's Corner), commencing Thursday evening, Nov. 19th, and continue as long as thought best. Brethren will call on Lewis Bean, and others, for homes. H. B. Sevey, F. E. Blaisdell, L. G. Martin.

AS I HAVE received many pressing invitations to visit Maine, and other parts east, and labor with the Lord's children in the cause of Jesus and the salvation of the perishing, I will, by the help of the Lord, arrange to devote from four to six weeks to this special work. I am preparing to leave about the 15th of Nov. All the brethren who are willing to lay aside side issues, wishing my labors, and who will in the name of the Lord work in this direction, and for the advancement of the truth, and the great cause of our Lord and Savior Jesus Christ, will please address me early at 135 North 22nd street, Philadelphia, Pa. After Nov. 20th, *Crisis* Office, Boston, that appointments may be made in time. I. B. WILFONG.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

HAVING supplied the church in East Concord one half of the time during the past year, I intend closing my labors with them on the first Sunday in Nov. After which time I shall be at liberty to labor in places as the way opens. ENOCH MORRILL, South Deerfield, N. H.

WILL Elder N. G. Reed please send his post-office address to 85 Fifth St., Chelsea, Mass.?

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

THAT BOOK.

"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side. I. C. WELLCOME, Yarmouth, Me.

For sale at the *Crisis* office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest......Sunday, Nov. 1st

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
Wm. C. Stewart......Sunday, Nov. 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
D. M. Leavitt......Sunday, Nov. 8th
M. M. Young......Sunday, Nov. 15th
S. S. Brewer......Sunday, Nov. 22d
O. W. Kimball......Sunday, Nov. 29th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
S. Bragg......Sunday, Nov. 1st

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
H. L. Hastings......Sunday, Nov. 1st
Preaching at 10½ A. M. and 3 P. M.
M. R. Phetteplace......Sunday, Nov. 8th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Providence, R. I......Sunday, Nov. 8th
L. BOUTELL.

Tremont, Mass......Sundays, Nov. 1st
Holden, Mass......Sunday, Nov. 22d
C. E. BARNES.

Plymouth, Mass......Sunday, Nov. 1st
C. GOODRICH.

Philadelphia, Pa. (Sunny Side Hall) Sun., Nov. 1st (Baptism) JOHN G. HOOK.
Tremont, Mass......Sunday, Nov. 8th
J. S. WHITE.

Lynn, Mass......Sunday, Nov. 8th
New Bedford, Mass......Sunday, Nov. 15th
M. BATCHELOR.

Scitico, Ct......Sunday, Nov. 1st
North Wilbraham, Mass......Sunday, Nov. 8th
Warehousepoint, Ct......Sunday, Nov. 15th
Plainville, Ct......Sunday, Nov. 29th
H. PRATT.

Manchester, N. H......Friday evening, Oct. 30th
Pittsfield......Tuesday evening, Nov. 3d
Clarktown......Wednesday, Nov. 4th
New Durham Ridge......Thursday, Nov. 5th
Loudon Ridge, Friday evening, Nov. 6th, if some one will meet me at Pittsfield, Friday, at 10 A. M.
Loudon Village (as Bro. Parker may arrange) evening, Nov. 7th.
Manchester, N. H......Nov. 10th
Exeter, N. H......Nov. 11th
Rye, N. H......Thursday, Nov. 12th
Portsmouth......Friday evening, Nov. 13th
Hampton......Saturday, Nov. 14th
Haverhill......Tuesday evening, Nov. 17th
Lawrence......Wednesday evening, Nov. 18th
Lowell......Thursday evening, Nov. 19th
Lynn......Friday evening, Nov. 20th
Rye, N. H......Sabbath, Nov. 22d
Square Pond, Ct......Sabbath, Nov. 29th
Four Sabbaths in Dec. at liberty.
HIRAM MUNGER.

Ooltewah, Tenn......Sunday, Nov. 1st
Philadelphia, Tenn......Nov. 2d and 3d
Vineland, N. J......Sunday, Nov. 8th
A. A. PHELPS.

Enfield, Mass. (Keith school house) Sunday, Nov. 1st
Granby, Mass. (Batchelor Street), Sunday, Nov. 8th, through the following week, and Sunday, Nov. 15th.
GEO. A. STREETER.

Athol, Mass......Sunday, Nov. 1st
Clinton, Mass......Sunday, Nov. 8th
East Weymouth......Sunday, Nov. 15th
ROLAND D. GRANT.

Hartford, Ct......Sunday, Nov. 1st
Warehousepoint, Ct......Sunday, Nov. 8th
Wrightville, Ct. (chapel and school-house as usual) Sunday, Nov. 22d. H. C. SMITH.

Bow, N. H. (where the brethren may appoint) Friday evening, Oct 30th, and over the Sabbath.
Bradford, N. H. (where Bro. Chas. Cressy may appoint) Saturday evening, Nov. 7th.
Pond meeting house......Sunday, Nov. 8th
D. W. DAVIS.

Chicopee Falls, Mass......Sabbath, Nov. 1st
Athol, Mass......Sabbath, Nov. 8th
Montgomery, Mass......Sabbath, Nov. 15th
GEO. L. TEEPLE.

West Leeds, Me......Sunday, Nov. 1st
Hartford, Me......Sunday, Nov. 8th
L. L. HOWARD.

Ellsworth, Ct. (as the brethren direct) evening, Oct. 30th, and Sunday, Nov. 1st.
North Somers, Ct., Tuesday evening, Nov. 17th, and every evening through the week, and over the following Lord's day, Nov. 22d. G. L. WHITE.

Square Pond, Ct......Sunday, Nov. 1st
North Westchester Depot, Ct., evening, Nov. 6th, and over the Sabbath, Nov. 8th, and longer if the interest demands. I. B. POTTER.

Dix Island, Me......Sunday, Nov 1st
S. K. PARTRIDGE.

East Weymouth, Mass......Sunday, Nov. 1st
HANNAH CLARK.

Manchester, N. H......Sunday, Dec. 27th
Dover, N. H......Sunday, Nov. 29th
JOSEPH W. WHITE.

North Haverhill, N. H. (Brick church) Sun., Nov. 22d
East Landaff, N. H......Sunday, Nov. 29th
North Lisbon, N. H......Sunday, Dec. 6th
H. B. QUIMBY.

Swiftwater, N. H......Sunday, Nov. 8th
A. GORDON.

Alfred, Me. (Day school-house) Tuesday eve., Oct. 27th
Lyman, Me. (Road's school-house) Wednesday evening, Oct. 28th.
Alfred, Me. (Ridley school-house) Friday evening, Oct. 31st. S. G. LOW & J. R. TRIPP.

Bump's school-house, N. H......Sunday, Nov. 1st
Piermont, N. H. (Clay meeting-house)..eve., Nov. 5th
Topsham, Vt. (Carson Bridge)......Saturday, Nov. 7th and over Sunday, Nov. 8th. DANIEL D. PAGE.

Augusta, Me. (at the school-house near Bro. Cross's) Sunday, Nov. 1st. Will Bro. Cross meet me at Bro. H. Choat's Oct. 30th?
West Gardiner, Me......Sunday, Nov. 8th
Poland Corners, Me......Sunday, Nov. 15th
West Poland, Me......Sunday, Nov. 22d
Sabbattisville, Me......Sunday, Dec 6th
Bowdoin, Me. (Dennet school-house) Sun., Dec. 13th
Bowdoinham, Me. (Lancaster school-house, Sunday, Dec. 20th.
East Boston, Mass......Sunday, Dec. 27th
E. COTTON.
Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places. E. C.

Near Gilmanton Iron Works, N. H. (at Bro. John Nutter's) Sunday, Nov. 1st.
Rye, N. H......Sunday, Nov. 15th
South Rochester, N. H......Sunday, Nov. 22d
Newcastle, N. H......Sunday, Dec. 6th
C. E. HURD.

Wilbraham, Mass......Sunday, Nov. 1st
Chicopee Falls, Mass......Sunday, Nov. 22d
Palmer, Mass......Sunday, Nov. 15th
H. H. TUCKER.

Springvale, Me. (where Bro. A. E. Littlefield may appoint) Sunday, Nov. 1st.
Durham Point......Sunday, Nov. 8th
New Market......Sunday, Nov. 15th
H. S. PINKHAM.

Morrill Mills, Me......Sunday, Nov. 1st
Washington, Me. (Colomore Ridge) Sunday, Nov. 8th
JER. CARR.

Caswell Borough, P. Q......evening, Nov. 5th and over Sunday.
Salem, Vt. (where Bro. Bergoine may appoint) evening, Nov. 9th.
Wheelock, Vt......evening, Nov. 10th
JOHN H. EVANS.

Grafton (David Guild school-house) Sunday, Nov. 1st
D. EASTMAN.

Lake Village, N. H. (North Church) evening, Oct. 31st and over the Sabbath, Nov. 1st. A. GORDON.

South Rochester, N. H......Sunday, Nov. 1st
S. VARNEY.

Newcastle, N. H......Sunday, Nov. 1st
East Kingston, N. H. (M. E. Church) Sun., Nov. 15th
Farmington, N. H......Sunday, Nov. 22d
J. F. CHAMBERLIN.

Allenstown school-house, near depot..Sun., Nov. 8th
A. T. HODGDON.

Chiltonville (M. E. Church)......Sunday, Nov. 1st
North Easton......Sunday, Nov. 15th
C. W. RATHBUN.

Poultney, Vt......Sunday, Nov. 1st and onward if the Lord will. C. S. SHATTUCK.

Belmont, N. H......Sunday, Nov. 1st
R. MORRILL.

South Rochester......Sabbath, Nov. 1st
Rochester Village......Sabbath, Nov. 8th
Strafford, N. H. (Robert's school-house) Sab., Nov. 15th
S. HAWKINS.

South Ashburnham, Mass......Sunday, Nov. 1st
North Hinsdale, N. H......Sunday, Nov. 8th
Whitakerville, Vt......Sunday, Nov. 22d
J. A. PACKARD.

Southbridge, Mass......Sabbath, Nov. 15th
PORTER J. SMITH.

Salisbury, N. H. (Centre meeting-house) Sabbath, Nov. 8th.
Northfield, N. H. (Oak Hill school-house) Sabbath, Nov. 15th.
Lake Village, N. H......Sabbath, Dec. 6th
SIMEON ROBY.

West Alton, N. H......Saturday evening, Oct. 31st and Sunday, Nov. 1st.
Moultonboro Neck (school-house)..Sunday, Nov. 15th
LEVI ALLEN.

Farmington, N. H......Sunday, Nov. 1st
T. L. CHURCHILL.

Northwood, N. H......Sunday, Nov. 1st
Canaan, N. H......Sunday, Nov. 8th
Danbury, N. H......Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall)......Sunday, Nov. 22d
Northwood, N. H......Sunday, Dec. 6th
C. R. PARSONS.

South Windham, Me. (Union Chapel) eve., Oct. 29th and Sunday, Nov. 1st.
Steep Falls......evening, Nov. 3d
Kezar Falls......evening, Nov. 5th
Freedom, N. H......Sunday, Nov. 8th
Porter, Me., evening, Nov. 13th, and Sunday, Nov. 15th
E. S. MOULTON.

Brimfield, Mass......Sunday, Nov. 1st
Chicopee Falls, Mass......Sunday, Nov. 8th
Keene, N. H......Sunday, Nov. 15th
M. A. POTTER.

Craig's Mills, Oxford, Me......Sunday, Nov. 1st
Steep Falls, Me. (Depot Hall)......Sunday, Nov. 8th
Porter, Me. (where Bro. Sawyer may appoint) Sunday, Nov. 15th. J. T. JORDAN.
Farmington, N. H......Sunday, Nov. 29th
WM. BODGE.

Limington, Me. (Hanscom school-house, with Bro. A. G. Davis) Sunday, Nov. 1st.
Bonny Eagle, Me......Sunday, Nov. 8th
C. H. SWEET.

Dover, N. H......Sunday, Nov. 1st
Newcastle, N. H......Sunday, Nov. 8th
Newmarket......Sunday, Nov. 22d
Alton, N. H. (Plaser's school-house)..Sun., Nov. 29th
Farmington (Jones school-house)......Sun., Dec. 6th
J. L. CHUTE.

Charlton, Mass......Sabbath, Nov. 8th
PORTER J. SMITH.

Meredith, N. H. (Dolloff Hall)......Sunday, Nov. 1st
Wakefield, N. H. (Spinney meeting-house) Sunday, Nov. 8th.
Farmington, N. H......Sunday, Dec. 13th
D. F. LEAVITT.

Granby, Mass. (Bachelor Street)......Sunday, Nov. 1st
A. W. BRADFORD.

Unity Centre, N. H. (Baptist House)...Sun., Nov. 1st
JOSEPH KIMBALL.

Caswell Borough, P. Q......Sunday, Nov. 1st
Barford......evening, Nov. 2nd
Hatley (as Bro. C. P. Dow appoints) evening, Nov. 3d
Winsor......evening, Nov. 4th
Melbourne......Sunday, Nov. 8th
Danville......Sunday, Nov. 15th
GEO. A. COLE.

Thomaston, Me. (as Bro. Macomber may appoint) evenings, Nov. 19th and 20th.
Rockland, Me. (as the brethren may appoint) Saturday evening, and Sunday, Nov. 21st and 22d.
Any one wanting me to hold protracted meetings, can write me at Richmond Me. H. S. MITCHELL.

Stanstead (Searl's school-house) Tuesday evening, Oct. 27th, evenings through the week, and over the Sabbath, Nov. 1st.
Hatley (Old meeting-house)......Sunday, Nov. 8th
Dixville (Advent Chapel) Sunday, Nov. 15th, evenings through the week, and over the following Sabbath, Nov. 22d. L. C. & M. MCKINSTRY.

South Harrison, Me. (where Cyrus Johnson may arrange) Sunday, Nov. 1st. J. ALBERT LIBBY.

Northwood Narrows, N. H......Sunday, Nov. 22d
O. W. KIMBALL.

Barkhampsted, Ct......Sunday, Nov. 1st
Collinsville, Ct......Sunday, Nov. 8th
Morris, Ct......Sunday, Nov. 22d
S. WOODRUFF.

Savoy, Mass. (State Chapel)......Sunday, Nov. 1st
Plainfield......Sunday, Nov. 8th
MARY L. TOWER.

Kennebunk Depot......Sabbath, Nov. 29th
J. R. TRIPP.

Springvale......Sabbath, Nov. 1st
S. G. LOW.

Lake Village, N. H......Sunday, Nov. 8th
N. B. SLEEPER.

Stewartstown, N. H. (New school-house at Bear Rock) Sunday, Nov. 1st.
Drew's Mills, P. Q. (Advent Chapel)...Sun., Nov. 8th
Caswell Borough, P. Q......Sabbath, Nov. 15th
Patton, P. Q......Sunday, Nov. 22d
U. G. LADD.

Stark, Me......Sunday, Nov 1st
I. C. WELLCOME.

Tenth (Milldale) district, Southington, Ct. (school-house) Sunday, Nov. 1st, 1.30 p. m. and 7 p. m.
O. D. WOODRUFF.

Addison, Vt. (as Bro. Whitford shall arrange) Wednesday and Thursday evenings, Nov. 4th and 5th.
H. K. FLAGG.

Albany, N. H. (Bell school-house)...Sunday, Nov. 1st
Gilmanton Iron Works, N. H. (where brethren may appoint) Sunday, Nov. 15th. N. GLIDDEN.

Unity Center, N. H......evening, Oct. 31st
East Acworth, N. H......Sunday, Nov. 1st
Warner, Waterloo, N. H......Sunday, Nov. 8th
J. B. S. PILLSBURY.

New Durham Ridge......Sunday, Nov. 15th
Moultonboro (Neck Road)......evening, Nov. 18th
East Sandwich, N. H. (Vitum school-house) evening, Nov. 19th.
Tamworth Iron Works......evening, Nov. 20th
Albany (Bell school-house)......Sunday, Nov. 21st
JOHN PARSONS.

Holderness, N. H. (True school-house) Sun., Nov. 8th
Moultonboro Neck, N. H. (Middle school-house) Sunday, Nov. 15th.
Sandwich, N. H. (Vitum school-house) Sun., Nov. 22d
WM. C. CLIFTON.

Meredith Centre, N. H......Sabbath, Nov. 1st
Tamworth, N. H. (Fowler's Mills) evenings, Nov. 6th and 7th.
Albany, N. H. (Bell school-house) Sabbath, Nov. 8th
Tamworth, N. H. (where Bro. Bickford may appoint) Tuesday evening, Nov 10th.
New Hampton, N. H. (Plasted school-house) evening, Nov. 14th, and over the Sabbath, Nov. 15th.
Campton, N. H. (Bump school-house) Saturday evening, Nov. 21st, and over the Sabbath, Nov. 22d.
J. G. MOULTON. STEPHEN DINSMORE.

Northwood Narrows, N. H., evenings, Nov 4th and 5th
E. A. STOCKMAN.

LAWRENCE, MASS.
W. N. Pile......Sunday, Nov. 1st
S. S. Brewer......Sundays, Nov. 8th and 15th
E. A. Stockman......Sundays, Nov. 22d and 29th
F. M. Drake......Sunday, Dec. 13th
D. M. Leavitt......Sunday, Dec. 20th
I. B. Potter......Sunday, Jan. 17th

LOWELL, MASS.
B. S. Emery......Sunday, Nov. 8th
A. Ross......Sunday, Nov. 15th
Joseph Harvey......Sunday, Nov. 22d
S. S. Brewer......Sundays, Nov. 29th and Dec. 6th
B. S. Emery......Sunday, Dec. 13th
Joseph Harvey......Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt......Sunday, Nov. 1st
C. Cunningham......Sunday, Nov. 8th
T. W. Piper......Sunday, Nov. 15th
C. S. Shattuck......Sunday, Nov. 22d
Wm. H. Mitchell......Sunday, Nov. 29th
D. M. Leavitt......Sunday, Dec 6th
E. A. Stockman......Sunday, Dec. 13th

NATICK, MASS.
Geo. W. Brown (of Elliot, Me.)......Sunday, Nov. 1st
C. Goodrich......Sunday, Nov. 8th
H. H. Nash......Sunday, Nov. 15th
D. M. Leavitt......Sunday, Nov. 29th
Wm. C. Stewart......Sunday, Dec. 6th

NORTH RUTLAND, MASS.
Willard M. Hall......first Sunday in each month
H. H. Tucker......second Sunday in each month

HAMPTON, N. H.
B. Finney......Sunday, Nov. 1st
Enoch Morrill......Sunday, Nov. 8th
J. L. Chute......Sunday, Nov. 15th
J. G. Smith......Sunday, Nov. 22d
D. F. Leavitt......Sunday, Dec. 6th

CONCORD, N. H. (Centre St. Church.)
H. Munger......Sundays, Nov. 1st and 8th
C. H. Fletcher......Sunday, Nov. 15th
J. A. Libbey......Sundays, Nov. 22d and 29th

CONCORD, N. H. (Bethel, Green Street.)
E. Owen......Sundays, Nov. 1st and 8th
H. Bundy......Sunday, Nov. 15th
C. Goodrich......Sunday, Dec. 13th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill......Sunday, Nov. 1st, also Monday evening, Nov. 2d. Subject—Spiritualism.

PORTSMOUTH, N. H.
Sr. E. S. Jennings......Sunday, Nov. 8th
Dr. A. M. Higgins......Sunday, Nov. 15th
A. Ross......Sunday, Nov. 29th
E. A. Stockman......Sunday, Dec. 6th
T. W. Piper......Sunday, Dec. 13th
C. S. Emerson......Sunday, Dec. 20th

RYE, N. H.
J. W. White......Sunday, Nov. 1st
T. L. Churchill......Sunday, Nov. 8th

SEABROOK, N. H.
C. H. Sweet......Sunday, Nov. 1st
T. W. Piper......Sunday, Nov. 8th
Hiram Munger......Sunday, Nov. 15th
J. G. Smith......Sunday, Nov. 29th
J. F. Chamberlin......Sunday, Dec. 6th
E. Owen......Sunday, Dec. 13th
L. T. Cunningham......Sunday, Dec. 27th
C. R. Parsons......Sunday, Jan. 10th

GREAT FALLS, N. H. (Franklin Hall.)
E. A. Stockman......Sunday, Nov. 1st
W. C. Stewart......Sunday, Nov. 8th
J. G. Smith......Sunday, Nov. 10th
J. W. White......Sunday, Nov. 22d
C. S. Shattuck......Sunday, Nov. 29th
C Goodrich......Sunday, Dec. 6th
Enoch Morrill......Sunday, Dec. 13th
B. S. Emery......Sunday, Dec. 20th
C. S. Shattuck......Sunday, Dec. 27th

EAST ROCHESTER, N. H.
L. E. Saulpaugh......Sunday, Nov. 1st
G. W. Brown......Sunday, Nov. 8th
D. F. Leavitt......Sunday, Nov. 15th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher......Sundays, Nov. 1st and 8th
E. Owen......Sunday, Nov. 15th
Wm. C. Stewart......Sundays, Nov. 22d and 29th
C. H. Fletcher......Sundays, Dec. 6th and 13th
Wm. H. Mitchell......Sunday, Dec. 20th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
C. R. Parsons......Sunday, Nov. 29th

SOUTH BERWICK, ME. (Great Works.)
Joseph W. White......Sunday, Nov. 8th
J. H. F. Varney......Sunday, Nov. 15th
D. M. Leavitt......Sunday, Nov. 22d

ALFRED, ME.
J. R. Tripp......Sabbath, Nov. 1st
W. H. Mitchell......Sabbath, Nov. 8th
J. R. Tripp......Sabbath, Nov. 15th
Jer. Hill......Sabbath, Nov. 22d
C. E. Hurd......Sunday, Nov. 29th

SOUTH ALFRED, ME.
J. R. Tripp......Sabbaths, Nov. 8th and 22d

BIDDEFORD, ME.
Jesse Gay......Sunday, Nov. 1st
C. S. Shattuck......Sunday, Nov. 8th
E. A. Stockman......Sunday, Nov. 15th and evenings through the week.
A. Ross......Sundays, Nov. 22d and 29th
Jesse Gay......Sunday, Dec. 6th
C. S. Shattuck......Sunday, Dec 13th
D. F. Leavitt......Sundays, Dec. 20th and 27th

PORTLAND, ME. (Union Hall.)
S. S. Brewer......Sunday, Nov. 1st
E. A. Stockman......Sunday, Nov. 8th
D. M. Leavitt......Sunday, Nov. 15th
C. Goodrich......Sunday, Nov. 22d
Geo. W. Brown......Sunday, Dec. 13th
E. A. Stockman......Sunday, Dec. 20th

KENNEBUNKPORT, ME.
Wm. C. Stewart......Sunday, Nov. 1st
C. S. Shattuck......Sunday, Nov. 8th
Jesse Gay......Sunday, Nov. 15th
Wm. C. Stewart......Sunday, Dec. 6th
Jesse Gay......Sunday, Dec. 20th
Jared Whitman......Sunday, Dec. 27th
Wm. C. Stewart......Sunday, Jan. 3d

BRISTOL, CT.
Mrs. E. L. Crumb......Sunday, Nov. 8th
R. K. Stark......Sunday, Nov. 15th
A. H. Steele......Sunday, Nov. 22d
Geo. L. White......Sunday, Nov. 29th

SCITICO, CT.
G. L. White......Sunday, Nov. 15th

PLAINVILLE, CT.
C. F. Morse......Sunday, Nov. 1st
G. L. White......Sunday, Nov. 8th
S. Woodruff......Sunday, Nov. 15th

YALESVILLE, CT.
H. W. Perkins......Sunday, Nov. 8th

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

WEST DEERFIELD, N. H.—Meetings every Lords day, also Tuesday and Friday evenings.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ J. M. TOZIER'S address hereafter will be Bear River, N. S.

☞ JARED WHITMAN'S address is now South Paris, Me.

☞ A SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.

☞ H. S. PINKHAM'S address is Dover, N. H.

☞ H. H. TUCKER'S address is now Palmer, Mass.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—M R Miles, A P Moore, M R Miles, E Bellows, Geo A Streeter, W J Cady, J Andrews, H Stevens, B Ostrander.

CASH RECEIVED FOR BOOKS AND TRACTS.—H Baird $1.00, H D C Aspen $1 00, H C Palmer 10c, J G Hook $33 33, B Bowles $2 25, S F Small $2 50, H Austin 50c, S Lord 50c, Chelsea Sabbath School $2.00, Rev. J C Walker 60c, A S Iredale $1.25, A P Moore 81c, A M Taylor 10c, D. C. Hasbrouck 25c, W S Armentrout $1.00, M R Miles 60c, J Atherton 60c, M Wade $1 75, F Johnson 10c, J L Wiggin 20c, M A Goodwin 75c, J W White $25 00.

BOOKS AND TRACTS SENT.—By Mail.—H C Palmer, S Lord, H Baird, B Bowles, M Wade (2 pack), H Austin, H D C Aspen, J A Bryan, Rev. J C Walker, A M Taylor, S Atherton, Dr C C Barker, M R Miles, A S Iredale, W S Armentrout, E Preble, F Johnson, M A Goodwin, J L Wiggin.

By Express—S. G. Low, H. F. Carpenter, J F Clothey, R Morrill.

ARTICLES RECEIVED.—J C Smith, G. E Lee, L C McKinstry, E Morrill, J W Thomas, S. M. H., W H Mitchell, I C Wellcome, E S Jennings, M J D R., Mrs Jas Foster, J Hemenway, H B Sevey, W Kellaway, S S Brewer, A Simpson.

THE BIBLE BANNER.

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CHRISTIAN LABORERS.

Rise and labor for the Master;
Work while it is called to-day;
For our time seems flying faster
Every year that rolls away.

Be not idle nor half-hearted;
Up, and do with all your might;
Grace and strength will be imparted,
Making all thy burdens light.

Look! the fields are white already,
Far and near, in every land;
Come, be earnest, firm and steady,
Reap, and gather for the Lord.

Say not I am weak and feeble,
Others can do more than I;
Only try; do what you're able;
Use, not hide, the talents given.

'Tis no matter—precious saying—
What the talents, great or small;
Just improve them, no delaying,
This is all the Lord requires.

Cease ye, then, such vain excuses,
There's no time nor place for these;
They are only self-abuses,
View them in what light you please.

You can go through streets and alleys,
Lanes and hedges, by-ways, all;
Over hills and through the valleys,
Seeking for the poor and lost.

You can give to feed the hungry,
Clothe and shelter those who need;
Comfort mourners, calm the angry,
Help the weak, and cheer the sad.

You can seek, in dark, vile places,
To reclaim the fallen there;
Tell them, though of different races,
Jesus came to seek and save.

Thousands thus for Jesus labor;
You can do as well as they;
Every one can help his neighbor
In the straight and narrow way.

Rouse ye, then, the world is calling;
Sleep no longer by the way;
Thousands into line are falling,
Join the host while now you may.

—*Home Guardian.*

STATEMENT BY BRO. COLEGROVE.

At the recent session of the Conference at Yorkshire, it was voted that the following, which was read by Eld. C. Colegrove, be forwarded to the *Crisis* and *Advent Christian Times* for publication:—

With regret for the burden and pressure of manual labor which somewhat unexpectedly prevents my attendance at the conference this evening, and regret for the disappointment felt by any on account of my absence, nevertheless I will seize the passing moment for a brief reference to some topics which may possibly be convenient or timely for mutual consideration.

For what are we convened? For instruction and for encouragement; to do and receive good, while we professedly engage in religious exercises; professedly seeking, and unquestionably needing, the divine blessing. How may we promote the welfare of men, advance the interest of truth, and gain strength and blessing as a conference? The people named "Adventists" hold some views unlike those of the vast majority of professed christians. They hold them with confidence and tenacity, building and resting broadly and explicitly on the word of God. How often, and how extensively, shall they advocate them in communities where they have already been thoroughly presented? How shall they administer the word with skill, with understanding, in right proportion and proper balance, without excess or exaggeration, in such a way as to enjoy the approval of the Master? How shall they evince absolute faithfulness, without either overmuch zeal and vehemence on the one hand, or overmuch modesty, reticence or timidity on the other?

Adventists are accustomed to think for themselves; they do not lean excessively on each other, or rely on precedent, tradition, learning, or authority of man. In view of this personal independence, connected with honest personal investigation and study of God's word, and almost entire freedom from the least obligation or restriction of a written chapter of beliefs, as embodied in a creed, are they sufficiently cohesive as a body? Do they love each other enough? Are they sufficiently sectarian? Or, if that is not the proper way to express the query, are they not too independent of order? Some see beauty and some deformity in the wonderful mechanism of Methodism. The discipline, the organization, the authority, on the one hand, and pretty general obedience on the other, certainly have advantages, though there may be some grave injuries sometimes involved, and new proof that the best of human devising is still imperfect.

Adventists often feel, and they may even say—"We expect the kingdom and coming of Messiah, Christ, so earnestly and so constantly, we have not time to organize." Shall each believer believe and live as one in a measure alone or aloof, for fear of, or through objection to, denominational connection? To leave an old church or denomination is a serious step. Some there are who scarcely know just what to do. They take time for deliberation. They would do good to all men; help in meetings of the orthodox of various shades of opinion, and still they find no home rest, or the quiet of satisfaction in any of the orthodox opinions or communions as a whole. So they live waiting, expecting, and undecided to some degree in regard to precisely what is the best course in the matter of external relations. But one thing seems evident. There is great danger and some inconsistency in the entire want of system, or in what we might term very defective cohesion. There is some need of precedent, some need of uniformity, some need of mutual understanding.

Take the case of a man who has some gift to preach the gospel. He must provide for his family, or he is worse than an infidel. What shall he do? A want of system, or order, or enterprise, or whatever you please to call it, leaves him as a pastor to reason in this way: I would like to engage to some extent in my appropriate work of preaching. My one talent, or two talents, I must not bury. I have an account to give, and time is passing on with steady tread. Days and weeks go irrevocably by. But I have a world at home, a world of my own, a wife and dependent children. Food and raiment they must have. Support for myself and them, I receive little or none. Is my preaching acceptable? Am I in my right place? A man of any self-respect, and a man of spirit and honesty, will abhor to sit idly and ignobly down. He will not surrender himself to become a slave of shameful inaction. He says—"I have hands, and I will work. Paul made tents, and I can wield the implements of husbandry, the axe and spade, the shovel and hoe." And yet he remembers it is written—"They that preach the gospel shall live of the gospel." Is it any wonder he is perplexed, disheartened, and tempted, and all the more since he holds upon his honor to defend and maintain the great truths of man's true relation to God as a Maker, and Christ as a Savior?—a relation of entire dependence, forasmuch as God gives no creature on earth any fancied independence, through a fancied natural immortality.*

After a long hesitation, and some misgiving of duty or expediency, I have finally concluded to propose to unite with your conference. This is with the conceded consciousness of constant and constitutional imperfection, and a desire for greater usefulness nevertheless. If obliged to toil as arduously as in the recent past, I cannot promise to attend many of the sessions of your conference. All sessions of religious conferences ought, of course, as much as practicable, to be marked with harmony. An agitator or disturber is hardly capable of being viewed as a friend; and I would not wish to think myself likely to be an impersonation of unrest, or an element of disturbance, but rather would hope to help to promote the dignity, the steadfastness, and the prosperity of all the body.

If I may be allowed a word further of a personal nature, I may add that I have looked at the subject of a reunion with my former Baptist friends, and a union with valued Methodist friends, in almost every aspect. I see no open inviting door, in a sense compatible or consistent with truth, or the love and maintenance of it, though I were ever so welcome to join them in any so called church relation.

We hope your convening here will be a great, and a mutual, and a lasting profit. We open to your occupation our comfortable place of worship with pleasure. May your exercises and deliberations be excellent and edifying. May you who have come hither from abroad, whether lay or ministerial visitors, be both the administrators and recipients of a blessing. There is much wickedness and worldliness here, as elsewhere, but there are some grains of gold here also, we trust.

The times of peril are truly great in our day. An old classmate of mine, and a professor in Madison University, who has just returned from a tour in Europe and Asia, says that all through Europe the great American scandal is a very prominent topic. In Beirut, in Athens, and in Jerusalem, it is discussed, and with a bearing unfavorable to the great accused. What an age, what a day, for such an astounding development to transpire, in which distrust and confidence, doubt and conviction so alternate, and innocence and guilt are so oppositely viewed, or painfully balanced in the public mind. Surely we need strength from God. We are most dependent, and a word from Him who calmed the sea and raised the dead can help us. His power can forgive and keep us. And until he shall come to regulate and rectify affairs, the misery of man will be great upon him. Satan will stalk abroad, and the poor earth reel and stagger under the burden of human madness and impiety. Let us hope that a better day will soon come, and that we shall be prepared to welcome it with a true and upright heart, sanctified from all our transgressions, and fitted by Jesus' grace for a place of honor and delight with him.

Friday evening, Sept. 25th, 1874.

* Note. I have little doubt that it is exceedingly dangerous, if not positively wicked, for any man to receive ten or twenty thousand dollars a year for preaching the gospel, or what is understood or esteemed by those who hear it, to be the gospel, unless a large part of such an immense income were given to the poor, or devoted to some good and benevolent use; but if it is wrong and perilous to receive such a pecuniary inundation, is it right to receive no more than the fourth, or the sixth, or the tenth of an income that would keep one intact from the almshouse or above destitution? But I leave this rather unwelcome theme.

NOTES OF OUR TENT MEETING IN BOOTHBAY HARBOR.

As I concluded to spend the hot season near the sea-shore for my health, and to spread the glorious of the soon coming of Jesus, with other important truths due this generation, we pitched our tent in Boothbay, Aug. 12th. This place and vicinity are noted for pleasures in the hot season. Seven years ago, one man carried out the company in a small row boat, now three steamers daily, and fifteen sail boats were employed for that purpose, running to Boothbay and other places in the vicinity. We can see by this, that pleasure-seeking is on the increase. Boothbay harbor is one of the best on the coast. Many a sailor has thanked God when they cast anchor in this bay, secure from the surging waves. It is estimated that seven hundred have fled into this place for refuge at one time.

This was a new place for our faith. One Methodist and one Congregationalist church composed the religious element of the place. I met the Congregationalist minister, Mr. Pike, and told him of our mission and work. Said he would be thankful if I could wake up an interest, as religion was very low in that place. I asked him if he would unite with us, although he might not believe all we should preach, but take hold and do what he could? He said he would. We found him a true man and a christian. He worked the best he could, and said he was interested in our preaching, although on the nature of man we did not think alike, also on baptism; but to the coming of Christ, the inheritance of the saints on earth, he had no objection. He gained friends from outside of his church, although opposed by some in his church for his course. He was independent, and much beloved by many.

Our meetings were well attended, and made interesting by Brn. Church, Thomas, and Densmore pitching tents with us, and uniting in labor; also by questions being asked on the destiny of man, his state in death, etc. Many heard for the first time on those truths which we hold so dear, and which it is our work to make plain, and give to each a portion of the meat in due season. Three professed to find pardon of their sins by yielding themselves servants to obey Jesus; others were reclaimed, embraced the blessed hope, and rejoiced in the light; others were deeply impressed that our position is correct, and that we had the truth.

One interesting case we will mention. A lady from the town of G——, in Mass., who was spending a few weeks with friends, came to our meeting, and heard about Jesus' coming; sleeping ones living again; the living changed; earth made new, filled with the glory of God; saints reigning there forever without sorrow. She came to the stand, and introduced the subject, saying she had been to our meetings, and believed what she had heard. Said she was brought up to believe people went to their reward at death, but could not see a consistency in bringing them back to be judged again at the coming of the Lord. She then said, "I am a sinner; what shall I do to be saved?" I said, With the heart man believes unto righteousness, but with the mouth confession is made unto salvation. "Why," she said, "I want to do something great." I told her she could not obtain it by works. I asked her if she was willing to confess Jesus, and ask pardon? Said she was. The next evening she arose before a large congregation, and said, "I am a sinner. I believe what I have heard, and never before have I seen anything real. Now I can see a solid foundation. I want to be a christian. Will you pray for me?" When the invitation was given for those to come forward that wanted to become christians, she came and was blest, saying, "Oh, how easy, how blessed!" When baptism was mentioned, said she, "I was baptized in my childhood." I told her that was no baptism. I then turned to Paul's argument in Romans sixth chapter. She said she wished to be buried with Jesus in like manner. Many witnessed the scene. It was blessed to see such calm obedience. The peace of Jesus filled her heart.

Our meetings continued three weeks. The interest increased until the close. We found two, who, in their early life were interested in those truths, but by living away from meetings had lost their first love. One said it had been nine years since she had heard one of our faith. At our last meeting, one man confessed the truth, which made a deep impression on many. Several rose for prayers. The tent was full, and many outside.

As we parted, some men took us by the hand, saying, "I will try and meet you in the kingdom." We bade them farewell, not expecting to meet until Jesus comes.

When I think of the judgment, I ask myself if I did all I could? Did I warn them faithfully? Did I keep back anything profitable for them? Oh, what an account we must give, as the light has shone on our pathway. God help us not to keep it hid, and be found among those, saying, Our Lord delays his coming. I believe we have but a few months more to work. May it be all to the glory of God, is my prayer.

H. B. Sevey.

REPORT OF THE NEW YORK A. C. QUARTERLY CONFERENCE.

The New York A. C. Conference met in its quarterly session, pursuant to notice, with the A. C. Church in Yorkshire, N. Y., on Friday evening, Sept. 25th, 1874. A good-sized congregation assembled on Friday evening, and attentively listened to a few remarks from Bro. R. H. Bateman, founded upon Matt. 18: 19. The evening services closed in a good spirit.

Business session convened on Saturday, at 10 A. M. Meeting called to order by Bro. A. C. Newell. After singing, prayer was offered by Bro. C. Colegrove. In absence of the President, Bro. A. C. Newell was chosen President *pro tem.* In absence of the Secretary, Bro. R. H. Bateman was appointed Secretary *pro tem.*

Ministers present: A. C. Newell, Darien; C. Colegrove, Yorkshire; M. Vreeland, Shelby Center; Jacob Blain, Buffalo; R. H. Bateman, Lockport. Bro. F. Douglass arrived in the evening, but too late to take part in business deliberations.

Delegates received; A. Wiley and F. M. Wait, Springwater; B. C. Simons, Darien.

Upon their request, the Yorkshire church was received into the Conference; Brn. Andrews and Pierce being their delegates.

Report of Churches.

Yorkshire church has a neat and comfortable chapel. For the last year the society has not been as flourishing as it should have been, but of late there are indications of better days. They have been without regular preaching for some time, but are now considering the subject of securing a pastor to labor among them.

Darien church is still holding fast to the blessed hope, though few in numbers.

Springwater church reports a generally good condition, though at times a discordant element is manifest by the agitation of the "time question."

Shelby church reports a flourishing condition. God is working among them with saving power. Prayer-meetings are well attended, and with a lively interest.

Lockport church reports as still holding fast. Has of late been somewhat afflicted. Several families have been subject to severe sickness, but fortunately no deaths have occurred.

Ministers' Reports.

Jacob Blain reports the cause in Buffalo languishing, on account of not having sufficient means to provide a permanent place for public worship, and for sustaining preaching. He is eighty-two years old, and still retains to a remarkable degree his powers of mind and body.

A. C. Newell reports he is still laboring as the way opens. He attended the Springfield camp-meeting and was much benefited. Said the spirit of unity pervaded the whole encampment, and so far as he could observe, it was working in the entire body of Adventists throughout the United States.

C. Colegrove read a short essay, which was full of rich thought and much experience, with beneficial expediency.

The conference requested Bro. Colegrove to prepare his essay for publication in the *World's Crisis* and *A. C. Times.* We desire all to read it with careful attention when it appears. Bro. Colegrove was then received as a member of the N. Y. A. C. Conference.

W. Vreeland reports he is still laboring with the East Shelby church as their pastor, and also preaching in several adjacent places, where a strong desire exists to hear more of the word of God.

R. H. Bateman reports he is still pastor of the church in Lockport, but that he has been preaching part of the time for the Rochester church, who are still holding fast to the blessed hope.

Owing to sickness in their families, Brn. Hobbs and Moore were not able to be at the conference, while Bro. Low was engaged in a meeting at another place. We did not learn why the rest of the preaching brethren were not with us.

There being no other business before the conference, it adjourned to meet the next quarterly session.

Devotional Exercises.

Saturday, at 2 P. M., Bro. A. C. Newell, held forth the word of life. In the evening, prayer and conference meeting, after which Bro. W. Vreeland spoke with telling effect to a very attentive audience.

Sunday morning, we had a love-feast, which was a season of rejoicing. The people came flocking in from all directions. At 10.30 A. M., Bro. R. H. Bateman spoke from the word of God. In the afternoon Bro. A. C. Newell preached to a full house.

In the evening Bro. W. Vreeland again spoke with much earnestness, after which we all gathered around the Lord's table and partook of the emblems of Jesus' broken body and spilled blood.

Monday being rainy, Brn. Vreeland and Bateman visited with the people, and in the evening had another prayer and conference meeting, at which one aged man arose and said there should be a reformation in his heart. Tuesday was spent in visiting, and in the evening Bro. Vreeland spoke on the subject of following Christ.

We believe the conference has been a blessing in the hands of God to the church and people of Yorkshire. A lively interest is awakened, which, we trust, will yet grow and bring forth fruit unto eternal life.

R. H. Bateman, *Sec. pro tem.*

GLORY, GLORY BE TO JESUS!

ADAM FRIESE.

Air.—*"Glory, glory, hallelujah."*

Chorus: Glory, glory be to Jesus!
Glory, glory be to Jesus!
Glory, glory be to Jesus!
I'm trusting in his name.

I'm trusting him to lead me,
I'm trusting him to keep me,
I'm trusting him to give me
A crown of endless life.

Cho.—My hope in him is centered,
Within the vail 'tis anchored,
Where he for me hath entered;
But soon will come again.

My joy in him's abounding,
My praise to him resounding;
The glory all redounding
To honor his dear name.

His precious love I'm tasting,
All fear and doubt outcasting;
His promises are lasting:
He soon will come to reign.

"That blessed hope" I cherish—
Ne'er will I yield, to perish;
But, by the Spirit nourished,
Keep "looking" for the Lord.

He'll come in clouds descending,
Ten thousand saints attending,
With shouts the heavens rending,
To raise his sleeping saints.

Then shall our eyes beholding—
Admire the King in beauty;
His glory bright unfolding,
His reign on earth begun.

And through eternal ages,
With his redeemed ones reigning,
And higher bliss attaining,
That kingdom shall endure.*

*See Daniel 7: 14, 27.

HOLINESS.

N. D. BABCOCK.

We had the pleasure of attending a Union Methodist meeting on holiness in Providence, R. I., several days ago. It continued some eight days. We must say we never attended such earnest, heavenly, Holy Ghost meetings in all our life. The preaching on holiness, entire sanctification, and a clean heart, was certainly the plainest we ever heard. There were very rich and clear testimonies at the prayer-meetings. It was a "union meeting" indeed. While there were scores and even hundreds forward at the altar for this blessing, all denominations were among them, even to Catholics; also ministers of all denominations, and many Adventists, and Advent ministers,—all one in Christ our Lord.

Providence has really been shaken. Many have found that to have their sins forgiven is one thing, and to have a clean heart and be filled with the Holy Spirit is quite another thing. Many little children, that knew no sin, were filled with the Holy Spirit, and all present knew it. Many became satisfied that the religion they had could never satisfy or save them.

We had also the pleasure of meeting with the colored sister, Amanda Smith, of New York. We found her one of the most heavenly women we ever conversed with. It is worth a great deal to any one to hear her talk, sing, or pray. Such deep and rich experience she has had seems to shine all through and through her. Never did I hear our Savior extolled and praised more highly than at their last love-feast, on Sunday morning. I thought, while I was sitting there, should Jesus suddenly appear, what a shout would go up from that company, saying, "This is Him whom we love." It could not be otherwise. While there are thousands that will understand the theory of Christ's coming, whom we fear will never be saved, there are thousands who know nothing of the theory, who will understand it in a moment when Jesus appears. All our prejudice, if we ever had any, vanished like dew before the sun. Not once during the entire eight days did we hear about an immortal soul or eternal hell; but did hear of the coming judgment, last days, and the resurrection.

We do not wonder, Bro. Grant, you received an impression at their meetings at Round Lake you cannot get over. So have I. So would all honest souls could they hear them. May the Lord help us to take down our sectarian walls, and believe Jesus will save some not of our fold.

297 *Friendship St., Providence, R. I.*

PITTSFIELD (ME.) CAMPMEETING.

This meeting is now organized on a missionary basis, and we think this session of it one of the best and most important ever held. A good degree of love and union prevailed among the Lord's children, who gathered in goodly numbers in the consecrated grove, where the power of God was manifested in the salvation of sinners, and the reclaiming of wanderers. There was preaching by the following Brn.: S. R. Partridge, Geo. W. Weeks, F. A. Baker, Thos. Rhines, A. W. Taylor, J. R. Hall, M. W. Corliss, I. C. Wellcome, A. A. Phelps, and H. L. Hastings. A number who decided to be christians, were baptized. It was said to be the largest collection of people ever seen at the river in Pittsfield to witness the ordinance of baptism. Good order prevailed through the entire meeting. The high sheriff and other citizens of Pittsfield very kindly offered all the assistance we might need in keeping good order, for which we think an expression of thanks is due.

Sunday evening, Bro. Jonathan Lane, of Dexter, Me., was set apart to the work of the gospel ministry by the laying on of hands. Remarks and prayer by Eld. F. A. Baker, charge by Eld. I. C. Wellcome.

A missionary fund of about $364 was raised in cash and pledges, to be used in publishing in Maine the gospel of the kingdom of God at hand. This amount does very well for the few faithful ones who love to help on this glorious work, so very soon to be finished up by the second appearing of our glorious Redeemer, who will say well done to those who have been faithful stewards over their Lord's goods. But shall we not have the full amount proposed—$500, before the end of the year? We believe the brethren and sisters in eastern Maine will (when they properly reflect upon this matter put their hands in their pockets, and at once make up the amount proposed.

Suffer a word of exhortation. Do we believe that in a few short months, or years at most, Jesus is coming, when all the golden opportuntties with which we are now favored to labor for the salvation of our friends, and the loved ones on earth, will be forever past? Do we believe, and deeply reflect upon the great eternal truth, that then we shall stand at the judgment seat of Christ, and give an account of our stewardship?

If we believe all this in our hearts, shall we not act just like it by denying self in all unnecessary things, and being temperate in all things needful, so that we may have means to put into the Lord's treasury, to help keep all the available force we have in the field? Also, that we may have tracts and books to scatter judiciously in our work for lost sinners, and feeding the flock of God? Oh, let us all awake more fully to the great importance of being "workers together with God" in such a blessed cause as this. It will pay well in this world, a "hundred fold" in this life, "and in the world to come life everlasting." Blessed be the Lord forever!

One who has had but very little of this world's goods, and has given $5, proposes to give $1 more toward making up the $500. Now, dear brethren and sisters in eastern Maine, will you not act as though you meant to do business for God, and not for self? The poor, and the children can get the blessing of being a cheerful giver, as well as the wealthy, by putting in a little, which is just as acceptable to our heavenly Father as the abundance of the wealthy. It is according to what a man hath, and not according to what he hath not, that calls down the blessing of God upon him. The Lord help us to act as though we meant, not only to be saved ourselves, when the last final struggle of a doomed earth shall come, but then to have the blessed privilege of seeing those who have been brought to Christ through the means which we ask you for at this time to help in proclaiming this glorious message of salvation from sin now, and salvation from death and the entire curse when the King in his beauty shall be seen coming in his glory, and all the holy angels with him. We hope our brethren and sisters who were not at the campmeeting will think it a privilege to respond to this call, by sending in at once their dollars, or scrips, or pledges, payable within the year; that we may have means to procure tracts and books, and be able to help on the living preachers of God's word, who go forth to hold protraoted meetings this fall and coming winter, should time continue.

Dear friends of Jesus, bear with me if I press this subject, for I feel that we are not half as earnest as we ought to be, seeing Jesus has done so much for us, and loved us with an everlasting love. Only about $150 more are needed to make up the $500. Shall we not have it forthcoming? Just think how easy it can be done, if all will take right hold of the matter, and send in ten, five, three, two, one dollar, or pledges, and others can send in fifteen, fifty, twenty-five, or ten cents in scrip, and thus no one would hardly know they had done anything. This would give all the children a chance to do good, and become workers with the blessed Savior in saving lost sinners. The Lord help us to open our hearts and pockets in the matter while time lingers, and salvation is offered to the perishing of this world. Oh Lord, increase our faith, and give us to realize that we are but stewards over the Lord's goods.

When you have read this, just sit down and write on a piece of paper, or postal card, the amount you will give, and your post office address, sign your name, and hand it or send it by mail to one of the following names of the campmeeting committee for 1876: O. S. French, Dexter, Me.; O. Farnum, Palmyra, Me.; Wm. Clark, Hermon, Me.; A. M. Harris, Brewer, Me.; G. L. Mc.Kenny, Lincolnville Center, Me.; Wm. Banton, Lagrange, Me.; and Jer. Carr, South Albion, Me.

Jer. Carr.

HE LEADETH ME.

How sweet to the christian heart to know that "God leads me," as he assuredly will and does every one who lies submissive in his hands, and who prefers to have God's will done concerning them. Under these conditions alone, may we all be able fully to realize its sweetness. Willing to trust to his guidance, in faith believing that guidance will be given, how calm the heart grows! how plain the way appears! how trustingly we go on! and in looking ahead, how can we be fearful, when we know we have a sure and safe Pilot, who knows all the rocks, and reefs, and breakers, all the safe channels and smooth waters, and that if storms do overtake, he has power to break their descending force, and temper the wind to our bark; and when our life-voyage is over, he holds the key of that fair haven we hope and long to reach. To so many the journey is long, and rough with tribulation; but if the peace of Christ is ours, we feel that it atones for all. It sweetens the cup we must drink, it smooths the path we must tread, it lights up all the dark hours, and when overburdened, is a sure relief.

Oh! he is insane who settles down to this life with no thought beyond, satisfied with his wealth, position, family and friends; wealth may flee away, position fall, family die, and friends forsake; where then is he? Poor, and naked, and miserable, life is no security, for this is not our abiding-place, rather the journey to our home. Not here can we know the depth of joy and satisfaction possible to all; not here are we to reap all the fruits of God's bounty and love. This life is but the foreground in the picture of eternity—but the forerunner of another that is surely to follow; the filmy curtain must sooner or later be withdrawn, and show us the design of our present existence. Here is discipline, there will be rest; here is labor, there reward; here is seed and bud, there fruit and blossom; here is decay, there renewing.

God our Author, King of here and there, permits care and sorrow, trial and affliction to befall us, because too oft it is through these alone we seek him who hath the keys of heaven. It is often through the mists of sorrow we see the unveiled face of our Savior. They may make the way rough and troublous, but 'tis over rough ways and stormy seas to heaven. Here we must not expect rest and calm outside the Savior's love; but, thank God, with that blessed possession we can, like Paul, rejoice in tribulation. So let not him be disappointed whose wealth departs, position falls, family declines, and friends forsake, for we are nowhere promised redemption from these; but faith, looking ever upward, sees his star of promise in the heavenly kingdom, knowing if he leads us here, and we trust submissively to his guiding, it will end in glory, where faith is sight forever, and prayer is praise. So amid the surges of life, if we keep our hand in the hand of our Savior, and say, "Welcome, Lord, thy will, 'since only that is best for me,'" that same loving hand will draw us yet within the golden radiance.—*Advocate of Christian Holiness.*

GOD'S WAY AND MAN'S WAY.

God says: Seek ye first the kingdom of heaven and its righteousness, and all these (earthly things) shall be added unto you.

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying bed.

God says: Open thy mouth wide, and I will fill it.

Man says: Let prayer go, and work for what you want.

God says: Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give unto your bosoms.

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: Whatsoever ye would that men should do to you, do ye even so to them.

Man says: Each man for himself. Look out for number one.

God says: Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.

Man says: Make sure your worldly treasures. Heaven is a long way off.

God says: Whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Man says: What guarantee have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: There is that that scattereth, and yet increaseth.

Man says: It is only by saving and hoarding what you have that it will increase.

Reader, what says your conscience? Is not God's way better than man's?—*Christian Standard.*

You may pray for greater strength for greater duties, but your present strength is equal to your present duty. Your duty will be increased when greater strength comes. You may see before you some desirable object of accomplishment, and may know your inability to accomplish it. While your strength remains unequal to the task it cannot be your duty to accomplish it, but you may pray God to give you strength to do it, and if, in answer to your prayer, needed strength comes, it may be your duty to go on and accomplish the work.—*Wayside.*

HOME AND HEALTH.

EVILS OF TOBACCO USING.

(*Continued.*)

Tobacco using is a great cause of intemperance.

The most observant workers in the temperance cause tell us that they seldom find a whisky drinker who is not also addicted to the use of tobacco. The significance of this fact is apparent. Tobacco is stimulating. At first, a small quantity will produce the desired effect. Pretty soon, as the system becomes accustomed to its presence so that it is in a measure tolerated, a larger quid or an extra cigar is found to be necessary. After a time, it is found very difficult with any amount of tobacco to obtain that degree of stimulation necessary to make the individual feel natural, and so some form of alcohol is resorted to, and the concluding step toward drunkenness is taken. Yes; tobacco-using is the broad road which leads to drunkenness; and it is a failure to recognize this fact which has been one of the chief agents in rendering so futile the attempts of our well-meaning and energetic temperance reformers in combating the great foe of society and religion—intemperance.

Thousands of men have been won from the paths of drunkenness and restored to society as useful members; but a few months later found them the same infatuated victims of strong drink as formerly. Why did they fall? The insatiable thirst for the fiery draught, the maddening desire for stimulation, was kept alive by the use of tobacco, and they became an easy prey to their besetting sin.

Drunkenness can never be cured until tobacco-using is eradicated from the land.

Tobacco intoxicates.

Alcohol is not the only agent which will produce intoxication. Inebriation is as plainly the consequence of tobacco-using as of whisky-drinking. To be drunk, it is not essential that a person should be wholly delirious or insensible. There are all degrees of drunkenness; and when a man takes into his system any given quantity of either tobacco or alcohol, he is drunk, just in proportion to the dose. A man is just as truly drunk when he has taken only sufficient tobacco to produce a feeling of pleasant exhilaration as when he has taken so much whisky that he will courtesy to a lamp post, and go to bed in a gutter. The difference is only in degree. No man can be wholly himself—entirely sane, we may say, while under the influence of any narcotic or stimulant.

Tobacco-using spreads contagion.

Many instances have occurred in which the infection which gave rise to one of the most direful and hopeless of malignant diseases, was traced directly to cigars which were manufactured by diseased persons. Not long since, an occurrence of this nature attracted attention to a large Chinese tobacco factory in San Francisco. Upon inspection by a physician, it was found that a number of the hands were almost putrid with that terrible disease which is the penalty of vice, and which is unknown except among civilized nations.—*Health Reformer.*

(*To be continued.*)

CARE OF THE HAIR.

A writer writes thus on the care of the hair: "Putting up the hair of children in curling papers, breaks it and checks its growth; often pulls it out at the roots. Curling irons are fatal to the hair of both children and grown persons. The heat saps up the juice out of the fibers as effectually as fire or frost saps the vitality of a green branch, leaving it but a dry, withered skeleton. The practice which hair-dressers have of frizzing out the hair with a comb, to make the most of it, is one of the most cruel injuries that can be inflicted on the living hair. The comb cuts it in the act of frizzing it. You can test the truth of this by combing out the hair after it has been so dressed. The hair sometimes comes out by handfuls; and further, this process tangles up the hair, and a great deal of it is broken and pulled out in trying to comb it straight again."

If it ever becomes fashionable to dress the hair beautifully, nearly all the methods now in use will be done away with. Women seem to vie with each other to see which can make the head look the worst. The hair needs little care, but that little should be of the right sort.—*Herald of Health.*

For Cold Feet the best remedy is to dip them every night and morning in a basin of cold water, and afterward rub them dry with a coarse towel. To harden the feet, tannic acid as been used with success. Employ it in the proportion of five grains to a fluid ounce of water. To correct offensive smell of the feet, bathe them in a weak solution of permanganate of potassa; one scruple to eight ounces of water. For absorbing excessive perspiration of the feet, mix together seven ounces of the carbonate of magnesia, two ounces of powdered calcinen of alum, seven ounces of orris root, and half a dram of powdered cloves.

Digestion.—Saturate a piece of bread or meat with gastric juice, and it will dissolve. This is digestion. Add to such a mixture a little alcohol, and it will not dissolve. This is indigestion. Beware, then, of tinctures, or tonics, or bitters, or decoctions containing spirituous liquors. Shun all rum "tonics," and rely solely on the gastric juice, the finest digestive substance known, and free from the fiery curse of alcohol or other poison.—*Science of Health.*

It is only when the body is racked with pain, the mind weighed down with the burden of an aimless and useless existence, that we can fairly compute the value of that best of earthly blessings,—good health.

There is wealth in health. The healthy man who is poor in pocket has more wealth than the bed-ridden man who has many thousand pounds in his possession.

DEEDS OF CHARITY TO THE POOR.

D. F. NEWTON.

Little boys and girls, do you think of the poor these hard, chilly times—how much they suffer with cold and hunger? In our cities, fuel is dear, clothing is dear, provisions are dear. Some poor people have scarcely a shelter, much less a comfortable place to lay their heads, and are ready to perish for lack of fuel, food and raiment. Some children are left fatherless, motherless, penniless, without any to provide for them; no one to care, either for their bodies or their souls. Do you think of this, young friends?

Have you a heart to pity, a tear to shed, a dime to give? Are you provided richly with the comforts of life—a good house to live in, plenty of food and raiment, parents and friends to care for you? Above all, have you the blessed Bible, to guide you to life eternal? And are you thankful? Who gave you these blessings—distinguished you thus above the miserable, suffering, and often degraded poor? God? Yes, God—and what does God say? "The poor ye have with you always, and whensoever ye will ye may do them good." "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard." "Blessed is he that considereth the poor." Do you hear this, little folks—what God speaks? Should not every one of you say, from the bottom of his heart:

"The Lord is kind and good to me,
And very thankful I must be:
He clothes my back and makes me warm,
He keeps my bones and flesh from harm.
He gives me bread and milk and meat—
All, all I have, that's good to eat;
Oh, let me not forget the poor,
Who beg their bread from door to door
Who have no fire, nor meat, nor bread,
And scarcely where to lay their head.
The Lord is good and kind to me,
Kind and good O may I be."

"I was a stranger, and ye took me in; I was naked, and ye clothed me; I was in prison, and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Be thine the joy that angels know,
Who visit oft the abodes of pain,
With interest list to tales of woe,
And bid the dying live again."

How to do God's Will.—A teacher was explaining to her class the words concerning God's angels—"ministers of his who do his pleasure"—and asked, "How do the angels carry out God's will?"

Many answers followed.

One said, "They do it directly."

Another, "They do it with all their heart."

A third, "They do it well."

And, after a pause, a quiet little girl added, "*They do it without asking any questions.*"

Lazy boys and girls make lazy men and women, just as surely as crooked saplings make crooked trees. The great mass of paupers in our almshouses and criminals in our prisons, have come to what they are by being brought up in idleness. Those who constitute the business and virtuous part of our community, those who make our great and useful men and women, were trained up in their early days to habits of methodical industry.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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Semi-monthly,

THE YOUNG PILGRIM,
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 991. BOSTON, WEDNESDAY, NOVEMBER 4, 1874. VOL. XL.—NO. 4.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHOLLY THE LORD'S.

ADAM FRIESE.

Wholly the Lord's, so let it be;
Myself and all I've given to thee;
All that I am or yet may be,
Be consecrated unto thee.

My hands and feet be thine, to move
By the sweet impulse of thy love—
Ready and cheerful to fulfill
Good deeds, according to thy will.

My lips shall speak for thee, my Lord,
And from the riches of thy word
Proclaim thy truth, thy love so dear,
Which casteth out all slavish fear.

My voice shall of the glory sing
Of my soon coming Lord and King;
And in defence of truth and right,
Its influence exert with might.

My mind, my will, my heart I give,
Wholly for thee, dear Lord, to live;
Controlled and guided for thy use,
Thoughts, acts, desires as thou shalt choose.

My love, frail off'ring, I bring thee,
Who first didst love and pity me;
Oh, may I grow in love to thee,
Through time and in eternity.

My life, my all is wholly thine,
Devoted to *thy will*—not mine;
Let me be moulded by it still,
Like plastic clay by potter's skill.

WHERE AND WHEN

Did the Sixty-nine weeks of Daniel 9: 25, commence and end?

L. T. CUNNINGHAM.

Having in our former article established the point that "the going forth of the commandment to restore and build Jerusalem" was by the authority of Cyrus, king of Persia, in the first year of his reign; we are now prepared to show where the "sixty-nine weeks" alluded to begin. They begin immediately on the issuing of said decree by Cyrus, which decree was issued at the termination of the seventy years captivity of the Jews; a great national event to the Jews, from which they could easily and correctly compute the sixty-nine weeks. The end of those seventy years captivity must necessarily be an eminently noted and marked event in their national history,—the period of their return from their long captivity in a foreign land. This would be as certain a period to reckon from, as the date of our American Independence on the 4th of July, 1776.

As these sixty-nine weeks were to reach to an important event, one of the most anxiously-waited-for events ever looked for, —the birth into the world of Israel's Messiah and King, and our Immanuel, God with us,—surely this event so grand, so glorious, would be *distinctly* marked, especially when a definite period to its accomplishment had been announced beforehand in prophecy. This announcement was made by the angel Gabriel in the first year of Darius, after Babylon had been taken by Cyrus. This Darius the Median was uncle to Cyrus, and is known in history by the name of Cyaxares. Cyrus, his nephew, after having taken Babylon, and settled his affairs, made a tour into Persia by the way of Media, where he met with his uncle Cyaxares, and delivered the kingdom of Babylon to him and married his daughter, with whom he had for her dowry the kingdom of Media, as Xenophon relates. The Scripture says of this Darius, or Cyaxares, that he "was made king over the realm of the Chaldeans." This was done by Cyrus. Although Darius was then reigning in Media, he had now added to his empire the kingdom of Babylon; but dying in about two years subsequent, Cyrus became the sole monarch of the whole empire. This brings us to the period alluded to by the angel Gabriel, in his communication to Daniel—"Know therefore, and understand, that from the *going forth* of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." Thus we discover that Cyrus issued this command in about two years after this visit of Gabriel to the prophet Daniel.

Now here are facts, taken from the Bible and history (both in agreement, for Cyrus did succeed Darius, as all concede), which prove that Cyrus issued the command to restore and build Jerusalem *two years after* Gabriel's visit to Daniel, recorded in the ninth chapter. Now let the reader turn to the first chapter of Ezra, and onward, and read of the issuing of this command, and its effect upon the captive Jews in Babylon, causing them to return from said captivity back to Jerusalem, to build their city and temple,—and then say if he thinks the word is now fulfilled as announced by Gabriel in the going forth of this commandment to restore and build Jerusalem. How preposterous, then, to reject this evidence, that Cyrus issued this decree, and travel down some sixty years after Jerusalem had been built, by virtue of said decree, to the time of Artaxerxes, and make a decree issued by him in the seventh year of his reign (granting Ezra his request to return to Jerusalem to look after the interest of the Jews already there, and seeking their reformation in the law of God), "the going forth of the commandment to restore and to build Jerusalem."

We think we have now clearly shown *where* "the commandment" went forth "to restore and to build Jerusalem"; that it was in the first year of Cyrus, and *only* there.

The second point in our inquiry is, When did the sixty-nine weeks commence? The chronology of the first of Cyrus, as generally received, fixes his sole reign to begin about B. C. 536. Now sixty-nine prophetic weeks, or four hundred and eighty three years, from B. C. 536, fall some fifty years short of reaching to the birth of Messiah; and this is the reason why the decree of Cyrus is rejected as the starting-point for these sixty-nine prophetic weeks. But we ask, Is this a sufficient reason, especially when said chronology rests merely on a *human* basis, and when conflicting statements among historians exist as to dates for past events; but more especially when this popular chronology is antagonistic to the express word of God? The express word of God pins this commandment (from which the sixty-nine weeks are to be computed) to the *first* of Cyrus, to agree with the prophetic utterances in Isa. 44 and 45. Now as the sum total of these sixty-nine prophetic weeks is but four hundred and eighty-three years, and scriptural statements of prophecy make it absolutely impossible in justice to compute them from any other event than the decree of Cyrus referred to, it follows that only four hundred and eighty-three years can elapse from the first of Cyrus to the birth of Christ; therefore the sixty-nine weeks must date from the first year of the reign of Cyrus, king of Persia, and at no other period or event. Then in order to show or point out accurately the exact date for the first of Cyrus, we must determine the exact date of the birth of Christ, and then reckon back four hundred and eighty-three years, and we shall find the exact date for the first of Cyrus. But here again we find a dispute of about four or five years as to the *exact* date for the birth of Christ; yet it is generally agreed that he was born in the fifth year before our A. D. If this date for his birth is correct, then the date for the first of Cyrus would fall in B. C. 488, or four hundred and eighty-eight years before our A. D. But in adjusting the vulgar with the true era for the birth of Christ, there cannot possibly be an error of more than four or five years; therefore, within this compass we may determine the date of the first of Cyrus, or of the sixty-nine weeks. If this be so, some may say, How can we tell certainly or exactly when any of the prophetic periods in Daniel's prophecy commence or end? We reply, we cannot, only so far as we can demonstrate exactly the number of years since the birth of Christ. While it is conceded and believed by us that Christ was born *before* the death of Herod, yet as to the exact period that intervened we cannot positively determine; there may have been two, possibly three, years; but this matter relates merely to the adjustment of the true date of the birth of Christ with our A. D; and there cannot possibly be but four hundred and thirty-three years intervene between the birth of Christ and the first of Cyrus, where the sixty-nine weeks begin.

That the sixty-nine weeks *end* at the birth of Christ, and not at any subsequent event, is the only natural and consistent conclusion to which we can come, in view of the evidence that Cyrus issued the decree for the return of the captive Jews from Babylon and the rebuilding of Jerusalem, from which event the angel Gabriel declares that sixty-nine weeks shall reach unto Messiah the Prince. The expression "unto Messiah" is the same as "unto Christ"; both mean the Anointed One; therefore the expression in Dan. 9: 25, "*unto* Messiah," is the same as in Matt. 1: 17—"*unto* Christ." In the latter instance no one will deny that the birth of Christ is referred to. Then why may not the former refer to his birth?

The same angel Gabriel who announced to Daniel the period to elapse from the going forth of the "commandment" "unto the Messiah," nine months before this sixty-nine weeks period expired, "was sent from God unto a city of Galilee, named Nazareth, to the virgin Mary," and announced to her that she should "conceive in her womb, and bring forth a son, and shalt call his name JESUS"; and then at the *exact* termination of the sixty-nine weeks, the angel of the Lord again appeared unto the shepherds on the plains, or hills of Judea, saying, "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Savior, WHICH IS CHRIST THE LORD."

Was not Messiah, or Christ, just as truly so at his birth, as at his baptism, or at his manifestation to Israel in his public ministry and miracles? Was he not adored and worshiped by the wise men from the east at his birth? And did not "all the angels of God worship him" when he was brought into the world? But, says one, Was he Messiah the Prince at his birth? Yes, just as much a Prince at his birth as at his baptism. He always was the Prince of life—before his birth, at his birth, and ever afterwards; for his "goings forth have been from of old, from the days of eternity." Isaiah prophesied of him as being "the wonderful, counselor, the mighty God, the everlasting Father, the Prince of peace." And the multitude of the heavenly hosts" that "suddenly appeared with the angel Gabriel, in their high anthems of praise recognized him as the Prince of peace at his birth. A Prince is a sovereign, a ruler, or a king's son. All these titles apply to Christ. He was the God man, the Immanuel, God with us, at his birth, as he has ever been since. The highest titles of eminence and distinction belong to Christ. Christ has been the "Anointed One" ever since he has occupied the relation to man as Redeemer, Deliverer, and Restorer, and that has been his relation to man ever since the fall in Eden.

It is true, at his baptism in Jordan, by John, the Holy Spirit descended like a dove and rested upon him, as an *outward* token of the divine recognition that he was the Messiah, the sent from God; as also the "voice from heaven"—"This is my beloved Son, in whom I am well pleased. On two other occasions, a voice from heaven was also heard; one on the mount of transfiguration, the other just before the last passover, when he rode into Jerusalem. John 12: 28. In this latter case, Christ declared that this voice from heaven was not for his sake, but for the people's sakes that heard it; in confirmation that Christ was performing his official work with the divine approbation. The case of his being baptized by John, who remonstrated as being unworthy to perform the ordinance to the sacred person of Christ; but Christ said, "Suffer it to be so now, for thus it becometh us to *fulfill all righteousness*." None of these things affected or changed the character of Christ in the least, but, as our great Exemplar, he conformed to external ordinances.

He was just as much Messiah, or Christ, or the Anointed, before these external observances were administered to him as afterwards; therefore, when he was born into the world he was born *Messiah*, the *Prince*. This title of Prince he possessed before he was born; for Gabriel said to Daniel that none held with him in the great matters which he communicated to the prophet, but Michael, "your *Prince*"; the same as in Dan. 12: 1,—Michael, "the great *Prince*." In neither case can it apply to an angel, for an angel is not called a prince in the Bible. Therefore the sixty-nine weeks that were to reach "*unto* Messiah the Prince" found their fulfillment at the birth of Christ

We think we have now presented evidence sufficient to prove our points;—first, that the sixty-nine weeks commence at the first of Cyrus; and, second, that they end at the *birth* of Messiah; and therefore there can be but four hundred and eighty-three years between these two events, instead of five hundred and thirty-six; which latter date rests entirely on a human basis; and this human chronology has almost entirely controled prophetic expositors in their application of the sixty-nine weeks of Dan. 9. Therefore the large majority of the Christian church has been led astray into darkness.

It has been the confession of said expositors, as the strongest reason for evading and rejecting the decree of Cyrus, from which to compute these sixty-nine weeks, was *this* difficulty in chronology, which placed the first of Cyrus B. C. 536, instead of 483, the true date.

We wish to add, in closing this part of our subject, a word more on the expression, "Unto the Messiah the Prince,"—that it must refer to the *birth of Christ*: this is evident not only from the simple and natural impression produced on the mind in reading this expression, which applies it to his birth, but also from other prophetic announcements, where none will dispute that they relate to the birth of Christ. First, Isa. 9: 6—"For unto us a child is born, unto us a son is given." Here is all the manifestation of Christ that the prophet speaks of, while he was on earth; he passes over all other events, such as his baptism, crucifixion, resurrection, and strikes the point when "the government shall be upon his shoulder," touching the most noted and remarkable events concerning him: he makes the word "unto" apply to the birth of Christ in both instances in which he uses it.

Now if the Holy Spirit, speaking through Isaiah, attaches such importance to the event of his birth, is it consistent to suppose that the angel Gabriel in announcing the *time* of his coming beforehand, and in using the same word "unto" "Messiah," or Christ, passes over the great event of his birth, and makes the word "unto" refer to the period of Christ's baptism?

Again in Micah 5: 2—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth *unto* me, that is to be ruler in Israel." Here, the coming forth, or manifestation of Christ was at his birth, as all concede. The word "unto," in this passage, none interpret as applying to the period of his baptism, although the word "born," as in Isaiah, is not used.

From these brief considerations it is evident that the expression in Dan. 9, "*unto* Messiah," must apply only to his birth;—here terminate the sixty-nine weeks, or four hundred and eighty-three years, of said prophecy. Amen.

CONFESSION.

True confession brings to light that which is down in the heart. If the heart be evil, then confession brings that evil to the surface, and acknowledges it before others. If the heart be true, then a confession brings out the truth to others. Our condition should always be that of willingness to bring to light and to the knowledge of others, that which we feel within our own hearts.

The unrighteous should confess his unrighteousness, and the righteous should confess his righteousness. None should be ashamed to speak the truth. If one's heart is the abode of unrighteous promptings, then a confession should be followed by a cleansing. And when cleansed, the person should confess the condition, and give praise to the power that hath made him thus.

It is a common thing among those who profess to be the children of God to confess unrighteousness in themselves, and to go no farther. This is an error. If unrighteousness dwells in us, it need not be our continual condition. We may be cleansed. We may be made righteous. Jesus has power to cleanse us. And if we doubt it we dishonor him. He can cleanse and keep us clean.

How many people doubt this. And because of their doubts they are constantly in bondage to sin, and always confessing unrighteousness. It is well to confess unrighteousness if it is within, and then it is well to find deliverance from this condition. The majority of the professed christian world to-day are but a mass of convicted sinners.

Their own confessions declare them to be thus. They seek forgiveness, and believe they have it, because God says he will forgive. They make a profession of belief in Jesus as one who will forgive sins, and they adopt a form of godliness, but they go no farther. They feel human emotions of gratitude to a Savior who died, but no heaven-born emotions of the Holy Spirit.

To all such Jesus is waiting that he may give the perfect cleansing. But it is esteemed by some presumption on the part of man, to claim purity in this life. If it were on the part of man to cleanse his own being, then it would be presumption, but when we come to Jesus, a confession of his ability must not stop short of a perfect cleansing. It is an act of presumption to refuse to allow the Savior to do a perfect work in our beings. "The blood of Jesus Christ cleanseth from all sin." Let it stand out clear in your evidence for Christ, and let it be known by all, that you are clean from sin. Be not afraid that you will go too far, if the glory is all given to Christ.

We were conversing with a stranger not long since, and we took occasion as we frequently do, to inquire if he was a child of God. He hesitated, and said he hoped he was. "Don't you know that you are," we inquired? "I think I am trying to be one," said he. We pressed him still closer with questions, and made some remarks that such confessions were dishonoring to God, and that a christian should never be afraid to speak squarely for Jesus, when he exclaimed in the presence of those around, "Yes; I am a christian, and I know Jesus saves me."

Such should ever be the speech of those who profess to be the people of God. They should be able to say this without condemnation, in the presence of neighbors and acquaintanes, feeling that their life would bear the same witness that their words testified concerning their condition.

There is nothing that will more strengthen the heart, and drive away Satan from us, than to confess Christ. The soul that believes in Christ as a perfect Savior, and comes out squarely and confesses him to be such, has a strength imparted to him from God, before which no foes can stand. The faith that grasps the complete work of Christ, and the heart that confesses it, receives a salvation that overcomes every foe, and is thus "kept by the power of God."

How much is often lost by not confessing. Being unrighteous—confess it. Being forgiven—confess it. Seeking the cleansing, and having it—confess it. Being kept by the power of God, and the indwelling of the Holy Ghost—confess it. So shall you honor God, among your fellow men.—*Christian Times.*

WALKING WITH GOD.

GEO E. LEE.

To walk with God, and yield our selfish, worldly interests to the divine will, that we may be in perfect harmony with our Maker, is an attainment that is rare. Not only is it an occasional circumstance now, but it was in the days of prophets and kings of long ages ago. But we know that those who have "walked with God," have always found favor in his sight. Because Noah was "a just man, and perfect in his generations," he "found grace in the eyes of the Lord." And it was for this reason that he and his family were the only persons preserved from a watery grave, while the rest of the inhabitants of the earth had become so corrupt, that God, in looking upon them, declared they should be destroyed. Thus they perished on account of their own choice, like many who are doomed to perish now, from choosing to walk in the lusts of their own eyes, rather than to walk with God.

There are special blessings promised to those who "walk not after the flesh but after the Spirit." For if they walk after the flesh, they will become "carnally minded, which is death;" but if they walk after the Spirit, they will mind the things of the Spirit, and consequently will become spiritually minded, which is life and peace. It is impossible for those who walk after the flesh to please God, for "the carnal mind is enmity against God." And if we do not please God, how can we think of pleasing ourselves, and enjoying that sweet peace which comes from believing his promises?

When we are walking with God, we shall find no affinity in that which is not God-like. We shall not long for that which is earthly and corruptible, but will look away to the heavenly and incorruptible which awaits the "sons of God." There will then be no difficulty in our discerning who the "sons of God" are; "for as many as are led by the Spirit of God, they are the sons of God." And if we are children of God, we are "heirs of God, and joint heirs with Christ."

Who, then, does not want to be an heir? Who would not choose "life and peace" in preference to "death?" "Heirs with Christ" have the assurance of a far greater inheritance than any heir to earthly possessions ever did, or can hope for.

It is far better to feel the approving smiles of a just God continually than to covet the wealth and honor of this world. Not only is God pleased with the ways of those who walk with him, but he will preserve them from the violent hands of the wicked. He will not forsake them in danger, though thousands may fall at their sides.

O, then, let us walk in the way of the Lord, and not forsake him as did Amon the king, whom his servants conspired against, and slew in his own house. May the Lord help us to walk "in the way of good men, and keep the paths of the righteous," that we may walk with the redeemed when "they shall come to Zion with songs and everlasting joy upon their heads."

Brimfield, Mass.

COMMISSIONED BAPTISM.

L. C. MCKINSTRY.

"Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—*Jesus*, MATT 18: 19.

In order that the commission be properly observed, there should not only be regard had to the mode but to the liquid employed. The candidate should be immersed in *water*. According to the testimony of the New Testament, nothing else could be ever used but water. The commission certainly does not say in what the "baptizing" should be done, but water alone had been used when the commission was given, and the indication of what was meant was plainly evident. John baptized *in* the river Jordan. It was the great baptistry which he used in his ministry, and the picture of the transaction was fresh in the minds of the disciples of Jesus. Those of them who had been baptized by John remembered still their own baptism, and others had received it from other hands. Those who have passed through such scenes know how freshly they are held in the mind.

Any who are accustomed either to participate personally in such an event as a baptism, or to stand on the bank of the stream or lake and witness it, are accustomed to think of it as baptism. Those who have only seen persons sprinkled may have a mental picture corresponding thereto; but, to those who have stood by and seen a baptism, or have been immersed in baptismal waters, there is only one impression, and that in harmony with the scene and the Scriptures. Even the sight is sometimes enough to convince one, who has only been "sprinkled," that "this is the way," and he has obeyed gladly the Savior's command.

Baptism must therefore be *immersion in water;* and it is as essential that it be "in water" as that it be "immersion." We know that those who "sprinkle" say, that "with water, is just as well"; that water is the necessity; but whether the candidate or the water is passive and receives the other, is no matter,—only use water and it is all right, whichever is applied to the other. We question, however, whether one can receive the water and be "baptized." The water must receive him, or he cannot be a subject of and receive the ordinance. If one be baptized, then something must be done with him, not *to* him; the very word implies it; and so he must be put *into* the water; then certainly the water is not to be sprinkled *upon* him. Some even claim that water cannot always be had; as on the burning sands of the desert, and then sand may be substituted. "Sand" baptism! What an idea! There may be an *immersion* in sand, but there can never be a scriptural baptism in it.

The plea that water cannot always be had, and at best not always in sufficient quantities for immersion, fails. We have yet to hear of the first instance in history where one proposed to be baptized and yet failed of the privilege because water could not be had. If one is really determined to obey God, he will find a way to do so, whether there be obstacles in his way or not; and it often tests his disposition to obey, and he receives a greater blessing when he is obliged to be at some inconvenience to find the baptismal waters.

God is not obliged to make the path of duty the most comfortably convenient possible. There is a cross to be borne, and it is not too much if there is some trial in bearing it. God must be obeyed, whether it be easy to do so or not, and cheerfully and gladly, too, as he will be by all who really love him, though they go "through floods and flames" to do so. It is not, then, a reasonable excuse for "sprinkling" that it is "more convenient"; or a bar against "immersion" that 'it is not always easy to attend to it"; for, among the sands of the desert, or in the icebergs of the poles, one can find some means of obeying God. If not, he will not be condemned for neglecting the duty, and certainly he cannot be more justified if he substitutes something else for it.

We purpose to proceed now to examine those texts in the New Testament which treat of the method of baptism, for the purpose of noting the uniformity of its observance, and the oneness of the conception of it which the apostles had, and those who were associated with them. We begin with the word in the commission, and trace all the instances in the writings of the apostles, to see how nearly they conformed to the meaning of the very letter of the commission.

The word in the commission is "baptizing," which as we have seen is a participle made from the frequentative form of the verb, *baptizo*. In the original it is *baptizontes*. It is in the progressive form, and so implies a continuation of the practice as long as it is necessary, so that the work shall go on uninterruptedly while Jesus requires it, and will bear his closest supervision; for he promised to supervise and assist in the whole when he said—"Lo, I am with you alway, even unto the end of the world."

After Jesus left the world, the first instance of the observance of the command, and obedience to the commission, was when the converts at Pentecost were baptized; when "there were added to the church three thousand souls." The record of the event is in Acts 2: 2. When, at the conclusion of Peter's sermon, those who heard, being pricked in their hearts, cried out, "Men and brethren, what shall we do?" they were answered by Peter—"Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then," the record tells us, in v. 41, "they that gladly received the word were baptized; and the same day there were added to the church three thousand souls." Peter knew what Jesus had commanded, and when the first opportunity was afforded he was true to the duty imposed upon him and told those inquiring men to "repent and be *baptized*," and "straightway" they did so. If Peter had bidden them be "rantized," then he would evidently have bidden them do a thing different from that which they were commanded by Jesus himself, and Peter would not have been following in the path his Master bade him walk in; but he used exactly the same verb the Savior used, or which was used in giving us the commission in the Bible; and he meant precisely the same thing that was meant when Jesus said—"Go ye . . . . baptizing." So that, when he told them to be baptized, they "were baptized," not "rantized," else there would not have been a compliance with Peter's advice and direction to "be baptized"; for to "be rantized," whatever that was, was not to be "baptized." But they were "baptized," and, therefore, were *immersed in water.*

But how could that be when there were three thousand added to the church in one day? How could so many be immersed in so short a time? It could not be possible, and therefore those candidates must, some of them at least, have been "sprinkled," or have received the rite in some way more rapidly administered than immersion could be. So says the objector. But we have yet to learn that any difficulty in the way of doing a thing changes the meaning of the word which designates it, to make it mean anything else. We might question the miracles of Jesus, and set aside the letter of the text which tells us what he did, and say that as such things were naturally difficult to do they were not therefore done; water was not turned to wine; the multitude were not fed with the loaves and fishes; the lame did not walk, nor the deaf hear; the dumb were not made to speak, nor were the dead raised; because of the *natural difficulties* of the case. Still the words employed to tell what Jesus did mean, meant what they are supposed to, and "baptism" means what it originally meant, although three thousand were added to the church in one day, and were thus added, as many suppose, by baptism; because no apparent difficulties of doing can change the meaning of the word. If one cannot fly in the air, such a phrase as designates the thing is still what it purports to be, or else what is meant cannot be understood; and as language is used to aid the understanding to comprehend what is meant by another, it must be understood.

BUT FEW SAVED.

E. A. BOYNTON.

When the winds of heaven are let loose, to sweep with resistless fury through the earth, those who are safe on land enjoy a feeling of security; but they think, with dark forebodings, of friends far off on the sea. And when the storm has subsided, and the news comes into port that a noble vessel, freighted with human life, has been wrecked mid the foaming billows of the great deep, men gather in groups, and ask in undertones, "Were many lives lost?" "Were any saved?"

There was, long ages since, a fearful storm, when this whole world was wrecked, and all on board were lost, save one solitary family, who escaped in a life-boat. And we read in God's holy word that another storm, still more terrific, is coming by and by, when old earth shall shake and tremble to her very foundations, reel to and fro like a drunkard, and again go down in wreck and ruin, with a loss of life most appalling. As men look forward to that day of darkness and terror, they may well ask, with pale faces and trembling lips, "Lord, are there few that be saved?" This is an important question, in which every human being is deeply interested. Let us look in the book of God for the answer.

"Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." One family alone, consisting of eight souls, was saved, while the vast multitudes that peopled the earth, went down beneath the dark waters of the deluge. "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Here, again, but one small family escaped, while the remaining thousands were wrapped in devouring flames. Early in the morning, when Abraham looked toward Sodom and Gomorrah, "the smoke of the country went up as the smoke of a furnace;" and all that was left of these proud cities and their wicked inhabitants, was a mass of smouldering ruins. "Even thus it shall be in the day when the Son of man is revealed."

So the Bible plainly teaches that the overwhelming majority will finally be lost. And this in accordance with our own observation; for wherever we go, we see that the great mass are all absorbed in the things of this life. Those who are rejoicing in hope of the heavenly inheritance are but a mere remnant. Sad, mournful picture. Only think. Whenever we look upon a large concourse of people, and reflect for a moment upon their prospects for the future, we have every reason to believe that by far the greater portion of them will never taste the joys of the kingdom of heaven; but in the great day of the Lord they will go down in utter, hopeless ruin. How little do we realize the unhappy state of things existing all around us. Why is it that these things are so? Is it because God does not care for the welfare and happiness of men? Ah, no! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him "should not perish, but have everlasting life." Is it because he whom God sent into the world to save sinners, was unable to accomplish the work for which he was sent? No, for "He is able also to save them to the uttermost that come unto God by him." Our Redeemer is "mighty to save." Is it because men have not been told of these things, and are therefore ignorant of the way of salvation? Oh, no; for, these "good tidings of great joy, which shall be to all people," have been scattered, in printed form, like the leaves of autumn, from one end of the world to the other; and the ministers of Christ go everywhere preaching the gospel; not only showing men what they must do to be saved, but earnestly pleading with them to accept of offered mercy before it is too late. Is it because men do not wish to be saved? No, not by any means. For all men have a strong desire to be safe and happy in the world to come; and hence they have "sought out many inventions," and I suppose that almost every one has some kind of religion upon which he depends for future safety.

What, then, can be the reason why the great share of the human family will be lost? If God in love and mercy has provided the means for our salvation, and that means is amply sufficient to accomplish the object; if all have been made acquainted with this plan, so that they fully understand all that is necessary for their salvation; and if they really wish to be saved, we would naturally suppose that not one would be lost. But I can tell you, dear reader, where the great difficulty lies. Men are unwilling to be saved in God's way; or they are not quite ready to be saved now. Some are willing to let the Lord save them in his own way, but they are not ready to attend to it at present. Perhaps the task seems hard and difficult now, so they conclude to wait a more convenient season, when it will be easier; others wish to enjoy the pleasures of earth a little longer, thinking there will be plenty of time to attend to religion afterwards; others, still, are waiting until they have more feeling on the subject, hoping that the time will come when the Spirit of God will strive with them so they can hardly resist its influences. Thus they keep delaying and putting off this important matter until, ere they are aware, the last opportunity has passed by, and they are lost.

Some find fault with God's way. They say it is too hard, or it is too simple, or too humiliating. They do not like it at all, and in fact they scarcely believe in it any way, so they try to study out some other way more in harmony with their own taste and inclinations. And as "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ, they must, consequently, be lost.

Our heavenly Father, our blessed Savior, holy angels and godly men, have united together to save and bless mankind. I believe the Lord has at least one or two faithful witnesses in every place, who, by their holy walk and conversation, are a convincing proof to all around them of the truth of the Christian religion, so that they are left without excuse; and if they are lost, it will be through their own willful or careless neglect.

It is a sorrowful sight to see men go thoughtlessly on to ruin, when such ample provision has been made for their eternal welfare, and at a fearful cost. "O that thou hadst hearkened to mp commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

St. John's, Mich.

"CHRIST ALL IN ALL."—Remember, it is not thy hold of Christ that saves thee; it is Christ; it is not thy joy in Christ that saves thee; it is not thy faith in Christ, though that is the instrument; it is Christ's blood and merit. Therefore look not so much on thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the Author and Finisher of thy faith. We shall never find happiness by looking at our prayers, our doings or our feelings; it is what Jesus is, and not what we are, that gives rest to our souls. If we would at once overcome Satan, and have peace with God, it would be by "looking unto Jesus." Let not thy hopes and fears come between thee and Jesus; follow hard after him, and he will never fail thee.—*Sel.*

MAN originally fell by losing his confidence in God, and can only be raised by the restoration of his confidence; in other words, unbelief was his ruin, and he now stands by faith.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 4, 1874.

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AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

ADDRESS TO MISSION SOCIETY.

(*Continued.*)

This is not the time for true christian soldiers to be contending for sectarian names, or party interests, men or measures; but to be *one* in our divine Leader, watching carefully, and listening attentively to every word that comes from his lips, lest we fail in our effort to secure eternal life. He who expects to win in the final struggle, should cast away all his sinful luggage, of every description. With roots of bitterness in his heart, hatred, variance, pride, envy, jealousy, covetousness, deceit, or lasciviousness, he is sure to be overcome, and lose the crown of glory. The promise of winning is only to the "pure in heart."

Are we ONE IN Christ, and ready for the onset? Have we on "the whole armor of God"? There is not time for a moment's delay in putting on our equipment. The enemy is rapidly advancing. We shall soon be among the defeated or eternally victorious. We must make the decision. Which way shall the scale be turned? Is there one listening, who is ashamed of his calling? who seeks the place of the cowardly deserter? who is looking wishfully back upon worldly honors, treasures, or pleasures? "*Remember Lot's wife.*" "Be strong in the Lord, and in the power of his might." Gird on afresh the christian armor, making no provision for rest, release, nor furlough. The stronger the foe, the firmer and bolder should be the advance upon his embattled legions. Let the banners of the Lord wave high, and every soldier of the cross be true to his all-conquering King and Redeemer. Soon the faithful will be singing the song of Moses and the Lamb on Mt. Zion, in the midst of unending glory—

"Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier;
Worlds are charging to the shock.
Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward for the right.
On, let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages, tell for God."

It is truly sublime to be living here, just at the opening of the battle of Armageddon, the coming of the Son of man, the resurrection of the dead, and the hour when we are to be clothed with immortality. We are living in the time of which the prophets wrote when describing earth's closing scenes; the time they longed to see; the one for which saints have waited in martyr ages, as they starved in dungeons, and died of torture. We are at the focal point where prophetic streams all unite to proclaim,—Immanuel is coming; prepare to welcome his coming! Earth's four great kingdoms, fourtold by him who slept in the lions' den, have occupied their allotted time of supremacy, and now the signs declare that the everlasting kingdom will soon be established by the eternal One, who "sitteth upon the circle of the earth." The winding sheet is prepared for the Roman woman; her funeral pile is ready for her consumption; and soon will be seen the smoke of her burning. "*Is there not a cause?*"

What is the duty of the saints in this portentous hour? There can be but one answer: let every true soldier of the cross do all in his power to support and advance the cause of his divine Master. Let him die to *self*, and live wholly for *Christ*.

In relation to the work of our missionaries during the past year, we need not say but little, as their reports have been read in the *Crisis* from time to time. In South Carolina, we learn that Bro. P. G. Bowman has seen good fruits from his labors. He has stood up boldly, and spoken plainly to large audiences that have listened with rapt attention to the Bible truths we love so well, and they are earnestly urging us to send out more men to give the soul-stirring message in the "regions beyond." The whole South is ripe for the harvest. Work has been done in North and South Carolina, Georgia, Florida, Alabama, Tennesee, Virginia, Maryland and Kansas.

Brn. J. A. Cargile, J. J. Smith, J. C. Smith, E. M. Bliss, T. J. Green, Peter Vos, E. Brundage, A. Conklin, N. J. Slade, J. T. Thorp, Srs. B. Fuller, J. Benson, R. F. Clark, and others, are laboring in the south and west with a zeal, self-denial, and sacrifice, that call for our hearty support. Shall such men and women be sustained in the field? It is now time to make a response. Shall it be faint and feeble? While they travel from house to house, town to town, after sleeping on the ground at night, in some lone place, with scanty fare, opposed by popular prejudice and fashionable professors, yet welcomed by the poor, shall they have our sympathies, and the assurance that they shall not be left destitute of means to keep their families at home from the point of starvation? While they sacrifice their *all* to tell the good news to the perishing, that Jesus died to save them, and is soon coming back to give them eternal life beyond the reach of poverty, pain and sorrow; shall we repose at ease in rocking chairs at home, and make no effort to sustain these noble men and women? Nay, verily. Let us be ready to make a sacrifice to assist them in bearing their heavy burdens, and so fulfill the law of Christ. If we give no more than the cup of cold water, Jesus does not pass it unnoticed. Let the widows give their mites, and the rich of their abundance. Let none refuse a helping hand. Take stock in this blessed business. The dividends will be enormous. Said Jesus: "Give, and it shall be given unto you; good measure, pressed down, and running over." Lend to the Lord. Said the wise man: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Give liberally. The Scriptures say: "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Besides the vast southern field, where thousands are stretching out their hands for help, a wide door is opened on the Pacific coast, and loud calls are floating across the mountains and plains, saying, Come over and help us. The churches in San Francisco and Vallejo are strong in the Lord, exerting a healthy influence in those cities, but there are scores of places where the faithful watchman's voice has not been heard. Oregon, too, cries for help. Who will say to the man of God go, and you shall have a share of my loaf; I will work at home and earn the means to aid the missionary in carrying the bread of life to the starving? Let us us all go to work for Jesus with renewed zeal.

In addition to the places already named, England is sending forth the Macedonian cry. For some two or three years there has been an increasing earnestness in their calls for American help; and the time seems to have come when that field should be occupied as soon as possible. A faithful brother writes: "I think if the Mission could help England for a little while, . . . a great stir might be made." "*Is there not a cause?*"

Shall our ears be stopped to these cries, our purses closed, our sympathies withheld, and we, like Levites, pass by on the other side? Nay, let us be good Samaritans. This is *our* favored hour. Now, or never, seems echoing all around. What shall be our response? Let it be this: press the missionary work with double zeal, if time lasts another year. Send out missionaries and tracts in all directions, and they shall have our prayers and support. Let the decision be made *now* and *here*, that our gifts shall go beyond old clothes; beyond that which we shall not miss; it shall be a *sacrifice* for Christ and his cause. If he could give *all* to save us, we can give some needed or choice thing to help some others.

(*To be continued.*)

CONFERENCE IN CHICAGO.

The general conference in Chicago, held at the "Green St. Tabernacle," 91 South Green St., commencing Oct. 21st, and closing Oct. 25th, was one of refreshing from the Lord. We overheard the remark from one well qualified to judge, that some of the meetings were as good as had ever been enjoyed in Chicago. Sweet harmony prevailed, and we rejoiced together in the hope of soon seeing Jesus. The evidences of the Lord's speedy coming were clearly set before the people by Bro. Couch, in his prophetic discourses. These evidences were received joyfully. Some started in the service of the Lord, and others made a full consecration to Christ, and were specially blest. Several preaching Brn. and lay members came in from the surrounding country to assist in the worship of the Most High. The last evening of the conference, some seventy-five partook of the sacrament of the Lord's Supper.

Bro. F. Burr has moved back to Chicago, from Norwalk, O., where his labors were much blest, as pastor of that church. He is now acting as pastor of the Chicago church. He is a true man in the Lord, and the *Times* is prospering in his hands as editor. The eastern and western publishing Associations are fully united in christian sympathy to do what they can to advance the cause of our divine Master. The present prospect of the *Times* is more encouraging than it has been for several years, and it appears to be established upon a firmer and more reliable basis than ever before. It is an excellent paper, and worthy of an extensive patronage. It is such a paper as should be in the hands of all who sympathize with Jesus. We wish it abundant success.

M. G.

UNION MILLS, IND.

Union Mills is a small village in La Porte Co. Ind., laying on the Baltimore and Ohio R. R., leading to Chicago. One of the oldest Advent churches in this part of the country was established here many years ago, principally through the instrumentality of Bro. and Sr. Mansfield. It was the old hive in these parts, from which has arisen a number of sister churches that are now waving the banner of truth, and proclaiming the kingdom at hand.

The church at U. M. appears to be in a healthy, prosperous condition, under the pastoral labors of Bro. J. Ferris. They have a good chapel, pleasantly located, in which they have regular preaching two Sabbaths in each month. The members are all trained to labor in their meetings, which tends strongly to produce a high toned spiritual condition. No church can become morally strong, and work efficiently in the great cause of salvation when but few of its members labor in the meetings of worship. Inactivity in devotion produces certain death in spirituality; and such dead branches tend very strongly to destroy the tree.

It is one of the most important duties imcumbent on a teacher or pastor of a church to do all he can to produce activity, in worship, of all the members. The weak and diffident ones should be encouraged and pressed into the front ranks, while the stronger and more fearless ones should never be allowed to occupy all the time, to the discouragement of their brethren, and the destruction of their meetings and church. We never knew a meeting to decrease in spiritual interest and power when the weaker and most fearful class were active, and filled their place in the house of God. Encourage the weak and regulate the strong, and so mingle or unite them, that they will all appear to be on a common level, and they will prosper in the Lord. Every possible effort should be made to equalize christian society; for sin grades society into castes of high and low; but holiness brings all upon a level.

We enjoyed the privilege of attending a quarterly session of Conference with the church at Union Mills, which was a very good meeting. The attendance was good, considering the circumstances, and all seemed united and happy in prospect of speedy deliverance. Preachers present were Brn. Ferris, Mathewson, Andrews and Winchell.

The Advent cause in the State of Ind., we should judge, needs special aid and assistance at the present time. There are in the State many believers in our faith, but they are scattered like sheep upon a mountain without shepherds. They do not lack so much in numbers or means as in courage, concert of action and efficient help. We are strongly impressed that a wisely arranged missionary effort in this State would glorify God and save many of the perishing.

J. C.

SACRED TIME.

It is claimed by Seventh-day Sabbath-keepers that there are twenty-four hours of *sacred time*, that were set apart for rest by our Creator, at the close of the creation week; and that they began at *sunset* at the close of the sixth day, and continued till the sunset of the seventh day. If this is true, then no part of the other six days can be included in the "sacred time." If these *particular* twenty-four hours are sacred, and of universal application to all mankind, then they are the *only* ones to be observed in all parts of the world. If this is the correct view of the case, it follows that when it is sunset at the place where our Creator began his rest day, after six days labor, every person all over the world should then begin his rest day; or else he is breaking the Sabbath by working in "sacred time." All should rest at the same time in the whole universe. The fact that some were few miles away from the garden of Eden, would not give them the liberty to work during the sacred twenty-four hours. It would be a strange way of observing the Sabbath in a large manufacturing establishment, if a large part of the hands should conclude to keep at work in their respective rooms, because they did not happen to be in the same apartment where the overseer was keeping the Sabbath. Would they not be guilty of Sabbath-breaking just as truly as though they were in his room? Suppose our Creator was *now* resting with Adam in the garden of Eden, and we were at work here; should we not be breaking the Sabbath day, provided those particular twenty-four hours which he is keeping are sacred time? If they are sacred there, they are everywhere, at the same time; so that if we are at work when he is resting, because we do not happen to be at the same spot, it is like the case just supposed in the manufacturing establishment. When the overseer keeps the Sabbath, all the rest should keep it with him; or else they violate the day. So, when the Creator's rest day commences at head-quarters, in Eden; every body on the earth should rest with him, if those particular twenty-four hours are "sacred time." We can see no way to avoid this conclusion. Then it must follow that all are Sabbath-breakers, excepting those who keep the day that lies between sunset and sunset in the land of Eden. Those who do this should be careful to ascertain precisely the hour of sunset in Palestine, every Sabbath day in the year, and then begin to keep the "sacred twenty-four hours" during which our Creator rested. If they do not do this, they do not keep the day he kept. Every one who contends for a specific sacred day should adopt this plan, or forever be silent on the subject.

The idea that some have advanced, that the supposed "sacred twenty-four hours" keep continually revolving around the earth like a planet around the sun, is absurd. Such persons claim that when the *sunset* reaches us, then the beginning of those particular "sacred twenty-four hours" have arrived for the commencement of the Sabbath. Suppose we live, as many do, where the days are a week or a month long? Should they be regulated by the *sunset* to begin their Sabbath day?

The whole difficulties are all remedied, harmonized, made simple, and consistent with all the teachings of the Bible and the welfare of the human race, spiritually and socially, if men will follow the example of their Creator,—work six days of twenty-four hours each, and then rest the next twenty-four hours. This meets all the demands of God's law, excepting in the case of the children of Israel, who were specially instructed to observe a particular seventh day as their rest day, which should commemorate the day of their deliverance from Egypt.

Of course the original rest day, kept in Eden, would be the one to be observed by those who lived there. But after a time, the nations departed from the Lord, and ceased to worship *him* on their rest day, and changed to the worship of the *Sun*; hence they called the same day of rest, which had come down to them from creation, "Sunday,"—the very day, so far as known, that christians now keep in commemoration of the resurrection of Christ. The Jewish rest day was peculiar to them; hence we read the Lord made "*known* unto them the holy Sabbath . . . by the hand of Moses." Neh. 9:14. This clearly implies that the Sabbath given to them, after they came out of Egypt, was one *unknown* to them before. The reason is obvious. There had not been any occasion before to commemorate that day. The observance of this memorial day helped to keep them separate from other nations. When asked why they kept it, they made answer, Because our "God brought" us out "of Egypt" "through a mighty hand, and by a stretched out arm; *therefore* the Lord" our "God commanded" us "to keep" this "Sabbath day," to commemorate the wonderful event. Deut. 5:15. With the exception of the Jewish people, whoever works six twenty-four-hour days, starting either at sunset, midnight, morning, or noon, and rests the next twenty-four hours, complies with all the requirements of Scripture. Whoever does this, follows the example of his Creator, and thereby acknowledges him as the One who made the heavens and the earth in six days, and rested on the seventh.

When the old covenant, with its ordinances, closed up at the cross, then its memorial rest day ended with it; and the apostles and early christians adopted for their rest-day the one that commemorated the resurrection of Christ, the most important event that had transpired since the creation of man. As we have before stated, there are good reasons for believing that for eighteen hundred years the Christian church has been keeping the day that corresponds with the original rest day in Eden—the *First* Day.

It has sometimes been said that the Pope changed the day. We can find no proof that this statement is true. Indeed, the Catholics claim that the keeping of the Lord's day started from the apostles, and claim the apostolic "traditions" for its support. Paul says—"Brethren, stand fast in the *traditions* which ye have been taught, whether by word, or our epistle." 2 Thess. 2:15.

Others have affirmed that Constantine changed the day, about A. D. 325, when he began to protect Christianity. Instead of this, he only *confirmed* the practice of the christians in keeping the Lord's day. This fact shows that the day had been kept long before Constantine's time. As Mosheim says, when speaking of the first century: "All christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn custom of public worship. This pious custom . . . was founded on the express appointment of the apostles." Paul says—"He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14:6.

When a day is set apart to commemorate some important transaction, those who honor the event will regard the day. The American people love to celebrate the 4th of July, because it is the memorial day of their declaration of independence; but the British nation feels no special reason for honoring the day. While we may regard the birth-day of Washington, the English honor the birth-day of their esteemed Queen. The Lord's day is kept to commemorate the resurrection of Christ, on which all our hopes of future life depend. As the Jews reject Christ as a Savior, they do not regard the "*Lord's day.*" If they *should* honor the day, they would be admitting he was the true Messiah, which would spoil their Judaism. He who loves Jesus most will be most inclined to honor the day that commemorates his resurrection. "He that regardeth not the day, to the Lord he doth not regard it."

It is a well-known fact, that criminals often date their downward career from the time they began to disregard the Lord's day. They soon lost respect for the Lord's requirements, and plunged still deeper into iniquity. He who refuses to make the first day his rest day, and unites with the Jews in keeping the seventh day, virtually joins with the enemies of Christ, and dishonors the day of the Lord. We are thankful that we feel no inclination to return back under the old covenant to unite with the Jews, who said of Jesus, "Crucify him"; but we do delight to honor the day when he rose triumphant from the grave, and thus secured eternal life for all the saints. Had he not risen, we should have no hope of a new creation. The event that opens the way for "*eternal* life" is greater than the one that produced only temporal existence. In keeping the *Lord's* day, we honor God who raised his dear Son to life from the dead; and we honor Christ as our resurrection and life, our all in all.

As the keeping of the "Lord's day" is a *voluntary* act, of course those who do not "regard" him will not be inclined to observe the day. Those who choose to begin their week's labor on the Lord's day, then work six days and rest the seventh, get the same benefit, so far as *rest* is concerned, as those who end their week of work on Saturday and rest on the First day; but the seventh-day man is only regarding the day that the Israelites came out of *Egypt*; while he who observes the Lord's day is honoring the deliverance of the Son of God from the power of death, and the consequent deliverance of all his children. Which is the greater event? The answer is easy. Let us regard the "Lord's day."

To our own mind the whole matter is very plain, and we are perfectly at *rest* on the subject. We delight in regarding the day to the *Lord*, and have no fears that it will ever become "the mark of the beast," as taught in Mrs. White's visions.

M. G.

SIOUX CITY.—We have arranged to commence meetings in the Congregationalist meeting-house, in Sioux City, Iowa, on Wednesday evening, Nov. 4th, to continue till the 15th. There appears to be a wide door opened at that place to present the reasons of our hope. Pray for us.

M. G.

NORTHERN LIGHTS.—Can you inform me when the Northern Lights were first seen?

P. J. SMITH.

It is stated in published accounts of the Northern Lights, that they first appeared in England, about 1715, and four years later in America.

M. G.

"A DYING BELIEF."

Editors of World's Crisis:—I cut the following from the Springfield *Weekly Republican* of Oct. 23d:

"Considerable commotion has been produced in the Orthodox religious world, the past week, by an article in the *Christian Union* on eternal punishment from the pen of its assistant editor, a prominent Congregational clergyman, Rev. George S. Merriam. In it he pronounces the doctrine of everlasting punishment a slander upon God, and as a belief he thinks it is rapidly dying out of the minds of men."

I hope you will not fail to copy into the *Crisis* the article referred to. It is entitled "A Dying Belief," and is in the *Christian Union* of Oct. 14th. For a long time such a bomb-shell has not been thrown into the Orthodox church. From a hasty reading I should judge the writer leans towards restoration rather than annihilation. Yet it will do good—I think an immense amount. It will hoist the old everlasting misery cart out into the rut. It will provoke discussion, which will result in good.

DANIEL D. CHAFFEE.

South Wilbraham, Mass.

WAGES.

A part of the wages received in work for Jesus, is a large outpouring of the Holy Spirit upon the soul. We receive the power of the Spirit in proportion as we use that power.

We pray to be empowered to do God's will. We wait for power to come upon us. How may we know that power has come? For what is it? God does not waste strength; his power cannot be put up in reservoirs. In the case of many prayers that ask for power, if God should answer them, he would never get back anything for what he gave. It would be all useless, because the power would not be used. But the power of the Holy Ghost is supplied to us just as we do our duty.

See that man, who at a campmeeting is seeking religion. He has prayed and wept, bnt he does not get blest. A leader in the meeting says to him, "You go about the ground, and ask the people to come to Jesus." He had not been doing his duty long, when the Lord sweetly saved him. "If a man will do his will, he shall know of the doctrine." Those who reap get well fed, with "the finest of the wheat." Jesus gives them strength according to their day.

The way to full salvation is the way of duty. We are sanctified in obeying the truth.

Faith brings the gifts of God. People are to get the blessing of a clean heart, by believing Jesus, so that he can consistently apply the cleansing blood.

But work for Jesus opens the heart to desires for full salvation—shows the wants of the world, till the heart cries out to be fitted up for usefulness.

The consciousness of doing duty encourages our faith. We can exercise faith only when in the line of duty.

Could Moses have believed for full salvation if he had not gone toward Pharaoh as God told him to do? Could Ananias of Damascus have believed for full salvation if he had not obeyed when the Lord told him to find Saul in Strait street, and preach to him?

A working church soon becomes a church crying out for holiness of heart; and such prayer brings the blessing. A church enjoying full salvation is grandly happy, and is mighty through God to pull down the strongholds of the adversary.—*Guide to Holiness.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$86 64
M. M. Post	1 00
C. B. Marsh	1 00
D. Barker	.50
J. Crosby	1 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 00

YOUNG PILGRIM FUND.

Previous acknowledgment	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,573 70
"To send a Minister to Washington, D. C."	1 00
Ruth C. Jackman, for J. J. Smith	4 00
Miss Addie Tiffany	15 00

TO THE A. A. MISSION BOARD.

DEAR BRETHREN:—We left Concord, N. H., for the South, Sept. 18th. I preached at Greenpoint, L. I., and New York City, two Sundays, and evenings through the week. Formed an acquaintance with Bro. Munger's son, and Bro. Walker, of Greenpoint, and Brn. Cox and Johnson, of New York. Found a good home and kind reception with Bro. Libby, the proprietor of the Clinton House, Fulton St., Brooklyn. (By the by, I would advise all who visit New York or Brooklyn, if they wish delightful quarters, at moderate fare, to give Bro. Libby a call.)

We left New York by the evening train, Monday, Sept. 28th, and arrived at Washington at six in the morning. There we took the steamer "Keyport" on the Potomac, and rode thirty-seven miles to Quatico; then the cars to Fredericksburg and Richmond, where we saw the battle-fields, and the intrenchments thrown up by the soldiers. The cars pass close by the Libby prison in Richmond. Then on to Weldon, N. C. From there to Wilmington, one hundred and sixty-three miles, thence to Timmonsville, S. C., one hundred and twenty miles, where we arrived Wednesday, at 5.30 P. M., after riding from New York two nights and two days.

We stopped at Timmonsville, with Mr. Robert Peel, a merchant, to whom Bro. Bowman had spoken, and found a good home and kind attention. The next day Bro. Du Bose came for us, and carried us to his home, eight miles away, near where the first meeting-house is built. Here we met Bro. Bowman, and Bro. Carroll of Ct. Bro. Bowman had given out appointments for three Sundays, at the three houses built with the money sent them from the North.

Friday, Oct 2d, we commenced meetings at the first house, and protracted them till Tuesday afternoon. The people turned out beyond my expectation, notwithstanding the busy season of picking cotton.

Sunday every seat in the house was filled, and it will hold four hundred people. Some came fifteen miles, with two horse wagons, with buggys, on horseback, and on foot. They paid the very best attention to the truth presented, and all seemed well satisfied that it was the truth. Ten started to serve the Lord, one of them a man said to be as substantial a man as there is in Darlington county. Bro. Bowman followed me, in powerful appeals to the people, that will have a good effect, All that love the truth think very much of him, and I do not see how they could get along without him.

From this place Bro. Bowman carried us to his home, sixteen miles, through the most beautiful hard pine timber lands and cotton plantations, which were in full bloom, where we arrived at their pleasant country home at sunset, and received a hearty welcome from Sr. Bowman.

Friday, Oct. 9th, we commenced meetings at the second house built by them, five miles from Bro. Bowman's, and continued them till Sunday evening. The house was filled full Sunday, and some sat at the door, and some came to this meeting fifteen miles. Here we set apart for the gospel ministry Bro. John S. Du Bose, of Darlington, Co., S. C., and Bro. George A. Carroll, of Woodstock, Ct.

Sunday, Oct. 18th, we held meetings at the third house. The people could not all get in, and some sat in wagons at the windows on the outside. The number out was thought to be five hundred. Near this house is a river, a good place to bury those who are dead to sin, because there was much water there. Here Bro. Bowman baptized into the death of Christ twenty-three persons, two of them over sixty years old, Bro. Woodham and Sister Harris, formerly Methodists, and more are expected to go forward soon. The three meeting-houses are located in the form of a triangle, in a circuit of about thirty miles.

I have not shunned to declare the great truths of the Bible, the entire mortality of man, the unconscious state of the dead, the soon personal coming and reign of Christ on the earth, the literal resurrection of the dead, the final destruction of the wicked, and a preparation of heart to meet the Savior in peace. We have been received by the people with all kindness, and I have not discovered the least prejudice from them toward us, for the reason that we are from the North; but otherwise, they wish our people would come and settle among them. It is a beautiful country, the pine timber lands are splendid, hard wood in abundance, the land easy of cultivation; the crops of corn, cotton, and sweet potatoes are good; the natural roads the best I have ever seen; the climate beautiful, and the health of the country good. There has been but one light frost up to Oct. 20th.

My health is good, and I am perfectly contented in my mission work. My wife feels that she is a great ways from home, and talks much of dear friends she has left. Between the post office, in Lydia, and where Bro. Bowman lives (six miles), is where Gen. Sherman encamped with his army. I saw the house where he made his head-quarters.

Bro. Bowman says, since he left off tobacco he has such an insatiable appetite for food, that for a substitute, some of the New England butter and apples would not go amiss. He has not tasted a bit since he left New Hampshire. He is looking finely. He and myself can labor together like a charm. We go to Cartersville next Saturday and Sunday, and then to where we first began. When the weather becomes cooler, we shall go to regions beyond, if the Lord shall open the way. I will keep you informed as we progress in the good work.

A. SIMPSON.

NOTES OF TENT MEETING IN BATH.

H. B. SEVEY.

By request of brethren, and feeling it duty, we pitched our tent in the city of Bath, Sept. 1st. Bro Munger having an appointment to preach in the chapel the same evening, we invited him to unite with us and preach, as he would have a larger congregation, and to avoid holding two meetings at the same time and place. As the band had arranged to meet on their stand a few rods from our tent, Bro. M. closed his remarks, when they began to play, saying it was the work of the devil to break up the meeting, and left. We continued the meeting with good interest, thinking not best to let the music of this world drive us from our work. We found brethren and sisters ready to help, although the church was very low.

As our meetings continued, the interest increased. Some found sweet peace in consecrating themselves wholly to the Lord as never before. As the result, sinners were alarmed, sought mercy, and found Jesus to be precious to them. Bro. Johnson, from Sweden, a young man who had been in this country four years, embraced the blessed hope two years ago, has felt it his duty to preach at times since, but the love of the world has kept him from it. As he listened to the evidence of Jesus' soon coming, he concluded to give up all and follow Christ. It was blessed to see him when he yielded all, and sang—

"My all to Christ I've given,
My talents, time, and voice."

And then the call to go home and tell his folks the blessed news was cheerfully obeyed. Settling up his business, he left for his distant home in Sweden. May the Lord bless him to the awakening of many.

By invitation from Bro. Wiley of the Free Baptists, I preached in Corliss St. Church, Sunday, P. M. He had arranged hymns appropriate for a discourse on the coming of Christ, and introduced me as one borrowed from the tent to preach for him; and they believed in the coming of Christ, but did not make it a speciality as we did. I said, the reason we make it a speciality is, our brethren in the ministry neglect to preach it as the times demand. Spoke to them on the signs of the times, and a preparation to meet the Lord. We were very much gratified to have such a privilege to preach in his church, for it was the first time that such a privilege was ever offered to an Adventist preacher, as I was informed.

Our meetings were a blessing to many in Bath. Many in the church were refreshed by hearing the evidences of the Lord's coming at hand. Jesus says, "Blessed is that ssrvant" that will be "found giving meat in due season." I fear many of our brethren in the ministry are settling down like others, and not giving prominence to the truths that have called us out as a distinct people. I find when people come to hear us, they expect we shall preach our faith, and if we preach as others do, they are dissatisfied. While we differ so much from others we can present our faith in love and the spirit of Jesus, which will commend itself to every man's conscience, in the sight of God. Would we have it said "Well done"? If so, we must do well. Our work is almost done. Lord, help us to be ready.

ACKNOWLEDGMENTS.

DEAR BRO. EDITORS:—I desire to acknowledge with many thanks the following sums received, and may God bless the generous donors: Magnolia church, $2.85; Dr. Greene, $2.00; Bro. H. R. (by the hand of Geo. T. Adams), $10.00; Bro. H. F. Gardner, $1.00; Bro. A. Lewis, $1.00; Mrs. Weaver, 50 cts.; Winchester, Ind., $1.00; Bro. E. Lloyd, $5.00; from friends in Bellville, Paoli, and Fisher Valley (by the hand of E. P. Graves), $12.00; Chaseburg, Wis., $5.00; N. H. Wait, $1.00; L. B. Weaver, 35 cts.; Westminster, Ms., $2.00; J. Crosby, $1.00; T. C. Purington, $5.00; Fairfield, Wis. (by the hand of S. R. Bentley, $1.50.

Your Bro. in Christ, GEO. THOMSON.

Prairie du Sac, Oct. 27th.

BENEFITS OF A CLEAN HEART.

"Create in me a clean heart, O God."

This is the language of David after he had sinned. When David acknowledged his sin, and was deeply contrite before God, and in penitent contrition confessed his guilt, saying, "For I acknowledge my transgressions, and my sin is ever before me." He now prays for purity. "Purge me with hyssop, and I shall be clean." David not only prays for a clean heart, but he greatly desired a right spirit.

A wrong spirit had taken possession of him, and caused him to sin. He now prays for a right spirit, that he might shun all appearance of evil in the future, and that God might not cast him from his presence, but restore unto him the joys of his salvation. At this time David felt that God was angry with him, and he was not prepared to go into the sanctuary and instruct the people. But when he obtained a clean heart and a right spirit, and God had bestowed upon him the blessing of pardon, he exclaimed with a heart filled with gratitude, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." After this he said, "I have preached righteousness in the great congregation."

Those under the law were commanded to be clean that bore the vessels of the Lord. So those who live in this dispensation of light and knowledge, are commanded to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. A clean heart is the great necessity of the minister of this age. Though he may have every other qualification, as far as learning is required, if he is not in possession of the great gift of heart-purity,

his labors will be far less successful in the conversion of sinners.

The class-leader must have it, if he would lead the flock committed to him into green pastures. Members of the church must have it as a preparation for usefulness. The fountain has been opened, and this redeemed world may wash and be clean.

In the days of Wesley there was a period when there was a comparative cessation of the work of salvation. In writing to Mr. Benson of the cause of the want of prosperity, he says: "I doubt not we are not explicit enough in speaking on full sanctification, either in public or private." In another place he says: "I am afraid christian perfection will be forgotten." Bishop Asbury felt the importance of this subject so greatly that he says: "I am divinely impressed with a charge to preach holiness in every sermon." Bishop Hamlin, at one of his annual conferences, said: "If the preachers do not enjoy the blessing of perfect love and preach it, there can be no permanent revival."—*Rev. J. K. Ford.*

REPORT OF CT. A. C. CONFERENCE.

Met at Bristol as per notice, Oct. 15th. President in the chair. Officers all present. Ministers present: Brn. A. H. Steele, Seth Woodruff, B. Hitchcock, B. St John, G. L. White, J. Curtiss, A. Elliott, Geo. Barker, Mrs. Ellen Crumb. Delegates: Geo. Stoddard, Morris; C. H. Babcock, Campville; Leonard Hart, Plainville; H. P. Bradley, Wm. Reynolds, Bristol; Bro. Shelly, New Haven; Leonard Berry, Ellsworth; H. T. Hart, South Windsor.

After prayer by A. H. Steele, J. Curtiss and H. P. Bradley were appointed committee on credentials. A. H. Steele and Seth Woodruff committee on business. Voted, That O. D. Woodruff become a member of this conference. Reports of preachers and delegates next called for.

Although in some localities a lack of interest was reported, others were encouraging, and showed that Sabbath schools prospered, and additions had been made to the fold of Christ. All seemed to feel the need of more of the Spirit and power of God, and the importance of being steadfast in the faith.

Voted, That all monies and securities, in the hands of any parties belonging to the conference, be paid to the treasurer of the conference. Voted, That the treasurer be instructed to put out at lawful interest all monies belonging to the conference, subject to conference order.

Officers elected for the ensuing year:—President, Seth Woodruff. Vice President, A. H. Steele. Secretary and Treasurer, O. D. Woodruff. Campmeeting Committee: Seth Woodruff, O. D. Woodruff, H. P. Bradley, L. Mills.

Voted, That the campmeeting committee act as tent committee. Voted, That this conference hold but two business sessions a year. Voted, That this conference hold one or more meetings a year for the promotion of spiritual growth, faith and power with God among the churches, and to labor for the perishing. The time and place for these meetings to be optional with the officers of the conference.

The conference also recommend that the committee provide for holding two or more tent meetings during the coming year.

Preaching by Brn. Elliott, S. Woodruff, and Barker. Bro. A. Ross was with the church Sunday, and remained to hold a series of meetings through the following week. The general tone of the preaching pointed to a complete readiness to meet the Bridegroom.

The conference adjourned to the call of the President.

Brethren and Sisters of Conn.:—We need more of faith and the Holy Ghost among us. We want more of the divine power of God to save us from the unhallowed influences of these last times. Let us speedily arise, trim our lamps, and unitedly come up to the help of the Lord against the mighty. The Bridegroom is coming. Be ye ready. The conference has now opened the way for meetings divested of all the conference business, and devoted especially to the work of arousing the careless and saving the lost. We wish every preaching brother to unite with us, and every church to be represented at the next meeting, which we trust the Lord will direct as to time and place. Pray about it, and if you feel the need of such an effort let us hear from you.

O. D. WOODRUFF, *Sec'y and Treas.*

In memory of our deceased Bro. S. C. Hancock, the conference voted the following

MEMORIAL.

Whereas, our beloved brother and fellow laborer, S. C. Hancock, has been removed from our midst by death, the members of this Conference do hereby extend to the widow and family of the deceased their heartfelt sympathy in this hour of affliction and bereavement, trusting that we shall together meet when the trump of God shall awaken the sleeping dead, and the eyes of the blind be opened in that beautiful land where the enemy shall never enter, and the tear of anguish never fall.

Voted, That a copy of the foregoing be forwarded to the widow of the deceased.

O. D. W.

Correspondence.

From Bro. B. C. Crabtree.

BRO. GRANT:—I never before saw the light on holiness as I saw it at the last campmeeting in Springfield. I was very much interested, and then I saw it was not only my duty to give all for Christ, and be kept all the time, it was my privilege, bless God.

I have thought the matter over and over, and every time I think it over, it looks brighter and more glorious, being kept all the time in Jesus.

I have been much opposed to this holiness doctrine, as I called it; but, thanks be to God, it is Bible doctrine. It is where we all must live—holy men and women—if we even expect to have a home in the kingdom when Jesus comes. We must cut loose from the vain fashions of this world, which are keeping so many bound down with fetters, and jump into the cleansing fountain all over, and stay there. It is our privilege, glory be to God.

This getting in and out of the cleansing stream is no way to live. Let us get in and stay there, and we will go floating quietly along, and so sailing through the gates into the New Jerusalem.

It is so blessed to walk with Jesus all the time. I feel, Bro. Grant, that I have received a new conversion, as it were. I do not want to do this and that as I used to. Is not this the feeling?

It makes me love the appearing of our Lord, and, in fact, I love all the dear old Bible truths better. And this is where we all must stand if we want a crown of life when the King in his beauty comes. There is no half-way work about this matter. It is all or nothing. We must give all for Christ. By the grace of God I mean to stay in the cleansing stream until Jesus comes.

Oh! it is so glorious, Bro. Grant; try to arouse the Advent people through your valuable columns of this blessed truth. It is what we need in these last days. God grant it.

HOW VICE IS SPREAD.

A TERRIBLE STATEMENT.

Last night a very remarkable meeting took place in Brooklyn, called by the officers of the "New York Society for the Suppression of Vice," at which the leading clergy of New York and Brooklyn were present, together with lay representatives, comprising some of the best known citizens. There were about one hundred in all, who sat with closed doors. The object of the meeting was to make an intelligent presentation of the character and extent of the traffic in obscene literature to the clergy, the professional and leading men of the country. . . .

After introductory remarks by Mr. Whitehead, President of the society, who occupied the chair, Mr. Comstock was introduced. He spoke of the hundreds of varieties of vile publications and the many tons of stereotype plates seized by him and destroyed, of the numerous establishments for printing and manufacturing which had been broken up, and of the indictments secured and the scores of villains now imprisoned through the efforts of the Society.

On one occasion, in the laboratory of Prof. Cochrane, six and a half tons of stereotype plates were destroyed by means of acids. In addition there were books of three hundred varieties. A factory for the manufacture of articles had been seized. In another place 625 varieties of stereotype plates were seized. Near Greenwood Cemetery there was lately another factory run on a considerable scale, where the wares were made chiefly by young children.

Directories of young persons in seminaries have been carefully prepared and cover nearly all the States, five cents a name being the common rate allowed to agents co-operating. Puzzles and games are advertized, and in response to curious inquiries, fiendish circulars are sent through the United States mails, or a catalogue of books, and this to an extent almost beyond belief. As the result large fortunes are accumulated. Recently one of the men thus engaged died, leaving $450,000, over which the heirs are now quarreling.

Since the 1st of January last nineteen tons of vile matter have been seized. This is not guess but actual weight. Four tons were taken from a single store in Nassau street. Account books had been seized in which were the names of forty-five hundred dealers in different cities, all implicated. A single printer, as appeared from invoices, had sold obscene books to the extent of $25,000 within four years. There had been arrested 148 persons with 100 convictions, and there were twelve now held for trial. The plates seized number in all 325.—*New York Correspondent of Boston Jour., Oct. 28th.*

IS LICENSING EVILS RIGHT?—The theory of selecting a popular evil and attempting to raise a revenue from it, is wrong in principle and dangerous in practice. Evils should be suppressed, not licensed for gain. The object of government is protection, not to the few who are willing to become partners in the evil, alone, but to all its subjects. The sale of alcohol causes an incalculable amount of crime and misery; an element of destruction which, if continued to be made legal and respectable by license, must destroy the objects of government itself. If alcohol, sugar-coated or straight, is really necessary to the human family, then let us have it as free and cheap as possible; if, on the other hand, it is a destructive outlaw, which never can be controlled either by individuals or government, then let us begin at the other end, treat it as we would a wolf in the sheep-fold; make its presence evidence of evil intent; wherever it is exposed for sale for drink throw it into the gutter. Better, much better see it run in the gutter than into men, and have the police find them in the gutter and drag them through the streets to the calaboose to be fined and imprisoned because they are not able to stand all the poison government agents are authorized to sell to them.

We can never reach this evil until the man who sells liquor is locked up just as quickly as the horse thief or murderer! Selling intoxicating drinks causes nine-tenths of the murders and thefts which our courts punish. It is cheaper and better to lock up the man who sells, than the man who drinks. We must do one thing or the other.—*California Agriculturist.*

Married.

PHILLIPS—WOODSIDE. In East Boston, Oct. 15th, at the residence of the bride's parents, by Rev. J. S. White, Mr. EDWARD W. PHILLIPS and Miss MARY J., only daughter of Benj. Woodside, both of East Boston.

TWOMBLY—WILLIAMS. In Alfred, Oct. 31st, 1874, by Elder J. R. Tripp, Mr. JOSIAH F. TWOMBLY and Miss LYDIA E. WILLIAMS, all of Alfred.

Obituaries.

FLAGG. In Dover, N. H., Aug. 6th, 1874, Sr. Aguina Flagg, aged sixty-eight years.

Sr. Flagg gave her heart to the Savior when but a child, and "in patience possessed her soul" through many long years of trial. Her last days were spent at the quiet home of Bro. and Sr. Rand, where, after a painful illness, she fell asleep in Jesus, in the full assurance of hope. The gentleness of spirit she possessed makes her missed by all, but by none more than by her invalid sister, who is waiting for the trumpet to sound and the dead to be raised incorruptible, when the living will be changed. Funeral attended by the writer. A. ROSS.

CHAPMAN. At Bolton, P. Q., Sept. 30th, 1874, Bro. Joseph Chapman, aged eighty-two years.

Our brother, who so suddenly followed his companion to the silent tomb, died in full assurance of hope of eternal life at the resurrection of the just. The occasion was improved by the writer, who addressed the large concourse of friends assembled from Rev. 21: 4. LOREN MARSH.

KNAPP. In Charles City, Iowa, Oct. 14th, 1874, Sr. Emma Knapp, daughter of Bro. O. S. and Sr. E. A. Knapp, aged twenty-six years and one month.

Sr. Emma was converted in 1863, at the Crystal Lake (Wis.) campmeeting, and baptized by Eld. Miles Grant at that meeting. She was amiable, lived a consistent christian life, and sleeps in Jesus.

EASTMAN. In Webster, N. H., Sept. 9th, 1874, Judith Eastman, widow of the late Enoch Eastman, in the eighty-ninth year of her age.

May God bless the surviving children, who have lost a praying and loving mother, and prepare them for life eternal. T. M. PREBLE.

GREATNESS OF LONDON.—The population of London, according to the last census, is 3,883,000. This vast multitude is more than the combined population of New York, Philadelphia, Brooklyn, St. Louis, Chicago, Baltimore, Cincinnati, Boston, New Orleans, San Francisco, Buffalo, and Alleghany City, Pa. To light its streets at night 630,000 gas lights are required, consuming every twenty-four hours 22,270,000 cubic feet of gas.

Notices.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held at the meeting-house in Porter Village, Me., commencing Thursday evening, Nov. 12th, to continue over the following Sabbath, and longer if duty demands. It is expected that Brethren E. S. Moulton, and J. T. Jordan, will be present and assist in carrying on the work. Come, brothers, come, sisters, come one and all. WM. T. SAWYER.

WHERE shall our New Hampshire State Conference be held? The time has been set for the conference to convene, but no place fixed to hold it. If there is a church within the limits of the State that is unanimous in requesting the conference with them, let them inform the Secretary, C. H. Fletcher, at once, that the appointment and arrangements may be published. Otherwise, we shall be under the necessity of indefinitely postponing the meeting. A. ROSS, President.
C. H. FLETCHER, Sec.

DEDICATION.—The dedication of the Christian Advent Chapel at Massena, N. Y., will take place Nov. 14th, at 10½ A. M. Eld. John Couch, Editor of the *World's Crisis*, Boston, Mass., will deliver the dedicatory address. Let all the friends of Jesus who can come to the dedication of this modern temple, come filled with holy zeal, and let us hear your voices on the side of truth, also in praise to Him who ever liveth and maketh intercession for us. C. PIKE.

QUARTERLY MEETING.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States school-house, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.
E. C. COWLES, President.
A. H. BRIGGS, Secretary.

A SERIES of meetings will be held in Depot Hall, Steep Falls, Me., commencing Wednesday evening, Nov. 11th, at 7.30 o'clock, and continue over the following Sunday. Eld. B. S. Emery and J. Hill are expected to be present and preach the gospel. Come all who can, and lend us a helping hand. We need your assistance.
C. H. SWEET.

TENT MEETING.—The tent is up again in Fall River, Mass. Meetings afternoons and evenings the coming week, and as long as the weather will permit. Come, brethren, and help save men and scatter the light. L. BOUTELL.

THE DELAWARE DISTRICT A. C. CONFERENCE is hereby called to meet and hold its second semi-annual session at the Second Advent Christian Hall, on Seventh street, below Poplar, Philadelphia, Pa., commencing Friday evening, Nov. 13th, and continue over the Sabbath. This conference embraces the District of Columbia, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference, is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.
A. G. JAYNE, President.
EDWIN KING, Secretary.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. CARPENTER, President of Conference.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. FLETCHER.
D. F. LEAVITT.

THERE will be a meeting of days in Jay (Bean's Corner), commencing Thursday evening, Nov. 19th, and continue as long as thought best. Brethren will call on Lewis Bean, and others, for homes. H. B. SEVEY, F. E. BLAISDELL, L. G. MARTIN.

AS I HAVE received many pressing invitations to visit Maine, and other parts east, and labor with the Lord's children in the cause of Jesus and the salvation of the perishing, I will, by the help of the Lord, arrange to devote from four to six weeks to this special work. I am preparing to leave about the 15th of Nov. All the brethren who are willing to lay aside side issues, wishing my labors, and who will in the name of the Lord work in this direction, and for the advancement of the truth, and the great cause of our Lord and Savior Jesus Christ, will please address me early at 135 North 22nd street, Philadelphia, Pa. After Nov. 20th, *Crisis* Office, Boston, that appointments may be made in time. I. B. WILFONG.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

BEING at liberty for the next few months to go where it may seem duty, any churches desiring my labors for one Sabbath or more, or week day protracted effort, will please correspond with me as early as possible, that I may arrange with those already promised. ROLAND D. GRANT, Stoneham, Mass., Box 615.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

Those wishing to preach in Newcastle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

I withdraw all of my appointments in the *Crisis*. Unwell. E. COTTON.

THAT BOOK.

"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.
I. C. WELLCOME, Yarmouth, Me.
For sale at the *Crisis* office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook.......Sunday, Nov. 8th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
H. L. Hastings.......Sunday, Nov. 8th
Wm. C. Stewart.......Sunday, Nov. 15th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
D. M. Leavitt.......Sunday, Nov. 8th
M. M. Young.......Sunday, Nov. 15th
S. S. Brewer.......Sunday, Nov. 22d
O. W. Kimball.......Sunday, Nov. 29th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
G. W. Brown.......Sundays, Nov. 8th and 15th
E. Owen.......Sunday, Nov 22d
C. A. Brown.......Sunday, Nov. 29th
W. N. Pile.......Sunday, Dec. 6th
S. Bragg.......Sunday, Dec. 13th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
M. R. Phetteplace.......Sunday, Nov. 8th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Sioux City, Iowa (in the Congregationalist meeting-house), Wednesday evening, Nov. 4th, and onward as the Lord may direct. MILES GRANT.

Providence, R. I.......Sunday, Nov. 8th
Weston, Mass., Friday evening, Nov. 13th, and continue over the following Sunday, Nov. 15th.
L. BOUTELL.

Holden, Mass.......Sunday, Nov. 22d
C. E. BARNES.

Tremont, Mass.......Sunday, Nov. 8th
Plymouth, Mass.......Sunday, Nov. 15th
J. S. WHITE.

Lynn, Mass.......Sunday, Nov. 8th
New Bedford, Mass.......Sunday, Nov. 15th
M. BATCHELOR.

North Wilbraham, Mass.......Sunday, Nov. 8th
Warehousepoint, Ct.......Sunday, Nov. 15th
Plainville, Ct.......Sunday, Nov. 29th
H. PRATT.

Loudon Ridge, Friday evening, Nov. 6th, if some one will meet me at Pittsfield, Friday, at 10 A. M.
Loudon Village (as Bro. Parker may arrange) evening, Nov. 7th.
Manchester, N. H.......Nov. 10th
Exeter, N. H.......Nov. 11th
Rye, N. H.......Thursday, Nov. 12 h
Portsmouth.......Friday evening, Nov. 13th
Hampton.......Saturday, Nov. 14th
Haverhill.......Tuesday evening, Nov. 17th
Lawrence.......Wednesday evening, Nov. 18th
Lowell.......Thursday evening, Nov. 19th
Lynn.......Friday evening, Nov. 20th
Square Pond, Ct.......Sabbath, Nov. 29th
Four Sabbaths in Dec. at liberty.
HIRAM MUNGER.

Vineland, N. J.......Sunday, Nov. 8th
A. A. PHELPS.

Granby, Mass. (Batchelor Street), Sunday, Nov. 8th, through the following week, and Sunday, Nov. 15th.
North Rutland, Mass.......Sunday, Nov. 29th
Spencer, Mass.......Sunday, Dec. 6th
Southbridge, Mass.......Sunday, Dec. 13th
GEO. A. STREETER.

Clinton, Mass.......Sunday, Nov. 8th
East Weymouth.......Sunday, Nov. 15th
ROLAND D. GRANT.

Warehousepoint, Ct.......Sunday, Nov. 8th
Wrightville, Ct. (chapel and school-house as usual) Sunday, Nov. 22d. H. C. SMITH.

Bradford, N. H. (where Bro. Chas. Cressy may appoint) Saturday evening, Nov. 7th.
Pond meeting house.......Sunday, Nov. 8th
D. W. DAVIS.

Athol, Mass.......Sabbath, Nov. 8th
Montgomery, Mass.......Sabbath, Nov. 15th
GEO. L. TEEPLE.

Hartford, Me.......Sunday, Nov. 8th
L. L. HOWARD.

North Somers, Ct., Tuesday evening, Nov. 17th, and every evening through the week, and over the following Lord's day, Nov. 22d. G. L. WHITE.

North Westchester Depot, Ct., evening, Nov. 6th, and over the Sabbath, Nov. 8th, and longer if the interest demands. I. B. POTTER.

Manchester, N. H.......Sunday, Dec. 27th
Dover, N. H.......Sunday, Nov. 29th
JOSEPH W. WHITE.

North Haverhill, N. H. (Brick church) Sun., Nov. 22d
East Landaff, N. H.......Sunday, Nov. 29th
North Lisbon, N. H.......Sunday, Dec. 6th
H. B. QUIMBY.

Swiftwater, N. H.......Sunday, Nov. 8th
A. GORDON.

Topsham, Vt. (Carson Bridge)....Saturday, Nov. 7th and over Sunday, Nov. 8th. DANIEL D. PAGE.

South Rochester, N. H.......Sunday, Nov. 22d
Newcastle, N. H.......Sunday, Dec. 6th
C. E. HURD.

Addison, Vt.......Sunday, Nov. 8th
A. A. HOYT.

Rochester, N. Y.......Sunday, Nov. 8th
WM. INGMIRE.

East Lebanon, Me. (school-house near depot) Sunday, Nov. 8th.
West Lebanon, Me. (at Bro. Lary's) Sunday, Nov. 15th
C. P. GARFIELD.

South Livermore, Me.......evening, Nov. 7th and Sunday, Nov. 8th.
Hallowell, Me.......evening, Nov. 14th and Sunday, Nov. 15th. H. B. SEVEY.

West Poland, Me (Free Chapel)....Sunday, Nov. 8th
Otisfield (Gore school-house).......Sunday, Nov. 15th
J. ALBERT LIBBY.

Unity Centre, N. H. (Baptist house)...Sun., Nov. 8th
Unity, N. H. (Quaker City).......Sunday, Nov. 15th
JOSEPH KIMBALL.

Woodstock, N. H.......Saturday evening, Nov. 21st and over the Sabbath, Nov. 22d.
Danbury, N. H.......Sunday, Nov. 29th
G. H. WALLACE.

Holderness, N. H. (Brick school-house) Sun., Nov. 8th
J. G. SMITH.

Stow, Mass. (Osgood's Hall).......Sunday, Nov. 8th
Z. BOODEY.

West Ossipee, N. H.......Sunday, Nov. 15th
Pleasant Valley, N. H.......Sunday, Nov. 22d
T. L. CHURCHILL.

Chicopee Falls, Mass.......Sunday, Nov. 22d
Palmer, Mass.......Sunday, Nov. 15th
Clinton, Mass.......Sunday, Nov. 29th
H. H. TUCKER.

Durham Point.......Sunday, Nov. 8th
New Market.......Sunday, Nov. 15th
H. S. PINKHAM.

Washington, Me. (Colomore Ridge) Sunday, Nov. 8th
JER. CARR.

Salem, Vt. (where Bro. Bergoine may appoint) evening, Nov. 9th.
Wheelock, Vt.......evening, Nov. 10th
Dolloff Hall, N. H.......Sunday, Nov. 22d
Campton, N. H. (Bump school-house) evening, Nov. 29th, and over Sunday.
Dorchester, N. H. (Town House)...evening, Dec. 5th and over Sunday.
East Canaan, N. H.......evening, Dec. 11th and over Sunday. JOHN H. EVANS.

Portsmouth, N. H.......Sunday, Nov. 8th
East Kingston, N. H. (M. E. Church) Sun., Nov. 15th
Farmington, N. H.......Sunday, Nov. 22d
J. F. CHAMBERLIN.

Allenstown school-house, near depot..Sun., Nov. 8th
A. T. HODGDON.

North Easton.......Sunday, Nov. 15th
C. W. RATHBUN.

Rochester Village.......Sabbath, Nov. 8th
Strafford, N. H. (Robert's school-house) Sab., Nov. 15th
S. HAWKINS.

North Hinsdale, N. H.......Sunday, Nov. 8th
Whitakerville, Vt.......Sunday, Nov. 22d
J. A. PACKARD.

Southbridge, Mass.......Sabbath, Nov. 15th
PORTER J. SMITH.

Salisbury, N. H. (Centre meeting-house) Sabbath, Nov. 8th.
Northfield, N. H. (Oak Hill school-house) Sabbath, Nov. 15th.
Lake Village, N. H.......Sabbath, Dec. 6th
SIMEON ROBY.

Moultonboro Neck (school-house)..Sunday, Nov. 15th
LEVI ALLEN.

Pleasant Valley, N. H.......Sunday, Nov. 15th
East Rochester, N. H.......Sunday, Nov. 29th
J. T. LIBBY.

Loudon Centre (John Rines') Saturday eve., Nov. 7th
White school-house.......Sunday, Nov. 8th
Northwood Narrows.......Sunday, Nov. 15th
R. MORRILL.

East Canaan, N. H.......evening, Nov. 12th
Warren Summit, N. H.......evening, Nov. 13th
Haverhill Centre, N. H., evening, Nov. 14th, and over Sunday, the 15th. Will Bro. George E. Brown meet me at the Summit? J. B. S. PILLSBURY.

Barnstead, N. H. (Clark's Corner)..Sunday, Nov. 8th
New Durham Ridge.......Sunday, Nov. 15th
Moultonboro (Neck Road).......evening, Nov. 18th
East Sandwich, N. H. (Vittum school-house) evening, Nov. 19th.
Tamworth Iron Works.......evening, Nov. 20th
Albany (Bell school-house).......Sunday, Nov. 21st
JOHN PARSONS.

Canaan, N. H.......Sunday, Nov. 8th
Danbury, N. H.......Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall).......Sunday, Nov. 22d
Northwood, N. H.......Sunday, Dec. 6th
C. R. PARSONS.

Freedom, N. H.......Sunday, Nov. 8th
Porter, Me., evening, Nov. 13th, and Sunday, Nov. 15th
Milan Corner, N. H. (where Bro. Dale appoints) evening, Dec. 4th, and Sunday, Dec. 6th.
E. S. MOULTON.

Chicopee Falls, Mass.......Sunday, Nov. 8th
Keene, N. H.......Sunday, Nov. 15th
M. A. POTTER.

Steep Falls, Me. (Depot Hall).......Sunday, Nov. 8th
Porter, Me. (where Bro. Sawyer may appoint) Sunday, Nov. 15th. J. T. JORDAN.

Farmington, N. H.......Sunday, Nov. 29th
WM. BODGE.

Bonny Eagle, Me.......Sunday, Nov. 8th
C. H. SWEET.

Newcastle, N. H.......Sunday, Nov. 8th
Newmarket.......Sunday, Nov. 22d
Alton, N. H. (Plaser's school-house)...Sun., Nov. 29th
Farmington (Jones school-house).....Sun., Dec. 6th
J. L. CHUTE.

Charlton, Mass.......Sabbath, Nov. 8th
PORTER J. SMITH.

Wakefield, N. H. (Spinney meeting-house) Sunday, Nov. 8th.
Farmington, N. H.......Sunday, Dec. 13th
D. F. LEAVITT.

Melbourne.......Sunday, Nov. 8th
Danville.......Sunday, Nov. 15th
GEO. A. COLE.

Thomaston, Me. (as Bro. Macomber may appoint) evenings, Nov. 19th and 20th.
Rockland, Me. (as the brethren may appoint) Saturday evening, and Sunday, Nov. 21st and 22d.
Any one wanting me to hold protracted meetings, can write me at Richmond, Me. H. S. MITCHELL.

Hatley (Old meeting-house).......Sunday, Nov. 8th
Dixville (Advent Chapel) Sunday, Nov. 15th, evenings through the week, and over the following Sabbath, Nov. 22d. L. C. & M. MCKINSTRY.

Kennebunkport, Me.......Sunday, Nov. 8th
Northwood Narrows, N. H.......Sunday, Nov. 22d
Belmont, N. H.......Sunday, Dec. 27th
O. W. KIMBALL.

Collinsville, Ct.......Sunday, Nov. 8th
Morris, Ct.......Sunday, Nov. 22d
S. WOODRUFF.

Plainfield.......Sunday, Nov. 8th
MARY L. TOWER.

Kennebunk Depot.......Sabbath, Nov. 29th
J. R. TRIPP.

Lake Village, N. H.......Sunday, Nov. 8th
N. B. SLEEPER.

Drew's Mills, P. Q. (Advent Chapel)...Sun., Nov. 8th
Caswell Borough, P. Q.......Sunday, Nov. 15th
Patton, P. Q.......Sunday, Nov. 22d
U. G. LADD.

Gilmanton Iron Works, N. H. (where brethren may appoint) Sunday, Nov. 15th. N. GLIDDEN.

Warner, Waterloo, N. H.......Sunday, Nov. 8th
J. B. S. PILLSBURY.

Holderness, N. H. (True school-house) Sun., Nov. 8th
Moultonboro Neck, N. H. (Middle school-house) Sunday, Nov. 15th.
Sandwich, N. H. (Vitum school-house) Sun., Nov. 22d
WM. C. CLIFTON.

Tamworth, N. H. (Fowler's Mills) evenings, Nov. 6th and 7th.
Albany, N. H. (Bell school-house) Sabbath, Nov. 8th
Tamworth, N. H. (where Bro. Bickford may appoint) Tuesday evening, Nov. 10th.
New Hampton, N. H. (Plasted school-house) evening, Nov. 14th, and over the Sabbath, Nov. 15th.
Campton, N. H. (Bump school-house) Saturday evening, Nov. 21st, and over the Sabbath, Nov. 22d.
J. G. MOULTON.
STEPHEN DINSMORE.

St. Johnsbury, Vt.......Sunday, Nov. 29th
North Haverhill, N. H.......evening, Nov. 30th
Lake Village, N. H. (North Church) evening, Dec. 1st
Canterbury, N. H. (Emery school-house) eve., Dec. 2d
East Concord, N. H. (Ward Room)...evening, Dec. 3d
Concord, N. H. (Bethel Church).......evening, Dec. 4th
Franklin, N. H.......Sunday, Dec. 6th
F. M. DRAKE.

LAWRENCE, MASS.
S. S. Brewer.......Sundays, Nov. 8th and 15th
E. A. Stockman.......Sundays, Nov. 22d and 29th
F. M. Drake.......Sunday, Dec. 13th
D. M. Leavitt.......Sunday, Dec. 20th
I. B. Potter.......Sunday, Jan. 17th

LOWELL, MASS.
B. S. Emery.......Sunday, Nov. 8th
A. Ross.......Sunday, Nov. 15th
Joseph Harvey.......Sunday, Nov. 22d
S. S. Brewer.......Sundays, Nov. 29th and Dec. 6th
B. S. Emery.......Sunday, Dec. 13th
Joseph Harvey.......Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
C. Cunningham.......Sunday, Nov. 8th
T. W. Piper.......Sunday, Nov. 15th
C. S. Shattuck.......Sunday, Nov. 22d
Wm. H. Mitchell.......Sunday, Nov. 29th
D. M. Leavitt.......Sunday, Dec 6th
E. A. Stockman.......Sunday, Dec 13th
M. Batchelor.......Sunday, Dec. 20th
A. A. Robinson.......Sunday, Dec. 27th

NATICK, MASS.
C. Goodrich.......Sunday, Nov. 8th
H. H. Nash.......Sunday, Nov. 15th
D. M. Leavitt.......Sunday, Nov. 29th
Wm. C. Stewart.......Sunday, Dec. 6th

NORTH RUTLAND, MASS.
Willard M. Hall.......first Sunday in each month
H. H. Tucker.......second Sunday in each month

HAMPTON, N. H.
Enoch Morrill.......Sunday, Nov. 8th
J. L. Chute.......Sunday, Nov. 15th
J. G. Smith.......Sunday, Nov. 22d
D. F. Leavitt.......Sunday, Dec. 6th

CONCORD, N. H. (Centre St. Church.)
H. Munger.......Sunday, Nov. 8th
C. H. Fletcher.......Sunday, Nov. 15th
J. A. Libbey.......Sundays, Nov. 22d and 29th

CONCORD, N. H. (Bethel, Green Street.)
E. Owen.......Sunday, Nov. 8th
H. Bundy.......Sunday, Nov. 15th
Mrs. Jane Davis.......Sunday, Nov. 22d
C. Goodrich.......Sunday, Dec. 13th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill.......Sunday, Nov. 1st, also Monday evening, Nov. 2d. Subject—Spiritualism.

PORTSMOUTH, N. H.
Sr. E. S. Jennings.......Sunday, Nov. 8th
Dr. A. M. Higgins.......Sunday, Nov. 15th
A. Ross.......Sunday, Nov. 29th
E. A. Stockman.......Sunday, Dec. 6th
T. W. Piper.......Sunday, Dec. 13th
C. S. Emerson.......Sunday, Dec. 20th

RYE, N. H.
T. L. Churchill.......Sunday, Nov. 8th
C. E. Hurd.......Sunday, Nov. 15th
H. Munger.......Sunday, Nov. 22d
E. B. Wells.......Sunday, Nov. 29th
J. W. White.......Sunday, Dec. 6th

SEABROOK, N. H.
T. W. Piper.......Sunday, Nov. 8th
Hiram Munger.......Sunday, Nov. 15th
J. G. Smith.......Sunday, Nov. 29th
J. F. Chamberlin.......Sunday, Dec. 6th
E. Owen.......Sunday, Dec. 13th
L. T. Cunningham.......Sunday, Dec. 27th
C. R. Parsons.......Sunday, Jan. 10th

GREAT FALLS, N. H. (Franklin Hall.)
W. C. Stewart.......Sunday, Nov. 8th
J. G. Smith.......Sunday, Nov. 10th
J. W. White.......Sunday, Nov. 22d
C. S. Shattuck.......Sunday, Nov 29th
C. Goodrich.......Sunday, Dec. 6th
Enoch Morrill.......Sunday, Dec. 13th
B. S. Emery.......Sunday, Dec. 20th
C. S. Shattuck.......Sunday, Dec. 27th

EAST ROCHESTER, N. H.
G. W. Brown.......Sunday, Nov. 8th
D. F. Leavitt.......Sunday, Nov. 15th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher.......Sunday, Nov. 8th
E. Owen.......Sunday, Nov. 15th
Wm. C. Stewart.......Sundays, Nov. 22d and 29th
C. H. Fletcher.......Sundays, Dec. 6th and 13th
Wm. H. Mitchell.......Sunday, Dec. 20th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
C. R. Parsons.......Sunday, Nov. 29th

SOUTH BERWICK, ME. (Great Works.)
Joseph W. White.......Sunday, Nov. 8th
J. H. F. Varney.......Sunday, Nov. 15th
D. M. Leavitt.......Sunday, Nov. 22d
T. L. Churchill.......Sunday, Dec. 20th

ALFRED, ME.
W. H. Mitchell.......Sabbath, Nov. 8th
J. R. Tripp.......Sabbath, Nov. 15th
Jer. Hill.......Sabbath, Nov. 22d
C. E. Hurd.......Sunday, Nov. 29th

SOUTH ALFRED, ME.
J. R. Tripp.......Sabbaths, Nov. 8th and 22d

BIDDEFORD, ME.
C. S. Shattuck.......Sunday, Nov. 8th
E. A. Stockman.......Sunday, Nov. 15th and evenings through the week.
A. Ross.......Sundays, Nov. 22d and 29th
Jesse Gay.......Sunday, Dec. 6th
C. S. Shattuck.......Sunday, Dec. 13th
D. F. Leavitt.......Sundays, Dec. 20th and 27th

PORTLAND, ME. (Union Hall.)
E. A. Stockman.......Sunday, Nov. 8th
D. M. Leavitt.......Sunday, Nov. 15th
C. Goodrich.......Sunday, Nov. 22d
Geo. W. Brown.......Sunday, Dec. 13th
E. A. Stockman.......Sunday, Dec. 20th

KENNEBUNKPORT, ME.
C. S. Shattuck.......Sunday, Nov. 8th
Jesse Gay.......Sunday, Nov. 15th
Wm. C. Stewart.......Sunday, Dec. 6th
Jesse Gay.......Sunday, Dec. 20th
Jared Whitman.......Sunday, Dec. 27th
Wm. C. Stewart.......Sunday, Jan. 3d

PLAINVILLE, CT.
G. L. White.......Sunday, Nov. 8th
S. Woodruff.......Sunday, Nov. 15th

BRISTOL, CT.
Mrs. E. L. Crumb.......Sunday, Nov. 8th
R. K. Stark.......Sunday, Nov. 15th
A. H. Steele.......Sunday, Nov. 22d
Geo. L. White.......Sunday, Nov. 29th

SCITICO, CT.
G. L. White.......Sunday, Nov. 15th

YALESVILLE, CT.
H. W. Perkins.......Sunday, Nov. 8th

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a.m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Preaching every Sunday, at 10½ a. m. and 3 and 7½ p. m. Conference and prayer meeting Wednesday evening.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

To Preaching Brethren.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen or D. G. Drake.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ C. S. BRANCH.—You are too late.

☞ J. M. TOZIER'S address hereafter will be Bear River, N. S.

☞ JARED WHITMAN'S address is now South Paris, Me.

☞ A SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.

☞ H. S. PINKHAM'S address is Dover, N. H.

☞ H. H. TUCKER'S address is now Palmer, Mass.

☞ C. W. BAKER'S address is Shushan, N. Y.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—L D Allen, J. G. Smith, C H Fletcher, M G Ladd, Mrs M Sickles, A Thompson, R Morrill, F A Baker, A M Johnson, Geo E Hooper, A Preston.

CASH RECEIVED FOR BOOKS AND TRACTS.—I N Wilfong $4 75, Mrs E B Jobes 25c, Z Snow 50c, J Midgely 25, J Crosby 25c, Wm M Thompson 50c, T C Purington $4 00, F Seavy $1 00, A S Munger $1 00, F Krusen $2 00, B Martin 27c, C C Barker $1 25, N M Wells 50c, A G Lombard 25c, D W Nash $15.00, G G Horton 25c, E Beckley 50c, L E Schuyler $3 50, M Wade 1.25, A. G. 17c, Mrs S D Gay $3.50, Geo Farr $2 75.

BOOKS AND TRACTS SENT.—By Mail.—E B Jobes, A Hubbell, W M Thompson, Z Snow, J Midgeley, F Seavy, F Krusen, C W Conally, T C Purington, A S Munger, J Crosby, S F Small, N M Wells, B Martin, H Townsend, M A Benjamin, Mrs L Munsell, L E Schuyler, J L Whipple, W H Reese (2 pack), W Hodson, Miss E F Knowles.
By Express—I N Wilfong, Mrs. S D Gay.

ARTICLES RECEIVED.—A Ross, T M Preble, I Lamb, C S Branch, L Marsh, D D Chaffee, O D Woodruff, E McCulloch, G E Lee, G A Streeter, L A Wheeler, W Kellaway.

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AG'T.

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DRAW ME NEARER.

D-aw me nearer, O my Savior!
May my heart be wholly thine,
E'en by faith to thee united,
As the branch unto the vine.
Draw me to that inner circle
Where thy dearest friends are found,
Perfect trust in thee confiding,
Let thy grace in me abound.

Draw me nearer, O my Savior!
Lest the world's seductive charms
Should in some unguided moment
Lure me from thy sheltering arms.
Break the chains that long have bound me,
And my captive soul set free;
In the hour of fierce temptation,
Draw me nearer, nearer thee.

Draw me nearer, O my Savior!
Thorny though the path may be;
If thy guiding hand doth lead me,
And thy footsteps I can see,
Ever more I'll gladly follow
In the path thy feet have trod;
Rough or smooth it doth not matter,
If it leadeth unto God.

Draw me nearer, O my Savior!
Nearer to thy bleeding side;
May my soul, bathed in that fountain,
From earth's dross be purified.
Cleanse my heart from earth-born passions,
Cast all idols from thy throne;
Ever blessed Lord and Master,
Reign thou in my heart alone.

Draw me nearer, O my Savior!
I would lay my hand in thine,
Whispering, in meek submission,
Ever more thy will, not mine;
I can trust thee, O my Savior,
Knowing well thy will is best;
Sheltered by the "Rock of Ages,"
Shall my soul securely rest.

Selected by THERIA B. WEAVER.

DELIGHTFUL NEWS FROM ENGLAND.

Dear Brethren, the Editors of the *Crisis*: I know you will be glad to hear of the wondrous manner in which the truth is spreading in England.

The glorious news of immortality alone through the Christ and the gospel of the kingdom are winning to their confession many of the most eminent ministers, lawyers, statesmen and philanthropists in this country.

Of those who are believing in eternal life in the Christ only may be mentioned, among the Baptists, Messrs. Arthur Mursell, Hugh Stowell Brown, and T. Penrose. Among the Independents (a body answering to the orthodox Congregationalists of the States), Messrs. Edward White, W. Leask, D. D., J. Parker, D. D., Newman Hall, W. Dale (of Birmingham), J. Ashcroft, and others. Among Episcopalians, Messrs. Minton, Constable, Kerr, Warleigh, Bullenger, etc. Besides these, there are many in other denominations whose names it is unnecessary to mention. And there are barristers, and statesmen, and collegiate principals, of the most undoubted judgment and talent, who take sides with the doctrine of eternal life for the righteous only.

Of foreign ministers—French, E. Petavel, D. D., is the most noted. And you will be glad to hear that the head master and professor of Hebrew and French in the central college of the Protestant portion of South Germany has lately been on a visit to England, and through the crowned efforts of your brother, the writer, has gone back to Germany enthusiastic in his apprehension of the truth, with a full intention to scatter it there. Not, indeed, that it is not now measurably believed in that country; for Germany is divided between Universalism and Annihilationism; but the latter is not of a Bible kind, and has much of infidelity mixed in it. He, however, takes the Protestants of Wittemberg the true gospel and hope of life, and that as taught in the Evangels. I have supplied him with tracts and pamphlets, some of them being my own, and some out of the case so kindly sent for gratuitous distribution by the American Advent Missionary Society. He says there has recently been published in Germany a fresh and logical book advocating the principles we teach. I am about, if the means shall enable, to write some concise scriptural tracts for scattering in that country at the approaching general Conference to be held in January next.

England is thoroughly aroused on the question of immortality. There is scarcely a religious or scientific paper but what is either discussing or discoursing upon it. And I have been told on good authority that papers of a lighter literature are having questions asked of them concerning the matter.

Nearly six months ago, I started a religious newspaper, at a penny a week, to help the growing cause of truth. And I have truly abundant reason to bless my God for the service it has been up to the present. I think that brethren in America who believe in the true God and life eternal, and who wait the coming of the day of God, if they saw a copy of *Bible Echo*—the name of the weekly—would not only not be ashamed of it, but be led to rejoice for the truth, and even the *joyful* truth that it disseminates. It is contributed to by able writers, who study in their different capacities the learned and the unlearned. For the former, we go into the Hebrew, Greek, Latin, French, etc., as necessity requires, to show out, as in a blaze, the Divine light. While for the unlearned in the languages, we use the plain English, expressive of the critically correct and most irrefragable of facts. As editor of our weekly, I praise God most heartily and gladly for all the success he gives the paper in what abides for his glory.

The *Bible Echo* circulates nearly 3000 a week (monthly parts included), and its tendency is upward; but this does not pay; indeed, it will have to circulate to the number of 10,000 to pay its own expenses, The reason of this is, that the type is small and the printing and paper good, whilst the price is popular, and little more than nominal. So it has to be partly supported by subscriptions, and I am very thankful to any of the household of faith who help to relieve me of the pecuniary care and loss. I give personally about fifty hours a week to it without remuneration, most of which time is spent in night work—my *day* being nearly employed to the full at the Repository.

Some of my American brethren are being laid under requisition for the columns of the *Echo*. Works or articles by Brn. Grant, Couch, Sheldon, Wellcome, Mrs. H. V. Reed, and others, are being printed.

If any of the readers of the *Crisis* would like to subscribe for the *Bible Echo*, they can do so to Bro. Adams, at the *Crisis* Office; to Elder George A. Brown. 608 Arch St., Phila.; or to Elder A. A. Phelps, *Bible Banner* Office, 75 Barclay St., New York. The subscription is $3.00 a year in advance. The news of the spread of the truth on the European continent, in Australia, India, and Great Britain, will be posted up weekly.

I have much more to say, but must keep it for future letters.

Meanwhile, I desire you to rejoice with me in the extension of the work of the Lord, upon which we hope and rest in life or death. I am, beloved fellow laborers, unto the kingdom of God, yours, covered in the name of Jesus, W. KELLAWAY.

10 *Warwick Lane, Paternoster Row, London, England.*

A VISION OF THE SECOND ADVENT.

MRS. PHŒBE PALMER.*

The second coming of our Lord and Savior Jesus Christ is one of the most important themes that can arrest and occupy the attention of the redeemed family, next to the subject of our own personal salvation from all sin, and the salvation of those around us.

How surprising it is that christians do not more generally discern the signs of the times! The things that were written aforetime were written for our instruction. During the time of the first advent, the incarnate Savior reproved those who took no pains to discern the signs of the times. Had they done this, they might have known that he was the long-promised Messiah, and not have brought upon themselves personally the guilt of rejecting God's Anointed. While I have never had sympathy with any who may be denunciatory of those who differ from them in opinion in regard to the glorious and speedy appearing of our Lord, I have been settled in my conviction over twenty years, that

"His chariot will not long delay;
We hear the rumbling wheels, and pray,
Triumphant Lord, appear!"

I have on two occasions, in the still hours of the night, had very remarkable visions, which were wholly scriptural and strangely solemn. "For God speaketh once, yea, twice, yet man perceiveth it not. In a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction." Job 33 : 14. I will give a brief account of one.

It was night, and everything in nature seemed to be going on as usual. The stars were beaming with a quiet lustre, with the exception of one beautiful constellation, whose unusual brightness attracted my observation. As I continued to gaze on the luminous cluster of stars, they assumed amazing brightness, and I thought in my vision that I called my husband from an adjoining room in haste to behold the wondrous sight. While we were together gazing on the cluster of burning stars, I exclaimed, "How beautiful!" when, quick as the forked lightning, the glorious constellation assumed the character of some alphabet unknown to me, forming a sign written in letters of burning light, and spanning the heavens. I will not attempt to describe my amazement, yet, up to this moment, I had not thought that what I was witnessing might betoken the immediate coming of our Lord.

But as I gazed upon the blazing sign encircling the heavens, it suddenly flashed upon my mind that this might be the sign of his appearing, and I said—"How wonderful! Oh, I wonder if the Savior is now coming, and whether this is not the 'sign of the Son of man in the heavens!'" The exclamation had scarcely passed my lips, when it began to rain fire. As the large drops of liquid flame descended like so many blazing meteors, the world was filled with a glare of unearthly light, which far exceeded the glare of the mid-day sun. Never, never, while memory endures, can the scene which then daguerreotyped itself on my mind be obliterated; yet I hesitate in permitting my pen to trace it on paper. In fact, I have never before attempted to portray it, and yet the wondrous scenes of that solemn hour are as vividly before me as if it occurred last night, though twenty years have intervened.

I have seen Martin's far-famed picture of the Last Judgment, which, though so calculated to inspire solemn awe, but faintly shadows forth the visions of that midnight hour. I remembered that it was written, "The Son of man cometh at an hour when ye think not. As in the days before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away. So shall the coming of the Son of man be." But now the Spirit brought to my remembrance—and oh, with what vividness and certainty!—that "the heavens and earth which are now, by the same word have been kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And now my spirit's eye, though still embodied in its earthly tenement, looked out upon the awful consummation—the winding up of time's drama—the coming of the great and terrible day of the Lord. It had come "as a thief in the night." The heavens, being on fire, were about to be dissolved, and the elements, I well knew, must quickly melt with the fervent heat. All faces gathered paleness. Oh, the anguish depicted on countenances of the many neglecters of salvation—the masses who had been taken unawares, immersed in the world, its gains and pleasures, its friendships and its follies!

As I beheld the terror of the many who were unprepared to meet God, my heart was indescribably saddened, and would fain, with unutterable yearnings, have commended them to the mercy of God through our Lord Jesus Christ. My first impulse was to throw myself on my face before the Lord, to plead once more for sinners. I would have made the attempt but could not. How shall I describe it? I did make the effort to pray but could not. I felt that this life's opportunities for presenting at the throne of grace intercessory supplications for myself and others were now past, and prayer was about to be exchanged for eternal praise.

Would that I could describe the feelings and sentiments that then pervaded my mind, in regard to the saved and the unsaved! When I would have pleaded with an impetuosity like that of Moses in behalf of his erring brethren, when the Lord would have destroyed them, my mouth was stopped; I had not one word to utter. I saw that everything that infinite Love could devise had been done. God having sworn by himself, because he could swear by no greater, that he had no pleasure in the death of him that dieth, had been bringing into requisition every conceivable agency, consistent with the economy of grace, to arrest the unsaved in their downward course, evermore beseechingly saying, "Turn ye! turn ye from your evil ways; for why will ye die?" And were the terror overpast, the wicked would still do wickedly, treasuring up to themselves wrath against the day of wrath.

As I could not pray for the unsaved, even for my dearest friends or relatives (for friendships and earthly relationships seemed to have been dissolving), my heart would have turned in prayer to my Savior singly for myself. But oh, how shall I describe that effort? I had ever, in my approaches to God in prayer, apprehended Jesus as the one and only way. My spirit had never known any medium of approach unto the Father but through the Son, as the great atoning sacrifice. Now, as I would have come near to the throne of the Father, through the world's Mediator and sin atoning sacrifice, I felt that the solemn, awful crisis in the winding up of this world's history had come, when He who was once offered to bear the sins of many was to appear the second time without sin (Heb. 9 : 28); that is, not as a sin-offering. That had been made. The patriarchal age of two thousand years had passed away. The dispensation of types and shadows, which, during the long period of two thousand years more, so strongly and tangibly prefigured to the world good things to come, had come to an end by the bringing in of a better hope at the birth of Christ. He in whom the types and shadows were gloriously fulfilled had appeared. By the offering of himself once for all on Calvary's Mount, he had to all who had looked to him put away sin, and ushered in the last great dispensation of the Spirit, which was to precede his coming to claim the kingdoms of this world and the earth's great jubilee. And now that at last the six thousand years of the world's history had been accomplished, the opening of the seventh was to usher in the reign of Him of whom it stands written: "Behold He cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of Him."

I knew that the impenitent must shortly be consumed from off the face of the earth, and then my thoughts turned to my individual self and others who had trusted in Christ and remained alive till the coming of the Lord. And now the words were brought vividly to mind, "Behold, I show you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruption must put on incorruption, and this mortal must put on immortality. 1 Cor. 15 : 51."

Not wishing to behold the terror of the wicked, I had thrown myself on my face before the Lord. I saw that what I now was I must remain to all eternity. The question was not what good works I had performed, or whether I had believed in sympathy with this or the other denomination; but had I been simply and solely in sympathy with my Savior, and walked with garments unpolluted by the world, cleansed from all filthiness of the flesh and spirit?

Would that I could set forth the penetrating realizations of that hour, to the exclusion of every boast but Christ crucified! I saw if I had ever done anything to glorify God, it was not I that had done it, but the grace of God in me, and therefore I had not the slightest plea on the ground of works, inasmuch I had not been sufficient of myself so much as to think a good thought. If I had received or promulgated truth, it was not my truth, but God's truth; and if others had, through my instrumentality, accepted and been saved through the belief of the truth, it was all, all of God, and only through me, as a channel through which he had permitted it to flow out upon the world.

I thought I had before apprehended the deep import of the words, "Not by works of righteousness that we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;" but now my heart felt and owned the solemn significance as never before. Now I saw the one great question, which was to decide whether I was to be gathered with God's elect, was not merely whether I had been maintaining and preaching truth in relation to Christ's second coming or the claims of the Redeemer on the entire service of the hearts and lives of his redeemed crea ures, but had I presented my whole being to Him through the bleeding Lamb, and, by the renewings of the Holy Ghost, walked with blood-washed garments in entire newness of life? Through grace alone I will testify that I did feel, amid these solemn searchings, that Christ had been, and was now, my only hope, my all in all.

In solemn suspense, yet with an assured faith, I awaited the moment when, in the twinkling of an eye, "this mortal should put on immortality," and I should be caught up to meet the Lord in the air. Each moment, I imagined, must be the last, ere corruption must put on incorruption. I expected every moment to be raised above the doomed earth. I had all my powers of reason in exercise amid that solemn vision. I had, as before observed, thrown myself on my face before the Lord; and though the change from mortal to immortal had not passed over me, I already seemed to be rising—ascending above the earth.

But I had not yet passed the boundaries of the material world; the vision was too much for me to bear in the flesh. And though I gradually struggled back into the consciousness that I was still among the scenes of probation, it was long before my body received its wonted vigor. My tongue had stiffened in my mouth, and my whole frame was well-nigh petrified with this overwhelming manifestation of things to come.

Well may we, in prospect of the judgment day, adopt the language of the sainted Fletcher, and pray, "O that the thought, the glorious hope of Millennial blessedness may animate me to perfect holiness in the fear of God, that I may be accounted worthy to escape the terrible judgments, which will prepare its way, and to stand before the Son of man." Luke 21 : 36.

"Waiting we stand,
And watching till our Savior shall appear,
Joyful to cry as eastern skies grow clear,
'The Lord's at hand!'"

* Sr. Palmer edits the *Guide to Holiness*, a valuable monthly.—ED.

A FAILURE in a good cause is better than a triumph in a bad one.

PRACTICAL.

C. MENDENHALL.

In these days of deception we find many who profess to have what they really do not possess. One will claim to be wealthy when he is not. Another will set up relationship or acquaintance with those to whom he is unknown. And numerous misrepresentations are made from quite as great a variety of motives. There seems to be a strong desire to keep up appearances, and thus it is "The Sham family" is a numerous one. Those who are not christians, and those who claim to be followers of the meek and lowly Nazarene, are found in its fold. In religious ranks how often do we find those who carry an abundant supply of religion into prayer meeting, but never into the counting house or workshop. Surely, if it is good in one place, it is in another, and should be so interwoven into our lives as to become inseparable.

"Some, who profess to lead a christian life,
Are never free from family jars and strife.
Although at church they seem so very meek,
At home a pleasant word they never speak,
Unless a stranger happens there, and then
They're dreadful nice; but when he's gone again,
They soon forget 'tis pleasant to be clever,
And go again to fighting worse than ever."

We have theories abundant; let us now practice. We are now in the last stage of time; a time when action is necessary. Let us then be up and doing the Master's will, not only in some great undertaking, but by a consistent life. Look to the little things of life, be a christian in every sense of the word at all times. We want a religion that is practical and "commonplace" enough to make us known as christians by our conduct.

If the religion of Jesus is worth anything, it will so permeate a man's character and restrain the evil within him, that men will see his good works, and glorify his Father which is in heaven. True religion will bear the test of home trials, the temptations of the shop, the trials of the counting house, and the provocations of a business meeting. Let us then see that all is given up to Jesus, and pray that peevishness and all peace destroying proclivities may be rooted out, making us fit temples for the habitation of the Holy Spirit. Then will God accept us, our associates will know that we are Christ's without asking us, our influence will be great for good, and when Jesus comes to reward we shall hear the glad words—"Well done, good and faithful servant, enter thou into the joy of thy Lord." "Then shall the righteous shine forth as the sun in the kingdom of their Father." May we be of that number is our desire. To this end let us trust in and obey our Lord and Master Jesus Christ in all things, being not only hearers, but doers of the word, striving by the grace of God to live according to his will, avoiding anything which would bring reproach on the cause of righteousness, or that would become a hindrance to some poor seeking soul.

Our Father grant us abundant supplies of wisdom, strength, and power, that we may know and perform that which shall be pleasing in thy sight, then shall we help swell the throng of redeemed ones, who shall sing praises unto thy name forever. "Now unto Him that is able to keep you from falling, and to preserve you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." Amen.

Wilmington, Del.

TURNING POINTS.

E S JENNINGS.

No human life, whether grand as a success, or lamentable as a failure, has been without some day from which might be dated anew life's pilgrimage. There are "turning-points" in the life-road of every individual, whether he lives for himself alone, or whether he lives for the good of others. Never to be forgotten, or to grow fatally dim, through all the changing scenes of life, even when declining years creep swiftly on, are the recollections which cluster around that day which forms a new era in any human life.

As a duty which I owe to those who have solicited and encouraged my labors as a minister in the word and doctrines of the divinely inspired Scriptures, as well as a duty which I conscientiously owe to myself, I wish to make the following statements:

First, I will say to those who, by partial arrangement, have been encouraged to expect my presence and labors among them the coming winter, that it becomes an imperative duty to withdraw all such encouragement. My reasons are obvious. I have preached only twice in over six weeks, and then it was a perilous attempt. I am still in Lewis Co., in the Northern part of the state of N. Y., unable to go to my friends.

The intense interest that I felt, and the extreme anxiety of mind that I experienced previous to and also during our late campmeeting at Springfield, and the unusually exciting features associated therewith, together with the continued pressure of mind occasioned by a life-work so uncongenial to every feeling of my nature, have so strained and weakened my brain and nerve forces generally, as to make it expedient for me to withdraw myself altogether from a position and work which would be liable at any time to subject me to the same causes, producing in turn the same result,—which result could not be experienced many times without proving permanently disastrous to my future usefulness in any sphere, as well as to my mental prosperity. In this, I not only follow my own candid convictions, but the advice of the best medical skill I have been able to consult.

The reason already named, is of sufficient importance to warrant me in closing, what may seem to some, my greatest field and widest door for usefulness.

Although the circumstances of my failing health have led me to a speedy and determined decision in the matter, that is not my only reason for such a conclusion. Many circumstances combined have for more than three years at times greatly exercised my mind and agitated my feelings. Disheartened and discouraged, I have often seriously questioned the consistency or expediency of further pursuing a work, especially in a capacity attended with so much difficulty, and seemingly needless perplexity.

In view of my late withdrawal from our State Conference, and the queries which have consequently arisen in the minds of many, I deem it opportune to here state that which I have freely stated to others,—that I have no denominational interest outside of the people with whom I have been associated for twenty years. But, that they have been as judicious as they might have been in seeking to advance the best interest of their cause, or that they have wisely taken advantage of and appropriated the means and material within their power, for the promotion of its prosperity, I do not believe. The manifest slackness relative to church order, and the total lack of any cooperative system between the different churches, cannot be otherwise than detrimental to the growth and progress of any people claiming for themselves a separate denominational interest. And, in view of the great waste of time and talent, and of health and vitality, together with the financial loss, and the poor protection both of churches and ministers, which such a state of things inevitably necessitates; and inasmuch as it is beyond my power to improve them, I must confess, in all frankness, that the only sectarian cloak that I ever wore hangs but loosely about me.

I do not say that a strong man would be justified in feeling as I do, neither could I condemn him. I have not the slightest wish to dampen the ardor or zeal of any who may wish to devote their life to the interests of a cause in which I have spent the greater portion of fifteen years of the best of my life. I have done it conscientiously. I dare not say that they are lost years; though possibly lost to all others, they must still live in the great and never-to-be forgotten lessons which experience and careful observation have indelibly marked upon the tablets of my own heart.

My future outlook is not as bright as I could wish, but having thrown off in part the heavy load of cankering care which racked my brain and strained my nerves, I find myself growing stronger, and am now able to read and write some by measuring my work by my strength. I am only in the prime of my life. My muscular powers are good, and apparently in a healthy condition. I have the strongest faith that I shall rally from the unpleasant attack which has so strongly threatened a break; and I cannot for a moment believe that my usefulness is at an end.

Matured in years; matured in mental and physical development and strength; educated in conscience, thought, feelings and affections; versed in the needs and study of human nature by an experience in almost any department of real life; trained in the school of adversity, and tried in the furnace of affliction, I stand alone in the wide world, and calmly survey the mighty field before me.

With a broader mantle of charity, and a more liberal feeling toward all mankind; and with higher aims and nobler sentiments stirring my heart, than ever before, I am waiting and hoping that the dark cloud which has settled down will ere long be lifted, and that I may again find my allotted place and work in the world-wide field whitened to harvest. No; I could not be an idler. More to be coveted than all the titles which wealth or royalty can bestow, richer by far in true happiness than the grandest palace that ever covered a kingly head, and more satisfactory to a true ambition than all the fame that ever crowned an Alexander or a Napoleon, may be the proud consciousness of having lived not for self alone, but for fellow man.

I scent from afar the fragrance of the immortal fruits and flowers, which other hands have planted in the wide-spreading and far-reaching field for useful literature; words and works that live, and, like fragrant flowers, send out their sweetness long after those who planted them are wrapped in deathly slumber. I long to range the inviting field, untrammeled in thought, and unbiassed in feeling, and to be able to test more fully the richness and worth of their patient toil and careful research. I even dare to hope that I shall be permitted to place my own simple products beside them, and in doing so feel that I am leaving to the world that which, perchance, shall be a blessing to some, when the best sermons and choicest sentences that I ever uttered before a public audience shall have been forgotten and I no longer remembered.

An impassable gulf seems to lie between. The dark waters still roll at my feet. Powerless in myself to do that which must needs be done I reach my helpless hands and long to be lifted over. The mistakes and blunders of my life are many, but I still knock on the door thrown open wide by a pitying Christ, and rest in the arms of a Savior's love; and by the never-changing principles which love and mercy enjoin upon all, I hope ever to be guided and governed. I shall gratefully remember those who have so kindly lifted me when falling, encouraged me when fainting, and helped me when suffering.

And now, in closing, let me further say to all, that whether I still share in your pity or suffer your censure, whether I launch my barque anew, to drift alone on life's stormy sea only to feel as I have often felt in the past—

That nobody knew, and nobody cared,
Whither I drifted, or what fate I shared.

I hope ever, at all times, and under all circumstances, to prove myself worthy of the noblest title of honor that I ever expect to claim—a true Christian woman—and ever to wear the coveted adornment of a meek and quiet spirit.

Barnes Corners, Oct. 18th, 1874.

P. S. My regular P. O. address for a time, at least, will be Rochester, N. Y., 79 Munroe Ave.

A LITTLE LEAVEN.

G. F. BOYNTON.

EDITORS CRISIS:—About one year ago, a copy of your paper came accidentally into my possession, which I read and pondered upon. I searched the Scriptures to see if these things were so, and I found it true. I sent for a copy, and have read it with more eagerness and satisfaction than any of the many religious papers that come to my house. I have been a Presbyterian elder for many years of my past life, and am now a deacon in a Congregationalist church, the church in which I was raised and educated; but I never understood the Scriptures properly, nor so satisfactorily and clearly, as since I have studied them in the light of the Second Advent doctrine. The doctrines of immortality, future punishment, state of the soul after death, etc., which were formerly myths inexplicable, are now as simple and plain as any other gospel truths.

Though consecrated to God in infancy, by devout christian parents, by the ordinance of sprinkling, I have come to learn at the age of thirty-eight, after being twenty-three years a church member, that infant baptism is not taught in the Scriptures, but that penitent believers only are to receive it; hence I was last week "buried with Christ in baptism," according to the command of our Savior. I know not what my church will say, nor what action they will take, and it matters not; I obey the commands of Christ first.

This leaven has caused my wife to take the same course with me. But the most remarkable effect is witnessed in the case of an old lady eighty years of age, to whom we loaned and read the papers. She was led first to give up her faithful old pipe, a companion of over half a century, by reading your articles on tobacco, and she was recently immersed in baptism, professing faith in Christ. God bless his holy gospel, and enable us to spread the glad tidings of salvation to thousands without a hope in Christ.

Olympia, W. T.

REPORT OF CONFERENCE.

The Maine Annual S. A. C. Conference met at Kennebunkport, according to appointment, on Tuesday evening, Oct. 13th, and listened to a discourse from Bro. J. Carr. Not many having come in from abroad, the next day was devoted to social meetings, and in the evening there was preaching by Bro. H. S. Mitchell.

Thursday 15th, conference met at 7½ o'clock A. M. for business, when the following officers were chosen for the ensuing year; President, George Humphrey; Vice President, F. A. Baker; Secretary, W. H. Mitchell; Treasurer, R. R. York; Tract and Business Agent, I. C. Wellcome. Executive Board: Jeremiah Carr, Jesse Gay, and Jared Whitman. Committee on Tract and Mission work: I. C. Wellcome, H. C. Freeman, O. S. French, of Dexter, H. G. Smiley, of Augusta, Wm. Clark, of Hermon, and H. S. Mitchell. Committee on Ordination: J. Gay, I. C. Wellcome, and W. H. Mitchell.

Reports from the Secretary, Treasurer, and Tract and Business Agent were read and accepted. From the Treasurer's report we learn there has been received into the treasury the past year, $566.90. There has been paid out $539.02, leaving a balance in the treasury of $27.88. We here take occasion to say that of the sum pledged at Mechanic Falls in 1873, a large amount remains unpaid. We suppose those who pledged could redeem their pledges, or else they would not have pledged. Now if this is the case, the money ought to be paid in and used in the great missionary enterprise.

We hope those who have not yet redeemed their pledges, will do so at once by sending the money to our Treasurer, Bro. R. R. York.

We would also say that there was pledged this year at the Pittsfield campmeeting, $364, a part of which was paid in. $90 of this was paid out to defray the expenses of the meeting. We think our friends did nobly at this meeting considering its size, and we do hope a general interest may be awakened up among the people to donate liberally toward scattering tracts and using such other means necessary to get the great truths pertaining to these times before the people.

The afternoon session of the conference was mostly devoted to hearing reports from the ministers and delegates. Most of the reports were encouraging, and all seemed in good cheer, fully determined to do all they could in getting a people ready for the coming of the Just One.

Voted to dismiss Bro. E. B. Wells, at his request, from this conference.

This conference expressed their sympathy with the quite general desire among brethren for a National Conference, and chose Brn. J. Gay and I. C. Wellcome delegates to such conference in case it should be called.

A vote of thanks was tendered the church in Kennebunkport for their kind care of those who gathered to this meeting.

In the evening Bro. J. Hill preached from Isa. 26 : 8, followed by several good warm exhortations. Thus closed our twenty-first annual conference in Maine.

We think there ought to be a greater effort made to attend these annual gatherings. Ministers present: I. C. Wellcome, Jesse Gay, J. Carr, J. Hill, H. S. and W. H. Mitchell. Delegates: Geo. Humphrey, J. C. Libby, and Bro. Jacques.

W. H. MITCHELL, Sec.

Below we append the report of our Tract and Mission Agent.

TRACT AND MISSION AGENT'S REPORT.

Beloved brethren: Your committee have but a small amount of business to report, yet with gratitude to God we are happy to report some progress in the work of giving the last dispensational message of the gospel to this generation. During the last year we have been blessed with means to circulate tracts in many destitute fields, where but little gospel labor has been bestowed.

Accordingly we have sent out $357.75 worth into Kansas, Mo., Tenn., Ala., Ga., Ky., Fla., N. C., S. C., Penn., Ill., Iowa, Minn. and Me., to be circulated by faithful workers in the vineyard. We have received some very cheering accounts of good accomplished by these tracts, in awakening inquiry, and inducing study of the Scriptures on the glorious theme involved in the blessed hope of our Lord's coming and kingdom, in the renewal of the work of grace among the churches, and the conversion of sinners. Did our brethren generally realize the beneficial results produced by the circulating of tracts, they would bestow much more attention to it, and give more largely for it, and our preachers who now refuse or neglect to scatter tracts, would enter into that work.

We have had calls from Georgia and from Kansas for missionaries to enter those fields with the Second Advent message, but not having money paid into the treasury sufficient to sustain such an undertaking, nor any men who could go, such calls could not be complied with.

Our mission tent has been repaired at an expense of some sixty dollars, and after an almost fruitless effort to obtain ministers to travel with it, we procured the services of Eld. A. W. Taylor to take charge of the tent mission, and Eld. Thomas Rines as tent master. They held meetings in Chesterfield two weeks, and at Livermore Falls two weeks, during which it rained most of the time, and the meetings were not largely attended; but we trust the Lord will bring some good out of it. Failing to obtain the aid of any other ministers, Bro Taylor concluded he could not go on longer and preach constantly. We therefore suspended the effort, and no other meetings have been held with the tent, much to our regret. The tent, however, was used at our two campmeetings to good advantage, and it seems almost indispensable at those meetings.

Inasmuch as tent mission work is of far greater service in the cause of Christ than campmeetings, we query why so little vital attention is paid to the former, while so much is paid to the latter; and we suggest that it would be of great benefit to the cause of Christ if our ministers and churches could awaken to this subject, and renew their efforts in tent meetings. I. C. WELLCOME,
In behalf of the Committee.

HOME AND HEALTH.

EVILS OF TOBACCO USING.

(Continued.)

Tobacco-using is a sin.

Every law in the universe is obligatory, and not one can be disregarded without committing sin. Is not sin "the transgression of the law," according to holy writ? Why should we make so wide a distinction between moral and physical laws as to regard the strict observance of one sacred duty, while the other is treated as a matter of convenience or pleasure? Surely, there can be no satisfactory answer. But the vice of tobacco-using is a direct transgression of the moral law, as well as of physical law; for the man who consciously indulges in a habit which he knows must result in premature death, commits a suicide just as effectually as does he who puts a knife to his throat, or ends his life by a pistol shot.

Tobacco-using is barbarous.

It is a custom which originated with the savage barbarians of North America, from which it was communicated to the rest of the world by the first discoverers of this continent. What a humiliating spectacle, when we behold civilization sitting at the feet of barbarism and learning to smoke! When we think for a moment of the terrible effects if this dreadful vice, for such it really is, we are almost forced to the conclusion that humanity had been fortunate if America with all its wealth of forests, prairies, and mines, together with its poison, tobacco, had remained the same unknown, untilled wilderness which it was when Columbus first turned his adventurous face toward the setting sun. Is it not a sad breach of morals for christians to imitate the vices of savages?

Tobacco stupefies the moral sensibilities.

One of the most marked effects of the continued use of tobacco is its stupefying effect upon the moral faculties. It is, in fact, a sort of spiritual narcotic. The man who uses it for many years often becomes gradually deficient in moral sense. At least, his acute perception of right and wrong becomes materially lessened. It is an absolute impossibility for a man who indulges largely in tobacco to be as good a christian as he might be if he was free from the habit. This is the testimony of hundreds of reformed tobacco-users.

Tobacco excites the passions, and so leads to crime.

Like all other stimulants, tobacco excites the animal passions; and as it at the same time, to a certain extent, deprives the individual of his ordinary soundness of judgment, he has two concurrent and powerful influences to lead him to the commission of whatever base act the circumstances of the moment may prompt.

(To be continued.)

LICENTIOUSNESS.

The preacher of the gospel should not hesitate, in times like these, to show, with great plainness of speech, the fearful penalties of licentiousness. It is not an agreeable subject to handle. One hesitates to give occasion for the impression that those who assemble in the churches upon the Sabbath are in need of such preaching, because indeed, but few do need it; and yet the truth ought in some way to be deeply impressed on the minds of the young. There is great need for knowledge on this subject. . . .

There is no vice against which God has erected such severe penalties; none which society punishes with such implacable scorn; none which so destroys self-respect and so breaks down moral character; none which is a more certain precursor of eternal death; and there is none which strikes with such ruinous effect at the very foundations of society. It destroys the family relation. It blasts the home and all that is sweet, and holy, and blessed in that sanctuary. It fills the veins of innocent children with its accursed taint, and if they survive, it is to bear a life of pain and of loathsome disease.

There is no vice, no crime, which so utterly lays waste all the fields of human happiness, and sows them so thick with the thorns of disease, disgrace, and bodily and mental suffering as this. The destruction of moral character is such that the man who yields to it becomes ready for any other act, however mean, groveling, or dishonest. The woman who yields to it becomes a foul, blasphemous virago, and after a brief career, not to exceed an average of five years, dies in anguish and infamy; or if, through God's grace, she pauses and retraces her steps, it is through a vale of tears and sorrow wide as her life is long. That path "takes hold on hell," and one step in it gives hell a hold on him or her who takes it, which only the power of Almighty God can break. And yet it is the seeds of this awful moral poison which is being sown broadcast over the land every day. Whether we like the duty or not, it is a duty which the parent, the pastor, the religious press, and all who have the ears of the young at this time, to point out the truth in regard to this insinuating, seductive, destructive, and damning vice.—*Int.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 992. BOSTON, WEDNESDAY, NOVEMBER 11, 1874. VOL. XL.—NO. 5.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LOOK AWAY!

GEO E. LEE.

Look away! look away to realms of day,
Beyond the gloom of night.
Now listen all, to the Savior's call,
The city is just in sight.

Hear the cry! hear the cry! the morn is nigh!
Press on with earnest zeal;
The trumpet's sound soon will echo round,
With gladness in every peal.

Sinner, come! sinner, come! to Father's home,
There's room enough for all.
Do not delay! he will save to-day,
If you at his feet will fall.

Let us watch! let us pray! that we may say
When all the earth shall mourn,
"I've fought the fight,' and maintained the right,"
And hear in return, "Well done."

Loudly sing! loudly sing! we'll praise our King,
Who soon will come to reign;
The earth he'll then make anew again,
Removing its every stain.

Now rejoice! now rejoice! lift up your voice,
Triumphantly adore.
He'll "quickly come," and receive us home,
To dwell with him evermore.

There no tear, there no sigh, shall e'er pass by,
No death shall bring its woes;
For saints shall rise to receive the prize,
Who now in the graves repose.

Look away! then away from mortal clay,
To that unfading crown,
There's rest for you when earth's toils are through,
And Jesus with rest comes down.

On the cars, B. & A. R. R., Oct. 30th, 1874.

A DYING BELIEF.

The history of the doctrine of endless punishment in early times has been elaborately discussed in the *Christian Union*. The present phase of its history may, I think, be summed up in this: it is rapidly dying out of the minds of men.

A superficial view might give an opposite impression. The doctrine still stands in the creeds of almost the entire Christian church. In this country at least the avowed dissenters from it are in numbers an insignificant minority. But the very body which to the eye presents this solid front is honeycombed with doubt and disbelief. The church to-day only half believes in the endlessness of future punishment. The time can hardly be distant when it will wholly reject the doctrine.

A few broad facts may be mentioned in support of this conclusion. First, the alteration which within a recent period has taken place in the *form* of the doctrine, among its avowed supporters, is immense, and is the augury of a still more radical change. It is not long since a hell of literal fire was generally preached. Now that idea is rejected even among the most orthodox. What has produced this change? Simply the recoil of the moral sense from a thing too horrible to be true. To modern thought there is no more odious figure than the executioner, under the barbarous laws of the Middle Ages, torturing his victim with the rack and the fire; and the conception of the Almighty as doing the same on an infinite scale and forever was too repulsive for the christian mind to retain. It was abandoned because enlightened christian feeling declared that it could not be true; and men's intellects, following in the wake of their moral sentiments, learned to take as figurative texts which had formerly been held to teach a literal lake of fire.

The identical sentiment which overthrew the idea of endless physical torment tends irresistibly to destroy the belief in endless spiritual torment. The former gave way first, simply because it appeals more strikingly to the imagination. As men come to feel that spiritual suffering, with hope forever banished and moral corruption forever fastened on the soul, is worse than any lake of fire, they will repel the idea that God can shut up his creatures in the one any more than in the other.

Another sign of the change of belief is the change in the actual attitude of the church. I think the time is very recent when no one who disbelieved in eternal punishment could look for admission to an orthodox church. That is changing fast. Even the Presbyterian church, the peculiar champion of orthodoxy, often admits to its membership persons who admit their unsoundness on this point. What the Presbyterian church does to some extent, the other Orthodox churches do more freely. Partly the alteration is due simply to an increasing spirit of toleration; but it also indicates the actual growth of a new belief within the religious community. The pulpit as yet is guarded against the heresy, but even there the line of defense is wavering. So, again, I might point to the development within a century of the Universalist and Unitarian churches, and to the unmistakable tendency toward fraternal relations between that element in those bodies which stands for earnest religion and the element in the old churches which stands for wide christian catholicity. Going beyond our national limits, it is well known that in Germany the more hopeful belief as to the future world is strong among men of scholarship and evangelical piety. In England, that belief has a wide foothold within the Established Church; and among the Dissenters the Independent clergy, at least, tend very largely to restorationist or annihilationist views.

This also is to be said; the most promising types of practical Christianity at this time carry in themselves the ripening germs of an utter denial of the doctrine of eternal perdition. Within the old lines and under the shadow of the old creeds there has sprung up a phase of Christianity which weds vital spiritual faith, and ardent practical activity, with new forms of thought. It is one of those rejuvenations which are the marvel and the glory of the history of Christianity. Now, as in the days of Luther, corruptions of belief are being sloughed off; the spirit of Christ is clothing itself with new power, and lifting men into clearer light, and sweeter disposition, and more useful life. The movement is not local. It can be traced in all churches and outside of the churches, and in all lands. Its universal characteristic is a spirit of practical benevolence, and, corresponding to this, a conception of God which clothes him more gloriously than before to the thoughts of men, and expresses, with a fulness and emphasis unfelt before, that in his inmost nature and his whole administration he is Almighty Love. That conception, and the new life which it is inspiring in the world, carries with it, as surely as the rising sun brings the banishment of darkness, the ultimate denial of a hopeless eternity of misery and sin for any of God's creatures.

From such various considerations as these, it seems evident that the doctrine of eternal punishment is perishing from the living belief of men. The cause of its decadence is that the moral sense of mankind has outgrown it. It is perishing just as the belief in witchcraft did; as the belief in the rightness of slavery did; as the belief that God created men expressly that they might be damned for his own glory is perishing. There comes a time, as mankind are by the divine spirit raised into nobler ways of thought and feeling, when immoral and unworthy ideas are quietly left behind by the better mind of the race. It is not argument, it is not historical proof, it is not even exposition of the letter of Scripture that kills them. They perish because they stand convicted before enlightened christian feeling as unworthy to endure.

The doctrine that at the end of this life God shuts up some men to an eternity of suffering and of sin cannot maintain itself before the tribunal of the christian mind or heart. It is essentially and utterly foreign to any worthy conception of God. Nothing is weaker than the cry of "sentimentalism" raised against such statements. It is not the weak and unworthy side of human nature that protests against the dogma. It is the highest sense of justice, the deepest movement of the mind toward apprehending a perfect God, that is repelled and shocked by the doctrine. It is the holiest emotions of the soul that recoil most intensely from this gospel of despair. The arguments which seek to justify it to the reason and conscience wither and shrink in the light of calm reason. There are those who refuse to consider God as embodied love, from a fancy that love in its sublimest and divine development lacks something of strength, and must be supplemented by a justice which is not of love. But if we view God as embodied justice, the case stands the same. Every conception of justice is outraged by the idea of an eternity of suffering as the award for the sins of this brief life. To say that sin is an infinite evil and therefore merits infinite punishment is a quibbling as paltry as the conclusion is dreadful. It may be said that God only knows the evil of sin. If sin then be so transcendently evil, are we to suppose that the Holy One uses his omnipotence to make it perpetual?

The worst feature in the doctrine seems to be strangely overlooked by its defenders. That a just God should be supposed to inflict endless suffering for the sins of this life is bad enough; but what shall we say of the idea that a holy God shuts up men to sin forever? Any right thought of the Almighty brings us to this, that his whole infinitude of being is pledged to bringing his creatures out of sin into holiness. He cannot do other than this and be God. His whole administration of heaven, and earth, and hell, must look to this. Otherwise, God would be less good than he calls his creatures to be, less good than some of them actually are. To say that the wicked work out their own endless misery without his interference is simply to say that he lets the universe slip out of his hands just where it needs him most. The assumption that the resources of Omnipotence are exhausted in the reclaiming influences of this life is totally without foundation in observation of human nature or in any worthy conception of the Infinite One. All these attempted explanations are but the feeblest makeshifts to bolster up an assertion against which the moral sense steadily protests. Whatever line of honest and earnest thought we follow, the mind returns to its first position. The first impulse of the heart is the last word of the intellect—the doctrine is a slander upon God.

* * * * * * * *

The decline and probable extinction of the dogma of eternal punishment seems to me a ground for the deepest rejoicing. It is the removal from the divine Father of the worst imputation that his children ever cast upon him. It takes away a weight which has rested with gloom unspeakable on countless tender hearts. It opens the way—it is not necessarily and of itself the way, but it opens the way—to a religion not only of greater joy, but of firmer faith and more beneficent activity, than we have yet had. I believe too that as one effect it will give greater force to all the motives derived from the future life—those of fear as well as those of hope. At present there is very little effective use of the motive of fear by intelligent preachers, because they are overweighted by the excessive severity of the doctrine they profess. Even in attempting to preach it they recoil; their whole strength goes in nerving themselves up to an intellectual assent, and they have not strength to strike with the weapon whose weight they can barely sustain. I believe that the solemn declarations and awful imagery of Scripture will take on a new force and reality when stripped of the attribute of endless and unfruitful suffering which now repels from them altogether. And especially I believe that nothing will more promote the spread of living Christianity among men than divesting it of this excresence.

The men who zealously maintain this doctrine, with the idea that in so doing they are guarding the substance of Christianity, seem to me absolutely mistaken. They are like men in an overladen ship laboring in a storm, who should carefully protect the worse than useless ballast that is dragging the vessel down. Christianity must prevail over its adversaries by purifying itself—first in the lives of its members, and next in its conception of truth. The really dangerous unbelief of the time is that which ignores God and leaves the moral element out of the government of the universe. It is to be overtaken by a presentation of moral truth which will irresistibly attract men by its nobility and self-evident value. Central in such a presentation must be the character of God, and any conception of God which makes him leave a part of his creatures to misery which is fruitless and sin which is endless will fail, as it ought to fail, to command the belief of men.—*Geo. S. Merriam, in Chris. Union.*

PRAYER.

O. R. MERRILL.

"Prayer is appointed to convey
The blessings God designs to give."

To pray is to entreat, to implore, to supplicate. It is the life and power of religion. Without it there can be no true, heartfelt devotion. Yet how few there are who really pray, entreat, implore, supplicate. Those who feel the importance of living a holy and spiritual life cannot live without praying. It is a delight for such to hold frequent converse with the Father of our Lord and Savior Jesus Christ.

The Savior says—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret will reward thee openly." How good it is thus to do; and how many times we feel that we talk with God as a man talks with his friend; we feel as it were that Jesus is with us; we open our eyes and behold him.

Praise the Lord for the privilege of prayer! to pray "when none but God is near," to ask and receive," that our joy may be full. If we want temporal or spiritual blessings, abide in God, and have his word abide in us, then ask, and have them. The promise is—"Ask, and it shall be given." Nothing hard. The terms are easy; so easy that the weakest child of God can comply. "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." "The effectual fervent prayer of a righteous man availeth much." "Pray without ceasing," for it is the will of God in Christ Jesus concerning us.

While I feel it good to pray in secret, I also find it blessed to call on the name of the Lord in public. None should excuse themselves from praying in public prayer-meetings, for it is the life and power of the meeting if offered in faith. Some excuse themselves by saying—"I have no gift in prayer." This is wrong. If we are filled with the Spirit, and open our mouths, we shall not lack for utterance.

If we have a willing mind, and are humble, it will be a delight to "pray for one another." Let all join with one accord in praising God, and the blessing of heaven will descend, and "we shall have a heavenly sitting together in Christ Jesus." Let us "watch unto prayer," and live a good and practical life. Prayer then will be a delight, and the Lord will manifest himself a prayer-hearing and a prayer-answering God.

It is good to pray for the preachers. I have found it so. Try it. You will be astonished. Why, it makes all the difference in the world. Just try it, and all fault-finding will be gone. You will just begin to enjoy the preaching. I am telling you what I know. This is what I prayed one Sabbath morn. "O Lord, if thou hast helped Bro. M. to select a subject, wilt thou help him to give us something to comfort, cheer, strengthen, and build us up." The result was that I received comfort, strength, and was cheered and built up. So I say, pray for the preacher. It will have a wonderful effect. We shall enjoy the preaching. The preacher can preach better, and it is better all round. We may think that we cannot do much, but we can pray. "The effectual fervent prayer of a righteous man availeth much." Let us pray for one another. Yes, pray "without ceasing," in "everything give thanks," for this is the "will of God concerning" us.

Worcester, Mass.

IF any hard affliction hath surprised thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it: if thou thankfully receive the message, he that sent it will discharge the messenger.

THE DAY OF CRUCIFIXION.

G. W. STETSON.

As very few, comparatively, of our brethren are thoroughly posted respecting the time of our Savior's death, and the evidence as to the day of its occurrence, I send you for publication in the *Crisis* the subjoined, from the pen of W. H. Hacking (Listowell, Ont.), as the clearest and most satisfactory of anything I have ever seen on the subject. I hope you will give it to your readers.

"Beginning to count from the time the wall was finished, about the 12th of Sept., the sixty-two weeks (Dan. 9: 26), or four hundred and thirty-four prophetic days, terminate near the middle of Sept., A. D. 29. . . . The 12th of Artaxerxes answered to B. C. 426, consequently the thirty-second of his reign, being just twenty years later, must synchronize with B. C. 406. Then A. D. 29, diminished by one, added to B. C. 406, make up the sixty-two weeks, after which Messiah was to be cut off; but how long after, the prediction itself gives no clue. However, we are not left to conjecture as to the length of time that must intervene between the ending of the sixty-two weeks and the cutting off of the Messiah.

"In order, then, to ascertain the exact date when 'Christ our Passover' was to be 'slain for us,' we must turn our attention to the type. We find that the 434 years from the completion of the wall must expire on the 25th of the sixth month, or Sept. 12th, A. D. 29; but Messiah was not cut off at that time, because the Paschal Lamb could not be slain on the 25th of the sixth month. So provision was made for the extension of the time to the following Passover day, by use of the word 'after,' thus showing that a part of the prophetic day must elapse before the antitypical Lamb of God could be sacrificed, according to the type in the law. Matt. 5: 17.

"The next Passover day occurred on the fourteenth of the first month of the next year, but the fourteenth, or Passover month, did not occur on Friday, ... but on a Thursday, giving time for the fulfillment of twenty-four distinct predictions relative to the time that must elapse between the death and resurrection of Christ. In the spring of the following year,—as has been astronomically proven,—the fourteenth of the first month, the Passover full moon fell on Thursday, April 4th, A. D. 30.

"The Record informs us that he was crucified the third hour of the day, which, reckoning from sunrise, would be a few minutes before nine of our time. Mark 15: 29. Then at the sixth hour, 12 at noon, there was darkness over all the land. Mark 15: 33. This darkness continued till the ninth hour, or 3 P. M. Mark 15: 33. Then *when evening was come* (Matt. 27: 57; Mark 15: 42), Joseph of Arimathea, one of Jesus' disciples, went to Pilate and begged the body of Jesus, and buried it ('and laid it in his own new tomb, and the Sabbath approached.' Luke 23: 53, 54. There, therefore, on account of the preparation of the Jews—for the Passover—they laid Jesus, because the tomb was near by. John 19: 42). Consequently, if he was crucified on Friday, his burial would have been on the seventh-day Sabbath, for the Jewish Sabbath began on Friday night, immediately after sunset, and continued until sunset on Saturday. Lev. 23: 32. So, then, there would be no time for the women to prepare the spices and ointments, and rest on the Sabbath (the seventh) day, according to the commandment. Luke 23: 56.

"If his crucifixion was on Friday, his burial would be about seven o'clock on Friday night (or the beginning of the seventh-day Sabbath), and thence to Sunday morning, 'while it was yet dark' (it could not have been later than five o'clock A. M., when Christ rose from the dead, for on April 7th the sun rose at 5.30), was only thirty-four hours. Thus, if the crucifixion occurred on Friday, which was the sixth day of the week, ending at sunset, then he was buried on the seventh-day Sabbath, and this would be the first day of his interment. Then the resurrection, occurring early in the morning of Sunday, would be the second day. Now where is the third? Nowhere! How, then, could such a palpable error have occurred? We will tell you how it happened.

"The notions that existed concerning the termination of the 'seventy weeks' of Daniel at the cross, and the abolition of sacrifices and oblations therewith connected, and the ending of the 'sixty-nine weeks' unto Messiah the Prince, at his baptism, required it. The baptism of Christ in A. D. 26 was a date too firmly established to be moved, but as that date only exhausted the sixty-nine weeks, as was supposed, the seventieth week must be accounted for. So, . . . the chasm of four years between his baptism and the commencement of his public ministry must be bridged over in some way, or a desperate leap made over it; and as no material could be found wherewith to construct a bridge, no alternative remained but to quietly stretch out the forty days temptation in the wilderness, call it four years, and so jump the chasm. Accordingly our Lord's return to Galilee from the wilderness is dated A. D. 30. [If you will examine the chronological dates in the margin of your Bible, you will find this to be as stated above.—G. W. S.]

"That feat being accomplished, the remaining three years of the seventieth week *must* terminate in A. D. 33. But as one error requires another to harmonize the first, and that a third, and so on *ad infinitum*, it was found that the Passover full moon of the year 33 fell on a Friday,—so on Friday it must be, no matter what our Lord had said concerning the three days and three nights of his entombment.

"So in utter disregard of inspired testimony, regardless also of the declaration of Luke, who affirms 'the women rested on the Sabbath day, according to the commandment,' the common view has them working on the Sabbath, preparing spices and ointments, contrary to the commandment which forbids any kind of work to be done on the Sabbath, by any Jew, male or female."

Edinboro, Pa.

GLIMMERINGS.

J. H. BROWN.

The Restitution—How the thoughts of its possibilities thrill my soul as my mind is carried forward into its times. All things new renewed. How its foundation promises are laid broad and firm for the outgrowth of the stupendous and grand structure that is to rest thereon. By the grandeur of its outlines what costliness and beauty of detail are necessitated to constitute it, a structure fitting in all its minutia to be the masterpiece of beauty and glory of such an Architect as the Builder of the universe. Its foundation stones and bold outlines as given in the Scriptures of truth, only incite the mind to a yet more eager gaze, to pierce the surrounding shades thrown by its more prominent portions, to gaze on the beauty of its nearer and more delicate glory.

It is with such thoughts as these that I look at the clear main outlines, and my mind would fain grasp and my eyes behold the structure in all its loveliness.

As I look forth upon nature with its—no, not living green, but yet to be—I faintly realize that it is to be the same face of nature—nature made new, and bright, and pure; that the earth is yet to take on not its present six days working dress, but its Sabbath clothing; not the long-faced, gloomy Sabbath of Pharisaical worship, but that of joy and gladness, praise and blessing. "This day is holy unto the Lord our God; mourn not nor weep . . . go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength."

Yes, it is correctly shadowed forth. While the whole creation is delivered into the glorious liberty of the sons of God, that which is made for the creation is not neglected, but the earth, even the land which "thou hast given to the children of men," is renewed with a fitness suitable as the dwelling-place and inheritance of the children of incorruption—eternal life.

And it will be like God's gifts. No barren sands, or arid tracts of land, or thorny tangled patch, with slimy pools and noxious weeds, unsightly trees with bitter fruit; no, when he gives to man for his dominion, he gives it "very good," and in its depths, richness and fertility will be found that which will cause the hills and mountains to drop with new wine and milk, rivers to teem with life, and myrtles, pine and box abound where thorns and thistle formerly grew, yea, its corn will make joyful the hearts of the people. It shall yet blossom abundantly, and break forth with joy and singing; the trees shall clap their hands; little hills break forth in singing; fruitful fields, vine-clad hills, dales with grass, and reeds and rushes, here and there the fig trees sheen; plains of blooming flowers—these, and more, go to make up the declaration—"I will make the place of my feet glorious," and "there was no more curse."

If these are some of the littles only in one feature of the restitution—the face of nature—what must the grand whole of all its parts be? O! wondrous grace and fulness—eternal weight of glory—worthy of the dispensation of the "fulness" of times, when all things are subdued with Him who is able to do it according to the working of his mighty power that changes our vile bodies like Christ's glorious one by his Spirit that now dwells in us, changed into incorruptible, celestial bodies of power equal to the angels, having the power of an endless life perfected, and a life that even now in its sealing, and earnest, and measure, and in part only, cheers, lifts up, and vivifies the faint-hearted, restores the sick to health, works wondrous cures, and has raised the dead to life.

What mighty workings out will there be of the Spirit of God as power, and life, and cleansing, here seen and experienced imperfectly and in part. An age of wonder! Miracle after miracle in rapid succession. Do God's works decrease? Yet, even the first is of such power, wonder, magnitude, grandeur and glory that it staggers unaided faith to believe, a thing incredible to many, as it was to some of old—the resurrection of the dead.

If we cannot grasp the first of a series of events, the dawning of a dispensation, is it any wonder that when we would look at the whole in all its parts, we fail—mortality is too frail for the sight?

When John had a glimpse of the glory of Him who had been dead, he fell at his feet as one dead until the right hand of the living one was laid upon him. Daniel fainted at the appearance of one who was as the lightning, and at the vision of what should befall his people in the latter days, and required strengthening; so of Isaiah and Ezekiel; and Paul could glory of one who had visions and revelations of Paradise and the heavenly country that is to be, that it was impossible for him to utter in words.

If these were but glimpses of glory, what the full presence and manifestation? It is too great for me. I lay my hand upon my mouth feeling that He alone who can plan, has power to execute and do all his pleasure. Thou art, and there is none other beside thee. Thou wilt perform all thy will.

Littleton, N. H.

I WILL hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible and an admirer of the purity and sublimity of its language.

KEEP LOW.

C. MENDENHALL.

There seems to be a tendency in all circles to aspire to some official position. The desire to rule causes men to lose their self-respect, and forget the rights and virtues of others.

In political matters we see intrigues, and every power, good or bad, brought to bear in favor of some aspirant to temporal honors. In ecclesiastical affairs the same error runs rampant; all desire high places in the synagogue, forgetting that humility and dependence are essentials which belong to christian character. Let us heed the apostle's injunction—"Be not high-minded, but fears." Rom. 2: 20.

We do well to fear lest pride gain the ascendency in our hearts, causing us to over estimate our qualities, filling us full of self-esteem and vain-glory. He who took an exalted position at the feast was abased. Let us then keep humble, lowly and meek, knowing that a lofty position is generally a dangerous one. Prominence invites the invectives of envy and the darts of jealousy.

President Edwards has truly said—"Pride causeth the professor to neglect studying the Bible, and his own heart, and to despise others; this kind of pride is the more dangerous, because perhaps it is the most secret of all sins, and the heart is more deceitful in this matter than in any other. The very nature of this sin is to work self-confidence, and to drive away simplicity and humility. It appears in many shapes undiscerned, and takes occasion to arise even from the exercise of real grace. Spiritual pride causes us to speak of the feelings of others in a bitter and severe manner, while we attempt to hide or defend the greatest improprieties in our own conduct."

God help us to root out pride, unholy ambition, love of praise or position, that we may be truly "meek and lowly in heart," as was our great Exemplar. Keep low at the feet of Jesus, as a meek and teachable student.

Be ambitious to grow in grace; seek for a place in God's great kingdom; then shall we have no time or inclination to strive for earth's fading laurels. Let our desires be centered in Christ, who will help us to successfully battle against all that savors of carnality.

If we are truly given up to Him, we are ready to be anything or nothing for his sake, and would rather hold the meanest position in church or state than that the cause should suffer by our inefficiency.

'The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bends him down
The most when high his soul ascends;
Nearest the throne itself must be
The footstool of humility."

Wilmington, Del.

SEARCH THE CAMP.

J. W. THOMAS.

"Up, sanctify the people."—JOSHUA 7: 13.

Holiness is required. In ancient times the Lord required his people to be holy when they appeared before him to worship. "I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. 11: 45. To sanctify means to set apart for a holy purpose.

The Israelites were not allowed to intermingle with the unholy nations around them, but they were to be separate, a holy people with whom the Almighty should manifest his presence, hence he commanded them, "Sanctify yourselves, and be ye holy." Lev. 20: 7. When the Holy One was to speak to the people from Mount Sinai, amid thunders, and lightnings, and thick clouds of darkness, he said to Moses, "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19: 10. They were to be clean, to have no impurity on their person nor on their garments. And on every occasion afterward, when the divine presence was to be manifested in the tabernacle or in the temple, they were required to put away all that was evil in their midst, that they might come up and worship the Lord in the "beauty of holiness."

When Joshua was to lead the conquering hosts across Jordan, to take possession of the goodly land, he said unto them, "Sanctify yourselves; for to-morrow the Lord will do wonders among you." Joshua 3: 5.

Purity was essential to the divine guidance, and to their triumphant entrance into the promised Canaan, With "holiness" inscribed on their banners, they could overthrow the walls of Jericho with ram's horn trumpets, but with an Achan in the camp they were compelled to flee before their enemies, in their unsuccessful attempt to capture Ai.

Do we not see a parallel to this in the church at the present time? When ministers try to rally on Israel's hosts to overcome the world, and to discomfit the enemies of truth, they too often find their arm paralyzed, their strength gone, and their enemies too strong for them. Why is it? There is an Achan in the camp. Somebody has coveted the wedge of gold and the Babylonish garment.

There is sin in the church. God cannot work. Go through the camp, go through the camp. Search, search. Find out the Achan. There are lots of silver and gold hid in his tent. Dig it out, dig it out. Sanctify yourselves. Consecrate all to the Lord. Get right, get right. Confess. Strip off the old Babylonish garment. Dress plain. Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

You can conquer Ai and the devil if you have the Almighty to fight your battles. Look over Israel to-day. See what conformity to the world, to its maxims, its follies, its fashions. Go into Achan's tent and see the silver and gold hoarded up in banks, bonds, houses and lands.

Is it any wonder that there are no more revivals of religion, no more cities captured for God? Is it any wonder that ministers pray, and preach, and labor until they "faint, and their hearts melt as water,' when Israel does not come up to the help of the Lord against the mighty.

Holiness is required of the church to-day as much as it ever was. Hear Paul, the whole-souled reformer, and apostle to the Gentiles. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 12. That is the word of God. It needs no comment.

Here is a little more. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6: 14–18. Amen.

RELATIVELY ESSENTIAL.

We have heretofore considered things that were absolutely essential, that is, things which apart from all others must be done in order to the salvation of any person from sin and death. Those who have read them will notice one condition peculiar to them all, that is, they were all the work of God, and not of man.

We think there can be no substantial denial of the assertion that all absolutely essential work connected with the salvation of any of the human race from sin and death, is entirely a work of God and not man, and that all work on the part of man in connection with his salvation is only relatively essential. By relatively essential, we do not mean a work that is sometimes essential and sometimes non-essential, but a work that becomes essential as the circumstances bring it across the experience. For instance, circumcision became essential to Abraham from the time the command was given for it, but before that time it was nothing.

By a non-essential work we understand a work that can be done or left undone at pleasure; one which if done will bring benefit to the doer, but if left undone will bring no loss. There may be such a class of works connected with temporal affairs, but we doubt if there are any such connected with eternal life.

Relatively essential works are such as relate to man's obedience to divine commands, and these become as really essential and necessary as any others when once they are known as commands. An essential work is that which has God for its author. Absolute essentials are of God without man's cooperation, but relatively, essentials are of God and man combined.

Relatively, essentials are of two classes, tnose that relate to outward works, and those that relate to the condition of the heart. The first are natural, and the last spiritual. The first are of the law, the last of grace. And as the natural man was first, and afterwards he who was spiritual, so the law comes before grace, but the gospel is embodied in both law and grace. But as grace multiplies and abounds, the law waxes old and vanishes away. Thus, although both are relatively essential to obedience in their place, yet the "last becomes first, and the first last."

Outward ordinances, such as baptism, and abstaining from contact with evil are legal in their work, but under the "gospel of the grace of God," the pure heart, the cleansed conscience, the fulness of the Holy Spirit, makes a person more closely allied to God, and by these the legal observances are drawn in to become a law, not written with ink, but "with the Spirit of the living God." They become a law of our being, are essential because God is in them and in us.

Under the present dispensation, let the Holy Spirit depart from within the being, and baptism avails nothing. Neither does an abstemious life avail as far as hope of eternal things is concerned. The last has become first, and "if any man be in Christ Jesus he is a new creature." "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." In Moses' and the prophets' time the law held sway, and the prominently essential things were those pertaining to outward works, but Jesus Christ holds sway now, and grace and truth through the Holy Spirit dwelling within have become essential. The law is dead, but Christ lives. "He is Lord of all." And as we come to him, and dwell in him and he in us, the works of the law of carnal ordinances become nothing to us, but the fruits of holiness or the Holy Spirit are ours, and they are manifest, even "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Then the essential condition for the child of God at this time is, to possess the Spirit of Christ without which we are none of his. With this will come a submissive heart, holiness, obedience, and everlasting life.—*Christian Times.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 11, 1874.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

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"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

☞ I shall be at the dedication of the Second Advent Chapel in Massena, N. Y., Nov. 14th, and over Sunday, the 15th.

J. COUCH.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

"THE FOUNDATION OF GOD."

A foundation is that which supports in an exalted position whatever rests upon it. A building falls when its foundation gives way, because that held the structure in an elevated position. The foundation of a building is that which supports the building; but the foundation of God is not that which supports God, for he is self-supporting, and needs no power outside of himself to perpetuate his exaltation and glorious position.

The term "the foundation of God" is used to express the authorship, or the one who prepares the foundation. We speak of the foundation of a temple as being A's, because A built it; and so "the foundation of God" is the one that he has laid or provided for man.

Man, to need a foundation, must be in a fallen condition, or liable to fall; it being employed to prevent him from falling or, upon which he can be placed when raised out of the pit of ruin or woe, securing him in that exalted position.

A physical foundation is that which supports a community in political prosperity. A moral foundation is that which secures a moral purity in the heart. Everything is represented in the Scriptures as elevated in proportion to its perfection.

The earth is represented as fallen because it has become imperfect; and so are men fallen because they are imperfect, both morally and physically imperfect. This world is fallen in every part, principle and creature. All needs elevating—perfecting. It is fallen because it is not in that perfect, glorious condition in which God created it. The harmonies, peace, happiness and glory are gone. Sin, war, and death reign supreme. God has determined that this world, so glorious and perfect when it came from his creative hand, shall be restored to its divinely exalted position in the universe, filled with his glory, where peace shall be undisturbed, and life shall be unchallenged by death, and God-like perfection, physical, political, and moral, shall be stamped upon all parts and creatures.

God has offered to human intelligence a foundation for hope that such a renewing of this world may be confidently expected. He has also given assurance that such a world shall be perpetuated in its perfection and glory through the eternal ages. The instrumentality through which he will accomplish this work of restitution, and perpetuate that heavenly state, is the foundation which he has prepared and presented in the gospel. Christ is that appointed and qualified foundation, whom God has offered as the Restorer and eternal Savior of lost men and a lost world. This world has fallen like a building when its foundation gives way, and is plunged into a pit of misery and filth, out of which it must be raised, and placed upon a foundation supporting it, or it is ruined and its utility lost. The earth and beasts are fallen under the curse into physical ruin, while man is fallen into moral and physical corruption. The gospel is a divine arrangement, in which Christ is presented as the instrumentality through whom the work is to be accomplished; and as he was appointed and commissioned of God to occupy this position, he is appropriately called "The foundation of God."

He is not only the foundation of hope to the believer of a future glorious world, but he has become the foundation of that world itself, being endowed with power to rule and control it, so as to perpetuate its glory and blessedness forever.

A king clothed with supreme kingly power to govern a nation becomes the foundation of the nation's political prosperity and happiness. If he rules in righteousness and peace, the foundation of the national prosperity is secure; if not, then it gives way, and the nation falls. So Christ is presented in the gospel as the prospective king of God's everlasting kingdom,—the home and eternal inheritance of the saints. The work of reinstating this world in its perfect condition is the first in order in this wonderful arrangement. This is like raising the building in our figure out of the miry pit, and elevating it upon the foundation where it may securely stand. It would be unwise to paint and ornament it, putting in its furniture with a design to occupy it, while it is in the mire; but first put under the screws, and raise it up on to a good foundation, and then it can, with propriety, be ornamented and occupied with safety and happiness. So Jesus, in the gospel, becomes like the screws to raise this world out of the deep and terrible pit into which it has fallen. He will do this by reversing the action which carried it down, and thus raise it up.

This world was at the beginning put under the rulership of the first man, Adam, and therefore its future prosperity and perfection depended upon his wise and righteous administration of its government. He proved disloyal to God, the supreme ruler of all, and therefore he, being the foundation of its peace and happiness, caused it to fall into sin, war, and woe.

Jesus Christ has been appointed of God to take the place of Adam as this world's future ruler, and has therefore become surety or foundation of its faithful government, thus securing its prosperity and glory.

The work of elevating or restoring this world commences where the fall commenced, in the moral department, or heart of man. The first downward step was yielding to Satan. The first upward step is resisting Satan and yielding to Christ. The first act of disobedience resulted in man's helplessness in resisting evil. His first act of faith secures to him the power through Christ of resisting evil, and obeying God. This is a radical change in his moral status, so that he may be called "a new creature," having received a new heart, that is, a new moral nature,—the "divine nature." This raises him out of the pit of moral pollution into which Satan and sin had plunged him, and restores him to the sinless state of an infant, or of Adam before his transgression. This work of regeneration is accomplished by Christ through the application of his Word and Spirit. It is wrought by the same power which resurrected Christ, and the same that will resurrect his people. It is this same power which sustains and upholds the christian in his temptation and trial, and is the foundation by which his christian integrity and faithfulness is supported.

Human efforts to change the heart and life, unaided by Jesus, are entirely abortive. To trust such efforts, as a foundation by which a pure christian life is to be maintained, is also fruitless. Christ alone can change the defiled human heart, or preserve its purity after its cleansing, as the foundation of pure Christianity.

This world has manifested an unbroken series of failures in each department, for about six thousand years. The earth has failed as a home of peace, happiness and life. It is full of war, woe, and death. Humanity has failed to represent its Creator morally or physically. Cities have arisen in great power and glory, but have fallen in infamy and utter ruin. Kingdoms and empires have been established and defended with mighty armies and navies, but they have been broken and swept away into oblivion with war and revolution. Human society has been established with all the skill and wisdom of wise and great men, designed to be perpetuated, but all that is human has proved insecure, incapable of standing against the battling elements of a cursed world. Everything of this world arises to positions of eminence and profit, only to manifest a lack of support, power of continuance, and fall into decay and ruin. All lack foundation—security—the protection of a God.

But how blessed is the faith and hope which embraces the testimony of Jehovah, that he has provided a "sure foundation," an eternal security of this world in a perfected, glorified condition. The power to perpetuate all things, regenerated, through the endless ages, is invested in Jesus Christ. He has received an appointment from the ruler of the universe to occupy the infinitely important relation to this planet. He came from heaven the first time to give the first installment of proof, by his Father's will, that he had undertaken the mighty work. He met the demands of a violated law. He paid the redemption price of a lost world. He pledged to all, who would trust him for the blessing, purity of heart, holiness of life, and their perpetuity. He gave assurance that he would return to our earth a second time, and give to all the pure in heart physical perfection, "bodies like his glorious body," and constitute the earth a "heavenly country," the blessed and eternal home of his redeemed Bride.

Then shall the mighty power of a God-King be exercised to rule a redeemed world with love and preservation. Then shall the notes of salvation's anthem sound from countless lips in sweetest melodies, unbroken, unhindered. Then shall a King of heavenly birth reign in divine majesty upon the throne of David, in righteousness and peace, unchallenged through an endless age. There shall be no lack of bread or cry for water; no withering drought or desolating flood; no howling tempest or rumbling earthquake; no sweeping pestilence or bloody war; no scorching sunbeam or chilling starlight; no light and dark shades of prosperity and adversity; no fear of an approaching thief or creeping assassin; no battling with Satan or wrestling with angels; no sound of woe or pulse of pain; no sadness of parting or quiver of death. No more sin, no more curse. There shall immortality and eternal glory be inscribed on every banner. Then shall the mighty hosts of God in one universal chorus sound the last note of redemption's song of might, power, and dominion unto the Rock—the immovable foundation of God.

J. C.

ADDRESS TO MISSION SOCIETY.

(Concluded.)

The present aspect of things calls for immediate and the most determined action. Take another look from the watch-tower. What do you see? A sight sublime to behold. Omens bright and unmistakable, showing that the coming of Jesus is just at the door. We are more sure that the kingdom of God is at hand, than was Columbus certain that land was near when he saw the sea weeds, bits of floating wood, and land birds, appear in his ocean pathway, when seeking the new world. We can only glance at the evidence at the present time. But let any one take prophecy and history, and place them side by side for thirty-five hundred years, passing down the stream of time, and it seems to us that those who do this must be convinced that it will be soon said by the angel, Time shall be no longer.

When we look over the great metallic image described in the second chapter of Daniel, the symbolic beasts in the seventh and eighth, together with Revelation twelvth, thirteenth and seventeenth chapters, which contain the prophetic history of the four great consecutive kindoms of the world, down to the time of the setting up of the everlasting kingdom of God, we find positive evidence that the closing scenes in this long chain of prophetic events are now being accomplished. After Babylon came Media and Persia, then Grecia; next the Roman empire; then its divisions, and the rise of the little horn, or Papal pomer, and the wearing out of the saints of the Most High, for more than a thousand years, called the time of the "great tribulation," closing near the end of the last century. Jesus informed his disciples that "immortality after" this "great tribulation," the signs of his second coming would appear. We read the history of the past, and find the predicted signs, to be seen in the sun, moon, and stars, appeared at the right time; the first in 1780, and the last in 1833. After these, we are instructed to look on the earth for distress of nations, with perplexity; roaring seas, and troubled hearts, causing much fear because of the threatening omens multiplying in all directions. The tidal waves with their terrible velocity and roaring have responded, Here are we, as they have suddenly rolled fifty feet high, rushing on a thousand miles an hour, and tossing the shipping upon the dry land, there to stand as witnesses that "the Scripture cannot be broken."

When these things begin to come to pass, we are taught to lift up our heads because our redemption is at hand. "These things" mark the last generation before the coming of Christ. The prophecies also show that at the same time the dominion of the Roman woman, on "the "seven hills," must be taken away, and she must become the object of intense hatred by her own people in Italy. These things have come to pass since 1859. At 10 A. M., Sept. 20, 1870, the Italians entered Rome, and took away the last vestige of the temporal power of the Papacy. She was to speak "great words" just before the loss of her dominion, and then go to the burning flame, sinking to rise no more. The smoke of her burning in the signal for the shout of triumph from all the saints, hence their resurrection, in connection with the coming of Christ, must transpire at the same time. These grand and awful events are at our doors.

Preparatory for the conflict, called in Scripture "the battle of that great day of God Almighty," we see the hosts of Satan are rallying in all directions with great boldness, and countless numbers, to "make war with the Lamb," and those who trust wholly in the blessed Savior. On the banners of the enemy may be seen the magic words: "LIBERTY, EQUALITY, FRATERNITY," stolen from the church of Christ to which alone they can be truly applied, but now used by the arch deceiver as a cunning device to blind those whom he is seducing by his artful wiles. As the hour of judgment approaches, and perils increase, the unsaved feel the need of protection from some source. The most natural, and what to them seems the safest plan, is to form "a confederacy" for mutual protection. As the alarming tokens have multiplied, people have hastened to unite with the various secret associations, until the masses are in some of these "bundles," Christ is not the acknowledged leader in one of them; and in most, he is not recognized at all. Many professed christians, who look to Christ as their Savior, have been persuaded to unite with these protective unions, for their safety in the approaching "time of trouble; some for one object, and some for another, but all pledging themselves to be brethren to each other, in each respective society, in the hour of danger. They gather around certain *principles*, good enough in themselves, but they are mere abstractions, destitute of vitality, while Christ is left outside. This is Satan's snare to persuade honest, sincere, religious men, to unite with the covetous, proud, fashionable, liars, blacklegs, fornicators and adulterers, calling them all "brethren," and associating with them in various ways in special friendship to accomplish the result for which the union was established.

We see Beelzebub thus gathering, discipling, and uniting his mighty forces, and inspiring them with despairing zeal and desperate rage against things sacred and divine, eagerly waiting and longing for the approaching contest, confident of success, because of their vast numbers, well drilled, organized and armed, with all manner of offensive and defensive weapons, that can be brought to bear against the word of the Lord and his saints. This is earth's *dark* side, like Sodom's a few days before Lot was called to leave that wicked city; like the days of Noah a short period before he entered the ark, to wait the coming deluge. Truly, the hour in which we live is full of grand sublimity. No other period since man first breathed the breath of life was ever so thrillingly interesting as the one now impending. The time is at hand when the destiny of every man must be eternally decided. What an hour! Who will "be able to stand?"

Let us now look a moment at the bright side of the picture. While we see the alarming works of Satan, and the astonishing gathering of his gigantic forces to Armageddon's battle; on the other hand the christian soldier may be seen girding on his heavenly armor, that he may be ready for the onset. The Spirit of "the living God" is arousing every true follower of Christ in Europe and America, Asia, Africa, and the islands of the sea, to "put on the whole armor of God," that they "may be able to stand against the wiles of the devil," and to overcome "him by the blood of the Lamb, and by the word of their testimony."

We believe the Bride is truly making herself ready to meet her heavenly Bridegroom. From every part of the world, where true christians live, comes the news that within the last two or three years there has been a special and deep feeling awakened in the minds of the living members of all evangelical churches, that nothing short of entire consecration to Christ would answer for these times. This remarkable, special, and abiding conviction for purity seems to be something peculiar to the present time, produced by the Holy Spirit, and is a most significant omen that the end is at hand. For years we have been looking for something to unite all saints in christian love as a needed preparation to meet our coming Savior. We have waited and watched in vain to see it accomplished on a *doctrinal* basis. Instead of union, discords and back-backslidings have multiplied. The church—called the body of Christ—has been terribly diseased, abounding in hatred, variance, contentions, discords, pride, selfishness, self-love, self-will, and lasciviousness, producing cold formalism, pleasure-loving, luke-warmness, and general debility. Some either had too much religion thirty years ago, or not enough now. No one will say they had too much then. Many have left their "first love." They have held fast to the glorious truths believed, and have defended them with much zeal and success, but in many their devotional emotions have run down to zero. They do not now feel ready to hail with delicious delight the coming of the Son of man. They are not wholly given up to Jesus, as in other days. They feel an emptiness, a lack of that warm, fresh love for their Savior, that once glowed in their bosoms, causing them to cry from their hearts, "Come, Lord Jesus, come quickly."

When the decisive hour comes, those who have joined confederations and secret societies for protection, must look there for support, but look in vain. Though they be with the multitude, they will meet with an eternal defeat, and "everlasting destruction," while those who have given all to Christ, and look to him alone for salvation in the trying hour, will be safely hid in the rifted Rock, forever delivered from all fear and foes. This grand scene is at hand. Our future destinies must soon be sealed, and eternal life secured or lost.

Was there ever before such a moment as this? Is THERE NOT A CAUSE? Was there ever a people on whom rested greater responsibilities than on those who see these things? Can we quietly fold our hands at this time and be innocent? Can we see the doors opening in all directions, hear the earnest Macedonian cry from the North, South, East and West, make no response, and then expect to hear the Savior say, "Well done," good and faithful servants? Nay, verily. Let us at once consecrate all to Christ, seek "the gift of the Spirit," lay aside "every weight," be clothed with the full armor of the christian soldier, and unite with every one who truly loves Jesus, in a grand union effort to arouse every body to a sense of the alarming solemnities and responsibilities resting upon the disciples of Jesus in this last generation. Let none say, Have me excused. Let us know by happy experience the meaning of self-denial and self-sacrifice for the sake of Him who died for our redemption. Let the coming year of missionary labor tell for Christ as never before.

What is the response? Do we say,

> "My all to Christ I've given,
> My talents, time and voice;
> Myself, my reputation,
> The lone way is my choice."

Look at the results: "This is the promise that he hath promised us, even eternal life." Will that pay? Is it enough for our sacrifices? Let imagination stretch her wings to comprehend the value of eternal life. Count the stars of heaven, the leaves of the forest, each grain of earth, the sands on the sea shore, drops of water in the ocean; let each represent a million years, and when all these have expired, the life and bliss of the redeemed still reaches onward eternally. What a blessed hope! What a wonderful reward is promised to the saints! This hour, this moment, let us consecrate our little all to Him whose name is "Wonderful," who is "mighty to save," and can save "to the uttermost."

Shall we help the perishing to secure this great salvation? To accomplish this great object the American Advent Mission Society was formed. Let it be a power in the land as never before. Let every friend of the coming One help in giving it a vital force never yet witnessd. Act as seeing Him who is invisible; act as we shall wish we had done when we stand before the throne, surrounded by the redeemed in the presence of the holy Lamb of God.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.

AG'T.

THE TWO LAWS.

It is said, by those who observe the seventh-day Sabbath, that there are "two laws" in the Scripture—the "Moral Law" and the "Ceremonial Law." We propose to examine this position, and see if it is sound. These two sets of laws are supposed to include all the law in the Bible. The "moral law" is said to consist in the ten commandments; then, of course, the "ceremonial law" must include the rest of the commandments.

We will call the "Moral Law," No. 1, which is the Decalogue; and the "Ceremonial Law," No. 2. No. 1 is said to have commenced with Adam, and is eternal; No. 2 is said to extend from Moses to the crucifixion of Christ, where it was abolished. No. 1 is said to be a "complete code."

We would state our own position as follows: No. 1, the old covenant, is abolished, because it was not a complete code, but faulty. It was not prepared as a system of salvation, but for the temporal welfare of the Jews, as a *nation;* and was not designed for any other people.

No. 2 contains *moral* and *special* precepts. The *special* ones ended with the old covenant, at the cross; while the moral are *perpetual*. We further state, that we do not find any scripture that shows "the *law*" ever means the decalogue, or old covenant. If we find in No. 2 perpetual moral principles, not found in No. 1, then the theory of the "two laws," as taught by Seventh-day keepers, is spoiled for ever.

No. 1 does not contain a single precept that will be needed by the saved in the world to come. Look over the ten commandments. Will these be necessary in the kingdom of heaven? Does any one believe it? Will a holy man need a commandment telling him he must not murder, steal, swear, lie, or commit adultery? This covenant, No. 1, was applicable to a hard-hearted, blind and sinful people, that needed a curb bit. Such were the Jews.

Every thing not found in No. 1, must belong to No. 2. Let us examine. In Luke 10: 25–28, we read—"A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the *law?* How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." None of this is found in No. 1. Look again. In Matt. 22: 36–39, we find the following: "Master, which is the great commandment in the *Law?* Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself." These two great commandments are not found in No. 1,—the Decalogue, or old covenant. Then it follows that No. 1 is not "the *Law*" that contains the two great commandments, on which hang all the rest.

Hence the point is forever settled, that the two-law system, as taught by Sabbath-keepers, is unscriptural. There is not a word in the Bible about a "*ceremonial* law." The word "ceremonies" occurs but once in the entire Sacred Scriptures. There were definite regulations concerning the various typical offerings, that looked forward to Christ the antitype; but they were a part of "the Law" that contains the two great commandments, just noticed; but these are all in No. 2. From a careful examination, we are satisfied that "the *Law*" never means the ten commandments. No. 1, or the old covenant, was made out of moral precepts that were in "the Law"; so that No. 1 contains a *part* of "the Law," but not the two great ones, the second of which is called "the *royal* law," as is expressed by the apostle James as follows: "If ye fulfill the *royal law*, according to the Scriptures, *Thou shalt love thy neighbor as thyself*, ye do well." Jas. 2: 9. We look in vain for this law in No. 1. But we find it in No. 2, as follows: "Thou shalt love thy neighbor as thyself," Lev. 19: 10. In Deut. 6: 5, we find the first of the two great commandments, as follows; "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "This is the first and great commandment" "in the *law*"; but neither this nor the second are in No. 1,—the ten commandments.

Only the *true* Israelites, the holy ones, ever kept these two great commandments. If all of Israel had kept them, there would have been no occasion for a covenant like that given on Mt. Sinai. The keeping of that covenant barely prevented them from the open wickedness and idolatry practiced by the heathen nations around. It does not contain a single commandment that is not embodied in the common statutes of every civilized nation. But who would claim that the keeping of the laws of the United States will secure eternal salvation? While one could not be saved in the violation of any of its moral precepts, he must go further to secure eternal life, and keep the two great commandments in "the *Law*," which are not in the old covenant, nor in the law books of any nation in the world. Had the Lord insisted on putting these two into the old covenant, the children of Israel, as a body, could not in honesty have said: "All the Lord hath said will we do and be obedient." Ex. 24: 7. But every individual could keep the old covenant as it was given; therefore the whole nation made a pledge to "be obedient."

These two great commandments are eternal in their application to all intelligent created beings, in all generations, world without end. No others are needed where they are kept. But they have no place in Law No. 1. That would have been useless if these great ones had been kept by the children of Israel.

"The Law of God" includes *every* commandment given to man. The law regulating the sacrifices is just as much the law of the Lord, as the two great commandments. In the Savior's childhood, his parents "brought him to Jerusalem, . . . to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. . . . And when they had performed all things according to the *law of the Lord*, they returned into Galilee." Luke 2: 24, 39. There is no such law in No. 1.

When Paul says, "Do we then make void the* law through faith? God forbid. Yea, we establish [the*] law" (Rom. 3: 31), does he mean No. 1, or No. 2? No. 1 is *not* the law, but the old covenant. Then he must mean a part of No. 2. By referring to the preceding verse (30th), we see his point more clearly. He says: "Seeing it is one God which shall JUSTIFY the circumcision by *faith*, and the uncircumcision through *faith*." It will be seen that he is speaking of the common law of *justification* for the circumcised and uncircumcised, and says it is "by *faith*." But faith does not make void the two great commandments in the law.

When Paul says—"The priesthood being changed, there is made of necessity a change also of the *law*" (Heb. 7: 12), he means that part of the law of God relating to the priesthood. It is one of the *special* parts of the law, that was *fulfilled* by Christ at his first advent. See Matt. 5: 17.

It is certain that Law No. 2 has *essential* moral principles that are not contained in No. 1. No. 2 has also *special* things that were fulfilled by Christ at the cross. It is certain that Law No. 1 passes over sins condemned by Law No. 2. Paul says—"We know, that what things soever the *law* saith, it saith to them who are under the *law;* that every mouth may be stopped." Rom. 3: 19. Suppose one is talking hatred about his neighbor; No. 1 would not stop his mouth; No. 2 would. Suppose one does not love God or his neighbor; No. 1 will not condemn him; No. 2 would. We begin to see why the Scriptures say, when speaking of "the *two covenants*," and particularly of the first "one from the Mount Sinai, which gendereth to bondage" (Gal. 4: 24), that "if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. No. 2 contains the great commandments of the new covenant in Christ. No. 1—the decalogue—the old covenant—was not a complete system for all mankind. All the *moral* principles in No. 1 are based on the two great commandments in No. 2; hence, if No. 2 should be abolished, No. 1 must be also of necessity.

Let us look further at the points of difference between Law No. 2, and Law No. 1; and we shall see still more clearly wherein No. 1 was faulty. No. 2 condemns wrath; No. 1 does not. No. 2 condemns strife; No 1 does not. No. 2 condemns envy, variance, emulation, backbiting, evil surmisings, evil speaking, scolding, pride, selfishness, busy bodies, whisperers, boasters, and the heady; but No. 1 does not. No. 2 condemns fierceness, an unforgiving spirit, unthankfulness, highmindedness, impatience, malice, unmercifulness, and those who have but a form of godliness, and are despisers of those that are good; No. 1 does not. No. 1 does not condemn witchcraft, pleasure-loving, heresies, revellings, vulgar talk, love of the world, seditions, uncleanness, nor drunkenness; No. 2 condemns all these.

With these facts before us, shall we still claim that the decalogue (No. 1) is a "complete system for all time"? It is very evident that Christ was "the mediator of a *better* covenant" (Heb. 8: 6); because the old one was not "faultless"; "and for this cause he is the mediator of the new testament." Heb. 9: 15. Under which are we now living? The *new*. But the Sabbath law of the old covenant cannot be found in the new. Then is it binding on those who follow Christ? The lame argument that put the seventh-day Sabbath of the *Jews* into the new covenant, would also introduce the passover, circumcision, Jewish worship, with all their feast days and ceremonies. They were all peculiarities of the old covenant, and were a yoke of bondage. Gal. 4: 24.

Let those who are in Christ "stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1.

M. G.

* These articles are not in the original.

CALIFORNIA.—The calls from the churches in California are more pressing than ever. After much prayer, we have been convinced that the Lord would have us return to the Pacific coast to spread the news that our Savior is soon coming to set up the everlasting kingdom, and to urge the people to be ready for the glorious event. We earnestly request an interest in the prayers of the friends of Jesus, that we may be instrumental in leading many to the Lamb of God, who will be saved in the day of his coming.

M. G.

"GRACIOUS LESSONS."—Under this head, our readers will find some rich things from the pen of Bro. Henry Belden, who, for many years, has enjoyed and advocated Christian holiness.

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$89 14
A. C. Palmer	10 00
Mrs. Jane D. Emery	.42
Wm. Gargat	.20

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 00
Mrs. James Foster	.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,593 70
Charles A. Higgins (balance of pledge)	15 00
Mrs. C. F. Pomroy	13 00
"C."	3 00

LETTER FROM P. G. BOWMAN.

DEAR BRETHREN:—I would state for those whe feel an interest in our Mission work in So. Carolina that Bro. Andrew Simpson and his wife, from New Hampshire, arrived here about five weeks ago, and have met with a hearty reception wherever they have been. Sister S. has made a very fine impression on our people, and Bro. Simpson's preaching (which has been principally on the prophecies) has carried everything before him. His houses are crowded to overflowing, and the people say they have never seen it on this fashion before. What little reputation I had as a preacher is all gone now, and I think justly so, for Bro. S. is pouring a flood of light upon the minds of the people from the prophetic Scriptures, which I nor no other man in this country has ever done; so that the same effect produced in New England forty years ago from the same cause is being seen here; and pray why not? What is the Bible worth without the prophecies? And what are the prophecies worth without the second advent of our dear Lord? Blot his second coming from the Bible, and the blackness of eternal despair must cover every page within its lids.

The coming of the Lord, the coming of the Lord, the speedy coming of earth's great Nobleman, to make all things new, and to establish a universal and everlasting kingdom upon the final extirpation of all evil, and all evil beings, should be the burden of every man's preaching; and yet no one among all the so-called orthodox in this country ever allude to this stirring theme. Why? Because it is present truth, and present truth has always been unpopular. You may preach about the flood, or the overthrow of Sodom or Jerusalem, or repentance, or death, and no one has any objection; talk ever so long or loud of going to heaven's glories, or hell's torments, at the hour of death, and no one will object. But tell of the coming of Jesus, and that his coming is at the door; of hell fire, that is to burn up all devils and wicked beings; and that heaven is to be forever on earth restored, where the saints of all ages are to meet to part no more forever,—I say, preach these things, and you immediately pull down the wrath of apostate Christendom upon your head, and none will be more fierce than the priesthood; so it always was, and so it will be until the sign of the Son of man shall be seen in heaven.

Now, my dear brethren, in hope and belief that Jesus is near, do help us down here this winter all you can, especially by your prayers.

I still have the same desire for tobacco that I had at Alton Bay, when I gave up its use. I never expect to taste it again; it is a great trial, but, glory to God, it is a great victory. Pray for Bro. Simpson and me, and our wives.

Oakland, Darlington Co., S. C., Oct. 29.

ACKNOWLEDGMENTS.

A. A. Mission Society (by Geo. T. Adams), $20. A sister, Madison, Ind., $2. Loring Morse, Acworth, N. H., $5. From Sr. M. Moody, Lowell, Mass., $5, for freight on a barrel of books and clothing. The clothing is timely and appreciated, and the books a rich gift. We have had no library for our Sabbath school, and although these contain some ideas we do not endorse, yet they contain much that is good, and I esteem them a great help to cultivate in these poor children a love for reading. ☞ Also two packages of "Young Pilgrim" papers, and a single copy, fresh from the office. For all these helps I thank the Lord, and may God bless each donor.

CAROLINE TULLER.

West Point, Ky., Nov. 2nd.

YES, THAT BOOK!

The "History of the Second Advent Message" is just as Bro. N. B. McMurphy says in the *Crisis* of Oct. 21st—"an interesting and instructive work." I consider it worth reading, even though it might cost twice as much as Bro. Wellcome now asks for it. It for ever puts to shame and silence the "ignorance of foolish men," who claim, as Eld. ——— did some few months ago, that "Grant, Sheldon, and Hastings are the fathers of Adventism." I hope every lover of truth will not fail to get a copy of this valuable book, and investigate for themselves.

Stevenson, Ala. JNO. A. CARGILE.

SALVATION AND SUFFERING.

You love the Savior, and delight in his holy ways, but many afflictions distress you. Do not think this strange. You are in a world of sin, suffering, and death, and why should not you have a portion of the inevitable ills of this fallen state? The eminent saints of old, of whom the world was not worthy, were very great sufferers; our Lord was a man of sorrows, acquainted with grief, and made perfect through suffering; many of the best christians of gospel times have been signal sufferers; even millions of innocent infants suffer, and why should you deem it strange for you to be afflicted?

Do not open the door to unbelief by saying: If God loves me, why does he not hear my prayer and deliver me? This is not his plan. Your exemption from suffering will be in heaven. Now he says to thee: "I have chosen thee in the furnace of affliction." You belong to God, and he is leading you in a safe way, even in the way of holiness. In these trials the Holy Spirit will lead you away from self-trust, away from reliance upon any creature, and enable you to exercise a pure faith in the merit, in the shed blood, and power of Jesus, as your full Savior. And if you already know the blessedness of being blood washed, and filled with divine love, the Lord will, in this way, increase your graces, teach you wisdom, and bring you into more perfect and exalted communion with himself.

It was in the fiery furnace that the form of the fourth was gloriously revealed to Shadrach and his companions; it was when Elijah had fled into the wilderness for his life, and lay in great distress under a juniper tree, that the angel spread a feast before him, and inspired him with courage to bear his burden, and fulfill the residue of his life-work; it was while St. John was banished to the dreary isle of Patmos that he looked into heaven. Lie low at Jesus' feet, and trust in him with all your heart; be swallowed up in his will, and your afflictions will all be gloriously sanctified to you.

Besides all this present spiritual good, "your present light afflictions shall work out for you a far more exceeding and eternal weight of glory." Oh, how this promise lights up the pathway of the suffering believer! Yes, these racking pains, this bitter trial, and this heart-lacerating bereavement, shall make you more holy and a brighter witness for Jesus here, and then they shall make your heaven eternally blissful and glorious.

Dear suffering brother or sister, is not this enough? Will not an eternal weight of glory more than compensate for a few days of suffering here? Very soon you will be called home; very soon you will be with your Lord. Oh, the eternal bliss and glory that will soon be yours! May you so live and suffer as to be a blood-washed, happy witness of perfect love every moment, even in the fire and in the hour of death.—*Guide to Holiness.*

REPORT
Of the Maine Westerly Quar. Conf.

Thusday, at two o'clock P. M., the brethren and sisters met for a prayer-meeting, which was good. In the evening had another good prayer-meeting. Friday morning all came to the house with smiling faces and ready for work, and we had a good meeting. At 2 P. M. Eld. J. Hill preached from Amos 3:3. At 7 in the evening Eld. H. D. Reed preached with power.

Saturday morning another prayer-meeting, and it was good to be there. At 2 P. M. Bro. Hill gave us a comforting discourse Isa. 25:9. In the evening Bro. H. D. Reed preached. Sunday morning a love feast, and it was truly a feast of love. At 10½ o'clock Bro. Hill preached from Matt. 20:16, and it was profitable. In the P. M. Eld. George Weeks gave a discourse from 1 Pet. 1:3. In the evening Bro. Hill preached, and four came forward for prayers.

At our business meeting we made choice of Elder H. D. Reed for President, and H. S. Mitchell for Secretary. Our next quarterly meeting will be in January. Who will want the meeting? Please let us know.

H. S. Mitchell, *Sec.*

Correspondence.

From Bro. Geo. A. Streeter.

Dear Brn. and Srs.:—I am still in the field, witnessing to great and small, rich and free, the great truths of God. I am glad it is my privilege thus to do in these times of great peril and hardship for the church. For "we are living in a grand and awful time," when to be living is "sublime."

I have spent most of my time the past season in places where but few go to preach the truth. Have been a sort of a home missionary, visiting the poor churches in Mass. Jesus said the poor should have the gospel preached unto them; and so as the way has opened I have gone. Have visited North Rutland once a month. It is now three years since I went there for the first time, and preached the first gospel sermon on the Advent in the place. God has blessed. With labors of others the past year there have been some additions to the church.

Have of late visited Charlton. Here was a good church planted seven years ago, and God has blessed the labors of his faithful ones. But fanaticism has found its way. Some have come in among them, bringing tongues (surely, unknown), trine baptism, etc., to the end of the catalogue connected therewith. All this ought not to be, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. O for more bold men in these days to face the foe, and to stand for the right!

I have also visited Southbridge, my native town and home. I went to the spot of my birth, where I spent my boyhood days. How sweet their memory still; but oh, what a change! All are gone,—the old house; brother Henry, who was born here, sleeps in death. Such is life. Here in S. are a few brethren and sisters struggling for life. It is an old battle-ground. While the main stock of Adventists are gone, their offspring may be seen. My prayer is that God may bless them. I enjoyed a good meeting with them. The truth is taking effect. One young brother, Porter J. Smith, has entered the ministry. I talked with him a year ago about it. He is a worthy brother. May God bless him and his labors.

My very being is in the work of God. I am satisfied that our work is most over, and I want to be ready when Jesus comes to gather his saints.

"I love to tell the story,
Because I know it's true;
It satisfies my longings,
As nothing else can do."

Glory to God! My heart yearns for poor sinners and cold-hearted professors. Pray for me in the highways and hedges of Mass., hunting up the lost sheep of the second house of Israel. God help us all to be really good; to be pure and holy in this world, then eternal life we shall have. Your Bro. in Christ.

No. Dana, Mass.

The *fourth* page of this paper should be page 20 instead of 16.

WAR IN EUROPE.

From the following, which is clipped from a paper printed in Chicago, it appears evident that we are upon the verge of the most terrible war that earth has ever witnessed, combining, as it is prophesied it will, the religious, political and financial interests of the world. Truly we are in perilous times, and may be just entering upon "a time of trouble such as never was since there was a nation." Dan. 12:1. May the Lord help us to be ready and stand when he shall appear.

E. McCulloch.

FOUR DISTINGUISHED MEN PREDICT A EUROPEAN WAR.

Father Hyacinthe and Victor Hugo have joined Mr. Disraeli and the Pope in prophesying the approach of a tremendous war, which shall rage all over Europe and elsewhere. Mr. Disraeli predicted that the war would convulse the globe. The Pope described the impending struggle as one between the armies of the Archangel Michael and the hosts of Satan. According to the prognostication of Father Hyacinthe, the coming war will be three-fold, and will include a fearful conflict between popular rights and the power of capital, in which the combatants will tear each other to pieces. According to the vaticination of Victor Hugo, the great and inevitable encounter is to be "between two principles, republic and empire. He says that "we have before us—in Europe—a series of catastrophes which engender each other, and which must be exhausted;" that "we can get a glimpse of peace only across a shock of arms;" that "between the present and the future there is a fatal interposition;" that the "kings must expiate their crimes;" and that the separation of the people will result in federation and fraternity. He thus closed his prophecy of the "Universal Fatherland:" "The solution is this: The United States of Europe. The end will be for the people—that is to say, for liberty and for God—that is to say, for peace." There must surely be something in the atmosphere of Europe that leads so many prophets to prophesy the approach of war—war about religion, republicanism, and the rights of nature.

Married.

Dailey—Dickinson. At Sandy Hill, N. Y., Oct. 21st, 1874, by Elder A W. Sibley, Mr. Charles A. Dailey, of Ft. Miller, N. Y., and Mrs. Harriet C. Dickinson, of Sandy Hill.

Obituaries.

Huntress. In Boston, Oct. 13th, 1874, Charles W. Huntress, aged forty-four years.

He was an honest man, a sincere friend, a tender and loving husband, and a faithful, devoted christian. Ten years of unbroken friendship taught us to love like brothers. But the last friendly greeting is over, the farewell message spoken, and the never to be forgotten look of dying love given. He leaned his head on Jesus' breast, closed his weary eyes to the dreamless moments of time, and so fell asleep, calmly walking down the valley. And now the autumn leaves fall on his silent grave, where the weary one rests from months and years of pain. Sweet and peaceful be thy slumbers, my dear, dear brother! but the voice of thy Beloved shall waken thee ere long; and when the light of morning breaks through night's murky darkness, thine eyes shall catch its rays afar, and glisten with the sunbeams of heavenly glory, for thou shalt "see the King in his beauty." Thy hands shall bear the palm of victory; thy brow wear the crown of glory, bedecked with many stars of heaven. No more we hear thy voice ring its clarion notes of entreaty and warning. We vainly listen to hear thee chant the songs of Zion. All is silent and lonely now! but in the light of coming glory thou wilt join the new song of redemption, and its notes of triumph will blend with the golden harps of heaven, thrilling their sweetest notes of melody for the day that has come, over sorrows that are ended, over friends re-united again, never more to part.

Sleep, sleep a little while, thou blessed one! and when thou dost awake, may I with thee hail the sweet day of peace and joy for the weary sons and daughters of sorrow.

J. N. Berry.

Worthington. In North Bennington, Vt., Oct. 18th, 1874, William C. Worthington, aged sixty-three years, six months, and ten days.

The subject of this notice died from a cancerous tumor, and suffered severely from the same during the last three or four weeks of his life; but amid the sufferings to which he was subjected, his mind was clear respecting the future, and he fell asleep after talking with his wife and children, and bidding them good bye, with the hope of eternal life in a world where death can never come. He leaves a wife and children, and a large number of friends to mourn his departure.

May this afflictive dispensation be sanctified to the good of this mourning circle. A sermon was preached by the writer on the occasion to a large concourse of people, who assembled to pay their last tribute of respect to a friend and citizen, from Ps. 116:15.

A. W. Sibley.

Frost. In Sterling, Mass., Sept. 21st, 1874, Miss Maria A. Frost, daughter of Wm. and Ann C. Frost, aged seventeen years.

Funeral services were held in the Second Advent Chapel at Worcester, Mass. Words of comfort were spoken by Eld. J. F. Nickerson, from Eccl. 9:10.

J. F. N.

FOREIGN NEWS.

London, Nov. 5. Advices received to-night from Rome, state that the Pope has declared that he will never receive an ambassador of Great Britain at the court of Italy. The Vatican has issued an order convoking an International Catholic Congress at London. The order declares that it is necessary that, on the eve of a religious crisis, the world should have a demonstration of Catholic doctrine through a free press. Archbishop Manning, in delivering the opening address at the Drew College of London, to-day, said that within the last twenty-four hours, it had been intimated to him that the Catholic world was threatened with a controversy on the whole decrees of the Vatican, and the Council of Catholics is on the eve of the mightiest controversy the world ever saw.

New York, Nov. 9. Additional advices from Macao and Hong Kong report the damage by the typhoon and tidal wave as more than confirming previous reports. It is estimated that a total of 20,000 lives were lost. At Macao the typhoon was of the most terrific character. The tidal wave broke on the shore with awful violence, sweeping everything before it.

A CITY IN RUINS.

Macao was laid in ruins, and the misery thus entailed upon hundreds of its residents is fearful, while the loss of life is enormous. It is computed that over 10,000 lives were lost in Macao alone.

DANGER OF A PLAGUE.

Four days after the storm the effluvia arising from thousands of decomposing bodies was so great that the soldiers revolted and refused to bury any more bodies. The Governor fearing that the plague would follow if the bodies were not disposed of ordered them burned. Four thousand bodies were cremated, the troops first covering the corpses with tar and then setting the heaps on fire.

A NUMBER OF EUROPEANS LOST.

The loss of lives around and in the vicinity of Hong Kong will exceed 4000. A large number were killed.

Great activity is observable in all the military departments of France, in obedience to the recent Government decree ordering an increase of the active strength of the army.

Notices.

Where shall our New Hampshire State Conference be held? The time has been set for the conference to convene, but no place fixed to hold it. If there is a church within the limits of the State that is unanimous in requesting the conference with them, let them inform the Secretary, C. H. Fletcher, at once, that the appointment and arrangements may be published. Otherwise, we shall be under the necessity of indefinitely postponing the meeting.

A. Ross, President.
C. H. Fletcher, Sec.

Dedication.—The dedication of the Christian Advent Chapel at Massena, N. Y., will take place Nov. 14th, at 10½ A. M. Eld. John Couch, Editor of the *World's Crisis*, Boston, Mass., will deliver the dedicatory address. Let all the friends of Jesus who can come to the dedication of this modern temple, come filled with holy zeal, and let us hear your voices on the side of truth, also in praise to Him who ever liveth and maketh intercession for us.

C. Pike.

A Proracted Meeting will commence in Jacksontown, N. B., Sunday, Nov. 15th, and continue every afternoon and evenings through the week, and Sunday, Nov. 22nd. Pray much for the salvation of the perishing. Come to the feast.

John G. Hook.

Conference.—The New York State Conference will hold its second quarterly meeting with the church at Kendall, Dec. 18th, and hold over the following Sunday. Teams will meet the train at Holly from the east and west, and take all who come to Kendall. Brethren and sisters, come in the name of the Lord and the love of Jesus to this conference.

M. R. Miles, President.
A. P. Moore, Secretary.

Having moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address Henry Stevens, Utica, Mich., McComb Co.

Protracted Meeting.—The Lord willing, a protracted meeting will be held at the meeting-house in Porter Village, Me., commencing Thursday evening, Nov. 12th, to continue over the following Sabbath, and longer if duty demands. It is expected that Brethren E. S. Moulton, and J. T. Jordan, will be present and assist in carrying on the work. Come, brothers, come, sisters, come one and all.

Wm. T. Sawyer.

Edinboro Church, Pa.—The last local conference of this church for 1874 will be on Saturday, Nov. 21st, 1.30 and 6.30 P. M. Services on Sunday, the 22d. Love feast at 9.30 A. M. Preaching at 11 A. M. and 6.30 P. M. Lord's supper and baptism will follow morning service. A full attendance is desirable, as the question of our uniting with the Northern Ohio Conference will be considered.

G. W. Stetson, Pastor.

Quarterly Meeting.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States school-house, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.

E. C. Cowles, President.
A. H. Briggs, Secretary.

A series of meetings will be held in Depot Hall, Steep Falls, Me., commencing Wednesday evening, Nov. 11th, at 7.30 o'clock, and continue over the following Sunday. Eld. B. S. Emery and J. Hill are expected to be present and preach the gospel. Come all who can, and lend us a helping hand. We need your assistance.

C. H. Sweet.

The Delaware District A. C. Conference is hereby called to meet and hold its second semi-annual session at the Second Advent Christian Hall, on Seventh street, below Poplar, Philadelphia, Pa., commencing Friday evening, Nov. 13th, and continue over the Sabbath. This conference embraces the District of Columbia, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference, is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.

A. G. Jayne, President.
Edwin King, Secretary.

To Vermonters.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. Carpenter, President of Conference.

Protracted Meeting.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.

C. H. Fletcher.
D. F. Leavitt.

There will be a meeting of days in Jay (Bean's Corner), commencing Thursday evening, Nov. 19th, and continue as long as thought best. Brethren will call on Lewis Bean, and others, for homes. H. B. Sevey, F. E. Blaisdell, L. G. Martin.

There will be a meeting at Hollis Centre, Me, commencing Wednesday evening, Nov. 18th, at 6.30 o'clock, and continue over the following Sunday. Eld. Jesse Gay and others will be present to preach the word. Invitation is given to all to come.

T. L. Carll.

Those wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass.

H. F. Carpenter.

J. G. Smith and J. W. White will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

Acknowledgment.—From J. F. H., $3.00.

M. I. Herron.

New Book.

My new work, entitled, "*Let us make Man,*" etc., I expect will now be ready to fill orders in the course of two or three weeks.

T. M. Preble, Hyde Park, Mass.

I expect, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q, Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness.

F. M. Drake.

As I have received many pressing invitations to visit Maine, and other parts east, and labor with the Lord's children in the cause of Jesus and the salvation of the perishing, I will, by the help of the Lord, arrange to devote from four to six weeks to this special work. I am preparing to leave about the 15th of Nov. All the brethren who are willing to lay aside side issues, wishing my labors, and who will in the name of the Lord work in this direction, and for the advancement of the truth, and the great cause of our Lord and Savior Jesus Christ, will please address me early at 135 North 22nd street, Philadelphia, Pa. After Nov. 20th, *Crisis* Office, Boston, that appointments may be made in time.

I. N. Wilfong.

Notice.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. Moore, Linden, Genesee Co., N. Y.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick.

J. W. Burroughs, Pastor.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Boston (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
W. S. Campbell .... Sunday, Nov. 15th
Isaac N. Wilfong .... Sunday, Nov. 22d, and every evening through the week, and Sunday, Nov. 29th.

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Prayer meetings Wednesday evenings.
Wm. C. Stewart .... Sunday, Nov. 15th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
M. M. Young .... Sunday, Nov. 15th
S. S. Brewer .... Sunday, Nov. 22d
O. W. Kimball .... Sunday, Nov. 29th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
G. W. Brown .... Sunday, Nov. 15th
E. Owen .... Sunday, Nov 22d
C. A. Brown .... Sunday, Nov. 29th
W. N. Pile .... Sunday, Dec. 6th
S. Bragg .... Sunday, Dec. 13th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
C. E. Barnes .... Sunday, Nov. 15th
J. Couch .... Sunday, Nov. 22d

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Weston. Mass., Friday evening, Nov. 13th, and continue over the following Sunday, Nov. 15th.
Keene, N. H .... Sunday, Nov. 22d
L. Boutell.

Holden, Mass .... Sunday, Nov. 22d
C. E. Barnes.

Putnam, Ct .... Sunday, Nov. 15th
C. Goodrich.

Jacksontown, New Brunswick (where Bro. Esty may arrange) Sunday, Nov. 15th, and continue nine days.
John G. Hook.

Plymouth, Mass .... Sunday, Nov. 15th
Putnam, Ct .... Sunday, Nov. 29th
Tremont, Mass .... Sunday, Dec. 6th
Plymouth, Mass .... Sunday, Dec. 13th
J. S. White.

New Bedford, Mass .... Sunday, Nov. 15th
Fairhaven, Mass .... Sunday, Nov. 22d
New Haven, Ct .... Sunday, Dec. 6th
M. Batchelor.

Warehousepoint, Ct .... Sunday, Nov. 15th
Plainville, Ct .... Sunday, Nov. 29th
H. Pratt.

Portsmouth .... Friday evening, Nov. 13th
Hampton .... Saturday, Nov. 14th
Haverhill .... Tuesday evening, Nov. 17th
Lawrence .... Wednesday evening, Nov. 18th
Lowell .... Thursday evening, Nov. 19th
Lynn .... Friday evening, Nov. 20th
Square Pond, Ct .... Sabbath, Nov. 29th
Four Sabbaths in Dec. at liberty.
Hiram Munger.

Granby, Mass. (Batchelor Street) .... Sunday, Nov. 15th
Enfield, Mass. (Keith school-house) .... Sunday, Nov. 22d
North Rutland, Mass .... Sunday, Nov. 29th
Spencer, Mass .... Sunday, Dec. 6th
Southbridge, Mass .... Sunday, Dec. 13th
Geo. A. Streeter.

East Weymouth .... Sunday, Nov. 15th
Athol, Mass...Sabbaths, Nov. 22d, 29th, and Dec. 6th and 13th.
Roland D. Grant.

Charlton, Mass .... Sabbath, Nov. 22d
Porter J. Smith.

Wells, Me. (Gray's Corner) .... Sunday, Nov. 15th
No. Barnstead, N. H. (meeting-house) Sun., Nov. 22d
Kennebunk Depot, Me .... Sunday, Dec. 6th
Geo. W. Randall.

East Weymouth .... Sunday, Nov. 29th
Hannah Clark.

Stratham, N. H .... Sunday, Nov. 29th
Mrs. L. E. Saulpaugh.

Hinesburg, Vt .... Sunday, Nov. 15th
A. A. Hoyt.

Bridgewater (Brick school-house) Nutting's Mills Sundays, Nov. 15th and Dec. 6th.
West Rumney, N. H. (Plain school-house) Sunday, Nov. 22d.
Hebron, N. H. (McClure school-house) Sundays, Nov. 29th and Dec. 13th.
C. W. Nelson.

Northwood Narrows .... Sunday, Nov. 15th
West Deerfield, N. H .... Sunday, Nov. 22d
R. Morrill.

Montgomery, Mass .... Sabbath, Nov. 15th
Brimfield, Mass .... Sabbath, Nov. 29th
Chicopee Falls, Mass .... Sabbath, Dec. 6th
Montgomery, Mass .... Sabbath, Dec. 13th
Wilbraham, Mass .... Sabbath, Dec. 20th
I shall come on the four o'clock train from Springfield.
Geo. L. Temple.

Danbury, N. H .... Sunday, Nov. 15th
Meredith, N. H. (Dolloff Hall) .... Sunday, Nov. 22d
Northwood, N. H .... Sunday, Dec. 6th
Hollis Centre, Me .... Sunday, Dec. 20th
Barnstead, N. H. (Clarktown) .... Sunday, Dec. 27th
Northwood Narrows, N. H .... Sunday, Jan. 3d
C. R. Parsons.

Wrightville, Ct. (chapel and school-house as usual) Sunday, Nov. 22d.
H. C. Smith.

Freemansburg, Pa....all through the week, and Sunday, Nov. 15th.
I. N. Wilfong.

North Somers, Ct., Tuesday evening, Nov. 17th, and every evening through the week, and over the following Lord's day, Nov. 22d.
G. L. White.

Manchester, N. H .... Sunday, Dec. 27th
Dover, N. H .... Sunday, Nov. 29th
Joseph W. White.

North Haverhill, N. H. (Brick church) Sun., Nov. 22d
East Landaff, N. H .... Sunday, Nov. 29th
North Lisbon, N. H .... Sunday, Dec. 6th
H. B. Quimby.

South Rochester, N. H .... Sunday, Nov. 22d
Newcastle, N. H .... Sunday, Dec. 6th
C. E. Hurd.

West Lebanon, Me. (at Bro. Lary's) Sunday, Nov. 15th
C. P. Garfield.

Hallowell, Me .... evening, Nov. 14th and Sunday, Nov. 15th.
H. B. Sevey.

Otisfield (Gore school-house) .... Sunday, Nov. 15th
J. Albert Libby.

Unity, N. H. (Quaker City) .... Sunday, Nov. 15th
Joseph Kimball.

Woodstock, N. H .... Saturday evening, Nov. 21st and over the Sabbath, Nov. 22d.
Danbury, N. H .... Sunday, Nov. 29th
G. H. Wallace.

West Ossipee, N. H .... Sunday, Nov. 15th
Pleasant Valley, N. H .... Sunday, Nov. 22d
T. L. Churchill.

Chicopee Falls, Mass .... Sunday, Nov. 22d
Palmer, Mass .... Sunday, Nov. 15th
Clinton, Mass .... Sunday, Nov. 29th
Wilbraham, Mass .... Sunday, Dec. 6th
H. H. Tucker.

New Market .... Sunday, Nov. 15th
H. S. Pinkham.

Dolloff Hall, N. H .... Sunday, Nov. 22d
Campton, N. H. (Bump school-house) evening, Nov. 29th, and over Sunday.
Dorchester, N. H. (Town House) .... evening, Dec. 5th and over Sunday.
East Canaan, N. H .... evening, Dec. 11th and over Sunday.
John H. Evans.

East Kingston, N. H. (M. E. Church) Sun., Nov. 15th
Farmington, N. H .... Sunday, Nov. 22d
J. F. Chamberlin.

North Easton .... Sunday, Nov. 15th
C. W. Rathbun.

Strafford, N. H. (Robert's school-house) Sab, Nov. 15th
S. Hawkins.

Whitakerville, Vt .... Sunday, Nov. 22d
J. A. Packard.

Southbridge, Mass .... Sabbath, Nov. 15th
Porter J. Smith.

Northfield, N. H. (Oak Hill school-house) Sabbath, Nov. 15th.
Lake Village, N. H .... Sabbath, Dec. 6th
Simeon Roby.

Moultonboro Neck (school-house) .. Sunday, Nov. 15th
Levi Allen.

Pleasant Valley, N. H .... Sunday, Nov. 15th
East Rochester, N. H .... Sunday, Nov. 29th
J. T. Libby.

Haverhill Centre, N. H., evening, Nov. 14th, and over Sunday, the 15th. Will Bro. George E. Brown meet me at the Summit?
J. B. S. Pillsbury.

New Durham Ridge .... Sunday, Nov. 15th
Moultonboro (Neck Road) .... evening, Nov. 18th
East Sandwich, N. H. (Vitum school-house) evening, Nov. 19th.
Tamworth Iron Works .... evening, Nov. 20th
Albany (Bell school-house) .... Sunday, Nov. 21st
John Parsons.

Lake Village, N. H. (as Brn. arrange) Sun., Nov. 29th
Concord (as Bro. Gordon arranges) ... eve., Nov. 30th
D. N. Chadsey.

Northwood Narrows, N. H .... Sunday, Nov. 22d
South Elliott, Me...Sundays, Dec. 27th and Jan. 17th
O. W. Kimball.

South Deerfield (Brick school-house) with Eld. Cleverly, Friday evening, Nov. 13th.
West Deerfield, N. H .... Sunday, Nov 15th
Enoch Morrill.

Bath, Me .... Sunday, Nov. 15th
I. C. Wellcome.

South Woodstock, Me. (meeting-house) Sun., Nov. 15th.
Jared Whitman.

Porter, Me., evening, Nov. 13th, and Sunday, Nov. 15th
Milan Corner, N. H. (where Bro. Dale appoints) evening, Dec. 4th, and Sunday, Dec. 6th.
E. S. Moulton.

Keene, N. H .... Sunday, Nov. 15th
M. A. Potter.

Porter, Me. (where Bro. Sawyer may appoint) Sunday, Nov. 15th.
J. T. Jordan.

Farmington, N. H .... Sunday, Nov 29th
Wm. Hodge.

Newmarket .... Sunday, Nov. 22d
Alton, N. H. (Plaser's school-house) .. Sun., Nov. 29th
Farmington (Jones school-house) ...... Sun., Dec. 6th
J. L. Chute.

Farmington, N. H .... Sunday, Dec. 13th
D. F. Leavitt.

Danville .... Sunday, Nov. 15th
Geo. A. Cole.

Thomaston, Me. (as Bro. Macomber may appoint) evenings, Nov. 19th and 20th.
Rockland, Me. (as the brethren may appoint) Saturday evening, and Sunday, Nov. 21st and 22d.
Any one wanting me to hold protracted meetings, can write me at Richmond, Me.
H. S. Mitchell.

Dixville (Advent Chapel) Sunday, Nov. 15th, evenings through the week, and over the following Sabbath, Nov. 22d.
L. C. & M. McKinstry.

Morris, Ct .... Sunday, Nov. 22d
S. Woodruff.

Kennebunk Depot .... Sabbath, Nov. 29th
J. R. Tripp.

Caswell Borough, P. Q .... Sunday, Nov. 15th
Patton, P. Q .... Sunday, Nov. 22d
U. G. Ladd.

Gilmanton Iron Works, N. H. (where brethren may appoint) Sunday, Nov. 15th.
N. Glidden.

Moultonboro Neck, N. H. (Middle school-house) Sunday, Nov. 15th.
Sandwich, N. H. (Vitum school-house) Sun., Nov. 22d
Wm. C. Clifton.

New Hampton, N. H. (Plasted school-house) evening, Nov. 14th, and over the Sabbath, Nov. 15th.
Campton, N. H. (Bump school-house) Saturday evening, Nov. 21st, and over the Sabbath, Nov. 22d.
J. G. Moulton.
Stephen Dinsmore.

St. Johnsbury, Vt .... Sunday, Nov. 29th
North Haverhill, N. H .... evening, Nov 30th
Lake Village, N. H. (North Church) evening, Dec. 1st
Canterbury, N. H. (Emery school-house) eve., Dec. 2d
East Concord, N. H. (Ward Room) ... evening, Dec. 3d
Concord, N. H. (Bethel Church) ...... evening, Dec. 4th
Franklin, N. H .... Sunday, Dec. 6th
F. M. Drake.

East Troy, Bradford Co., Pa .... Nov. 23d and 24th
South Creek, " " " .... Nov. 25th
Elmira, Chenung Co., N. Y .... Nov. 26th
Hedgesville, Steuben Co., N. Y .... Sept. 27th
Lyon school-house Woodhull Co., Saturday, at two P. M., Nov. 28th, for fellowship meeting, and evening, and over Sunday, Nov. 29th.
Swale school-house, Canisteo Township, Steuben Co., N. Y., Tuesday evening, Dec. 1st, and hold meetings through the week, where duty demands, until Saturday, Dec. 5th.
Buffalo, N. Y., 528 Eagle Street .... Sunday, Dec. 6th
John T. Ongley.

10th (Milldale Dist.) school-house, Southington, Ct, Sunday, Nov. 15th, 1.30 P. M. and 7 o'clock evening.
O. D. Woodruff.

Square Pond, Ct .... Sunday, Nov. 15th
Yalesville, Ct .... Sunday, Nov. 22d
B. Hitchcock.

Abington, Ct. (Dedication) .... Friday, Nov. 27th and onward.
H. L. Hastings.

Lawrence, Mass.
S. S. Brewer .... Sunday, Nov. 15th
E. A. Stockman .... Sundays, Nov. 22d and 29th
F. M. Drake .... Sunday, Dec. 13th
D. M. Leavitt .... Sunday, Dec. 20th
I. B. Potter .... Sunday, Jan. 17th

Lowell, Mass.
A. Ross .... Sunday, Nov. 15th
Joseph Harvey .... Sunday, Nov. 22d
S. S. Brewer .... Sundays, Nov. 29th and Dec. 6th
B. S. Emery .... Sunday, Dec. 13th
Joseph Harvey .... Sunday, Dec. 27th

Haverhill, Mass. (Advent Hall.)
T. W. Piper .... Sunday, Nov. 15th
C. S. Shattuck .... Sunday, Nov. 22d
Wm. H. Mitchell .... Sunday, Nov. 29th
D. M. Leavitt .... Sunday, Dec. 6th
E. A. Stockman .... Sunday, Dec 13th
M. Batchelor .... Sunday, Dec. 20th
A. A. Robinson .... Sunday, Dec. 27th

Natick, Mass.
H. H. Nash .... Sunday, Nov. 15th
D. M. Leavitt .... Sunday, Nov. 29th
Wm. C. Stewart .... Sunday, Dec. 6th

North Rutland, Mass.
Willard M. Hall .... first Sunday in each month
H. H. Tucker .... second Sunday in each month

Springfield, Mass. (Franklin Hall.)
H. L. Hastings .... Sunday, Nov. 15th

Hampton, N. H.
J. L. Chute .... Sunday, Nov. 15th
J. G. Smith .... Sunday, Nov. 22d
D. F. Leavitt .... Sunday, Dec. 6th

Concord, N. H. (Centre St. Church.)
C. H. Fletcher .... Sunday, Nov. 15th
J. A. Libbey .... Sundays, Nov. 22d and 29th

Concord, N. H. (Bethel, Green Street.)
H. Bundy .... Sunday, Nov. 15th
Mrs. Jane Davis .... Sunday, Nov. 22d
C. Goodrich .... Sunday, Dec. 13th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis .... Sunday, Nov. 15th
Enoch Morrill .... Sunday, Dec. 6th

Portsmouth, N. H.
Dr. A. M. Higgins .... Sunday, Nov. 15th
A. Ross .... Sunday, Nov. 29th
E. A. Stockman .... Sunday, Dec. 6th
T. W. Piper .... Sunday, Dec. 13th
C. S. Emerson .... Sunday, Dec. 20th

Rye, N. H.
C. E. Hurd .... Sunday, Nov. 15th
H. Munger .... Sunday, Nov. 22d
E. B. Wells .... Sunday, Nov. 29th
J. W. White .... Sunday, Dec. 6th

Seabrook, N. H.
Hiram Munger .... Sunday, Nov. 15th
J. G. Smith .... Sunday, Nov. 29th
J. F. Chamberlin .... Sunday, Dec. 6th
E. Owen .... Sunday, Dec. 13th
L. T. Cunningham .... Sunday, Dec. 27th
C. R. Parsons .... Sunday, Jan. 10th

Great Falls, N. H. (Franklin Hall.)
J. G. Smith .... Sunday, Nov. 15th
J. W. White .... Sunday, Nov. 22d
C S Shattuck .... Sunday, Nov 29th
C Goodrich .... Sunday, Dec. 6th
Enoch Morrill .... Sunday, Dec. 13th
B. S. Emery .... Sunday, Dec. 20th
C. S. Shattuck .... Sunday, Dec. 27th

East Rochester, N. H.
D. F. Leavitt .... Sunday, Nov. 15th

Manchester, N. H. (corner of Elm and Lowell Sts.)
E. Owen .... Sunday, Nov. 15th
Wm. C. Stewart .... Sundays, Nov. 22d and 29th
C. H. Fletcher .... Sundays, Dec. 6th and 13th
Wm. H. Mitchell .... Sunday, Dec. 20th

Belmont, N. H.
Mrs. L. E. Saulpaugh .... third Sunday in each month
C. R. Parsons .... Sunday, Nov. 29th
O. W. Kimball .... Sunday, Dec. 6th

South Berwick, Me. (Great Works.)
J. H. F. Varney .... Sunday, Nov. 15th
D. M. Leavitt .... Sunday, Nov. 22d
T. L. Churchill .... Sunday, Dec. 20th

Alfred, Me.
J. R. Tripp .... Sabbath, Nov. 15th
Jer. Hill .... Sabbath, Nov. 22d
C. E. Hurd .... Sunday, Nov. 29th

South Alfred, Me.
J. R. Tripp .... Sabbath, Nov. 22d

Biddeford, Me.
E. A. Stockman .... Sunday, Nov. 15th and evenings through the week.
A. Ross .... Sundays, Nov. 22d and 29th
Jesse Gay .... Sunday, Dec. 6th
C. S. Shattuck .... Sunday, Dec 13th
D. F. Leavitt .... Sundays, Dec. 20th and 27th

Portland, Me. (Union Hall.)
D. M. Leavitt .... Sunday, Nov. 15th
C. Goodrich .... Sunday, Nov. 22d
A. A. Robinson .... Sunday, Nov. 29th
Jared Whitman .... Sunday, Dec. 6th
Geo. W. Brown .... Sunday, Dec. 13th
E. A. Stockman .... Sunday, Dec 20th
T. W. Piper .... Sundays, Jan. 3d and 10th
E. A. Stockman .... Sundays, Jan. 17th and 24th
Jesse Gay .... Sunday, Jan. 31st

Kennebunkport, Me.
Jesse Gay .... Sunday, Nov. 15th
Wm. C. Stewart .... Sunday, Dec. 6th
Jesse Gay .... Sunday, Dec. 20th
Jared Whitman .... Sunday, Dec. 27th
Wm. C. Stewart .... Sunday, Jan. 3d

Plainville, Ct.
S. Woodruff .... Sunday, Nov. 15th

Bristol, Ct.
R. K. Stark .... Sunday, Nov. 15th
A. H. Steele .... Sunday, Nov. 22d
Geo. L. White .... Sunday, Nov. 29th

Scitico, Ct.
G. L. White .... Sunday, Nov. 15th

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice.
E. N. Morse.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

New York City (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Preaching every Sunday, at 10½ a. m. and 3 and 7½ p. m. Conference and prayer meeting Wednesday evening.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Chicago, Ill.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. Rich, 168 West Madison Street.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts. Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. Wilfong, No. 135th North 22nd Street.

Philadelphia, Pa. (*Adv. Chris Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings.
Geo. A. Brown, Pastor.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M.
M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice.
Jesse Gay.

Greenpoint, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M.
Wm. H. Fay, Cor. Sec.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ J. R. BOYNTON'S address is North Carver, Mass.

☞ ELD. E. COTTON'S address will be Anthony, R. I., until further notice.

☞ JOHN A. GARGILE'S address for this month is De View, Woodruff Co., Ark.

☞ J. M. TOZIER'S address hereafter will be Bear River, N. S.

☞ JARED WHITMAN'S address is now South Paris, Me.

☞ A SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.

☞ H. S. PINKHAM'S address is Dover, N. H.

☞ H. H. TUCKER'S address is now Palmer, Mass.

☞ C. W. BAKER'S address is Shushan, N. Y.

List of Persons sending Money for Others.—Capt. D Tripp, M S Hall, R Osman, N D Wight, R Morrill, C C Morse, C Demen, A J Young, J Sweetser, E A Sisson, Mrs J Freese.

Cash Received for Books and Tracts.—E A Hudson $15.00, M S Hall 65, W Gargat $1.00, D C Merrill 50c, C S Ingraham 60c, R Osman $1.00, V Hunt 25c, G W Ficks $1.00, A Aldrich $1 25, Mrs J D Emery 8c, A W Sibley 50c, C S Branch 25c, Mrs A Bean 25c, George Churchill 75c, S G Mathewson $1.00. M Feeny 25c, Mrs C F Pomeroy $1.00, J Manning 10c, J M Russell $2.33, L F Cole $1.15, S L Hubbard 85c, C W Conally $4.82, J A Peterson 85c.

Books and Tracts Sent.—By Mail.—S M Gurney, A Rogers, W B James, Mrs L M Stoddard (2 pack), C S Ingraham, M C Merrill, G Pease, M S Hall, W Gargat, A S Burnham, S Rode, G W Ficks, V F Hunt, Mrs J D Emery, Mrs A Bean, C S Branch, Mrs C F Pomeroy, H F Carpenter, C E Bassett, Mrs A W Sibley, W C Hughes (4 pack), M Feeny, J Manning, J M Russell, S L Hubbard.
By Express—Geo Tilley, C Pike, G W Stetson.

Articles Received.—J N Berry, S K Baldwin, M W Piper, H S Mitchell, A W Sibley, J W Fadden, P G Bowman, C Tuller, H Brittsin, C S Branch, C E Sullivan, J A Cargile, H L Hastings.

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LOVED WITH AN EVERLASTING LOVE.

There's a song of praise in my heart to-day,
And a gladness no words can tell,
As I think of the love that is holding me,
That never can change or fail.
Other love may grow cold as the years roll by,
Other friends may forgetful be;
But Jesus will never forget his own,
Through the years of eternity.

That love everlasting what tongue can express?
What heart can its strength understand?
The love that can reach to the depths of sin,
And seat us at his right hand.
He hath dwelt among us, he hath known our grief,
He hath suffered with us below;
And now from the throne he in pity looks down,
To comfort all human woe.

Life's sorrows may gather about my path,
Dear friends may be borne from my side,
But the arms everlasting around me fold,
And still I in peace abide.
He hath promised me strength for the stormy days,
As well as for those that are bright;
He hath bidden me rest in his loving care,
In the darkness as well as the light.

My footsteps may falter along the way,
And I may lie down to rest;
But nothing can sever me from his love,
In life or in death I am blest;
For he knoweth each grave where his dear ones sleep,
They are safe in his tender care,
And though I may pass through death's gloomy vale,
His love will surround me there.

As the living plant to the sunlight turns,
Unconscious of all beside,
So my heart would forget all its earth-born joys
In the love of the Crucified.
Oh I cannot be satisfied till I shall see
The light of his smiling face,
And hear the sweet welcome he hath for me,
Forgiven and saved by his grace.

There's a song of praise in my heart to-day,
For all pleasant things that are mine;
But I praise him most for this wondrous gift,
The riches of love divine.
Earth's sunshine is brighter, its beauty more dear,
And sweeter life's blessings to me,
Since I rest in the love that will never fail
Through the years of eternity.

East Boston, Mass. S. M. H.

NEWS FROM ENGLAND.

From our English Correspondent.

Dear Brethren:—Still onward goes the cause of God in this land, prospering and winning to its ranks men of the truest and noblest types. Where but a year or two ago only ones and twos were believers in the good hope, there are now many. And one of the most encouraging features in the state of England at this time is that whereas but a few, say a dozen or so, could be got together to hear on the themes of the gospel, now in many parts large audiences are moved to come, who listen with marked interest. Instances of this are present to our memory from which we select two.

In Bacup there is a Baptist church, presided over by Jonas Smith, its pastor. Mr. Smith has come to lay hold on the truth of immortality and the kingdom of God. Not being careful to hide his light under a bushel, because not being a mere man-pleaser, a few Sundays ago he told his people in a sermon of the ultimate end of the refuse of men, that is, of the ungodly. Of course, he was misunderstood, and industrious persons were ready to propagate a wrong version of his remarks. The consequence was, he took the town hall, and laid the whole truth before an audience of a thousand thoughtful men and women, who had the good sense to behave themselves decorously throughout.

Mr. Smith then wrote to the church of his connection, placing himself in their hands to retain him as their minister or dismiss him, as they pleased. Their decision is not yet at hand. It is reported in many quarters that this Mr. Smith is a thoroughly godly man; that he really lives Christ; that he does not take hire money, but lives of the free-will offerings of the unconstrained brethren; and more, that out of his income, whatever it may be, he finds something to distribute to the necessities of the poor. He has acted so wisely and honorably and kindly in this matter of profession of long-forgotten truths, that inquiry is very active in Bacup, and surely the outcome of all will be that God will be glorified, and Jesus the Christ more highly exalted. We are sure this will be to our united mind.

In Oxford, too, Mr. Charles Underhill has taken the town hall, and delivered an address to five hundred persons, on "Fallen Man not an Immortal Being." The happy results anticipated, we do not believe will be dashed to the ground.

In America you will think little of this, as in some places you find it easy to collect a few hundred, and occasionally a thousand persons, but we in England take it as a very hopeful sign, when prejudice so abates as to allow men to come together to listen to what is itself powerful to convince any candid mind.

The *Bible Echo*, our weekly organ, is yet but a skiff in the great ocean, and many would sink it; but it yet survives, to echo the word of God. God grant it soon a less boisterous sea! It is going up in circulation, but is not yet self-supporting. If we can secure its life, it will co-operate with the speaker in diffusing the gracious light of the merciful and just revelation of God. There is one section of the professing church in England who are doing all they can to "kill" it. They have, but too successfully we fear, brought their influence to bear upon a wholesale publisher and a retail agent. But we fear nothing at their hands, for if this work be of God it will stand, and if not we are not the ones to desire its continued existence. But though we thus speak we have no misgivings as to Who is at the head of our enterprise.

We are very much rejoiced that our Bro. Grant has written us that he is impressed that God directs him to this land the next year. We shall be glad to receive him. Doubtless many doors will be opened to him. And may he be able to deliver the truth with unction and hope. Blessed be God, that we ever heard such good news as it is now our privilege to proclaim.

W. Kellaway.

10 *Warwick Lane, Paternoster Row, London, England.*

The Sun and the Clock.—The Scripture is the sun; the church is the clock, whose hand points us to, and whose sound tells us the hour of the day. The sun we know to be sure, and regularly constant in his motion. The clock, as it may fall out, may go too fast or too slow. We are wont to look at and listen to the clock to know the time of day, but where we find the variation sensible, we believe the sun against the clock—not the clock against the sun. As, then, we would condemn him of much folly that should profess to trust the clock rather than the sun, so we cannot but justly tax the incredulity of those who will rather trust to the church than to the Scripture.—*Bishop Hall.*

RELIGIOUS LEECHING.

A physician lets blood out of a patient by the application of leeches. The leech is an ugly looking customer to come into such close intimacy; and he is a contemptibly dark featured fellow to claim a blood connection. But he is subject to the physician's orders and uses; and a sick man's bad blood must be either purified or got out of him, so the leech is introduced, professionally, and sets to work. He bores and drinks and gorges himself and enjoys himself well. The leech has rather a better time for a while than the patient.

Now, the physician's object in this operation is one thing, and the leech's object is quite another thing. The leech draws blood to satisfy itself; the physician has the blood drawn to cure his patient. Although the process is grievous and not joyous to him whose blood is pumped from one body into another, yet the end in view is the life of the man, even though a dozen leeches be put to death by their own greed.

So it is among christians who become spiritually sick or distempered. God deals with them as a physician, and he uses wicked people as leeches. And while it seems from one side to be persecution, from the other side it is love. God permits his church to be persecuted in order to purge away its sins. He makes the believer better by the buffeting of Satan. Security, worldliness, and pride, are often so thoroughly inherent in the life-current of the disciple, that he must needs be leeched. He is seized by a half dozen fiery tongues, sacrificed by slanders, annoyed, vexed, and tormented by ungodly persons. Wicked designs are accomplished upon him; rage and malice have vent in his face; he is troubled and afflicted. But the evil extracted from him will be the utter ruin of the human leeches that bore him for it, get it, and make it their own. The leeches have their ends and get their deathful deserts; but God has other purposes in view. As Joseph said to his brethren, so it is still: "You did intend me hurt, but God did intend me good."

Christless, mammon-natured men may, to all outward appearances, do evil to the church, but by the same deeds they poison and destroy themselves. Enemies may intend persecution and death to the christian, but the Almighty intends to thwart all their contrivances and break off in due time all their leeching holds. He will preserve and keep, purify and bless his own people who trust him as a Physician and love him as a Father.

It is a pity for the disciple who suffers the processes of such severe correction; but it is infinitely a greater pity for the carnal minded leeches who plague him only to bless him, and get everlastingly cursed for their pains.—*Methodist Recorder.*

GRACIOUS LESSONS.

Rev. Henry Belden, in writing to a friend, speaks of precious lessons recently more fully learned.

1. Deeper confirmation of the views I have been gathering for several years concerning every christian's need of frequent baptisms of the Holy Ghost; the practicability of having them; the motive that should influence us in seeking them; the way to seek them; the certainty of always obtaining; and the manner in which the gift is bestowed, often gradually.

2. The importance, and even, oftentimes, the necessity of silence. "Be silent to the Lord."—Marginal reading of Psalm 37: 7.

3. It has become easy to have "my mind (thought, imagination) stayed on God." It is done by a look to Jesus. It is rather a resting than an acting. Formerly I have had great and sore conflicts here. Read Isa. 26: 3, in connection with next verse.

4. Increased boldness in standing up for Jesus. This is given to me both as a lesson and a power; and, indeed, all of Heaven's lessons bring, or are associated with, more or less of power.

5. Love to opposers. I have been led to pray much for them. Then I saw that their opposition was not so much of themselves, as of the evil one tempting them; and if they were delivered from their enemy, and had the good Spirit, they would receive and love the truth. These thoughts filled me with pity for them, and led me deeper into a universal benevolence.

6. I have been filled with a deep spiritual realization of my privilege to rejoice in the Lord evermore, and an expectation that I should finish my course with joy, as Paul said, Acts 22: 24.

7. Increased sense of responsibility to testify for Jesus. "That the communication of thy faith may become effectual by the acknowledgment of every good thing which is in you in Christ Jesus." Philemon 6: 5. A christian friend giving this passage in exhortation, it came to me with unprecedented power. It becomes more powerful as I obey it.

8. I was given to see, that, if devoted wholly to Jesus, one's weakest points become his strongest points; even as God said to Paul, "My strength is made perfect in weakness." This lesson was spoken to my soul by a christian brother.

9. I was enlightened and delivered from a subtle and long-standing temptation to apprehend trouble in Christ's service. A christian brother said, quoting the passage, "The Lord scourgeth every son whom he receiveth." "It reads, 'whom he receiveth;' and this does not mean that he continues to scourge them. Even we earthly parents do not keep on thrashing our children always."

10. I have been taught a deeper death of self-will. The words in John 5: 30, were powerfully impressed upon me.

11. I have been taught to discern more clearly in regard to the path of duty. One says, "When we are in simplicity before God, willing to be led in any way, we may walk in confidence that the path before us is in the divine order."

12. It has been given me to have that form of self-denial by which I acquiesce in God's will, when it might deprive me of privilege and withhold me from doing desirable things.

13. Joy in having others instead of myself employed and blessed.

14. Deeper self-annihilation, especially in this, that I have been made to feel that the trusts committed to me are the Lord's, and not mine. We are only the helpers, if God is pleased to use us; hence, we need not mourn or be displeased at opposition.

15. Clearer understanding of what it is to have Christ in us.

16. Reliance upon the Holy Ghost to give me utterance in preaching the word. A very special lesson.

17. Greater ability to count it all joy when I fall into divers temptations; so much so as to desire that God would not take them away till all his will was accomplished.

18. Deeper love to the saints.

19. My consecration to Jesus has assumed a deeper and sweeter form. It seems now to be more a consecration into which I am drawn by divine love, and has less of self-resolution in it. It is apparently without effort; rather a repose in Jesus than a purpose to be faithful to him.

20. The same may be said of my faith. It seems to be more clearly and fully a fruit of the Spirit, in which my own spontaneity joyfully mingles, than a trust that requires effort.

21. God has enabled me to lay aside a spirit of fastidiousness in regard to the utterances and doings of my brethren when I see them to be quite mistaken. If the blessed Master kindly bears with their mistakes, why should not I?

22. One of the most delightful lessons taught me during the year, was, that I might everywhere be a partaker of the joy of others. This lesson was flashed upon me instantaneously, and with great spiritual power, while enjoying the hospitality of a christian family in a distant city. The husband and wife were singing together a sweet song of praise as we sat down at the dinner-table. In a moment it was given me to realize with great power, that I did then enjoy their happiness the same as if it had been my own, and that I might everywhere so enjoy the happiness of others. No words can describe the sweetness of this lesson. It delivered me from one of those subtle temptations with which Satan has long influenced me. I had thought, that, if called to frequent and long absences from my home, I might find it a great trial; but, in that flash of heavenly light, I saw that the joy of every christian family wherever I sojourned, was my own in the pure oneness of Jesus and his saints. That is, I saw the Lord Jesus made me to rejoice in others' joy just as if it were my own.—*Guide to Holiness.*

ANNUAL A. C. CONF. OF P. Q.

The first annual session of the above conference was held in "The Old Meeting-house," Hatley, P. Q., from Oct. 7th to the 11th inclusive; and although it was the first annual session, the conference being organized but a year ago, it was one of special interest. We never have attended a better one anywhere. The preaching brethren belonging to the conference were mostly present. Those who were not, reported, and some were received into the conference. Those present—J. Porter, C. P. Dow, Norman Stevens, N. O. Coates, Loren Marsh, David Merrill, N. D. Chadsey, A. H. Tilson, D. W. Sonberger, and L. C. & M. McKinstry. We were also favored with the presence of Bro. Nathan Wheeler, of Sugar Hill, N. H., as a delegate from the New Hampshire A. C. Conference, who aided us much by sympathy, counsel, co-operation, and effectively preaching the word. Bro. E. A. Stockman was also appointed a delegate, but for some reason unknown to us was not present, and many were disappointed. Preachers not present and reported, or were reported—E. G. Chadsey, J. Ward, and Thomas Davidson, who are all striving together for the kingdom of heaven.

The attendance of the people was somewhat light at first, but increased during the session of the conference, until the Sabbath, when the house was crowded, filling all the sitting room in the galleries, and making extra seats necessary. More than one hundred horses were tied about the house, along the road-side, and in the neighboring yards; making things look lively, and, as some remarked, "like old '43 times." It was a grand sight to see so many vehicles outside the house and the crowd inside, and evinced the deep interest which the people felt in the meeting, some of whom had come on the cars, and some over the hills with their teams during the week, a distance of forty miles, and some even that Sabbath morning as far as fifteen or twenty miles. The preaching, most of it, was excellent. Bro. Wheeler gave us several excellent sermons. On Sabbath morning he rode on "high places" so high that he found it necessary to "put the brakes on." The people deeply felt the force of the truthful message which he delivered. Bro. D. N. Chadsey followed in the afternoon, telling us that man should "not live by bread alone, but by every word which proceedeth out of the mouth of God." Those who preached during the conference beside these were—L. C. McKinstry, L. Marsh, A. H. Tilson, J. Porter, and M. McKinstry.

The business sessions were characterized by united action and earnest effort to do what was deemed to be for the best interests of the cause. The President and Vice President presided in turn during the meeting. In the absence of the Secretary, L. C. McKinstry was requested to act in that capacity. Among the items of business attended to was that of a Conference Campmeeting for the Province of Quebec, which it was decided should be held the last of June, and to be permanent and continue while time lasts. This was a timely arrangement, as there have been but few campmeetings in the Province, and those in the early days of the Advent movement. There has never been one held statedly and permanently. We doubt not that the one decided upon will promote the interests of the cause, and aid much in the promulgation of the truths due the present times. The precise locality of the meeting has not yet been decided upon, but it may be located at Magog, the village at the outlet of Memphremagog Lake. The following committee was appointed to locate the meeting and attend to it the first year,—C. P. Dow, Loren Marsh, Carmi Jewell, George Mitson, John Elliott, John Carbee, and John Saunders.

Reports were made by the Presidents of the Districts of the State, of the cause in the different districts, and by other preachers present of their labors, which were listened to with deep interest. This brought before the people the different places where the servants of Christ had labored, and made them better acquainted with the state of the cause than they otherwise would be. The christian character and standing of all the preachers connected with the conference was examined, and the character of all passed, and a vote of full sympathy and co-operation with each one was taken and passed unanimously.

The remaining business of the conference assumed the form of resolutions, which were discussed and adopted. They relate to ministerial qualification and conduct, ministerial support, organization of churches, the observance of the Sabbath, our literature, temperance, "evil workers," the second advent of Christ, etc., which are as follows:—

On Ministerial Qualification.

Resolved, That this conference agrees, and hereby advises, that all our ministers be men of earnest, believing prayer; of patient, persevering study; of becoming gravity; and that they devote themselves to "the ministry of the word," visiting, and other ministerial duties, as far as possible, as their specific work.

On Ministerial Support.

Resolved, That, as a conference, we fully believe that it is the duty of the churches to minister in temporal things to those who "preach the gospel, since God has ordained that those who preach the gospel should live of the gospel"; believing that withholding needed support discourages and disables the minister, and is highly detrimental to the cause of experimental religion among us, and injurious to those who withhold what is needed; and we hereby pledge ourselves to do our whole duty to bring about a change in this respect, for the greater success of the cause of truth and the glory of God.

On Church Order.

Whereas, There has been among us a state of anarchy and confusion, growing out of a want of proper gospel order, therefore,

Resolved, That it is expedient that the brethren in the different localities organize themselves into a church capacity, in a scriptural manner, so that they shall be in a condition of recognized and recognizing fellowship for each other, and have those church officers and institutions which are required by the New Testament, that "everything be done decently and in order," so that there shall "be no schism in the body," but harmony and co-operation among the brethren, each one having his and her place in the house of God, and "knowing how to behave" there, and so doing those duties, general and particular, which devolve upon each and all, so promoting fellowship in the church, and among the churches. And further,

Resolved, That these separate organizations should be so arranged and constituted as to be in harmony with each other and co-operate together.

On the Observance of the Sabbath.

Whereas, There is an honest difference of opinion in religious communities as to the observance of a weekly Sabbath, or rest day, leading to the observance of different days as holy days, or the regarding of "every day alike," resulting in confusion and a manifest injury to the cause of truth and righteousness, therefore,

Resolved, That, as a conference, we regard the first day of the week as the proper day of observance, because commemorative of the resurrection of Christ; and we deem it our duty to devote it to devotional and religious purposes; refraining, as far as possible, from all kinds of worldly labor, thereby observing it after the example of the early church; thus inculcating, by example as well as precept, the sentiment of its proper observance, and recognizing our obligation to that observance, thus being in harmony with the New Testament, the early church, and a large majority of christians at the present time, and the wholesome provisions of civil law.

On our Literature.

Whereas, Christian literature is a useful auxiliary to the healthy and prosperous growth of a religious body; and, whereas, *we* need such literature; and, whereas, our views of Bible truth have become in some important respects changed, so that the current, self-styled "orthodox" literature of the day is hardly "orthodox" in our opinion, at least in every instance; and, whereas, we are thankful to recognize the providence of God in raising up and establishing the "Advent Christian Publication Society," organized in Boston in A. D. 1860; and, whereas, its publications are generally acceptable to us; therefore,

Resolved, That we approve of the general management of that Society, and have condence in its officers, and we will aid, by our influence and means, to promote its interests and spread its issues; those issues being a weekly paper, "*The World's Crisis*," and a semi-monthly, "*The Young Pilgrim*," and a list of books and tracts, and the hymn and tune book, "The Jubilee Harp." And we recommend the people to subscribe for the papers, secure as far as possible the books, and circulate the tracts; and we further recommend the use of, and pledge ourselves to use, "The Jubilee Harp" in all public services, as preferable on some accounts to any and all others yet published.

Resolved, further, that we approve of and recommend the monthly, "*The Bible Banner*," edited and published by Bro. A. A. Phelps, M. A., and also "*The Christian*," edited and published by H. L. Hastings,—both ably edited and useful to the cause of Christ.

Of Temperance.

Resolved, That, as a ministerial and lay conference, claiming to be Bible christians, we are fully and painfully aware of the untold evils and miseries caused by the sale and use of intoxicating liquors as a beverage, and esteeming the world-wide indulgence in them to be a terrible scourge and curse, we are resolved that we will, by all scriptural means, sympathize with and aid all scriptural and judicious efforts which have in view the glorious object of opposing the trade and traffic in, and use of, ardent spirits; and we hereby declare ourselves to be, in theory and practice, in favor of "total abstinence from all that can intoxicate," and that we are opposed to the use of fermented wine for sacramental purposes. And we, hereby, pledge our entire christian influence, in harmony with this our unanimous resolution.

Of Evil Workers.

Whereas, there are "evil workers" among us, and going out from us, who do not work in harmony with us, and who take the advantage of the circulation of the *Crisis* to publish their appointments, and then use those appointments to prejudice the people against us by misrepresentations and unchristian reflections; and, whereas, such a course is disastrous to the cause of christian unity, and is especially unscriptural and hurtful; therefore,

Resolved, That such of those "evil workers" as are known, or may become known, to the officers of this conference, be by them represented by name to the "Publishing Committee" of the *Crisis*, with the request that their appointments be withheld from the *Crisis*.

Of Fanaticism.

Resolved, That it is the opinion of this conference that certain phases of fanaticism, that have of late been brought in among us, to the disgrace and great injury of the cause of truth, in the form of unwholesome doctrines and unseemly practices, ought to be kindly and scripturally opposed, and those teachers, as well, who promote the work; and we will kindly and faithfully oppose every such hurtful influence and practice in the fear of God.

Of J. N. Wingate.

Whereas, one J. N. Wingate—who has been in the Province of Quebec, traveling and professing to be an Advent preacher, but whose course has been, in our judgment, hurtful to the cause of Christ and morality, tending, as it seems to us, to division and distraction, and to lead astray unwary, honest souls—has left the Provinces for parts unknown to us, some saying to go to Florida for his health, and others (all equally professing to be his friends), only to Boston; and, whereas, he will doubtless represent himself as an Advent preacher; therefore,

Resolved, That, wherever he is, this conference has no confidence in him, nor sympathy with the course he pursues, and would scripturally, and in the fear of God, recommend the brethren to notice the fact that we have no fellowship for him, and do not consider him worthy of the confidence of the church of Christ.

On the Appointment of a Conference Missionary.

Resolved, That the President of this conference be, and hereby is, authorized and appointed a special Conference Missionary and Evangelist, for the promotion of the interest of the cause of Christ which it represents, devoting his time, so far as he may be able, to this work; and it is further

Resolved, That this conference be responsible for his necessary support, and that all collections or funds raised for his support, in places where he may labor, be devoted, so far as they are sufficient, for this purpose, and that the deficiency,—if there be any, of such necessary support as he may require, as occurs from lack of funds, of the means raised in places where he may labor,—be met from the treasury of the conference.

Of the Second Advent of Christ.

Resolved, That, as a conference, we are more than ever impressed by the solemn fact that the glorious Second Advent of Jesus to our planet is near at hand, and that time, hoary and wrinkled with age, has come at last to the agonies of its dying hour; so that even now we seem to hear the death rattle, and its last heaving breath; and the tolling knell, and all the solemnities of its funeral occasion, seem to be upon us. We are, therefore, deeply affected by the sense of the importance of our position and work, as those to whom is committed the proclamation of the flying angel's message, that "the hour of his judgment is come," and we feel the solemn importance of the work, and that we will devote ourselves more fully than ever to God and his cause, and to that special proclamation which has made us a people, feeling deeply our dependence upon God, and the necessity of a harmony of our life and conversation with the great truths which we proclaim; and, realizing that there are still multitudes of perishing sinners around us who are in imminent danger of being lost; we will seek, by all laudable gospel means possible to us, to save them from the "second death," so helping others to be ready, and being ourselves prepared to welcome our Immanuel when he comes to reign on the earth, that we may be saved with all the redeemed hosts of God's elect ones in his kingdom.

Resolution of Thanks.

Resolved, That the thanks of this conference are extended to the friends in this vicinity for their kind entertainment, and we pray that they may be abundantly enriched in all spiritual things. Adjourned *sine die.*

L. C. McKinstry, Sec. *pro tem.*

CONSECRATION.

L. A. Dewy.

I've consecrated all to Jesus,
All upon the altar lain,
Every dearest earthly treasure,—
Take them, Lord, with my good name.

Now by faith I'll claim the promise
I have read in the blest word,—
Jesus saves me if I trust him,
Will cleanse me with his precious blood.

Though thick clouds around may gather,
And the way I cannot see,
Thou wilt guide me, blessed Leader,
If I only cling to thee.

If aught should tempt my soul to turn
From the heavenly, narrow way,
He who felt temptation's power
Will shield me if I watch and pray.

Clay Centre, Kan.

CONF. AT MELVIN VILLAGE, N. H.

This meeting commenced, as appointed, Thursday evening, Oct. 22nd, and held over the Sabbath. The weather was delightful, and more like summer than a great deal we have had for the past season.

Bro. J. Parsons arrived Thursday, and gave us a blessed good discourse in the evening, and also another Friday afternoon. Bro. Stockman came Friday P. M., and in the evening gave us one of his good discourses. Saturday we had a conference meeting in the forenoon, in the afternoon preaching by Bro. Parsons, and in the evening by Bro. Stockman. This was a blessed day to the people of God, who were gathered from several towns.

Sabbath A. M. we had a blessed good love feast, after which was observed the ordinance of the Lord's Supper. Preaching in the afternoon by Bro. Stockman, and in the evening by Bro. Parsons. The object of this meeting was for the upbuilding of the cause of Christ. We think we can safely say that the church has reaped rich blessings through these meetings, for which we thank God.

Although we did not see that interest awakened among sinners that we longed for, yet we think the good seed has been sown, and trust some will spring up unto everlasting life. The servants of God and the church did their duty faithfully, and their skirts will be clear (we believe) in the day of God.

The meetings have been blessed throughout. The divine Spirit of the Master was with his children, to own and bless; and the brethren and sisters felt that it was good to be there: so much so, that they were loth to part. The brethren and sisters from other places took right hold and labored for God, and the result was, his blessing was showered upon us. Blessed be his holy name. If it is so blessed to meet a few of the dear children here for a little while (and then to part), what will it be to meet all the dear family on the immortal shore, and part no more forever.

This has been one of the best conferences (if not the best) ever held in Melvin Village. Since this meeting has closed, our meetings have been interesting, and the Spirit of the Most High has been in our midst. Some have returned to Father's house, and others we are hoping will come and be saved.

M. W. Piper.

MAN AN INDIVIDUAL.

Irresistible, undeniable facts demonstrate that man is not a den wherein two enemies are chained together, but an individual being; or, in other words, an individual. We had better face this great fact. It is of no use to blink at it. Our knowledge of physiology has come to a point where the old idea of man's constitution must be thrown aside. To struggle against the overwhelming force of science under the notion of shielding religion is mere folly.—*Notes on Thought.*

Cheerfulness.—There is not a greater every day virtue than cheerfulness. This quality of man among men is like sunshine to-day, or gentle, renewing moisture on parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. Be cheerful always.

HOME AND HEALTH.

THE BRAIN THE ORGAN OF MIND.

A Living Automaton.—The Paris correspondent of the Baltimore *Gazette* writes: "A curious phenomenon can be witnessed in the Saint Antoine Hospital. A young man, a singer in a *cafe* concert, was wounded during the war in the head by a ball which struck his skull obliquely over the left ear, carrying away six inches of bone and exposing the brain. He was relieved, but at the cost of a paralysis of the right side; this was cured in time, and he was enabled to resume his usual mode of life. Some weeks ago his nervous system became so deranged that he was admitted into the hospital. His attack of the nerves lasts about thirty hours, during which time he is but a living automatom; he is unconscious of surrounding circumstances, and insensible to all pain. Place him on his feet, he walks; seat him in a chair, put a pen between his fingers, he displays the want to write, and seeks for ink and paper; supply him with a cigarette paper he will search for tobacco, and will make the most perfect cigarette paper he will search for tobacco, and will make the most perfect cigagettes. He executes these movements without any signs of consciousness or impatience; remove the article twenty times from him, he displays no anger, but quietly recommences his work. He can be made to sing some of his songs when he is supplied with a pair of white gloves and a newspaper for a sheet of music. He has a monomania for theft, for he pockets everything he can lay hold of, but shows no signs of being discontented when the articles are taken from him."

Brain and thought are so intimately and inseparably connected that it is impossible to disturb the one without molesting the other. That brain generates thought it seems to me any thinking man who takes cognizance of cause and effect must admit.

But we are told by those that ought to know better that thought and reason are not at all dependent upon matter, that the mind is freer, and has more capacities independent of matter, that matter cannot think. I ask, why does this man at times cease to think and act rationally? For the simple reason that his brain at times does not perform its office work.

But, says one, your hand cannot think. No, neither can it see. My eye can see, but cannot hear. My eye can see, and my ear can hear, but neither one of the two can think. My brain can think, but cannot hear or see. If my brains were unmoved, and it were possible for me to live, move, and act, and I still continued to think and reason as before, I would then be inclined to the belief that thought was not dependent upon matter.

We find the brain subject to many diseases which are sure to affect the mind, such as softening, etc.; when in many cases the mind becomes wholly demented, or insane, all owing to the derangement of the brain.

Notice the imbecility of the young babe, one of the most unthinking creatures of its age. But watch the growth of its body, and see how its little mind keeps pace, step by step, until it arrives at the meridian of life, when it has mastered all the languages, arts and sciences; and here he stands as the bright and morning star in all its effulgence in the literary world, the pride of his country. Touch his brain, he becomes a raving maniac or a babbling idiot, or as nature takes its course gradually down the hill of life, flicker, flicker, little by little, until he becomes a feeble old man, with staff in hand, leaning over the grave, debilitated in body and mind, once a man and twice a child. And do you tell me that mind does not depend upon matter? Yes, indeed, man must depend upon matter for thought, until his "breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146: 4.

C. S. Branch.

Plantsville, Ct.

EVILS OF TOBACCO USING.

(Continued.)

Tobacco-using is a filthy habit.

Yes, it is notoriously filthy and disgusting to every one except the individual who indulges it. We need not describe the reeking filth of a tavern bar-room, or a smoking car, for there is no person with the slightest love for neatness and cleanliness who has not a hundred times been offended by forced contact with the results of tobacco-using in some of the many detestable ways in which they occur. A tobacco-user not only presents a most revolting spectacle of defilement in himself, but he renders foul and offensive everything that comes in contact with him. He always leaves a dirty mark behind him—shall we say as a fitting memento of his character? Perhaps that would be a little too hard; but may it not be that constant association with filth will make some disagreeable modifications in a man's character?

A man who will be a slave to tobacco, not only ruins himself—his health, his mind, but he inflicts a most intolerable nuisance upon society.

Tobacco taints the breath.

It may be suggested that this objection does not amount to much, in these days when almost every person's breath is redolent with something—emanations from decaying teeth, foul odors from a sour stomach, putrid smells from an ulcerated nasal cavity, or something equally offensive. But we protest that these are bad enough alone; and when they are reinforced and augmented by the pungent, fetid odor of tobacco, a climax of foulness is reached which is wholly beyond description, and needs only to be once experienced to be fully appreciated. Times without number, almost, have we been forced to turn away with sickening disgust when conversing with a person whose breath fell upon us freighted with its vapory poison. In more than one instance has the dying invalid turned more ghastly pale as he waved from his presence the minister who came to offer words of consolation, but brought with him the nauseating effluvia of of tobacco.

Tobacco defiles the air.

Even the very atmosphere surrounding a tobacco-user is laden with a characteristic fetor. Every pore of his skin is sending out a stream of the poison, while each expiration of air from his lungs pollutes his immediate neighborhood with its innate nastiness. And if the person is a smoker, the evil is increased tenfold; for it seems to be the special avocation of the smoker to contaminate as much as possible of the pure air of heaven with his vile drug, thus forcing it upon the most repugnant, for we must breathe or die.

What right has any person to thus poison the "breath of life?" How long would a man be permitted to scatter broadcast the poisonous germs which communicate small pox or scarlet fever? Yet tobacco kills more persons every year than both these maladies combined. What a blessing to humanity would be the revival of the old puritanic law which would not allow a man to smoke within ten miles of any house, and then not in the presence of a stranger. A slight vestige of that law still exists in the city ordinance of Boston, which interdicts all smoking upon the streets.

Tobacco-using enervates offspring, and so threatens the race with extinction.

If tobacco-using should increase during the next two hundred years as rapidly as it has done in the last period of that length, it would become a universal vice. Then would vanish the last hope for the race; ultimate extinction would be inevitable.

It often occurs, and, indeed is as true as a rule, that the worst effects of the use of tobacco are not seen in the man who indulges the habit, but appear in his children. Whence came such a vast army of nervous, sickly, yellow-faced young ladies? Inquire, and learn that their fathers were tobacco-users, and you have the secret. Improper diet, fashionable dress, lack of exercise, and other hygienic influences may receive their due share of condemnation for producing such poor specimens of humanity as are these useless, "vapory," hysterical creatures; but when we find that their troubles began with the very first day of their existence, that they were as hysterical in their cradles as ever afterward, we must look for some hereditary cause; and we find it in the fathers who poured out their children's vitality in reeking streams of tobabco juice, and puffed it away in clouds of odorous smoke.

A terrible inheritance of constitutional weakness, nervous debility, and general incapacity for enjoyment, does the tobacco-using father entail upon his children. Most strikingly applicable are the words of Ezekiel, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

With reference to the same subject, the renowned Sir Benjamin C. Brodie said, "No evil is so manifestly visited upon the third and fourth generations, as the evils which spring from the use of tobacco."—*Health Reformer.* (*To be continued.*)

ADVICE TO A MOTHER.

The first book read and the last laid aside by every child is the conduct of his mother. Consider then these suggestions. 1. First give yourself, and then your child to God. It is but giving him his own Not to do it is robbing God. 2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself; do it for your child. 3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself. 4. Give not heedless commands, but when you command require prompt obedience. 5. Never permit cruelty even to an insect. 6. Cultivate sympathy with your child in all lawful joys and sorrows. 7. Be sure that you never correct a child until you know that it deserves correction. Hear its story first and fully. 8. Never allow your child to whine, or fret, or bear grudges. 9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial. 10. Remember that the knowledge and the fear of the Lord are the beginning of wisdom. 11. Never mortify the feelings of your child by upbraiding it with dullness; but do not inspire it with self-conceit. 12. Pray with and for your child, often and heartily. 13. Encourage all attempts at self-improvement. 14. Reprove not a child severely in the presence of strangers. 16. Remember that life is a vapor, and that you and your child may be called out of life and probation any day.—*Selected.*

SYSTEMATIC HABITS.

Systematic habits will add infinitely more to your comfort and prosperity in life than perhaps any other trait of character. Be systematic in everything, for it saves time and annoyance, besides gaining for you a fame and fortune. Systematic men, who promptly comply with their engagements, are the only reliable men. Undoubtedly systematic habits have done more for young men, when starting in life, than anything else. We remember a few years ago, a shrewd, reflecting, observing young man, who left his home in one of the towns on the Hudson, in New York State, to battle, alone and unassisted, with the world. He was cool and deliberate, but what he did was done with quickness and precision. He was one of those young men who were not addicted to evil habits that frequently beset our youth—not even using tobacco. By his systematic habits, polite and pleasing ways, he won for himself many influential friends, and in a short time his position was all that could be desired.

A man that is not systematic in his habits is a mere cipher in society, without weight of character, and utterly destitute of influence. The man that is systematic in his habits, is admired, respected, and feared.

Redeeming the Time.—By devoting one hour every morning before breakfast, how great a quantity of matter may be read over in the course of a few years. By adopting this practice I have been enabled to peruse, in the course of four years, the whole of Scott's quarto Bible (three thick volumes), including all the notes and practical observations, reading the whole of the Testament twice, returning to the Old Testament as far as the 30th chapter of Exodus; and blessed be God, his word has been delicious to my taste, and fnll of comfort to my soul.—*J. V. Hall.*

There are soft spots in the hearts of the most abandoned of men and women. The ugliest worms are but undeveloped butterflies, which, after a time, if placed under proper influences, will escape from their withered cases, and mount aloft on wings of gold and silver. And these poor repulsive looking and unpromising outcasts, under the transforming power of christian love, may become saints, apostles, and martyrs.

There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift in presence of a determined cheerfulness.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 993. BOSTON, WEDNESDAY, NOVEMBER 18, 1874. VOL. XL.—NO. 6.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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THE CHRISTIAN'S REST.

WM. D. TUCKER.

"There remaineth therefore a rest to the people of God."—HEB. 4: 9.

Onward o'er life's rugged pathway,
Travel we a pilgrim band,
Guided by our gentle Savior
To a fair celestial land;
To a land of peace and safety,
Where no sorrow e'er shall come,
Where in all the bright forever
It shall be a happy home.

There we'll meet our dearest loved ones,
Never more to part again;
There we'll join in songs of triumph,
When our Savior comes to reign;
There we'll rest from care and labor,
When our journeyings are o'er;
And rejoice in life eternal,
On that never-ending shore.

And within the pearly portals
Of the heav'nly city bright,
We shall walk in peace and safety,
Where there are no shades of night.
There, beside the flowing river,
We will join the angel throng;
There to sing through countless ages
The glad alleluia song.

We shall rest, yes, rest forever.
O how sweet the thought to me!
We shall rest with our dear Savior
In that land of purity;
And my prayer to him is daily,
Come, Lord Jesus, quickly come;
Come with rest for thy dear people;
Come and take thy children home.

Haydenville, Mass.

THE RESURRECTION BODY.

H. BRITTAIN.

III.—ITS POWERS.

"The branch of our subject which now lies before us is one of great interest, but, alas! it is one on which we have little direct or decisive scriptural evidence to guide us. But here, as is usually the case, imagination has been active, where authority has been wanting. The most pleasing anticipations have been entertained as to what we shall be able to do and see hereafter, and the most delightful reveries have been indulged in on the same subject. The reins have been thrown on the neck of fancy, which has not failed to take a course that has been about as daring and unadvised as that of the youthful charioteer whose temerity and unhappy end have alike combined to make his name proverbial for these things.

"One error leads to another; and there can be no doubt but that to the erroneous and visionary notions which have so generally prevailed respecting the nature of the future body, is in a great measure to be attributed much of what has been put forth respecting its powers. Its materiality and true physical character have been well-nigh lost sight of, and we can scarcely wonder, therefore, at what it has been supposed it will be capable of doing. Not even Ariel passed with greater facility from tree to flower, or roved at will through airy regions with speedier flight, than the glorified saint has been supposed to do from orb to orb, and from sphere to sphere, in visit to other and distant worlds. Possibly something of this kind may really be done hereafter, but as yet no sufficient proof has been produced that such will be the case. Yet without proof, it is folly to proceed; and if we venture into such an unknown region without a guide, we cannot do otherwise than expect to wander from the right path. With such a danger before us, the most pleasing anticipations, when not well supported, should afford us but little pleasure, and however delightful it may be to speculate on the future prospect, the inclination to do so should be restrained within at least very sober bounds.

"Some of the speculations, however, which have been indulged in have not been altogether without foundation, though sufficient care has not been taken to distinguish between what has really been of this character and what has not, nor to keep strictly within the bounds marked out by that evidence on which alone we can rely; and hence even that which is true has been thrown into uncertainty through being associated with much that is in all probability erroneous. What we have to do is, to proceed with the greatest caution, and in our discussion of the subject to be careful to weigh well the real and exact import of the various passages of Scripture which can be brought to bear upon it. It will be my endeavor to show where, as it seems to me, its boundaries lie at present.

"The statement made by St. Paul in 1 Cor. 15, respecting the future body, must be again referred to. They have already done much for us, and they must do yet more. In reference, then, to the change that will be wrought in the condition of the body we find him saying: 'It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; *it is sown in weakness, it is raised in* POWER.' Vers. 42, 43. Not *by* power, but *in* power; that is, in a state in which it will be endowed with great power or capabilities. Of what kind they will be we are not told, nor is there anything here from which we can infer their nature. But that they will be great is readily seen from the connection of this part of the subject with that which goes immediately before. The changes previously announced, viz., from 'corruption' to 'incorruption,' and from 'dishonor' to 'glory,' are great and essential; and to be in proportion with them, this must be the same. Thus far, therefore, we have as yet no particulars, and it is when we come to these that our difficulties begin. Yet we are not without some very important revelations on the subject, though they are but comparatively few in number, and they do not enable us to go into details upon it. Our knowledge still remains general and comparative only, not special.

"Though it is most difficult to define its boundaries, the bearing of the following words, spoken by our Lord, cannot but be felt to be very great and very important:—'And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are *equal unto the angels;* and are the children of God, being the children of the resurrection.' Luke 20: 34–36. That we have equality with the angels announced here is certain, but to what extent remains a question. In another and kindred passage we have simply *likeness of condition*—'Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God; for in the resurrection they neither marry, nor are given in marriage, but are *as the angels* of God in heaven.' Matt. 22: 29, 30. The great question to be considered in reference to the expression 'equal to the angels,' is, whether it is to be confined to the particular case in reference to which it is used, namely, freedom from death; or, whether it is to be understood as announcing equality in all other respects. There are some who hold the latter opinion; I confess I cannot do so; for it seems to me to assume far more than the case will actually warrant. We should not think of arguing from the latter passage (Matt. 22: 30), that the likeness there spoken of extends beyond the particular mentioned, and we should be careful, therefore, how we make the equality in the other do so; for the two subjects are evidently connected, and the two passages most probably form parts of one and the same corolloration. Campbell renders the term *isangelos*, 'angel-like.' According to Bloomfield, 'the commentators are agreed that since *isangelos* is formed after the model of *isotheos*, it should be rendered, not *equal to the angels*, but *like unto* the angels (viz., in respect of immortality and the nature of their bodies), as in Matt. 22: 30. Some of our theologians, however, hold, as we shall presently see, that the term should be understood to mean *equality generally*, or equality in all respects. Suppose this to be the case, let us see what follows.

"1. 'The angels,' we are told, 'excel in strength' (Ps. 103: 20), and some of the cases in which their strength, or power, was exerted, show how marvelously great it is; *e. g.*, the angel who passed over Egypt slew, in one night, all the first born in the world, so that 'there was not a house in which there were not some dead. 'The angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand.' 2 Kings 19: 36. Another angel, sent to execute the divine wrath against the Israelites when David numbered the people, destroyed, by means of 'pestilence,' seventy thousand of the people. Other instances show how marvelous are their *capabilities*, so to speak; *e. g.*, the angel that appeared to Manoah and his wife 'did wondrously; for it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar.' Judges 13: 19, 20. The angel who delivered Peter out of prison appeared at his side, though the prison doors were all closed, and the keepers before the door kept the prison. He smote Peter on the side, and his 'chains fell off from his hands.' They went out together, and 'the iron gate that led into the city opened to them of its own accord.' Acts 12: 7–10.

"Now, will glorified saints be clothed with such powers as these and other instances imply? In the absence of direct proof upon the subject, we may remark, that it seems scarcely probable that they will, and for this reason: such things seem utterly inconsistent with the nature and condition of man, as a being having a material structure, subject to physical laws, and every way fitted for inhabiting a world like this, however advanced and exalted may be his and its condition. The mere probability of the case, however, must not be regarded as conclusive proof upon the subject, if indeed it be admitted as any proof at all; for, as we had again and again to remark, we can never depend on any reasoning of the kind, nor are we ever in a condition to determine with certainty what it is, or what is not probable or likely to occur; and when, therefore, we have not direct authority to guide us, we must be content to remain in doubt; though at such times we can scarcely do otherwise than be influenced in some measure by the conditions of the question, and by the inferences that are fairly deducible from them.

"2. Again,—*the angels can pass from heaven to earth, and that, too, with incredible speed.* Will glorified saints be able to do so? Daniel was engaged in prayer in behalf of himself and people, and the angel Gabriel was sent to communicate to him the divine will. But the record of the event seems to imply that he must have left heaven after the prayer of the prophet had commenced, and yet reached him before it was terminated; and if this was the case, with what inconceivable swiftness must he have flown on his errand! Dan. 9: 20, 21. But that the angelic host have the power to pass from heaven to earth, and therefore from sphere to sphere, is certain, and is of course proved by every instance in which any one of them has visited this earth.

"Seeing, then, that we are expressly told that the glorified saints, 'those who shall be accounted worthy to obtain that world, and the resurrection from the dead,' shall be 'equal unto the angels,' it certainly becomes a most interesting subject of inquiry, whether they will possess this power, and so be able to leave this world and to visit at will the other orbs of heaven. Many have been the speculations that have been made upon it, and that, too, not by divines only, but by philosophers also, some of whom, both philosophers and divines, have taken the affirmative side of the question, and have speculated accordingly. In very many cases, however, it will be found that this has been done without sufficient data on which to proceed, and not unfrequently with an entire forgetfulness of what will be the nature and properties of the resurrection body. The question, however, must be decided solely by the evidence of Scripture, and our views of it must be regulated by the measure of that evidence which can be brought to bear upon it. But this, as before observed, is but small.

"The passage in which it is affirmed that the saints will be 'equal unto the angels' is by far the most important we have, and the bearing of even this upon the question is far from certain. Some of our most valued writers are of opinion that we may clearly infer from it that such a power as that we are considering—the ability to pass, namely, from orb to orb, will certainly be possessed hereafter. The author of that very valuable little work, *The Lunar World* (by the Rev. Josiah Crampton, A. M., Dublin—George Herbert), has expressed himself to this effect, and has quoted another able writer who takes the same view of the subject. He remarks, in an appendix (H):—

"'That the word *isangelos*, used in the latter passage (Luke 20: 36), should not be confined to the particular case referred to, is, I think, evident from the very nature of the expression. If man is to be 'equal to the angels,' we must suppose an equality, not in one, but in all particulars. This resemblance opens (without entering minutely into matters with which we are not acquainted) a glorious and happy prospect for man. Selecting only one of those powers which angels, we know, possess—that of rapid and boundless motion—what a deeply interesting thought is suggested!'

"The following passage, from Dr. Dwight's '*Theology*,' will best explain it:—

"'In Luke 20: 36, our Savior declares that the righteous will, in the *anastasis* or future state of existence, be *isangelos*; literally, 'equal to the angels,' but perhaps intended here to denote 'like the angels'; that is, possessing in a near and kindred degree the attributes which they possess. Accordingly, in the fourth chapter of the Apocalypse, we are taught that the four-and twenty elders, the representatives of the ancient and the modern churches, are placed round about the throne, together with the four living ones, the representatives of the angelic host. The resemblance here exhibited is such as strongly to exemplify the declaration of Christ. Their station is substantially the same; their employments are the same.

"'The activity of angels is disclosed to us by the Scriptures in many passages, and in language of the greatest force. The ninth chapter of Daniel particularly contains, as I observed in the first discourse concerning these glorious intelligences, a remarkable illustration of this subject. Here we are told that Gabriel received a command in heaven, while Daniel was employed in prayer, to interpret his vision; and that 'being caused to fly swiftly, he touched Daniel about the time of the evening oblation.' The activity here declared is plainly superior both to conception and calculation, and exceeds that of the sunbeams beyond any proportion perceptible by our minds. Similar to this representation will be the activity of the righteous in the future world.

"'To recur to the illustration adopted in the former part of this discourse. We are now, as we are styled in the Scriptures, worms of the dust, slowly and humbly creeping upon the earth appointed for our habitation. With these reptiles we die, and are lost in the tomb. Like them also we shall revive to a new and nobler existence, and wander freely at our pleasure through regions shut to us hitherto by an immovable law of our nature, and to our apprehension existing only in argument or fancy!

"'To act is the end of all rational existence, and to act at pleasure the necessary concomitant of happy existence. Like Moses and Elias, if we obtain a part in the first resurrection, we may hereafter visit distant worlds with incomparably more ease than we can now pass from one continent to another, and find the oceans of space by which they are separated merely means of illustrating our activity, and furnishing delightful opportunities of expatiating at our pleasure.'—*Dwight's Theology*, Ser. clxx, p. 813.

"I have before observed that I am unable to take this view of the subject, and cannot but feel that more is inferred from the passage in question than is really warranted. But we may compare it with another which has a *direct* bearing upon the subject, and it will, I think, be seen that this second passage at least limits, if it does not determine, the meaning of the first. In St. Paul's description of the second advent, given in 1 Thess. 4, we find him saying (ver. 17)—'Then we which are alive and remain shall be *caught up* together with them in the clouds, to meet the Lord in the air.' From this we learn that the saints will, for once at least, really leave the earth, but we learn also that on this occasion, whatever they may do or others, they will not leave it by a power of their own, but *by the power of others.* They will be *caught up* (*harpanesometha*),* which implies they will not ascend of themselves, and this is rendered still more certain by the fact that we are taught elsewhere how, or by whose power, it is they will ascend. We are expressly told that the *angels* will be employed by their Lord to raise or bear them up. 'And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from one end of heaven to the other.' Matt. 24: 31. Here, I repeat, we find the risen saints leaving the earth, but it is not by a power of their own; and we cannot but infer from this that *they will not have the power*, or it would be exerted by them on this occasion. And if they have it not at this time, which will be subsequent to the resurrection, it must be assumed that they will not have it at any other, or rather will not have it at all. This passage, therefore, I conceive, determines the bearing of the other (Luke 20: 36) upon the subject, and well-nigh proves, if it does not quite do so, that the equality with the angels there foretold will *not* be general or universal.†

* "The word *harpazo*, is the one used in Acts 8: 39; 2 Cor. 12: 2, 4; Rev. 12: 5.

† I cannot endorse the explanation of the writer in the entirety. I will explain by-and-by.—H. B.

(To be continued.)

"HEAR YE HIM."

S. S. BREWER.

Far back in dim, distant ages, God predicted by Moses the first advent of our Redeemer. In the fullness of time he was manifested, and, as it is written, he was recognized by his disciples. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts 7: 37. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3: 22. Hence Paul, an Hebrew of the Hebrews, in his epistle to his Israelitish brethren declares that "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And then declares that "Therefore we ought to give the more earnest heed to the things which we have heard."

It is perfectly safe to hear and obey the Son of God and his apostles. Let us now proceed to hear his testimony that he hath sealed with his own precious blood.

"As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world." "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

That separation is final, and the destiny of the two classes eternal, the result of the parables of the tares and the wheat, and the net also is precisely the same; only two classes, no third party. "Hear ye him." Mark the words of that prophet—"And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 34. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13: 43.

The saying of Jesus in Matt. 5: 17—"Think not that I am come to destroy the law, nor the prophets: I am not come to destroy, but to fulfill," is urged sometimes as an argument to ignore the positive teachings of Jesus. To this mode of interpreting prophecy I would state that there is no clearer prediction uttered than that recorded in Deut. 18: 15, 18, 19, and recognized in its fulfillment in Acts 7: 37, 3: 23–25. "Hear ye him."

Is it not conclusive that we are under the necessity of accepting the teachings of the Son of God regarding the closing up of this dispensation, and that which is inevitably to succeed it, in preference to all others? Hath not God thus decreed and revealed it? Hear the words of the Father on the Mount of Transfiguration—"This is my beloved Son, in whom I am well pleased: hear ye him." Matt. 17: 5. Wherever there is doubt or uncertainty concerning the Old Testament, it is the will of the Father that we should hear his Son—"In all things whatsoever he shall say unto you." "Hear ye him."

With the present dispensation closes forever the period of human probation.

The present was termed by the apostle a dispensation of "ages," and when writing to the church at Ephesus, to a people that had been converted in the very citadel of idolatry, beside the temple of the great goddess Diana, whom Asia and the world worshiped (see Acts 19: 24–37), reminds them of their exaltation from idol worship to that of the only living and true God, by saying, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ."

The ages then to come embraced a long drawn out period of over eighteen hundred years, and now very near its close; as the evidences of this fact most clearly certify, as given in various ways by the prophet whom God raised up, and commanded us to "hear in all things whatsoever he shall say unto you." Now mark carefully the malediction uttered against all that will not hear the Son of God.

"And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." The mission of the Messiah by angelic announcement was—"Behold, I bring you good tidings of great joy, which shall be to all people." Yea, and all the prophets from Samuel and those that follow after; as many as have spoken have likewise foretold of these days, yea, ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3: 24–26. The mission of Christ was the last to that people, as he plainly testified in these words—"But last of all he sent unto them his Son, saying, They will reverence my Son."

As the blessings that God embodied in the promise made unto Abraham were conditional, what can be plainer and more conclusive than this declaration—"Unto you first God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities." "But when the husbandman saw the Son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." That was God's last effort to save them as a people; for their willful rejection of his Son he fulfilled the judgment as it is written—"Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jer. 19: 11.

THE APOSTLE PAUL'S TESTIMONY.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles." Acts 13: 46. Turn and read verses 44 and 45.

Concerning Paul, the Lord declared—"He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." Acts 9: 15. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God." The gospel that Paul preached was promised in the holy Scriptures. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God which he had promised afore by his prophets in the holy Scriptures." Rom. 1: 1, 2.

Paul's testimony concerning the gospel of God embraced the offer of salvation to every soul of man. See Heb. 2: 9. He preached final salvation conditionally. See Rom. 2: 6–12. Read it.

The gospel of God that Paul preached declares "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire; taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power [when?], when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1: 7–9. Alas! there are those now that pervert the gospel as in the apostles' day, and disbelieves his testimony.

The Lord Jesus declares that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." And in order to set the manner in the most convincing light refers us to inspired testimony, as recorded in Genesis 19, and then testifieth himself. "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all, even thus shall it be in the day when the Son of man is revealed." Luke 17: 29, 30. And thus it will be in the end of this world, The tares will be burned in the fire. when the Lord Jesus is "revealed from heaven in flaming fire." "Hear ye him."

The apostle Paul preached in the most clear and conclusive manner, a "day of wrath, and revelation of the righteous judgment of God." Please read Romans 2: 4–12. That great day of God's wrath is now even at the door. But there are those now that teach contrary to the apostle's doctrine, and say we are on the eve of a dispensation of great prosperity, and the diffusion of religious principles and peace. "Go not after them." The admonition of the apostle to the church at Galatia is very timely, when men are departing from the faith and teaching fables. "But there are some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 6–10.

The heavens and the earth which are now, are kept in store, and reserved unto "fire against the day of judgment and perdition of ungodly men." Not a day of probation and salvation to ungodly men, but perdition, wrath, destruction, fire, which shall devour the adversaries. All the "tares," "bad," "goats," "unrighteous," all "that know not God," "and obey not the gospel," are to be "punished with everlasting destruction."

Now "hear ye him." "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then [then, yes, then] sudden destruction cometh upon them." "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world."

MATTER AND MIND.

A. F. DUGGER.

It is sometimes said that the body being wholly composed of matter is not susceptible of thought; and our opponents, with an air of triumph, propound questions like the following: Can matter think? If so, why is it that the trees and stumps do not think? Why does not man think with his heel as well as with his head? Their conclusion is that matter cannot think, therefore they infer that man must have a soul or spirit composed of some other substance. How do they know that matter cannot think? or do they know it? I perceive the great difficulty is that they cannot conceive how matter can think. Does it therefore follow that God cannot superadd to matter a thinking faculty. Dare we limit the power of God by saying he cannot? Thought is not the only mystery connected with matter? Those who propound such questions and urge such objections, can no more conceive how matter can attract matter than they can conceive how matter can think. Yet matter does attract matter; this they cannot deny.

In taking any substance to pieces we discover that its particles are not held together by nails or tacks, or by any mechanical power whatever, but by a power which we call attraction, not obvious to our senses. This power our opponents can neither comprehend nor explain; yet it is matter, and God gave it to matter, and it is by this power that the heavenly bodies are kept in their proper orbits, Some being unable to conceive how matter can think, have inferred that matter cannot think; but they are equally unable to conceive how matter can attract matter. Will they therefore infer that matter has no such power? Cannot God give to some portions of matter different qualities? If not, how is it that a peach tree never bears acorns, nor an oak tree peaches? All intelligent persons know that God has given to matter different qualities, and that these different qualities do not destroy the essential properties of matter. For instance, in the peach and apple tree, and various other fruit trees, we see something above the essence of matter. Yet matter in these things is but matter. There is a wide and marked difference between the horse and tiger; both possess different properties, yet both are matter; and those qualities found in the fox and elephant, which are above the essence of matter, do not destroy the essential properties of matter.

Now these things show that God has given to matter different qualities. Could he not then superadd to matter a thinking faculty? O, but cries our opponents, matter cannot think, therefore man must have an immortal soul, or a little immaterial immortal spirit to do his thinking, to tell him when he is doing right or wrong. In Isa. 1: 3, we read that "the ox knoweth his owner." Has the ox an immortal soul to tell him who his owner is? But in the same verse we also read that "the ass knoweth his master's crib." Has the ass a little immaterial immortal spirit too, so that he can tell his master's crib when he sees it? Yes, if the argument is true that matter cannot think, for that which cannot think does not possess knowledge. So then if it is the immortal soul that thinks, it is that which possesses knowledge. Thus you perceive, according to this argument, of all the animals created, God has made none of them void of immortality, for mind is developed in all on a small scale. They all have a talent in common with their race.

It is quite evident that thought and intelligence have their origin in the brain, which is the seat of consciousness, and to injure the brain is to affect the mind. This is a fact, and one, too, which gives a death blow to the theory which claims that mind has no connection with matter. If thought has no connection with matter, how is it that a blow on the head will stop the thinking? Why is it that intoxicating drinks will cause derangement in the mind? If it is an immortal soul or spirit that thinks, why does it not think the same in an infant as in a middle-aged person? In infancy the mind is weak: as the child grows, the mind or thinking faculty gathers strength, and thus gradually matures with the person; and as the person declines the mind fails, thus proving to a demonstration that the mind belongs to, or is connected with, the material organization. Man can no more think without brains than he can live without air. The brain is the organ of thought, the same as the tongue is the organ of speech, or the stomach that of digestion. The brain is the seat of sensation, not only in man, but in all other animals.

The horse and the ox possess a sense of feeling the same as man. They experience pain, and suffer equally as great as do the human race; yet they are but matter. Can our opponents conceive how matter can feel, or experience pain? I apprehend they cannot, therefore they had better stop making light of the idea of God's giving to matter a thinking faculty, and also bear in mind that the question is not whether a tree or stump can think, but whether a living organized man can think by his brain. Facts, which are stubborn things, and will not bend, show that he can and does think, and also that mind is but the result of living organized matter.

In conclusion, I wish to subjoin the sensible remarks of the Rev. W. G. Moncrieff: "Often do we hear the words, matter cannot think, and the trumpet of orthodoxy summons us to attend. In our simplicity we have been led to reason thus: Matter cannot think—God made man out of the dust of the ground—then of course man cannot think. He may grow like a palm tree, but can reason no more than it. Now, this argumentation seems really valid; and yet every human being in his senses laughs it to scorn. I do think it is the protest of each child of humanity. Then, if you do, we respond in your case, matter must perform the function of reflection and kindred operations more than living organization. You are not, and if you declare living organized matter incapable of thought, we are bound to infer that you have no thought at all. Accepting your premises, we must hand you the conclusion. The logic is good, but we are generous enough to allow that we cannot subscribe to it. It has often occurred to us as a fair procedure, just for the sake of bringing orthodoxy to a stand, to assent that spirit cannot think. Of course we are only referring to created beings on this occasion. We have often tried to understand the popular idea of a spirit, and we must confess that it defies our comprehension. It is something, nothing, a substance, an essence, everything by times, and nothing long. To believe that such a production evolves thought, is an inordinate demand on human credulity. How the expedient was resorted to we cannot tell. Was it because thought is invisible that this invisible parent was sought for it? Then why not trace heat beyond the fire, perfume beyond the rose, attraction beyond the sun, and vitality beyond the branchy oak? Of all insane fancies this popular idea of the human spirit is the most complete. We have no wish to give offence, but the truth must be spoken." Here I might quote from many distinguished metaphysicians corroborative testimony, but enough has been said. "A word to the wise is sufficient." *Sabbath Advocate.*

INVISIBLE INTELLIGENCES.

L. A. WHEELER.

It is impossible to form a correct idea of what fallen human nature would be if every invisible intelligent influence should be withdrawn. The fact is clear that we all occupy the position of mediums more or less, yet many are ignorant, and perhaps more unconscious of it. Even the animal creation have been and for aught we know still are subject at times to the same invisible powers, as facts from the Book of books plainly show.

The serpent that came to Mother Eve, was only a medium through which an invisible power was at work. The proof of this read in Isa. 6: 5. There in the restituted state we find the serpent alive and doing well on the dust of the earth, while he that had the power of death, which is the devil, is destroyed, bruised under foot. Those swine that the devils went into did that which they would not have done if they had been let alone. Balaam's experience gives us another example. The beast on which he rode, speaking and pleading while being beaten, yet under a different influence than was the serpent or swine. Another lesson we may learn from his experience; that is, he was not conscious of his true condition until the Lord opened his eyes, then he saw the angel in the way. Another instance of this kind we have given in the experience of Elisha. The king of Syria wanted to get Elisha. In the morning, when Elisha arose, behold, the city that he was in was compassed by the king's host. Elisha's servant, a young man, seeing this was much afraid, and said, How shall we do? "Fear not," says the good man, "for they that be with us are more than they that be against us." "And Elisha prayed and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."

We can hardly think that this was only a vision presented to Elisha and the young man, but their eyes were opened so they saw their true condition; for we read that the angel of the Lord encampeth round about them that fear him, and delivereth them. Oh! could we realize our surroundings, and see things as they really are, or, as the apostle says, "see as we are seen," how cautious should we be in yielding, to be used by those angels that have left their own habitation, and have been cast down to the atmosphere of our earth, and that are doing such a great work at the present time. Their power is great, and their deception growing deeper every day; but we read "greater is He that is in you than he that is in the world." And how comforting it is to know that the holy angels are about, and do minister to every child of God, even if our eyes are holden so we cannot see them. We can believe what God has told us, and keep awake to the times we are in until faith and sight shall meet.

Plainfield, Mass.

EVERY kindly word and feeling, every good deed and thought, every noble action and impulse is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 18, 1874.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

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AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.
AGENT.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

TRIP ACROSS THE CONTINENT.

We are this morning (Tuesday, Nov. 3d,) approaching Omaha, *en route* for California. The weather is very fine for the season, and we are riding pleasantly on the Chicago, Burlington and Quincy R. R., our favorite route from Chicago to Omaha. We left Chicago at 10 A. M., yesterday. The meetings there last week were heavenly because of the presence of the Holy Spirit. We think we have never seen the church in a better spiritual condition.

As a whole, we think Chicago is growing wicked rapidly. Its prosperity is in every direction but in moral purity. Most act as though man's chief end was to become rich, be fashionable, live in splendid style, enjoy the pleasures of this world, and take no thought for the one to come. Another large class, who despair of attaining riches, seek their chief enjoyment in beer and whisky drinking, and the gratification of the baser human passions. But in the midst of all this worldliness and wickedness, the Lord has quite a number who will not bow to any of these things, who shine in the midst of darkness, and are an honor to the cause of Christ. In the different churches are found some earnest workers, whose religion is something more than a cloak to be worn to meeting on Sunday, and laid one side Monday, as is practiced by many professors. There are numbers in churches who have become tired of cold formalism, and are earnestly seeking something better. They have also come to the conclusion to go where they can find it, without asking permission of those who are at ease in Zion. Extremes meet in Chicago. Satan has his seat there in high places, but there are a few who will not bow to Beelzebub. Great indifference prevails in relation to vital godliness. The righteous there are situated much like Lot in Sodom. Vexatious things are all around, with no prospect of any improvement till Jesus comes. The passions of men and women seem to be more fully let loose every year. The restraints are less, and the most daring deeds of wickedness are as common as the milder form of robbery twenty-five years ago. Reports of robbery, fornication, arson, adultery, murder, and such like crimes, abound in almost every daily paper. These things are so frequent they excite but little surprise. To many the paper is dry that does not contain a list of startling crimes. These reports continue to increase the appetite for base things, in proportion as the mind dwells upon them with gratification. No doubt the vast amount of reading matter issued in the daily papers concerning crimes is one cause why so many are committed. These records serve to keep the mind on the subject, till abhorrence of crime is changed to fellowship and sympathy, while the base passions are kindled into criminal fever for indulgence. Like a deadly pestilence it is spreading in all directions, fitting thousands upon thousands for "the second death." It is a sad picture to behold, but the half has not been told. It is a shocking sight to look at many of the boys in these last days. They are the very personification of wickedness and corruption. They live and revel in iniquity. What must be the type of men arising from such boyhood, should time last to develope them? "Sodomites" would be their appropriate name, and the fires of Sodom would be again needed to put an end to such filthy creatures. It is a most perilous time to bring up children. We have come to the period named by the inspired apostle, who gave a prophetical description of the last days, saying the children would be "disobedient to parents, . . . without natural affection." We will not any longer dwell on the painful picture. These things only make the christian sigh the more for the coming of Jesus, who will reign in righteousness. The harvest seems about ripe for the reaping angels. When the time arrives to begin their work, they are taught to thrust in their sickles and reap, because the "wickedness is great." This is the reason why a change is needed.

Council Bluffs, Iowa, on the Missouri river. We have spent the day here, waiting for a train to Sioux City, Iowa, one hundred miles north of this place, where we purpose to begin meetings to morrow evening, to continue till the 15th of Nov. Tuesday, the 17th, we expect to leave Omaha at 11.30 A. M. direct for San Francisco, California, arriving Saturday evening, Nov. 21st. We are to leave here at 8.15 this evening, and ride all night. We very seldom take a sleeping car. As several have asked for information about the fare to California, we would say it is $141.80 from Boston by Boston, Albany, New York Central, Great Western and Michigan Central, and C. B. Q. R. R. It is $138 from Boston by Ogdensburg. It is $117.50 from Chicago, and $100 from Omaha. The second class is less than half this fare, with very poor accommodations, and a much longer time. A berth from Chicago on the sleeping cars is $17, being $3 from Chicago to Omaha, $8 from Omaha to Ogden, and $6 from Ogden to San Francisco.
M. G.

TRACTS.

Dear brethren and sisters in Christ, we ought to do more to scatter tracts. They are a power for good that should be continually exercised. They are next to the preacher in efficiency. A single tract often accomplishes wonderful results. Thousands have been led to Christ through their agency. All churches know their value, and consequently spend thousands of dollars in their circulation; but we think there are none who should make so great sacrifices to send out these little workers as those who are looking for the coming of Jesus. They were never needed more than now. The call for them is earnest. Shall the destitute be supplied? We think it would be well for each one to lay by a definite sum each week for this object; and either send for the tracts to distribute themselves, or send their gifts to the general tract fund, that we may supply our missionaries, and others who need them.

Come, brethren and sisters, let us wake up more fully to this subject. Let no effort be spared that can be made available for good. Let us make a sacrifice for Christ. In the end it will be exceedingly profitable. Even the gift of a cup of cold water is not overlooked by Jesus. He that is faithful over a few things will be made ruler over many things. Small things produce great results when done for the Lord. Let there be a steady stream running into the tract fund, that there may be a continual outflow. Let us sow with a liberal hand. The promise is, "The liberal soul shall be made fat." Prov. 11: 25.
M. G.

ILLINOIS AND IOWA.

We have had the privilege of traveling extensively in these great Western States, having traveled over eight hundred miles in Illinois, and between three and four hundred in Iowa. Our New England friends who have never been in these States can hardly realize their comparative size to the Eastern States, or the contrast between the general appearance of this country and the East. A large part of Illinois looks like a sea of land, dotted here and there with groves of timber, and trees planted around the farm-houses, while the vast prarie fields lie around you in silent grandeur, extending in every direction into the hazy distance as far as the eye can reach. No mountain ranges or intervening hills break the wonderful view. The valleys of the large rivers are more broken, and in many places are covered with timber. The lands are laid out into squares, sections and lots, the lines running directly North and South, East and West, so that the traveler can always tell the cardinal points. A great deficiency in the State is a lack of good water, which in many places is hard to obtain. The soil is very deep and rich, and produces great growth of vegetation when it is not allowed to bake in the hot sun. It is better adapted to corn than wheat, because the soil can be more frequently moved, which prevents it from becoming hard and unproductive. It is almost one unbroken field of arable land, capable of producing abundant harvests of grains, roots, grass, and a large variety of fruits. Wholesale farming is carried on here, which would astonish many of the small farmers in the Eastern States. There are some small farms here, it is true, but there are many large ones, the acres of which are counted by the thousands.

We were credibly informed that one farm owned by a Mr. Sullivan, in or near Livingston Co., contains sixty-four sections, or 40,960 acres in one body. It is all in a state of improvement, 30,000 acres being planted with corn in 1873. Mr. Sullivan carries on all kinds of mechanical business necessary for the repairs of his farming machinery. He employs carpenters by the year to build houses for his renters and to supply all necessary buildings for the great plantation. He has stores and mills, and nearly everything to make his great household an independent community. It is doing business on an extensive scale, something like that of Job, Abraham and Jacob.

The State is covered with an iron network of Rail Roads, doing an enormous freighting business, transporting the vast quantities of produce, raised on the fertile soil of the Mississippi valley, to the great central markets, much of it for reshipment to foreign lands. Chicago is its great mercantile city,—the Tyrus of the Northwest—one of the moral Babylons of the nation. It is as busy as a beehive, and as wicked as Sodom. But God has a few faithful servants and praying people there who are struggling hard to withstand the sweeping flood of iniquity which seems to be engulfing nearly all in the vortex of perdition. The Advent faith has been widely scattered over the State, and many meetings have been established, which are laboring hard to defend the faith once delivered to the saints, and maintain the purity of gospel worship. Many holding the faith are scattered, enjoying but few privileges of hearing preaching, or associating with those who are waiting for God's Son from heaven. May abundant grace be given to all these weary, waiting friends of Jesus to enable them to endure as seeing Him who is invisible, until the sweet note of deliverance shall sound upon their listening ears.

We enjoyed the privilege of attending the late Conference at Chicago, where we had the refreshing satisfaction of seeing many familiar faces which we had not seen for five weary years, and also of forming acquaintance with many dear ones in Christ, with whom we enjoyed happy hours of christian fellowship and devotion.

The meetings were characterized by a very sweet spirit, a deep searching of heart to learn its readiness to meet the coming Judge and our present location on the stream of time. A goodly number of our preachers were present, who seemed to be well grounded in the faith, and manifested a strong determination to sound the note of warning to the wicked, and lead the church of Christ to the appointed holy position where she shall be prepared for translation. We do most earnestly pray that God may give all his servants, West and East, the spirit of love and forbearance, that we may live in peace, enjoying the holy communion of the gospel, that the divine Spirit may abide with us until the power of evil and Satan shall be eternally destroyed.

The State of Iowa presents quite a different appearance to the eye from that of Illinois. The surface is much more uneven, rising in ridges, and sometimes hills which are very smooth, over nearly all of which the plow can run to good advantage. The soil is very deep and rich, especially on the ridges and hills. Vegetation will flourish here in a protracted drought much longer than in many parts of the country. The crops very seldom fail. The State is well supplied with water, bnt is quite deficient in wood and timber. It has a very clear and invigorating atmosphere, which makes it very healthful and desirable as a residence. The general appearance of the State, as far as nature has arranged it, gave us a very favorable impression. Our opportunities of learning the state of society were very limited; but we should judge that in the rural districts it is quite rude and uncultivated; the population being quite largely foreign. We had no opportunity to associate with brethren of our faith, seeing but two or three while there. We were very kindly invited by relatives to preach Sabbath Nov. 1st, at a school house in Marshall Co., which we gladly did to a good congregation who were very attentive, and we should judge, strongly impressed with truth quite new to them. It appeared evident that much good might be accomplished in this region of country by faithful, judicious, gospel preaching. In fact this Western country presents a very broad field and open door for the proclamation of the "gospel of the kingdom," where it seems that earnest, self-sacrificing labor would be crowned with glorious success here, and an eternal reward at the gathering day.

Brethren in Christ, let us, in view of the position we occupy, the perishing world around us, and the brief period remaining for us to work, renew our efforts and sacrifices to save a guilty, perishing race.
J. C.

CHRISTIAN CATHOLIC CHURCH.

The Roman Catholic church has long boasted that it is the only true church, because it is a *unit*. It cannot make this claim any longer, for it is now divided into "three parts." The "Roman Catholic," the "Old Catholic," and the Christian Catholic." The Roman Catholic, called also, "The Ultramontane party," hold to the infallibility of the Pope. The "Old Catholics" reject the infallibility dogma, while the "Christian Catholics" are about the same as Protestants. The last named church was formed at Berne, Switzerland, last summer (1874), when about eighty delegates were assembled for that purpose. There were some strong objections to having a bishop, but it was finally decided to allow one with quite limited powers, being controlled by the lay members.

The Christian Catholics voted that the Roman Catholic church was "no church at all; but a corporation of heathenish idolaters." Protestants would not take any stronger position. There appears to be a true christian element in this Christian Catholic church. Confessions are not required from its members, and the priests are allowed to marry as well as the lay members. It is a very great departure from the Mother Roman Catholic church. The Swiss government supports the new church, and four of the Roman Catholic edifices have been given up to the Christian Catholics and the former occupants are obliged to hold their meetings in halls and barns.

The *mene, mene, tekel* is plainly written on the wall of this mystic Babylon. Her final struggle is evidently at hand. In connection with "the smoke of her burning" comes the "alleluia" shout of the resurrected martyrs who died by the power of her bloody hand. Their long sleep in death will soon end in a glorious awaking, when, like a mill-stone cast into the sea, their persecutors sink beneath the waves of oblivion. Grand events are about to be opened—some awful, some sublime. It is the time to end for ever the Roman harlot, and to begin the eternal life of the redeemed, who refused to bow to papal corruptions.

Already there are tokens showing that the threatened "plagues" are about to be poured upon that blood-drunken woman on "the seven hills." The groans of martyred saints in subterranean halls, when tortured by order of lascivious priests, though smothered in the damp, dark dungeon, were heard in heaven, and are not forgotten. The cup from which they drank must be doubly filled for the drunken "woman," who pressed its horrid torture to their innocent life, because they would not yield to her fiendish system.

As tokens that the woman's plagues are at hand, we call attention to the fact that since 1869, her temporal power has been all taken away, her costly merchandise has been confiscated by the million, her institutions closed up, churches turned to other purposes, taxes have been for the first time levied upon her property, and a society has been formed in Italy to burn the Roman Catholic churches, and especially the Vatican (Pope's palace.) They are waiting for the hour to arrive to do their work of destruction. The prophecy in Rev. 17th chapter, says: "God hath put in their hearts to fulfill his will," and that they "shall utterly burn her with fire." This is her closing plague.

All other signs of the times and last-day prophetic omens, indicate that we have arrived near the point where the closing scene must soon take place in the history of this anti-christian persecuting power. The long line of martyrs have the promise of being raised to "see the smoke of her burning." It is truly sublime to be living at this point of time, when we may reasonably expect all these "wonders" to transpire in our own day. In a little while, we may hope to see the King of kings coming in all his glory to receive his waiting Bride.
M. G.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.
AG'T.

NEVADA, OHIO.

Nevada is a small city on the Pittsburgh, Fort Wayne, and Chicago R. R., two hundred and ten miles from Pittsburgh, and two hundred and fifty-nine from Chicago. We had received an earnest request to visit and preach to the church at this place on our return East, but our first arrangement did not permit us to do so; but providential circumstances changed our plan, and opened the way for us to visit them, and preach the good news of the speedy return of the "Nobleman." Bro. E. McCullock and wife received us to their pilgrim home with many expressions of welcome and christian greeting. The brethren unanimously requested us to preach on the prophecies, which we did with much freedom. The congregations were not large, but very attentive, and seemed deeply impressed with the great truth that the end of all things is at hand.

We are more and more convinced that this is a grand prophetic message, which is better calculated to stir the depths of the human heart and produce a healthful religious interest, impressing upon christians the necessity of a speedy and thorough preparation for the last judgment than any truth which can be preached. This conclusion is legitimate, if God has especially called us to proclaim the speedy coming of Christ, as we have professed to believe for about forty years. If we have been called to such a responsible work, we have not been discharged from it, nor can we be until the Judge shall appear. We do not believe that this subject should be preached to the exclusion of other important truths, but that it should continue to be the leading dispensational truth, which, if properly presented, will only show more clearly the importance of all other truths. We believe that our churches are suffering for the want of more faith in the speedy coming of Christ, and that the accumulating evidences of the approach of that event, and the rehearsal of those long ago published should be faithfully presented to the waiting flock of Christ, that it may be found with loins girded and lights burning, "like unto men waiting" "and looking" for the return of their master.

The church at Nevada is blessed with a very good chapel, centrally located, which is a very great advantage to the meeting. It has been favored for more than four years with the faithful and efficient pastoral labors of Eld. E. McCullock, which has doubtless been, in the hand of God, a great means of strength and spiritual prosperity. The church has lost within a few years a large number of its prominent members by removal to other places of residence. It is isolated from other churches of our faith, there being none located within forty miles of it, although there are believers in nearly all the towns in this section of the State. These scattered ones should be fed with the meat due at this season. Who will God put under obligation to feed these famishing, wandering sheep? We think God's servants should look over these broad unoccupied fields, where millions are untaught in present truth, and have not heard the note of warning now important to arouse men to the necessity of an immediate preparation to meet the coming judgment, with earnest prayer to ascertain God's will as to their duty in relation to the fields of gospel labor.

The church at N. has a very large Sabbath school, larger in proportion to its usual congregations than any one we ever saw. The adult members of the congregation are nearly all interested in and members of the school. This fact produces a deep interest in the children, which results in punctuality in attendance and studiousness in the investigation of God's holy Book. The school is under the management of an excellent superintendent, who has brought it up to a high state of discipline; and this effected in such a quiet and gentle manner that all feel controled by love, which always produces the most beneficial government, for it not only harmonizes action, but binds together hearts in sympathy and unity. Such a school is a powerful auxiliary to a meeting, operating upon the class and at the time of life where the greatest amount of good can be accomplished by gospel effort.

They who neglect the religious training of children, idle away the best hour of the day for profitable labor. We have been astonished to see christians who profess to believe that it is very important for all to receive divine truth as God has revealed it, passively consent to let their children pass the days, when they could receive the most instruction and have it more indelibly fixed in their minds than at any other period of life, without making any special effort to give them a christian education. Especially are we surprised to see them suffer their minor children to attend religious schools where they are taught the most erroneous and dangerous doctrines, and which it will be exceedingly difficult to eradicate from their minds. But we are met with the argument that the Lord is so soon to come that it is not important to have Sabbath schools to teach the little children; and yet such will send them to literary schools and Commercial Colleges, so that they may be prepared for a happy and useful life in this world; thns showing that they have more interest in preparing their children for happiness in this world than the one to come.

These schools should never be conducted for the purpose of giving the children sportive pleasure, but to give them sacred and holy lessons relating to God and eternal things. Train them to be interested in facts and not in fiction. Impress their tender minds with the great and glorious truths of Christ's death, resurrection, second coming, and glorious reign on the throne of earth. We believe that children are profitably impressed with sacred things earlier in life than many suppose. Brethren and sisters, be careful and do all your duty to your children and all others, to bring as many as possible to a saving knowledge of the truth, before the day of salvation shall end; for the night is fast approaching when no man can work.
J. C.

THE INAUGURAL ADDRESS.

It is sometimes said that the Savior, in his inaugural address, or sermon on the mount, teaches the observance of the seventh-day Sabbath. We propose to look at the reasons given for such a conclusion. The evidence is supposed to be contained in Matt. 5: 17–19. Turning to this Scripture, we read as follows: "Think not that I am come to destroy the *law*, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the *law*, till all be fulfilled. Whosoever therefore shall break one of *these* least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

We can find no place in the Scriptures where "the *law*" means the ten commandments; much less the Sabbath of the fourth commandment. This point will be made fully apparent in another place.

What does the Savior mean when he says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the *law* till all be *fulfilled*"? Does he mean to say that every "jot" and "tittle" of "the law" shall be *kept* by christians till the heavens and earth cease to exist? If this is what he means, his word has proved untrue, and this scripture has failed; but he says, "The Scripture *cannot* be broken." John 10: 35. Then the word "fulfilled," in Matt. 5: 18, does not mean that the seventh-day Sabbath shall be *kept* through the Christian dispensation. In Luke 16: 16, the Savior says—"The *law* and the *prophets* were until John"; and then says, "It is easier for heaven and earth to pass, than one tittle of the *law* to *fail*." Luke 16: 17. What does the word "fail" imply in this statement? Does it mean that the fourth commandment shall not fail to be *kept* by all Jesus' true disciples throughout the Christian era? If that was what it meant, he was mistaken, and his prophecy has failed. But let him mean that the *law* which related to him in the types should not fail to be accomplished at his first advent, and all is plain and harmonious.

Still further, does he mean to say that since the time of John the Baptist, there has been no law nor prophets? This would not be true, for Jesus gave the prophecy in the Revelation to John the Evangelist, many years after the death of John the Baptist. But it is true that "the *law* and the *prophets*," that related to *Christ*, which were to be "*fulfilled*" in him and by him, at his first advent, did extend "until John." Of these he could say in truth, "I am not come to destroy, but to fulfill." Matt. 5: 17. The ten commandments have nothing in them that has the least reference to Christ; hence he did not appear to "fulfill" any part of the decalogue; but he did come to "fulfill" all the types in "the *law*, of which he was the antitype. John was his forerunner; hence it was proper to say, "the law [of types, relating to Christ] and the prophets [that referred to Christ's first advent] were until John." Paul says—"Wherefore, my brethren, ye also are become *dead* to the *law* by the body of Christ, that ye should be married to another; even to him who is raised from the dead." Rom. 7: 4. There are some items in "the law" and "the prophets" that relate to the Savior's second advent, which cannot be fulfilled "till heaven and earth pass." We do not see the least reference in these scriptures to the keeping of the decalogue.

What is the meaning of the Savior, when he says in Matt. 5: 19—"Whosoever therefore shall break one of *these* least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven"? To what "commandments" does he refer? He says, "one of *these least* commandments." If Mrs. White's "vision" was a true one, when she saw "the fourth [the Sabbath] commandment shone *above* them all" (*Experience*, p. 16), then it is not among "one of *these least*." If the Savior had said—"Whosoever, therefore, shall break one of" the "least" of those ten "commandments" in the "old covenant," the point would be plain as to his meaning. But he says, "one of *these* least"; most clearly signifying that by "*these* least commandments" he meant such as he was *then* giving to his disciples, and not those given more than fifteen hundred years before he appeared on the earth. The word "*these*" refers to things near at hand. We find he had commenced giving commandments to his disciples in his inaugural address, in which are found between THIRTY and FORTY commandments. Near the close of his sermon, he says—"Whosoever heareth THESE sayings of *mine*, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7: 24. In his whole inaugural address, he did not make the least reference to the fourth commandment. He did refer to the old law concerning murder, adultery, and swearing; but changed them very materially from what they are in the decalogue. He also referred to other commandments in the *law*, which are not in the decalogue; but these he also altered, making them all more strict in their application. If the fourth (the seventh-day Sabbath enjoined upon the Jews) is still binding upon christians, why did not Jesus, or the apostles, say so somewhere in the divine records? Echo answers, "Why not?"

Jesus is the lawgiver of the new covenant, which is the only one now binding upon his disciples. He said, "All power is given me in heaven and in earth." Matt. 28: 18. At the transfiguration, his Father spoke from "the cloud," and said, "This is my beloved Son, in whom I am well pleased; *hear* ye him." Matt. 17: 5.

Says Paul—"Christ is the *end* of the *law* for righteousness to every one that believeth." Rom. 10: 4. Every one of his disciples can appeal to him as their lawgiver, but he has not taught them to observe the memorial Sabbath day of the Jews. He says—"If ye keep *my commandments*, ye shall abide in my love." John 15: 10. In his last commission to his disciples, when he sent them forth to preach the gospel of the kingdom to all nations, he says, "Teaching them to *observe all things whatsoever I have commanded you*." Matt. 28: 20. In his last revelation to man, given to John upon the isle of Patmos, it is said—"Blessed are they that do *his* commandments, that they may have right to the tree of life." Rev. 22: 14. But one may keep *all* of *his* commandments, without taking Saturday for his rest day; hence the keeping of that day is not one of *his* commandments, and therefore is not essential to salvation.

Jesus said: "I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12: 49. Again he says: "The word which ye hear is not mine, but the Father's which sent me." John 14: 24. He says "I and my Father are one." John 10: 30. Hence it follows that the commandments in the New Testament, or covenant, are God's commandments, as truly as any that were ever given to Moses. When it is said in Rev. 14: 12, "Here are they that keep the commandments of God, and the faith of Jesus," it simply refers to the commandments which God has given to the Christian church through his Son Jesus Christ.

We can see no evidence that this last text quoted has the least reference to what was in the old covenant. It might just as well be applied to any other of the commandments of God given to the children of Israel before Christ came, such as those relating to circumcision, the passover, the sacrifices, the tabernacle services, or their feast days with their holy convocations. All the instructions regulating these were just as much "the commandments of God," as any thing spoken on Mt. Sinai, and just as binding under the old covenant. But we are now under the new covenant, and we are required to hear Jesus "in all things whatsoever he shall say." Acts 3: 22. As he has nowhere intimated that he wishes us to keep the seventh day observed by the Jews, it is certainly not enjoined upon his disciples. Here we rest, trusting sweetly in him, who keeps us in perfect peace.
M. G.

☞ THE Alton Bay Campmeeting Committee are hereby notified to meet at the *Crisis* Office, Boston, Mass., THURSDAY, Dec. 3d, at 10 o'clock A. M.
J. COUCH.

CORRECTION.—In editorial—"Foundation of God"—in *Crisis* of Nov. 11th, for "physical foundation" read *political foundation*.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$99 76
P. S. Ward	2 25
Joseph Trevor	5 00
A Friend	1 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 25

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,624 70
Joseph Trevor	5 00
Mrs. S. E. Randall	3 00
S. L. Hubbard	2 00
M. I. J.	2 00
P. S. Ward	2 50

NOTES BY THE WAY IN ALABAMA, TENNESSEE, AND GEORGIA.

TO THE A. A. M. SOCIETY.

Dear Brethren:—The past month has been one of sore trials with me. The little I have done in the vineyard of the Master has been through much suffering with my lungs, besides leaving my dear wife on a sick bed. But I feel that in weakness and tribulation I have done all that I could. The first Sunday in October I visited a new place. Met a large congregation which seemed deeply impressed with the grand and glorious truths relating to eternal life only in Christ. Next day went to Ooltewah, E. Tennessee, where I met Bro. A. A. Phelps.

Tuesday morning with old Bro. Smith (familiarly known as as Uncle Silas), I rode on horseback into Catoosa Co., Ga., where the people had heard such terrible things about "the soul sleepers" that only four men and a dozen or so of women ventured out to hear the "strange doctrine." We tried to give them the Bible doctrine of holy living, with which they seemed well pleased. Then back to Bethel church,—heard Bro. Phelps for the first time. The next Monday went to Shilo church in De-Kalb Co., Ala., where we ought to have gone on Friday before, but my wife was so ill I feared to leave her. But the Lord sent Bro. J. J. Smith and D. B. Waldrop, who kept the meetings running. Tuesday Bro. Phelps came, gave us two able sermons in answering a question—"What is necessary in order to discipleship?" He formed it thus—"What must we do in order to get converted and keep converted?" His effort was deep and searching, and caused many of us to examine our own hearts more closely than ever before. Then he gave us such thunderbolts in tobacco, jewelry, and the fashions of the day, that many said he was a little too rough on them; but, notwithstanding, several pledged to "quit tobacco," and good was done.

The meetings closed Wednesday night; five were converted, the church encouraged, and many anxious ones left at the altar of prayer. The next Friday, Saturday and Sunday, while Bro. Phelps filled my appointment at Oak Grove church, I went to Sinking Cove, in Franklin Co., Tenn., where we met very large crowds. Some rode twenty miles to hear the man who (as had been reported) has gone wild on the study of the Bible. I tried to preach day and night, and it is said that such crowds were never known there before. The attention was all I could wish.

On Sunday three ministers were out to hear me on a funeral occasion. Monday, I returned so nearly exhausted, and found wife so ill, that I wrote Bro. J. J. Smith to go in my place with Bro. Phelps to Goose Pond, Ala., which he did. Here they met Bro. Stewart. Held meetings a few days, baptized eleven, and formed a church with thirteen members. On Wednesday I had considerable hemorrhage of the lungs, which made me feel that perhaps my arduous work for my precious Jesus would soon be finished; but I said, "Thy will be done."

The next Sunday in Peatown. Baptized one in Tenn. river, and with Brn. Phelps, Waldrop, and Stewart (Advent), and Brn. Hulsey and Edwards (Methodist), meetings continued till Wednesday. Last Saturday morning, at two o'clock and forty-five minutes, through a heavy frost and severe cold, I rode twenty miles, after parting with my wife in tears, for she was very sick. I kneeled and asked the Lord to make duty plain, and the answer was something like this—"You tell others to trust me; now leave Nancy in my care and go, for there is work for you on your way." So I took the heavy cross and started to Trenton, Ga.

On the way stopped at Shilo church, and baptized four. Then to Trenton with twenty of the brethren and sisters of Shilo church who went with me on foot a distance of six miles, partly over and down Sand Mountain. At night spoke to a few "in town." Sunday A. M., one mile from town at the old Baptist church, we spoke on a funeral occasion. Bro. John A. Clouse, of Shellmound, was with me. Sunday night back on the mountain to an appointment, where in spite of the cold the house of Bro. and Sr. Gass was jammed. I was soon worn out, Bro. Willie Moore (Meth.) spoke first, after

which I called for anxious ones to come for prayers. Fifteen came, and we enjoyed a melting time. Then seven joined the church, and one came for baptism. Praise the Lord, the little church I formed under fire of the enemy, with eight trusting ones, little more than a year ago, now numbers over forty.

Yesterday I came home with such a cold that I suffered much last night. This evening at seven o'clock (D. V.) I take the cars for Memphis, Tenn., where I am to stop to-morrow, stay over one night and preach, then to Arkansas, where I expect to spend this month, telling the people of the coming kingdom. Glory to God!

My wife is much better than when I left her last Saturday morning, and I am encouraged to trust the Lord and leave her in his hands again, feeling that if I go in his cause he will raise her to health; bless his holy name! I have never been disappointed yet when I have gone with an eye single to his glory. Bro. I. C. Wellcome has kindly sent me two packages of tracts which, with a few of "Bible Theory of the Good Time Coming," is my supply. I mean to use them judiciously in the work.

O brethren, pray the Lord to go with me. My address during this month is De View, Woodruff Co., Ark., where I would be glad to get a cheering word from any of like precious faith. JOHN A. CARGILE.

Stevenson, Ala., Nov. 3d, 1874.

BRODHEAD, WIS.

Editors of Crisis:—After an absence of about three months in the "regions beyond," I am again at home, in usual health, except feeling "a little worse for wear." During my absence I have been laboring mostly in Kansas, Nebraska, and Southern Missouri. These are new fields. With judicious management, and systematic labor, prosperity of a permanent character might be the result. Young teams must be learned to pull together, and then the load will move on. Kansas and Nebraska are almost in a famishing condition, owing to the drouth and grasshoper raid, and Southern Missouri is but little better off.

Although my trip was a financial detriment to my lean purse, I witnessed many things to cheer my heart. Two Baptist ministers in Southern Missouri were recently severed from their Association, and deprived of their credentials for accepting and advocating our faith. I had the privilege of seeing them unite with our people, and assisted in their ordination. One of them will be followed by the larger part of the Baptist church of which he was pastor. These brethren are active ministers, and their labors will be greatly blessed. Wish you could send them the *Crisis* free. I hope to visit their field again. Eld. Elliot is now laboring in that region with much earnestness, and with success. WM. SHELDON.

Brodhead, Wisconsin, Nov. 11th.

THE statement in the last *Crisis* that I am pastor of "the Chicago church," should be modified so as to state that I am pastor of the Green Street Tabernacle Church in Chicago. FRANK BURR.

Correspondence.

From Eld. A. Dugger.

ELD. GRANT:—*Dear Bro.*—I shall be remembered by many of the readers of your paper through a letter which appeared last April from Eld. S. C. B. Williams, of Denver, Mo., asking the brethren and sisters if they had any reading matter in the form of tracts or papers which they wished to circulate, where they would be likely to accomplish good in preparing and bringing out a people to see the light of the glorious truths of the Bible, as taught and held by us as a people. The result of which was, he received through the various mails east, west, north and south, thousands of pages of Advent literature, which he scattered broadcast all over the country. The amount of papers and tracts received is truly astonishing. It is estimated that not less than (if packed) a four mule team would be sufficient to haul them, and which have all been gratuitously distributed.

Notwithstanding all this, as many more could be as easily disposed of.

The first Sunday in August we held our first large meeting in Denver, commencing on Wednesday evening before. As Bro. Williams received his tracts and papers, he handed them out, always with lead-pencil-writing notice, on tract or paper, of our contemplated meeting, which had a tendency to bring out about eight thousand people to our meeting, to listen to the glad word of the kingdom.

Bro. Williams is a prominent citizen of Denver, and in his business transactions, daily walk, and godly conversation, is esteemed by all who know him as a christian gentleman. He has an excellent opportunity to scatter tracts and papers, being the proprietor of a large steam grist and saw mill, which people patronize for fifty miles around. He is also President of the Conference, and is alive in the work of our Master, ever ready and willing to do what he can for the spread of the truth; willing to sacrifice in order that the cause may prosper. Would to God that we had more such men. The cause of truth would not languish as it does, for want of means to carry it forward, but would be up and onward.

Brethren, we are certainly living in the last days; the times are evil; iniquity is abounding; the love of many is growing cold. Let us not divide our diligence, but give all diligence that we make our calling and election sure. Let us keep ourselves unspotted from the world, that we may be kept in the love of God. Omens in thunder tones bespeak the coming of the "Chief among ten thousand," the "One altogether lovely," whose right it is on David's throne to sit, in Mt. Zion at Jerusalem, to reign King of kings and Lord of lords. He shall have "dominion from sea to sea, and from the river even unto the ends of the earth." Then shall the language of David, the sweet singer of Israel, be verified—"O Lord, our Lord, how excellent is thy name in all the earth." The knowledge and glory of God shall then fill the earth as the waters fill the mighty deep.

Shall we share in the excellency of his glory? Then let us be faithful in that which is committed to our trust, that we may be glorified together, and may share in the unending glories of the heavenly kingdom which he hath promised to the good and faithful.

Grant City, Mo.

From Bro. and Sr. C. Curry.

DEAR BROTHER:—Here in Northern Pennsylvania we would indite words of cheer to our brethren, who of like faith are scattered over the land waiting patiently for the coming of the Master to gather them all together. What a blissful union that will be! No more weary waiting, while scoffers jeer as they pass, as they did to Noah of old, who worked and waited, and was a preacher of righteousness for one hundred and twenty years. We, too, are alone; no Advent sermon cheers us on; no friendly Advent hand clasps ours, as words of encouragement fall on our ears. Never do we feast with sweet communion with those whose cry is, "Tell us of the night." Sometimes while we yearn for these blessings we think they may be withheld for our good; alas! we are too apt to make ourselves gods of clay; and when we have no church privileges to lean on, we turn to the "Rock that is higher than I." Jesus is our co-laborer, our companion and "friend, that sticketh closer than a brother."

The *Crisis* is our dearest worldly comfort. We take much delight and real pleasure perusing its columns, richly laden with treasures from so many portions of this sin-stricken earth. O! take comfort, you who are in like circumstances with us, isolated from the brethren. God has chosen our places. Let us, too, be preachers of righteousness, and even if none seem to believe us, yet in that last great day they cannot reproach us. Let us pray for a burden for souls. We are not enough in earnest. Our neighbors expect it of us, and if we are not concerned for their salvation, they will not believe that we mean what we say when we tell them that the Bridegroom is even now at the door. Let us proclaim it in season and out of season, and work while the day lasts, for soon the night cometh. Work! watch! pray! you who are trimming and filling your lamps, for this is no time for sloth; the Master is nigh, your work time almost done, and too many are yet unconcerned. Our children are yet out of the ark; must they be lost? God forbid. Let us be up and doing, gird on our armor, and with renewed vigor press on.

"Soon shalt thou hear the Bridegroom's voice,
The midnight peal, Behold I come!"

Nicholson, Penn.

Married.

LANGLEY—HALEY. In Exeter, N. H., Oct. 1st, at the residence of the bride's mother, by Eld. W. M. Harmon, MR. WILLIAM N. LANGLEY, of Barnstead, and Miss HATTIE O. HALEY, of Exeter.

SIMPSON—TOWNE. In Kennebunk, Nov. 8th, by Eld. W. H. Mitchell, CHARLES SIMPSON, of Kennebunkport, and OLIVE TOWNE, of Kennebunk.

Obituaries.

HUNTRESS. In Boston, Oct. 14th, 1874, of apoplexy, Charles W. Huntress, aged forty-four years, lacking four days.

Bro. Huntress was a living epistle, known and read of all men, a man of faith and fervor, who served his generation by the will of God. His house was a house of prayer, and there for years the children of the Lord assembled to worship their Master. He had long been in feeble health, and the day before his death he returned from a visit to his friends at Portsmouth, N. H., full of hope that he should improve in health, and be able to do more in the Master's cause. By over exertion he became much exhausted, but in the evening read and prayed, as was his custom, and retired to rest. Soon after he was attacked by the fatal disease, and shortly became unconscious, remaining so until his death at noon the next day. He left no parting words, no dying testimony; none were needed; his life was a sufficient testimony, and his earnest words for Jesus, so often spoken during the year past at Hampshire Hall, and elsewhere, are still fresh and fragrant in our minds. His wife, his friends, and the little church where he labored so faithfully, deeply feel his loss, but confidently hope to see his face again beyond the river when time's sorrows all are o'er.

Words of trust and comfort were spoken by the writer, and he was laid to rest in Forest Hills Cemetery, in sure and certain hope of a joyful resurrection to the life that never ends.

"He shall sleep, but not forever,
In the lone and silent grave.
Blessed be the Lord who taketh,
Blessed be the Lord that gave.
In the bright eternal city
Death can never, never come;
In his own good time he'll call us
From our rest to home, sweet home.
H. L. H.

HUFF. Departed this life June 1st, 1874, Sunie E., wife of James B. Huff, aged twenty-five years and eight months.

Sunie was for many years in feeble health, and though her last sickness was painful, she was never heard to murmur, but with that patience which only the pure in heart can manifest, bore it all, trusting in that God whose grace is always sufficient to help. She leaves behind a father and mother (Bro. and Sr. Perkins) a companion, and a large circle of friends to mourn, but not without hope. The funeral services were conducted by Eld. W. H. Mitchell. We hope to meet our loved one in the deathless land, where the "inhabitant shall not say, I am sick." J. B. HUFF.

DROWN. In Kennebunk, Oct. 27th, 1874, Susan, wife of Orlando Drown, aged thirty-two years.

Her sickness was long and painful, but through it all she maintained a spirit of patience. H. A. MITCHELL.

FOREIGN NEWS.

RUSSIA.

LONDON, Nov. 14. The *Telegraph* repeats the reports of a Socialistic conspiracy in Russia, and adds that one thousand persons, including many ladies, have been arrested. A commission has been appointed to investigate the conspiracy, the exact object of which is still unknown. Several persons of exalted rank are said to be implicated. A vast amount of money seems to have been at the disposal of the conspirators. The arrests since the discovery of the plot have been so numerous that a perfect reign of terror exists in St. Petersburg. It was proposed that the police should search every house in the city in a single night.

Rev. Messrs. Moody and Sankey, the American revivalists, have arrived in London after a tour through Ireland, where they met with great success in revivals. They will hold meetings in Agricultural Hall.

DEATH OF A LADY REVIVALIST.—Mrs. Phebe Palmer, wife of Dr. Walter C. Palmer of Boston, died about a fortnight ago at a somewhat advanced age. She was a devoted member of the Methodist church, and for many years had given herself entirely to the work of creating an intense religious interest in the minds of those with whom she came in contact. As a revivalist she was peculiarly successful and in missionary tours made through the various States, and the British Provinces some years ago, to which was added a sojourn of three years in Great Britain, she was the means of bringing great numbers into a permanent relation with the church. Her pen was industrious also in the cause which had grown into the very centre of her life, and there are several works of hers which in many households are held as precious for what they have done. For some few years past Mrs. Palmer had been in extreme ill health.

THE Western Indians now prophesy that there will be no more grasshoppers for six years.

St. Peter's, Rome, required for its erection and completion three hundred years. It cost £50,000,000 in gold, and an annual expenditure of £20,000 to keep it in repair. It covers eight acres.

Notices.

Appointment!!!

The New Hampshire State Conference will convene with the church at Lake Village, Wednesday evening, Dec. 2nd, and continue through the week. It is hoped that every church will be represented by delegation, and every minister belonging to the conference will be present, or report by letter. Let all come with the desire to promote the cause of our soon coming Lord in the old Granite State. This may be our last Annual Conference, May it be our best.

Brethren from Concord and the upper part of the State coming to the meeting over the C. and M. R. R. will purchase tickets at the different stations at full fare, and receive at the Conference a FREE RETURN PASS. We shall make an effort to have fare reduced on the R. R. below Concord, and in case we succeed, give notice in the *Crisis*.
A. ROSS, Pres.
C. H. FLETCHER, Sec.

VERMONT CONFERENCE.—The next quarterly session will be held at Warren, Vt., as the friends there may arrange, commencing Tuesday evening, Dec. 8th. The conference will close Friday, but meetings will continue over the following Sunday, and as duty demands. As Warren lies between the mountains, it is hoped that friends from both sides, and also from the north and south, will come. H. F. C.

DEDICATION.—We expect to dedicate our Chapel at Abington Friday, Nov. 27th, at one o'clock P. M. (D. V.), meetings to continue as the Lord directs. Come, brethren and sisters, and help. Eld. H. L. Hastings is expected to preach the dedicatory sermon. H. DAVIS.

THE next quarterly meeting of the R. I. and East Conn. A. C. Conference will be held with the church at Wyoming, R. I., commencing Wednesday, Dec. 2d, at two o'clock P. M., and hold over the following Friday. N. A. ANGELL, Clerk.

A PROTRACTED MEETING will commence in Jacksontown, N. B., Sunday, Nov. 15th, and continue every afternoon and evenings through the week, and Sunday, Nov. 22nd. Pray much for the salvation of the perishing. Come to the feast. JOHN G. HOOK.

CONFERENCE.—The New York State Conference will hold its second quarterly meeting with the church at Kendall, Dec. 18th, and hold over the following Sunday. Teams will meet the train at Holly from the east and west, and take all who come to Kendall. Brethren and sisters, come in the name of the Lord and the love of Jesus to this conference.
M. R. MILES, President.
A. P. MOORE, Secretary.

EDINBORO CHURCH, PA.—The last local conference of this church for 1874 will be on Saturday, Nov. 21st, 1.30 and 6.30 P. M. Services on Sunday, the 22d. Love feast at 9.30 A. M. Preaching at 11 A. M. and 6.30 P. M. Lord's supper and baptism will follow morning service. A full attendance is desirable, as the question of our uniting with the Northern Ohio Conference will be considered. G. W. STETSON, Pastor.

QUARTERLY MEETING.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States school-house, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.
E. C. COWLES, President.
A. H. BRIGGS, Secretary.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. CARPENTER, President of Conference.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.
C. H. FLETCHER.
D. F. LEAVITT.

THERE will be a meeting of days in Jay (Bean's Corner), commencing Thursday evening, Nov. 19th, and continue as long as thought best. Brethren will call on Lewis Bean, and others, for homes. H. B. Sevey, F. E. Blaisdell, L. G. Martin.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEVENS, Utica, Mich., McComb Co.

THERE will be a meeting at Hollis Centre, Me., commencing Wednesday evening, Nov. 18th, at 6.30 o'clock, and continue over the following Sunday. Eld. Jesse Gay and others will be present to preach the word. Invitation is given to all to come. T. L. CARLL.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

WE, the Board of Trustees of the Advent Christian Church of Westerly, R. I., have employed Eld. John Champlin (a colored brother) to solicit donations in behalf of this church to help lift a debt on their house of worship recently erected. Brethren abroad need not fear him, as he has been duly authorized by us the undersigned: Eld. P. Noka, Pastor; Dea. Henry Champlin, Treas.; Eld. R. T. Church, President. Gideon Ammons, Josiah Watson, W. L. G. Champlin, George H. Champlin, Geo. H. Sampson, Trustees.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

NOTICE.—As I expect my labors in this section will soon close, I would say I shall be ready to go and preach "the gospel of the kingdom" anywhere, as the Lord may open the way, the coming fall and winter. Any wishing to correspond with me can direct for the present to A. P. MOORE, Linden, Genesee Co., N. Y.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

New Book.

My new work, entitled, *"Let us make Man,"* etc., I expect will now be ready to fill orders in the course of two or three weeks.
T. M. PREBLE, Hyde Park, Mass.

To Preaching Brethren.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen or D. G. Drake.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach in Kennebunkport, will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Isaac N. Wilfong.......Sunday, Nov. 22d, and every evening through the week, and Sunday, Nov. 29th.
Wm. S. Campbell (with Bro. Wilfong) evenings, Nov. 25th, 26th, and 27th.

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Prayer meetings Wednesday evenings.
J. S. White..........................Sunday, Nov. 22d
Wm. C. Stewart..............Sundays, Dec. 20th and 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
S. S. Brewer..........................Sunday, Nov. 22d
O. W. Kimball.........................Sunday, Nov. 29th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
E. Owen..............................Sunday, Nov 22d
C. A. Brown...........................Sunday, Nov. 29th
W. N. Pile.............................Sunday, Dec. 6th
S. Bragg..............................Sunday, Dec. 13th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch..............................Sunday, Nov. 22d

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Keene, N. H..........................Sunday, Nov. 22d
L. BOUTELL.

Holden, Mass.........................Sunday, Nov. 22d
C. E. BARNES.

Fall River............................Sunday, Nov. 22d
Meeting in Pocasset Hall, Market Square.
I. I. LESLIE.

Putnam, Ct............................Sunday, Nov. 29th
Tremont, Mass.........................Sunday, Dec. 6th
Plymouth, Mass........................Sunday, Dec. 13th
J. S. WHITE.

Fairhaven, Mass.......................Sunday, Nov. 22d
New Haven, Ct.........................Sunday, Dec. 6th
M. BATCHELOR.

East Woodstock, Ct. (as Bro. Child may appoint) Saturday evening, Nov. 21st.
Putnam, Ct............................Sunday, Nov. 22d
Plainville, Ct.........................Sunday, Nov. 29th
H. PRATT.

Lowell.....................Thursday evening, Nov. 19th
Lynn.........................Friday evening, Nov. 20th
Square Pond, Ct.......................Sabbath, Nov. 29th
Four Sabbaths in Dec. at liberty.
HIRAM MUNGER.

Enfield, Mass. (Keith school-house) Sunday, Nov. 22d
North Rutland, Mass...................Sunday, Nov. 29th
Spencer, Mass.........................Sunday, Dec. 6th
Southbridge, Mass.....................Sunday, Dec. 13th
GEO. A. STREETER.

Charlton, Mass........................Sabbath, Nov. 22d
PORTER J. SMITH.

No. Barnstead, N. H. (meeting-house) Sun., Nov. 22d
Kennebunk Depot, Me...................Sunday, Dec. 6th
GEO. W. RANDALL.

East Weymouth.........................Sunday, Nov. 29th
HANNAH CLARK.

Stratham, N. H........................Sunday, Nov. 29th
MRS. L. E. SAULPAUGH.

Bridgewater (Brick school-house) Nutting's Mills Sunday, Dec. 6th.
West Rumney, N. H. (Plain school-house) Sunday, Nov. 22d.
Hebron, N. H. (McClure school-house) Sundays, Nov. 29th and Dec. 13th. C. W. NELSON.

West Deerfield, N. H..................Sunday, Nov. 22d
R. MORRILL.

Brimfield, Mass.......................Sabbath, Nov. 29th
Chicopee Falls, Mass..................Sabbath, Dec. 6th
Montgomery, Mass......................Sabbath, Dec. 13th
Wilbraham, Mass.......................Sabbath, Dec. 20th
I shall come on the four o'clock train from Springfield. GEO. L. TEEPLE.

Meredith, N. H. (Dolloff Hall).......Sunday, Nov. 22d
Northwood, N. H.......................Sunday, Dec. 6th
Hollis Centre, Me.....................Sunday, Dec. 20th
Barnstead, N. H. (Clarktown)..........Sunday, Dec. 27th
Northwood Narrows, N. H...............Sunday, Jan. 3d
C. R. PARSONS.

Wrightville, Ct. (chapel and school-house as usual) Sunday, Nov. 22d. H. C. SMITH.

Manchester, N. H......................Sunday, Dec. 27th
Dover, N. H...........................Sunday, Nov. 29th
JOSEPH W. WHITE.

Crompton, R. I........................evening, Nov. 19th
Anthony, R. I.........................Sunday, Nov. 22d
Artick, R. I..........................Sunday, Nov. 29th
Natick, R. I..........................Sunday, Dec. 6th
E. COTTON.

Vittum school-house...................Sunday, Nov. 22d
Melvin Village........................Sunday, Nov. 29th
T. W. PIPER.

Addison, Vt...........................Sunday, Nov. 22d
A. A. HOYT.

Putnam, Ct............................Sunday, Dec. 6th
BENJ. FINNEY.

Lake Village, N. H....................evening, Nov. 23d
Meredith, N. H. (Dolloff Hall)........evening, Nov. 24th
Haverhill, N. H.......................evening, Nov. 25th
Montpelier, Vt........................evening, Nov. 26th
Waterbury, Vt.........................evening, Nov. 27th
Bristol, Vt...........................Sunday, Nov. 29th
Addison, Vt...................Sundays, Dec. 6th and 13th
Hinesburg, Vt.................evenings, Dec. 8th and 9th
WM. C. STEWART.

Savannah, N. Y..............Thursday evening, Nov. 19th
Seneca Falls, N. Y............Friday evening, Nov. 20th
Owasco, N. Y. (Miller school-house)..eve., Nov. 21st
Auburn, N. Y..........................Sunday, Nov. 22d
Brockport, N. Y...............Monday evening, Nov. 23d
Kendall, N. Y................Tuesday evening, Nov. 24th
Knowlesville, N. R........Wednesday evening, Nov. 25th
Honeoye, N. Y...............Thursday evening, Nov. 26th
JAS. E. WELLS.

North Haverhill, N. H. (Brick church) Sun., Nov. 22d
East Landaff, N. H....................Sunday, Nov. 29th
North Lisbon, N. H....................Sunday, Dec. 6th
H. B. QUIMBY.

South Rochester, N. H.................Sunday, Nov. 22d
Newcastle, N. H.......................Sunday, Dec. 6th
C. E. HURD.

Woodstock, N. H...............Saturday evening, Nov. 21st and over the Sabbath, Nov. 22d.
Danbury, N. H.........................Sunday, Nov. 29th
G. H. WALLACE.

Pleasant Valley, N. H.................Sunday, Nov. 22d
T. L. CHURCHILL.

Chicopee Falls, Mass..................Sunday, Nov. 22d
Palmer, Mass..........................Sunday, Nov. 15th
Clinton, Mass.........................Sunday, Nov. 29th
Wilbraham, Mass.......................Sunday, Dec. 6th
H. H. TUCKER.

Dolloff Hall, N. H....................Sunday, Nov. 22d
Campton, N. H. (Bump school-house) evening, Nov. 29th, and over Sunday.
Dorchester, N. H. (Town House)........evening, Dec. 5th and over Sunday.
East Canaan, N. H.....................evening, Dec. 11th and over Sunday. JOHN H. EVANS.

Farmington, N. H......................Sunday, Nov. 22d
J. F. CHAMBERLIN.

Whitakerville, Vt.....................Sunday, Nov. 22d
J. A. PACKARD.

Lake Village, N. H....................Sabbath, Dec. 6th
SIMEON ROBY.

East Rochester, N. H..................Sunday, Nov. 29th
J. T. LIBBY.

Tamworth Iron Works...................evening, Nov. 20th
Albany (Bell school-house)............Sunday, Nov. 21st
JOHN PARSONS.

Lake Village, N. H. (as Brn. arrange) Sun., Nov. 29th
Concord (as Bro. Gordon arranges).....eve., Nov. 30th
D. N. CHADSEY.

Northwood Narrows, N. H...............Sunday, Nov. 22d
South Elliott, Me.........Sundays, Dec. 27th and Jan. 17th
O. W. KIMBALL.

Springvale, Me........................Sunday, Nov. 22d
Durham Village, N. H. (where Bro. Abial Young may appoint) Sunday, Dec. 6th.
Newcastle, N. H.......................Sunday, Dec. 13th
Newmarket, N. H.......................Sunday, Dec. 20th
At liberty Nov. 29th. H. S. PINKHAM.

New York City (Cooper Institute) Sundays, Dec. 20th and 27th.
Lawrence, Mass.................Sundays, Jan. 3d and 10th
Holden, Mass..........................Sunday, Jan. 17th
F. H. BURBANK.

Hebron, N. Y.........Nov. 21st, and over the Sabbath
North Greenwich, N. Y.................evening, Nov. 27th
North Fort Ann..........Nov. 28th, and over the Sabbath, and onward as the way opens.
WM. J. BLANCHARD.

North Rutland, Mass...................Sunday, Nov. 22d
East Pepperell, Mass. (Unitarian meeting-house) Sunday, Nov. 29th.
Brimfield, Mass.......................Sunday, Dec. 13th
M. A. POTTER.

Athol, Mass...........................Sunday, Nov. 22d
Piermont, N. H. (Clay meeting-house)..eve., Nov. 26th
Orford, N. H. (Indian Pond school-house) evening, Nov. 27th.
Piermont, N. H. (Clay meeting-house) Sun., Nov. 29th
Athol, Mass..................Sundays, Dec. 6th and 13th
DANIEL D. PAGE.

Strafford, N. H. (Robert's school-house) Sun., Nov. 22d
WM. BODGE.

Belmont, N. H.........................Sunday, Nov. 22d
Loudon Village, N. H. (Bro. Parker's) Sun., Nov. 29th
Canterbury, N. H. (Bro. Tucker's) Sunday, Dec. 6th
Epsom, N. H. (Marden's Corner)........eve., Dec. 19th
Chichester, N. H. (Pine Ground)......Sunday, Nov. 20th
N. B. MCMURPHY.

Milan Corner, N. H. (where Bro. Dale appoints) evening, Dec. 4th, and Sunday, Dec. 6th.
E. S. MOULTON.

Farmington, N. H......................Sunday, Nov. 29th
WM. BODGE.

Newmarket.............................Sunday, Nov. 22d
Alton, N. H. (Plaser's school-house)..Sun., Nov. 29th
Farmington (Jones school-house).......Sun., Dec. 6th
J. L. CHUTE.

Farmington, N. H......................Sunday, Dec. 13th
D. F. LEAVITT.

Rockland, Me. (as the brethren may appoint) Saturday evening, and Sunday, Nov. 21st and 22d.
Any one wanting me to hold protracted meetings, can write me at Richmond, Me. H. S. MITCHELL.

Dixville (Advent Chapel)..............Sunday, Nov. 22d
Stanstead (Searl's school-house) 10 30 A. M. and 1 P. M.; (Newville school-house) 6.30 P. M.; Barnston (Sutton school-house) 2.30 P. M., Sunday, Nov. 29th.
Hatley (Old meeting-house) 10 30 A. M. and 1 P. M.; Barnston (Way's Mills school-house) 10 30 A. M. and 1 and 6.30 P. M.; Sutton school-house 2 30 P. M., Sunday, Dec. 6th. L. C. & M. MCKINSTRY.

Morris, Ct............................Sunday, Nov. 22d
S. WOODRUFF.

Kennebunk Depot.......................Sabbath, Nov. 29th
J. R. TRIPP.

Patton, P. Q..........................Sunday, Nov. 22d
U. G. LADD.

Sandwich, N. H. (Vitum school-house) Sun., Nov. 22d
WM. C. CLIFTON.

Campton, N. H. (Bump school-house) Saturday evening, Nov. 21st, and over the Sabbath, Nov. 22d.
J. G. MOULTON.
STEPHEN DINSMORE.

St. Johnsbury, Vt.....................Sunday, Nov. 29th
North Haverhill, N. H.................evening, Nov 30th
Lake Village, N. H. (North Church) evening, Dec. 1st
Canterbury, N. H. (Emery school-house) eve., Dec. 2d
East Concord, N. H. (Ward Room)......evening, Dec. 3d
Concord, N. H. (Bethel Church)........evening, Dec. 4th
Franklin, N. H........................Sunday, Dec 6th
F. M. DRAKE.

East Troy, Bradford Co., Pa...........Nov. 23d and 24th
South Creek, " " "....................Nov. 25th
Elmira, Chenung Co., N. Y.............Nov. 26th
Hedgesville, Steuben Co., N. Y........Sept. 27th
Lyon school-house Woodhull Co., Saturday, at two P. M., Nov. 28th, for fellowship meeting, and evening, and over Sunday, Nov. 29th.
Swale school-house, Canisteo Township, Steuben Co., N. Y., Tuesday evening, Dec. 1st, and hold meetings through the week, where duty demands, until Saturday, Dec. 5th.
Buffalo, N. Y., 528 Eagle Street......Sunday, Dec. 6th
JOHN T. ONGLEY.

Yalesville, Ct........................Sunday, Nov. 22d
B. HITCHCOCK.

Abington, Ct. (Dedication)............Friday, Nov. 27th and onward. H. L. HASTINGS.

Plymouth, Mass........Sundays, Nov. 29th and Dec. 6th
Natick, Mass..........................Sunday, Dec. 20th
Lynn, Mass............................Sunday, Dec. 27th
E. OWEN.

Acushnet, Mass........................Sunday, Nov. 22d
New Bedford, Mass.....................evening, Nov. 24th
W. S. CAMPBELL.

Scitico, Conn.........................Sunday, Nov. 22d
Warehousepoint, Conn..................Sunday, Dec. 20th
MRS. E. L. CRUMB.

Burnham, Me. (Larnerd's Crossing)...Sun., Nov. 29th
Morrill Mills, Me.....................Sunday, Dec. 6th
JER. CARR.

Plainville, Conn......................Sunday, Nov. 22d
I. B. POTTER.

South Windham, Me.....................Sunday, Nov. 29th
Hollis Centre, Me.....................Sunday, Dec. 6th
C. H. SWEET.

North Somers, Ct......................Sunday, Nov. 22d
Cheshire Street.......................Sunday, Dec. 6th
G. L. WHITE.

NEW YORK CITY (College Hall.)
A. A. Phelps..........................Sunday, Nov. 22d
J. H. Whitmore........................Sunday, Nov. 29th

LAWRENCE, MASS.
E. A. Stockman...............Sundays, Nov. 22d and 29th
F. M. Drake...........................Sunday, Dec. 13th
D. M. Leavitt.........................Sunday, Dec. 20th
I. B. Potter..........................Sunday, Jan. 17th

LOWELL, MASS.
Joseph Harvey.........................Sunday, Nov. 22d
S. S. Brewer.............Sundays, Nov. 29th and Dec. 6th
B. S. Emery...........................Sunday, Dec. 13th
Joseph Harvey.........................Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
C. S. Shattuck........................Sunday, Nov. 22d
Wm. H. Mitchell.......................Sunday, Nov. 29th
D. M. Leavitt.........................Sunday, Dec. 6th
E. A. Stockman........................Sunday, Dec. 13th
M. Batchelor..........................Sunday, Dec. 20th
A. A. Robinson........................Sunday, Dec. 27th

NATICK, MASS.
D. M. Leavitt.........................Sunday, Nov. 29th
Wm. C. Stewart........................Sunday, Dec. 6th

NORTH RUTLAND, MASS.
Willard M. Hall...........first Sunday in each month
H. H. Tucker.............second Sunday in each month

HAMPTON, N. H.
J. G. Smith...........................Sunday, Nov. 22d
D. F. Leavitt.........................Sunday, Dec. 6th

CONCORD, N. H. (Centre St. Church.)
J. A. Libbey.................Sundays, Nov. 22d and 29th

CONCORD, N. H. (Bethel, Green Street.)
Mrs. Jane Davis.......................Sunday, Nov. 22d
D. N. Chadsey.................Monday evening, Nov. 30th
John Parsons..........................Sunday, Dec. 6th
C. Goodrich...........................Sunday, Dec. 13th
H. Bundy..............................Sunday, Dec. 20th
Willie Robinson.......................Sunday, Dec. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher and D. W. Davis.........Nov. 19th and over Sunday.
Enoch Morrill.........................Sunday, Dec. 6th

PORTSMOUTH, N. H.
A. Ross...............................Sunday, Nov. 29th
E. A. Stockman........................Sunday, Dec. 6th
T. W. Piper...........................Sunday, Dec. 13th
C. S. Emerson.........................Sunday, Dec. 20th

RYE, N. H.
H. Munger.............................Sunday, Nov. 22d
E. B. Wells...........................Sunday, Nov. 29th
J. W. White...........................Sunday, Dec. 6th

SEABROOK, N. H.
J. G. Smith...........................Sunday, Nov. 29th
J. F. Chamberlin......................Sunday, Dec. 6th
E. Owen...............................Sunday, Dec. 13th
L. T. Cunningham......................Sunday, Dec. 27th
C. R. Parsons.........................Sunday, Jan. 10th

GREAT FALLS, N. H. (Franklin Hall.)
J. W. White...........................Sunday, Nov. 22d
C. S Shattuck.........................Sunday, Nov. 29th
C Goodrich............................Sunday, Dec. 6th
Enoch Morrill.........................Sunday, Dec. 13th
B. S. Emery...........................Sunday, Dec. 20th
C. S. Shattuck........................Sunday, Dec. 27th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Wm. C. Stewart...............Sundays, Nov. 22d and 29th
C. H. Fletcher...............Sundays, Dec. 6th and 13th
Wm. H. Mitchell.......................Sunday, Dec. 20th

BELMONT, N. H.
Mrs. L. E. Saulpaugh.......third Sunday in each month
C. R. Parsons.........................Sunday, Nov. 29th
O. W. Kimball.........................Sunday, Dec. 6th

DOVER, N. H.
Enoch Morrill.........................Sunday, Nov. 22d

SOUTH BERWICK, ME. (Great Works.)
D. M. Leavitt.........................Sunday, Nov. 22d
T. L. Churchill.......................Sunday, Dec. 20th
H. S. Pinkham.........................Sunday, Dec. 27th

ALFRED, ME.
Jer. Hill.............................Sabbath, Nov. 22d
C. E. Hurd............................Sunday, Nov. 29th

SOUTH ALFRED, ME.
J. R. Tripp...........................Sabbath, Nov. 22d

BIDDEFORD, ME.
A. Ross......................Sundays, Nov. 22d and 29th
Jesse Gay.............................Sunday, Dec. 6th
C. S. Shattuck........................Sunday, Dec. 13th
D. F. Leavitt................Sundays, Dec. 20th and 27th

PORTLAND, ME. (Union Hall.)
C. Goodrich...........................Sunday, Nov. 22d
A. A. Robinson........................Sunday, Nov. 29th
Jared Whitman.........................Sunday, Dec. 6th
Geo. W. Brown.........................Sunday, Dec. 13th
E. A. Stockman........................Sunday, Dec. 20th
T. W. Piper..................Sundays, Jan. 3d and 10th
E. A. Stockman..............Sundays, Jan. 17th and 24th
Jesse Gay.............................Sunday, Jan. 31st

KENNEBUNKPORT, ME.
Wm. C. Stewart........................Sunday, Dec. 6th
Jesse Gay.............................Sunday, Dec. 20th
Jared Whitman.........................Sunday, Dec. 27th
Wm. C. Stewart........................Sunday, Jan. 3d

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet...........................Sunday, Nov. 22d
B. S. Emery...........................Sunday, Nov. 29th

LEWISTON, ME.
E. S. Moulton................Sundays, Nov. 22d and 29th

BRISTOL, CT.
A. H. Steele..........................Sunday, Nov. 22d
Geo. L. White.........................Sunday, Nov. 29th

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Preaching every Sunday, at 10½ a. m. and 3 and 7½ p. m. Conference and prayer meeting Wednesday evening.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn. will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

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☞ J. M. TOZIER'S address hereafter will be Bear River, N. S.

☞ JARED WHITMAN'S address is now South Paris, Me.

☞ A SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.

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Then why this pride and love of dress,
Why not be clothed in righteousness,
The robe our Father loves the best.
Only believe.

Are you the Lord's?
When passions rise why do you wait,
And stay away from mercy's gate,
The promises are sure and great.
Only believe.

Are you the Lord's?
When duty calls in thunder tones,
Go work to-day, the sheaves bring home,
Remember you are not alone.
Only believe.

Are you the Lord's?
Then tear each idol from thy throne,
And consecrate to God alone
Thy life and powers, no more thine own.
Only believe.

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Then heaven's gates will open wide;
You'll safely through its portals glide,
Ever with Jesus to abide.
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L. C. MCKINSTRY.

(Continued from Crisis for Nov. 4th)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—*Jesus*, MATT. 18: 19.

Difficulties in the way of any sort of success or enterprise are often but imaginary ones, or the mere creations of some person's fancy. Such, we think, is the character of those which have been supposed to stand in the way of the successful prosecution of a baptism of "three thousand" in "one day." There were, at least, the twelve apostles to administer the ordinance at that time, and we cannot say that there were not other ministers among the number who were divinely authorized to baptize. There were an hundred and twenty of all that were together, and to say that, of them all, the twelve were the only ministers (Matthias having been appointed in the place of Judas, making the twelve), is simply gratuitous. But if there were only that number, there was time enough for the work to be done.

Peter preached at nine o'clock in the morning—"the third hour of the day." If we only have a mere outline, or sketch, of his sermon, he could not have preached many hours. If he did preach long, the people were unlike some people in these days, or they would have become so tired, so very weary, of listening to him, and, in wishing "he would close," would have entirely unfitted themselves for conversion, and there would not have followed his sermon such a wonderful result as the conversion of "three thousand souls." But suppose his sermon had been three hours long, of which we may have reasonable doubt, then the baptism could commence at twelve o'clock. From that time until six o'clock, or a few minutes later, the twelve could easily, by baptizing about forty per hour (which was certainly possible), have baptized the whole three thousand.

But we are not so straitened as to time that we are obliged thus to limit the opportunity of those who administered the ordinance, as the work of baptizing could and, doubtless, did commence earlier in the day; for it was one great truth which led the people to cry out—"Men and brethren, what shall we do?" and gave Peter the opportunity of directing their baptism.

That day, be it remembered, was a day of great things; of talking in "tongues" in which the people were born, which they all could understand, although seventeen tongues and dialects were spoken; a miracle as great, no doubt, as that of the baptism of three thousand, all in "one day," by twelve persons. It was a day of sounds and sights and wondrous circumstances, full of the divine power; a day of preaching full of the Spirit's might, and fraught with the grandest results; and He who gave his servants their work at such a time would give them strength and power to accomplish it; and there is not the least reason for saying that baptism, because three thousand were baptized in one day, could not be baptism, but must be *rantism*, or some other "ism" but the proper one.

Preaching and confessing, baptizing and blessing, exhorting, tears and rejoicings, seem to have been mingling together, after that first great heart-pricking and outburst of sin-sorrow. Work for Jesus was that day abundant, and the disciples made a business of it, without stopping for the stiff formalities which are incident to these modern times. He, therefore, who resorts to the "special pleading," the mere quibble, that something beside immersion must have been practiced for baptism on that day, must be hard pressed for an argument, and evinces that he has a poor cause. This sort of pleading is the same of which we have frequent occasion to speak, and is not worthy of the sanction of candid people.

But we pass to notice the instances of baptism which are, in addition to this one, recorded in the New Testament, and generally by Luke, in the book of Acts, where we have every instance related but one. We have, therefore (1), that of the baptism of some Samaritans by Philip (Acts 8: 12, 13); then (2) of the eunuch of Ethiopia (Acts 8: 28), also by Philip; (3) Saul of Tarsus, by Ananias (Acts 9: 18); (4) Cornelius and others converted in Cæsarea, baptized by Peter or his order (Acts 10: 47, 48); (5) of Lydia of Thyatira, by Paul (Acts 16: 15); (6) of the jailor of Philippi, by Paul (Acts 16: 33); (7) of many Corinthians (Acts 18: 8); (8) of Crispus and Gaius and Stephanas' household, also by Paul. 1 Cor. 1: 14, 16. These instances are all related in such a manner as to impress us with the conviction that there was but one method of baptism practiced in all cases, and that method only *immersion*, or, simply, that, what may seem tautological, baptism was baptism itself, and *not* "rantism" or any other "ism," and *always* "baptism," and never interchanged with, or superceded by, anything else. If we could read in one instance of a "baptism," and, in another, of a "rantism," and, in another, of some other ism, or something else, then we should have known positively that "something else" was, at least, sometimes meant; and different things were done at different times; but now, as there is but one term used, it must always mean the same thing.

In some of these instances which we have cited, the case is so fully described that there can be no question reasonably raised of its form of administration, and none, ever, except by a quibble. The case of the eunuch, as given in Acts 8: 27-40, is recorded in a very beautiful and explicit manner. Philip was told by the angel of the Lord to "go toward the south" to the road leading from Jerusalem to Gaza, a desert place; "and he arose and went," without stopping to parley or excuse himself. While walking along the road, without knowing why he was going that way, or where his destination might be, he noticed a chariot approaching. It betokened its owner to be a personage of wealth, and as it approached he discovered that the principal occupant was a man of Ethiopia, who occupied a position of importance in Ethiopia, being nothing less than Queen Candace's secretary of the treasury. He had been down to Jerusalem to worship, and was returning home, and, as he was leisurely riding along, he was reading from the book of Isaiah's prophecy. He had read as far as the fifty-third chapter, that intensely interesting one, which speaks of the sufferings of Christ, and delineates them so feelingly and touchingly. As Philip saw him reading, the Spirit said to him, "Go near, and join thyself to this chariot." And Philip ran to obey the command, and asked an apparently impertinent question—"Understandest thou what thou readest?" It was perhaps a novel sight that a man in a state carriage should be reading God's word as he rode along; a rare sight in these days certainly, and it is no wonder that when Philip, a man who was so much of an evangelist that he was ready to go on foot on errands for the Spirit of the Lord, when he saw such a spectacle, and was bidden to go and associate with the man, was ready.

The man, looking up from his reading, saw one running to him in breathless haste, and heard him ask the abrupt question as he overtook the chariot—"Sir, understandest thou what thou readest?" To some the question would be so impertinent that their offended dignity could not bear the insult, and, in silent contempt to the questioner, they would bid the driver to hurry up the horses and get out of the way; but not so with this man of Ethiopia. God's Spirit was opportune, and it sent Philip to a man who just then required his services, and he said, in reply to the question—"How can I, except some man should guide me?" Please get up here, sir, and sit by my side, and explain what I am reading. And Philip responds to his invitation, and makes no complaint that he has been sent to that one man to give him an exegesis of that chapter and "preach to him Jesus," for his heart was full of the theme, and his head was clear in the understanding of the prophet's meaning, beside being aided much by the Spirit's power.

When seated by the man's side he read him two verses of the chapter (verses seven and eight), and asked simply, humbly, teachably, sincerely, as he read—"In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth"—"I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" and Philip explained to him who was meant, and told him about Jesus, the subject of that masterly prophecy. And the honest heart of the inquiring man drank in the truth as the dry and thirsty land drinks in the water. Pleasantly and profitably the time passed until they came to a body of water, which espying, as though a sudden thought had all at once taken possession of him, he cried out, "See, here is water; what doth hinder me to be baptized?" Philip had doubtless told him of Jesus' commission to baptize, and had, at least, so far instructed him about the matter that he knew that the people were being baptized, and it may be he had witnessed something of the sort while at Jerusalem. And now he is eager to be a subject of the ordinance, and asks if there is any obstacle in the way of attending to the duty, then and there, at once.

The answer of Philip revealed the only test of qualification, faith in Jesus, and the chariot was bidden to stand still, and both Philip and the eunuch descended together into the water and he baptized him. There is everything to indicate the method by which it was done. The going "down both into the water," and the performance of the act there, show it. If there had been only a sprinkling, then Philip alone should have alighted and, taking the eunuch's golden goblet, have gone down and dipped up the water and, going back to the chariot, have sprinkled the water upon him; but this was not done. We have never seen an attempt to prove it was; only one feeble attempt has come under our observation to prove a case of sprinkling. It was in the form of a tract which gravely told us, when in our boyhood we sought to know the right way, that there was not water enough there for an immersion, and that all possibility of such an act was precluded, and, further, that the springs, where the sprinkling occurred, are called to this day "The Ethiopian Springs." We have never seen the statement anywhere else, and so give it no credit; even if we had seen it, we would not let that made-up story affect our conviction that the word must have its own legitimate meaning.

It is useless for one to try—with the odds so much against him, as having the original meaning of the word among the odds, and all the other evidences in the same class—to make it appear that supposed impossibilities change the nature of the words, and imagined circumstances make conclusive arguments.

PERFECTION.—This is relative. One may be perfect and imperfect at the same moment. A perfect bud is an imperfect flower; a perfect flower is not perfect fruit. A perfect primary pupil to-day must press on to the standard of juniors, and then to seniors, or meet censure. Thus it is in christian experience. The convert is perfect and imperfect, and as he grows in grace he can not be otherwise. The perfection of yesterday is imperfection to-day; the standard rises with our years, and if we fail to rise we sin. We may all be perfect, and yet press on to perfection and never reach it. The more perfect we are the more rapidly we grow. Perfect buds grow quickly to perfect flowers; perfect babes grow to perfect youth, and then to men; perfect christians grow like calves in the stall, like trees by living waters. This perfection becomes more perfect; from grade to grade we rise; more and more like Christ we become; richer and still richer our graces grow. . . . Through grace this may be the experience of all.—*Baptist Union.*

IMPERISHABLE TREASURES.

GEO. E. LEE.

How fleeting are the so-called treasures of this world! And what an amount of sacrifice is made to obtain them,—treasures that when obtained do not give the satisfaction anticipated before their possession. Not so with the treasures in store for the faithful. These are "laid up" where fires can never burn, nor thieves break through and steal. Neither moth nor rust doth corrupt them, for they are to abide forever.

The advice of many is, to "lay up" something as treasure for a "rainy day," apparently forgetting that the Savior's command was directly the opposite. Hence it is not surprising that those who "boast themselves in the multitude of their riches, and *trust* in their wealth" (Ps. 49: 6) are many times suddenly deprived of their vast possessions by fire, storm, tempest or some destructive agency, in order that they may feel the utter insecurity of earthly treasures.

The "rainy days" of which we hear so much said, are seldom reached. The acquisitiveness of our natures is such that more requires more, and the end for which we aim is always in the future. Although we are taught to seek treasures in heaven, and to "set our affections on things above, and not on things on the earth," yet this does not conflict with our holding property in this world, but teaches that whatever we may acquire in *this* world is of a secondary character to the things of the world to come.

Our God demands that we serve him with our whole heart; and if our hearts are wholly set upon heaping to ourselves of the corruptible things of this world, it is natural to suppose that we should, in part, lose sight of the incorruptible treasures in heaven. If our treasures are here, our hearts will be here also; and naturally, we would spurn the idea of going where we had no treasure. Jesus says, "Where your treasure is, there will your heart be also." Matt. 6: 21. Now, is it any wonder that so few love to hear of the blessed things in store for God's children, and that his Son is about to come to earth and make the award?

Reader, where is your treasure? in heaven, or in the earth? Do you appreciate God's gifts? or esteem eternal life with all its enduring riches, of *less* value than this present mortal life with its fading riches? Are you "looking for, and hasting unto the coming of the day of God?" or do you long to have it tarry, and *not come* in "your day?" If so, your treasure must be one that will perish with you; for the Lord does not promise to bestow any part of his "gift" upon those who neither desire nor seek for it. But "to those who, by patient continuance in well-doing seek for glory, honor, and immortality," he will render "eternal life."

Are we "seeking for glory and immortality" while striving so diligently for the accumulation of earthly treasures that we can scarcely find time to attend to religious duties? Is it well-doing in the sight of our Master to act directly opposite his will? "No, it is not," you say; "but it is not his will that we should be idle and shiftless, and not provide anything for ourselves." But if we "Trust in the Lord, and do good," we certainly are not shiftless, for when we are doing good, we are doing something in accordance with his will and pleasing in his sight; and when we do thus, the promise is sure that we shall "dwell in the land, and verily we shall be fed."

Then why need we be anxious, and worry about to-morrow, or next week, while conscious that we are acting in harmony with his will? He has promised food and raiment, with all necessary things of this life. Those who will not trust God, believe his word, and live and act in accordance with it, must not or cannot expect to receive such blessings as those who do.

If we dwell in Christ, and his Spirit dwells in us, we may ask what we will, and it shall be done. The Lord has made no promise in vain. Then let us ever trust his word, be faithful unto the end, and thus inherit that incorruptible treasure which is to be given in the coming day of glory.

Springfield, Mass.

OUR JOURNEY HERE.

E. M. LUNT.

The journey of life is surrounded with trials and temptations, and there are but a few who escape the black fierce clouds which gather over life's rough sea, but few, if any, who do not feel many times the dark billows as they pass over the soul. To the young how beautiful this journey appears! But soon the clouds darken, and the untried realities, which have been out of sight make their appearance to assure them that life's way is not without its storms and angry waves.

The ocean over which our frail barks are gliding so swiftly is full of dangerous obstacles to impede our progress and blast our hopes. Hidden rocks, shoals, and quicksands are to be met with all along our journey, and it is very important that we should learn how to avoid them; for there are many ways to escape the difficulties if we learn when and how. To be sure trials with which the Lord visits us are sent for our good, to cause us to look up to Him from whom all blessings flow; but by deviating from the path of known duty, many dark clouds gather and break over our heads.

In the Bible, the great chart of the journey before us, we have a never-failing guide by which the many dangers to which all are exposed may be avoided, and if we study carefully this chart, we shall avoid blasted hopes, shipwreck and ruin.

To-day the way may be bright and joyous, and to-morrow the sky may be unruffled; yet if we attempt to sail over this untried sea without knowing where its whirlpools and hidden rocks are concealed, we shall encounter dangers and shipwreck, and the dark clouds of doubt and fear will crush every hope. But if we put our trust in God, he will be our sure guide in the great storms of life; and if we are discouraged and tried, he will be to us as the "shadow of a great rock" in a weary land, and when we reach the end of our journey, and behold the dark ocean over which we have passed, we shall have the sweet assurance that the great Pilot will not leave us to drift back and be bruised beneath its surging billows, but will anchor our frail bark in the haven of eternal rest and unfading glory. Truly God is on our side, and we should not murmur or complain, but sweetly rest in the blessed promises of God, and the bright rays of the Sun of righteousness will disperse every dark cloud.

There are many things that seem a mystery to us. Why do some of earth's children have wealth enough to satisfy every wish—cannot see a single aspiration of their yearning hearts ungratified? If the favored ones were the good alone, it would not be so unfathomable a mystery; it would be the reward of their nature; but ah! we know that the rich are no better generally than the poor. In many instances the affluent are the very antipodes of virtue and goodness, while many a poor creature who has not where to lay his head, is as near to perfection morally, as it is possible for human nature to come. This is but one of life's mysteries. Is it not sweet to believe that in the other better life which will follow this one of doubt and darkness, those now deep mysteries will be made clear to us?

Oftentimes I look backward from the time that God said, "Let there be light," until now, and I know it has been a long pathway of sorrow since the first grave darkened a ruined world, and we can continually read the epitaph that is written in burning capitals over the gateway of despair. "In the day that thou eatest thereof thou shalt surely die."

But amid the trials I feel that "I am sweetly resting in Jesus," and I know that morn is nigh. Pencils of light are gliding upward in the eastern horizon, and if we have to wait long hours yet in the slow coming twilight, we have no fear, for Jesus is mighty to save.

Soon our journey will be ended. Death, the result of sin, will be forever obliterated from this earth, and, in spite of infidels, it shall be filled with the glory of God as the waters cover the sea. My prayer is, Let me live with the good and faithful amid the unfading flowers and immortal glories of the paradise of God when my journey ends.

Biddeford, Me.

ALL WITH JESUS.

I left it all with Jesus
Long ago;
All my sin I brought him,
And my woe.
When by faith I saw him
On the tree,
Heard his small, still whisper,
"'Tis for thee;"
From my heart the burden
Rolled away;
Happy day!

I leave it all with Jesus,
For he knows
How to steal the bitter
From life's woes;
How to gild the tear-drop
With his smile,
Make the desert garden
Bloom awhile:
When my weakness leaneth
On his might,
All seems light.

I leave it all with Jesus
Day by day;
Faith can firmly trust him,
Come what may.
Hope has dropped her anchor,
Found her rest
In the calm, sure haven
Of his breast.
Love esteems it heaven
To abide
At his side.

Oh, leave it all with Jesus,
Drooping soul!
Tell not half thy story,
But the whole.
Worlds on worlds are hanging
On his hand,
Life and death are waiting
His command;
Yet, his tender bosom
Makes thee room;
Oh, come home!

—Times of Refreshing.

SECRET SUCCESSFUL LABOR.

The disciples of the Lord Jesus should labor with all their might in the work of God, as if everything depended upon their own exertions; and yet, having done so, they should not in the least trust in their labors and efforts, and in the means which they use for the spread of the truth, but in God; and they should with all earnestness seek the blessing of God, in persevering, patient, and believing prayer.

Here, christian reader, is the great secret of success. Work with all your might; but trust not in the least in your work. Pray with all your might for the blessing of God; but work, at the same time, with all diligence—with all patience—with all perseverance. Pray, then, and work. Work and pray. And still again pray, and then work. And so on, all the days of your life. The result will surely be, abundant blessing. Whether you see much fruit or little fruit, such kind of service will be blessed.

We should labor, then, for instance, with all earnestness in seeking to circulate thousands of copies of the Holy Scriptures, and hundred of thousands of tracts, as if every thing depended upon the amount of copies of the Holy Scriptures and tracts which we circulate; and yet, in reality, we should not in the least degree put our dependence upon the number of copies of the Holy Scriptures, and upon the number of tracts, but entirely upon God for his blessing, without which all these efforts are altogether useless. This blessing, however, should be sought by us habitually and perseveringly in prayer. It should also be fully expected.—*Selected.*

CHARGE TO THE PASTOR.

Make up your mind you must work, but if you consider yourself a fellow-member with the rest, don't work alone.

Help your church, but don't carry it. If you find meddlesome busy-bodies, give them plenty to do. They hate real work as a mosquito does smoke. Be neither a baby nor a king. Your main business is to preach; but to do this you must know your people and ascertain their wants. Don't visit just to please, but to help on your work. Some families will need six visits to another's one; go where you can hurt the devil most.

Be governed by men's wants, not their complaints. Preach not as others do, but as you and God can best arrange it. Fill your hearer with sound reason, then cork him tight with a strong application, binding it with a "Thus saith the Lord."

Be sparing, if not a little stingy, in useing old sermons. Remember when the stream of study stops flowing, the pulpit pond lowers. Give no censures unless there is love enough to prevent them drowning in hatred. It requires much love to praise, more to reprove.

Attack measures, and "hit" people only when they stand between you and the evil one. You must begin on time, and not be long in uttering what you have to say; if you would preach your best sermons, practice them faithfully beforehand. Be bold, but remain a christian gentleman. When you hit the heart don't forget the head, and vice versa. Endeavor to be the greatest man in the parish, and that by being servant of all. Be childish enough to think you never can be left away from Christ. Run to show him all you have, and ask him for all you want. Work when you can, retire when you must, and you shall have favor with God when you will.—*Congregationalist.*

"THE doctrine of the speedy second advent of Christ is one that cannot be lightly regarded or disbelieved by any christian person without considerable injury and loss to their own soul. If we compare two christian men, one of whom is an ardent believer in the speedy personal coming of Christ, and the other indifferent or unbelieving in relation to that view, it must be admitted that the former is no loser and can be none the worse for his belief, even if Christ does not come so quickly as he expected; whereas the latter will find it to be a very serious matter if the Lord's coming takes him by surprise and finds him destitute of the spirit of the Bride, who should be longing and looking for the Bridegroom."—*Ex.*

ROME AND EUROPE.

All through Europe the battle goes against the church. The Pope having declared his supremacy over the States, the States are giving in their answers with an emphasis which cannot be misunderstood. In Berlin, Archbishop Ledochowski has been tried before the highest tribunal for ecclesiastical causes, and has been deprived of his see. Other bishops are in prison, and they also will in time be deprived and possibly banished. They have taken issue on the right of the State to legislate upon the affairs of the Church, have set the laws at defiance, and are paying the due penalty. Archbishop Ledochowski would not, of course, recognize the competency of a civil court to try a bishop; *that* question has been settled quite conclusively.

In Austria the Emperor has replied to the Pope's passionate denunciation of the new ecclesiastical bills. The first of these has already passed the Upper House of the Reichstrath, and only waits the imperial signature to become a law. The archbishops and the bishops upon its pages left the legislative chamber; that will not help them; they may have to leave the country before long. The claim of the church to be wholly independent of the State is monstrous. A sovereignty within the State, it has since 1870 become throughout Europe a conspiracy against the State.

The points at issue between the governments and the church are very simple. 1. The sufficiency of civil marriage. 2. The control of the State over education. 3. The control of the State over the education of priests so far as to require their attendance at the national universities prior to their special training. 4. The notification to the State of the nomination of priests for parishes. This claim is grounded on the fact of the State's contributions to the maintenance of public worship. 5. The control of the State over the property of ecclesiastical corporations. But for the exercise of this power the Church would acquire all the real estate of every kingdom in Europe. Long before the Reformation the statues of England were framed to check its rapacity. The modern State has again and again found it necessary for its own safety to confiscate the Church's possessions. This will be done as long as the Roman Catholic Church is a church. Able to acquire property from its subjects through the force of the terrors of the future world, it can measure its acquisitions only by its demands, and its demands are insatiable.

This, then, is the issue. Rome declares: "I shall do as I please, for by the appointment of God I am supreme over the world." The State replies: "You *shall* obey in all things necessary to the State's welfare. You are to be judged by the State, and not the State by you. While you have liberty within the State you shall not organize conspiracy against the State." In making this answer Bismarck and Andrassy, Switzerland and Italy, all concur. The attempt of an Italian priest, who has obtained a quasi-sovereignty, to carry the world back to the middle ages, is not going to succeed.—*The Methodist.*

Gems

— Hath not gold destroyed the virtue of millions? Did it ever add to the goodness of any?

— Truth sometimes tastes like medicine, but that is an evidence that we are all ill.

— We never injure our own character so much as when we attack that of others.

— Duty cannot be plain in two diverging paths.

— A christian life is not one of burdensomeness, but one of cheerfulness and gladness. It is not one of drudgery, but one of friendship and love.

— In dark days, remember mercies past, and press the bird of hope to your breast.

— The benefactor always retains some affection for the person whom he has benefited.

— The duty of the happy is to help the suffering to bear their woe.

— There are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible and inevitably triumphant.

— We often gain some deep experience by losing some expected pleasure.

— Marble temples belong to men, living ones to God.

— Be friendly to all; but make none your friends until they know you and you know them.

— A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

— Inability to meet coming events makes cowards of us all.

ANYBODY can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle winds can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruit. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote, and the mischief is done.—*Banner of Holiness.*

HOME AND HEALTH.

RELATION OF CUISINE TO BRAIN WORK.

Turgot could not work well till after he had dined copiously, but many men cannot think after a substantial meal; and here, in spite of the example set by Scott and Goethe, let me observe that nothing interferes so much with brain-work as over eating. The intellectual workman requires nourishment of the best possible quality, but the quantity ought always to be well within the capacity of his digestive powers.

The truth appears to be, that, while the intellectual life makes very large demands upon nutrition,—for cerebral activity cannot go forward without constant supplies of force, which must come ultimately from what we have eaten,—this kind of life, being sedentary, is unfavorable to the work of digestion. Brain-workers cannot eat like sportsmen and farmers without losing many hours in torpor, and yet they need nutrition as much as if they led active lives.

The only way out of this difficuty is to take care that the food is good enough for a moderate quantity of it to maintain the physical and mental powers. The importance of scientific cookery can hardly be exaggerated. Intellectual labor is, in its origin, as dependent upon the art of cookery as the dissemination of its results is dependent upon paper-making and printing. This is one of those matters which people cannot be brought to consider seriously; but cookery in its perfection—the great science of preparing food in the best way suited to our use—is really the most important of all sciences, and the mother of the arts.

The wonderful theory that the most ignorant cookery is the most favorable to health is only fit for the dark ages. It is grossly and stupidly untrue. A scientific cook will keep you in regular health, when an ignorant one will offer you the daily alternative of starving or indigestion.—*Hammerton.*

When I read the above, you will pardon me when I say I had to repress a smile, that "nothing interferes so much with brain work as over-eating—"the intellectual workman requires nourishment of the best possible quality." When we take into consideration the commonly received notions of the existence of mind independent of the body, it does seem absurd that food prepared in any way, shape, or manner whatever, should have any effect or influence on the mind. If the intellectual worker, thinker, and reasoner must have the best possible quality of food while in the body, I inquire from what source will it derive that all indispensable nourishment out of the body, and disconnected from it? What difference to the immaterial man if the material man eat bread or stone, eat little or much, or whether he eat anything at all, whether he drink milk, or wine, chloroform, or water? Why need the inner man get dozy or crazy, seeing he can be so independent of the outer man? of if the outer man wish to take a little stimulus for his stomach's sake, what need of the shadowy man getting drunk and crazy, and abuse his neighbor, seeing the outer man is but a tool in the employ of the inner man? Why hold him responsible, and punish him for the crimes of another man, and let the really guilty one go free? Think of the scientific housewife sweating in a hot summer's day, over a heated stove preparing food for an invisible, immaterial essence, without interior or exterior surface, without shape or form, which cannot be seen, handled, or felt. Would there not be as much propriety from the generally conceived ideas of preparing a scientifically cooked meal for a hollow tree, which a swarm of bees have taken a temporary lodgment in, in order to nourish the bees?

But we often find men who commit themselves to truth and that unwittingly, and we most heartily endorse the above, and the relation that food and mind sustain to each other. An over-loaded stomach, doziness and stupor are sure to follow; clear stomach, clear ideas. Turn a sufficient quantity of liquor into the stomach, and you turn the mind out-doors. Give the outer man a narcotic, and the inner man becomes oblivious to the past, present and future, regardless of friend or foer Tell him he is in imminent peril, he heeds you not; or if you thump the material man on the cranium, why will the immaterial man shy away into the land of forgetfulness?

Plantsville, Ct. C. S. BRANCH.

EVILS OF TOBACCO USING.

(Continued.)

Tobacco-using fosters and engenders indolence.

The habitual user of tobacco can scarcely escape the almost irresistible tendency to indolence which his habit engenders. It first wastes his muscles and makes him less fitted for active, energetic labor; then it benumbs his senses so that he becomes averse to activity and delights to linger in the fascinating, dreamy condition of half-unconscious stupidity into which the somniferous drug introduces him. Tobacco-using is a most prolific parent of laziness. Banish cigars, and every other form of tobacco, and how soon would the loafers vanish from our street corners and alleys!

Tobacco is a useless expense.

Worse than useless are the millions of dollars annually expended for this poisonous weed. Only think for a moment that Christian England spent last year for a filthy, Indian weed, more than all her subjects did for bread; meanwhile, her great cities and poor-houses are filled with half-famished paupers! More than $40,000,000 every year are worse than wasted by both England and France to satisfy the demand for something with which to defile the body, ruin the intellect, and assist the soul to perdition.

America is no wiser. The amount annually expended by the world for tobacco is not less than $500,000,000. Bt this rate the whole value of the globe would be expended in a century. Nor in these estimates is any account taken of the immense profit which would accrue if the capital and labor expended in the cultivation and manutacture of tobacco were applied in some useful occupation.

Tobacco raising exhausts the soil.

No other plant makes such enormous drafts upon the soil as does tobacco. Gen. John A. Cooke, of Virginia, says, on this point, "Tobacco exhausts the land beyond all other crops. As proof of this, every homestead from the Atlantic border to the head of tide-water is a mournful monument. It has been the besom of destruction which has swept over the whole of this once fertile region."

The farmers of the Connecticut valley begin to see the same impending ruin staring them in the face, and are eagerly seeking for some fertilizer which will maintain the fruitfulness of their soil. They have recently found an excellent one in corn meal. So now we have a double waste. Ruinous economy!

Tobacco-using diminishes national vigor, and impedes civilization.

It is quite easy to see how the tobacco habit should diminish national vigor, from its influence upon posterity, as already noticed. The Turks, who smoke almost incessantly, are an excellent example of its national influence in this respect. Said the eminent Brodie, physician to the Queen of England and president of the Royal Society, "I cannot entertain a doubt that if we could obtain accurate statistics, we should find that the value of life in smokers is considerably below the average."

Being a scion transplanted from barbarism, it should be naturally expected that it would impede civilization by its growth. And does it not? How could it work all the mischief already proved upon it and do otherwise?

The culture and manufacture of tobacco undermines the most valuable resources of the nation.

Agriculture and manufacturing are the two chief sources of a nation's material prosperity. When these avenues of wealth are closed, bankruptcy and ruin are inevitable. When tobacco-raising usurps the place of the raising of wheat, corn, cotton, and other useful crops in our fertile valleys, does it not plant its cloven foot directly in the way of permanent prosperity? And when the capital which might be employed in the useful arts and trades is invested in the manufacture of tobacco, is it not really placed in a bank which promises nothing but ultimate bankruptcy? and are not the thousands employed in these manufactories unwisely withdrawn from useful and honorable avocations?—*Health Reformer.*

(To be continued.)

NOTHING LIKE THE BIBLE.

A gentleman related at a Bible meeting in Warrington, England, the following interesting little story, the circumstances of which occurred in that town.

It was introduced as follows: About three weeks ago, two little boys, decently clothed, the elder apparently about thirteen, and the younger eleven, called at the lodging. The keeper of the house very properly took them to the vagrant's office to be examined, and if proper subjects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It was as follows:

A few weeks previous, their parents had both died at their residence in London, in one day, with the typhus fever, and they were left orphans in a wide world without home or friends.

Immediately after the last tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired and faint, they arrived in this town on their way.

Two bundles contained their little all. In the youngest boy's was found neatly covered and carefully preserved, a Bible. The keeper of the lodging house, addressing the little boy, said:

"You have neither money nor meat; will you sell me this Bible? I will give you five shillings for it."

"No!" exclaimed he, the tears rolling down his youthful cheeks, "I'll starve first."

He then said, "There are plenty of books to be bought beside this, why do you love this Bible so much?"

He replied, "No book has stood my friend so much as my Bible."

"Why, what has your Bible done for you?" said the man.

He answered, "When I was a little boy, about seven years of age, I became a Sunday scholar in London. Through the kind attention of my master, I soon learned to read my Bible. This Bible, young as I was, showed me that I was a sinner, and a great one, too. It also pointed me to a Savior, and I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world."

To try him still farther, six shillings were then offered him for the Bible.

"No," said he, "for it has been my support all the way from London. Hungry and weary, often have I sat down by the wayside to read my Bible, and have found refreshment from it."

Thus did he experience the consolation of the Psalmist when he said, "Thy comforts have refreshed me." He was then asked, "What will you do when you go to Liverpool, should your uncle refuse to take you in?"

The reply may excite a blush in many christians.

"My Bible tells me," said he, "when thy father and mother forsake thee, then the Lord will take thee up."

At night these two orphans bending their knees by the side of their beds, committed themselves to the care of their heavenly Father, who has said, "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me."

The next morning, the little wanderers arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may He who hears the ravens when they cry, hear and answer their petition, guide them through time, and bless them in eternity.

"THAT'S ENOUGH FOR ME."

"What do you do without a mother to tell all your troubles to?" asked a child, who had a mother, of one who had none.

"Mother told me to whom to go, before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he is now."

"Christ Jesus is in the sky. He is away off, and he has a great many things to attend to in heaven. It's not likely he can stop to mind you."

"I don't know anything about that," replied the orphan. "All I know, he says he will, and that's enough for me."

What a beautiful answer that was! And what was enough for this child is enough for us all.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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Semi-monthly,

THE YOUNG PILGRIM,

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 994. | BOSTON, WEDNESDAY, NOVEMBER 25, 1874. | VOL. XL.—NO. 7.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HE IS COMING.

Air.—"*There is rest for the weary.*"

He is coming, weary pilgrims,
Scattered now from east to west;
He will call you to his presence,
And will give the promised rest.

Cho.—There is joy for the sighing,
There is joy for you;
When the "ransomed come to Zion"
With their loud songs of triumph,
In the happy land of Eden,
There'll be joy for you.

He is coming, Son of David,
Not the "man of sorrows" now,
But the "many crowns" will sparkle
On his royal, glorious brow.

He is coming, hear ye tyrants,
Haste, before him bend the knee,
He will "break the proud oppressor,"
And will set the captive free.

He is coming, wake, ye sleeping,
From your cold and dusty beds!
Prince of life! oh, death, he triumphs
O'er thy dread and silent shades.

He is coming, strong to conquer,
"Lord of lords and King of kings,"
Earth shall brighten with his glory
'Neath the healing of his wings."

He is coming! Let the tidings
In a shout of gladness rise
From each mountain top and valley,
Till it greets him in the skies.

—*Maturion.*

EVERY MAN REWARDED AT THE COMING OF CHRIST.

S. S. BREWER.

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16: 27.

The above declaration doubtless means precisely what it says,—that the "Son of man" will reward "every man" at his coming. And as judgment must precede rewards, "every man" must be raised from their graves in order to be judged. The Lord therefore declares that "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28. The prophet Daniel doubtless refers to the same "hour" when he predicts that "at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

It is written that when the "seventh angel" sounded—"Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which corrupt the earth." The destruction above predicted, and also in 2 Thess. 1: 7–11, is doubtless the same; therefore if to destroy—"punished with everlasting destruction"—means, as we contend, extinction, they most certainly will not "live again" at some future period.

Will there be a plurality of thrones and judges? We are perfectly satisfied to let the following inspired testimony decide this question: "We shall all stand before the judgment seat of Christ." Rom. 14: 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25: 31, 32. From the above clear and positive testimony it is evident that there will be but one judge, one judgment seat, one throne, one judgment day of eternal decision. Please notice the destiny of the two classes as pronounced by Him who cannot err—"And these shall go away into everlasting punishment; but the righteous into life eternal."

When I now look at the above plain, and, to my mind, conclusive testimony pertaining to the judgment, and the certainty of all the posterity of Adam being rewarded and punished at the coming of Christ, I am most certainly astonished that I ever believed in a plurality of thrones and judges, as I once did when I permitted that highly figurative and symbolic chapter, the 20th of Rev., to unsettle all the above matter of fact statements of Christ and his apostles.

THE DAY OF JUDGMENT.

The period that God has decreed to judge the world is called "the day of judgment"—"a day." "He hath appointed *a day*, in the which he will judge the world" (Acts 17: 31); and also he will "reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9. Again—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The Scriptures evidently predict but ONE DAY of judgment, ONE DAY of burning, and that is most clearly set forth in the inspired declaration of the apostle—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance." The result is a punishment of "everlasting destruction." And here let me add, that if everlasting destruction means what destructionists declare it does, most certainly they will not have a resurrection from that executed penalty; if so, they must be wrong in the application of the term. It is called

THE DAY OF WRATH.

Sinners are represented as treasuring up wrath against the day of wrath. "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2: 5, 6.

From the frequent instances in which a day is understood to be a year, I think it probable that that day may be one year. See Num. 14: 34—"After the number of the days in which ye searched the land, even forty days, each day for a year." Again in Ezek. 4: 6—"I have appointed thee each day for a year." Again, Isa. 34: 8—"For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." Again, Isa. 63: 4—"For the day of vengeance is in mine heart, and the year of my redeemed is come." I, therefore, dear reader, conclude that the day of judgment is one year; and it is called in Rev. 6 "the great day of his wrath." I believe that the "two thousand three hundred days" of Dan. 8: 14 are so many years, and that the cleansing of the sanctuary means the total extinction of every unclean thing, and that it will be consummated at the time therein appointed, and never! no never again will Satan nor any of his unclean hosts set foot thereon to defile and corrupt it. Never! no, never! if cleansed means what it says.

We have seen in the above teaching that the reward of "every man" takes place at the appearing of our Lord; hence it is declared "the day that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and THE DAY that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." It is impossible, it seems to me, for terms to express more definitely total extinction than the above. And as the great day of wrath is to succeed the present dispensation, then "all the proud," and "all that do wickedly," and all "the tares," and all "the bad," and all "the goats," and all "that know not God, and obey not the gospel of our Lord Jesus Christ," are to be punished with "everlasting destruction"; that "it shall leave them *neither root nor branch.*" They most certainly can never have a resurrection after one thousand years, or I am, as many others are, altogether mistaken in the use of scriptural terms, which I do not at present feel disposed to admit.

The judgment scene presented by the Revelator in the 20th chapter must be designed to harmonize with all the plain teachings of Christ and the apostles. In the 13th verse it is declared that "the sea gave up THE DEAD which were in it, and death and hell delivered up the dead which were in them; and they were JUDGED EVERY MAN according to their works." The 12th verse is also explicit—"And I saw the dead, small and great." The language is descriptive of the same event as that in the eleventh chapter, when it is announced at the sounding of the seventh angel, "Thy wrath is come, and THE TIME OF THE DEAD that they should be judged, and that thou shouldest GIVE REWARD unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

If the following plain declaration does not mean precisely what it saith, then we may despair of ever obtaining any knowledge of what is to be understood by it. "For the Son of man shall come in the glory of his Father, with his angels; and then (yes, then!)* he shall reward EVERY MAN according to his works." But one day of rewards for "every man." "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." One day of judgment called "THE DAY of judgment." One hour, "IN THE WHICH" all that are in their graves shall hear his voice and come forth; one judgment seat; one "come ye blessed," and one "depart ye cursed"; one day of burning; one cleansing of the sanctuary; one moment when we which are alive shall be changed; one throne, viz., the throne of his glory (see Matt. 25: 31); one burning day,—"The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against THE DAY of judgment and perdition of ungodly men." Then these fearful words will be realized—"And whosoever was not found written in the book of life was cast into the lake of fire." That awful, yet to all the saints glorious day is now near, very near. Keep a constant preparation to meet your Judge in peace. Anticipate it, and "watch, lest coming suddenly he find you sleeping."

DOUBTING is the most wearying work in which the mind engages. It wears out mental powers to get into doubt. Reason, unfixed and restless, jogging along from one uncertain premise to another, leads into torment interminable. Let the mind once determine on the truth and rest upon a basis such as God has revealed, and thenceforward there is strength and growth in grace.

SAFETY.

He who holds in his mind certain theological theories, unless he keeps them secret, will be quite sure to find some one who is ready to oppose him. The world is so divided in theories, that it is scarcely possible to fail of meeting opposition on one hand or another, if the mouth is not kept closed on all theological questions.

But if a person says nothing, he is very safe from criticism or opposition. If no position is taken then no one can oppose or find anything to attack. And it is about the same if a person places himself among those who make no high profession of goodness or character. People will seldom attack one of their own class of views, or of their own position. If one has no possessions none will steal from him, nor will any foe seek to vanquish him for spoil. It is useless to sue a beggar for money, or to seek to rob a thief of his character. You cannot get something from nothing, and the devil knows it as well as men.

Let a man say, "I am a sinner," and never seek to be a saint, and Satan will not disturb him much, nor the world either, providing his sins do not militate against them. Let it be said by a man, "my heart is deceitful and desperately wicked," and let him give people to understand that he does not expect it to become pure in this life, and they will look upon him with compassion, and regard him as very meek and unassuming, and perhaps speak of him as a pattern of humility. He does not set himself up to be better than others. His position is so low and humble that no one can object to his claims. No one can rob him of all he possesses, for he possessess nothing. None will attack him in his position, for he claims no fortress; he submits without asking. He claims nothing—no goodness—no virtue—no perfection. He need not fortify himself, for no one will attack him. His position is like a barren desert or a cactus heath, where none ever expect to find anything refreshing or comforting, and where nothing grows but that which is troublesome. No matter how exemplary his outward life may be before men, let him claim no goodness, and none will dispute him.

But, on the contrary, let a man once claim for himself a purity of heart, a sinlessness of character, a righteousness of being that will stand the judgment of God, and he immediately becomes a target for all the world to shoot at, and, if possible, to bring down on a level with themselves. No matter how he obtains this goodness, this sinlessness, this purity, it is enough for the world and lukewarm church members to know that he claims to have the character, to start in them an animosity and hatred that will not be satisfied short of his ruin. No matter if he shall say that all his goodness, and purity, and christian perfection are but gifts bestowed upon him by the Lord Jesus Christ, the simple fact that he claims possession of them now is sufficient to stir Satan and all his hosts.

Jesus Christ was hated, opposed, and executed for this very thing. If he had but said to the world, "God is good, and he is the father of you all, while I am just like you, and no better than you," the rulers would hardly have confronted or opposed him. But he said, "ye are from beneath, I am from above; ye are of this world, I am not of this world." "Ye are of your father the devil," "I am the Son of God." To be sure he said, "I can do nothing of myself; the Father that dwelleth in me, he doeth the works," but this made no difference so long as he claimed to have the virtue in himself. He warned the young man who called him "good Master" that the expression was an admission that God was in him, as "there is none good but God."

How is it with christians? "As he is so are ye in this world." Has not the child of God a right to say that he is the son of God, and a joint heir with Jesus Christ? Will not the blood of Christ cleanse from all sin? Yes, indeed, and he may rejoice because of it before God and among men. If Jesus dwells within, then there is goodness within. If a person is "filled with the Spirit," then that person is holy, and if he confesses the work Satan will be stirred up against him, and he will instantly become a religious target for any one to shoot at who may not feel the same work done for himself.

There is nothing that the devil hates so intensely as holiness. He does not particularly hate a theory of holiness, for he will often cause men to be filled with madness over the subject, and he would as soon men would be mad about holiness as about anything else, but holiness itself he hates. If any shall say, "I am made holy by the Spirit of God," then Satan has a terrible spite against him, and every opposing force will be brought to bear upon him to cause him to fall. Satan dwells in the hearts of the ungodly, and he hates God and holiness, Christ, and Christ's work, and the way to be safe from his attacks is to admit that he has a dwelling place within the heart. A person may thus be safe from Satan's opposition, but how about the judgment of God? Are both pleased with the same thing? Is friendship with the world also friendship with God? For our part we prefer holiness with all its opposition, and we rather enjoy the experience of trial it brings, because we prefer an acceptance with God, rather than ease in the world.

We close with a short extract from an exchange which seems to tell where the church in the main stand to-day, and how they feel about this unsafe safety.

"Some years ago, we were sitting at the hospitable table of a friend, in company with other ministers, some of them highly distinguished, when it was proposed to discuss the question of entire sanctification. "Oh! don't," said Dr. Hagany, who was one of the number, "if we do we shall all be sure to get mad." What is there in the question of christian perfection which makes it inevitably bring out into clear relief christian frailty? We approach it always with the dread of one who is coming near a powder-mill; we are almost certain of "a blowing up." It becomes daily safer for us to profess christian imperfection; for in that event, one may be tolerably certain to sustain his profession by his practice."—*Adv. Chris. Times.*

COMMISSIONED BAPTISM.

L. C. MCKINSTRY.

(*Concluded.*)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—*Jesus*, MATT. 18: 19.

Another argument which has been supposed to weigh heavily against the facts in the case is, that the preposition *eis*, used here to denote that they went "into" the water, does not always mean into, but sometimes means only "toward," or "to," and that, therefore, it may mean only "to" in this case, and in all others where it is used. We are ready to admit all that is true of this argument. Truth never needs the subterfuge of equivocation and dishonest dodging to support it, and we therefore admit that *eis*, rendered "into" here, sometimes only means *to*. We quote a text where it evidently only has that meaning. Acts 7: 26, last clause, reads—"Sirs, ye are brethren; why do ye wrong one *to* another?" "To" here being from the word *eis*, it is evident that it does not mean "into," for it would not be good sense to read, "Why do ye wrong one *into* another?" and yet there is a meaning as deep as this, for the wrong thus done penetrates below the surface of one's person, and there is an inward result of the *wrong* done. Again, in Matt. 5: 1, the record tells us that Jesus went up "into" the mountain, and the meaning cannot be that the mountain was penetrated, and that Jesus went beneath its surface. These facts are apparent, and yet there are some others just *as* apparent, which are that, in some instances, the meaning of the word must be, beyond an approach *to*, or a standing only upon the outside surface.

We quote a few proof texts. Turn again to Acts 7: 3, and read—"Get thee out of thy country, and from thy kindred, and come *into* the land which I will show thee." To say that "into" here only means *to* would be as absurd as it would to say, in the other instances, that "to" meant "into," or that into meant "inside of." To go *into* the land must mean into the country, or within its geographical boundary; but it does not mean *inside the earth*, or "into the ground." How can it be known, then, what is meant or when to understand the word as meaning only *to*, and when as meaning *into*, and whether into means within the boundary of a territory, or on the surface of or beneath it? This is an important question, but it is easily answered. It requires care to understand it, certainly, and yet not unreasonably. It may be understood, and there need not be so much discouragement and perplexity to understand or know what God means, so as to lead one to say, "There are so many opinions that I do not know what to believe, and it is useless to try to know."

Mr. Bullion tells us, with reference to this word *eis*, in his Greek grammar, page 170, paragraph 5, that the primary significance of the word is both to and into, with the idea of a motion from without to within. Now as the word has both meanings, that of *to* and *into*, there must be some simple rule for understanding and determining which is meant, or how far in any given case "the motion from without to within" goes, or how far within it can proceed and not have its progress challenged by good sense and right reason. It is a fact that no use of the term can force it beyond the point where it may be thus challenged. Our own word *into*, although never meaning simply *to*, has different uses and senses, and they are to be defined in the same manner, because all languages have a common ground of sense of interpretation. The rule for guiding one in this matter is, that the idea of motion from without to within must limit the meaning of the word to a meaning in harmony with practicability. Just as far as a thing can be penetrated, in the manner spoken of, just so far it is consistent to understand that it is done. One may dig into a mountain, but if he is said to go into it, unless some cavern or excavation is referred to, then *into* cannot mean quite as much as it otherwise would; but it must mean *as much as possible*. He cannot readily go into the trees of a forest, but he can go into the forest, among the trees; he can go into a house, or into a well, or into water, and the idea of motion from without to within must allow the act to be as complete as the nature of the element or thing to be penetrated will allow; although the distance or depth into it must be regulated by other terms of the language.

It would be absurd, therefore, to say that, while *eis* means always the nearest possible approach "into" a thing, it never means any more in one instance than it does in another, and that only "to." It is not unfair to say that all effort to say it only has that meaning, is wrong, and unallowable by all the rules of correct interpretation. This will perhaps be sufficient on this point, and leave us free to say that there is, therefore, the best conclusive evidence that Philip really baptized the eunuch, and that, to do so, "they went down both *into* the water" far enough for that purpose. The evidence of it appears on the honest, open face of the narrative, and proves all we have said about the matter.

The evidence which the other instances recorded afford us of the method and means of *baptism*, is more in the use of the terms than in descriptions of the events, and yet they are sufficiently full to be satisfactory.

We are told of the people converted in Samaria, that "they were baptized, both men and women" (Acts 8: 12); of "Simon Magus," that "he was baptized" (Acts 8: 13); of all these that "they were baptized in the name of the Lord Jesus" (Acts 8: 16). We are told of Saul of Tarsus, that "he arose and was baptized" (Acts 9: 18); of Cornelius and others in Cæsarea, that Peter "commanded them to be baptized" (Acts 10: 48); of Lydia, the "seller of purple," that "when she was baptized and her household, she besought" the apostles to make their home at her house while they remained in the place (Acts 16: 33); of Crispus and Gaius, and "the household of Stephanas," we have Paul's statement—"I baptized" them. 1 Cor. 1: 14, 16.

The greatest and most exhaustive effort that has ever been made has been to attempt to show that nothing is said about their going "into" the water, or even *to* it. The objectors to the genuine mode of baptism tell us that Peter asked the question—"Who can forbid water that these should be baptized?" and thereby implies that it was to be *brought*, as though he had said—Who can forbid water to be brought that these should be baptized? But the fallacy lies in this, that the word baptized shows that while water, according to the design of Christ and the usage of his church, was to be used, it was not to be brought in a bowl to the candidates, but that they were to be carried or go to it. We have therefore as good authority for saying that water to be used was the meaning of Peter, leaving the word baptized to determine how it should be used, as others have for saying that he meant water to be brought, leaving them then to say that it should be sprinkled on those who were to receive the ordinance.

The phrase—"to be used," is certainly in harmony with the proper meaning of baptism, and genuine to it, and does no violence to the text, for the question—"Who can forbid water that these should be baptized?" might be so transposed as to read—Who can forbid water that these should be baptized? and who can forbid the use of water for that purpose? For there are really two questions in one. Not only is the question of water involved, but of the baptism also.

The statement in the case of the eunuch is, that when Philip baptized him, "they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 38. The water is made a prominent thing in the relation of the incident, for it was to bear an important part in the transaction, as in the case just mentioned; and so when the chariot was approaching the place, the man of Ethiopia called out—"See, here is water," as plainly referring to the need of water and its use as Peter did; one asking, "Who can forbid water?" and the other saying, "Here is water," both referring to the same manner of its use; viz., in baptism; for baptism is spoken of in both instances, and so the same transaction is referred to and must be gone through; and if to do it in one instance the candidate and administrator must both go down into the water, they must in the other, and in all others, when the same thing is to be done.

If Peter had said, "Who can forbid water that these should be rantized?" then, as he evidently would have meant a different transaction, there might perhaps be a propriety in saying that the water was to be brought, but there is none now.

We notice now the cases of Lydia and the jailor, Crispus, Gaius, and the household of Stephanus. In these the same terms are employed and the same thing is referred to as in the others, and there is nothing advanced by the objectors of the use of exclusive immersion in water as baptism to this view, except that it is claimed that the jailor was in the prison, or near it, and must have been sprinkled, specially as it was midnight, and not convenient to immerse, and, therefore, baptism could not mean immersion. Lydia attended the meeting by the river side, and so the place might suggest immersion, as it was an excellent place for it, and it might have been the baptism with which she was baptized; but the case of the jailor was different, and difference of circumstances involves, say some, a difference of meaning of the word.

But let us see. It is all mere supposition that there were no conveniences about the prison for baptizing. It has been stated on good authority that there were, and it is not clear that if there were none there, that there were not some near, or somewhere where the ordinance might have been properly attended to. It would not take those long, who wished ardently to obey the Lord, to prepare a place there, and, at all events, there is no reason for saying that the jailor was not immersed, because there might have been no opportunity of doing an immersion, and, beside, it was midnight and inconvenient. Such a superficial reasoning falls to the ground, and can have no real influence with intelligent persons, who are independent enough to act without being influenced by others on a mere *ipse dixit*, which has no scriptural argument to back it up and sustain it.

The truth is, that in all these instances the persons were passed through the same process and received the same ordinance, as they must to have it the same, in the same manner; and they were *all* "baptized," and none were "rantized"; none received anything else. It is true the instances recorded of baptisms subsequent to Christ's commission are comparatively few, only ten of them being mentioned; yet, while we do not suppose that we have all which occurred, on the record, we have enough to convince us that "baptism" in the apostles' days was all one thing, and that nothing was ever substituted for it, and so the ordinance was kept pure, and employed always as it was designed it should be, both as to its manner of administration and design.

It is a sad thing that it has not always been so, and that such a sad perversion of what Jesus commanded to be done should have been allowed in his professed church by his professed friends, and that such weak excuses and apologies should be made for those "departures" which have been made more for convenience than because of a deep conviction, unbiassed by any circumstances, that the meaning of the terms employed reqhired such a course. O that there might even now be a return to the right way; then God would set his seal of approval upon his people as he does not now, and they would all be united on the true basis of union, truth, and right.

SELF-EXAMINATION.

GEO R. LEE.

The natural heart is so depraved that it becomes necessary to continually exhort those who have once put on the armor of righteousness, to take heed lest they gradually and unconsciously return to all their old deeds of unrighteousness. One of the greatest depravities of the human heart is the disposition to become self-righteous by attempting to depreciate others, and neglecting to reach the standard ourselves which we hold up.

We are apt to forget one very important clause in Christ's sermon on the mount, and in attempting to pull the mote from our brother's eye, we fail to observe the beam in our own eye; consequently, although we may seem to be religious, "and bridle not our tongues," we deceive our own hearts, making our religion vain.

The example which Christ set before his disciples, and which we who claim to be his disciples must follow, if we would "receive the crown of life," is not the example of the world. It is not "pure religion" to manifest the same character of the world, which is the disposition to "bite and devour one another," instead of building up one another in the unity of the gospel, and walking humbly and Christ-like. If we, like our Master, choose to suffer wrong rather than to do wrong, we shall take heed how we judge our brother, for we are told that "with what judgment ye judge, ye shall be judged."

The one great characteristic of "pure religion" is to "keep unspotted from the world." And when we are "unspotted," we shall not be hypocritical in the least, but the world, and those who are not of the world, will then know that truly we are of the "royal family" without any self-exaltation. The wisdom of the world results in "bitter envying and strife," "which descendeth not from above, but is earthly, sensual, devilish." And oh, how sad to behold the vast amount of envy and strife there is amongst professed followers of Christ, at the present day!

What a great lack there is of that wisdom which is from above! Why do we not all choose to obtain that which is "first pure, then peacable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy?" Such wisdom as this is free for all, and is much more to be desired than the boasted wisdom of those from whose mouths proceed blessing and cursing. A fountain cannot send forth at the same place, sweet water and bitter; neither can a heart which is filled with the love of God, send forth that which is unlike the spirit of Him who hath taught us to forgive those who trespass against us, as we are forgiven of him.

If we consider ourselves wise, and endued with knowledge from on high, having a hope that is sure and steadfast, let us examine well our own hearts, and conform to the exhortation of James, by showing "out of a good conversation our works with meekness and fear." Jas. 3: 13.

IS THE EXISTENCE OF MIND EVIDENCE OF A SOUL-ENTITY?

It is said by christians of the so-called orthodox school, that mind is not dependent upon the human organism for its existence, but that the existence of mind is conclusive evidence of a conscious, material entity; and as such entity is not a property of matter, therefore, it survives the dissolution of the human body. If "mind is not dependent upon the material organism for its existence," will our brethren of these immaterialistic views tell us how they harmonize the various changes which occur to the human mind, during this brief life, with the assumed independent existence of the mind?

1. If the mind is a soul or spirit-entity, as it is claimed, then it follows that wherever there is mind, there exists an immortal soul. Mind, in varying degrees, is developed in all grades of the animal kingdom. This is proven by the fact that they are capable of voluntary motion, and exhibit—in a limited degree, it is true—the phenomena of mind. Therefore, if the theory of the existence of an immaterialistic entity be true, animals, in their various grades, have immortal souls as well as the sons of Adam; and if the soul can survive death in one instance, may it not in the other? Query: Is heaven interspersed with the soul-entities of all sorts of animals?

2. We have instances recorded where an injury to the brain has rendered man unconscious for a considerable length of time. Will our orthodox brethren say that the soul was unconscious during the continuance of such injury? If the mind can exist independent of the body, how can a physical injury destroy the operation of the mind, and deprive it of consciousness? If a slight injury to the brain renders man unconscious, what shall we think of that theology which assumes that if the injury had only been severe enough to have destroyed the brain, the man would have known more than he ever did before?

3. The mind often becomes deranged; man becomes insane, and is a subject for the mad-house; and this not unfrequently results from disease. If the mind can exist independent of the human body, how could bodily disease derange the mind, transforming a rational human being into a mad man? Can an immortal soul become crazy? If so, may it not continue insane throughout eternity? But if at the death of a crazy man the soul becomes rational again, what a blessing death must be to a crazy man—a greater blessing, by far, than insane asylums!

4. In infants the mind is feeble and easily destroyed. How could this possibly be true if the mind is not dependent upon the human organism for its existence?

5. If the theory is correct that the mind is the soul, then it follows that some men have greater souls than others; and if we are to measure the soul by intelligence, we may often find some members of the brute creation who manifest more intelligence than some specimens of humanity.

We have always felt willing that the advocates of the immortal soul entity in man should appeal to the sciences in support of their theory; for we believe that science has fully demonstrated that all living creatures, in the grand and extensive realm of nature, are endowed with mind, and the degree of intelligence manifested depends upon the existence and development of the organs composing the brain; and hence, the greater intelligence or mind in some, results not from a superior soul, but from a superior organism. Dr. Combe has remarked: "We cannot conceive of the existence of an intelligent being who is not possessed of organs; and it has been found, by investigating the science of phrenology, that where insanity exists, it invariably results from a diseased brain, and that too in a certain location of the head. Some of these organs may be affected and not all of them, which results in partial derangements." . . . "It has also been found that idiocy is universally produced by a mere deficiency of the brain in the frontal region of the head."

What more need be said to convince any candid seeker after truth of the fallacy of the popular assumption that mind is a soul-entity which can exist independent of the human organism?

EVIL SPEAKING.

Evil speaking may not always be false testimony, but sometimes includes speaking the truth itself with an evil motive, or malicious design; and evil speaking of every species is discountenanced in the Bible. Not that the truth should never gain publicity where evil is persisted in, but everything that savors of slander should be restricted by gospel rule, till an incorrigible state is reached by the offender. The conciliatory policy should be fully tried before resorting to public exposures. If men can be saved from evil at all, it can be done more easily before crimes are made public, than afterwards. And evil speaking against a criminal will not help reclaim him. Church authority should not be resorted to as the first remedy. We are more liable to speak of the faults of others too soon, than too late, as well as with incorrect motives.

It is evident, then, that if there is a time to speak, there is also a time to be silent. It requires great care, thorough information of all the facts and circumstances and good judgment—and a good heart, too—to know when to speak and when to be silent; and it requires the closest self-scrutiny, whether we speak or are silent, to know that we are not acting from false principles and motives. For nothing is easier than to impose upon ourselves. Our indignation may arise as much from heat of passion, as love for truth and right. Our vehemence of language may be more against the man than his wrong-doing. Our silence may be that which fear or favor dictates, not humility and meekness. But what is this sin of blasphemy against man? Who is the slanderer, the evil-speaker? It concerns us to know, not only for the sake of others, but for our own sakes. A slander, says Blackstone, is a false tale or report, maliciously uttered, and tending to injure the reputation of another by lessening him in the esteem of his fellow-citizens, by exposing him to impeachment and punishment, or by impairing his living. But this is the legal idea, and does not touch the morality of the question. This only gives us the ground upon which an action at law may be based. Be the tale or report true or false, if it is maliciously uttered, it is a slander.

Three things are clear from the principles laid down in the Bible: First, never to speak in severe terms of another, without just cause, and the plainest warrant of facts. Second, never to exceed the measure of the wrong in your condemnation. Third, never suffer yourself to speak from false or wrong motives. These rules of conduct may seem to you very simple and easy, but trial will convince you that while they may be easy of comprehension, you would not find it so easy to put them in practice. You would find that their rigid enforcement upon yourself in all your observations upon men, would not only compel you to leave many things unsaid that are now said, but it would save you many a bitter regret in the future, and keep back many a sharp sting of pain from other hearts. Many a temporary or life-long alienation might have been prevented, many a humiliating confession rendered unnecessary, had you observed these plain rules of conduct in speaking of your fellow-men.—*Ex.*

— Be always at leisure to do a good action; never make business an excuse for avoiding offices of humanity.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 25, 1874.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all news papers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.
AGENT.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

ANCIENT BABYLON.

In the far-off ages of human history and association, when the first grandson of Noah led the victorious warriors of the eastern world to speedy and certain triumphs, there arose amid the verdant and beautiful plains, washed by the gliding waters of the great Euphrates, the renowned city of Babylon.

It was comparatively small and inferior at first, but at length its lords and kings became rich and powerful, and their ambition for safety, honor, and glory here, and deification hereafter, caused them to concentrate their resources in strengthening, enlarging, and beautifying the idol city of ancient times.

The historian has labored to present a distinctive idea of its greatness, the perfection of its architecture, the strength of its defences, its classic statuary, the grandeur of its river, and the bridge spanning it, which was the wonder of that age. He also presents the vast proportions and magnificence of the Temple of Belus, and the old palace. In the midst of these wonderful works of art, and the glitter of royalty, may be seen the warring myriads, who, in the excitement of deadly strife and anger of battle, regard neither human life nor the glory and riches of a gorgeously adorned city.

Babylon was the first manifestation of human ambition in the centralization of earthly wealth, power, and glory. Its first and most noted temple was built about one hunhundred and fifteen years after the flood; soon after which Nimrod founded the city of Babylon and the Assyrian empire. He was the first king deified after his death; taking the name Belus, or Baal, which signifies lord.

Semiramis, the wife of Ninus, son of Nimrod, is supposed to have done more towards enlarging, strengthening, and adorning the city, during her reign, than any other ruler. She employed about two millions of men upon the stupendous work.

Its engineering was perfect, presenting an exact square fifteen miles on either side, with fifty-four streets, each fifteen miles long, crossing each other at right angles. It was defended by a wall three hundred and fifty feet high, eighty-seven feet thick, built of brick ten feet square, and three feet thick, laid in bitumen, which became as hard as a stone. It had one hundred gates—twenty-five on each side. These were made of massive bars of solid brass, and were doubled, infolding, or "two-leaved gates."

The brick of which the walls, the temple of Belus, and the city, were made, were of clay taken out of a vast ditch, which extended around the city, and was filled with water, as a defense against a besieging army.

The river Euphrates ran through the city from north to south, and on either bank a wall as thick as the city walls, each having twenty-five brass gates.

Bridges were little known in the days of Babylon's glory, but Nebuchadnezzar ordered one built across the Euphrates, which was the wonder of the age. Its arches were built of large blocks of stone bound together by heavy iron chains, secured by molten lead. It was a most perfect piece of masonry, forty rods long and thirty feet wide.

To prevent the overflowing of the Euphrates by freshets, and also to draw the water out of the channel so that the arches of the bridge could be laid, and the river tunnelled, two canals were cut, carrying a portion of the water into the Tigris. But as the river could not be sufficiently drained in this way, a vast excavation was made into which the remainder of the water could be drawn, thus making an artificial lake forty miles square, "one hundred and sixty in compass," and thirty-five feet deep.

The city had two palaces, one at each end of the bridge, connected by the tunnel under the river. The palace east of the bridge was three miles and three-quarters in compass, the other was seven and a half miles. They were each surrounded by three massive walls, to make the residence of the royal family and court safe from the attacks of a foe. These walls were gorgeously decorated with a great variety of sculptures, representing kings and queens, and remarkable incidents in their history; also all kinds of animals, in a very life-like manner, which gave them a very magnificent and grand appearance.

Within the western palace were the celebrated Hanging Gardens. These occupied a space four hundred feet on each side, and were elevated three hundred and fifty feet above the foundations; resting upon immense arches, one tier built upon another. Upon the topmost arch were laid flat stones, sixteen feet long and four feet wide. On these, reeds mixed with bitumen were laid, covered with two tiers of brick laid in plaster, and covering these were thick sheets of lead, upon which the soil of the gardens rested. In the midst of the garden was the engine, or force pump, by which irrigating water was drawn from the river.

The great wonder of the golden city was its temple Belus. That temple stood near the western palace, and was noted principally for its central tower, which at the base measured half a mile in compass, rising six hundred and sixty feet from the foundations. It was built of brick and bitumen, and is supposed to be the Tower of Babel, at the building of which, the confusion of languages was experienced. The ascent to the top was by stairs outside, built upon a gradual slope in the wall, running up in a spiral line, turning eight times around the tower; thus giving it the appearance at a distance of a cone shaped mountain, terraced. This temple was used for the worship of idol gods; principally Belus, the supposed spirit of Nimrod, deified.

To accomodate the great multitude of worshipers and their idols, spacious chapels and halls were prepared with arched roofs, supported by large pillars. These places of worship were ornamented and supplied with a great number and variety of sacred vessels, all made of solid gold; the cost of which is computed to have been over one hundred million dollars. On the top of the tower was the celebrated astronomical observatory, where the Babylonians learned many things about the size and motion of the planets, unknown before.

During the days of its triumph and glory, Babylon was a grand exhibition of human skill, power, and folly. Her kings were the lords of the world. Her merchants were the bankers of all nations. The city appeared to be an impregnable fortress. Its armies were invincible and the dread of all warriors. Her artists left traces of the chisel and pencil, which have caused succeeding generations to wonder and admire. But her oppression caused Him who sitteth in the heavens to decree its overthrow and demolition.

Its prophetic story was written ere the morning breezes were perfumed with the spices of its hanging gardens, or the triple walls had secured the royal residence of the imperial family.

While the stones were being chained together for its bridge, and the chisel was representing the sportive chase of its kings; while the smith was burnishing the ornamental plates for the sanctum of its idols, and every ship floating on the waters of its river was pouring treasures into its coffers; and while its haughty captains were dragging behind their chariots haltered captives, who were the sport of their cruelty, and the clouds swept among its towers, and the rattling thunders were heard below the capstone of its temple, God taught his prophets to foretell the bounds of its prosperity, and the captain and armies which should triumphantly enter the proud metropolis, and wrest from the death-palsied hand of Nebuchadnezzar's "son's son" the golden sceptre. They also predicted its complete destruction, so that the only residents of its palaces and sacred halls should be hideous beasts and poisonous serpents. All these prophetic announcements have been perfectly accomplished. Every inspired sentence relating to it has been duplicated in the fall and destruction of Babylon. J. C.

SECOND HOUSE OF ISRAEL.

In the "Sabbath Herald and Review," we find the following statement: "The fourth commandment requires of the second house of Israel what is required of the first." We believe this is a correct statement. The writer ["U. S."] takes the position that the second house of Israel is the Gentile church in the Christian dispensation. We confess our surprise that any careful Bible student should call the Gentile church one of the houses of Israel. It is very certain that the term Israel is not applied once in the whole Bible to Gentiles, and much less, is it ever used to denote the second house of Israel.

After the death of Solomon, when the tribes met to choose their next king, unkind feelings arose between ten of the tribes and the other two, which resulted in a division. The ten tribes chose Jeroboam the son of Nebat, for their king, and the other two tribes elected Rehoboam, the son of Solomon, as their king. Previous to that time there was but one house of Israel; after that, there were two; and they have not been united to this day. From that time there were two distinct lines of kings over the two houses of Israel till the ten tribes were carried captive 721 B. C. by Shalmanezer, king of Assyria, in the reign of Hoshea, the last king of that house of Israel. Whenever the Bible speaks of the two houses, or both the houses of Israel, it always means these two divisions of the one house, which took place soon after the death of Solomon. They are often called Judah and Ephraim, because these were the two representative, or leading tribes in the two houses. M. G.

OUR DUTY.

Under the above heading in the *Wayside*, (Oct. 3d), we find the following:

"The excited, restless and feverish state of society, the lack of confidence in public men and institutions, the sluggish movements in business circles, are subjects of general complaint and comment. We look upon each other with feelings of mistrust, wondering who will be the next defaulter, or betray the trust placed in him. We are realizing the fulfilment of Christ's prophecy as found in Luke 21: 26, 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.'"

According to the foregoing statement, we believe the Editor of the *Wayside* is looking at things in their true light. If we have come to the period when Luke 21: 26 is beginning to be fulfilled, then we are among the very last signs to be seen before the coming of Christ. This, we think, is our true position. The next verse reads: "And *then* shall they see the Son of man coming in the clouds of heaven with power and great glory." How solemn the position we occupy at this time! But how few realize the magnitude of the events about to transpire.

The carelessness now manifested by the mass of the people must be quite like that among the antediluvians a few days before the flood. They had no faith in the preaching of Noah, and his corresponding works in building the ark. No doubt they pitied what they supposed to be his fanaticism, or superstition.

So it is now. Only a few look with favor on the overwhelming evidence that surrounds us on all sides, saying, Jesus will soon appear "in the clouds of heaven with power and great glory." Blessed are they who are ready and love his appearing. M. G.

MASSENA, N. Y.

Massena is in St. Lawrence Co., on the St. Lawrence River and the line of Canada. This county is reckoned the second in the State for dairy products, and Massena is the best agricultural town in the county. It is noted in all the great markets as producing some of the best butter in the country.

The Advent church in this town is among the first of that faith established in this country. This was one of the first places at which Bro. Miller preached the speedy coming of Christ, and nearly the entire Baptist church embraced the faith, and have maintained it until the present time. After a time the Baptists established another church in the place, and so the Advent church was left independent as to denominational associations, and finally became associated with the Advent body. It is like an oasis in the desert,—the only green spot of our faith in all that region of country. This has been one of our strongest churches financially, intellectually, and spiritually, for many years. It is so situated that it has been quite difficult to get a supply of transient preaching, there being but very few preachers in that region. Brn. D. T. Taylor and M. Batchelor supplied them principally for many years, but as they went into other fields this church was left quite destitute of preaching, until some three years ago Bro. C. Pike made them a visit, and was invited to take the oversight of the flock, and labor permanently with them. Bro. P. concluded this proposition might be of God, and moved his family to the place, where he has labored since to good acceptance to nearly all, and to the upbuilding of the church, the disarming of prejudice, and the advancement of truth among the people.

They had worshiped in a Union chapel which they have occupied a part of the time, in connection with other denominations, until the present time. This house was not well located for the prosperity of the meetings, and was not comfortable in cold weather for the congregations, which served to retard the progress of the cause of truth in the place. Bro. Pike counselled the brethren to overcome this hindrance by building for themselves a chapel at the village, where larger congregations would be likely to attend, and worship could be conducted with more comfort and probably with better results. This proposition was received favorably by the brethren and many of the townsmen, and a subscription was immediately commenced to which all interested responded nobly. A building committee was at once appointed, and the foundations for a house of God laid. A thoroughly built, beautiful, plain house, 35×50 feet, commodiously arranged and neatly finished, was completed Friday, Nov. 13th, and the service of dedication held in it on Saturday, the 14th. The dedication was well attended by a very intelligent congregation of christian people.

The pastors of the Baptist and Methodist churches were present, and very willingly and courteously took part in the worship. A good representation from all the churches were in attendance, and manifested a deep interest in the service, and much christian fellowship for our people and their faith. We believe in extending the gospel olive branch to all, with every expression of kindness and true christian friendship, but not to compromise the truth or to lower the standard of christian perfection, but to gently draw them to a fullness of truth and salvation in Jesus.

Our meetings continued Saturday evening and over the Sabbath with increasing congregations and interest. We became very strongly attached to the brethren at Massena, the short time we were with them, for they commanded our respect every way in intelligence, social refinement, and especially spiritual devotion.

May God bless Bro. Pike in his responsible charge as their Pastor, that he may feed them with that meat which God has appointed to be given at the present time, and safely guide them to the mount of translation. Our earnest prayer is daily offered to God that he may bless all of these scattered churches and isolated friends of Jesus, that they may be sustained amid the awful confusion of theological jargon and rushing currents of maddened strife, until the great Deliverer shall come and gather all the homeless, wandering ones to his fold of eternal peace and rest. J. C.

☞ THE Alton Bay Campmeeting Committee are hereby notified to meet at the *Crisis* Office, Boston, Mass., WEDNESDAY, Dec. 9th, at 10 o'clock A. M. J. COUCH.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way. AG'T.

"HISTORY OF THE SECOND ADVENT MESSAGE, DOCTRINE, AND PEOPLE."

This work is the only production of the kind now published, designed to chronicle and compile in one volume the entire history of the great religious movement of the present generation upon the question of Christ's speedy second advent. It must have cost Bro. Wellcome a laborious and exhaustive effort to collect such an amount of fragmentary history of a scattered people, who had no design of giving the world their history, and therefore it was scattered like autumn leaves, and difficult to be collected.

Bro. W. has also taken upon himself a large debt in publishing this book, and would be relieved very much if all the brethren and friends who wish to purchase the work would do so as soon as convenient. The times are hard, which causes it to sell slow, and this leaves Bro. Wellcome with a heavy financial burden upon him. We have not had the opportunity to read the work, and cannot therefore judge of its historic merits. J. C.

WHAT THE POPE SAYS.

Pope Pius IX. gave an allocution Oct. 2nd, before the Roman Society of Catholic young men, in which he says, as reported in the "New York Catholic Review:"—

"Yes, the temporal power is indispensable to the sovereign pontiffs for the free exercise of their spiritual authority. The chief of the Church has need of a temporal authority in order to exercise that freedom of action which is necessary to him. Assuredly, if instead of the temporal power the successors of St. Peter had received that possessed by the Prince of Apostles, and of which we see so startling an illustration in the deaths of Ananias and Sapphira, he would possess so great an authority that he could easily dispense with any temporal power in order to govern freely the Church of God. But since God has disposed otherwise, and we have not this power which belonged to Peter, it is absolutely necessary that the sovereign pontiffs should, for the better directing of the Church of Christ, be subject to no human authority. It is essential, therefore, that they should have temporal power."

The question arises, How will the Pope obtain his "temporal power" again? Who will give it to him? The prospect is very small in favor of such a result. Every month the separation between ecclesiastical and political authority is growing wider, yet there seems to be a strong conviction in the Pope's mind, and that of his friends, that the Roman Pontiff will again stand at the head of the Church and State. As preparatory to this result, the following announcement appears:—

"The chief authorities of the Church have decided to hold a great International Catholic Congress in London, with the object of maintaining the doctrine of Papal infallibility, reasserting the Pope's right to temporal as well as spiritual power, and proclaiming the bounden duty of all Christians to return to their allegiance to Rome. It is stated that this determination is the result of direct instructions from the Vatican, and some of the highest dignitaries of the Church will attend the Congress. Archbishop Manning, in a speech at Westminster, admitted that the spiritual influence of the Pope had greatly increased since the loss of his temporalities. If arbitration was ever to supercede war, the Pope would be the only possible authorized arbitrator. The Catholic world, he added, was threatened with a controversy on all decrees of the Æcumenical Council. There was undoubtedly approaching one of the mightiest contests the religious world had ever seen, Therefore it was necessary to fearlessly assert, through the free press of England, the Pope's rights and his pretensions to worldwide allegiance."

This is quite significant of an earnest movement on the part of the Catholic power. It is quite evident that the Pope dare not run the risk of calling such a gathering at Rome, as there would be much danger that the Italians would interfere, and produce serious results.

The time appears to be at hand for new developments of a startling character. No effort, possible to be made, will be spared on the part of the Catholic church to obtain again the controlling power among the nations. Germany is her strongest political antagonist at present, and a more bitter conflict is evidently approaching, than has yet been witnessed between the two parties. We wait for the result with special interest. The closing scenes of earth's drama must be near at hand. Our King is coming soon. M. G.

PROPHETIC SERMONS.

We propose to preach a series of sermons on the prophecies at our Chapel, in Chelsea, for the next four or five Sundays, afternoons and evenings. J. C.

THE SANCTUARY.

It is claimed by the Seventh-day Adventists, that the sanctuary to be cleansed at the end of the 1300 days, mentioned in Dan. 8: 13, 14, is in *heaven*, and that the cleansing began in the autumn of A. D. 1844. If any one should ask why they thus believe, the answer would be, the information came through one of Mrs. E. G. White's visions.

The language of the prophet Daniel is as follows: "How long the vision concerning the daily sacrifice, and the transgression of desolation, to give *both* the *sanctuary* and the *host* to be *trodden under foot?*" It appears plain from this Scripture, that "the transgression of desolation" was the power that trod under foot "the sanctuary and the host." The term "*host*" is used to represent the church, or army of the Lord. The "*sanctuary*" very naturally would seem to mean the *place* that had been occupied by the church.

Has there been any "transgression of desolation" in heaven, treading under foot that holy place, where God resides, for eighteen hundred years or more, till the fall of 1844? The fact that any person had a vision teaching such absurdities, ought to satisfy every candid person, that the vision did not come from the Lord. Suppose it were true, as some teach, that when christians die, they go to heaven, did they go there "to be trodden under foot" till 1844? Observe, the treading down of the sanctuary and the host run parallel, and close at the same time. We press the question, who has been in heaven treading under foot God's "host," and holy place for the last eighteen hundred years? Can any one tell? How did "the transgression of desolation" enter heaven?

The first mention of the word *sanctuary*, in the Bible, occurs in Ex. 15: 17, and reads as follows: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the *sanctuary*, O Lord, which thy hands have established." This is what Moses said to the Lord, when the children of Israel were being led through the wilderness to the promised land of Canaan. David says: "And he brought them to the border of his *sanctuary*, even to *this mountain* [Mt. Zion], which his right hand had purchased." Ps. 78: 54. *This* sanctuary is the one "to be trodden under foot" for the period named in Dan. 3: 14. Jerusalem was located in this sanctuary. Jesus said: "Jerusalem shall be *trodden down* of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 24. This treading down did not end in 1844, but still continues, and will till "the times of the Gentiles be fulfilled." "The *host*," or church, is also still "trodden under foot" by a wicked world, and sneered at for her "blessed hope."

According to Mrs. White's visions, at the same time the 2300 days ended, in the autumn of 1844, the door of mercy was closed in heaven, and consequently there would be no more chance for sinners to obtain pardon. This position she and her supporters made very prominent. The vision about the "shut door" was just as true as the one about the sanctuary and host being in heaven that were "trodden under foot." It is as certain that such visions did not come from the Lord as that the Bible contains his revealed word. It is time for the disciples of Jesus to throw away such vagaries, and follow the plain teachings of the blessed Redeemer. M. G.

"THE SIGNS OF THE TIMES."

Under the above heading, the *Central Baptist*, published in St. Louis, Mo., gives the statement of facts connected with that denomination, which, no doubt, will be found equally true of all that are called evangelical. The statement is truly a gloomy one, and all may well inquire, "Whither are we tending?" M. G.

"Never before could we count up so many vacant pulpits. Why are they vacant? Some of these churches which seem to be content in their orphanage, are able to pay handsome salaries, and for every one a suitable minister could be found and supported. Is this a good sign?

We never before could name so many ministers without charges. Some of them cannot travel about on candidating tours. Their means are too small. Some of them are well educated, and have a spotless record. What must be the state of religion in the country, and what the appreciation of the ministerial office when men of worth are left without employment?

There are not a few ministers, some laboring for their flocks, some retired for a season, who are suffering intense anxiety, if not actually suffering, for the necessaries of life, because their salaries are not paid. What shall we think of a church which will daily accept the labor of a pastor without remuneration? What must we think of a church which will make it uncomfortable for a pastor to remain with his people, and then neglect to pay him his just dues?

Never within our recollection have the different institutions and enterprises founded under the sanction of our denomination, felt so severely the pinches of poverty. In every part of the missionary field the laborers are suffering. Students of the ministry are compelled to leave their studies and seek secular employment, and teachers eminently qualified to give instruction in Biblical science, are compelled against their tastes and wishes to seek other fields where education is considered of higher value.

This is a sad picture; but a sadder one might be drawn without doing violence to truth. Whither are we tending?"

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, a a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances shou'd be sent to the Treasurer, GEO. T. ADAMS, *Boston Mass*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$108 01
A Friend	32 00
Dr J. Trevor	4 00
"A Friend, Canada"	9 35
Florence Gardner	1 35
Nancy W. Stone	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 25

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,639 20
"C"	2 00
Hannah Pearce (on pledge)	2 00

A LETTER.

To the Crisis and Messenger:—"This is not the time for true christian soldiers to be contending for sectarian names, or party interests, men, or measures; but to be one in Christ, watching carefully and listening attentively to every word that comes from his lips, lest we fail of the gift of God—eternal life." These are true words, and worthy to be repeated and re-read. I found most of the above quotation in a late *Crisis*. You see I have changed a few words to suit my mind. I have read your "Address to Mission Society" with interest, I think with more interest than any thing else in the *Crisis* for some time. I think it has the right spirit toward all who are striving to follow Christ according to their best knowledge and belief; and I long to see you who are now kindling toward your brother sectarians, burning with love toward them, and desiring to meet them more than half way, if by any means you may stir them up to the truth of Christ's coming, for coming he is as surely as the days go by.

Can you not by some means stir up the pure minds of the ministers of all denominations, that they may teach their people the glad tidings, and set their faces toward the heavens? I know that it is a great work, and I know how dull are the ears of nearly all the people; but this is but a sign of the fulfillment of the times of the Gentiles.

I have an idea that perhaps one or two well chosen tracts, for instance, those bearing upon future punishment, and the "Bible Doctrine of the Soul," sent to each Protestant minister in the United States, would set them to thinking in the right direction, so that when you come to any city in your mission work, you may find some among the ministry who will gladly receive you, and hear and help you. I cannot think that if the truth is rightly presented, and time given for thought, that many will not embrace it.

It seems to me that your mission is to the preachers who preach the Word rather than to the hearers. "Strengthen the things which remain" with your new light; search out those who are leaders of the blind, lest they all "fall into the ditch." You know that about the first work Christ did was to "dispute" with the Doctors in the temple. Let your first work be to dispute with the Doctors in the temple also.

Judicious writings presenting the truth fairly and plainly will meet with readers among the ministers, and readers will make inquiries, and inquirers will always welcome you and hear you; and so the good seed will take root and grow, and many shall bless you for the light you have brought them through Jesus Christ.

Hopefully yours, C. SAWYER.
Elmira.

FROM BRO. P. A. SMITH.

BRO EDITORS:—I received a letter to-day from a brother in South Carolina that I have not seen in six or seven years; and for the benefit of those who give money to print tracts for free distribution, that they may not get weary in well doing, I send the letter for publication in the *Crisis*.

REV. P. A. SMITH:—*Dear Sir*,—You will no doubt be somewhat surprised by receiving a letter from one whom you have long ago forgotten; but when I relate a certain circumstance, you will certainly remember me. You remember the spring you first commenced preaching in Jacksonville. You were working in your little house (lathing it, I think), when two young men called on you to procure some tracts; and after getting them you told them to read them and loan them to their friends. When about to start you grasped their hands and said, "If we meet no more, I hope to meet you in the kingdom."

Now, my friend, I am one of those men; and those words have been ringing in my ears ever since. I have read those tracts, and am convinced, and have convinced many more, that they present the true platform of redemption. But I have been placed away from you by returning home, so that I cannot commune with you; but those tracts have been my comfort. I have read my Bible, and I am able to converse upon it, and the different churches wish me to become a member, but I cannot agree with their doctrine. I know that I could do a good work, but I cannot preach what they do, and there is no church of your faith near, that I know of, where I could become a member.

I write to get your advice on the subject. What shall I do? There are hundreds that are of the faith whom I have conversed with, even preachers; and they all say I have a work to do, but I do not know how to commence it, so please give me your advice, and send me one or two Advent papers, and oblige yours truly in the faith,

S. C. LARICY,
Adams Run, Colleton Co., S. C.

BE PROMPT.

C. MENDENHALL.

In regard to our eternal interests it is written—"*Now* is the accepted time; behold now is the day of salvation." This shows the necessity for immediate action in a matter of vast importance to mankind.

The lesson which is herein contained should, we think, instruct in every branch of life. If embracing the present moment is advantageous in a spiritual work, it is also true of temporal undertakings. The old saying that "procrastination is the thief of time" has lost none of its cogency, though it has become hackneyed. It is a common failing among men to think—"there is time enough," not only in regard to religious matters, but in every phase of active life we find those who are *too late* or were "*just going to*." Many a battle which has ended in an inglorious defeat, might have resulted in victory but for neglecting to perform some duty or make some provision of defense *in time*.

Many a good thought, or a kind deed, has been left from time to time, until the opportunity for timely action has gone by. Acts of duty in every form are postponed until the last moment; everything then becomes bustle, excitement, and we see things done *indecently, and out of order*, just in reverse to the plan of God. A good motto is—"Never put off until to-morrow what you can do to-day." If we would do this, many unpleasant things would be avoided. Let us then be prompt in every department of life, in small things, as well as in great. Like all other habits, this of "putting off" will grow, making us late to church, to dinner, to the cars, to an appointment, or too late to secure a preacher because we did not write soon enough, or too late to save a debtor because we did not *pay up*. Christianity should make us careful in small things; therefore, if christians, let us be diligent in business, and as prompt in all things as possible.

Are any who read this putting off from time to time, the great work of being saved; if so, turn to him whom to know is life eternal. Seek peace and pardon at once, for soon this dispensation will end, mercy will have ceased to offer an escape, and you who all your life have had "time enough to be saved" will be excluded. May we have Divine help to employ every moment of time, which will soon end, and may we not fall into a delusion that in this life causes disappointment and chagrin, and in regard to salvation, death and destruction. May the words of the apostle ever be in our minds, helping us to do what we do quickly, knowing that though we now have the Gospel and the glorious plan of salvation fully at work, it will not always be so, for some time in the history of the world the *door will shut*.

When Jesus comes to complete the redemption of the faithful ones, and to visit the incorrigible with everlasting destruction, probation will end. Fellow workers, in view of these things, we must redouble our efforts for the salvation of our fellow mortals. Let us be up and doing, for "*Behold* NOW *is the accepted time, behold* NOW *is the day of salvation.* 2 Cor. 6: 2.

"Soon will the awful trumpet sound,
And call you to his bar;
His mercy knows th' appointed bound,
And yields to justice there."—*Doddridge.*

Wilmington, Delaware.

Correspondence.

From Bro. D. C. Thomas.

DEAR BRN.:—God has been good to me in sparing my life till the present time. It makes my heart sad to think of the years I spent in the service of sin, but the Lord freely forgives me for Jesus' sake. By faith I look to Christ as my all-sufficient Savior. O, how sweetly he saves me just now, the condemnation all gone. I have peace in believing.

Poor wanderer, are you seeking rest for your sin-burdened heart? Hear the words of Jesus—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Careless sinner, we have nothing better to offer you. Your burdened heart and guilty conscience need this Jesus; no other name will suffice; your salvation cost blood, even the blood of Jesus. Do you realize it? Will you be fascinated with pleasure's cup? Will you rush madly on? Will you grieve the Holy Spirit? Will you spurn offered mercy? Pause, I entreat you. Ominous signs forewarn you that mercy lingers only till the heavens roll together as a scroll over your head. Nations overwhelmed in distress now startle the world sinking in perplexity. You step out of this into the pavilion of God, or perish while supplicating the rocks to fall on you. Repent and believe to-day. Come now, call on the name of the Lord, plant your feet on the Rock, seek and find, obey and live.

Kendall, N. Y.

From Bro. P. J. Smith.

Dear Brn. and Srs. in Christ:—We wish to say a word in behalf of the cause in Southbridge. A little company of believers assemble themselves together in the Town Hall (which we have free by warming and lighting it) three Sabbaths in a month, to hold up God's truth to the few who may come in to hear what this strange people have to say. Of late we have passed through some trials, for it looked doubtful about continuing our meetings, as we have been unable to secure preachers that were near by; and as we are so few, and are somewhat straitened for means, have felt careful about sending for preachers, as we might not do as well for them as they stand in need of. But we would say to dear brethren who preach the Word, when you are passing by or near this place, and have a word for us, we should be glad to see you here. There are good, self-denying brethren here, with whom you will find a pilgrim's home. We have had many precious seasons with brethren and sisters in our prayer meetings, and, were we ever called to leave the place could not forget them. Some of us have tarried here, feeling the Lord would have the people warned who otherwise would have gone elsewhere.

Now, dear brethren and sisters in the vicinity of Southbridge, come in and give us a lift. We need your help in singing, not having but two or three, and sometimes not one to sing. We need your prayers and your exhortations. We think we see of late more interest manifested to hear these truths than for some time. Shall they not have the privilege? Brethren, will you not put shoulder to the wheel and help push the car of salvation through here? Every influ-

ence that can be brought to bear against God's truth is thrown against us. It is not like places in the country where school-houses may be opened and the whole neighborhood turn out to hear; but in a place like this, where several of the leading denominations are represented, we have all these different sects to contend with. The doctrines we, as a people, advocate are unpopular, and always will be, judging from appearances.

Since the scales were removed from our eyes we have seen light in God's light, and have wanted others to see it. Brethren, shall our meetings stop? God forbid. Let us make them a subject of prayer, and God will bless us. We can afford to sacrifice everything for Christ; for if we have him, we have all. And you, dear brethren, who have the privilege of meeting every Sabbath with a good company of God's children in adjoining towns around us, will not some of you launch out and come over and help us? Shall there not be a few lamps burning here when Jesus comes? One brother came here from North Woodstock last Sabbath, and cheered us up wonderfully. Come again, brother. Pray for us, brethren, that some may be brought to Jesus here before it is too late. Your brother in the highways and hedges.

Southbridge, Mass., Nov. 18th.

From Sr. M. Pennington.

Dear Brn. and Srs. of like precious faith, as I have often been cheered by reading letters from some of Father's family, I would like to say to all afflicted ones, that I know what it is to pass through deep affliction; but, dear ones, let us lean on the strong arm of Jesus. I have ever found him a ready helper in time of trouble. I do not know as I ever realized his help as much before as I do at the present while passing through the deep waters. Two years ago I was called to mourn the loss of a dear mother, and while the wound her death had caused was yet fresh, news came to us that a dear and beloved brother was gone. He found a watery grave. God help the poor lonely wife, and little one that he has left behind. May she look to Jesus, and trust in Him who has said he would be a father to the fatherless, and the widow's God.

Dear brethren and sisters, hold on to Jesus; he is soon coming. I believe it with all my heart. Let us strive to be ready to meet him with joy when he shall come. It is now six years since I heard the blessed Word of God explained in its true sense, and as time passes, it looks plainer and plainer. Oh, I do bless God every day that he raised up noble and honest hearted men who are not ashamed of the truths of his blessed Word. To all such I would say, You will get your reward at the resurrection of the just. My husband and I are the only ones there are within thirteen miles of this place who are looking for the coming of Jesus. The people are mostly all opposed to our views, but bless God, I feel strong in the Lord, and in the power of his might, and know the truth will stand, while error will fall.

How I wish some good brother would come here, filled with the Spirit of God, and tell the people of their danger; for they seem to be asleep, and the judgment is at the door. God help them to see their danger before it is too late.

Dear brethren and sisters, do not forget to pray for the lonely one, and may God bless you all is the prayer of your sister in affliction.

Lower Brgyle, Nova Scotia.

From Sr. J. Foster.

"The way of life is above to the wise, that he may depart from hell beneath."—Prov. 15: 24.

I am trying to be in this way, for I see by the signs of the times that Jesus is soon coming to make up his jewels, and I want to be one of them, for I have loved him more than forty years. I expected to see him face to face more than thirty years ago, and although disappointed, still I am much delighted in his service. I hope the dear ones of like precious faith with me will take new courage, not in the least get weary in waiting, but cling to God and the blessed hope. Rejoice and be exceeding glad, for the great reward is awaiting you. O, let us mind the word of the Lord, children, more than the sayings of men of this world.

The Lord continue to bless and help you in the same, till He come whose right it is to reign, or you fall asleep in him. For the willing in his service eat the good of the land while here. Try it, ye unrenewed. Seek in Christ that peace with God which is like a river, and keep in love with him, and you will have cause to say the one half was never told you by the most eloquent tongue or described by the most able writer. O, make haste, and acquaint yourself with the great Father of all mercies and God of all comfort. No longer fight against your own best good. While time lingers improve it for your good, and the glory of God, and say to those affected by your influence, Follow me as I follow the requirements of God.

North Newburgh, Me.

From Sr. J. P. Hodgdon.

Dear waiting ones scattered over all lands: Some of you have been looking for the Master's return these many years; and to such I would say, Lift up your heads and rejoice, for your redemption draweth nigh. Our God will come and receive to himself his peculiar people, those that have washed their robes and made them white, and have not denied his name, and have ministered to his saints of such things as they had need; those Christ says shall walk with him in white, for they are worthy. Blessed promise!

Sinner, the door of mercy is still open, and the weary, sin-sick soul may come now and find pardon; but the time will surely come when the door of mercy will be forever closed, for our God hath spoken it. Just now whosoever will may come and have everlasting life. Is it not worth all else? Nothing is of any value compared to this great boon. Then come, sinner, and obtain it, and live forever.

Manchester, N. H.

THE WORD OF GOD.—The word of God is a sure support for men in trouble. Man's word may be reasonable, wise, consoling, but it never forms a solid foundation in tribulations, like that which comes from heaven. Whatever else one may doubt, he may not doubt the immutable word of God. Whatever else may fail, this word will abide. Heaven and earth may pass away, but this word remaineth. No man who puts his trust in that word, and who shapes his life in filial obedience to it, need fear the opening future, either of this life, or to come.

REPORT OF WESLEY CONFERENCE.

On Thursday evening met, according to appointment, with a good congregation of brethren, and sisters, and friends, from the neighboring towns. I spoke from the last verse of the sixth chapter of Revelation. It appeared to have a lasting impression on the minds of the people. Met Friday morning for prayer and conference meeting. There was a great degree of interest manifested. Met again at two o'clock in the afternoon, when Bro. M. Corliss gave an able and cheering discourse. We also had preaching in the evening. On Saturday morning at nine o'clock we had a full house from the adjoining towns. Much of the power of God was manifested. At times there were three on their feet trying to speak. Bro. Corliss and myself kept our seats to give place for others until so moved upon by the Spirit of the Lord that we could not sit any longer. Met again in the afternoon. Preaching in the evening. By request, Bro. Corliss preached on the Rich Man and Lazarus.

Sunday morning met for prayer at nine o'clock. Met with brethren who had arrived from Machiasport, and had a blessed meeting. Preaching in the afternoon, after which Bro. Corliss buried five happy souls in baptism. Met again Sabbath evening to enjoy the last social meeting. Met around the Lord's table to celebrate the Last Supper. Had a large number around the table.

Thus ended our gospel feast. I think through the whole session there was a deep-toned experience. All treated us very kindly. The Conference in Wesley will not soon be forgotten. I tarried with the brethren one week after the Conference. Some that had been in a backslidden state for years were reclaimed, and the work was still progressing when I left. There were brethren and sisters from Machiasport, Cooper, Milltown, and Princeton. Bro. Corliss is a dear good brother, and has done a good work through that region. Yours looking for the blessed hope,

N. SMITH.

Oldtown, Me.

Obituaries.

ATWOOD. In St. Helena, Sept. 20th, 1874, of consumption of the bowels, Emily B. Atwood, aged forty years and ten months.

The daughter of Elijah and Alzina Spear, born and brought up in Canada, she was converted to God's truth in her youth, and baptized by Levi Dudley in the likeness of Christ's death, and has ever lived a life of usefulness in the church. A few years before her death she united with the Sabbath keepers, and truly believed they were sounding the third and last warning to a doomed world. She rejoiced in the present truth, believing it would be but a short time until Jesus would come to gather his saints, then she would meet all her loved friends to part no more. She leaves a kind husband, one child, and a lonely mother to weep; but, thank God, it is not without hope of meeting in the new earth. Brethren and sisters in the east, remember me in a foreign land.

ALZINA SPEAR.

TRUMBEL. In Wilmot, N. H., Sept. 17th, 1874, my dear father, Andrew Trumbel, aged seventy-four years.

He believed in Christ, in the resurrection of the dead, and the restoration of the earth as the abode of the saints. Words of comfort were spoken by Bro. D. E. Davis, from Job. 14: 14.

Weary, toil-worn pilgrim, sleep;
Thy work on earth is done;
Rest in the grave a little while,
Till Christ shall call you home.

We shall hear that song of triumph
He will sing upon that shore;
Saying, Jesus has redeemed me,
I shall suffer now no more.

MRS. J. C. BEAN.

KNAPP. At North Stratford, N. H., Aug. 27th, Clarke Knapp, aged eighty-one years.

He had long been a believer in the soon coming of the Savior to give life and immortality to his faithful followers. He left an aged companion, who has been blind for many years, and three daughters, to mourn his loss. C. M.

MARSHALL. At North Stratford, N. H., Oct. 2d, Roberson S. Marshall, aged sixty-eight years.

For several years he had been a much interested reader of the *Crisis*, and believed the doctrines it advocates. He was respected by all who knew him, and beloved by many friends, whose hearts are filled with sorrow. C. M.

SMALL. In Hermon, Me., Nov. 6th, 1874, Alanso Small, aged twenty-one years.

Funeral sermon by the writer, from 1 Thess. 4: 17,—"Wherefore comfort one another with these words." May God sanctify the deep affliction to the good of the parents, brothers and sisters.

F. A. BAKER.

ELLIS. In Hardwick, Oct. 25th, 1874, Arwin P., son of Abiathar P. and Mary P. Ellis, aged five months and ten days.

Our comfort is in Jesus. A. P. ELLIS.

DOMESTIC NEWS.

KENTUCKY.

Cincinnati, O., Nov. 18. By an explosion at the gas works at Mt. Sterling, Ky., this morning, two white men and one negro were instantly killed. Two buildings connected with the works were destroyed. The loss is not stated.

A SERIOUS accident occured on the Eastern Railroad yesterday near Newburyport. A collision between two freight trains resulted in the destruction of several freight cars and a valuable locomotive. No lives were lost, but engineer Henry Hill was severely injured.

ITEMS.

— Bishop Bedell, at a recent visitation to the Episcopal church in Delaware, O., preached a sermon condemning in very strong language the sinful amusements of the times, such as the modern theatre, the opera, public balls, and lascivious dances, gaming and horse-racing. The practice of introducing the last named species of gambling into our agricultural fairs received a severe rebuke.

— The Congregational churches in the United States number 3,325; members, 323,688. In other portions of North America they number 106 churches, 89 ministers, and 6,451 members—making a grand total on the American continent of 3,431 churches, 3,327 ministers, and 330,130 members.

— All the christian sects together comprise a membership of 330,000,000, while heathen worshipers count over 1,000,000,000. The Roman Catholic church embraces 195,000,000 followers, and the Buddhists 340,000,000; while all the Protestant denominations combined number only 68,189,000.

— The annual cost of tobacco used in the United States is estimated at 100,000,000; that of supporting the gospel ministry 12,000,000. Thus the vile weed taxes the American people eight times as much as they pay to sustain the preaching of the precious gospel.

— The *Lancet* says that the purposeless manner in which several horrid murders have lately been committed in England almost justifies the belief that some secret society for the destruction of human life has been formed. In the case of a young Frenchman, who was stabbed while walking near the Victoria Docks, the attempt was made to preserve life by the transfusion of blood from the arm of one of the hospital dressers. Though success was not attained, the attempt deserves a repetition.

Notices.

Appointment!!!

The New Hampshire State Conference will convene with the church at Lake Village, Wednesday evening, Dec. 2nd, and continue through the week. It is hoped that every church will be represented by delegation, and every minister belonging to the conference will be present, or report by letter. Let all come with the desire to promote the cause of our soon coming Lord in the old Granite State. This may be our last Annual Conference, May it be our best.

Brethren from Concord and the upper part of the State coming to the meeting over the C. and M. R. R. will purchase tickets at the different stations at full fare, and receive at the Conference A FREE RETURN PASS. We shall make an effort to have fare reduced on the R. R. below Concord, and in case we succeed, give notice in the *Crisis*.

A. ROSS, Pres.
C. H. FLETCHER, Sec.

ACKNOWLEDGMENTS.—For Eld. Geo. Thomson, from T. W. Brooks, $5 00.

For W. Kellaway.—From "A Friend, Canada," $20.00. GEO. T. ADAMS.

VERMONT CONFERENCE.—The next quarterly session will be held at Warren, Vt., as the friends there may arrange, commencing Tuesday evening, Dec. 8th. The conference will close Friday, but meetings will continue over the following Sunday, and as duty demands. As Warren lies between the mountains, it is hoped that friends from both sides, and also from the north and south, will come. H. F. C.

☞ Brethren going to the Conference at Lake Village, can obtain TICKETS AT REDUCED RATES at Portsmouth, Nashua, and intermediate stations on the R. R. to Concord. A. ROSS.

DEDICATION.—We expect to dedicate our Chapel at Abington Friday, Nov. 27th, at one o'clock P. M. (D. V.), meetings to continue as the Lord directs. Come, brethren and sisters, and help. Eld. H. L. Hastings is expected to preach the dedicatory sermon. H. DAVIS.

THE next quarterly meeting of the R. I. and East Conn. A. C. Conference will be held with the church at Wyoming, R. I., commencing Wednesday, Dec. 2d, at two o'clock P. M., and hold over the following Friday. N. A. ANGELL, Clerk.

CONFERENCE.—The New York State Conference will hold its second quarterly meeting with the church at Kendall, Dec. 18th, and hold over the following Sunday. Teams will meet the train at Holly from the east and west, and take all who come to Kendall. Brethren and sisters, come in the name of the Lord and the love of Jesus to this conference.

M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY MEETING.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States school-house, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.

E. C. COWLES, President.
A. H. BRIGGS, Secretary.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. CARPENTER, President of Conference.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.

C. H. FLETCHER.
D. F. LEAVITT.

CONFERENCE.—The R. I. and East Ct. Advent Christian Conference will hold its next session with the First Second Advent Church, in Hopkinton, R. I., Dec. 2d, 3d, and 4th, 1874.

A. DURFEE.

The Committee of the Rhode Island Campmeeting are requested to meet Dec. 3d, at the above named place, at one o'clock P. M. A full meeting of the Committee is requested, as business of vital interest to the campmeeting will come before them. A. DURFEE, Chairman.

THERE will be a meeting of days in Jay (Bean's Corner), commencing Thursday evening, Nov. 19th, and continue as long as thought best. Brethren will call on Lewis Bean, and others, for homes. H. B. Sevey, F. E. Blaisdell, L. G. Martin.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEWART, Utica, Mich., McComb Co.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

WE, the Board of Trustees of the Advent Christian Church of Westerly, R. I., have employed Eld. John Champlin (a colored brother) to solicit donations in behalf of this church to help lift a debt on their house of worship recently erected. Brethren abroad need not fear him, as he has been duly authorized by us the undersigned: Eld. P. Noka, Pastor; Dea. Henry Champlin, Treas.; Eld. R. T. Church, President. Gideon Ammons, Josiah Watson, W. L. G. Champlin, George H. Champlin, Geo. H. Sampson, Trustees.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

To Preaching Brethren.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen or D. G. Drake.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach in Kennebunkport, will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Those wishing to preach in Hoosick Falls, N. Y., will please correspond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach at East Canaan, N. H., please correspond with E. G. Mudgett, as he

Those wishing to preach in Hallowell, Me., will please correspond with Simeon Small and Alfred Gowell.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Those wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Isaac N. Wilfong……evenings through the week, and Sunday, Nov. 29th.
Wm. S. Campbell (with Bro. Wilfong) evenings, Nov. 25th, 26th, and 27th.

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Prayer meetings Wednesday evenings.
Wm. C. Stewart……Sundays, Dec. 20th and 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
O. W. Kimball……Sunday, Nov. 29th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
C. A. Brown……Sunday, Nov. 29th
W. N. Pile……Sunday, Dec. 6th
S. Bragg……Sunday, Dec. 13th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

Medford, Mass. (Town Hall)……Sunday, Nov. 29th
The brethren in all the surrounding country are invited to come and help. C. GOODRICH.

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tremont, Mass……Sunday, Nov. 29th
C. E. BARNES.

Putnam, Ct……Sunday, Nov. 29th
Tremont, Mass……Sunday, Dec. 6th
Plymouth, Mass……Sunday, Dec. 13th
Springfield, Mass. (Bethel Church) Sunday, Dec. 20th
Warehousepoint, Ct……Tuesday evening, Dec. 22d
New Britain, Ct……Wednesday evening, Dec. 23d
Springfield, Mass……Dec. 25th and 27th
Tremont, Mass……Sunday, Jan. 3d
J. S. WHITE.

New Haven, Ct……Sunday, Dec. 6th
M. BATCHELOR.

Plainville, Ct……Sunday, Nov. 29th
H. PRATT.

Square Pond, Ct……Sabbath, Nov. 29th
HIRAM MUNGER.

Athol, Mass……Sundays, Nov. 29th, and Dec. 6th and 13th. DANIEL D. PAGE.

North Rutland, Mass……Sunday, Nov. 29th
Spencer, Mass……Sunday, Dec. 6th
Southbridge, Mass……Sunday, Dec. 13th
Granby, Mass. (Batchelder Street school-house) Sunday, Dec. 20th.
At Bro. Sherman's house, Saturday evening, Dec 19th
GEO. A. STREETER.

Kennebunk Depot, Me……Sunday, Dec 6th
GEO. W. RANDALL.

East Weymouth……Sunday, Nov. 29th
HANNAH CLARK.

Stratham, N. H……Sunday, Nov. 29th
MRS. L. E. SAULPAUGH.

Stowe, Mass. (Osgood's Hall)……Sunday, Nov. 29th
E. GORDON.

Meredith, N. H. (Dolloff Hall)……Sunday, Nov. 29th
Sandwich, N. H. (Vitum school-house) Sun., Dec. 13th
WM. H. SHAW.

Hartford, Ct……Sundays, Nov. 29th, and Dec. 13th and 27th.
Warehousepoint, Ct……Sunday, Dec. 6th
Scitico, Ct……Sunday, Dec. 20th
H. C. SMITH.

West Lebanon (Garrish school-house) Sun., Nov. 29th
C. P. GARFIELD.

Sutton, N. H. (as brethren arrange)……Sun., Nov. 29th
Danbury, N. H. (as Bro. Ford arranges) Sun., Dec 6th
Brn. wishing my labors can write me at Sutton, N. H. A. S. WILLIAMS.

Loudon Ridge, N. H……Sunday, Dec. 13th
J. G. SMITH.

Savoy, Mass. (New State Chapel)……Sunday, Nov 29th
M. L. TOWER.

Stonington, Ct……Saturday evening, and over Sunday, Nov. 28th and 29th. A. DURFEE.

Barkhampsted, Ct……Sunday, Nov. 29th
Campville, Ct……Sunday, Dec. 6th
Lovely Street, Ct……Sunday, Dec. 13th
S. WOODRUFF.

Bridgewater (Brick school-house) Nutting's Mills Sunday, Dec. 6th.
West Rumney, N. H. (Plain school-house) Sunday, Nov. 22d.
Hebron, N. H. (McClure school-house) Sundays, Nov. 29th and Dec. 13th. C. W. NELSON.

Brimfield, Mass……Sabbath, Nov. 29th
Chicopee Falls, Mass……Sabbath, Dec. 6th
Montgomery, Mass……Sabbath, Dec. 13th
Wilbraham, Mass……Sabbath, Dec. 20th
I shall come on the four o'clock train from Springfield. GEO. L. TEEPLE.

Gardiner, Me. (with Bro. W. S. Campbell) Sunday, Dec. 6th, and onward as the Lord directs.
I. N. WILFONG.

North Easton……Sunday, Dec. 20th
C. W. RATHBUN.

New Bedford, Mass……Sunday, Nov. 29th
E. A. STOCKMAN.

North Hinsdale……Sabbath, Dec. 6th
Whitakerville, Vt……Wednesday evening, Dec. 9th and over the Sabbath, Dec. 13th.
W. W. SUTHERLAND.
T. L. HALL.

…(Hillsdale) District school-house, Southington, Ct., Friday evening, Nov. 27th, and Sunday, Nov. 29th, day and evening. O. D. WOODRUFF.

East Concord, N. H. (Varney school-house) Sunday, Dec. 6th. C. W. ALLEN.

New Market, N. H. (Littlefield Crossing) Saturday evening, Nov. 28th, and over Sunday, Nov. 29th.
ENOCH MORRILL.

Stockbridge, Vt……Sunday, Nov. 29th
A. A. HOYT.

Northwood, N. H……Sunday, Dec 6th
Hollis Centre, Me……Sunday, Dec. 20th
Barnstead, N. H. (Clarktown)……Sunday, Dec. 27th
Northwood Narrows, N. H……Sunday, Jan. 3d
C. R. PARSONS.

Manchester, N. H……Sunday, Dec. 27th
Dover, N. H……Sunday, Nov. 29th
JOSEPH W. WHITE.

Artick, R. I……Sunday, Nov. 29th
Natick, R. I……Sunday, Dec. 6th
E. COTTON.

Melvin Village……Sunday, Nov. 29th
T. W. PIPER.

Putnam, Ct……Sunday, Dec. 6th
BENJ. FINNEY.

Waterbury, Vt……evening, Nov. 27th
Bristol, Vt……Sunday, Nov. 29th
Addison, Vt……Sundays, Dec. 6th and 13th
Hinesburg, Vt……evenings, Dec. 8th and 9th
WM. C. STEWART.

East Landaff, N. H……Sunday, Nov. 29th
North Lisbon, N. H……Sunday, Dec. 6th
H. B. QUIMBY.

Newcastle, N. H……Sunday, Dec. 6th
C. E. HURD.

Danbury, N. H……Sunday, Nov. 29th
G. H. WALLACE.

Clinton, Mass……Sunday, Nov. 29th
Wilbraham, Mass……Sunday, Dec. 6th
Palmer, Mass……Sunday, Dec. 20th
H. H. TUCKER.

Campton, N. H. (Bump school-house) evening, Nov. 28th, and over Sunday.
Dorchester, N. H. (Town House)……evening, Dec. 5th and over Sunday.
East Canaan, N. H……evening, Dec. 11th and over Sunday. JOHN H. EVANS.

Lake Village, N. H……Sabbath, Dec. 6th
SIMEON ROBY.

East Rochester, N. H……Sunday, Nov. 29th
J. T. LIBBY.

Lake Village, N. H. (as Brn. arrange) Sun., Nov. 29th
Concord (as Bro. Gordon arranges)……eve., Nov. 30th
D. N. CHADSEY.

South Elliott, Me……Sundays, Dec. 27th and Jan. 17th
O. W. KIMBALL.

Durham Village, N. H. (where Bro. Abial Young may appoint) Sunday, Dec. 6th.
Newcastle, N. H……Sunday, Dec. 13th
Newmarket, N. H……Sunday, Dec. 20th
At liberty Nov. 29th. H. S. PINKHAM.

New York City (Cooper Institute) Sundays, Dec. 20th and 27th.
Lawrence, Mass……Sundays, Jan. 3d and 10th
Holden, Mass……Sunday, Jan. 17th
F. H. BURBANK.

North Greenwich, N. Y……evening, Nov. 27th
North Fort Ann……Nov. 28th, and over the Sabbath, and onward as the way opens.
WM. J. BLANCHARD.

East Pepperell, Mass. (Unitarian meeting-house) Sunday, Nov. 29th.
Brimfield, Mass……Sunday, Dec. 13th
M. A. POTTER.

London Village, N. H. (Bro. Parker's) Sun., Nov. 29th
Canterbury, N. H. (Bro. Tucker's) Sunday, Dec. 6th
Epsom, N. H. (Marden's Corner)……eve., Dec. 19th
Chichester, N. H. (Pine Ground)……Sunday, Nov. 20th
N. B. MCMURPHY.

South Livermore, Me……Friday evening, Dec. 18th
Dover, N. H……Sunday, Dec. 20th
J. WHITMAN.

East Concord, N. H. (Varney school-house) Sunday, Dec. 6th. E. MORRILL.

Oxford Village, Me. (school-house) evenings, Dec. 1st and 2nd.
Milan Corner, N. H. (where Bro. Dale appoints) evening, Dec. 4th, and Sunday, Dec. 6th.
E. S. MOULTON.

Farmington, N. H……Sunday, Nov. 29th
WM. BODGE.

Alton, N. H. (Plaser's school-house)……Sun., Nov. 29th
Farmington (Jones school-house)……Sun., Dec. 6th
J. L. CHUTE.

Farmington, N. H……Sunday, Dec. 13th
D. F. LEAVITT.

Stanstead (Searl's school-house) 10 30 A. M. and 1 P. M.; (Newville school-house) 6 30 P. M.: Barnston (Sutton school-house) 2 30 P. M. Sunday, Nov. 29th.
Hatley (Old meeting-house) 10 30 A. M. and 1 P. M.; Barnston (Way's Mills school-house) 10 30 A. M. and 1 and 6.30 P. M.; Sutton school-house 2 30 P. M. Sunday, Dec. 6th. L. C. & M. MCKINSTRY.

Kennebunk Depot……Sabbath, Nov. 29th
J. R. TRIPP.

St. Johnsbury, Vt……Sunday, Nov. 29th
North Haverhill, N. H……evening, Nov. 30th
Lake Village, N. H. (North Church) evening, Dec. 1st
Canterbury, N. H. (Emery school-house) eve., Dec. 2d
East Concord, N. H. (Ward Room)……evening, Dec. 3d
Concord, N. H. (Bethel Church)……evening, Dec. 4th
Franklin, N. H……Sunday, Dec. 6th
F. M. DRAKE.

Hedgesville, Steuben Co., N. Y……Nov. 27th
Lyon school-house Woodhull Co., Saturday, at two P. M., Nov. 28th, for fellowship meeting, and evening, and over Sunday, Nov. 29th.
Swale school-house, Canisteo Township, Steuben Co., N. Y., Tuesday evening, Dec. 1st, and hold meetings through the week, where duty demands, until Saturday, Dec. 5th.
Buffalo, N. Y., 528 Eagle Street……Sunday, Dec. 6th
JOHN T. ONGLEY.

Abington, Ct. (Dedication)……Friday, Nov. 27th and onward. H. L. HASTINGS.

Plymouth, Mass……Sundays, Nov. 29th and Dec. 6th
Natick, Mass……Sunday, Dec. 20th
Lynn, Mass……Sunday, Dec. 27th
E. OWEN.

Warehousepoint, Conn……Sunday, Dec. 20th
MRS. E. L. CRUMB.

Burnham, Me. (Larnerd's Crossing)……Sun., Nov. 29th
Morrill Mills, Me……Sunday, Dec. 6th
JER. CARR.

South Windham, Me……Sunday, Nov. 29th
Hollis Centre, Me……Sunday, Dec. 6th
C. H. SWEET.

Cheshire Street……Sunday, Dec. 6th
G. L. WHITE.

NEW YORK CITY (College Hall)
J. H. Whitmore……Sunday, Nov. 29th

LAWRENCE, MASS.
A. M. Higgins……Sunday, Nov. 29th
F. M. Drake……Sunday, Dec. 13th
D. M. Leavitt……Sunday, Dec. 20th
J. W. Bridge……Sunday, Dec. 27th
F. H. Burbank……Sundays, Jan. 3d and 10th
I. B. Potter……Sunday, Jan. 17th

LOWELL, MASS.
S. S. Brewer……Sundays, Nov. 29th and Dec. 6th
B. S. Emery……Sunday, Dec. 13th
Joseph Harvey……Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
Wm. H. Mitchell……Sunday, Nov. 29th
D. M. Leavitt……Sunday, Dec 6th
E. A. Stockman……Sunday, Dec. 13th
M. Batchelor……Sunday, Dec. 20th
A. A. Robinson……Sunday, Dec. 27th

NATICK, MASS.
D. M. Leavitt……Sunday, Nov. 29th
Wm. C. Stewart……Sunday, Dec. 6th
O. W. Kimball……Sunday, Dec. 13th

NORTH RUTLAND, MASS.
Willard M. Hall……first Sunday in each month
H. H. Tucker……second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
J. A. Libbey……Sunday, Nov. 29th

CONCORD, N. H. (Bethel, Green Street.)
Noah Glidden……Sunday, Nov. 29th
D. N. Chadsey……Monday evening, Nov. 30th
E. A. Stockman……Tuesday evening, Dec. 1st
Frank Drake……Friday evening, Dec. 4th
John Parsons……Sunday, Dec. 6th
C. Goodrich……Sunday, Dec. 13th
H. Bundy……Sunday, Dec. 20th
Willie Robinson……Sunday, Dec. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
R. Morrill……Sunday, Nov. 29th
Enoch Morrill……Sunday, Dec. 6th

PORTSMOUTH, N. H.
A. Ross……Sunday, Nov. 29th
E. A. Stockman……Sunday, Dec. 6th
T. W. Piper……Sunday, Dec. 13th
C. S. Emerson……Sunday, Dec. 20th

HAMPTON, N. H.
J. F. Chamberlin……Sunday, Nov. 29th
D. F. Leavitt……Sunday, Dec 6th
T. W. Piper……Sunday, Dec. 13th
C. Goodrich……Sunday, Dec. 20th
O. W. Kimball……Sunday, Jan. 3d

RYE, N. H.
E. B. Wells……Sunday, Nov. 29th
J. W. White……Sunday, Dec. 6th

SEABROOK, N. H.
J. G. Smith……Sunday, Nov. 29th
J. F. Chamberlin……Sunday, Dec. 6th
E. Owen……Sunday, Dec. 13th
L. T. Cunningham……Sunday, Dec. 27th
C. R. Parsons……Sunday, Jan. 10th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck……Sunday, Nov 29th
C. Goodrich……Sunday, Dec. 6th
Enoch Morrill……Sunday, Dec. 13th
B. S. Emery……Sunday, Dec. 20th
C. S. Shattuck……Sunday, Dec. 27th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Wm. C. Stewart……Sunday, Nov. 29th
C. H. Fletcher……Sundays, Dec 6th and 13th
Wm. H. Mitchell……Sunday, Dec. 20th

BELMONT, N. H.
Mrs. L. E. Saulpaugh……third Sunday in each month
C. R. Parsons……Sunday, Nov. 29th
O. W. Kimball……Sunday, Dec 6th
J. G. Smith……Sunday, Dec. 27th

SOUTH BERWICK, ME. (Great Works.)
S. S. Mooney……Sunday, Dec. 6th
T. L. Churchill……Sunday, Dec. 20th
H. S. Pinkham……Sunday, Dec. 27th

ALFRED, ME.
C. E. Hurd……Sunday, Nov. 29th

BIDDEFORD, ME.
A. Ross……Sunday, Nov. 29th
Jesse Gay……Sunday, Dec. 6th
C. S. Shattuck……Sunday, Dec. 13th
D. F. Leavitt……Sundays, Dec. 20th and 27th

PORTLAND, ME. (Union Hall.)
A. A. Robinson……Sunday, Nov. 29th
Jared Whitman……Sunday, Dec. 6th
Geo. W. Brown……Sunday, Dec. 13th
E. A. Stockman……Sunday, Dec. 20th
T. W. Piper……Sundays, Jan. 3d and 10th
E. A. Stockman……Sundays, Jan. 17th and 24th
Jesse Gay……Sunday, Jan. 31st

KENNEBUNKPORT, ME.
Wm. C. Stewart……Sunday, Dec. 6th
Jesse Gay……Sunday, Dec. 20th
Jared Whitman……Sunday, Dec. 27th
Wm. C. Stewart……Sunday, Jan. 3d

STEEP FALLS, ME. (Depot Hall.)
B. S. Emery……Sunday, Nov. 29th

LEWISTON, ME.
E. S. Moulton……Sunday, Nov. 29th

PLAINVILLE, CT.
C. F. Morse……Sunday, Dec. 6th
O. D. Woodruff……Sunday, Dec. 20th

BRISTOL, CT.
Geo. L. White……Sunday, Nov. 29th

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames. Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Preaching every Sunday, at 10½ a. m. and 3 and 7½ p. m. Conference and prayer meeting Wednesday evening.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock A. M., 3 and 7½ P. M., also Tuesday and Thursday evenings. Brn will correspond with J. N. WILFONG, No. 135th North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. H. C. SMITH'S address after Dec. 1st will be Hazardville, Ct.
☞ J. R. BOYNTON'S address is North Carver, Mass.
☞ ELD. E. COTTON'S address will be Anthony, R I., until further notice.
☞ HEZEKIAH DAVIS' address is now Abington, Conn.
☞ JOHN A. GARGILE'S address for this month is De View, Woodruff Co., Ark.
☞ J. M. TOZIER'S address hereafter will be Bear River, N. S.
☞ JARED WHITMAN'S address is now South Paris, Me.
☞ A SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.
☞ H. S. PINKHAM'S address is Dover, N. H.
☞ H. H. TUCKER'S address is now Palmer, Mass.
☞ C. W. BAKER'S address is Shushan, N. Y.
☞ PORTER J. SMITH'S address is Southbridge, Mass., Box 68.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J J Smith, S Ayres, C Daggett, O D Gibson, J T Hemenway, E H Eggleston, F Brooks, N Shumway.

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AND
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TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all news papers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* free.

Agent.

California.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

ANCIENT BABYLON.

In the far-off ages of human history and association, when the first grandson of Noah led the victorious warriors of the eastern world to speedy and certain triumphs, there arose amid the verdant and beautiful plains, washed by the gliding waters of the great Euphrates, the renowned city of Babylon.

It was comparatively small and inferior at first, but at length its lords and kings became rich and powerful, and their ambition for safety, honor, and glory here, and deification hereafter, caused them to concentrate their resources in strengthening, enlarging, and beautifying the idol city of ancient times.

The historian has labored to present a distinctive idea of its greatness, the perfection of its architecture, the strength of its defences, its classic statuary, the grandeur of its river, and the bridge spanning it, which was the wonder of that age. He also presents the vast proportions and magnificence of the Temple of Belus, and the old palace. In the midst of these wonderful works of art, and the glitter of royalty, may be seen the warring myriads, who, in the excitement of deadly strife and anger of battle, regard neither human life nor the glory and riches of a gorgeously adorned city.

Babylon was the first manifestation of human ambition in the centralization of earthly wealth, power, and glory. Its first and most noted temple was built about one hun-hundred and fifteen years after the flood; soon after which Nimrod founded the city of Babylon and the Assyrian empire. He was the first king deified after his death; taking the name Belus, or Baal, which signifies lord.

Semiramis, the wife of Ninus, son of Nimrod, is supposed to have done more towards enlarging, strengthening, and adorning the city, during her reign, than any other ruler. She employed about two millions of men upon the stupendous work.

Its engineering was perfect, presenting an exact square fifteen miles on either side, with fifty-four streets, each fifteen miles long, crossing each other at right angles. It was defended by a wall three hundred and fifty feet high, eighty-seven feet thick, built of brick ten feet square, and three feet thick, laid in bitumen, which became as hard as a stone. It had one hundred gates—twenty-five on each side. These were made of massive bars of solid brass, and were doubled, infolding, or "two-leaved gates."

The brick of which the walls, the temple of Belus, and the city, were made, were of clay taken out of a vast ditch, which extended around the city, and was filled with water, as a defense against a besieging army.

The river Euphrates ran through the city from north to south, and on either bank a wall as thick as the city walls, each having twenty-five brass gates.

Bridges were little known in the days of Babylon's glory, but Nebuchadnezzar ordered one built across the Euphrates, which was the wonder of the age. Its arches were built of large blocks of stone bound together by heavy iron chains, secured by molten lead. It was a most perfect piece of masonry, forty rods long and thirty feet wide.

To prevent the overflowing of the Euphrates by freshets, and also to draw the water out of the channel so that the arches of the bridge could be laid, and the river tunnelled, two canals were cut, carrying a portion of the water into the Tigris. But as the river could not be sufficiently drained in this way, a vast excavation was made into which the remainder of the water could be drawn, thus making an artificial lake forty miles square, "one hundred and sixty in compass," and thirty-five feet deep.

The city had two palaces, one at each end of the bridge, connected by the tunnel under the river. The palace east of the bridge was three miles and three-quarters in compass, the other was seven and a half miles. They were each surrounded by three massive walls, to make the residence of the royal family and court safe from the attacks of a foe. These walls were gorgeously decorated with a great variety of sculptures, representing kings and queens, and remarkable incidents in their history; also all kinds of animals, in a very life-like manner, which gave them a very magnificent and grand appearance.

Within the western palace were the celebrated Hanging Gardens. These occupied a space four hundred feet on each side, and were elevated three hundred and fifty feet above the foundations; resting upon immense arches, one tier built upon another. Upon the topmost arch were laid flat stones, sixteen feet long and four feet wide. On these, reeds mixed with bitumen were laid, covered with two tiers of brick laid in plaster, and covering these were thick sheets of lead, upon which the soil of the gardens rested. In the midst of the garden was the engine, or force pump, by which irrigating water was drawn from the river.

The great wonder of the golden city was its temple Belus. That temple stood near the western palace, and was noted principally for its central tower, which at the base measured half a mile in compass, rising six hundred and sixty feet from the foundations. It was built of brick and bitumen, and is supposed to be the Tower of Babel, at the building of which, the confusion of languages was experienced. The ascent to the top was by stairs outside, built upon a gradual slope in the wall, running up in a spiral line, turning eight times around the tower; thus giving it the appearance at a distance of a cone shaped mountain, terraced. This temple was used for the worship of idol gods; principally Belus, the supposed spirit of Nimrod, deified.

To accomodate the great multitude of worshipers and their idols, spacious chapels and halls were prepared with arched roofs, supported by large pillars. These places of worship were ornamented and supplied with a great number and variety of sacred vessels, all made of solid gold; the cost of which is computed to have been over one hundred million dollars. On the top of the tower was the celebrated astronomical observatory, where the Babylonians learned many things about the size and motion of the planets, unknown before.

During the days of its triumph and glory, Babylon was a grand exhibition of human skill, power, and folly. Her kings were the lords of the world. Her merchants were the bankers of all nations. The city appeared to be an impregnable fortress. Its armies were invincible and the dread of all warriors. Her artists left traces of the chisel and pencil, which have caused succeeding generations to wonder and admire. But her oppression caused Him who sitteth in the heavens to decree its overthrow and demolition.

Its prophetic story was written ere the morning breezes were perfumed with the spices of its hanging gardens, or the triple walls had secured the royal residence of the imperial family.

While the stones were being chained together for its bridge, and the chisel was representing the sportive chase of its kings; while the smith was burnishing the ornamental plates for the sanctum of its idols, and every ship floating on the waters of its river was pouring treasures into its coffers; and while its haughty captains were dragging behind their chariots haltered captives, who were the sport of their cruelty, and the clouds swept among its towers, and the rattling thunders were heard below the capstone of its temple, God taught his prophets to foretell the bounds of its prosperity, and the captain and armies which should triumphantly enter the proud metropolis, and wrest from the death-palsied hand of Nebuchadnezzar's "son's son" the golden sceptre. They also predicted its complete destruction, so that the only residents of its palaces and sacred halls should be hideous beasts and poisonous serpents. All these prophetic announcements have been perfectly accomplished. Every inspired sentence relating to it has been duplicated in the fall and destruction of Babylon.

J. C.

SECOND HOUSE OF ISRAEL.

In the "Sabbath Herald and Review," we find the following statement: "The fourth commandment requires of the second house of Israel what is required of the first." We believe this is a correct statement. The writer ["U. S."] takes the position that the second house of Israel is the Gentile church in the Christian dispensation. We confess our surprise that any careful Bible student should call the Gentile church one of the houses of Israel. It is very certain that the term Israel is not applied once in the whole Bible to Gentiles, and much less, is it ever used to denote the second house of Israel.

After the death of Solomon, when the tribes met to choose their next king, unkind feelings arose between ten of the tribes and the other two, which resulted in a division. The ten tribes chose Jeroboam the son of Nebat, for their king, and the other two tribes elected Rehoboam, the son of Solomon, as their king. Previous to that time there was but one house of Israel; after that, there were two; and they have not been united to this day. From that time there were two distinct lines of kings over the two houses of Israel till the ten tribes were carried captive 721 B. C. by Shalmanezer, king of Assyria, in the reign of Hoshea, the last king of that house of Israel. Whenever the Bible speaks of the two houses, or both the houses of Israel, it always means these two divisions of the one house, which took place soon after the death of Solomon. They are often called Judah and Ephraim, because these were the two representative, or leading tribes in the two houses.

M. G.

OUR DUTY.

Under the above heading in the *Wayside*, (Oct. 3d), we find the following:

"The excited, restless and feverish state of society, the lack of confidence in public men and institutions, the sluggish movements in business circles, are subjects of general complaint and comment. We look upon each other with feelings of mistrust, wondering who will be the next defaulter, or betray the trust placed in him. We are realizing the fulfilment of Christ's prophecy as found in Luke 21: 26, 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.'"

According to the foregoing statement, we believe the Editor of the *Wayside* is looking at things in their true light. If we have come to the period when Luke 21: 26 is beginning to be fulfilled, then we are among the very last signs to be seen before the coming of Christ. This, we think, is our true position. The next verse reads: "And *then* shall they see the Son of man coming in the clouds of heaven with power and great glory." How solemn the position we occupy at this time! But how few realize the magnitude of the events about to transpire.

The carelessness now manifested by the mass of the people must be quite like that among the antediluvians a few days before the flood. They had no faith in the preaching of Noah, and his corresponding works in building the ark. No doubt they pitied what they supposed to be his fanaticism, or superstition.

So it is now. Only a few look with favor on the overwhelming evidence that surrounds us on all sides, saying, Jesus will soon appear "in the clouds of heaven with power and great glory." Blessed are they who are ready and love his appearing.

M. G.

MASSENA, N. Y.

Massena is in St. Lawrence Co., on the St. Lawrence River and the line of Canada. This county is reckoned the second in the State for dairy products, and Massena is the best agricultural town in the county. It is noted in all the great markets as producing some of the best butter in the country.

The Advent church in this town is among the first of that faith established in this country. This was one of the first places at which Bro. Miller preached the speedy coming of Christ, and nearly the entire Baptist church embraced the faith, and have maintained it until the present time. After a time the Baptists established another church in the place, and so the Advent church was left independent as to denominational associations, and finally became associated with the Advent body. It is like an oasis in the desert,—the only green spot of our faith in all that region of country. This has been one of our strongest churches financially, intellectually, and spiritually, for many years. It is so situated that it has been quite difficult to get a supply of transient preaching, there being but very few preachers in that region. Brn. D. T. Taylor and M. Batchelor supplied them principally for many years, but as they went into other fields this church was left quite destitute of preaching, until some three years ago Bro. C. Pike made them a visit, and was invited to take the oversight of the flock, and labor permanently with them. Bro. P. concluded this proposition might be of God, and moved his family to the place, where he has labored since to good acceptance to nearly all, and to the upbuilding of the church, the disarming of prejudice, and the advancement of truth among the people.

They had worshiped in a Union chapel which they have occupied a part of the time, in connection with other denominations, until the present time. This house was not well located for the prosperity of the meetings, and was not comfortable in cold weather for the congregations, which served to retard the progress of the cause of truth in the place. Bro. Pike counselled the brethren to overcome this hindrance by building for themselves a chapel at the village, where larger congregations would be likely to attend, and worship could be conducted with more comfort and probably with better results. This proposition was received favorably by the brethren and many of the townsmen, and a subscription was immediately commenced to which all interested responded nobly. A building committee was at once appointed, and the foundations for a house of God laid. A thoroughly built, beautiful, plain house, 35×50 feet, commodiously arranged and neatly finished, was completed Friday, Nov. 13th, and the service of dedication held in it on Saturday, the 14th. The dedication was well attended by a very intelligent congregation of christian people.

The pastors of the Baptist and Methodist churches were present, and very willingly and courteously took part in the worship. A good representation from all the churches were in attendance, and manifested a deep interest in the service, and much christian fellowship for our people and their faith. We believe in extending the gospel olive branch to all, with every expression of kindness and true christian friendship, but not to compromise the truth or to lower the standard of christian perfection, but to gently draw them to a fullness of truth and salvation in Jesus.

Our meetings continued Saturday evening and over the Sabbath with increasing congregations and interest. We became very strongly attached to the brethren at Massena, the short time we were with them, for they commanded our respect every way in intelligence, social refinement, and especially spiritual devotion.

May God bless Bro. Pike in his responsible charge as their Pastor, that he may feed them with that meat which God has appointed to be given at the present time, and safely guide them to the mount of translation. Our earnest prayer is daily offered to God that he may bless all of these scattered churches and isolated friends of Jesus, that they may be sustained amid the awful confusion of theological jargon and rushing currents of maddened strife, until the great Deliverer shall come and gather all the homeless, wandering ones to his fold of eternal peace and rest.

J. C.

The Alton Bay Campmeeting Committee are hereby notified to meet at the *Crisis* Office, Boston, Mass., Wednesday, Dec. 9th, at 10 o'clock A. M. J. Couch.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.

Ag't.

"HISTORY OF THE SECOND ADVENT MESSAGE, DOCTRINE, AND PEOPLE."

This work is the only production of the kind now published, designed to chronicle and compile in one volume the entire history of the great religious movement of the present generation upon the question of Christ's speedy second advent. It must have cost Bro. Wellcome a laborious and exhaustive effort to collect such an amount of fragmentary history of a scattered people, who had no design of giving the world their history, and therefore it was scattered like autumn leaves, and difficult to be collected.

Bro. W. has also taken upon himself a large debt in publishing this book, and would be relieved very much if all the brethren and friends who wish to purchase the work would do so as soon as convenient. The times are hard, which causes it to sell slow, and this leaves Bro. Wellcome with a heavy financial burden upon him. We have not had the opportunity to read the work, and cannot therefore judge of its historic merits.

J. C.

WHAT THE POPE SAYS.

Pope Pius IX. gave an allocution Oct. 2nd, before the Roman Society of Catholic young men, in which he says, as reported in the "New York Catholic Review:"—

"Yes, the temporal power is indispensable to the sovereign pontiffs for the free exercise of their spiritual authority. The chief of the Church has need of a temporal authority in order to exercise that freedom of action which is necessary to him. Assuredly, if instead of the temporal power the successors of St. Peter had received that possessed by the Prince of Apostles, and of which we see so startling an illustration in the deaths of Ananias and Sapphira, he would possess so great an authority that he could easily dispense with any temporal power in order to govern freely the Church of God. But since God has disposed otherwise, and we have not this power which belonged to Peter, it is absolutely necessary that the sovereign pontiffs should, for the better directing of the Church of Christ, be subject to no human authority. It is essential, therefore, that they should have temporal power."

The question arises, How will the Pope obtain his "temporal power" again? Who will give it to him? The prospect is very small in favor of such a result. Every month the separation between ecclesiastical and political authority is growing wider, yet there seems to be a strong conviction in the Pope's mind, and that of his friends, that the Roman Pontiff will again stand at the head of the Church and State. As preparatory to this result, the following announcement appears:—

"The chief authorities of the Church have decided to hold a great International Catholic Congress in London, with the object of maintaining the doctrine of Papal infallibility, reasserting the Pope's right to temporal as well as spiritual power, and proclaiming the bounden duty of all Christians to return to their allegiance to Rome. It is stated that this determination is the result of direct instructions from the Vatican, and some of the highest dignitaries of the Church will attend the Congress. Archbishop Manning, in a speech at Westminster, admitted that the spiritual influence of the Pope had greatly increased since the loss of his temporalities. If arbitration was ever to supercede war, the Pope would be the only possible authorized arbitrator. The Catholic world, he added, was threatened with a controversy on all decrees of the Æcumenical Council. There was undoubtedly approaching one of the mightiest contests the religious world had ever seen, Therefore it was necessary to fearlessly assert, through the free press of England, the Pope's rights and his pretensions to world-wide allegiance."

This is quite significant of an earnest movement on the part of the Catholic power. It is quite evident that the Pope dare not run the risk of calling such a gathering at Rome, as there would be much danger that the Italians would interfere, and produce serious results.

The time appears to be at hand for new developments of a startling character. No effort, possible to be made, will be spared on the part of the Catholic church to obtain again the controlling power among the nations. Germany is her strongest political antagonist at present, and a more bitter conflict is evidently approaching, than has yet been witnessed between the two parties. We wait for the result with special interest. The closing scenes of earth's drama must be near at hand. Our King is coming soon.

M. G.

PROPHETIC SERMONS.

We propose to preach a series of sermons on the prophecies at our Chapel, in Chelsea, for the next four or five Sundays, afternoons and evenings.

J. C.

THE SANCTUARY.

It is claimed by the Seventh-day Adventists, that the sanctuary to be cleansed at the end of the 1300 days, mentioned in Dan. 8: 13, 14, is in *heaven*, and that the cleansing began in the autumn of A. D. 1844. If any one should ask why they thus believe, the answer would be, the information came through one of Mrs. E. G. White's visions.

The language of the prophet Daniel is as follows: "How long the vision concerning the daily sacrifice, and the transgression of desolation, to give *both* the *sanctuary* and the *host* to be *trodden under foot?*" It appears plain from this Scripture, that "the transgression of desolation" was the power that trod under foot "the sanctuary and the host." The term "*host*" is used to represent the church, or army of the Lord. The "*sanctuary*" very naturally would seem to mean the *place* that had been occupied by the church.

Has there been any "transgression of desolation" in heaven, treading under foot that holy place, where God resides, for eighteen hundred years or more, till the fall of 1844? The fact that any person had a vision teaching such absurdities, ought to satisfy every candid person, that the vision did not come from the Lord. Suppose it were true, as some teach, that when christians die, they go to heaven, did they go there "to be trodden under foot" till 1844? Observe, the treading down of the sanctuary and the host run parallel, and close at the same time. We press the question, who has been in heaven treading under foot God's "host," and holy place for the last eighteen hundred years? Can any one tell? How did "the transgression of desolation" enter heaven?

The first mention of the word *sanctuary*, in the Bible, occurs in Ex. 15: 17, and reads as follows: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the *sanctuary*, O Lord, which thy hands have established." This is what Moses said to the Lord, when the children of Israel were being led through the wilderness to the promised land of Canaan. David says: "And he brought them to the border of his *sanctuary*, even to *this mountain* [Mt. Zion], which his right hand had purchased." Ps. 78: 54. *This* sanctuary is the one "to be trodden under foot" for the period named in Dan. 8: 14. Jerusalem was located in this sanctuary. Jesus said: "Jerusalem shall be *trodden down* of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 24. This treading down did not end in 1844, but still continues, and will till "the times of the Gentiles be fulfilled." "The *host*," or church, is also still "trodden under foot" by a wicked world, and sneered at for her "blessed hope."

According to Mrs. White's visions, at the same time the 2300 days ended, in the autumn of 1844, the door of mercy was closed in heaven, and consequently there would be no more chance for sinners to obtain pardon. This position she and her supporters made very prominent. The vision about the "shut door" was just as true as the one about the sanctuary and host being in heaven that were "trodden under foot." It is as certain that such visions did not come from the Lord as that the Bible contains his revealed word. It is time for the disciples of Jesus to throw away such vagaries, and follow the plain teachings of the blessed Redeemer.

M. G.

"THE SIGNS OF THE TIMES."

Under the above heading, the *Central Baptist*, published in St. Louis, Mo., gives the statement of facts connected with that denomination, which, no doubt, will be found equally true of all that are called evangelical. The statement is truly a gloomy one, and all may well inquire, "Whither are we tending?"

M. G.

"Never before could we count up so many vacant pulpits. Why are they vacant? Some of these churches which seem to be content in their orphanage, are able to pay handsome salaries, and for every one a suitable minister could be found and supported. Is this a good sign?

We never before could name so many ministers without charges. Some of them cannot travel about on candidating tours. Their means are too small. Some of them are well educated, and have a spotless record. What must be the state of religion in the country, and what the appreciation of the ministerial office when men of worth are left without employment?

There are not a few ministers, some laboring for their flocks, some retired for a season, who are suffering intense anxiety, if not actually suffering, for the necessaries of life, because their salaries are not paid. What shall we think of a church which will daily accept the labor of a pastor without remuneration? What must we think of a church which will make it uncomfortable for a pastor to remain with his people, and then neglect to pay him his just dues?

Never within our recollection have the different institutions and enterprises founded under the sanction of our denomination, felt so severely the pinches of poverty. In every part of the missionary field the laborers are suffering. Students of the ministry are compelled to leave their studies and seek secular employment, and teachers eminently qualified to give instruction in Biblical science, are compelled against their tastes and wishes to seek other fields where education is considered of higher value.

This is a sad picture; but a sadder one might be drawn without doing violence to truth. Whither are we tending?"

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances shou'd be sent to the Treasurer, Geo. T. Adams, *Boston Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$108 01
A Friend	32 00
Dr J. Trevor	4 00
"A Friend, Canada"	9 35
Florence Gardner	1 35
Nancy W. Stone	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 25

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,639 20
"C"	2 00
Hannah Pearce (on pledge)	2 00

A LETTER.

To the Crisis and Messenger:—"This is not the time for true christian soldiers to be contending for sectarian names, or party interests, men, or measures; but to be one in Christ, watching carefully and listening attentively to every word that comes from his lips, lest we fail of the gift of God—eternal life." These are true words, and worthy to be repeated and re-read. I found most of the above quotation in a late *Crisis*. You see I have changed a few words to suit my mind. I have read your "Address to Mission Society" with interest, I think with more interest than any thing else in the *Crisis* for some time. I think it has the right spirit toward all who are striving to follow Christ according to their best knowledge and belief; and I long to see you who are now kindling toward your brother sectarians, burning with love toward them, and desiring to meet them more than half way, if by any means you may stir them up to the truth of Christ's coming, for coming he is as surely as the days go by.

Can you not by some means stir up the pure minds of the ministers of all denominations, that they may teach their people the glad tidings, and set their faces toward the heavens? I know that it is a great work, and I know how dull are the ears of nearly all the people; but this is but a sign of the fulfillment of the times of the Gentiles.

I have an idea that perhaps one or two well chosen tracts, for instance, those bearing upon future punishment, and the "Bible Doctrine of the Soul," sent to each Protestant minister in the United States, would set them to thinking in the right direction, so that when you come to any city in your mission work, you may find some among the ministry who will gladly receive you, and hear and help you. I cannot think that if the truth is rightly presented, and time given for thought, that many will not embrace it.

It seems to me that your mission is to the preachers who preach the Word rather than to the hearers. "Strengthen the things which remain" with your new light; search out those who are leaders of the blind, lest they all "fall into the ditch." You know that about the first work Christ did was to "dispute" with the Doctors in the temple. Let your first work be to dispute with the Doctors in the temple also.

Judicious writings presenting the truth fairly and plainly will meet with readers among the ministers, and readers will make inquiries, and inquirers will always welcome you and hear you; and so the good seed will take root and grow, and many shall bless you for the light you have brought them through Jesus Christ.

Hopefully yours, C. Sawyer.

Elmira.

FROM BRO. P. A. SMITH.

Bro Editors:—I received a letter to-day from a brother in South Carolina that I have not seen in six or seven years; and for the benefit of those who give money to print tracts for free distribution, that they may not get weary in well doing, I send the letter for publication in the *Crisis*.

Rev. P. A. Smith:—*Dear Sir*,—You will no doubt be somewhat surprised by receiving a letter from one whom you have long ago forgotten; but when I relate a certain circumstance, you will certainly remember me. You remember the spring you first commenced preaching in Jacksonville. You were working in your little house (lathing it, I think), when two young men called on you to procure some tracts; and after getting them you told them to read them and loan them to their friends. When about to start you grasped their hands and said, "If we meet no more, I hope to meet you in the kingdom."

Now, my friend, I am one of those men; and those words have been ringing in my ears ever since. I have read those tracts, and am convinced, and have convinced many more, that they present the true platform of redemption. But I have been placed away from you by returning home, so that I cannot commune with you; but those tracts have been my comfort. I have read my Bible, and I am able to converse upon it, and the different churches wish me to become a member, but I cannot agree with their doctrine. I know that I could do a good work, but I cannot preach what they do, and there is no church of your faith near, that I know of, where I could become a member.

I write to get your advice on the subject. What shall I do? There are hundreds that are of the faith whom I have conversed with, even preachers; and they all say I have a work to do, but I do not know how to commence it, so please give me your advice, and send me one or two Advent papers, and oblige yours truly in the faith,

S. C. Laricy.

Adams Run, Colleton Co., S. C.

BE PROMPT.

C. MENDENHALL.

In regard to our eternal interests it is written—"*Now* is the accepted time; behold now is the day of salvation." This shows the necessity for immediate action in a matter of vast importance to mankind.

The lesson which is herein contained should, we think, instruct in every branch of life. If embracing the present moment is advantageous in a spiritual work, it is also true of temporal undertakings. The old saying that "procrastination is the thief of time" has lost none of its cogency, though it has become hackneyed. It is a common failing among men to think—"there is time enough," not only in regard to religious matters, but in every phase of active life we find those who are *too late* or were "*just going to.*" Many a battle which has ended in an inglorious defeat, might have resulted in victory but for neglecting to perform some duty or make some provision of defense *in time.*

Many a good thought, or a kind deed, has been left from time to time, until the opportunity for timely action has gone by. Acts of duty in every form are postponed until the last moment; everything then becomes bustle, excitement, and we see things done *indecently, and out of order*, just in reverse to the plan of God. A good motto is—"Never put off until to-morrow what you can do to-day." If we would do this, many unpleasant things would be avoided. Let us then be prompt in every department of life, in small things, as well as in great. Like all other habits, this of "putting off" will grow, making us late to church, to dinner, to the cars, to an appointment, or too late to secure a preacher because we did not write soon enough, or too late to save a debtor because we did not *pay up*. Christianity should make us careful in small things; therefore, if christians, let us be diligent in business, and as prompt in all things as possible.

Are any who read this putting off from time to time, the great work of being saved; if so, turn to him whom to know is life eternal. Seek peace and pardon at once, for soon this dispensation will end, mercy will have ceased to offer an escape, and you who all your life have had "time enough to be saved" will be excluded. May we have Divine help to employ every moment of time, which will soon end, and may we not fall into a delusion that in this life causes disappointment and chagrin, and in regard to salvation, death and destruction. May the words of the apostle ever be in our minds, helping us to do what we do quickly, knowing that though we now have the Gospel and the glorious plan of salvation fully at work, it will not always be so, for some time in the history of the world the *door will shut.*

When Jesus comes to complete the redemption of the faithful ones, and to visit the incorrigible with everlasting destruction, probation will end. Fellow workers, in view of these things, we must redouble our efforts for the salvation of our fellow mortals. Let us be up and doing, for "*Behold* NOW *is the accepted time, behold* NOW *is the day of salvation.* 2 Cor. 6: 2.

"Soon will the awful trumpet sound,
And call you to his bar;
His mercy knows th' appointed bound,
And yields to justice there."—*Doddridge.*

Wilmington, Delaware.

Correspondence.

From Bro. D. C. Thomas.

Dear Brn.:—God has been good to me in sparing my life till the present time. It makes my heart sad to think of the years I spent in the service of sin, but the Lord freely forgives me for Jesus' sake. By faith I look to Christ as my all-sufficient Savior. O, how sweetly he saves me just now, the condemnation all gone. I have peace in believing.

Poor wanderer, are you seeking rest for your sin-burdened heart? Hear the words of Jesus—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Careless sinner, we have nothing better to offer you. Your burdened heart and guilty conscience need this Jesus; no other name will suffice; your salvation cost blood, even the blood of Jesus. Do you realize it? Will you be fascinated with pleasure's cup? Will you rush madly on? Will you grieve the Holy Spirit? Will you spurn offered mercy? Pause, I entreat you. Ominous signs forewarn you that mercy lingers only till the heavens roll together as a scroll over your head. Nations overwhelmed in distress now startle the world sinking in perplexity. You step out of this into the pavilion of God, or perish while supplicating the rocks to fall on you. Repent and believe to-day. Come now, call on the name of the Lord, plant your feet on the Rock, seek and find, obey and live.

Kendall, N. Y.

From Bro. P. J. Smith.

Dear Brn. and Srs. in Christ:—We wish to say a word in behalf of the cause in Southbridge. A little company of believers assemble themselves together in the Town Hall (which we have free by warming and lighting it) three Sabbaths in a month, to hold up God's truth to the few who may come in to hear what this strange people have to say. Of late we have passed through some trials, for it looked doubtful about continuing our meetings, as we have been unable to secure preachers that were near by; and as we are so few, and are somewhat straitened for means, have felt careful about sending for preachers, as we might not do as well for them as they stand in need of. But we would say to dear brethren who preach the Word, when you are passing by or near this place, and have a word for us, we should be glad to see you here. There are good, self-denying brethren here, with whom you will find a pilgrim's home. We have had many precious seasons with brethren and sisters in our prayer meetings, and, were we ever called to leave the place could not forget them. Some of us have tarried here, feeling the Lord would have the people warned who otherwise would have gone elsewhere.

Now, dear brethren and sisters in the vicinity of Southbridge, come in and give us a lift. We need your help in singing, not having but two or three, and sometimes not one to sing. We need your prayers and your exhortations. We think we see of late more interest manifested to hear these truths than for some time. Shall they not have the privilege? Brethren, will you not put shoulder to the wheel and help push the car of salvation through here? Every influ-

ence that can be brought to bear against God's truth is thrown against us. It is not like places in the country where school-houses may be opened and the whole neighborhood turn out to hear; but in a place like this, where several of the leading denominations are represented, we have all these different sects to contend with. The doctrines we, as a people, advocate are unpopular, and always will be, judging from appearances.

Since the scales were removed from our eyes we have seen light in God's light, and have wanted others to see it. Brethren, shall our meetings stop? God forbid. Let us make them a subject of prayer, and God will bless us. We can afford to sacrifice everything for Christ; for if we have him, we have all. And you, dear brethren, who have the privilege of meeting every Sabbath with a good company of God's children in adjoining towns around us, will not some of you launch out and come over and help us? Shall there not be a few lamps burning here when Jesus comes? One brother came here from North Woodstock last Sabbath, and cheered us up wonderfully. Come again, brother. Pray for us, brethren, that some may be brought to Jesus here before it is too late. Your brother in the highways and hedges.

Southbridge, Mass., Nov. 18th.

From Sr. M. Pennington.

Dear Brn. and Srs. of like precious faith, as I have often been cheered by reading letters from some of Father's family, I would like to say to all afflicted ones, that I know what it is to pass through deep affliction; but, dear ones, let us lean on the strong arm of Jesus. I have ever found him a ready helper in time of trouble. I do not know as I ever realized his help as much before as I do at the present while passing through the deep waters. Two years ago I was called to mourn the loss of a dear mother, and while the wound her death had caused was yet fresh, news came to us that a dear and beloved brother was gone. He found a watery grave. God help the poor lonely wife, and little one that he has left behind. May she look to Jesus, and trust in Him who has said he would be a father to the fatherless, and the widow's God.

Dear brethren and sisters, hold on to Jesus; he is soon coming. I believe it with all my heart. Let us strive to be ready to meet him with joy when he shall come. It is now six years since I heard the blessed Word of God explained in its true sense, and as time passes, it looks plainer and plainer. Oh, I do bless God every day that he raised up noble and honest hearted men who are not ashamed of the truths of his blessed Word. To all such I would say, You will get your reward at the resurrection of the just. My husband and I are the only ones there are within thirteen miles of this place who are looking for the coming of Jesus. The people are mostly all opposed to our views, but bless God, I feel strong in the Lord, and in the power of his might, and know the truth will stand, while error will fall.

How I wish some good brother would come here, filled with the Spirit of God, and tell the people of their danger; for they seem to be asleep, and the judgment is at the door. God help them to see their danger before it is too late.

Dear brethren and sisters, do not forget to pray for the lonely one, and may God bless you all is the prayer of your sister in affliction.

Lower Brgyle, Nova Scotia.

From Sr. J. Foster.

"The way of life is above to the wise, that he may depart from hell beneath."—Prov. 15: 24.

I am trying to be in this way, for I see by the signs of the times that Jesus is soon coming to make up his jewels, and I want to be one of them, for I have loved him more than forty years. I expected to see him face to face more than thirty years ago, and although disappointed, still I am much delighted in his service. I hope the dear ones of like precious faith with me will take new courage, not in the least get weary in waiting, but cling to God and the blessed hope. Rejoice and be exceeding glad, for the great reward is awaiting you. O, let us mind the word of the Lord, children, more than the sayings of men of this world.

The Lord continue to bless and help you in the same, till He come whose right it is to reign, or you fall asleep in him. For the willing in his service eat the good of the land while here. Try it, ye unrenewed. Seek in Christ that peace with God which is like a river, and keep in love with him, and you will have cause to say the one half was never told you by the most eloquent tongue or described by the most able writer. O, make haste, and acquaint yourself with the great Father of all mercies and God of all comfort. No longer fight against your own best good. While time lingers improve it for your good, and the glory of God, and say to those affected by your influence, Follow me as I follow the requirements of God.

North Newburgh, Me.

From Sr. J. P. Hodgdon.

Dear waiting ones scattered over all lands: Some of you have been looking for the Master's return these many years; and to such I would say, Lift up your heads and rejoice, for your redemption draweth nigh. Our God will come and receive to himself his peculiar people, those that have washed their robes and made them white, and have not denied his name, and have ministered to his saints of such things as they had need; those Christ says shall walk with him in white, for they are worthy. Blessed promise!

Sinner, the door of mercy is still open, and the weary, sin-sick soul may come now and find pardon; but the time will surely come when the door of mercy will be forever closed, for our God hath spoken it. Just now whosoever will may come and have everlasting life. Is it not worth all else? Nothing is of any value compared to this great boon. Then come, sinner, and obtain it, and live forever.

Manchester, N. H.

The Word of God.—The word of God is a sure support for men in trouble. Man's word may be reasonable, wise, consoling, but it never forms a solid foundation in tribulations, like that which comes from heaven. Whatever else one may doubt, he may not doubt the immutable word of God. Whatever else may fail, this word will abide. Heaven and earth may pass away, but this word remaineth. No man who puts his trust in that word, and who shapes his life in filial obedience to it, need fear the opening future, either of this life, or to come.

REPORT OF WESLEY CONFERENCE.

On Thursday evening met, according to appointment, with a good congregation of brethren, and sisters, and friends, from the neighboring towns. I spoke from the last verse of the sixth chapter of Revelation. It appeared to have a lasting impression on the minds of the people. Met Friday morning for prayer and conference meeting. There was a great degree of interest manifested. Met again at two o'clock in the afternoon, when Bro. M. Corliss gave an able and cheering discourse. We also had preaching in the evening. On Saturday morning at nine o'clock we had a full house from the adjoining towns. Much of the power of God was manifested. At times there were three on their feet trying to speak. Bro. Corliss and myself kept our seats to give place for others until so moved upon by the Spirit of the Lord that we could not sit any longer. Met again in the afternoon. Preaching in the evening. By request, Bro. Corliss preached on the Rich Man and Lazarus.

Sunday morning met for prayer at nine o'clock. Met with brethren who had arrived from Machiasport, and had a blessed meeting. Preaching in the afternoon, after which Bro. Corliss buried five happy souls in baptism. Met again Sabbath evening to enjoy the last social meeting. Met around the Lord's table to celebrate the Last Supper. Had a large number around the table.

Thus ended our gospel feast. I think through the whole session there was a deep-toned experience. All treated us very kindly. The Conference in Wesley will not soon be forgotten. I tarried with the brethren one week after the Conference. Some that had been in a backslidden state for years were reclaimed, and the work was still progressing when I left. There were brethren and sisters from Machiasport, Cooper, Milltown, and Princeton. Bro. Corliss is a dear good brother, and has done a good work through that region. Yours looking for the blessed hope,

N. Smith.

Oldtown, Me.

Obituaries.

Atwood. In St. Helena, Sept. 20th, 1874, of consumption of the bowels, Emily B. Atwood, aged forty years and ten months.

The daughter of Elijah and Alzina Spear, born and brought up in Canada, she was converted to God's truth in her youth, and baptized by Levi Dudley in the likeness of Christ's death, and has ever lived a life of usefulness in the church. A few years before her death she united with the Sabbath keepers, and truly believed they were sounding the third and last warning to a doomed world. She rejoiced in the present truth, believing it would be but a short time until Jesus would come to gather his saints, then she would meet all her loved friends to part no more. She leaves a kind husband, one child, and a lonely mother to weep; but, thank God, it is not without hope of meeting in the new earth. Brethren and sisters in the east, remember me in a foreign land.

Alzina Spear.

Trumbel. In Wilmot, N. H., Sept. 17th, 1874, my dear father, Andrew Trumbel, aged seventy-four years.

He believed in Christ, in the resurrection of the dead, and the restoration of the earth as the abode of the saints. Words of comfort were spoken by Bro. D E. Davis, from Job. 14: 14.

Weary, toil-worn pilgrim, sleep;
Thy work on earth is done;
Rest in the grave a little while,
Till Christ shall call you home.

We shall hear that song of triumph
He will sing upon that shore;
Saying, Jesus has redeemed me,
I shall suffer now no more.

Mrs. J. C. Bean.

Knapp. At North Stratford, N. H., Aug. 27th, Clarke Knapp, aged eighty-one years.

He had long been a believer in the soon coming of the Savior to give life and immortality to his faithful followers. He left an aged companion, who has been blind for many years, and three daughters, to mourn his loss. C. M.

Marshall. At North Stratford, N. H., Oct. 2d, Roberson S. Marshall, aged sixty-eight years.

For several years he had been a much interested reader of the *Crisis*, and believed the doctrines it advocates. He was respected by all who knew him, and beloved by many friends, whose hearts are filled with sorrow. C. M.

Small. In Hermon, Me., Nov. 6th, 1874, Alanso Small, aged twenty-one years.

Funeral sermon by the writer, from 1 Thess. 4: 17,—"Wherefore comfort one another with these words." May God sanctify the deep affliction to the good of the parents, brothers and sisters.

F. A. Baker.

Ellis. In Hardwick, Oct. 25th, 1874, Arwin P., son of Abiathar P. and Mary P. Ellis, aged five months and ten days.

Our comfort is in Jesus. A. P. Ellis.

DOMESTIC NEWS.

KENTUCKY.

Cincinnati, O., Nov. 18. By an explosion at the gas works at Mt. Sterling, Ky., this morning, two white men and one negro were instantly killed. Two buildings connected with the works were destroyed. The loss is not stated.

A serious accident occured on the Eastern Railroad yesterday near Newburyport. A collision between two freight trains resulted in the destruction of several freight cars and a valuable locomotive. No lives were lost, but engineer Henry Hill was severely injured.

ITEMS.

— Bishop Bedell, at a recent visitation to the Episcopal church in Delaware, O., preached a sermon condemning in very strong language the sinful amusements of the times, such as the modern theatre, the opera, public balls, and lascivious dances, gaming and horse-racing. The practice of introducing the last named species of gambling into our agricultural fairs received a severe rebuke.

— The Congregational churches in the United States number 3,325; members, 323,688. In other portions of North America they number 106 churches, 89 ministers, and 6,451 members—making a grand total on the American continent of 3,431 churches, 3,327 ministers, and 330,130 members.

— All the christian sects together comprise a membership of 330,000,000, while heathen worshipers count over 1,000,000,000. The Roman Catholic church embraces 195,000,000 followers, and the Buddhists 340,000,000; while all the Protestant denominations combined number only 68,139,000.

— The annual cost of tobacco used in the United States is estimated at 100,000,000; that of supporting the gospel ministry 12,000,000. Thus the vile weed taxes the American people eight times as much as they pay to sustain the preaching of the precious gospel.

— The *Lancet* says that the purposeless manner in which several horrid murders have lately been committed in England almost justifies the belief that some secret society for the destruction of human life has been formed. In the case of a young Frenchman, who was stabbed while walking near the Victoria Docks, the attempt was made to preserve life by the transfusion of blood from the arm of one of the hospital dressers. Though success was not attained, the attempt deserves a repetition.

Notices.

Appointment!!!

The New Hampshire State Conference will convene with the church at Lake Village, Wednesday evening, Dec. 2nd, and continue through the week. It is hoped that every church will be represented by delegation, and every minister belonging to the conference will be present, or report by letter. Let all come with the desire to promote the cause of our soon coming Lord in the old Granite State. This may be our last Annual Conference. May it be our best.

Brethren from Concord and the upper part of the State coming to the meeting over the C. and M. R. R. will purchase tickets at the different stations at full fare, and receive at the Conference a free return pass. We shall make an effort to have fare reduced on the R. R. below Concord, and in case we succeed, give notice in the *Crisis*.

A. Ross, Pres.
C. H. Fletcher, Sec.

Acknowledgments.—For Eld. Geo. Thomson, from T. W. Brooks, $5 00.

For W. Kellaway.—From "A Friend, Canada," $20.00. Geo. T. Adams.

Vermont Conference.—The next quarterly session will be held at Warren, Vt., as the friends there may arrange, commencing Tuesday evening, Dec. 8th. The conference will close Friday, but meetings will continue over the following Sunday, and as duty demands. As Warren lies between the mountains, it is hoped that friends from both sides, and also from the north and south, will come. H. F. C.

☞ Brethren going to the Conference at Lake Village, can obtain tickets at reduced rates at Portsmouth, Nashua, and intermediate stations on the R. R. to Concord. A. Ross.

Dedication.—We expect to dedicate our Chapel at Abington Friday, Nov. 27th, at one o'clock p. m. (d. v.), meetings to continue as the Lord directs. Come, brethren and sisters, and help. Eld. H. L. Hastings is expected to preach the dedicatory sermon. H. Davis.

The next quarterly meeting of the R. I. and East Conn. A. C. Conference will be held with the church at Wyoming, R. I., commencing Wednesday, Dec. 2d, at two o'clock p. m., and hold over the following Friday. N. A. Angell, Clerk.

Conference.—The New York State Conference will hold its second quarterly meeting with the church at Kendall, Dec. 18th, and hold over the following Sunday. Teams will meet the train at Holly from the east and west, and take all who come to Kendall. Brethren and sisters, come in the name of the Lord and the love of Jesus to this conference.

M. R. Miles, President.
A. P. Moore, Secretary.

Quarterly Meeting.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States school-house, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.

E. C. Cowles, President.
A. H. Briggs, Secretary.

To Vermonters.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. Carpenter, President of Conference.

Protracted Meeting.—The Lord willing, there will be a protracted meeting held in Salisbury, N. H., at the Union meeting-house, commencing Friday, Nov. 27th, to continue over the following Sabbath, and longer if duty demands.

C. H. Fletcher.
D. F. Leavitt.

Conference.—The R. I. and East Ct. Advent Christian Conference will hold its next session with the First Second Advent Church, in Hopkinton, R. I., Dec. 2d, 3d, and 4th, 1874.

A. Durfee.

The Committee of the Rhode Island Campmeeting are requested to meet Dec. 3d, at the above named place, at one o'clock p. m. A full meeting of the Committee is requested, as business of vital interest to the campmeeting will come before them. A. Durfee, Chairman.

There will be a meeting of days in Jay (Bean's Corner), commencing Thursday evening, Nov. 19th, and continue as long as thought best. Brethren will call on Lewis Bean, and others, for homes. H. B. Sevey, F. E. Blaisdell, L. G. Martin.

Having moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address Henry Stevens, Utica, Mich., McComb Co.

J. G. Smith and J. W. White will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

Those wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. Carpenter.

We, the Board of Trustees of the Advent Christian Church of Westerly, R. I., have employed Eld. John Champlin (a colored brother) to solicit donations in behalf of this church to help lift a debt on their house of worship recently erected. Brethren abroad need not fear him, as he has been duly authorized by us the undersigned: Eld. P. Noka, Pastor; Dea. Henry Champlin, Treas.; Eld. R. T. Church, President. Gideon Ammons, Josiah Watson, W. L. G. Champlin, George H. Champlin, Geo. H. Sampson, Trustees.

I expect, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. Drake.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. Burroughs, Pastor.

To Preaching Brethren.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen or D. G. Drake.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach in Kennebunkport, will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Those wishing to preach in Hoosick Falls, N. Y., will please correspond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach at East Canaan, N. H., please correspond with E. G. Mudgett, as he will please correspond with Simeon Small and Alfred Gowell.

Those wishing to preach in Hallowell, Me., will please correspond with Simeon Small and Alfred Gowell.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Those wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

Appointments

☞ Appointments must be received as early as Tuesday morning (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Isaac N. Wilfong.........evenings through the week, and Sunday, Nov. 29th.
Wm. S. Campbell (with Bro. Wilfong) evenings, Nov. 25th, 26th, and 27th.

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Prayer meetings Wednesday evenings.
Wm. C. Stewart.........Sundays, Dec. 20th and 27th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
O. W. Kimball.........Sunday, Nov. 29th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
C. A. Brown.........Sunday, Nov. 29th
W. N. Pile.........Sunday, Dec. 6th
S. Bragg.........Sunday, Dec. 13th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

Medford, Mass. (Town Hall).......Sunday, Nov. 29th
The brethren in all the surrounding country are invited to come and help. C. Goodrich.

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Tremont, Mass.........Sunday, Nov. 29th
C. E. Barnes.

Putnam, Ct.........Sunday, Nov. 29th
Tremont, Mass.........Sunday, Dec. 6th
Plymouth, Mass.........Sunday, Dec. 13th
Springfield, Mass. (Bethel Church) Sunday, Dec. 20th
Warehousepoint, Ct.......Tuesday evening, Dec. 22d
New Britain, Ct.......Wednesday evening, Dec. 23d
Springfield, Mass.........Dec. 25th and 27th
Tremont, Mass.........Sunday, Jan. 3d
J. S. White.

New Haven, Ct.........Sunday, Dec. 6th
M. Batchelor.

Plainville, Ct.........Sunday, Nov. 29th
H. Pratt.

Square Pond, Ct.........Sabbath, Nov. 29th
Hiram Munger.

Athol. Mass.........Sundays, Nov. 29th, and Dec. 6th and 13th. Daniel D. Page.

North Rutland, Mass.........Sunday, Nov. 29th
Spencer, Mass.........Sunday, Dec. 6th
Southbridge, Mass.........Sunday, Dec. 13th
Granby, Mass. (Batchelder Street school-house) Sunday, Dec. 20th.
At Bro. Sherman's house, Saturday evening, Dec 19th
Geo. A. Streeter.

Kennebunk Depot, Me.........Sunday, Dec 6th
Geo. W. Randall.

East Weymouth.........Sunday, Nov. 29th
Hannah Clark.

Stratham, N. H.........Sunday, Nov. 29th
Mrs. L. E. Saulpaugh.

Stowe, Mass. (Osgood's Hall).........Sunday, Nov. 29th
E. Gordon.

Meredith, N. H. (Dolloff Hall).........Sunday, Nov. 29th
Sandwich, N. H. (Vitum school-house) Sun., Dec. 13th
Wm. H. Shaw.

Hartford, Ct.......Sundays, Nov. 29th, and Dec. 13th and 27th.
Warehousepoint, Ct.........Sunday, Dec. 6th
Seitico, Ct.........Sunday, Dec. 20th
H. C. Smith.

West Lebanon (Garrish school-house) Sun., Nov. 29th
C. P. Garfield.

Sutton, N. H. (as brethren arrange)...Sun., Nov. 29th
Danbury, N. H. (as Bro. Ford arranges) Sun., Dec 6th
Brn. wishing my labors can write me at Sutton, N. H. A. S. Williams.

Loudon Ridge, N. H.........Sunday, Dec. 13th
J. G. Smith.

Savoy, Mass. (New State Chapel)...Sunday, Nov 29th
M. L. Tower.

Stonington, Ct......Saturday evening, and over Sunday, Nov. 28th and 29th. A. Durfee.

Barkhampsted, Ct.........Sunday, Nov. 29th
Campville, Ct.........Sunday, Dec. 6th
Lovely Street, Ct.........Sunday, Dec. 13th
S. Woodruff.

Bridgewater (Brick school-house) Nutting's Mills Sunday, Dec. 6th.
West Rumney, N. H. (Plain school-house) Sunday, Nov. 22d.
Hebron, N. H. (McClure school-house) Sundays, Nov. 29th and Dec. 13th. C. W. Nelson.

Brimfield, Mass.........Sabbath, Nov. 29th
Chicopee Falls, Mass.........Sabbath, Dec. 6th
Montgomery, Mass.........Sabbath, Dec. 13th
Wilbraham, Mass.........Sabbath, Dec. 20th
I shall come on the four o'clock train from Springfield. Geo. L. Teeple.

Gardiner, Me. (with Bro. W. S. Campbell) Sunday, Dec. 6th, and onward as the Lord directs.
I. N. Wilfong.

North Easton.........Sunday, Dec. 20th
C. W. Rathbun.

New Bedford, Mass.........Sunday, Nov. 29th
E. A. Stockman.

North Hinsdale.........Sabbath, Dec. 6th
Whitakerville, Vt......Wednesday evening, Dec. 9th and over the Sabbath, Dec. 13th.
W. W. Sutherland.
T. L. Hall.

10th (Milldale) District school-house, Southington, Ct., Friday evening, Nov. 27th, and Sunday, Nov. 29th, day and evening. O. D. Woodruff.

East Concord, N. H. (Varney school-house) Sunday, Dec. 6th. C. W. Allen.

New Market, N. H. (Littlefield Crossing) Saturday evening, Nov. 28th, and over Sunday, Nov. 29th.
Enoch Morrill.

Stockbridge, Vt.........Sunday, Nov. 29th
A. A. Hoyt.

Northwood, N. H.........Sunday, Dec 6th
Hollis Centre, Me.........Sunday, Dec. 20th
Barnstead, N. H. (Clarktown).........Sunday, Dec. 27th
Northwood Narrows, N. H.........Sunday, Jan. 3d
C. R. Parsons.

Manchester, N. H.........Sunday, Dec. 27th
Dover, N. H.........Sunday, Nov. 29th
Joseph W. White.

Artick, R. I.........Sunday, Nov. 29th
Natick, R. I.........Sunday, Dec. 6th
E. Cotton.

Melvin Village.........Sunday, Nov. 29th
T. W. Piper.

Putnam, Ct.........Sunday, Dec. 6th
Benj. Finney.

Waterbury, Vt.........evening, Nov. 27th
Bristol, Vt.........Sunday, Nov. 29th
Addison, Vt.........Sundays, Dec. 6th and 13th
Hinesburg, Vt.........evenings, Dec. 8th and 9th
Wm. C. Stewart.

East Landaff, N. H.........Sunday, Nov. 29th
North Lisbon, N. H.........Sunday, Dec 6th
H. B. Quimby.

Newcastle, N. H.........Sunday, Dec. 6th
C. E. Hurd.

Danbury, N. H.........Sunday, Nov 29th
G. H. Wallace.

Clinton, Mass.........Sunday, Nov. 29th
Wilbraham, Mass.........Sunday, Dec. 6th
Palmer, Mass.........Sunday, Dec. 20th
H. H. Tucker.

Campton, N. H. (Bump school-house) evening, Nov. 28th, and over Sunday.
Dorchester, N. H. (Town House)...evening, Dec. 5th and over Sunday.
East Canaan, N. H.........evening, Dec. 11th and over Sunday. John H. Evans.

Lake Village, N. H.........Sabbath, Dec. 6th
Simeon Roby.

East Rochester, N. H.........Sunday, Nov. 29th
J. T. Libby.

Lake Village, N. H. (as Brn. arrange) Sun., Nov. 29th
Concord (as Bro. Gordon arranges)...eve., Nov. 30th
D. N. Chadsey.

South Elliott, Me...Sundays, Dec. 27th and Jan. 17th
O. W. Kimball.

Durham Village, N. H. (where Bro. Abial Young may appoint) Sunday, Dec. 6th.
Newcastle, N. H.........Sunday, Dec. 13th
Newmarket, N. H.........Sunday, Dec. 20th
At liberty Nov. 29th. H. S. Pinkham.

New York City (Cooper Institute) Sundays, Dec. 20th and 27th.
Lawrence, Mass.........Sundays, Jan. 3d and 10th
Holden, Mass.........Sunday, Jan. 17th
F. H. Burbank.

North Greenwich, N. Y.........evening, Nov. 27th
North Fort Ann.........Nov. 28th, and over the Sabbath, and onward as the way opens.
Wm. J. Blanchard.

East Pepperell, Mass. (Unitarian meeting-house) Sunday, Nov. 29th.
Brimfield, Mass.........Sunday, Dec. 13th
M. A. Potter.

Loudon Village, N. H. (Bro. Parker's) Sun., Nov. 29th
Canterbury, N. H. (Bro. Tucker's) Sunday, Dec. 6th
Epsom, N. H. (Marden's Corner)......eve., Dec. 19th
Chichester, N. H. (Pine Ground)......Sunday, Nov. 20th
N. B. McMurphy.

South Livermore, Me......Friday evening, Dec. 18th
Dover, N. H.........Sunday, Dec. 20th
J. Whitman.

East Concord, N. H. (Varney school-house) Sunday, Dec. 6th. H. Morrill.

Oxford Village, Me. (school-house) evenings, Dec. 1st and 2nd.
Milan Corner, N. H. (where Bro. Dale appoints) evening, Dec. 4th, and Sunday, Dec. 6th.
E. S. Moulton.

Farmington, N. H.........Sunday, Nov 29th
Wm. Bodge.

Alton, N. H. (Plaser's school-house)...Sun., Nov. 29th
Farmington (Jones school-house).......Sun., Dec. 6th
J. L. Chute.

Farmington, N. H.........Sunday, Dec. 13th
D. F. Leavitt.

Stanstead (Searl's school-house) 10 30 a. m. and 1 p. m.; (Newville school-house) 6 30 p. m.; Barnston (Sutton school-house) 2 30 p. m., Sunday, Nov. 29th.
Hatley (Old meeting-house) 10 30 a. m. and 1 p. m.; Barnston (Way's Mills school-house) 10 30 a. m. and 1 and 6.30 p. m.; Sutton school-house 2 30 p. m., Sunday, Dec. 6th. L. C & M. McKinstry.

Kennebunk Depot.........Sabbath, Nov. 29th
J. R. Tripp.

St. Johnsbury, Vt.........Sunday, Nov. 29th
North Haverhill, N. H.........evening, Nov 30th
Lake Village, N. H. (North Church) evening, Dec. 1st
Canterbury, N. H. (Emery school-house) eve., Dec 2d
East Concord, N. H. (Ward Room)...evening, Dec. 3d
Concord, N. H. (Bethel Church)....evening, Dec. 4th
Franklin, N. H.........Sunday, Dec 6th
F. M. Drake.

Hedgesville, Steuben Co., N. Y.........Nov 27th
Lyon school-house Woodhull Co., Saturday, at two p. m., Nov 28th, for fellowship meeting, and evening, and over Sunday, Nov. 29th.
Swale school-house, Canisteo Township, Steuben Co., N. Y., Tuesday evening, Dec. 1st, and hold meetings through the week, where duty demands, until Saturday, Dec. 5th.
Buffalo, N. Y., 528 Eagle Street.....Sunday, Dec. 6th
John T. Ongley.

Abington, Ct. (Dedication).........Friday, Nov. 27th and onward. H. L. Hastings.

Plymouth, Mass.....Sundays, Nov. 29th and Dec. 6th
Natick, Mass.........Sunday, Dec 20th
Lynn, Mass.........Sunday, Dec. 27th
E. Owen.

Warehousepoint, Conn.........Sunday, Dec. 20th
Mrs. E. L. Crumb.

Burnham, Me. (Larnerd's Crossing)...Sun., Nov. 29th
Morrill Mills, Me.........Sunday, Dec. 6th
Jer. Carr.

South Windham, Me.........Sunday, Nov. 29th
Hollis Centre, Me.........Sunday, Dec. 6th
C. H. Sweet.

Cheshire Street.........Sunday, Dec. 6th
G. L. White.

New York City (College Hall)
J. H. Whitmore.........Sunday, Nov. 29th

Lawrence, Mass.
A. M. Higgins.........Sunday, Nov. 29th
F. M. Drake.........Sunday, Dec. 13th
D. M. Leavitt.........Sunday, Dec. 20th
J. W. Bridge.........Sunday, Dec. 27th
F. H. Burbank.........Sundays, Jan. 3d and 10th
I. B. Potter.........Sunday, Jan. 17th

Lowell, Mass.
S. S. Brewer.........Sundays, Nov. 29th and Dec. 6th
B. S. Emery.........Sunday, Dec. 13th
Joseph Harvey.........Sunday, Dec. 27th

Haverhill, Mass. (Advent Hall.)
Wm. H. Mitchell.........Sunday, Nov. 29th
D. M. Leavitt.........Sunday, Dec 6th
E. A. Stockman.........Sunday, Dec. 13th
M. Batchelor.........Sunday, Dec 20th
A. A. Robinson.........Sunday, Dec. 27th

Natick, Mass.
D. M. Leavitt.........Sunday, Nov. 29th
Wm. C. Stewart.........Sunday, Dec. 6th
O. W. Kimball.........Sunday, Dec. 13th

North Rutland, Mass.
Willard M. Hall.........first Sunday in each month
H. H. Tucker.........second Sunday in each month

Concord, N. H. (Centre St. Church.)
J. A. Libbey.........Sunday, Nov. 29th

Concord, N. H. (Bethel, Green Street.)
Noah Glidden.........Sunday, Nov. 29th
D. N. Chadsey.........Monday evening, Nov. 30th
E. A. Stockman.........Tuesday evening, Dec 1st
Frank Drake.........Friday evening, Dec. 4th
John Parsons.........Sunday, Dec. 6th
C. Goodrich.........Sunday, Dec. 13th
H. Bundy.........Sunday, Dec. 20th
Willie Robinson.........Sunday, Dec. 27th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
R. Morrill.........Sunday, Nov. 29th
Enoch Morrill.........Sunday, Dec. 6th

Portsmouth, N. H.
A. Ross.........Sunday, Nov. 29th
E. A. Stockman.........Sunday, Dec. 6th
T. W. Piper.........Sunday, Dec. 13th
C. S. Emerson.........Sunday, Dec. 20th

Hampton, N. H.
J. F. Chamberlin.........Sunday, Nov. 29th
D. F. Leavitt.........Sunday, Dec 6th
T. W. Piper.........Sunday, Dec. 13th
C. Goodrich.........Sunday, Dec. 20th
O. W. Kimball.........Sunday, Jan. 3d

Rye, N. H.
E. B. Wells.........Sunday, Nov. 29th
J. W. White.........Sunday, Dec. 6th

Seabrook, N. H.
J. G. Smith.........Sunday, Nov. 29th
J. F. Chamberlin.........Sunday, Dec. 6th
E. Owen.........Sunday, Dec. 13th
L. T. Cunningham.........Sunday, Dec. 27th
C. R. Parsons.........Sunday, Jan. 10th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck.........Sunday, Nov 29th
C. Goodrich.........Sunday, Dec. 6th
Enoch Morrill.........Sunday, Dec. 13th
B. S. Emery.........Sunday, Dec 20th
C. S. Shattuck.........Sunday, Dec. 27th

Manchester, N. H. (corner of Elm and Lowell Sts.)
Wm. C. Stewart.........Sunday, Nov. 29th
C. H. Fletcher.........Sundays, Dec 6th and 13th
Wm. H. Mitchell.........Sunday, Dec. 20th

Belmont, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
C. R. Parsons.........Sunday, Nov. 29th
O. W. Kimball.........Sunday, Dec 6th
J. G. Smith.........Sunday, Dec. 27th

South Berwick, Me. (Great Works.)
S. S. Mooney.........Sunday, Dec. 6th
T. L. Churchill.........Sunday, Dec. 20th
H. S. Pinkham.........Sunday, Dec. 27th

Alfred, Me.
C. E. Hurd.........Sunday, Nov. 29th

Biddeford, Me.
A. Ross.........Sunday, Nov. 29th
Jesse Gay.........Sunday, Dec 6th
C. S. Shattuck.........Sunday, Dec 13th
D. F. Leavitt.........Sundays, Dec. 20th and 27th

Portland, Me. (Union Hall.)
A. A. Robinson.........Sunday, Nov. 29th
Jared Whitman.........Sunday, Dec. 6th
Geo. W. Brown.........Sunday, Dec. 13th
E. A. Stockman.........Sunday, Dec. 20th
T. W. Piper.........Sundays, Jan. 3d and 10th
E. A. Stockman.........Sundays, Jan. 17th and 24th
Jesse Gay.........Sunday, Jan. 31st

Kennebunkport, Me.
Wm. C. Stewart.........Sunday, Dec. 6th
Jesse Gay.........Sunday, Dec. 20th
Jared Whitman.........Sunday, Dec. 27th
Wm. C. Stewart.........Sunday, Jan. 3d

Steep Falls, Me. (Depot Hall.)
B. S. Emery.........Sunday, Nov. 29th

Lewiston, Me.
E. S. Moulton.........Sunday, Nov. 29th

Plainville, Ct.
C. F. Morse.........Sunday, Dec. 6th
O. D. Woodruff.........Sunday, Dec. 20th

Bristol, Ct.
Geo. L. White.........Sunday, Nov. 29th

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames. Church Committee.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 p. m. M. R. Phetteplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. Jesse Gay.

Greenpoint, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7 30 p. m. Conference and prayer meeting Thursday evening.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 p. m. Wm. H. Fay, Cor. Sec.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 a. m., and in the evening at seven o'clock p. m., by G. D. Clowes.

New York City (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Preaching every Sunday, at 10½ a. m. and 3 and 7½ p. m. Conference and prayer meeting Wednesday evening.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Chicago, Ill.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. Rice, 168 West Madison Street.

Philadelphia, Pa.
Sunny Side Hall, S. E. Corner of 17th and Coates Sts.
Meetings every Sunday, at 10½ o'clock a. m., 3 and 7½ p. m., also Tuesday and Thursday evenings. Brn will correspond with J. N. Wilfong, No. 135th North 22nd Street.

Philadelphia, Pa. (*Adv. Chris Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ a. m. and 7½ p. m. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. H. C. SMITH'S address after Dec. 1st will be Hazardville, Ct.
☞ J. R. BOYNTON'S address is North Carver, Mass.
☞ ELD. E. COTTON'S address will be Anthony, R. I., until further notice.
☞ HEZEKIAH DAVIS' address is now Abington, Conn.
☞ JOHN A. GARGILE'S address for this month is De View, Woodruff Co., Ark.
☞ J. M. TOZIER'S address hereafter will be Bear River, N. S.
☞ JARED WHITMAN'S address is now South Paris, Me.
☞ A SIMPSON'S address, after Oct. 1st, will be Lydia, Darlington Co., S. C., care of P. G. Bowman.
☞ H. S. PINKHAM'S address is Dover, N. H.
☞ H. H. TUCKER'S address is now Palmer, Mass.
☞ C. W. BAKER'S address is Shushan, N. Y.
☞ PORTER J. SMITH'S address is Southbridge, Mass., Box 68.

List of Persons sending Money for Others.—J J Smith, S Ayres, C Daggett, O D Gibson, J T Hemenway, E H Eggleston, F Brooks, N Shumway.

Cash Received for Books and Tracts.—J D Alger $1.00, Geo E Waugh 10c, J Eddy 28c, F Burr $2.00, Geo W Smith 25, C W Sargent $1.64, Mrs H A Douglass $5 25, B Perham 27c, C F Lothrop 40c, D C Florey 40c, F Gardner 65c, D D Reed $50 00, Thos Golder 60c, F Adriance 25c, M A Ingalls 10c, M E Tower $1 50, W H Simmons 50c, S Sharp $1.20, Eld C Pike $7 50, Mrs S Taylor 50c, H H Warn 25c, J H Willey $1.00, R A Armstrong 15c, J F Clothey 80, I Van Tassell 25c, N H Lindley $1.00, C S Branch 50c.

Books and Tracts Sent.—By Mail.—Mrs J D Alger, D L Palgrove, J J Smith (6 pack), G E Waugh, G W Smith, Mrs. J Eddy, W Campbell, Mrs. H A Douglass, J H Hedrick, A Brown, D D Reed (ten pack), T Golder, F Gardner, W H Simmons, M L Tower, B Perham, F Adriance, M A Ingalls, J F Florey, C F Lothrop, A S Ketchum, J H Willey, R A Armstrong, J P Davis, H H Warn, S Sharp, C Tuller, M J Hughes, E Brundage (2 pack), J C Smith (2 pack), T J Green (2 pack), J J Smith, J A Cargile.

By Express—H V Davis.

Articles Received.—E E Townsend, M I Herron, J N Bishop, G E Lee, H Munger, J Edmunds, C Daggett, D Killom, J L Avery, C Mendenhall, A Burnham, S K Baldwin, J W Thomas, J E Clark, L C McKinstry, E M Adams.

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Clouds of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Death, and pestilence, and war;
All, in one loud, piercing chorus,
Tell us that the end is near.
Hearts of men within them failing
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear;
Sin increasing, crime prevailing,
Tell us that the end is near.
Selfishness in all abounding;
Gold the idol everywhere,
Worshiped by a host, confounding
Gold for all that's good or fair;
Crowds the mammon-god surrounding,
Tell us that the end is near.
Formal godliness increasing,
Power denied, and forms held dear;
Christ and fashion coalescing,
Forming now the character;
Rites so popular and pleasing,
Tell us that the end is near.
Lawlessness so vastly spreading,
Void of reverence, awe, or fear;
Sacred things beneath it treading,
Stamped with God's own signature;
Never once his vengeance dreading,
Tell us that the end is near.
War, that heaviest curse of nations,
Running on its dread career;
While the mass its desolations
Listless or applauding hear;
War, with its abominations,
Tell us that the end is near.
Saints of God all evil hating,
Faithful to the name they bear,
For their coming Savior waiting,
To be caught up in the air;
Hence their rest and blessing dating,
Tell us that the end is near.
Sinner, wouldst thou in the glory
Of that "cloudless morning" share?
Wouldst thou have this hope before thee?
Wear the crown saints then will wear?
Oh! believe redemption's story;
Look to Christ! the end is near.
—*Prophetic Key.*

THE RESURRECTION BODY.

H. BRITTAIN.

III.—ITS POWERS.

(*Continued from last week's Crisis.*)

"But there is another passage which, at first sight, seems to have a different bearing, and may be regarded as supporting the opposite view of the subject. It is the following:—'Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.' Isa. 40: 27–31. There are, perhaps, but few interpreters of Scripture who will take these words in any other than in a figurative or spiritual sense; and that they are designed to convey spiritual comfort and encouragement to those who may be 'weary and faint in their minds,' whenever and wherever they may be found, I have not a shadow of doubt; but I should fear to affirm positively that they end here, and that they have no future reference, and may not yet have a literal fulfillment. For if *spiritual* faintness and weariness be alone meant, why, it may be asked, are 'the youths' and 'young men' introduced? for they are as subject to weariness of this nature as are those more advanced in life. And yet, unless we are consistent and treat the whole passage in the same way, we shall find this confusion in its metaphors,—the bodily, or physical strength of even the young shall fail, but the spiritual strength of those who wait upon the Lord shall be renewed. But there can properly be neither comparison nor contrast between things that are of dissimilar natures.

"I confess, therefore, that, having regard to these reasons, I think there is room for doubt whether a spiritual sense is the only one which should be given to these words. It may, moreover, in the case be argued that they seem to promise more than is actually intended, or than will be done, and that they must therefore be taken with some reduction in the sense; but such, I believe, is never the case. God will *exceed* his promises, but never fall short of them. It must be admitted, however, that very much may be said on the other side, and many will doubtless argue that the passage is a purely figurative one, belonging to a large class in which we have very similar metaphors, and which must necessarily, or certainly, be interpreted figuratively and spiritually; *e. g.*, 'He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.' Ps. 91: 40. 'For thus saith the Lord, Behold, he shall fly as an eagle, and shall spread his wings over Moab.' Jer. 48: 40. 'Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.' Hab. 1: 8. 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself.' Ex. 19: 4. 'Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.' Ps. 103: 50.

"All these, and other similar passages, may, apparently, be fairly urged to show that the one in question is not designed to have any other than a spiritual sense, and that its expressions are figurative and poetical."

(*To be continued.*)

SIGNS OF THE TIMES.—The signs of the times are thrilling. Judgments, in the form of tremendous fires, floods, hurricanes, earthquakes, eruptions, famines, pestilences, disease, and plagues, are admonishing all to prepare for that day of which it is said, "It shall come as a destruction from the Almighty," that it is "great and very terrible," so great that "none is like it." Who will take warning and get ready? This is a question for each to answer for himself. A little time remains in which to work. Who will improve it? The trial of our faith is at hand; it is even here. Victories must be gained by us who have been dilatory that will cost a severe struggle. Shall we delay the entire consecration which we know we must make, if we ever see the inside of the city of God? God help us all to make it now.—*Review and Herald.*

—A proud heart and a lofty mountain are never fruitful.

RELIGION AND MONEY.

Though "the love of money is the root of all evil," the right use of it is a sign and a means of grace. So Jesus taught. "He that is faithful in the least," in money making and money spending, "is faithful also in much," i. e., in spiritual and eternal concerns. This is invariably true. The man who acts on christian principles in money matters will be true to God everywhere; and he who violates them in money making and money using, cannot be trusted anywhere. Praying, and singing, and public testimony are good evidences of piety, but making and using money for the glory of God is still better. Selfishness is dislodged from the heart with great difficulty, and clings to the citadel of greed, after every other section of the soul is surrendered. It is much easier to induce men to pray than to pay; to worship than to be honest; to sing psalms than to give alms; to draw nigh to God with their lips, than to consecrate to him their gold.

But where religion does sanctify a man's business, it becomes exceedingly precious. He makes money for Jesus, works, trades, invests, contrives, invents, toils as a christian duty, with christian motives. He no longer does up his religion in the church on Sunday, or in his closet, at the family altar, or in the prayer meeting, and then drops down to self-serving, mere drudgery for the flesh. All that he does is worship, and service to the Lord; he is God's steward, and cares for his farm, his shop, his merchandise, his person, his family, as a duty to his Lord. He has no exclusively secular work, never loses the inspiration of high, religious purposes, never leaves the presence of his God. This is a position of great strength and comfort, and the only true christian position. Not that he need think of God constantly, any more than he thinks of an earthly friend, or employer to whose interests he is devoted; but he has a controlling principle, a ruling motive, a general and well-settled purpose, which gives character to all subordinate purposes, and stimulates his faculties to fidelity in prosecuting them.

When a man does business under such an inspiration, he will be honest, because that will please God, and to cheat will offend him. Gain is a motive, but not his chief and controlling motive, and he will not sacrifice the latter for the former; no possible gain can compensate him for the loss of the divine favor, for the object for which he makes money is to please and honor God. The money is a means, and God wishes and works the end. Hence he is delivered from the temptation to wrong his neighbor, for in doing so he wrongs himself, and sins against his own cherished purposes still more.

There is a joy in business done in this spirit. Every hour of industry is worship. This high motive sweetens toil, lightens burdens, fills the soul with constant sunshine, and makes hardships, sufferings and disappointments a luxury. Sowing and reaping, building and trading, all the cares and trials of commerce, become means of grace, strengthening virtue, enlarging the heart, elevating the thoughts and feelings, and changing the whole man more and more into the image of the Lord. Intercourse even with vile men, conflict with deceivers and crafty tricksters, elevates, braces up, adds strength to moral convictions, and develops all christian graces. All things work together for good to men of such motives.

When men make money on christian principles, they will use it for good purposes. Temporal needs will not be neglected, but spiritual interests will be preferred, because God prefers them. . . . They will be eager to make money, that they may give largely to save sinners. They will be more enterprising, industrious and saving than other men, that they may have more to give to elevate the degraded and save the lost.

Such business men are always active and useful in the church. They keep the fires of devotion burning, are never cold, stupid and uninterested, never lukewarm or backslidden. They love the prayer meeting, and all who pray rejoice in their presence. Blessed is the man who makes and uses money rightly.—*Baptist Union.*

THE PERIL OF THE UNITED STATES.

Let us honestly admit the truth, and manfully apply the remedy. The peril in our American life is dishonesty. This produces the lack of confidence which is the root of panics. Slavery involved us in the flames of a civil war. Better it should have burned us to ashes than we should survive to perish hereafter in corruption. The urn is less offensive than the putrescence of the grave. Our very existence is at stake. American life presents an anomalous spectacle. We are socially pure and commercially depraved. Men, who are upright in their homes, will habitually, and knowingly, and systematically do wrong in their business. Nay, even churches, to draw crowds, rent pews and raise revenues, will resort not only to sensationalism in choir and pulpit, but make earth blush and heaven weep over tricks which are degrading, demoralizing, and insulting to all manliness and religion.

Nor is the malady confined only to men in distinguished position; it affects all classes of our republic, the tainted streams of the summit percolate the entire mountain. Of all the sins of humanity bribery is perhaps the meanest. Most other crimes are possible to a single transgressor. Here there must be two parties to the guilt, the man who gives and the man who takes. Both are debased. There may be daring in robbery, and courage in murder. The peculiarity of bribery is its own cowardice; it sneaks, it cringes, it hides, it winks, it twists, it wriggles, it skulks. It is not a lion roaring and rushing on its prey, but a serpent lurking in the grass to infuse its poison before crushing with its coils. A man who abuses his office, warps his judgments and twists his conscience for a bribe, sells his soul by his act, and ever after lives expecting a higher bidder for himself; and he is like nitroglycerine, dangerous to his purchasers.

Now, it is a painful and mortifying fact that nearly everything in our country, has, in some way, directly or indirectly, been controlled by bribes. Mechanics, overseers, builders, contractors, architects, have been bribed. Constables, policemen, collectors, inspectors, weighers, measurers, postmasters, have been bribed. Lawyers, doctors, chemists, surgeons, witnesses, have been bribed. Judges, jurors, legislators, governors have been bribed. We have sometimes feared that it would be difficult to place a stone, or a timber, or a lock, or a screw, or a nail, in your house, that has not somewhere in its passage felt the stain of a bribe. It is doubtful whether the food that supports our lives, or the coffins which will convey us to our grave, can wholly escape contamination. The consequence is disturbed faith in each other, and sometimes a distrust of our country and humanity, with a fear like a shadow that on all modern European and American societies is but the old doom of ancient Babylon and Rome.

Our faith alone saves us from despair. That is sufficient, but not here to be discussed. Certain it is that panics and other evils we have named are but eruptions of disease on the surface of the body politic. Our country from our civil war has been preparing for our recent commercial disaster. The timbers of the edifice of our public credit had been decaying long before the weakened structure was threatened with its crash. Many underlying sands must be washed away to make the mountain fall.—*International Review.*

TRUST.

I do not ask that God shall always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet,
I only ask to find his blessed arms
My safe retreat.

GO IN FOR IT.

J. W. THOMAS.

"A more excellent way." 1 COR. 12: 31.

God is willing his children should have the best there is. We need not live on husks, when there is plenty of corn. We need not drink stagnant, filthy water, when there is a living spring. We need not wear rags, when there is a robe, clean and white. We need not go mourning all the day, when there is a new song we can sing. We need not walk in the shade, when there is an abundance of sunshine.

We need not reside in Grumbling Street, when there are plenty of empty tenements on Thanksgiving Street. All we have got to do is to move out. Get where the water runs, the corn grows, the sun shines, the air is sweet and heavenly, the garments, clean the music joyous, the surroundings cheerful. Put yourself where the light, joy, peace, and love of heaven will beam into your heart.

Why need you walk through the swamp, where the owls hoot, and the briers scratch you, when there is a "highway of holiness" where all is clear, the way straight, and the lark soaring heavenward fills the air with sweetest music? Why feed on the parched, burning hillside, when there are fertile meadows with fruits and flowers

"Down in that beautiful valley
Where grace crowns the meek and the lowly?"

Why fret, and grumble, and repine, and wish, and want, and groan, and pray and never have, when there is peace, and joy, and hope, and quiet, and rest, and salvation, full and free for all who will accept it? You have lived at a "poor dying rate" already too long; why not give all to Christ and live hereafter at a "living rate," and shout, and sing, and rejoice all the way to the kingdom of God, and let the world see that the religion of Jesus is the best thing there is under heaven?

There are a great many people trying to live religion when they have not got it. They know nothing about the light, and love, and power, and salvation of God. They are not rooted and grounded in the truth. They are not established in the faith. They are not led by the Spirit. They do not love plain, straight, old fashioned gospel preaching. They are mere hearers of the word, and not doers. They have got a religion of their own manufacture, and what they have got is more of a torment than a blessing. I know of some who would not go to church on the Sabbath if they should lose an earring.

It is no wonder that there are no more sinners converted. The gateway of Zion is blocked up with spiritual icebergs. It is hard work to pull sinners over dead professors.

Now there is a better way to live than this. It is God's way—a blessed, holy, happy, heavenly way—a way in which you may "rejoice with joy unspeakable, and full of glory." Many have found this better way. Doubts, and fears, and restlessness, have given way to calm trust, and sweet abiding peace in Jesus. They can recommend religion to others now, because they know its sweetness, its life, and power in their own salvation. There is no trouble about sinners being converted when the church is filled with the Holy Spirit.

Love is the melting, moving power. If we have nothing better than the world, then in vain do we invite others to come with us. It is useless to denounce the pleasures of sin, unless we can present something far superior. This we can do if Christ is in us the hope of glory. Jesus is what men need. Present him in all his attractive loveliness. Show what Jesus has done for you. Keep self out of sight, and Jesus always in view. He is the way,—the blessed, the excellent, the ever living way. Walk in him.

ALL SCRIPTURE DIVINELY INSPIRED.

T. FOOTE.

That all Scripture is given by Divine Inspiration, it seems to me ought to be steadfastly maintained. So far as this apostolic maxim is relinquished, we concede to infidels. Let it be acknowledged that any one passage is not given by Divine Inspiration, and we shall be required to concede that another is not, and then a third. Where shall we then stop, or how can we draw a line of distinction between what is given by Divine Inspiration, and what is not?

Many things recorded in the Scriptures were not, originally, spoken by Inspiration; for instance, what passed between the serpent and Eve, and Rebekah's proposal to Jacob to deceive his father and obtain the blessing. Many other instances might be mentioned.

But all these things were by Divine Inspiration written in the sacred Volume. Every one whom God employed in writing the Bible, or any part of it, was guided by the Holy Ghost what to say. So that not the speakers in every instance, but the writers, in all instances, and in all they wrote, were divinely inspired; and in this sense, "All Scripture is given by Inspiration of God."

POORLY ANCHORED.

Every evangelical denomination should look with alarm on any tendency to drift from its old anchorage. Popery is only the apostolic church drifted wholly away from the primitive faith,—drifted by a process so gradual that no one can tell when it ceases to be a church of Christ. The same is true of those oriental churches, including the Coptic and the Abysinian, which have long since hopelessly stranded, and have now only a name to live. It was by imperceptible drifting that the church of Luther has become so generally the main source of modern infidelity. It was by the same kind of drifting that the Congregationalism of our Puritan fathers came so near being lost in Unitarianism. In all drifting, the difference between points immediately successive is too slight to be noticed; and thus the drift may go on until one is startled at perceiving the distance between the present and the remoter past.

All evangelical denominations are spiritually one, whatever their diversity in polity, ordinance, or the minor articles of faith. They constitute the one holy, catholic, apostolic church. Their differences are far from being unimportant, but the fiercest sectarianism cannot so magnify them as to conceal, or greatly obscure, this grand, vital oneness in Christ. Hence, all are members of one body, and when one member suffers, all the members suffer with it. In other words, no denomination can drift away from Christ without, to a greater or less extent bearing the others along with it.

That there are signs of a general drift at the present day, can hardly be denied. There is a great deal of free religion in the church as well as outside of it. We have an orthodox liberalism, as well as a heterodox. Few, comparatively, of our modern church-members could intelligently answer the question, What are the doctrines of grace? Neither in the pulpit nor in christian experience do we know much about the terrors of the law. Our preaching is more sensational than the earlier; our piety more superficial; our motives and methods in christian activity more earthly; the distinction between the church and the world narrowed; and our concrete Christianity more of a respectable caste. Of course, we mean all this in a very general way; we could easily point out and expatiate on the very opposite of it all. Enough, however, is true of all denominations to indicate a common drift as painful as is patent.—*Watchman and Reflector.*

OBSOLETE CREEDS.

The *Observer* gently suggests that we have a "beam or a mote" in our eye, in regard to creeds. It hints that we are inconsistent in claiming large liberty in respect to them, and at the same time insist, as we do, upon strict adherence to the teachings of the Bible. We are not conscious of inconsistency, or error in the premises. Undoubtedly, as the *Observer* says, "It is demoralizing for preachers, who nominally assent to a creed, to treat any part of it as obsolete and of no effect," provided their assent is more than nominal. To accept a creed in detail, and then "treat any part of it as obsolete and of no effect," is using deceit which of course is demoralizing. But we did not suppose it was customary to impose, or accept creeds in that absolute manner. They are usually accepted as containing "for substance" the truth. Probably not one-fourth of the ministers or laymen of any evangelical denomination assent to every item in their respective creeds. Liberty of dissent is demanded and conceded, and ought to be. No creed is perfect, and to demand or render absolute assent to any one of them, is in itself "demoralizing." We cannot safely assume any of them to be free from error; with almost absolute certainty, we may assume that they all contain some error, some incorrect statement, some misconceptions. The Word of God only is perfect, man's interpretations and statements of its doctrines are not perfect.

Liberty of dissent is, and ought to be, allowed in every christian denomination. If every minister should leave the Presbyterian denomination who dissents from some one or more of the statements in its creed, "as obsolete and of no effect," very few would probably remain. The only question is as to the extent that dissent shall be allowed. We are in favor of large liberty in this respect, and of treating creeds as only very general statements of the doctrines to which the subscribers for substance adhere.

In the Baptist denomination there is general uniformity of doctrines, but no uniformity of creed. Every church adopts its own creed. Many churches have none at all, taking the Bible only as a sufficient guide. In a single association we may find a dozen different confessions of faith, agreeing in the great evangelical doctrines, but differing in detail. Does the history of the Baptist denomination indicate that this liberty is dangerous? Does this elasticity tend to perversion of truth, and lead to hurtful errors? Comparing Baptist history with that of other denominations, the testimony is favorable to liberty.

Our danger is not in "nominally" assenting to a creed and treating parts of it "as obsolete and of no effect," but rather in adhering to our creeds when they conflict with the Bible; in assuming that they are perfect and must be adhered to without variations; in exalting them to an equality with the Word of God, and often above it, in authority and binding force; in being restrained by them from correcting our errors and coming to an exact knowledge of the truth as it is in Jesus; in making them our ultimate standard of faith, and assuming that any dissent from them is heresy; in preventing growth in grace and knowledge by denying the privilege of questioning the correctness of formal statements made by men two or three centuries ago; in excluding the light by forbidding free inquiry and diversity of opinions.

The *Observer* must have misunderstood us. Perhaps we were not clear in our statements. We see no inconsistency in allowing large liberty of opinion and diversity of belief, and insisting upon intense loyalty to the Scriptures. Perfect agreement in interpretation is not necessary to absolute union in making the Word of God our supreme and only rule of religious faith and practice. It is this loyalty to the Scriptures which needs cultivating and intensifying. It is lack of this which "demoralizes" ministers and churches, and not dissent from creeds. In the cultivation of this spirit, we pray that a holy rivalry may prevail among the sects. In humble concession that our creeds may be wrong, and strong faith that the Word of God is absolutely right, we should come to the feet of Jesus, as one family, fellowshipping all, and proscribing none who hunger for the truth. How can we come to unity in the faith in any other way? Our creeds are certainly not all perfect, it is much more likely that they are all faulty. We may safely wear them as loose garments, but should seek to be bound more and more closely by the Word of the Lord, and make that, and that only, our standard and guide.—*Baptist Union.*

SHOW ME THY WAY.—Exodus 33: 13.

O, show me now thy way!
My path is dark, I cannot see;
O, for a beam of light from thee!
Savior, dispense a cheering ray,
O, show me now thy way.

O, show me now thy way!
Dark clouds are rising, and I fear
As I behold them drawing near;
O Savior, drive these clouds away,
And show me now thy way!

O, show me now thy way!
Huge enemies beset me round,
I daily walk on hostile ground;
O, drive the monsters fierce away,
And show me now thy way!

O, show me now thy way!
My pathway steps are slow and weak,
Thy help, O Lord, I fain would seek:
Be thou my strong support and stay,
And show me now thy way.

O, show me now thy way!
Help me my duty to fulfill,
To know and do thy perfect will,
And grant that I may never stray,
Or wander from thy way.
—*Selected.*

THE ETERNAL ROCK.

What a commentary upon the word, "Whosoever falls on this stone shall be broken," is the whole history of the heresies of the church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him with indomitable perseverance, a martyr to his error, sets himself up against the truth that is sphered in Jesus Christ; and the great divine message simply goes on its way, and all the babblement and noise is like so many bats flying against a light, or the wild sea-birds that come sweeping up in the tempest and the night, against the hospitable Pharos that is upon the rock, and smite themselves dead against it. Sceptics well known in their generation, who made people's hearts tremble for the ark of God, what has become of them? Their books lie dusty and undisturbed on the top shelf of libraries; whilst there the Bible stands, with all the scribblings wiped off the page, as though they had never been! Opponents fire their small shot against the great Rock of Ages, and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there!

My brother, let the history of the past, with other deeper thoughts, teach you and me a very calm and triumphant confidence about all that people say now-a-days; for all the modern opposition to the gospel will go as the past has done, and the newest systems which cut and carve at christianity, will go to the tomb where all the rest have gone, and dead old infidelities will rise up from their thrones, and say to the bran-new ones of this generation, when their day is worked out, "Ah, are ye also become like one of us?" "Whosoever shall fall on this stone shall be broken;" personally, he will be harmed; and his opinions, and his talk, and all his argumentation, will come to nothing, like the waves that break into impotent foam against the rocky cliffs.—*Alex. McLaren.*

LET GO AND TRUST.

It is an inspiring thought that we are addressing a multitude of readers who would know more of Christ. A languid desire is not sufficient. You must desire Jesus with an intensity which will make your soul a glowing furnace. You must reach the point where you will be willing to sell all, or hold all else cheap in comparison with the fulness of love to Christ. There are but two steps down into the pool, which makes whole—consecration and trust. Difficulties attend both steps. Some are in doubt whether they surrender all to the disposal of Christ. To such we say, consecrate all you know, and then all you do not know. This includes all your assetts. God asks no more than this. At this point many fail, through fear that they are to become paupers, when God means to endow them with untold wealth. What, let Christ become my Lord indeed! Is it safe to give him complete control over my heart, to be the sovereign of my will, the owner of all my property, while I sink down to a mere stewardship under him! Will he not take some cruel advantage of me? Will he not command me to hard service? Will not reproaches be heaped upon me, if I avow before man and angels that I am wholly Christ's? Very likely he will honor you by entrusting to you some difficult labor. If you go into partnership with him you must share all the reproach which comes upon the firm. You are advised beforehand that Jesus is an unpopular character in what is called the best society.

"If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "The world will hate you, because he hateth me, but be of good cheer, I have overcome the world." Hence there can be no perfect consecration without an accompanying perfect trust.

Some teach that consecration must be a perfect and distinct act, preceding faith as a distinct act. But we can never surrender to a person whom we do not trust. So that faith, simple faith, lies at the bottom of every step God-ward. We have recently seen a beautiful illustration of the need of trust, in order to complete consecration. A glass-worker makes a beautiful, yet exceedingly frail ornament, and brings it to his friend as a gift. He says, "This is yours; it is very delicate, and must be touched with the greatest care."

"But," says the friend, whose hand has been outstretched for several minutes, "why do you not let go your grasp and give it to me?"

'Oh, because I am afraid that you will take hold of it so strongly as to break it, and all my labor will be lost," replies the giver.

"But you say that it is mine; let it go, then, and if it is shattered in the transfer, the loss will be mine and not yours. If your gift of yourself to Christ, is in good faith, let yourself go; and if you break all to pieces, you have lost nothing; it is his loss. Perhaps he can make a better use of you, thus shattered, than he could with your wholeness. In his service a broken heart is a thousand times more efficient for good than a whole one.

"But," says one, "I cannot see God's hand; how then can I know that he accepts the offering of my heart?" You are not required to know, but to believe.

"But how can I believe, when I feel no change?" The ground of your faith must not be your feelings, but the Word of God. When you make a legal-tender of yourself to him, it is your duty to believe that he accepts you, according to his promise. This is simple faith. When it pleases God, he will give to your soul a joyful demonstration of your acceptance. This is knowledge. The divine order, both in nature and in grace, is faith, the stepping-stone to knowledge.

Prof. Morse believed it possible to communicate intelligence by electro magnetism, before he knew the fact. His faith led to his knowledge. You must believe Jesus Christ is able to save you unto the uttermost, before you can "know the exceeding greatness of his power to us-ward who believe." If you attempt to reverse the process, you will grope in Egyptian darkness evermore. If the blessing of conscious completeness in Christ, and the abiding comforter and sanctifier, is by faith only, why not now? To-day is the day of salvation. Full salvation surrounds you like a shoreless ocean. Appropriate to your utmost capacity to-day. You will gain nothing by waiting. There is no lack for God to supplement, and there is no particular in which you can improve yourself, and make yourself more acceptable to him.

Neither sanctification nor justification are by works. Works involve the element of time; but faith says, "Now, this instant, thou, O, God, dost receive my offering."

"But," says doubt, "suppose that I feel just the same after I thus believe, what then?"

Keep on believing the promise, and insisting that God is true. He may delay for days and weeks the declaration of your complete acceptance, in order to develop and test your faith. The longer the delay, if you trust unwaveringly, the more marvelous the manifestation of Christ to your soul, as your complete Savior, when the Comforter takes the things of Christ and shows them unto you. The Syrophenician woman lost nothing by pressing her suit against chilling discouragements. Faint not. Just here thousands have failed. They did not grasp the prize, because they did not persistently believe.

Others fail through a subtle legality. They trust in their consecration, and not in Jesus only. They take a commercial view of the matter, and present the offering of their hearts, as the meritorious ground of receiving the fulness of the Spirit. This is a piece of folly and presumption, which finds its parallel in the way-side beggar, who insists that the act of stretching out his upturned palm, earns the alms which the passer-by may give. After you have laid your gift upon the altar, look away, from the gift that is now God's, towards the skies, whence the fire shall come down to consume your sacrifice in token of its acceptance. Thus in all our approaches to God, there are three requisitions—faith, faith, faith. "For he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him."

Others fail because of their seeking the gift, and not the Giver. You must desire Jesus only. You must pray this prayer, "Lord Jesus, glorify thyself in me." When you are seeking for some delicious ecstasy, you are not seeking to glorify Christ to the utmost of your ability. There must be an absolute resignation of self and selfish desires, in order to be a perfect believer.—*The Contributor.*

EVERLASTING PUNISHMENT.

C. S. BRANCH.

"And these shall go away into everlasting punishment. but the righteous into life eternal."—MATT. 25: 42.

Everlasting and eternal are coequal. The life of the righteous and the punishment of the wicked will run parallel through the age of a never ending eternity. We have here set forth on one hand life for the righteous, and punishment on the other hand for the wicked; but not the nature of the punishment. Many suppose that punishment cannot exist without a conscious subject for it to act upon; but in matters of fact and law such is not the case with the law of the land or the law of God. This State (Conn) punished Wilson about three years ago for killing the Warden of Weathersfield prison. The sentence read that he should hang by the neck until he was dead, dead. That is the punishment in this state for murder. The following is an account of the punishment of death inflicted upon a poor woman in England for stealing seven or eight shillings worth of linen.

CAPITAL PUNISHMENT.

About 1807 a poor woman with two children, one at the breast, stole from inside a shop door a piece of linen worth some seven or eight shillings. She, however, had not proceeded far when she repented of her crime, and was returning to the shop when she was arrested. She was tried at the Old Bailey, convicted, and condemned to death. The jury and the prosecutor unanimously recommended the woman to mercy, on account of her husband having been pressed as a sailor, her starving condition at the time, and her previous unblemished character. But all in vain. The Judge refused to indorse the application, and the woman was executed at Tyburn, the child being taken from her breast at the gallows. In the minds of a large majority of the public this execution created great indignation, and a bill was brought into Parliament to abolish the punishment of death for stealing in a shop to the value of five shillings. This bill was at first thrown out in the House of Peers, the Judges being against it. The bill subsequently passed into law. On the introduction into the House of Lords of a bill for the abolition of the punishment of death for stealing in a dwelling-house to the value of forty shillings, the majority of the Judges were against it. Lord Ellenborough was particularly energetic in his opposition, arguing, as the law stood, it worked well, and why then should it be altered. One of the Peers was so struck with the validity of the learned Lord's arguments that he said, "We shall not be able to place our heads with safety on our pillows if that bill passes into law!" In the 130 years from 1700 to 1829, for offenses against the Bank Act alone, 629 men were capitally convicted and 1,161 were transported; yet, till public opinion became too strong to be disregarded, the Judges offered little opposition to such atrocious cruelty.—*The Saturday Journal.*

But this is not everlasting punishment; for both Wilson and the woman had a promise of a resurrection to life. If the woman should be raised now, it would only be about sixty-eight years of punishment; but, after she shall have a resurrection to life, if it should be found that her sins are not repented of, she will have to go away into everlasting punishment, from which there will never be a resurrection; for the wages of sin is death, and eternal life is a gift, through Christ, to the righteous alone; and death (not sin) is the pay or wages for sin. Rom, 6: 23.

Plantsville, Ct.

HOME AND HEALTH.

EVILS OF TOBACCO USING.

(*Continued.*)

In France, the tobacco trade is made a government monopoly; and as long ago as 1844 there were 10,000 officials employed in the management of it, or receiving pensions as retired officers. Holland has 1,000,000 sallow, sickly individuals engaged in the manufacture of tobacco; and the United States employs 40,000 persons in manufacturing the weed, which exhausted four hundred thousand acres of the richest land in its cultivation.

What eminent men think about tobacco.

In order to assure the reader that an abundance of the most reliable authority is not wanting to support the propositions advanced, the remainder of this article is devoted to quotations and citations of the opinions of eminent medical and other professional men.

Says Dr. Pratt, "Surely, If the dictates of reason were allowed to prevail, an article so injurious to the health, and so offensive in all its forms and modes of employment, would speedily be banished from common use."

Sir Benjamin C. Brodie, President of the Royal Society, says that one of the worst cases of neuralgia he ever saw was caused by tobacco-using, and ceased with the habit. The same author says that the habit produces amaurosis, and mentions cases in which the patient recovered upon discontinuing the use of tobacco.

Dr. Rush said, in reference to tobacco, "It produces dyspepsia." "It imparts to the complexion a disagreeable, dusky color." . . .

Professor Lizars, in an excellent work on tobacco, says that its constitutional effects are "numerous and varied, consisting of giddiness, sickness, vomiting, dyspepsia, vitiated taste of the mouth, loose bowels, diseased liver, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis, deafness, nervousness, emasculation, and cowardice."

Dr. Johnson adds the following as local diseases resulting from tobacco-using: "Ulceration of the lips (not unfrequently of a syphilitic character), ulceration of the gums, cheeks, mucous membrane of the mouth, throat, tonsils, etc." Dr. Johnson again says, "What is the testimony of facts? Why, for one inveterate smoker who will bear testimony favorable to the practice, ninety-nine such, of the candid of these, are found to declare their belief that this practice is injurious."

An able writer in the *Quarterly Journal of Science* says in reference to tobacco: "Tobacco belongs to the class of narcotic and exciting substances, and has no food value. Stimulation means abstracted, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthy life."

Scores of other great names might be added to the eminent medical authorities already quoted; but our space will only allow the addition of the following facts with reference to how tobacco was regarded in its early history:

When first introduced into Russia, tobacco-using was punished by cutting off the nose.

In Turkey it was made a capital offence, as also in Persia. A Turk found smoking in Constantinople was led through the city with his nose transfixed by his pipe. Pope Urban fulminated a bull of excommunication against it. It was punished as an evil crime in Switzerland.

In 1616, King James of England published a "Counterblast to Tobacco," in which he says of the habit, "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless.—*Health Reformer.*

(*To be continued.*)

IMPURITIES IN WELL WATER.—A case which has recently occurred at South Norwalk, Conn., where three persons in one family died in consequence of drinking water from a well tainted by drippings from a cesspool, ought to be a warning to all persons to beware of the typhoid poison sure to be found in wells near dwellings, if any of the house drainage can percolate to them. The gelatinous matter often found upon the stones of a well is poison to the human system. Wholesome water is always odorless and colorless. To test its purity thoroughly place in it a few grains of lump sugar and expose it stopped to sunlight in a window. Should the water become turbid soon after an exposure of eight or ten days, it is a proof that it has been contaminated by some kind of sewerage. If it remains perfectly clear, it is pure and safe. Such an experiment as this costs nothing to make, and it would be well if all families who have the faintest reason to suspect that their drinking water is impure would take this way to ascertain the truth of the matter, in order that they may provide in time against the insidious and deadly poison contained in all water contaminated with sewerage.

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 995. BOSTON, WEDNESDAY, DECEMBER 2, 1874. VOL. XL.—NO. 8.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LORD, I COME!

Dearest Lord, I come, now trembling,
Quivering in my anguish keen;
Balm of Gilead! Great Physician!
Wilt thou kindly intervene?

Lord, I come to thee for healing,
Let the fiery furnace glow;
Take away my sins, and wash me
In thy cleansing fountain's flow.

Now to thee I come, receiving
All the riches of thy grace;
Here's my heart, I come believing
Thou wilt show a smiling face.

Yes, I come, I come, rejoicing,
I have sought the better part;
Hear my prayer, oh, blessed Savior,
Dwell thou ever in my heart.

Blessed Savior, I come, praying
Earth's dark night may soon be o'er;
Then in that eternal morrow,
Let me walk the golden shore.

I now come, most humbly trusting,
None can take me from thy hand;
Rock of Ages! Sure Foundation!
On thee let me ever stand.

—*Selected by* GEO. E. LEE.

WHEN WAS THE DESOLATING ABOMINATION OF DAN. 12 SET UP?

S. K. BALDWIN.

"And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

The angel had already predicted (chap. 11: 31) that by force of arms the daily should be taken away, and the desolating abomination placed; and he here declares that the period or periods which he gives, should begin with that event. This desolating power, which, when placed or set up, would become so formidable as to "wear out the saints of the most High," is well understood to represent that of a powerful, though corrupt church (the Papal), in union with a strong government, in order to carry out its purposes; for it is spoken of as a horn, or kingdom, in which were eyes like the eyes of a man, and a mouth that spoke great things and blasphemies.

Concerning the rise and progress of this little horn power, the prophet saw that "before whom there were three of the first horns plucked up by the roots." So then, if we can find in authentic history the particular time when the three horns were plucked up by the roots, or subdued, we may understand that that was the time when the abomination that maketh desolate was set up, and consequently when the 1335 days (years) began, and when they will end; for the power that was to receive "his seat and great authority" (Rev. 13: 2), or be "set up," was when the three horns should be plucked up by the roots, and not until then, as far as we can learn from the Word of the Lord.

The next thing to inquire for is what kingdoms are represented by the three horns which were to be plucked up or taken away, for the placing of this power in his predicted seat? We presume that it is generally and correctly understood that they were the three of the ten barbarian kingdoms which longest resisted the Roman and the Catholic power; and that the last one of the three was the Ostrogothic kingdom in Italy.

We would next inquire what power the angel seemed to designate as the one which should pluck up the Gothic kingdom, as standing in the way of its aiding and defending the Papal church, and for the purpose of fully relieving the pope and bishops from all allegiance to the so-called barbarians. When the angel said (Dan. 11: 31)—"And arms shall stand on his part, and they shall take away the daily . . . and shall place the abomination that maketh desolate," etc., he must have included the idea that the same arms that were to take away the daily, would also place the desolator in his seat. And did not Justinian, the emperor of Eastern Rome, send his armies and uproot the Gothic kingdom, and thereby leave the Roman ecclesiastical hierarchy without a rival power in Rome or Italy? And was not the prophecy thus clearly fulfilled? For the work of subjugation was begun and carried on confessedly in the interest and for the benefit of the church, and so sacred was the work regarded that Justinian, the history says, would allow no one to enter the army who was not a Catholic. How can we consistently wish for a more positive fulfillment?

Paul also says (2 Thess. 2: 9, 7)—"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth [or hindereth] will let until he be taken out of the way. And then shall that wicked be revealed," etc. It has long been the belief, indeed it was the belief of the early fathers that the power that would hold in check or hinder the usurpation and tyranny that would arise in the church as the result of the apostasy, was the Roman empire. It is now evident that this was the fact. After the empire fell, Italy was ruled for a while by the Heruli, then for more than forty years by the Gothic kings, who pursued the same policy towards the church that the empire had. But as the church had now greatly increased in numbers, and had become so corrupt as to desire an alliance with the kings of the earth to protect her and subdue her opposers—the pope having already sought the aid of the Eastern emperor to this end, and the Catholic emperor had avowed his purpose to deliver and defend the church; what could possibly stand in the way, or hinder the consummation, but the Gothic power that still held Italy, and consequently Rome? Its overthrow, therefore was determined on.

Then we conclude that it was the Greek nation, or Eastern Rome, with Justinian at its head, that the Holy Spirit did designate as the identical power that should do this work and fulfill these predictions; for in the history of those times, as given by Gibbon and others, we find that Justinian began the conquest of Italy in A. D. 535, by Belisarius, and that after a warfare of several years, with various success, it was finally completed in 540.

If an event given in prophecy from which a period is made to begin, must fully transpire, or be completed before the period can commence, and if in the year 540 the plucking up of the Gothic kingdom was completed, then the 1335 years must have commenced in that year, and consequently we can see where they will end.

That this was the end of the Gothic kingdom we have good reason to believe. They had lost their capitol with its spoils and trophies, of which Gibbon says—"Justinian deposited in the Byzantine palace the treasures of the Gothic monarchy." They had also lost their king, and the "flower of the Gothic youth was selected for the service of the emperor," and they, with Vitiges the king, were carried captive by Belisarius to Constantinople, in the year 540. This without doubt was the end of the Gothic kingdom in Italy. And that which followed through Totila and Teias must have been in rebellion against Justinian, for he must have been at that time the lawful ruler of the kingdom of Italy; for he had plucked up the Gothic horn or kingdom, and had given Rome to the Pope for his seat according to the prediction.

Gibbon says—"Totila, the nephew of the late king . . . reviewed the national force of five thousand soldiers, and generously undertook the *restoration* of the kingdom of Italy." (Chap. 43). In these few words we have conclusive evidence that the Gothic kingdom had expired. For how could it be restored if it had not been overthrown? But as he did not succeed, it is evident that it never was restored; and though he, and afterward Teias, engaged in this work, and for several years resisted the authority of the emperor, yet they failed in their attempts, lost their labor, and were slain in battle. Thus the last of the three kingdoms that were to be plucked up, was so completely uprooted as to be without a capitol, or permanent fortress, or legal king of Gothic descent, or population to furnish supplies, or from which to raise recruits sufficient to establish themselves again in Italy.

After relating the disposal of the Gothic youth as before mentioned, Gibbon says (Chap. 41)—"The remainder of the people were dismissed to their peaceful habitations in the southern provinces, and a colony of Italians were invited to replenish the depopulated city. The submission of the capital was imitated in the towns and villages of Italy, which had not been subdued, or even visited, by the Romans; and the independent Goths, who remained in Pavia and Verona, were ambitious only to become the subjects of Belisarius." By this we see that Ravenna, the capital, and all Italy, was subject to Belisarius, and if he had been permitted to remain there, no opposition would have arisen against him to much extent. Of the king's surrender Gibbon says—"The emperor received, with honorable courtesy, both Vitiges and his more noble consort; and as the king of the Goths conformed to the Athanasian faith, he obtained, with a rich inheritance of lands in Asia, the rank of senator and patrician." If conquest on one part, and full submission on the other, gives right and title to a kingdom, then surely the Gothic kingdom of Italy had fairly passed into the hands of the emperor of Eastern Rome.

This work must have been accomplished in 540. Even though Ravenna was taken toward the close of 539, as Gibbon supposes from a circumstance given by one historian, though it does not prove it (Page and others say it was in 540), it is probable that the final settlement of the matter would not be made until Vitiges was delivered to Justinian in 540, when the negotiatians would be closed up, and all the documents signed, sealed, and delivered; by which transaction Vitiges gave up his kingdom into the hands of Justinian, who now became the sole ruler of Italy, there being no other lawful king over them. Putnam's dates, p. 67, says—"540, Vitiges at Ravenna . . . annexed to the Eastern empire." Gosselyn says (Eccl. His. 16th, Cent.), that in 540 Justinian issued his edict requiring all governors in the empire to declare under oath that they were in communion with the Catholic church, and that they would never do anything against her interests.

Justinian, having through the skill of Belisarius conquered and dispersed a "military force of two hundred thousand barbarians, magnificently equipped with horses and men," in order to preserve his authority, and maintain his Italian conquests (having recalled Belisarius to the East), placed eleven generals of equal rank in as many of the principal cities. This must have been an ample guard if they had been faithful to their trust; but through their negligence, Totilla and his followers were permitted to rise in rebellion against the emperor and the officers, indulging in luxury, and accusing each other of the blame and disgrace, made no efforts "to crush the feeble and disunited Goths till they were roused to action by the progress of Totilla and the reproaches of Justinan.

In their rebellious raids the Goths twice entered Rome, and occupied it about four years during the two terms. But there appears to have been no attack upon the church or its institutions; the Pope was at liberty to exercise his ecclesiastical authority, and that was not limited to Rome or to Italy. His power and authority to manage the Roman church extended over all parts of the empire, east, and west, and his bishops and clergy were prepared to perform his work at home and abroad; so that the rebellion could not have been any reason why the Pope had not already been placed in his predicted seat—though of course he was greatly annoyed by this state of things, and after enduring it for a considerable time, he made a journey to Constantinople to entreat the emperor to more energetic measures. In this mission he was successful, and the rebellion was soon after completely suppressed.

Thus the hindrance to the full union or marriage of an apostate church with the kings of the earth was removed; this union of the two constituting the beast like a leopard, etc., of Rev. 13, to whom it was given to make war with and overcome the saints, and thenceforth for ages this church was defended, and her doctrines enforced by the civil arm; and flame, sword, captivity and spoil, was the portion of the many millions of christians who refused her authority, or to accept her doctrines.

From the foregoing testimony, it is evident that the especial time at which the work of taking away or removing the continual, or last hindering power, and the setting up of the desolating power, was the subjugation of Italy by Justinian in 540. We think the wonderful numberer pointed to the time and event when he, under the most solemn and sacred oath, said—"From the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days,"—and then a time of waiting until coming "to the thousand three hundred five and thirty days."

Laconia, N. H.

THE BEREAN SPIRIT.

J. E. CLARK.

I would direct attention to a little good advice given by the apostle John, 4: 1, of his first epistle: "Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." How are we to try the spirits? Let Paul answer:—"Prove all things; hold fast that which is good." This advice is also given by our Lord,—"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." When Paul visited Thessalonica he met a malicious set of his countrymen, who believed not the gospel, but rejected the teachings of God's servant, and succeeded in driving him out of their city; and he went to a neighboring town of Berea, to preach the gospel there. The people of Berea were more noble than those of Thessalonica. Why? Because they received the word with all readiness of mind, and, above all, *searched the Scriptures daily*, to see whether these things were so. They acted very wisely by endeavoring to prove all things, in order to be able to hold fast that which was good. This is indeed a noble spirit. And the result was, many of them believed, of honorable women, and of men not a few. Men and women cannot advance to the truth, nor in the truth, unless they have this mind of the noble Bereans.

There is a tendency in the human mind to reject anything that is new, pertaining to divine truth, and to rest satisfied with things as they are; to think we have arrived at a complete attainment of the truth in all its aspects, beyond which there is nothing but heresy. And we are apt to regard with distrust all those who present something different from what we have been taught; and especially those persons who like Paul turn the world upside down. The question no doubt arose in their minds—"What business has this fellow to subvert our existing institutions, and change the whole current of our religious life?" So it was in Paul's day, and so it has been ever since, from age to age.

God's great truth must be preached, and it will be preached, as adapted to each age of the world. This requires progress. The trouble is, ofttimes, men do not stop to compare the teachings or spirits that are out in the world with the Word of the Lord. The doctrine of the Advent is often rejected by men, without even searching the Scriptures to see if these things are so. Human nature is about the same to-day as it was back in Paul's time. The great masses are possessed of the narrow-minded spirit of the Thessalonica Jews, and very much in need of the Berean spirit. We are not to swallow everything that comes along, but, first, search the Scriptures to see if the new doctrine is to be found in the Word of God; if not, then we are justified in rejecting it as spurious. The spirit of Thessalonica seems to be almost universal. It is manifested in every sect. Let the truth of God in its purity be preached among them, and woe to him who dares to introduce it. "Have any of the rulers believed on him?" No! "Then we shall not." "Keep quiet." "Do not disturb our views and religion." "We do not wish to advance." "It is good enough as it is." "We have sat under these teachings for years, and we do not desire anything different." "No disturber of our peace can be allowed to come among us with his new and strange doctrines."

But the man whom God has sent forth to the world with his burning message of solemn truth, feels it his duty to present it to all classes of mankind. The church of God is to contend earnestly for *the* faith once delivered to the saints. It is not, What does this or that man believe? but, What do the Scriptures teach? What does God say? Let us strive, by searching the Scriptures, to be scripturally and doctrinally perfect. Our duty is to sit at Jesus' feet, and learn of him, and thus know of the doctrine.

Let us all try the spirits by the infallible test, and follow the example of the noble Bereans, and search the Scriptures daily, because many false prophets (teachers) are gone out into the world.

THE TRUE WAY TO FORGIVE.

R. A. BOYNTON.

To forgive from the heart, freely and cheerfully, all who injure or offend us is a very difficult, and yet a very important christian duty; for the Lord Jesus says, "If ye forgive not men their trespasses, neither will your father forgive your trespasses." "If we neglect to perform this duty faithfully, it will prove a serious detriment to our growth in grace, and a great hindrance to our usefulness.

Three questions naturally arise in regard to the duty of forgiveness. *When* ought we to forgive; *how* ought we to forgive; and how *can* we forgive those who wrong us? In reply to the first question I should say, we ought to forgive them immediately, as soon as the wrong is done. But perhaps some will say we are not to forgive them until they repent and make confession; for Christ says, "If thy brother trespass against thee, rebuke him; and *if he repent*, forgive him." I understand from this that we are not to *offer forgiveness to them*, until they ask for it; and surely they would not thank us to tell them we forgave them, before they were willing to acknowledge that they had done any wrong. Jesus tells us to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us, and persecute us. I do not see how it is possible for us to love and bless them, do good to them, and pray for them, as long as we possess an unforgiving spirit towards them. Therefore I believe it is our duty to forgive in our hearts all who injure us, whether they repent or not. Jesus says, "And when ye stand praying, forgive, if ye have aught *against any;* that your Father also which is in heaven may forgive you your trespasses."

To the second question I would reply that we are to forgive them as we wish to be forgiven; for we are taught to pray to our heavenly Father to forgive us our debts, *as we forgive our debtors.*" We should remember this if we feel like saying, "I'll forgive, but I'll never forget." That is not the way we wish to be forgiven. The same full, free, hearty forgiveness which we wish to receive from our heavenly Father, and from all to whom we give offense, we should cheerfully grant to all who wrong or grieve us.

In regard to the last question, how can we perform this difficult duty? we must earnestly pray God to help us. In the first place we must *desire* to do it, for it is one of God's requirements. And while we pray for this grace to be given us, let us be sure to treat those who have offended us just as though we had forgiven them and loved them; just as we really desire to forgive and love them. If we keep trying in this way, we shall soon find that we are making rapid progress. We should also remember the danger of those who willfully and persistently do wrong. David says his steps had well nigh slipped because of the prosperity of the wicked. But when he entered the sanctuary of God he understood their end, and saw that they were in slippery places. When a man sees his enemy in mortal danger, how quickly his hatred gives place to pity. And if those who offend us are christians, we should recollect that their sins grieve and trouble them more than they do us; and we ought to help them to overcome them. We should bear in mind also that we often need forgiveness of our best friends. When we learn to forgive others as we wish to be forgiven, we shall enjoy a sweet feeling of rest and peace which we could not otherwise attain to.

St. Johns, Mich.

EARNESTNESS.

L. B. WEAVER.

As I look abroad over this earth, and see what a dreadful state it is now in, my heart sinks within me, and I am led to exclaim, as did our blessed Savior, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" O, I am surprised to see so little engagedness in the things of God. We do not expect the world will be engaged in the things that pertain to godliness; but I do feel as if I could hardly keep still as I lie here in my bed, suffering all the time as I do, and know there is so little true heartedness in the work of God. O my God, do arouse thy professed church! Do awaken them to a sense of their condition ere the day of mercy is closed. No doubt these lukewarm professors think they are all ready to meet Jesus,—think they are safe within the fold. I weep to think of the different ways Satan has to try to allure the unguarded professor from the right track. How often he sends his agents along with some foolish trap to catch them. Sometimes it is in the way of something that is going to make other people better. If they will do so and so, their influence over others will be so much better; they can make better society; they can do more good; they ought not to be so singular; they ought to belong to some of their societies; it would be more for their good, and the good of others. And he often succeeds in drawing the people right into his meshes; and before they are aware of it they are farther away from God than they had any idea they could be.

I tell you, dear ones, we are in the very last days. Perils thicken around us, and everything that can be brought to try God's children will come. But let us cling close to Jesus,—get so near to him that nothing can draw us from his dear loving arms. Now is the time, if ever, to be earnest. O, my heart is in the work, and I can never be satisfied with half-hearted, cold religion. I mean to be wholly the Lord's. I have consecrated my whole being to his service, and I know he accepts me. If there is anything about me that is not all right, God knows to-day I want it made all right with Jesus. I do want the kingdom. Let the way for me to be brought through to the kingdom be ever so hard, any way, Lord, is the language of my heart. Jesus is coming, coming soon. Eternal life is soon to be gained or lost. Do get ready and keep ready. With tears I have written this, and may God bless it to both reader and writer is my earnest prayer.

North Dana, Mass.

HOLD UP THE STANDARD.

At the close of his comments on 1 Cor. 15, Dr. Adam Clarke remarks as follows:—"The reader is probably amazed at the paucity of large stars in the firmament of heaven! Will he permit me to carry his mind a little farther, and either stand astonished at, or deplore with me the fact, that out of the millions of christians in the vicinity and splendor of the eternal Sun of righteousness, how very few are found of the first order! How very few can stand examination by the test laid down in the thirteenth chapter of this epistle. How very few love God with all their heart, soul, mind and strength; and their neighbor as themselves! How few mature christians are found in the church! How few are, in all things, living for eternity! How little light, how little heat, and how little influence and activity are to be found among them that bear the name of Christ! How few stars of the first magnitude will the Son of God have to deck the crown of his glory!

Few are striving to excel in righteousness; and it seems to be a principal concern with many to find out how little grace they may have, and yet get to heaven. In the fear of God I register this testimony, that I have perceived it to be the labor of many to lower the standard of Christianity, and to soften down or explain away those promises of God that himself has linked with duties; and because they know that they cannot be saved by their good works, they are contented to have no good works at all; and thus the necessity of christian obedience and christian holiness, makes no prominent part of some modern creeds.

Let all those who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, press every believer to go on to perfection, and expect to be saved while here below, into the fulless of the blessing of the gospel of Jesus. To all such my soul says, labor to show yourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands! Amen."

APPROACHING REVIEW OF THE SOLDIERS OF THE CROSS.

I well remember the Queen's inspection of the Crimean army on its return from the war in 1856. The army was assembled at Aldershot. We paraded one morning in pouring rain, and it rained for three hours, until we were drenched to the skin. It was doubted whether the Queen would come out; but she would not disappoint her soldiers, so she came at the right time in a close carriage. (Some christians, alas! doubt whether our King will come soon, but he will not disappoint us. He says, "Surely I come quickly;" and we look forward through the driving rain of trial and temptation and say, "Even so, come, Lord Jesus.") She went down our lines, and then those officers who had been under fire, and chosen soldiers from among the non-commissioned officers and men, were marched up by regiments, and formed into three sides of a square round the Queen's carriage. The fourth side of the square was formed by the princes and nobility of England.

At first we could not see her, for the carriage was closed. But while we were forming up, the clouds burst above our heads, the blue sky and the sun appeared, the carriage was opened, and the Queen stood among us. She thanked us for our courage and endurance, and bade us welcome home. She thanked God for having preserved us and brought us back. The first words from her lips produced an effect on those who were gathered round her. They were all tried soldiers; every one of them had been in battle. Their dangers were now over, and they were safe at home. From their sovereign they received thanks and praise.

Believers in Christ our Lord, the day is soon coming when a similar review will be repeated on a grander scale in the glory of heaven. The King of kings will gather his warriors round him,—those who have fought and suffered for him during this probationary period of spiritual warfare. These will be placed nearest to him, who have been most faithful. None will be among the chosen but those who have been under fire. It is blessed to be saved; it will be far more glorious to have an abundant entrance granted you into the everlasting kingdom. Strive for this with fervent faith and prayer, if you are not now seeking it. "Giving all diligence, add to your faith courage; and to courage knowledge; and to knowledge temperance," of conduct and conversation; "and to temperance patience; and to patience godliness," imitating Christ; "and to godness brotherly kindness; and to brotherly kindness, love. For if these things be in you, and abound, they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. If ye do these things, ye shall never stumble. 2 Pet. 1: 5–10. The first glimpse of his face, the first sound of his voice, and all our present trials will be for ever forgotten. Strive for the abundant entrance. The love of Christ and his glory your motives. His word your guide. His strength your stay. So you will by his grace obtain it. Oh, the glorious and eternal future! For ever with the Lord! How bright it shines! how near it seems! "I saw thrones, and they sat upon them."—*Major Malan in Messiah's Herald.*

THE PUSHING OF THE RAM, AND THE VISION OF THE 2300 DAYS.

CHARLES H. WYMAN.

In Dan. 8: 20 the angel explains this ram to be the kings of Media and Persia; and so we wish to notice what kings of Medo-Persia fulfilled this pushing according to the description in Dan. 8: 2–4, to see if we can find where the vision began. In the first place, this pushing of the ram cannot be fulfilled under Cyrus, for the following reasons. Daniel tells us in chap. 8, v. 2, that when he saw this vision he was at Shushan in the palace which is in the province of Elam, which is in Persia; and furthermore, that when he saw the vision he was by the river Ulai. The city of Shushan was situated on the river Ulai, and this explains how Daniel came to be by this river. Daniel says that in his vision he saw the ram standing before this river. So then, by Daniel's word, we have the palace in Shushan by the river Ulai, in Persia, for the stand-point of the pushing of this ram.

Again, we learn by verses 3 and 4 that this is the very place where the ram was pushing; for this reason, then, we say that the pushing of the ram cannot in any way apply to Cyrus, king of Persia, for the great conquest of all Asia and Syria and Egypt, under the Medes and Persians, did not begin nor originate in Persia, but in Media, under Cyaxares, the king of Media, who was the sole *originator and dictator* of the whole conquest, with the exception of Syria and Egypt. And more than this, Cyaxares the king of Media was the supporter of the whole army of both the Medes and Persians. See history of Xenophon, Book 3, p. 48–50. Moreover, when Cyrus conquered Syria and Egypt, he gathered his army, not at Persia, but at Babylon. *Ibid*, B. 8, p. 147. Again, the conquest of Syria and Egypt was made while Cyaxares was alive. *Ibid*, B. 8, pp. 144–5. So that, before Cyaxares died, the Medo-Persian empire extended east to the Red Sea, north to the Euxine Sea, west to Egypt, and south to Ethiopia. *Ibid*, p. 147.

Cyaxares king of Media is called in Daniel Darius, the Median. He reigned two years only, and then Cyrus took the kingdom. Up to his first year, we learn by the book of Ezra, Cyrus had subdued all the kingdoms of the earth, and no part of his conquests began at Persia, but all from Media and Babylon. So that it is impossible in any way to apply this pushing of the ram to Cyrus. Again, vers. 3, 4 say that when the ram was pushing westward, northward, and southward, from the river Ulai that is in Persia, the two horns were high; but when Cyaxares, the king of Media, called for Cyrus to come out of Persia, he came with thirty thousand men into Media, where the whole army was gathered, and from Media they began their march. See Xenophon, B. 1, p. 12, and B. 3, pp. 47–8. At this time Cyrus was not a king; he only served as general under Cyaxares, and Belshazzar was reigning over Babylon. How could it be said, then, that the two horns of Media and Persia were *high?* After the taking of Babylon Cyrus took up his residence there during the whole of his reign, excepting five months in a year; so that all his decrees went forth from Babylon, and not from Persia. See Xenophon, B. 7, p. 124, and B. 8, p. 147. It is utterly impossible to apply this pushing to any part of Cyrus' reign.

It says in v. 4, that the ram pushed southward so that no beast might stand before him. Cambyces, the son of Cyrus, succeeded Cyrus in the kingdom of Persia. He made an expedition into the south, but was shamefully defeated and forced to give up his expedition. See Herodotus Thalia, book 3, chap. 24. So the pushing of the ram cannot be Cambyces. Smerdis succeeded Cambyces, and reigned only seven months. Verse 4 says the ram pushed westward, so that no beasts might stand before him. Darius succeeded Smerdis, and made an expedition westward into Scythia, but was driven back into Asia. This pushing of the ram cannot, then, apply to Darius in any way. Xerxes succeeded Darius in the kingdom. Xerxes made an expedition westward into Greece with a mighty army, but was driven back into Asia. We see, then, how utterly impossible it is to apply the pushing of the ram to any of these kings.

The next king, Artaxerxes, succeeded to the throne. He was the king that did according to *his will*. Artaxerxes began his reign in the year 437 before Christ. The twelfth of Artaxerxes takes us down to 426 B. C., according to Neh. 5: 14, and 6: 15. The walls of Jerusalem were finished in the 32nd year of Artaxerxes the king. Daniel says that after 62 weeks, or 434 years, from the finishing of the wall, the Messiah should be cut off. Our Lord was crucified on the day of the preparation of the passover,—the first month in the year. Josephus says Jerusalem was destroyed forty years after our Lord was crucified. Jerusalem being destroyed in the year 70 A. D., 40 years from 70 gives us the first month of A. D. 30 for the cutting off of the Messiah and end of the 62 weeks. By running back 434 years from A. D. 29, it takes us to 406 B. C., which we prove thus: adding A. D. 29 to 406, and taking out one year for crossing the era, it gives us 434 years back to the completion of the walls in 406 B. C., in the thirty-second year of Artaxerxes. 406 being his 32nd year, it gives us 426 for the 12th year of Artaxerxes. In Esther we find this king is called Ahasuerus, and Josephus explains him to be Artaxerxes. In Esther 3: 15, we find this king situated at Shushan the palace, the very place where Daniel saw the ram pushing; and from this palace—Shushan—Artaxerxes sent forth that bloody decree pushing westward, northward, and southward, to kill, and to cause to perish, all the Jews, so that none could deliver out of his hand.

Notwithstanding the law of the Medes and Persians was unalterable, yet he did according to *his will*, and saved all the Jews, and became great. This marks him indisputably to be the *ram* of Dan. 8: 3. We learn from Esther 3: 7, that this pushing took place in the 12th year of Ahasuerus, or Artaxerxes. So if we come down twelve years from 437, it gives us 426 B. C. for the 12th year of Artaxerxes, and for the beginning of this vision of 2300 years to the end.

The angel had told Daniel that the sanctuary and the host were to be trodden under foot for their transgression, and that they were to be thus destroyed when the transgressors were come to the full. In chapter 8, we learn that the angel gives Daniel an understanding of the vision that he saw at *the beginning*. Daniel is told that seventy weeks of the vision are determined upon his people, and the holy city, to finish the transgression. So then, this seventy weeks from the *beginning* of the *vision* gives us the exact chronology for the beginning of the destruction of the Jews. It is well known that Jerusalem was destroyed in the year 70 A. D. Josephus says that the war began in the 12th year of Nero, in the second month. Again he says, after Nero had reigned a little more than thirteen years he died. This gives us two years and a little over from the beginning of the war. After Nero died, he says Galba reigned seven months. This carried him to January of the third year. After Galba died, Otho reigned three months, and then began a civil war at Rome which finished out these four years. In the last end of this fourth year Vespasian sent Titus out of Egypt to destroy Jerusalem, and in the first month of the fifth year he pitched his camp at Jerusalem; and in the sixth month of that year Jerusalem was destroyed. Jerusalem being destroyed in 70 A. D., five years backward brings us to 65 A. D. for the beginning of the war on the Jews, also gives us 65 A. D. for the finishing of the transgression and end of the seventy weeks, or 490 years from the beginning of the vision.

65 A. D. is marked by those great signs recorded by Josephus. The whole year before 65 there was a comet, in the shape of a sword, that stood over the city; and in the first month of the year 65 there shone in the temple, round the altar, so great a light that it was as bright as day for a half hour; also the gate of the inner court of the temple of solid brass, which took twenty men to shut it, opened of its own accord, notwithstanding it was bolted into stone. He says that *this sign* the Jews publicly declared foreshadowed the desolation that was coming upon them. So, then, we have A. D. 65 for the finishing of the transgression of that people and city of Jerusalem, which transgression was to be finished at the end of the seventy weeks. If we run back from A. D. 65 the seventy weeks, or 490 years, it will take us to 426 B. C., the 12th year of Artaxerxes, where the beginning of the vision of the 2300 years began; which we prove by adding to the beginning of the vision, which is 426 B. C., the year of our Lord 65, and taking out one year for crossing the Christian era, it gives us 490 years from 426 B. C. to 65 A. D. Thus we prove that 426 B. C. is the beginning of the 2300 years. By adding to the beginning of the vision, which is 426 B. C., the next coming year—1875—and taking out one year for crossing the era, it gives us just 2300 years to the year 1875.

Whoever will consider that this vision of 2300 years began in the Medo-Persian empire, and that the Medo-Persian empire ended in 332 B. C., and that 332 B. C. and this year of our Lord—1874, added together make just 2205 years, after taking out one year for crossing the era, and that nothing short of 2205 years will take us back into the Medo-Persian empire, and that Artaxerxes was only the fifth king of that empire, and that it takes just 94 years more to reach from 332 B. C. to 426 B. C., to the year of Artaxerxes, so that 94 years again added to 2205, give us just 2299 years up to 1874, and 1875 makes just 2300 years.

O, how I praise our precious Lord for the key to this whole vision, which key is the *seventy weeks*. Whoever considers carefully these things will very soon become interested in the prophetic numbers of the book of Daniel. Dear reader, whoever you may be, I pray you consider carefully these things.

Lynn, Mass.

SUN-DIALS mark only the bright hours. Would it not be well if more people could imitate them? They would be surprised to find how many there are of these, and how much brightness there is in hours they are accustomed to think dark.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 2, 1874.

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AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

WAR IN EUROPE.

Is it true, as many of the great men of the world tell us, that the tocsin of war is about to sound its fearful notes, calling to battle and death millions now in camp and field? Does Victoria's Prime Minister, Disraeli, comprehend the situation when he warns his government to immediately prepare for a "religious war," which he predicts will "convulse the globe?" Does the Pope, standing on the "seven hills," understand the currents and counter-currents of human society, and their antagonistic tendencies, when he speaks of an "impending struggle, as one between the armies of the Archangel Michael and the hosts of Satan." Why does Father Hyacinthe talk so assuredly that a "three-fold war" is about to be waged "between popular rights and the power of capital," in which the "combatants will tear each other to pieces?" Why does Victor Hugo, the great French statesman and orator, and many more of his own grade and position, express such heart emotions of fearful anticipations of approaching encounters "between two principles,—republic and empire?" Why does he say "we have before us—in Europe—a series of catastrophes which engender each other, and must be exhausted;" and that "we can get a glimpse of peace only across a *shock* of *arms*."

For the same reasons, doubtless, that Bishop Manning, at Westminster, Nov. 6th, speaking of the Catholic Academia, said—"In the present crisis, and looking to the coming great future struggle, they had a vast work before them. Looking at the hostility manifested on the Continent to the Sovereign Pontiff, he invited their special attention to the best means of asserting his infallibility, and his right to spiritual and temporal power." The reporter continued to give his prophetic utterance thus:—"Within the last twenty-four hours it had been intimated to him that the Catholic world was threatened with a controversy on the whole of the decrees of the Vatican Council. From this and other matters which had come to his knowledge, he could see that they were on the very eve of one of the mightiest controversies the religious world had ever seen. Certainly nothing like the controversy on which they were about to enter had occurred during the last three hundred years, and they must be prepared.

Why do all these men look for the same things and at the same time? Do they all occupy a stand-point where they get false visions of the future? Are they fanciful, visionary men, who are governed by the same halucinations, so as to make wild predictions of the immediate future? From what stand-point do they see the unfoldings of coming events? Do they occupy positions where they understand the secret councils of kings, premiers, and cardinals? Have they had opportunities to observe the ebb and flow of the mighty tide of human aspirations and pent-up revenge? No men on earth have had better advantages to observe the drift of human affairs, and the direction and strength of political currents than these men. They understand why the governments of Europe are making such unparalleled and exhaustive efforts to prepare for war. They themselves have assisted in making the programme which is now stirring the world to prepare for the "shock of arms," which that programme has fixed for the immediate future.

They all see that there are great and vexatious questions, relating to political and ecclesiastical associations, which has produced earnest and angry debate, and which has filled the legislative page with enactments and disannulments, and lead mighty armies to the fields of conflict, reddening earth's soil with human gore, exhausting government treasures, plunging the nations into insolvency, which have passed through all the changes apparently, that diplomacy and the love of peace can suggest for their settlement, until there is produced such a network of complicated differences of purpose for the future, and such hoarded up revenges for real or imaginary injuries for the past, that it has produced in all the interested classes a fixed and determined purpose to settle these qusstions by the arbitration of the sword.

The first question as to magnitude and age, is the question of the Pope's right to exercise temporal power over the political governments of the world. This has produced, doubtless, more unhappy strife and bloodshed than any controversy since Christ. It produced early in the christian dispensation powerful antagonism and terrible efforts of great armies to settle the exciting question. The tide of war finally set in favor of the Pope's claim, and he was invested with the coveted power, which he exercised through the dark and bloody ages, though it was frequently challenged by aspiring and insubordinate kings. But about the middle of the eighteenth century the wind changed, and dragged the anchor of the Catholic ship for a time, and finally parted her cable of temporal power in 1870, and she drifted out to sea, where she is plunging fearfully in a threatening gale. Every strand of her cable, which bound the kings and emperors of the christian world to hold her in the harbor of prosperity as the mistress of nations is broken. But she is rich and powerful in her religious influence, and in her political humiliation receives the sympathies of more than two hundred millions of people, scattered among all the nations. She understands well that the present drift of the world in education and experience in political liberty is fast breaking her hold on the nations, and that if she ever regains her lost political power she must do it immediately. She also understands that this must be done through a religious position, and not a political; for religious superstition is much stronger than any other, and this will cause the people to sacrifice much more for its triumph.

For this reason and cause, the Pope called the Ecumenical Council in 1869, to establish the dogma of infallibility; thus making him the divinely appointed arbiter of all questions concerning the government of Church and State.

The political rulers saw clearly the design of that movement, and entered their earnest protest before the measure was finally adopted. But the plan was considered the only one which could restore temporal power to the Pope, and that was the darling object of their ambition. At that point the great antagonistic parties were established. The papal party, and all others which feel a stronger opposition to the old monarchical Roman governments than they do to the Papacy, are earnestly solicited to join in a grand confederation to overthrow the great political alliance of the old monarchs who are enrolling and arming all their male population, and earnestly soliciting the cooperation of all the second class governments and classes who will stand against this monstrous papal usurpation.

This question of controversy is doubtless the most threatening to the peace of the world that now agitates the public mind. This question, involving these circumstances, is the principal reason why these representative men, occupying prominent positions in both parties, make such confident predictions of an immediate terrible war. They understand that the principles which have produced these circumstances have long been operating to mould and revolutionize society, and that they have now reached a crisis at which the status of European government must be changed. A large proportion of the people demand a change; and when this is the case, a change is inevitable. This fact is known by the leaders of all parties, which causes them to exert all their powers to enlist sympathy, and rally their forces to make a final and decisive effort for victory.

The Papal party is making a desperate struggle to obtain the control of one established government, so as to have one regular army which could be enlarged by volunteers from the Catholic party from all nations, and thus overthrow all the present governments; for they are opposed to the Pope's claim of infallibility and civil power. To accomplish this, they have brought all the power of priests and priestcraft to bear to establish such a government in France and Spain. But the anti-papal party has watched this movement with jealousy, and have interfered to prevent such a result. Bishop Manning is a prominent leader in the papal party, and Count Bismarck in the opposition. These circumstances are the principal ones involved in the great Western, or Italian Question, while those embraced in the Eastern Question are distinct, but yet interlaced in a way which would necessarily involve them, with all their vast interests, in any great Western movement.

These two questions, with all their parts and connections, are to-day producing a world-wide excitement. Every class in Christendom and civilization feels the mighty strain as they near the fatal hour to which they are looking with solemn fear.

Has God given the prophetic history of our world in all past ages, and neglected to present these unparalleled events of universal interest? Did he particularly describe the events indicating the downfall of Babylon, Persia, and Grecia? And has he not given those connected with the overthrow of the Roman governments? He has. They are put in the forefront of all prophetic history of human events.

We shall, if the Lord will, present in future articles some of our views of the prophetic history of the great disturbing causes which now threaten to plunge the nations into a terrible conflict.

The present is truly a period of wonderful manifestations. It is evidently a transition age; for the old is giving way to an uncertain new. The old thrones, dynasties, and long-established lines of aristocratic rulers, are fast sinking in the estimation and reverence of the masses, and it is evident that they must soon be displaced for something new. This appears so evident to all, that all classes are anticipating the new, but they differ widely as to what it shall be, and what class, or who shall hold the reins of earthly government. The world is thrown into a restless, dissatisfied condition. All are seeking a new position and demand a change. The inanimate earth and heavens have drifted into the same sea of restless convulsion and revolution. Everything earthly, animate or inanimate, seem to unite in demanding something for this world more satisfying and enduring. The heavens are convulsed, and clearly manifest signs of great disturbing causes, which evidently spring from fountains far beyond the reach of human vision. The earth is perturbed and feverish in all its parts. Its frame is fearfully shaken with powers hidden in its bowels, and inscrutable to us. "Fearful sights and great signs" are being witnessed by this generation, causing many hearts to fail for fear, and much speculation in relation to the nature, magnitude and results of events now rising into view.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

May God anoint our eyes that we may understand the divine purposes of the Ruler of this world, in bringing it to its present crisis, and the condition into which it is about to be thrown. May we comprehend the magnitude and importance of the great events of this age, and each know our post of duty, and stand as faithful sentinels for Christ until the end.

J. C.

"THE SABBATH MADE FOR MAN."

Our seventh-day friends very often quote the saying of Christ: "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27. The Savior was led to make the foregoing statements, from the following circumstances: "He went through the corn-fields on the *Sabbath* day, and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not *lawful?* And he said unto them, . . . The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath. Mark 2: 23–28.

Jesus and his disciples were doing that which was a violation of the Sabbath law, hence the inquiry, "Why do they on the Sabbath day that which is not *lawful?* The answer of Jesus showed that he wished them to understand that the day of rest was instituted to promote man's happiness and prosperity in this world. In an article before us, taken from the "Advent Review," we find the following: "If it was made *for* man, there would be no object in making it before there was a man, neither was it wisdom to make it until man needed it." This is sensible.

The word *Sabbath* means *rest*, and a Sabbath-day is a rest-day. One does not need rest till after a period of labor. The Lord worked six days during the creation week, and then rested the seventh day. This is the *general* law regulating *man's* rest day. After working six days, of twenty-four hours each, like his Creator, then he should rest the next twenty-four hours. As the writer in the *Review* says, it was not "wisdom to make a rest day until man needed it." According to the Creator's example, Adam did not need a rest day till after he had labored six days, consequently, according to the writer in the *Review*, Adam had nothing to do with the rest day of his Creator, who had nearly finished his six days work, before Adam had any existence. We find no evidence that Adam did any work on the sixth day, the one on which he was created. If he was required to observe the Sabbath law, and imitate his Creator, he must work six days before he would need a rest day. We find some of the seventh-day people claiming that Adam began to work the sixth day, the day he was created. In that case his first rest day would occur two days before the second rest day of his Creator, or on the twelfth day from the beginning of Creation. But we have no clear evidence that Adam did any thing on the day he was created. Beginning his first work day, on the first day, after his creation, his first rest day would be the thirteenth day from creation. In order to have his first rest day in harmony with the Sabbath law, and at the same time correspond with the second rest day of the Creator, Adam should have rested one day before he did any thing; but rest days before work are not in harmony with the Sabbath law. Hence it appears from an examination of the Bible account of Creation, that there is no evidence that Adam observed the same rest day kept by the Creator. In fact, he could not do it, without violating the established rest-day law, which requires six days labor to precede the day of rest.

When it is said "The Sabbath was made for man, and not man for the Sabbath," the obvious meaning is that God did not make man to keep some particular day of rest, but that man, after laboring six days, would need a Sabbath day to advance his own welfare. Whoever works six days, beginning with either day of the week, and rests the seventh, commemorates the Creation week, and the following rest day. Whenever the Lord wishes to have some noted event commemorated, as in the case when he delivered his people out of Egyptian bondage, with a mighty hand, it is proper that their six days labor should commence and terminate so that the Sabbath, or rest-day, would correspond with the day on which the great event transpired. In keeping such a day, they may also at the same time commemorate Creation week, because they work six days and rest the seventh, as did their Creator.

We have no reason to believe that the six days of Creation were any less sacred than the seventh-day. The first six days were set apart for work, the seventh for rest. The twenty-four hours appropriated to the first rest were the same in kind as any of the hours employed in labor. The sacredness of any day, or period of time, consists in the *manner* of keeping it. We are acquainted with no one who keeps the Sabbath day in harmony with the regulations given by the Lord in the time of Moses. If that is the one to be kept now, it should be kept now as then. As none of the seventh-day people do thus keep it, it follows that they are all Sabbath breakers, if judged by their own principles.

Those who observe the *Lord's* day as the one for rest, commemorate Creation week just as truly as those who rest on the preceding day. But like the Jews, the Christian commemorates another great event,—the resurrection of Christ, and the beginning of the new creation unto eternal life. As the Jews do not accept Christ, they refuse to keep this day.

M. G.

TRIP ACROSS THE CONTINENT.

We take up our pencil to say a few words to our friends who may be interested in our trip across the continent. We are now (Wednesday P. M., Nov. 18th) between Chyenne and Laramie, expecting to arrive at the latter place at 5.20. Thus far our journey has been very pleasant. We left Sioux City, Iowa, Monday evening, Nov. 16th, at ten o'clock. Before leaving, we gave a discourse on Spiritualism, showing the whole system is unchristian and devilish. It is the most terrible foe that ever waged war with Christianity, because it is the sum of all that is Satanic. The more it is examined, the worse it looks. Its inside is rotten with wicked infidelity. It is antichrist in all its features.

Tuesday morning, at 5.30, we arrived at Council Bluffs, and at daylight crossed the Missouri river on the fine iron bridge to Omaha. When the train came in from Chicago, about half-past ten A. M. Bro. W. Brown, from South Butler, N. Y., was on board, *en route* for California, hoping to recover his health. We are hoping he will be fully restored, and be able to preach the gospel of Christ effectually on the Pacific coast. We are not particularly acquainted with Bro. Brown, but so far as we know him, we believe him to be worthy of the confidence of all christian people. We trust he will not have cause to repent for going to California. He is enduring the journey better than he expected.

We have a company of very pleasant, intelligent passengers. Among these are Dr. G. C. Pearson, of San Francisco, and N. P. Lang, a Danish missionary, on his way from Chicago to Colorado. He is a real christian man. We had very pleasant conversation together. We also found Dr. Pearson to be a fine christian man, who had traveled extensively, and was able to give interesting facts connected with his travels. We enjoyed each other's society. Persons who make a trip across the continent together can hardly avoid becoming acquainted with each other. A sort of family relation springs up between them, and a mutual interest in each other's welfare, and often permanent friendships are formed.

The passengers are divided into three classes, those who ride in the Pullman Palace cars, the first-class passenger cars, and the second class. Besides there is the emigrant train, which runs by itself in connection with freight. Those who travel on that have a pretty hard time, and a very slow journey. They are treated quite like the animals on the cattle train, or like captives in time of war. There is evidently need of reform?

It often happens that the conduct of the passengers in the second-class cars is very offensive to neat and pure-minded persons, at other times one might ride there comfortably, especially if he is fond of tobacco smoke. The first-class cars are like the best ones run on the roads in New England. They have a large tank of water, connected with a wash basin, which is very convenient for the travelers. They have no looking-glasses, as in the New England cars. Each traveler should take a small glass, towel and soap. There is a stove at each end of the car, supplied with coal, taken from the mines on the road. It is soft coal. There is an abundance of it on the line of the road, which is a great benefit to the R. R. company.

Since Monday evening, Nov. 16th, it has been quite cold. There is about one inch of snow on the ground the most of the way thus far. Prairie wolves, and large herds of antelope are to be seen on the route. The buffalo have disappeared from the R. R. line on the Union Pacific. Prairie dogs are plenty, in some localities. They dig holes in the ground for their homes. They look some like a grey squirrel, and often dig up the ground badly.

Thursday, P. M., Nov. 19th. Our trip continues pleasant, and increasingly so. After riding a day or two, the journey becomes less and less tedious. One becomes so accustomed to car life, that he thinks no more about it than his daily business when at home. To enjoy a long trip, one should take no thought for the morrow; that is, he should not allow himself to think what a long distance is ahead, but keep himself occupied with the present moment, and avoid wishing himself at the end of the journey. Instead of that, let him wish to be just where he is, then his journey ceases to be burdensome, provided he feels he is in the path of duty.

We pass to-day through some very interesting scenery, but as we have frequently given brief descriptions of these things, we will not give any further account at present. We expect to arrive in Ogden at 6.15 this evening, and then change on to the Central Pacific. This is a very safe road. The track is kept in excellent order, is closely inspected and the trains are run with much care and regularity. We travel on no roads where we feel a greater degree of safety than from Omaha to San Francisco. The distance is 1914 miles, and it takes from 11.30 A. M. Tuesday, till 8 P. M. Saturday, to make the trip. The fare from Omaha is one hundred dollars, which is over five cents a mile.

M. G.

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AG'T.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.

AG'T.

SIOUX CITY.

We arrived in Sioux City, Iowa, Wednesday morning, Nov. 4th, at 4.50, and stopped at a public house till daylight. We then went to Capt. J. W. Young's, where we found a genuine pilgrim's home. Bro. Young invited us to this city. He is a prominent member of the Congregationalist church, and one of the trustees of the house. He is deeply interested in the truths we love so well, and has obtained the consent of his pastor and the other official members, to use the church for a series of meetings, during which the prophecies and signs of the times relating to the coming of Jesus are to be presented to the people.

Sioux City is situated on the Missouri river, one hundred miles north of Omaha, and about one hundred miles south of St. Paul. It contains about seven thousand inhabitants. The standard of religion is low. Formalism and pleasure-loving have taken strong hold of most professors. When we began, we did not find a church member who was living free from condemnation.

We have had pleasant interviews with the Presbyterian, Methodist, Baptist and Congregationalist preachers. The interest in the meetings increased steadily, and when we closed, Nov. 16th, the people were very anxious to hear more. Several requested prayers, and some were richly blest, having consecrated themselves fully to Christ.—Others are now hungering and thirsting after righteousness. The truth has taken strong hold of several hearts, who before the meetings felt but little interest in these things. We have reason to thank the Lord for directing our steps to Sioux City.

M. G.

THAT BOOK.

THE HISTORY OF THE ADVENT MESSAGE.

I take pleasure in recommending this book to the Advent people. It contains a fund of interesting information that cannot be obtained elsewhere.

To me the eloquent defence of the late venerable President of Bethany College, Va.,—A. Campbell—on page 300, in behalf of the pioneers of the great Advent movement, is truly grand and sublime. He has twined a garland that is fragrant with the memory of the once loving and beloved, that now rest from their labors. Gratitude to the memory of the worthy President! I accept of that gem of language, and lay it upon the tablet of my poor heart, until I gather up my feet in death, or behold earth's latest sun set upon a creation that is groaning and travailing in pain.

As I read the names of the aged and the early dead—co-laborers—whose faces mantled with unearthly sweetness, and whose eyes sparkled with such delight in the early day of our trials and sacrifices, as they told of "the sufferings of Christ and the glory that should follow," my poor heart causes memory's tears to start, and its pulsations quicken and beat in heavenly unison with the seer of Patmos, when he testifies—"Surely I come quickly. Amen, even so, come, Lord Jesus."

Every Advent family should have a copy; and could I aid those who are not able to purchase one, gladly would I assist them in the pleasure of reading it. Bro. Wellcome deserves the patronage of our people. He has labored and been at great expense in the production of this work. Aid him in bearing the heavy burden that is resting upon him. Friends, get the book, read, and lend it. It will doubtless do good in disseminating light upon the truths that have and do now distinguish us as a people.

S. S. BREWER.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$155 21
P. S. Ward	1 50
H. T. Pell	.90
Mrs. Gove	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 25

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2 643 20
W. M. Taylor (pledge paid)	10 00
P. S. Ward	1 75

HOOSICK, N. Y.

The recent annual session of the Hoosick Valley Conference was attended with a goodly number of preachers and delegates of churches, although not as many as we would have been glad to see at our yearly feast, yet there were enough to claim the promise of the great Head of the church; and the meeting was one of the best, all things considered, that has been held since its organization. There seemed to be a deep devotional feeling manifest in all our meetings. Several started to serve the Lord for the first time; and one on the last day of the feast followed the Lord in baptism.

In consequence of the interest being so great, and at the earnest solicitation of the church, we were persuaded that it was our duty to remain and continue the meetings during the week; we did so, and there were blessed results followed. On Sunday, Nov. 8th, we were permitted to bury ten happy persons in the liquid grave, and raise them therefrom to walk in newness of life, preparatory to the enjoyment of eternal life in the world to come. This occasion at the water side was attended with the divine power, and deep conviction seemed to rest on the large audience assembled to witness the administration of an ordinance instituted by Christ over eighteen hundred years ago.

The interest seemed unabated when we left, and we hope to hear that others have since enlisted under the blood-stained banner of Prince Immanuel, and are determined to follow the Lord in all his ordinances blameless, until he comes the second time without sin unto salvation.

Brethren, the grand consummation, when eternal life with all its attendant blessings, and the indescribable glories of paradise restored, and the song of the redeemed millions that will be wafted on the balmy breezes of that new world, is now nigh at hand. Let us heed the injunction of the Master—"Watch."

A. W. SIBLEY.

TENT MEETING AT FALL RIVER.

BRO. COUCH:—The result of the tent meetings and our efforts here are favorable, and it is expected that a permanent interest will be established in this city.

Four weeks ago I came here to re-pitch the tent which had been taken down a week previous, on account of the coldness of the weather. On my way, while on the cars, I lost a part of one of my fingers, and afterward had to have it amputated. The Lord helped me to bear all with a good degree of patience, and without much complaint. But why I have been permitted thus to be afflicted I do not yet know. I trust God will be glorified by it.

The tent was again pitched, and remained up two weeks, when it was finally taken down in the wind of Nov. 7th, to prevent it being torn in pieces. It was damaged to some extent. Preaching by Brn. Boutell, Higgins, R. D. Grant, and H. L. Hastings. Most of the time good congregations were present, and good attention was given to the word. There was, however, a demonstration made by Satan, but the Lord and the police prevented him from breaking up the meetings. There were no conversions, but much prejudice was removed, and an interest created in the minds of a number of thinking people.

After the removal of the tent, meetings were held two Sabbaths in a loft over a carriage house, connected with a stable. Here, as in primitive times, the word was spoken freely to all who came to hear. Many wanted the meetings continued here, but it was thought best to go into the centre of the city, and begin the work of gathering together the believers, scattered in the city and the region around.

In the providence of God a good hall has been secured, and last Sabbath a meeting was held therein, and a commencement made in publishing the evidences of the Lord's coming, together with man's nature and destiny. The morning social meeting was a season of refreshing to all present. The spirit of love and union prevailed, and all felt free to speak out their views and feelings. It was a meeting long desired by those present, in which there was liberty in Christ Jesus, and the privilege of speaking in regard to any part of his gospel. In the afternoon and evening the writer used his liberty in declaring the word of God, and trusts good was done.

I would say to all in Fall River and the region around, who hold the faith of Christ's soon coming, that there is now a place where they can go and hear the whole gospel of Christ, and be free themselves in the declaration of their faith. And it seems to me that this opportunity of entering the field of labor for the Master cannot be neglected without a loss of the favor of Christ, and becoming guilty of turning away from the truth. The Hall in which the Advent meetings are now held is on Market Square, in Pocasset Hall Building. It is thus in the heart of the city, and there is every facility for the friends of a soon coming Savior to meet together and build each other up in the faith of Jesus. It is hoped that all in Fall River who hold this gospel of the kingdom in their hearts will come here and labor for the enlightenment and salvation of the unenlightened and perishing; some of whom it is hoped will listen to this last message of Christ to them and be saved.

I pray the Lord will bless this effort in this new field, and perishing city.

I. I. LESLIE.

Fall River, Nov. 24th, 1874.

TO WHOM IT MAY CONCERN.

I learn that the postage on the *free Crisis* alone, amounts to nearly two hundred dollars a year, which must be paid by the Office before mailing. Those who know this fact will, we hope, send the little sum of 25 cts. to George T. Adams. It is only what you would have to pay to your postmaster. This fact is published in the *Crisis* every week, yet only $9.25, thus far, has been received; and 25 cts. of this was sent by a pauper in Stewartstown Poor House. Perhaps some can as well send fifty cents, or a dollar, and will, when they stop and think these are hard times and every little helps make up the deficiency of funds. I feel that this request is a reasonable one, which all that have the *Crisis* free will see.

H. MUNGER.

PROPHETIC SERMONS.

We propose to preach a series of sermons on the prophecies at our Chapel, in Chelsea, for the next three or four Sundays, afternoons and evenings.

J. C.

☞ THE Alton Bay Campmeeting Committee are hereby notified to meet at the *Crisis* Office, Boston, Mass., WEDNESDAY, Dec. 9th, at 10 o'clock A. M.

J. COUCH.

TREASURER'S REPORT OF ALTON BAY CAMPMEETING FOR 1873.

J. W. C. Pickering, Treasurer, in account with Alton Bay Campmeeting Association.

DR.

To cash received from C. C. Pickering (Old Treas.)	$317 45
" " Public Collection, Sept., 1872	157 25
" " Received from Dover Tent for money expended by old Committee	120 00
" " C. C. Mooney & Co., rent of Boarding Tent and Stable	500 00
" " Donation received from Charles Libby	25 00
" " Donation received from B. Young	24 50
" " Donation received (Cash)	2 00
" " Lumber, Hardware and Straw	1,305 50
" " Rent of Association lodging rooms, 1873	133 00
" " Interest	18 16
" " Sundries from all other sources	721 50
	$3,324 36

CR.

By cash paid for Lumber and Hardware	$1,360 34
" " Straw, Hay, etc	173 64
" " Labor	726 87
" " Police and Board	72 80
" " Fixtures and Furniture	69 29
" " Taxes on Individuals (Tent, 1873)	140 98
" " Committee Service	150 93
" " Committee Expenses	35 10
" " Sundries	49 83
" " Cash on hand Aug. 1st, 1874	544 58
	$3,324 36

ALTON BAY, N. H., AUG, 28th, 1874.

We have carefully examined the books and accounts of the Treasurer, and find the statement above rendered to be correct.

DANIEL CHURCHILL, } *Auditors.*
GEO. H. EMERY, }

POOR FUND REPORT.

J. W. C. Pickering, Treasurer, in account with Poor Fund of the Alton Bay Campmeeting Association.

DR.

To cash 1873, from Public Collections	$89 75
" " Albion Ross (pledge paid)	5 00
" " M. M. Day (part of pledge)	3 00
" " L. C. Cilley (pledge)	1 00
Amount short carried to account of 1874	34 32
	$133 07

CR.

By C. C. Mooney & Co., for Board for the Poor	$133 07

ALTON BAY, N. H., AUG. 28th, 1874.

We have carefully examined the books and accounts of the Treasurer, and find the statements above rendered to be correct.

DANIEL CHRCHILL, } *Auditors.*
GEN. H. EMERY, }

This Report was sent to the Office by the Treasurer two months ago, but by mistake was mislaid, and therefore not published until the present.

J. C.

EXPERIENCE.

My dear Brethren in Christ:—I feel just like telling you through our beloved *Crisis* how much good an article written by Bro. Geo. E. Lee has done me. You will recollect he wrote an article on "Consecration" about the last of Sept., 1872. I was then and had been for years a *slave* to tobacco. I was reading aloud to my wife, and at the same time "mumbling" with a "quid" in my mouth, which was saturated with the filthy "slop." I had never heard any one say a word against the use of the weed, and so I was innocently and thoughtlessly setting a bad example before the church for whom I was trying to preach. In that article he said "some ministers would stand and exhort their hearers to abstain from all manner of filthiness of the flesh, and to present their bodies a living sacrifice, holy and acceptable to the Lord, as temples for the Holy Ghost, and at the same time roll the petted quid with their tongue, while the juice might be seen in the corners of their mouths. I paused, looked at my wife, and really felt ashamed of the idolized quid.

I was astonished to think I had never seen this evil before. I had tried to quit, but not from a sense of duty to God. I turned to my wife, and, with a *determined* resolution spoke to her as follows: "Nancy, by God's grace I have taken my *last chew*." And, praise the Lord, right there I gained a glorious victory. I have had no "hankering" for tobacco since.

Since then I have felt like a new man. My lungs were very weak, and I could hardly stand to speak thirty minutes; now, glory to God, I can talk four times as long, if need be, and not feel exhausted. I have induced many others to give up the evil habit, with like results; and I want Bro. L. to know that he was the instrument through whom the Lord showed me this evil and induced me to give it up.

On the third day of this month I left my dear family in Alabama, to preach the gospel of the kingdom in this western country. I met many warm-hearted friends about De View, in Woodruff Co., where I have been laboring, I trust with good results. I started for this place in company with Bro. Gifford, to take the cars for Fort Smith. Came to the place appointed for preaching on the way, last night. Found the church

closed against us, but a few strange friends met us in an old waste house, where we tried to give them the first talk, on our views of the nearness of the Lord's coming, that they ever heard. To-day we reached this town, expecting to find an appointment out for us; but learned that none cared to have us speak, as it had been reported that we were preaching "dangerous heresy." No one said, "Come in and tarry with us," as Lydia did to Paul and Silas, so we went to the Tate House and put up for the night. The landlord soon told us he could not furnish us with a bed, so I went out and found lodging in a lunch house, and went back after Bro. Gifford. Now here we are, snugly "stored" for the night. The place is better than we deserve. After looking over the *Crisis* of Oct. 28th, 1874, and reading another article from the same pen, on the trials of Father's children, oh, what consolation it gives us. We take encouragement from it.

We learned to-night that the Railroad over which we must travel to-morrow is very dangerous; but the thought comes up, We are going in God's cause, and trials are necessary if we would wear the crown. So we determined to trust God and go on sowing the precious seed through "thick and thin," under lowering clouds as well as bright sunshine.

Brethren, pray for me in my work here, and also for my dear family at Stevenson, Ala.

Brinkly, Monroe Co., Ark., Nov. 18th.

LIFE IN THE HOLY LAND.

Extract from a letter received from the Rev. F. S. De Hass U. S. Consul to Jerusalem, by Francis P. Harper, N. Y.

We enjoy our new position and home very much. Nothing could be more charming than life in this sacred land. Near this all the great events in the history of our world transpired. Here all the patriarchs lived, died, and are buried; here our blessed Lord redeemed us from the curse of sin, and secured our glorious resurrection by his victory over death. The whole country seems to breathe an inspiration. You never tire visiting the holy places. We live on the very summit of Mount Zion, and scarcely a day passes without our seeing the place where Christ was crucified, and the garden of his agony, or mount of his ascension, and yet the desire to see and visit these places increases with every fresh sight and visit.

You can sit under one of the old olive trees in Gethsemane for hours without growing weary, and then will leave reluctantly. So when you stroll down the Kedron, or over Olivet to Bethany, the mind becomes so absorbed in contemplation, you forget everything present, and only live in the past. What glorious living! From boyhood I have been singing in my heart, "Could I but stand where Moses stood." Last week I visited that sacred spot, spent the Sabbath on the top of Pisgah, and preached on Nebo. To describe my feelings would be impossible. The dream of my life was realized. I was standing on the very rock where the Almighty and his servant Moses once stood. The grandeur of the scenery was appropriate, and I felt like exclaiming: "Now, Lord, lettest thou thy servant depart in peace, for I have seen thy salvation."

One night we camped at the ford of the Jabboth, where Jacob so gloriously prevailed with God, another at Zoar, to which Lot fled on the destruction of Sodom. We encircled entirely the Dead Sea; so, for a whole week, were 1320 feet below the level of the ocean, the lowest spot on the globe. The salt and sulphur formations here are wonderful—I can't describe them. *Mrs. Lot* is still standing a pillar of salt. The Arabs call her Ben Sheik's Lot. But I must close.—*Messiah's Herald.*

Obituaries.

On this beautiful November day I am assigned the painful duty of reporting the death of one whose life, as wife and mother, was as true and pure as it had been earnest and thoughtful.

MRS. NELSON TUTTLE died of consumption, at her residence in Cheshire, Nov. 8th, 1874, aged seventy-six years.

She was an affectionate wife and mother, and the influence of her kind and loving nature reached far beyond the unity of her own family. Of this I have ample evidence on looking on the tear-stained cheeks of the numerous friends who came to sympathize with the family in their great bereavement. The pure life and peaceful death of Hila Tuttle is another instance of the truth that a christian philosophy is well calculated to intensify all the nobler qualities of the mind. She was conscious till she died, and expressed full confidence in the hope that she should again meet her friends at the resurrection. She had faith to believe it would not be long before she would again be called to life by her Savior, and dwell with him forever.

Her obsequies took place at her house, the 10th inst., Eld. O. D. Woodruff of Southington, Ct., officiating. In his discourse from 2 Tim. 4: 6-8, he urged the necessity of believing in Jesus, so that when the enemy death is about to triumph over each one, they too can say with the departed sister, "I have fought a good fight, I have finished my course, I have kept the faith." His remarks were intensely interesting, and assuaged the deep sorrow of the grief-stricken mourners. She was brought to Plantsville for burial, and many assembled at the grave to witness the mournful cortege. After some appropriate remarks by Eld. Woodruff, the cold earth dropped upon her coffin, and we passed mournfully on, leaving the plaintive winds to sing her dirge.

"'Tis sown in weakness, it is raised in power;
Heaven claims the seed, expands the beauteous flower:
Oh! blessed hope, that looks beyond the grave—
Oh! wondrous love, that thus from death can save."

J. W. BISHOP.

FOSTER. In Madison, Conn., Oct. 9th, 1874, Sr. Eliza A. Foster, aged sixty-three years.

Sr. Foster arose in the morning in usual health, as was supposed, and when about her domestic duties she was stricken down with an epileptic stroke, which rendered her insensible. She was a sister in Christ, beloved by all who knew her. Her faith was strong in the coming of the Lord, the resurrection of the dead, and immortality only through Christ at his coming. She leaves a kind husband, two sons, and a daughter, with several grand-children, to mourn the loss of one who has been true to them during her life here. May the God of all grace comfort the grief-stricken hearts of these mourning ones, and prepare them to meet in the kingdom, where death will never come, nor hearts be sad. Funeral sermon by the writer, assisted by Bro. Gallup, Congregational minister, Text, 1 Thess. 4: 18.

B. HITCHCOCK.

RIDLON. In Bonny Eagle, Me., Sept. 21st, 1874, Wm. H., youngest son of Sr. Susan S. Ridlon, aged twenty-two years.

Willie was kind, active, and buoyant, and seemed engrossed with friends, companions, and the world, till disease had fastened on him. Then he felt the need of One who could comfort amid the sorrows of this life. He sought and found the friendship of Christ, and his heart became burdened for his young friends, that they too, while in health, might seek him. When it became evident that he must die, he called them to his bedside, asking them to promise to meet him in the coming kingdom. May the Lord help them to redeem those promises, that when Jesus comes they may be among the blood-washed throng.

J. GAY.

PARKER. At Somersville, Ct., Oct. 29th, 1874, Sarah A. Hurlburt, wife of Charles W. Parker, aged twenty-two years.

Only a few short months have passed since they were united in marriage, with hopes of health and happiness as bright as any. But oh, how uncertain are all earthly things! After two weeks of severe sickness the enemy triumphed, and she closed her eyes in death. It was sad to part with one so lovely, but we sorrow not as those who have no hope. Sarah was a consistent christian, and her loss will be deeply felt by the church and community. The funeral services at the Congregational church, of which she was a member, were very impressive.

R. L. PARKER.

JOHNSON. At Woodstock, Ct., Oct. 10th, 1874, suddenly, Sr. Ida F. Johnson, aged eighteen years.

The subject of this notice was the last member of quite a large family. Sr. J. began to attend the Advent meeting at Putnam some more than two years ago, and as a result she became deeply interested in the truth of the Bible, and about a year since she gave herself to Christ in an everlasting covenant, and experienced his pardoning favor. She lived a consistent christian till death, and as a token of her regard for the truth, she bequeathed $100 to the Advent Church in Putnam, Ct. She now sleeps in Jesus. Her funeral was attended by the writer.

P. S. BULLER.

SULLIVAN. In Hopkinton, R. I., Oct. 26th, 1874, Bro. Gardner Sullivan, in the eighty-eighth year of his age.

Our father has gone; death has triumphed, but for a little season. Our father was converted some seventeen years since, and has lived a faithful christian ever since. Words of comfort were spoken by Eld. H. Clark, from Heb. 9: 27.

He sleeps, but not forever,
There comes a glorious dawn;
We shall meet to part oh, never,
On the resurrection morn.

C. E. SULLIVAN.

RUMERY. In Bonny Eagle, Me., Oct. 4th, 1874, Sister Nancy Rumery, aged seventy-three years.

Sr. Rumery sought the Lord when fifteen years of age, and for fifty-eight years showed by her daily walk that there was a reality in the religion she professed. In the declining moments of life the Christ she had loved and served in health stood by to comfort and sustain. May the Lord bless and comfort the sorrowing ones, and bring them to the meeting place of all the good.

J. GAY.

EMERY. In Kennebunk, Me., Oct. 19th, 1874, Charlie H., son of Thomas and Maria Emery, aged about eight years

Charlie was a bright, active little boy, and his loss is deeply felt by his parents, but they mourn not as those without hope. Words of comfort were administered by W. H. Mitchell.

A few more struggles here,
A few more partings o'er;
A few more toils, a few more tears,
And we shall weep no more.

H. A. MITCHELL.

MCRAE. In Kennebunk, Me., Nov. 14th, 1874, youngest child of James and Abbie McRae, aged about eight months.

Within a year the father has been brought to the knowledge of the truth, and given himself to the Savior; and though sorrowful on account of death, yet he is joyful in view of the resurrection. We hope the death of the tender offspring may be a means of bringing the dear mother to confess Christ, that both these parents may be ready for the coming of the Just One.

W. H. MITCHELL.

PERKINS. In Charlestown, Dec. 10th, Dr. J. S. Perkins.

Married.

SIMPSON—ROBINSON. In Kennebunk, Nov. 12th, 1874, by Elder W. H. Mitchell, BENJAMIN S. SIMPSON, of Kennebunkport, and ELIZABETH F. ROBINSON, of York.

FOREIGN NEWS.

RUSSIA.

London, Nov. 23. Dispatches from St. Petersburg give accounts of a coflagration in Cronstadt, and report that letters were found threatening similar calamities in other cities. No clue to the incendiaries has been discovered. There was much apprehension in the capital.

New York, Nov. 23. The disastrous fire referred to in a cable dispatch this morning occurred prior to Nov. 5. Nine squares or blocks of houses, including the Gostinni Dwor or Bazaar, were completely destroyed. The mass of houses thus laid in ashes was inhabited by 15,000 people. The buildings consisted of 101 wooden and eighteen stone houses, one church, two chapels, fifty shops in the Gostinni Dwor and seventy-eight shops attached to the Marine barracks. The misery and destitution will be fearful, and committees are being formed in St. Petersburg to assist the sufferers. Cronstadt has no water works.

St. Petersburg, Nov. 23. A serious disturbance has been created in the Medical Academy of the University of St. Petersburg. One professor was compelled to resign. The police were called in and restored order.

Reports are received here from Russian advanced posts that the Turcomans recently attacked a town on the Caspian Sea, killed eighty men, and carried off 150 women and children into slavery. The Russian troops pursued the marauders, but without overtaking them.

The Russian Government declines to order the reoccupation of the Khiva, although Gen. Kauffman advises such a step.

FRANCE.

Paris, Nov. 23. The *Moniteur* says that Chambord is about to issue another manifesto, and has summoned Duke de Rochefoucauld, Bisaccia and M. M. Ernaud, Barrillier and Lucien Brun to Frohsdorff for consultation.

The Republicans have ticketed their entire of thirty candidates at Boulogne.

Paris, Nov. 23. The Republicans were generally successful yesterday in the municipal elections throughout the country. The Conservatives held aloof from the polls.

GERMANY.

London, Nov. 23. The editor of the Berlin *Tagesblatt*, who is also one of the proprietors, announces that a person intimately connected with Count Von Arnim offered him 35,000 pounds August 19th, for the privilege of influencing the editorials of that journal.

A special from Berlin to the *Telegraph* reports that press indictments growing out of the Arnim affair abound. The indictments have been laid against the Frankfort *Gazette*.

DOMESTIC NEWS.

San Francisco, Nov. 22. A stage near Reading, in this State, was robbed last night. Wells Fargo & Co. lost $2,300.

Boston, Nov. 22. Nathan Robbins, President of the Faneuil Hall Bank, was garroted and robbed by three young men, on Causeway street, at about ten o'clock on Saturday night, losing, however, only $9. The robbers escaped.

SHOCKING CRUELTY OF A MOTHER.—Mary Janisch, a dissolute woman, is in the Tombs for roasting her child to death yesterday. The neighbors heard the little girl crying, "Mamma, mamma, take me off the stove." The door was securely locked and barred. A fire escape which ran along the front of the building and just outside the rooms, which were in the second story, was ascended, a window being smashed by the crowd. The woman was reeling around the room in drunken frenzy, and the little girl was sitting on the stove, her limbs and hands burnt. Her flesh was hissing and shriveling on the stove, which she was vainly endeavoring to get off, but she had not the strength to do so, and her little voice was growing fainter and fainter. An onslaught was made on the heavy door with axes and clubs. The door was finally opened by the woman, though she had taken care to put the little girl to bed, and denied that she was in the rooms. Guided, however, by the sobbings of the little one, she was found in a bed in the next room, where the drunken but cunning mother had made a hurried effort to hide her. The child lingered in agony Saturday night.

— The King of the Sandwich Islands has left Honolulu for a visit to the United States, in company with a large party of gentlemen.

In Brief.

— A severe tornado at Tuscumbia, Alabama, destroyed one-third of the residences of the town and killed twelve persons.

— Twenty-four persons were killed by the recent colliery explosion in England.

— The boiler of a portable saw mill near Cambridge, Ohio, exploded Thursday, killing two men and wounding two others.

— A fire at Syracuse, N. Y., Sunday afternoon, destroyed $130,000 worth of property.

— Heavy gale on the Mediterranean; loss of life and shipping.

— A serious earthquake occurred at Vera Cruz on the 13th inst.

Notices.

Appointment!!!

The New Hampshire State Conference will convene with the church at Lake Village, Wednesday evening, Dec. 2nd, and continue through the week. It is hoped that every church will be represented by delegation, and every minister belonging to the conference will be present, or report by letter. Let all come with the desire to promote the cause of our soon coming Lord in the old Granite State. This may be our last Annual Conference, May it be our best.

Brethren from Concord and the upper part of the State coming to the meeting over the C. and M. R. R. will purchase tickets at the different stations at full fare, and receive at the Conference A FREE RETURN PASS. We shall make an effort to have fare reduced on the R. R. below Concord, and in case we succeed, give notice in the *Crisis*.

A. ROSS, Pres.
C. H. FLETCHER, Sec.

VERMONT CONFERENCE.—The next quarterly session will be held at Warren, Vt., as the friends there may arrange, commencing Tuesday evening, Dec. 8th. The conference will close Friday, but meetings will continue over the following Sunday, and as duty demands. As Warren lies between the mountains, it is hoped that friends from both sides, and also from the north and south, will come. H. F. C.

☞ Brethren going to the Conference at Lake Village, can obtain TICKETS AT REDUCED RATES at Portsmouth, Nashua, and intermediate stations on the R. R. to Concord. A. ROSS.

ACKNOWLEDGMENT.—From Mrs. H. T. Pell, for Lutheria B. Weaver, $1.00.

GEO. T. ADAMS.

PROTRACTED MEETING.—I would hereby give notice to the brethren in Northern Vermont that there will be a general meeting at Newark, Vt., commencing Tuesday evening, Dec. 15th, and continuing over the following Sunday. We hope to see a general gathering of the Lord's children from that section of the State. Bro. Israel Damman will be present to preach the word, and perhaps others. Come with your teams, and you will find homes. Call on me at Burke Hollow, or Newark, and Hiram Winslow, and others, Newark.

I. K. LOMBARD.

THE VERMONT MISSION will hold a protracted meeting at Clarendon Springs, Vt., commencing Tuesday evening, Dec. 15th, and continuing over the following Sunday. Bro. H. K. Flagg will assist me at this meeting. Other calls will be noticed in due time. H. F. C.

A SERIES of meetings was commenced in the Advent Chapel, in Sparta, Wis., Monday evening, Nov. 30th, 1874, to continue as long as the interest shall demand. Let the friends near by come and help in the good work.

D. S. CLARK, Pastor.

THE next quarterly meeting of the R. I. and East Conn. A. C. Conference will be held with the church at Wyoming, R. I., commencing Wednesday, Dec. 2d, at two o'clock P. M., and hold over the following Friday. N. A. ANGELL, Clerk.

CONFERENCE.—The New York State Conference will hold its second quarterly meeting with the church at Kendall, Dec. 18th, and hold over the following Sunday. Teams will meet the train at Holly from the east and west, and take all who come to Kendall. Brethren and sisters, come in the name of the Lord and the love of Jesus to this conference.

M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY MEETING.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States school-house, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.

E. C. COWLES, President.
A. H. BRIGGS, Secretary.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. CARPENTER, President of Conference.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEVENS, Utica, Mich., McComb Co.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

WE, the Board of Trustees of the Advent Christian Church of Westerly, R. I., have employed Eld. John Champlin (a colored brother) to solicit donations in behalf of this church to help lift a debt on their house of worship recently erected. Brethren abroad need not fear him, as he has been duly authorized by us the undersigned: Eld. P. Noka, Pastor; Des. Henry Champlin, Treas.; Eld. R. T. Church, President. Gideon Ammons, Josiah Watson, W. L. G. Champlin, George H. Champlin, Geo. H. Sampson, Trustees.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

To Preaching Brethren.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen or D. G. Drake.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach in Kennebunkport, will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Those wishing to preach at East Canaan, N. H., please correspond with E. G. Mudgett, as he

Those wishing to preach in Hallowell, Me., will please correspond with Simeon Small and Alfred Gowell.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook....Sunday, Dec. 6th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
Wm. C. Stewart....Sundays, Dec. 20th and 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. N. Pile....Sunday, Dec. 6th
S. Bragg....Sunday, Dec. 13th
E. K. Nickerson....Sunday, Dec. 20th
W. S. Campbell....Sunday, Dec. 27th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Pittsfield, N. H....Sunday, Dec. 13th
A. ROSS.

Wakefield, Mass....Sunday, Dec. 6th
Keene, N. H....Sunday, Dec. 13th
L. BOUTELL.

Bristol, R. I....Sunday, Dec. 27th
C. GOODRICH.

New Hampshire State Conference, Lake Village, Friday and Saturday, Dec. 4th and 5th.
New Haven, Ct., Sunday, Dec. 13th, and every day through the week, and Sunday, Dec. 20th Baptism.
JOHN G. HOOK.

Corinth Centre, Vt....Sunday, Dec. 20th
H. F. CARPENTER.

Tremont, Mass....Sunday, Dec. 6th
Plymouth, Mass....Sunday, Dec. 13th
Springfield, Mass. (Bethel Church) Sunday, Dec. 20th
Warehousepoint, Ct....Tuesday evening, Dec. 22d
New Britain, Ct....Wednesday evening, Dec. 23d
Springfield, Mass....Dec. 25th and 27th
Tremont, Mass....Sunday, Jan. 3d
J. S. WHITE.

New Haven, Ct....Sunday, Dec. 6th
Fairhaven, Mass....Sunday, Dec. 13th
M. BATCHELOR.

10th (Milldale) District school-house, Southington, Ct., Sunday, Dec. 6th, day and evening.
O. D. WOODRUFF.

Granby, Ct. (in Holcomb's Hall) Sab., Dec. 6th to 10th
Square Pond, Ct....Sabbath, Dec. 13th
Montgomery, Mass....Sabbath, Dec. 27th
HIRAM MUNGER.

P. S. If the brethren wish, and so appoint, I will preach at Westfield Farms, Saturday evening, Dec. 26th, and Sabbath evening, Dec. 27th. H. M.

Square Pond, Ct....Sunday, Dec. 6th
I. B. POTTER.

Athol, Mass....Sundays, Dec. 6th and 13th
DANIEL D. PAGE.

Spencer, Mass....Sunday, Dec. 6th
Southbridge, Mass....Sunday, Dec. 13th
Granby, Mass. (Batchelder Street school-house) Sunday, Dec. 20th.
At Bro. Sherman's house, Saturday evening, Dec. 19th
GEO. A. STREETER.

Kennebunk Depot, Me....Sunday, Dec. 6th
GEO. W. RANDALL.

Sandwich, N. H. (Vitum school-house) Sun., Dec. 13th
WM. H. SHAW.

Warehousepoint, Ct., Sunday, Dec. 6th, morning and afternoon. In the evening at school-house near Bro. L. Dennison's.
Hartford, Ct....Sunday, Dec. 13th
Scitico, Ct....Sunday, Dec. 20th
Hartford, Ct....Sunday, Dec. 27th
H. C. SMITH.

Danbury, N. H. (as Bro. Ford arranges) Sun., Dec. 6th
Brn. wishing my labors can write me at Sutton, N. H. A. S. WILLIAMS.

London Ridge, N. H....Sunday, Dec. 13th
J. G. SMITH.

Campville, Ct....Sunday, Dec. 6th
Lovely Street, Ct....Sunday, Dec. 13th
S. WOODRUFF.

Bridgewater (Brick school-house) Nutting's Mills Sunday, Dec. 6th.
West Rumney, N. H. (Plain school-house) Sunday, Nov. 22d.
Hebron, N. H. (McClure school-house) Sundays, Nov. 29th and Dec. 13th. C. W. NELSON.

Chicopee Falls, Mass....Sabbath, Dec. 6th
Montgomery, Mass....Sabbath, Dec. 13th
Wilbraham, Mass....Sabbath, Dec. 20th
I shall come on the four o'clock train from Springfield. GEO. L. TEEPLE.

Gardiner, Me. (with Bro. W. S. Campbell) Sunday, Dec. 6th, and onward as the Lord directs.
I. N. WILFONG.

North Easton....Sunday, Dec. 20th
C. W. RATHBUN.

North Hinsdale....Sabbath, Dec. 6th
Whitakerville, Vt....Wednesday evening, Dec. 9th and over the Sabbath, Dec. 13th.
W. W. SUTHERLAND.
T. L. HALL.

East Concord, N. H. (Varney school-house) Sunday, Dec. 13th. C. W. ALLEN.

Northwood, N. H....Sunday, Dec. 6th
Hollis Centre, Me....Sunday, Dec. 20th
Barnstead, N. H. (Clarktown)....Sunday, Dec. 27th
Northwood Narrows, N. H....Sunday, Jan. 3d
C. R. PARSONS.

Manchester, N. H....Sunday, Dec. 27th
Dover, N. H....Sunday, Nov. 29th
JOSEPH W. WHITE.

Putnam, Ct....Sunday, Dec. 6th
BENJ. FINNEY.

Addison, Vt....Sundays, Dec. 6th and 13th
Hinesburg, Vt....evenings, Dec. 8th and 9th
WM. C. STEWART.

North Lisbon, N. H....Sunday, Dec. 6th
H. B. QUIMBY.

Newcastle, N. H....Sunday, Dec. 6th
C. E. HURD.

Wilbraham, Mass....Sunday, Dec. 6th
Palmer, Mass....Sunday, Dec. 20th
Granby, Mass. (Batchelor Street)....Sunday, Dec. 27th
H. H. TUCKER.

Lake Village, N. H....Sabbath, Dec. 6th
Canterbury, N. H. (Emery school-house) Sab., Dec. 27th
Scitico, Ct....Sunday, Dec. 13th
SIMEON ROBY.

South Elliott, Me....Sundays, Dec. 27th and Jan. 17th
O. W. KIMBALL.

Natick, R. I....Sunday, Dec. 6th
Wauregan, R. I....Sundays, Dec. 13th and 20th
Rockland, R. I....Sundays, Dec. 27th and Jan. 3d
West Greenwich, R. I....Sunday, Jan. 10th and 17th
E. COTTON.

Any one wishing to write me can direct to Anthony, R. I. B. G.

Dorchester, N. H. (Town House)....evening, Dec. 5th and over Sunday.
East Canaan, N. H....evening, Dec. 11th and over Sunday.
Dorchester, N. H. (Town House) evening, Dec. 19th and over Sunday.
North Haverhill, N. H....evening, Dec. 26th and over Sunday.
Warren Summit, N. H....evenings, Dec. 28th and 29th, and over Sunday. JOHN H. EVANS.

Durham Village, N. H. (where Bro. Abial Young may appoint) Sunday, Dec. 6th.
Newcastle, N. H....Sunday, Dec. 13th
Newmarket, N. H....Sunday, Dec. 20th
At liberty Nov. 29th. H. S. PINKHAM.

New York City (Cooper Institute) Sundays, Dec. 20th and 27th.
Lawrence, Mass....Sundays, Jan. 3d and 10th
Holden, Mass....Sunday, Jan. 17th
F. H. BURBANK.

Brimfield, Mass....Sunday, Dec. 13th
M. A. POTTER.

Canterbury, N. H. (Bro. Tucker's) Sunday, Dec. 6th
Epsom, N. H. (Marden's Corner)....eve., Dec. 19th
Chichester, N. H. (Pine Ground)....Sunday, Nov. 20th
N. B. MCMURPHY.

South Livermore, Me....Friday evening, Dec. 18th
Dover, N. H....Sunday, Dec. 20th
J. WHITMAN.

East Concord, N. H. (Varney school-house) Sunday, Dec. 6th. R. MORRILL.

East Weymouth, Mass....Sunday, Dec. 6th
HANNAH CLARK.

Rockland, Me., Sunday, Dec. 6th, and evenings the week following will visit Lincolnville, and preach (as brethren may appoint) Sunday, Dec. 13th, and onward. I. C. WELLCOME.

Southbridge....Sabbath, Dec. 20th
Charlton....Sabbath, Dec. 27th
PORTER J. SMITH.

South Harrison (Christian Chapel)....Sunday, Dec. 6th
South Windham (Chapel)....Sunday, Dec. 13th
J. ALBERT LIBBY.

West Palmyra (Ch. school-house) Saturday evening, Dec. 5th, and over the Sabbath. THOMAS HINES.

Cochituate, Mass. (W. M. Church)....Sunday, Dec. 6th
Stowe, Mass. (Osgood's Hall)....Sunday, Dec. 13th
Z. BOODRY.

Brattleboro, Vt. (as Bro. Whitaker may appoint) evening, Dec. 6th.
Marlboro Centre, Vt. (meeting-house) Sun., Dec. 6th
South Ashburnham, Mass....Sunday, Dec. 13th
Whitakerville, Vt....Sunday, Dec. 20th
J. A. PACKARD.

Milan Corner, N. H. (where Bro. Dale appoints) evening, Dec. 4th, and Sunday, Dec. 6th.
E. S. MOULTON.

Farmington (Jones school-house)....Sun., Dec. 6th
J. L. CHUTE.

Farmington, N. H....Sunday, Dec. 13th
D. F. LEAVITT.

Hatley (Old meeting-house) 10.30 A. M. and 1 P. M.; Barnston (Way's Mills school-house) 10.30 A. M. and 1 and 6.30 P. M.; Sutton school-house 2.30 P. M., Sunday, Dec. 6th. L. C. & M. MCKINSTRY.

East Concord, N. H. (Ward Room)....evening, Dec. 3d
Concord, N. H. (Bethel Church)....evening, Dec. 4th
Franklin, N. H....Sunday, Dec. 6th
F. M. DRAKE.

Buffalo, N. Y., 528 Eagle Street....Sunday, Dec. 6th
JOHN T. ONGLEY.

Plymouth, Mass....Sunday, Dec. 6th
Natick, Mass....Sunday, Dec. 20th
Lynn, Mass....Sunday, Dec. 27th
E. OWEN.

Warehousepoint, Conn....Sunday, Dec. 20th
MRS. E. L. CRUMB.

Morrill Mills, Me....Sunday, Dec. 6th
Washington, Me. (Colomore Ridge) Sunday, Dec. 13th
JER. CARR.

Hollis Centre, Me....Sunday, Dec. 6th
C. H. SWEET.

Cheshire Street....Sunday, Dec. 6th
Campville, Ct....Sunday, Dec. 20th
G. L. WHITE.

Moultonboro Neck, N. H....Sunday, Dec. 13th
N. GLIDDEN.

Mt. Vernon (Bean's school-house) evenings, Dec. 4th and over Sunday. H. B. SEVEY.

Farmington, N. H....Sunday, Dec. 27th
W. J. HALSE.

Dorchester....Sunday, Dec. 6th
Franklin....Sunday, Dec. 13th
Danbury....Sunday, Dec. 20th
Newport....Tuesday evening, Dec. 22d and over the following Sunday, Dec. 27th.
G. H. WALLACE.

Stewartstown, N. H. (Bear Rock school-house) Sunday, Dec. 6th.
East Colebrook, N. H. (Kiddersville) Wednesday evening, Dec. 9th.
North Norway, Me. (as Bro. Littlehale may arrange) Friday evening, Dec. 11th, and over Sunday.
Dixville, P. Q. (Advent Chapel)....Sunday, Dec. 20th
Patton, P. Q. (Garland school-house) evenings, Dec. 23d and 24th.
Maxfield school-house....Sunday, Dec. 27th
U. G. LADD.

LAWRENCE, MASS.
F. M. Drake....Sunday, Dec. 13th
D. M. Leavitt....Sunday, Dec. 20th
J. W. Bridge....Sunday, Dec. 27th
F. H. Burbank....Sundays, Jan. 3d and 10th
I. B. Potter....Sunday, Jan. 17th

LOWELL, MASS.
S. S. Brewer....Sundays, Nov. 29th and Dec. 6th
B. S. Emery....Sunday, Dec. 13th
Joseph Harvey....Sunday, Dec. 27th

SALEM, MASS.
Elam Burnham....Sunday, Dec. 6th
J. F. Chamberlin....Sunday, Dec. 20th
C. E. Hurd....Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt....Sunday, Dec. 6th
E. A. Stockman....Sunday, Dec. 13th
M. Batchelor....Sunday, Dec. 20th
A. A. Robinson....Sunday, Dec. 27th
D. M. Leavitt....Sunday, Jan. 3d
J. M. Orrock....Sunday, Jan. 10th
John Couch....Sunday, Jan. 17th
I. B. Potter....Sunday, Jan. 24th
C. E. Hurd....Sunday, Jan. 31st

NATICK, MASS.
Wm. C. Stewart....Sunday, Dec. 6th
O. W. Kimball....Sunday, Dec. 13th

NORTH RUTLAND, MASS.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
A. Ross....Sunday, Dec. 6th
D. M. Leavitt....Sunday, Dec. 13th
John Couch....Sunday, Dec. 20th
Geo. W. Brown (of Elliot, Me.)....Sunday, Dec. 27th

CONCORD, N. H. (Bethel, Green Street.)
Frank Drake....Friday evening, Dec. 4th
John Parsons....Sunday, Dec. 6th
C. Goodrich....Sunday, Dec. 13th
H. Bundy....Sunday, Dec. 20th
Willie Robinson....Sunday, Dec. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill....Sunday, Dec. 6th

PORTSMOUTH, N. H.
E. A. Stockman....Sunday, Dec. 6th
T. W. Piper....Sunday, Dec. 13th
C. S. Emerson....Sunday, Dec. 20th

HAMPTON, N. H.
D. F. Leavitt....Sunday, Dec. 6th
T. W. Piper....Sunday, Dec. 13th
C. Goodrich....Sunday, Dec. 20th
Benj. Finney....Sunday, Dec. 27th
O. W. Kimball....Sunday, Jan. 3d

SEABROOK, N. H.
J. F. Chamberlin....Sunday, Dec. 6th
E. Owen....Sunday, Dec. 13th
Mrs. L. E. Saulpaugh....Sunday, Dec. 20th
L. T. Cunningham....Sunday, Dec. 27th
John Parsons....Sunday, Jan. 3d
C. R. Parsons....Sunday, Jan. 10th
D. F. Leavitt....Sundays, Jan. 17th and 24th

GREAT FALLS, N. H. (Franklin Hall.)
C Goodrich....Sunday, Dec. 6th
Knoch Morrill....Sunday, Dec. 13th
B. S. Emery....Sunday, Dec. 20th
C. S. Shattuck....Sunday, Dec. 27th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher....Sundays, Dec. 6th and 13th
Wm. H. Mitchell....Sunday, Dec. 20th
J. W. White....Sunday, Dec. 27th
C. H. Fletcher....Sundays, Jan. 3d and 10th
D. M. Leavitt....Sunday, Jan. 17th
E. Owen....Sunday, Jan. 24th
G. W. Brown....Sunday, Jan. 31st

RYE, N. H.
J. W. White....Sunday, Dec. 6th
T. N. Churchill....Sunday, Dec. 13th
E. B. Wells....Sunday, Dec. 20th
F. M. Drake....Sunday, Dec. 27th
J. W. White....Sunday, Jan. 3d
E. B. Wells....Sunday, Jan. 17th
C. E. Hurd....Sunday, Jan. 24th
E. B. Wells....Sunday, Jan. 31st

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
O. W. Kimball....Sunday, Dec. 6th
J. G. Smith....Sunday, Dec. 27th

SOUTH BERWICK, ME. (Great Works.)
S. S. Mooney....Sunday, Dec. 6th
T. L. Churchill....Sunday, Dec. 20th
H. S. Pinkham....Sunday, Dec. 27th

BIDDEFORD, ME.
Jesse Gay....Sunday, Dec. 6th
C. S. Shattuck....Sunday, Dec. 13th
D. F. Leavitt....Sundays, Dec. 20th and 27th

PORTLAND, ME. (Union Hall.)
Jared Whitman....Sunday, Dec. 6th
Geo. W. Brown....Sunday, Dec. 13th
E. A. Stockman....Sunday, Dec. 20th
T. W. Piper....Sundays, Jan. 3d and 10th
E. A. Stockman....Sundays, Jan. 17th and 24th
Jesse Gay....Sunday, Jan. 31st

KENNEBUNKPORT, ME.
Wm. C. Stewart....Sunday, Dec. 6th
Jesse Gay....Sunday, Dec. 20th
Jared Whitman....Sunday, Dec. 27th
Wm. C. Stewart....Sunday, Jan. 3d

LEWISTON, ME.
J. T. Jordan....Sunday, Dec. 6th
C. Goud....Sunday, Dec. 13th
J. A. Libby....Sunday, Dec. 20th

PLAINVILLE, CT.
C. F. Morse....Sunday, Dec. 6th
O. D. Woodruff....Sunday, Dec. 20th

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Sohnson, 52 East 23d St., New York City.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

Business.

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"I SHALL BE SATISFIED."

MARY I. HERRON.

"I shall be satisfied, when I awake, with thy likeness."—PSALM 17 : 15.

When I awake, in the morning,
Free from every taint of sin—
Arrayed in robes, pure, spotless, white—
Reflecting thy dear image bright,
"I shall be satisfied!"

When I awake, in the morning,
Gone will be my crushing pain!
Vanished all my tears and sighing
For the joys so quickly flying!
"I shall be satisfied!"

When I awake, in the morning,
O, what happy meetings then!
Long lost voices will greet my ear—
Missed and mourned for many a year—
"I shall be satisfied!"

When I awake, in the morning,
Life's path now blindly trod,
With footsteps often falt'ring, failing—
Illumed will be, God's plans revealing,
"I shall be satisfied!"

When I awake, in the morning,
Death's night forever past,
Christ will his promises fulfill;
Tired soul! in patience wait his will,
"And then be satisfied!"

Jamaica Plain Mass., Nov., 1874.

THE FIERCE EUROPEAN STRUGGLE AT HAND.

The following passages in some of the speeches at the great meeting against Ultramontanism in Glasgow, show how observant thinkers foresee a great conflict to be impending:—

Colonel Macdonald, the chairman, said—We cannot forget that it was here we heard but a few months ago those remarkable utterances, which struck so sharply on the ear of Britain, from the present Premier. Speaking in this hall of what he called "the contest commencing in Europe between the spiritual and temporal powers" he said—"I think we ought to be prepared. The position of England is one which is indicated, if dangers arise, of holding no middle course upon these matters. It may be open to England again to take her stand for the Reformation which three hundred years ago was the source of her greatness and her glory; and it may be her proud destiny to guard civilization alike from the withering blast of atheism and the simoom of sacerdotal usurpation. If that struggle comes, we must look to Scotland to aid us. It was once, and I hope is still, a land of liberty, of patriotism, of religion." Another statesman of modern days, as eminent as the present Premier—I mean Lord Palmerston—said, not many years ago, that the day would come when we should again hear of religious wars in Europe. It seems as if they were not far distant. The forces are arrayed on each side, and no quarter will be given or taken. The banners display on our side the principles of order, of justice; on the other of darkness, of error, of anarchy.

Rev. Dr. Begg said—"Great statesmen have lately hinted at the probability of approaching convulsions of intense magnitude in Europe. This has no doubt a reference to the probable struggle for the restoration of the Pope to his temporal supremacy. There is every reason to believe that the late Franco-German war, following on the declaration of Papal infallibility, arose from a desire to crush Protestantism in its mightiest Continental stronghold. The result, however, was in the gracious providence of God the very reverse. France was conquered. Germany was triumphant, and the Pope was ousted from his temporal dominion. The object of the Vatican is now to reverse all this, and so soon as there is a monarchy in France, or perhaps also in Spain, the restoration of the Pope to his personal sovereignty will probably be attempted by force of arms. This will be resisted no doubt by Italy and Germany, and will probably thus end in a European war. The Romanists over Europe have made a league of St. Sebastian, ready to take part in the bloody fray.

Dr. Manning seems to glory and exult in the prospect of all this. He is reported to have said, at a meeting held in Willis' Rooms, London, on January 25th, 1874:—'The excited antagonism of the nations of Europe is founded on a fact' (the temporal power of the Pope) 'full of consolations.' 'Instead of being alarmed, or scared, or discouraged, by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign.' 'Now, when nations have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law, when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of Continental war—a war which will exceed the horrors of any of the wars of the First Empire. I do not see how this can be averted."'

Rev. Dr. Wylie of Edinburgh said—I have long felt and often said that when there would come the day of the Church of Rome's extremity, would come the day of our peril. It was easy to enforce that, so long as she was permitted to retain her temporal sovereignty, and the Pope was able to rank himself among the other crowned heads, that she would study to keep on something like good terms with the nations; but that, should she be stript of all, and driven forth crownless and kingdomless, then woe to the nations: she would take a signal revenge. She may now be said to be stripped of all her temporal power, and brought down to what she was twelve hundred years ago, and now she plainly tells us the hour is come! For what? For wrapping her mantle gracefully around her and dying? No! She tells us that the hour is come for a stand-up fight, and that she will fight it out to the last. But you say that is madness. With what will she fight? she has neither army nor fleet. But the folly lies with those who believe in nothing that they do not see.

Despite all the reverses that have overtaken her, the Church of Rome is still, as regards the sinews of war—as regards material force, the strongest confederacy on the face of the earth. If she can manage to raise Don Carlos to the throne of Spain, and the Prince Imperial to the throne of France, she will have the fleets and armies of at least two kingdoms at her service. But even failing in this, has she not the vast majority of the populations of these two kingdoms at her back? Has she not the majority even in Italy? Has she not fourteen millions in Bavaria; five millions in Ireland; millions more in Canada and United States; millions more scattered up and down in Europe? Has she not, at a moderate calculation, some fifty millions which the doctrine of Papal Infallibility gives her the means of uniting into one phalanx, of setting in motion by a single hand, and of precipitating like an avalanche upon Christianity and liberty. Rome may well say to the Protestant, "Hast thou seen the treasures of the hail which I have reserved against the day of battle and of war?"

"We shall soon see," says the *Voce della Verita*, the organ of the Jesuits, "all Christendom divided into two camps, on the one side the champions of Christ and his church; on the other the servants of Belial. We shall pass, continues that paper, "through severe conflicts, but the history of eighteen centuries assure us of final victory." I tell you, you have to do with a power capable of forming the boldest scheme—a scheme equal to the crisis that has come upon her, and which has the courage to execute it. You have to do with a power which slowly ripens her plans, bides her time, and then suddenly leaps out of the darkness to wrap cities in civil war, and kingdoms in revolution. It is a sudden and nameless peril of that sort that overhangs at this hour all Christendom, and our own country among others. All is now in peril; and though the fight may be a hard one, we cannot decline it save at the cost of accepting something harder still—of accepting revolution and ruin.—*Signs of our Times.*

WHOLLY THE LORD'S.

C. DAGGETT.

Many say they have given themselves to the Lord—they are wholly his. That is a good deal to say. Many think they have, but when tested find they have not. They think they have all on the altar, and wonder like poor Cain why they are not blest as much as others. Those who are wholly the Lord's have peace like a river; they have what the world cannot give or take away,—solid comfort by night and day. They are the Lord's, to do his will. They love to do it. It is their meat. No matter what it is. If to give to the poor, they will do so cheerfully. They love to give a hundred dollars as well as a hundred cents, because the Lord says so. When it is hard to obey the Lord, we may know we are not wholly his. When we see our brother or sister in need, and are not willing to give them, we may know all is not on the altar; for the Bible says if we see them in need, and do not give them, the love of God is not in us.

Many try to make the brethren think they have given all, so as to be highly esteemed by them, like Ananias and Sapphira; but the Lord knows all about it, and will not be mocked. None but the pure in heart will stand before him in that great and terrible day which is right upon us. And only those that are wholly his, and can sing from the heart, "My all to Christ I've given," will be saved. The Lord is coming. He is at the door, just ready to take possession of this earth and reign under the whole heaven. But how few believe it, and are getting ready for it. Most all are putting it off, and will be taken unawares. It will come upon them like a thief.

O let us all see to it, and search our hearts, and know that we are truly the Lord's, and that all is on the altar. There is no time to be idle, or at ease. Time is so short, what is done must be done quickly. The harvest is great, and faithful laborers are few. There are some isolated ones, that have no preaching only what they have through the *Crisis*, and Bible, and books. How much good the brethren and sisters can do by writing, and showing the people where we are living—on the last inch of time. O Lord, help the watchmen and people to sound the warning and save poor perishing souls before it is too late.

EXPERIENCE.

J. W. THOMAS.

"We know that we have passed from death unto life."—1 JOHN 3 : 14.

Tell your experience. One fact which a person knows by experience, is worth more than a thousand arguments from mere book knowledge. Some professed christians have had no experience, consequently they cannot relate any.

I heard of a stranger who was traveling through the West at one time, and it happened on one occasion that he was entertained at the house of a farmer. In the course of the evening, their conversation turned to the subject of christian experience. The stranger expressed a wish to hear the experience of his host. "Wife," said the farmer, "go up stairs and get a paper, which you will find on one of the beams that run across the chamber." "My dear husband," said the wife, "the mice ate that paper a long time ago." "What?" said he, "that was my experience." I apprehend that the experiences of a great many are something like this man's;—when they look for it, it is not there; the mice, or something else has eaten it, or carried it away. Now I think that an experience in books, or papers, or an old musty manuscript, is not sufficient. I think there is something better than this for every true believer. I have heard individuals relate a long, dry account of when, and where, and by whom they were converted, and they seemed in some measure to trust in that old dead experience for salvation, not realizing that it was their privilege to have a richer, sweeter, clearer, and more heavenly experience every day. If I understand the christian life, there is no *go back to it*;—it is on, on, on, to complete and everlasting victory. It is to know more of God, of Christ, of the Holy Spirit, of heaven, of divine truth every day. Not laying again the foundation of repentance from dead works, but going on unto perfection.

When an individual knows for himself his own acceptance into the Divine favor,—when he knows that his Redeemer lives, and that he has passed from death unto life,—when he knows that the love of God has been shed abroad in his heart by the Holy Ghost, that he is in Christ, and Christ in him, that his prayers are heard and answered, in a word, when he knows that he is wholly the Lord's, then he can pour forth a testimony that will cut like a two edged sword; then he can tell an experience that will be worth hearing, and that will fall with convincing power on the ears of unbelievers.

O for living, flaming, burning, melting, searching, Holy Ghost testimonies! What the world needs, is a living church, baptized with holy fire from on high. Away with dead forms and lifeless ceremonies! Give us something that has salvation in it. Salvation is what we want—present salvation, living, sparkling, gushing, overflowing, ever-abiding. Away with dry sermons, long hymns, and dead prayers! Give us pith, point, pathos, enthusiasm, right down old-fashioned earnestness. Give us clear, explicit, thorough, unmistakable ever growing, never yielding christians. Give us something besides old mouldy, mice-eaten, white bread. The warm "manna" right from heaven is what we want. O for a baptism of power! O for a wave of salvation to sweep over the church and wash away everything that is unholy in Zion. O for a holy, honest ministry, and a holy, liberal laity. Covetousness is a great sin. May the eternal Spirit search the camp. Is it possible that men and women can sleep on the verge of a volcano? Up, up, my brother. Up, up, my sister. Where art thou? Are you all right? Others need salvation. Tell them what the Lord has done for you.

A SALT WATER CAMPMEETING.

H. MUNGER.

There has been much talk, for a few years, about having a campmeeting near the salt water for our back-country people to get a salt water breeze, with fishing and bathing privileges, without going to the expense of patronizing popular watering places. We have found a good location in Seabrook, N. H., six miles east from Newburyport, and eleven miles west of Portsmouth. The grove has about four acres, well watered; their being a good pure brook running through the ground. It is within fifty rods of the depot at Seabrook, on the Eastern R. R., with twelve passenger trains running daily, and within seventy-five rods and in plain sight of Old Ocean. It will be a good opportunity for many who want to get to the salt water. The fare will be reduced on the railroad. The Seabrook church, which is the largest of seven in town, with the inhabitants interested, met and chose a committee of seven, from five different towns, and they have taken leases of the land; and if the Lord will, or if he does not come before, there will be a campmeeting about the middle of August next, or between the Springfield and Alton Bay meetings.

The committee give this early notice that all may know there is a Salt-water Campmeeting appointed in Seabrook. The chapel is within thirty rods of the camp-ground, which will probably be the boarding-house for those who do not choose to board themselves; which they can do cheap, as most of the people are gardeners or fishermen, and sell cheap; or you can dig your own clams and catch your own fish. There is plenty of good, dry, level tent-ground, and board houses can be built cheap, as lumber is handy. Everything considered, this is the best location for such a meeting that I know of near the salt water and a depot. We think it will accommodate many, and do much good in that vicinity. The committee wish the co-operation of the preachers, for they expect a large number at the meeting, as it lies between the two cities, and there will be, we think, a good chance to scatter the truth on new ground. We must all work while the day of probation lasts. For the committee.

PERFECT IN LOVE.

Whedon, commenting on Matt. 5 : 48, "Be ye therefore perfect, even as your Father in heaven is perfect," says: "Neither St. Paul nor St. James expected that the christians they addressed would be perfect like angels, or even ideally perfect men; not perfect performers of God's absolute law. But they did expect that the law of love might possess a perfect power in their hearts, and in that would consist the perfected character of their piety." And if the law of love—a law which lives and operates, and governs only in the light and under the sanction of the recognized presence of God—does possess a perfect power in our hearts, then our repentance will be deep and thorough, and our abhorrence of sin strong and constant; and then our consecration to Christ and his work will be complete and perpetual.

It is reported of Charles XII., of Sweden, that when he ascended the throne, he wrote on a map of Sweden: "God has given me this kingdom, and the devil shall not take it away from me." In like manner we shall be able, if the law of love rules in our hearts, to write on body, soul and possessions: "These are Christ's and neither self nor Satan shall pervert them to base and unholy uses." Then, too, faith will grasp all the promises of the inspired word, and rely with fullest confidence on the covenant love of God. Then the choice of God's way and work will be cheerful and absolute. Then all malice will be expelled from the heart, and gentleness, kindness, forbearance, patience, and resignation will dwell there like angels. Then service and sacrifice for Jesus and his cause will be rather sought than shunned. Then hope will be exultant, the victory over sin and Satan constant, and the confident assurance of a final triumph over death and hell an abiding and glorious experience.—*A. C. George.*

ALARMING MILITARY PREPARATIONS IN GERMANY.

A new law for organizing the Landsturm has just been prepared in Germany. In other words, the whole able-bodied population, from the youth of seventeen to the man of sixty, are now to be trained to military service. The *Times* says upon this—"When Napoleon III. rashly plunged France into war in 1870, he had an army of three hundred thousand men; but the German forces were three times as numerous. The result was that the French army was driven in and crushed. But the German statesmen perceive that this advantage will not be obtained so easily a second time. One thing is beyond a doubt. The new French army is immensely larger than the old one. In fact, if the plans of the French government be carried out, and the finances of the country will bear the strain, no long time will elapse before France will have a national force equal to that of Gemany in 1870. If Germany is to retain its present superiority, this new law may be a necessary measure, but it is an ominous sign that this is the first time in the present century that preparations have been made for organizing the Landsturm in time of peace." The *Daily Telegraph* also regards it as a portentous event.

The organizing of these vast military hosts is in exact accordance with the prediction in Revelation 16 : 12-16, that at the present time "evil spirits should gather the nations to the war of Armageddon." The result will soon be seen in the most tremendous battles, and "the time of trouble such as never was since there was a nation even to that same time." Daniel 12 : 1.—*Signs of Our Times.*

THE 1260 DAYS.

J. R. CLARK.

The number of writers upon the 1260 days of Daniel is legion, and their failures as to finding a suitable epoch of commencing this period is legion also. What has been said upon this subject suggests to the mind the extreme danger and uncertainty of all dogmatical and positive interpretations. Every one thinks his views of the prophetic periods correct. This is natural.

In the years 1807 and 1808 there was a great deal of learned speculation and controversy in England, on the termination of the 1260 years. The most distinguished of those writers were Faber, Newton, Mede, and others. Some that took part in the debates were convinced that 1792 was the ending of the 1260 years. Others directed attention to 1843 as the true date. It is an easy matter for some expositors to compress the revolutions of ages within the narrow limits of a single lifetime. Mr. Faber was firm in his belief that the end of the 1260 years would arrive in 1866, and yet held to the view that seventy-five years more must elapse before the return of the Lord from heaven; 1866 being only the expiration of the "time, times, and a half." Other writers have fixed the close earlier than 1792, and Milner found it to be later than 1866.

There are many things to be taken into consideration in computing prophetic time, and there are features which are almost invariably overlooked. One grand difficulty, of course, in the calculation of a prophetic period is to fix accurately its commencement. As regards the 1260 days, or years, there does not at first sight appear to be any obstacle to fixing upon their true beginning. The period evidently concerns the papal power; and the history of that power is as complete, perhaps, as any history we possess. The work of Bower and Ranke lead us step by step to the first Pope, through the lines of the 259, down to the present claimant of infallibility. Still, with all these materials, opinions greatly differ as to the prophetic rise of the little horn, brought to view in Daniel 7. The date of Justinian's decrees have been selected by some as the time of their commencement, and 1792 to '98 to finish the prophecy relating to this period. Others begin them in 583, which run out in 1843. Others, again, have taken the flight of Mahomet in 606; the terminus being the same as that following from the decree of Phocas, or, as some say, two years later. And some writers give the secular ascendancy of the papacy in 758, as the proper starting point; from this the time would run out in the year 2018.

In studying this subject, there are two things in particular which engage our attention—the *spiritual* and the *secular* power of the little horn. Daniel and John speak of the *secular* strength of the horn. This authority was wielded to "wear out the saints." The political power of the papacy has recovered from several severe shocks; judging from these, it appears hasty to conclude that the last reverse of fortune is final; yet we hope it is. It is very evident that its power has been taken away to put to death those who may differ from them in faith, and they shall consume and destroy it unto the end. Who shall do this work? The powers of earth; and what the powers of earth leave left undone, will be finished when Christ appears. It is very evident from the reading of the prophecy, that the "little horn" will not have power to kill many years before the resurrection takes place.

Marvellous are the changes in this age of the world, and the church of God has every reason to believe she is nearing the resurrection of the dead; and the time is truly at hand when the kingdom will be given to the saints. Let us not run wild in our view, as to the present state of things, because the Lord does not come just at a time we may set for that coming, and say the door of mercy is closed. We ought rather to watch, and pray, and labor on, doing the will of God, for our Lord will soon come; and blessed is that servant whom his Lord, when he cometh, shall find giving meat in due season to the household of faith. We are not to sit down and fold our arms; we are to keep doing till the Master comes; then he will say "Well done." Neither are we justified in embracing any wild speculative views advanced. But let us enquire what the Scriptures teach? What does God say about this matter? Neither are we to give up this hope, but hold fast till he comes. The blessed hope of the soon coming of Jesus and of the kingdom of God is worth just as much now as ever it was. Therefore we are not to cast away our confidence, which has a great recompense of reward.

Gems.

— God by affliction separates the sin that he hates so deadly from the soul that he loves so dearly.

— If every man would reform himself, the world's reformation would be accomplished.

— Scripture knowledge is the candle without which faith cannot see to do its work.

— There is merit without elevation, but there is no elevation without some merit.

WORK, for the night is coming,
Improve each precious hour;
Pray, for the day is dawning,
Day of the Savior's power.
Rest when your labor's ended,
Soon shall the glad day come,
Day of the Savior's promise,
When he shall call us home.

— When God threatens, that's a time to repent; when he promises, that's a time to believe; when he commands, that's a time to obey.

— Every day have higher thoughts of God, lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.

— We need not be ashamed of that now which we are sure we will not repent of when we come to die.

— He that would be angry and sin not must not be angry with any thing but sin.

Happy were men, if they but understood
There is no safety but in doing good.

— A man may suffer without sinning, but he cannot sin without suffering.

— We reform others unconsciously when we walk uprightly.

— There is more evil in a drop of corruption than in a sea of affliction.

— If a righteous cause brings you into suffering, a righteous God will bring you out of suffering.

— Pennies go for bread and butter, and we live; fortunes go for glory, then we die.

—Christendom paid last year for the support of her war system, two thousand million of dollars. Christians—all who profess and call themselves by that name—paid for missions in the same time, five million of dollars.

SWEAR NOT AT ALL.

An oath is the wrath of a perturbed spirit. It is more. A man of high moral standing would rather treat an offense with contempt, than show his indignation by uttering an oath. It is vulgar. Altogether too low for a decent man. It is cowardly; implying a fear either of not being believed or obeyed. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well-bred and refined. It is indecent, offensive to delicacy, and extremely unfit for human ears. It is foolish. Want of decency is want of sense. It is abusive—to the mind which conceived the oath, to the tongue which uttered it, and to the person to whom it is aimed. It is contemptible; forfeiting the respect of the wise and good. It is wicked; violating the Divine law, and provoking the displeasure of him who will not hold him guiltless, who takes his name in vain.—*Selected.*

WHO IS MY NEIGHBOR?

Who is my neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor! 'Tis the fainting poor,
Whose eye with want is dim;
Whom hunger sends from door to door,
Go thou and succor him.

Thy neighbor! 'Tis that weary man
Whose years are at their brim;
Bent low with sickness, cares and pain,
Go thou and comfort him.

Thy neighbor! 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left;
Go thou and shelter them.

—*Wayside.*

HOME AND HEALTH.

EVILS OF TOBACCO USING.

(Concluded.)

HOW TO OVERCOME THE HABIT.

This is the great problem with those who have become convinced that duty to themselves, to their families, and to society, demands that they should abandon the habit which has become almost inseparably fastened upon them by long indulgence; and it is a very important one, for upon its solution depends the ultimate triumph and emancipation of the tobacco slave, or his more hopeless enslavement.

Quite a number of substitutes have been recommended as aids in combating the appetite for tobacco, chief among which is gentian; but they are all alike worthless. Nothing but a firm determination, an unyielding resolution, will avail. Anything which will operate as a substitute must produce somewhat similar effects to those occasioned by tobacco itself; and, consequently is objectionable on the same grounds.

Shall the change be made at once; or may the habit be abandoned by degrees? This question has occasioned much discussion, and opinion seems to be somewhat divided; but our best authorities say, "Abandon the foul thing at once and forever." Experience seems to support this position; for it has been found that a person who adopts the plan of gradual diminution really suffers more in the aggregate than the person who at once discards entirely the use of the weed, although the latter suffers more intensely for a brief period. This has also been found to be the case with liquor drinking.

Do not make the attempt as an experiment. Consider it carefully, candidly, reasonably. Calmly view the terrible consequences which persistence in the habit must bring, not only to yourself, but to your children. Weigh, carefully, all the arguments which have been advanced in the preceding pages, and such others as your own experience may supplement. Then enter upon the conflict with a deep sense of the solemn duty which you are under the deepest obligations to discharge. Never for once think of anything but victory. Remove temptation from yourself as far as possible. Are you a christian? Then do not fail to avail yourself of that never failing source of strength which none but the christian enjoys. By means of the encouragement and assistance which religion affords, many a poor victim of the tobacco habit has been reclaimed who had struggled in vain with his vice when only assisted by his own enervated will and palsied resolution.

Attention to the general habits is of the utmost importance as an element of success. The nervous system has been shattered by long abuse; and when the stimulating influence of tobacco is withdrawn, the unhappy individual soon finds what mischief has been wrought. He quickly ascertains his real status, the actual strength of his nervous organization. When he finds himself thus brought down to his true level, what should he do? Would it be wise for him to stimulate his flagging energies with strong tea or coffee, a little wine, or brandy? This would be only hiding the real condition without remedying it. Stimulation is just what has worked all this mischief; no. Avoid stimulation most carefully. Give the poor nervous sufferer rest—rest of both body and mind. A man who has been long accustomed to the use of tobacco should not attempt to pursue his customary avocations when leaving off his habit. He will be fretful, irritable, vacillating, "all out of sorts," perhaps a little "flighty," or even delirious. He must have such associations as will be calculated to counteract these conditions. Surround him with cheerful society and pleasant diversions, so that his mind may be drawn from himself and his morbid sensations, until nature has time to rearrange her disturbed functions and marshall her scattered forces.

The patient should eat rather sparingly, a light diet of pleasant and nutritious fruits and grains being preferable. A warm bath three or four times a week should be administered. When he feels more than usually restive, with headache and general discomfort, a warm foot-bath with the application of cloths wet in hot water to the head will be quite certain to give relief. A few days of patient perseverance in this course will result in complete emancipation of the most inveterate tobacco-user. More than one or two weeks are never required.

A change of air and scenery, recreation, and moderate exercise, are very useful auxiliaries in the effort to overcome the tobacco habit.—*Health Reformer.*

HOW TO LIVE CHEAPLY.

How to live cheaply is a question easy enough to answer, if one will be content with cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what is required by your position in society, and is justified by your resources. Set a fashion of simplicity, neatness, prudence and inexpensiveness, which others will be glad to follow, and thank you for introducing. Teach yourself to be without a thousand and one pretty and showy things which wealthy people purchase, and pride yourself on being just as happy without them as your rich neighbors are with them. Put so much neatness, dignity, sincerity, kindness, virtue and love into your simple and inexpensive home that its members will never miss the costly fripperies and showy adornments of fashion, and be happier in the cozy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments, and with their more expensive surroundings.

It does not follow that, in order to live cheaply one must live meanly. The great staples of life are not costly. Taste, refinement, good cheer, wit, and even elegance, are inexpensive. There is no trouble about young people marrying with no outfit but health and love, and an honest purpose, provided they will practice the thrift and prudence to which their grandparents owed all their success, and make their thought and love supply what they lack in the means of display. Those who begin life at the top of the ladder generally tumble off, while those who begin at the foot acquire steadiness, courage, and strength of arm and will as they rise.—*Selected.*

REGULARITY OF MEALS.

It has been demonstrated that, at certain intervals, when food is received into the stomach, gastric juice is secreted to digest it, and that no more gastric juice is secreted than is required for the digestion of the proper quantity of food.

If a person eat twice or thrice a day, at regular periods, the gastric juice is secreted by the stomach to digest the food it has received. If, while the food is being digested, more food is introdnced into the stomach, digestion, in relation to the food already in the stomach, is arrested. For instance: a person takes in the morning a piece of bread and several potatoes; now, it will take about three hours for the stomach to dispose of that food. Suppose the person, about an hour after eating this food, takes a piece of bread and an apple or two; what would happen? The digestion that was going on in the stomach would immediaiely stop, and not be resumed until the food that was received last was brought into the condition of the first. Suppose he took food every hour, what would be the consequence? The stomach would become prematurely worn out, and could do nothing perfectly—working all of the time without rest. But if the person possessed a good constitution and a large amount of vital power, he would not feel at first this drain upon his system, but sooner or later he would have to pay the penalty of outraged nature. For instance: a person may have a large capital in bank; he can live upon the interest very well, but he draws upon his capital. He does not feel this drain at first, because he has so large a bank account; but if he keeps on he will become sooner or later a bankrupt.

Some persons have an enormous amount of vitality—good constitutions. It is said of these persons nothing hurts them; they can eat and drink anything with impunity. This is a fatal mistake; see how many years of life they are cutting off by such foolishness. If such persons live to the age of seventy or eighty, they might have reached the age of one hundred or more years, by better dietetic habits.—*D. D. Stewart, in Science of Health.*

TEA AND COFFEE.—How injurious to the health of thousands is the use of strong tea and coffee. True, they are not poisonous, like tobacco and alcohol, but their effects are none the less observable. Coffee causes a great variety of symptoms. It causes a peculiar form of headache which commences in the morning. Both coffee and tea tend to palliate the symptoms they cause; hence the absurd idea that they cure the very disease that they produce. Coffee excites the bowels to unnatural activity, and consequently weakens the digestive organs; and it is, too, a fruitful cause of licentiousness, from its exciting properties. Tea causes headache, violent palpitation of the heart, and a peculiar gone feeling at the pit of the stomach. It is said that the tea-drinkers of China, who indulge freely, are thin and weak, and of a leaden complexion, with black teeth, and are very subject to diabetes. Coffee and tea excite the nervous system and brain, and hasten a premature development, and consequent premature decay of the body and mental faculties.

CONDIMENTS.—Condiments, spices, pickles, etc., tend only to inflame the mucous membrane of the stomach and produce irritation. Let mustard or pepper be placed as a poultice upon the back of the hand, and it will raise a blister. Is it, then, reasonable to put such articles into the stomach? The natural acuteness of the taste is destroyed by the use of condiments, and plain food becomes insipid. A horse or cow will not touch these things; and a child will not until he sees his parents do it, and then by imitation he acquires a habit which is rarely mastered, but constitutes a life-long enemy to health.

While we are speaking of food, we must say that Americans, as a rule, eat too fast. They do not give themselves time to perfectly masticate their food; they bolt it; they do not give the saliva a chance to mix with the food as it is swallowed, and thus the sensation of hunger may be appeased without obtaining from the food eaten a sufficient quantity of nourishment to support the body.

TOBACCO.—We do not propose to enter into any controversy with those who use tobacco, but we must, as public chroniclers, tell them of all the statistical facts that reach us, from time to time, upon this as upon other matters. It is clearly shown, on reliable authority, that in Germany, Holland, the United States and in England, tobacco costs more than bread! a fact which carries a powerful argument upon its face. A startling assertion it is that we pay more for a poison than for the staff of life. An able physician of this city lately declared that tobacco was often the secret cause of the growing affliction called paralysis, and many a person suffers therefrom because he has for years poisoned his nerves with the nicotine of tobacco.—*Boston Globe.*

CHEERFUL conversation promotes digestion; anger prevents it.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 996. BOSTON, WEDNESDAY, DECEMBER 9, 1874. VOL. XL.—NO. 9.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SOON.

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight grey,
That fans the cheek of dying day,
Doth ever whisper—soon!

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—near!

I know not round his blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst, in beauty's bloom;
And faith assures—not long!

I know not if his chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth wake an echo in my soul,
That saith—not very far!

I know not if we long must wait
The summer of his smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep,
And sings—a little while!

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flush with beauty and with mirth
At sound of "Lo, I come!"

—*Prophetic Times.*

CHRISTIAN UNITY.

T. L. WAUGH.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John 17: 21

Among all true christians there is a oneness in Jesus which unites their hearts in love and fellowship, irrespective of denominational differences of opinion. When this divine principle thoroughly permeates the heart, it flows out in acts of love and in deeds of kindness, enabling its possessor to co-operate with all God's people in the holy work of soul-saving, and to labor for the entire sanctification of all believers. In this sense christians are one. In union there is strength, and *vice versa*. Were all who profess to be the followers of the Savior imbued with this spirit; were all who have taken the vows of God upon them, and who have made a good profession before many witnesses, filled with the spirit of their Master and animated by the love they profess to bear for him, the work of God would prosper where now it languishes into decline and deadness.

It was the love of Christ which constrained the apostles in their labors of love; it was this which enabled them to face the common foe, and to carry on successfully the work of the evangelization of mankind. Were all possessed of the same union of spirit and of effort in this age, the Redeemer's cause would be a universal triumph. There would be no lack of missionary labor, nor of funds to prosecute the work of missionary enterprise. Much has been accomplished in this direction, but more might have been had the church been a unit in this relation. It has been truly remarked that the church is the Christian world. "I am the vine, ye are the branches." As God and his Son are one, so are christians. There is a connecting link intertwining in one the great body of which Christ is the head. If one member suffers, the rest share in the affliction. They are one in spirit, one in love, one in union, under one Leader.

How shall we best proclaim to the world that Jesus came and offered up himself a sacrifice for fallen humanity, that he might have a seed to serve him? By harmony of action in his service. By demonstrating in our lives the holy gospel we profess. Not simply by precept, but by example. In this age of unbelief and skepticism, when many deny the divinity of the blessed Savior, it becomes those who are his followers to stand up in defense of the truth, and to show by their lives that there is a saving power in the gospel of Christ.

Nothing can withstand the power of holiness; and there is nothing that Satan hates so much. If we would see men brought to Christ, we must, universally, as christians, "come up to the help of the Lord against the mighty." We must come up to the standard of christian perfection, and whatsoever we do, do all to the glory of God. Nothing else will unite but perfect love. Hearts must be won, if they are led to the foot of the cross; if we would lead them to the "Lamb of God, which taketh away the sin of the world," we must unite together in holy zeal for the accomplishment of the one great object for which he came into the world. He came not to condemn the world (for they were already condemned), but that the world through him might be saved. When we are fully in sympathy with him, we shall go on errands of mercy as he did; we shall seek the salvation of men because we feel interested in their welfare, and delight to imitate our Lord, who went about doing good; who was "a man of sorrows and acquainted with grief"; who set us an example of suffering affliction and patience.

As his children let us seek that oneness and fulness which we need as a necessary qualification for usefulness in his service. Let us go forward, baptized into one spirit, prepared for every good work, presenting a bold front to the enemy, who cannot withstand a vigorous attack when directed by the Spirit of God. We must take a bold stand against sin, and instead of being conformed to the world, be transformed through the renewing of our minds. There is a marked difference between a christian and a worldling. The one is actuated by love to God, while the other is depraved in his nature, and loves the vanities of this life. We must condemn sin, whether in the professor or in the avowed sinner. There can necessarily be no union with those who merely rely on a profession, but who are destitute of the saving quality within. The command is to come out from the world and be separate. This we insist upon as followers of Him whom we serve.

Taking the Word of God as our only guide, we there learn that the only real union between christians is that which is founded on the principles of the gospel, and not on human creeds. The love of God revealed to the soul will diffuse in the outward life a sweetness and fragrance that nothing else can. We are one with Christ by this divine union, and one with all of our heavenly Father's family. Heaven will be the common home for the saints of every name or condition. Realizing this fact, we shall be impelled unitedly to engage with all our powers of mind and soul in the noble work to which we have been called, and to keep our eye fixed on the prize that is to be won when the toils of this mortal life are over, and we stand on the shores of eternal deliverance. May we all be there.

West Morris, Ct.

THE JUDGMENT.

C. MENDENHALL.

In this age we have many judgments, by various tribunals, as the judgments of the courts, of counsels, and of men. To distinguish one great and final trial, we speak of the last judgment, a time when the actions of mankind, irrespective of person or position, will receive an impartial criticism, and a just reward or punishment, according to the deserts of the case.

1. That there will be a general judgment is evident from the plain declarations of Scripture. 2. The justice of God requires it, as in this dispensation we find iniquity flourishing, and righteousness struggling for an existence.

In writing to the Thessalonians Paul says—"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." All the Scripture writers tell us of a great day of settlement; and from Enoch (the seventh from Adam) down to John the Revelator, we are impressed of the importance, the necesssity and certainty of a grand assize. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."

3. The accusing conscience of man at times proves the truth of a future reckoning. We see when one is visited by some dire calamity, or invidious disease, he awakens to a sense of duty and a dread of the future. The reasoning drawn from the infallible Word arouses men; as was the case when Paul spoke of righteousness and judgment to come, it is said, "Felix trembled." Again in Romans 2: 15 and 16 we read—"... Their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

Men are the rational creatures of God, placed on probation, and accountable to him for their thoughts and deeds. As dependents upon him, and his subjects, we become obnoxious to punishment by disobedience to the mandates of the Divine Lawgiver; which facts are in favor of a conclusion that there will be a day "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." A positive proof is given us in the resurrection of Jesus. He died, and yet eventually conquered death, and burst the bars of Hades, as an earnest of a future day of which God has "given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. In Romans 14: 9–10 we read—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." A few quotations of Scripture prove the question beyond doubt or dispute. In 2 Cor. 5: 10 we read "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Matthew 25th chapter gives a description of a time "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Paul says—"So then, every one of us shall give account of himself to God." Rom. 14: 12.

From the texts we have quoted, it appears that Christ who so often and by so many important events has been in close relation to our world will be conspicuous in the closing scene as a judge. One who will mete out justice without improper motives, bribes or partiality. The same Jesus who came in humility, who served man by an ignominious death, will come so that every eye shall see him;—those who are his chosen, and those who are evil; they who pierced him, they who despise his laws, all shall see his majestic power and glory, for he shall be vested with full authority. John says—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." He will uncover all hidden evil, hypocrisy will be exposed; "therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4: 5.

The holy angels will be with him, and all will acknowledge the justice and wisdom of Him with whom we have to do. All mankind shall be judged; none can escape the all-seeing eye of Him who searcheth the heart of man. Devils, evil spirits, which now are possessed with preterhuman powers, shall no longer deceive by their strong delusions, but shall justly be sentenced to that punishment which is reserved for the devil and all of his angels. "Seducing spirits" no longer shall make havoc of faith, for they shall be utterly destroyed from the presence of God and the glory of his power.

A pertinent question here naturally arises, When is this appointed day? We think we can truly say it is now even at the door. The earth with its burdensome load of sin and sinners groaneth and travaileth for deliverance. This deliverance is soon to come, as can be abundantly proved by prophecy, and is evident by the signs of this our day. A great era is fast advancing, a change is about to be produced, a mighty revolution which shall shake the universe, destroying the inventions of man, the frail monuments of his weakness, is about to dawn upon an astonished and affrighted world. Men may cry peace and safety, they may put off the day, but He will come and will not tarry.

Soon there will be a sudden stoppage in the whirl of society; the last bride will be given in marriage, the last house will be pulled down to build greater, the last grain of sand will fall from the hour-glass of time, the last repentent rebel saved, and will you be shut out? As in the days of Noah the floods came suddenly and surely, swallowing up the unrighteous scoffers, so now they who sneer at judgment will cry for rocks and hills to hide them from the wrath of him who is justly offended.

That there will be such a day none who base their faith upon the Scriptures can deny. Therefore, let us "watch and pray, for in an hour when ye think not the Son of man cometh." A merciful God has long withheld punishment, that the way of life might continue open; for God is love, "who will have all men to be saved, and to come unto the knowledge of the truth." He bore long with the antediluvians, the Sodomites and others who had timely warnings, but the time of mercy expired, and the punishment was inflicted, which justice and mercy could no longer consistently withhold. The earth now reels with iniquity in every form, infidelity of every shade. The cup of God's wrath is almost full, and soon the door will be shut.

In view of this let us sound far and wide with distinctive earnestness, the cry "Behold he cometh."

Finally, reader, in the name of Him who died that you might live, by a compliance with certain conditions, we would say that even the judgment may be shorn of its terrors by faith in and obedience to Christ. He stands ready to save to the uttermost all who will believe and trust in him. Will you not haste then to the Rock of safety,—the sure Defense? Will you longer hesitate to form an alliance with one who is so mighty, merciful and good? The judgment is coming; are you ready to meet the Judge with confidence, knowing that there is no condemnation to them that are in Christ?

Fellow watchmen, let us trim our lamps, and be ready to enter in to the marriage supper of the Lamb. Then, in the midst of destructive power and executive judgment, we can safely trust in Jesus, saying with Peter while old things are rolled up as a scroll and melt like wax, "Nevertheless, we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

Wilmington, Del.

A SOLILOQUY?

B. A. BOYNTON.

Here am I, a little speck as it were, floating along upon the boundless sea of time. A little while ago and I was not; again a little while and I shall be gone. How came I here, and why? and where am I going to? In all the endless ages yet to come, what is there in store for me?

There is an old book, called the Bible, which claims to tell us all about these things. It says that far away in heaven, there dwells a mighty and everlasting God, who made us to live, and move, and have our being. That he loves us, and cares for us, and desires to make us eternally happy in his glorious kingdom. That if we follow the instructions of this book, we shall never lack any good thing. But some tell us that this book is not true; that it is full of absurdities and contradictions, and no dependence can be placed upon its statements. I wish I knew the truth in the matter. If there is anything I can do to secure a home of joy and peace, where I may live forever, after this little thread of life is spun out, I wish to do it. If I knew positively that the Bible was a fable, and that nothing I could do in this life would make any difference with my condition hereafter, then I would settle down quietly and bide my time. But I do not know; and if, in the end, the Bible should prove to be true, how I shall wish I had known it. If I knew that there was a God in heaven who looked down upon me kindly and lovingly, how gladly would I do whatever he bade me, so that he would be pleased to own and bless me here and hereafter.

If I were lost in a dense forest, and knew not that a human being was within a hundred miles of me, yet would I call at the top of my voice, for there might possibly be some one who would hear me, and show me the way to go. Why may I not call upon God in the same way? If he does not exist, it can do no harm; and if he really does exist, would he not hear my voice and make himself known unto me? Most assuredly he would; for the Bible says that "The Lord is nigh unto all them that call upon him; to all that call upon him in truth." Psalm 145: 18. Now I am resolved what to do. I will ask for myself, that I may know for a certainty whether or not there be a God in heaven who loves and cares for those who dwell on earth.

St. Johns, Mich.

GROWTH.

"To increase in size by a natural and organic process—to increase in bulk by the gradual assimilation of new matter into the living organism," may, by a slight figure of speech, be true of the "carnal mind." It possesses inherent vitality, and may be capable of increase by development, may become larger and stronger by a natural process, like a plant or animal body. But certainly the same cannot be true of growth in grace, for grace is not inherent in man. In a state of nature there is no grace to grow or develop by natural process or in any other way. It is an exotic and not indigenous or natural to the soil of the human heart. The carnal in man, needs no cultivation. It grows not only without fostering care, but in spite of counteracting efforts. The efforts may check, but nothing short of regeneration will prevent its growth. Even after regeneration, the old remains naturally grow. They may be kept down by the aid of grace, but must be eradicated or growth is then law. Not so with grace in the heart. All experience testifies that there is no natural growth, no increase or enlargement by development, and that the tendency is to die, only as watered and fed from above. The life, fire, zeal, of the new convert don't live and grow, like the carnal nature, without fostering care, but only by the use of such means as secure new supplies from heaven, with ceaseless frequency.

And then, though saved by grace, it is through faith, and the faith that gains conquests, and secures additions to former attainments, as a distinct, instantaneous act of the soul, claiming in the name and through the merit of Christ, specifically the things obtained. Power to believe "with the heart unto righteousness" like power to act, is the gift of God, but its exercise is as really the act of the creature in the one case as the other. The faith of reliance or a uniform confidence or trust in the atonement, at most keeps the believer from backsliding or losing ground. Indeed, he who does not press forward, make new conquests and reach higher attainments, does lose ground. By common consent, there is no such thing as standing still. To make no progress is to slide back. And here is seen the radical difference between nature and grace, in applying the idea of growth. If no efforts, or only feeble efforts are made to prevent it, the carnal nature grows by a natural process. On the other hand, if no efforts, or only feeble efforts are made, by using the means of grace, to foster growth in religion, there is not only no increase but loss, while increase if secured, is not by an insensible development, as with the carnal mind, but by asking and receiving, and this as want is felt, prayer asks and faith claims the things asked for.

Let us illustrate. The sinner is awakened. At first the light may be dim and the sense of guilt, of pollution, or of the need of Christ, feeble. These may grow, i. e. the light become clearer and fuller, and conviction deeper and stronger. There may be much light and little feeling or *vice versa*. Sight and conviction may increase gradually or may break in like a flood. There is great variety of exercise, but in no case is it a development by natural process. And then if it were, no penitent, however exercised, grows into religion or comes into its possession by a process of insensible development. All come to one point, a deep sense of sin, a felt need of Christ, a full surrender, a distinct faith and an instantaneous conversion.

What occurs at the outset is an index of what follows. There is great variety of religious exercise, of views, conflicts, activities and experiences. But all who grow in grace come to one point, a deep sense of dependence, a felt need of Christ, a full surrender or consecration often repeated and included, more and more as more is seen to be included, and a distinct faith for such answers as are felt to be needed; not simply a relying faith that credits the truth and believes in a general sense, but distinct acts, that bring distinct blessings.

For example, jostling with the business and cares of life like physical toil, wears the strength away. As one goes to his meals in order to repair the physical waste, so he goes into the closet, to the class, or other means of grace, and thus waits on the Lord that his strength may be renewed. In this way he grows, not by insensible development, like the body of a child, but by distinct answers to prayer, and the conquests and enlargements thus gained are according to his faith.

One is hampered by a besetment or besetments. He resists, fights against, conquers for a time, or in part, is then overcome, then repents, and renews the struggle and thus maintains an unequal contest till utterly disheartened. He then feels there is no help but in God, and that there is help in him; asks, receives, is divinely delivered and empowered, and goes forth an emancipated free man in Christ.

In any case, when the light has so increased, and views of duty and privilege have become so clear and strong, *i. e.* when there has been such growth in grace by repeated baptisms of the Spirit, as to show the way and help to a full consecration and an all comprehending faith in Christ, then his blood cleanses from *all* sin, and the very God of peace sanctifies wholly. They who depend upon growth, in the sense of development, never become "pure in heart." But when the canker is taken out, then the chief impediment to a rapid growth is removed. There is growth, *i. e.* enlargement and increase of strength, before this full cleansing, but it is by conquests and additions received in answer to prayer. So growth subsequently, though more rapid, is in the same way. Never by an insensible development, but always by special baptisms. The opposite theory repudiates the cardinal doctrine of salvation by faith.

One has well said, "To believe that I cannot receive the blessing now, is to believe that I never can receive it, because the future is always beyond the grasp of faith." Let any thoughtful person attempt to reconcile christian experience with the idea of natural growth, and he will find a halting at every step. But when he thinks of growth in grace as an enlargement and an increase of light and strength, attained by faith, and hence according to faith, when it is exercised, then and only then are growth and the christian economy compatible with each other.—*Christian Standard.*

BENEFITS OF PROPHETIC STUDY.

As regards the benefits to be derived from the study of unfulfilled prophecy, I may notice that first, it leads the Church to take up her true position on the earth, as a heavenly people looking forward to the coming of the Lord Jesus Christ. The apostle Paul in the third chapter to the Colossians, says, "When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." Here is the great motive and power unto holiness; and it leads us to set out affections on things above. We are waiting for the manifestation of the Lord Jesus, and are to be manifested with him in his glory. The same thing is in the third chapter of the Philippians, where the apostle draws a line between those that are truly awaiting the coming of Christ and following his steps as Paul did, and those who mind earthly things, and whose end, therefore, is destruction. He says, "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according unto the working whereby he is able to subdue all things unto himself." That is the great motive,—"We know not what we shall be, but we know that when he shall appear, we shall be made like him, for we shall see him as he is." 1 John 3: 2.

Let unfulfilled prophecy become your prayerful study under the teaching of the Holy Ghost, and see if it will not lead you to live above the world, and to closer fellowship with the living, risen Christ.

Then the second benefit is this, that it will very much encourage us in all missionary work. If I thought, as many do, that the Lord Jesus is to come at the close instead of, as we believe, at the beginning of the Millennium—if I believed that the gospel is to cover the world with light, and make a glorious platform on which the feet of Jesus may rest, so that he will find all things in excellent order when he comes—how discouraging with such a belief would be the aspect of the mission field. How difficult it would be for me to feel that God was doing all he promised to do, seeing that the last eighteen hundred years have all passed away with only a little spot here and there where his truth is believed, and there is no appearance at the present rate of progress of the gospel converting the world, until many centuries have elapsed.

On the other hand, if the Lord is to come before the Millennium, as we maintain, then we know we may expect him even now, while the earth is in confusion, and evil is growing apace, and midnight gloom is deepening. And it is at "midnight" that the cry will come—"Behold, the Bridegroom cometh, go ye out to meet him." Thus I am encouraged, as the darkness prevails, to know that my Lord is near. The gathering clouds, the increasing apostacy, the infidelity, the Ritualism and Romanism, which are growing up, and which will culminate in the terrible apostasy and Antichrist of the last days—all this tells me that the day of the Lord draws nigh, and quickens me to labor more actively to help in gathering out that people whom the Lord will unite with those who have gone before, and form them into the complete body of the Bride, the Lamb's wife, at the day of his appearing and kingdom.

A third benefit of prophetic belief in Christ's speedy advent is that it stirs us up to witness for the Lord Jesus Christ. I believe no congregation will labor more zealously in the cause of Christ than that which is taught to be waiting for the coming of the Lord. Read the first chapter of 1st Thessalonians, and compare it with the 17th chapter of Acts. Paul had found the primitive early christians, even at that early date, with their hearts so full of the second coming that he had even to utter a warning on the subject, for they were entertaining ungrounded expectations in regard to the day of the Lord being imminent. But note the result. Read the first chapter of 1 Thessalonians, verses 5, 6, 7, 8; the gospel came unto them not in word only, but also in power and in the Holy Ghost, and in much assurance, so that they were examples to all that believed in Macedonia and Achaia; and from them sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place their faith to God-ward was spread abroad. What caused this great result? It was that they were taught to wait for the coming of the Son of God from heaven. Thus their hearts being so full of the coming of Jesus, made them active as laborers in the spread of the gospel.—*Rev. Clarmont Skrine, M. A.*

THE BIBLE AND DRESS.

BY BISHOP YEAKEL.

Our disciple asks a question which is at the present time repeated by many sincere christians with evident concern:

Question. "Is there not now yet unnecessary gorgeousness of dress in vogue, which we unitedly must oppose?"

Answer. The disciple answers "yes," and scarcely any one can help saying yes.

But now listen, as soon as this subject is introduced: "Pshaw, he is an old fogy! He is fifty years behind the times! He is ungentlemanly enough to meddle with people's dress, after they have paid for it!" etc.

That is to say, the Holy Ghost is an "old fogy," who speaks out in such words against "braided hair, or gold, or pearls, or costly array," or the outward adorning of the body by "putting on of apparel" and against conformity to the world and "pride of life" in general, that some preachers are afraid to read such portions of Holy Writ from the pulpit, because they grate harshly upon the ears and hearts of some of their fashionable hearers!

"But," said one lately, "those commands about dress were given to the primitive christians, who, having just emerged from paganism, needed such instructions and a plainer dress, in order to distinguish them from the heathen; but in our christian land this is not necessary because the heathen are not here." Certainly this is an uncommon comment on these Scriptures. Where does the Bible say that these commandments were applicable only to the primitive christians? and that they were given for such a purpose only?

If such commandments as were given to distinguish the christian from the heathen, cease to be binding in christian lands, then what follows? Let us see. Paul says to the Thessalonians: "For this is the will of God, even your sanctification, that ye should abstain from fornication. . . . not in the lust of concupiscence, even as the Gentiles, who know not God." Hence, by parity of reason in a so-called christian land where there are no heathen, the command is not binding and christians may live "in the lust of concupiscence" and commit "fornication!" Again he says to the Ephesians: "This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk "in the vanity of their minds," etc. Hence where there are no Gentiles, christians may walk as Gentiles, in the vanity of their mind? What sensible, pure mind is not shocked by such sophistry!

"When the apostles wrote, it was the base and lewd women that wore these forbidden articles, but now they are worn by respectable persons, which makes quite a difference." It makes this difference, 'that respectable persons' have sunk so low that they have adopted the 'harlots' uniform. The supposition contained in the above, that "base and lewd women" do not dress in this fashion in our day, is false. They are to a great extent the leaders of fashion, and "respectable persons" follow them. Hence it is no wonder that adultery and kindred crimes have become fashionable in certain circles.

"But we live in an age of progress, and God has made man a progressive being. We cannot bind ourselves to antiquated notions; the times demand that christians accommodate themselves to new inventions and developments." And this is put forth to justify professors of christianity in conforming to the world and indulging the "pride of life." But if your "progress" gets ahead of the word of God, pampers to carnality, quenches the Holy Spirit in the heart, undermines health, squanders precious time and money that is needed for the necessaries of life and for the poor—is there not too much of this vaunted "progress?" Is it not a galloping downward the broad way into eternal perdition?

The truth is, there is no progress in the fashionable dress of the day. There is a fearful regress morally and physically. And as to the matter of fact there is a continual senseless whirling the giddy rounds of follies that have been tried before, after their votaries got tired of them.

"But," says another "these fashionable things are right. Has not God given wisdom and skill to man to make such things, and should we not employ the gifts of God? Has not God made the flowers of the field—why should not man make flowers too and wear them?" Surely here is something more than Solomon's wisdom! Because God has given beautiful flowers to the grass and not to man—thus showing clearly to what species of his creatures flowers belong—therefore man may make artificial flowers and wear them on his head. Is this not immense reasoning? And because God has given man wisdom and art to construct things that are truly beautiful and useful, he ought to apply this power to extravagance in dress even to such an extent that precious time, religion, conscience, purity and health are sacrificed to the idol of fashion. Surely, "The Lord knoweth the thoughts of the wise, that they are vain."

Again says one: "It was Paul, who was a bachelor, that wrote that women should not dress so much." But Paul was inspired by the Holy Spirit. Peter, however, was a married man; now hear what he has to say: "Likewise, ye wives, be in subjection to your husbands . . . whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward adorning always destroys the meekness and quietness of the spirit; that incorruptible ornament, which God values so highly, is bartered away for flounces and feathers! What must God think of such an one?

Says a pastor of an aristocratic church in a large city: "It is not the ministers' business to meddle with the peoples' dress, if they have paid for it." This of course was a sweet morsel to a wealthy fashionable congregation, who always paid for their dresses. Let us inspect their talk a little. A minister, then, has no business to meddle with the drunkard's poison, if he has paid for it. He must not say anything against dens of vice and gambling hells, provided they have been paid for by their owners. "But," say you, "to drink and make others drink is forbidden by the word of God and conflicts with common sense." Just so is fashionable dress forbidden by the Bible, and even execrated by common sense. Moreover, if God has made you his steward and entrusted to you a portion of his goods to be used for good purposes, where do you get the right to pay them out for things that are forbidden by the Master?

I have introduced the foregoing objections and briefly answered them, because they have been brought to my notice, as being more or less current among those who are forsaking Christ and his peculiar people, which is separate from the world, and indulge in the idolatry of fashion to the unspeakable detriment of their souls and the disfiguration of their bodies, which God designed to be the temples of the Holy Ghost. How utterly sophistical and foolish are all the excuses and attempted justification of the thing that Eternal Wisdom has forbidden.—*Evangelical Messenger.*

THE "NEW YORK HERALD" AMONG THE PROPHETS.

The "New York Herald" which sent Stanley to Africa to discover Dr. Livingstone, and which is the most famous of the American journals, looking at Europe simply from a political point of view, made the following notable remarks on Sept. 23, 1874.

"There is a constant rumbling on the continent of Europe, and even the wisest men cannot read the signs. Looking at the splendid monuments of civilization as we see them in Europe, we are nevertheless tempted to ask what security have we for their permanence and their strength, if the existing foretokens of disaster assume real form, and have their ultimate and terrible will.

"Peaceful as Europe seems, it is not a wholesome peace. We cannot accept the summer day as truly summer, when clouds, rent and torn with lightning, disturb the sky. We may have the harvest moon, or we may have the thunder storm when the sun goes down. 'Question' after 'question' comes tumbling one upon another, even as we read in the poet that 'from peak to peak, the rattling crags among, leaps the live thunder.' Never did old Europe seem in so pheunomenal a condition. England gathers her skirts about her, and, content with the guardianship of her embosoming seas, sulkily awaits the storm. France sharpens her sabre and pike, watching and praying for the tocsin to summon the combat for Alsace and Lorraine. Austria, bothered with her finance and her artillery, her history a series of monumental defects, prays that the shock may not fall until her currency is really money, and she has changed her cannon from bronze to steel.

"Russia, half civilized, half barbarian, looks with civilized earnestness upon the Slavic dominions bordering her kingdom, and with barbaric passion upon the ungarnered possessions of Asia. Spain is beaten from shore to shore, at the mercy of every tempest. The smaller nations, rejoicing in the weakness which has at last become strength, huddle into the corners away from the storm, only hoping for the safety that comes with forgetfulness. Turkey feels that her doom is a question of time and patiently awaits her execution. Germany pursues her destiny with eager resolution. Between Germany and France the issue lies. And a duel is impending between Republicanism and Imperialism. The solution will be the United States of Europe. In the end there will be the triumph of the people; and so we shall all become fellow-citizens of universal fatherland.

"There can be little doubt, we fear, that in Europe at this moment everything 'tips towards universal gloom.' Mr. Disraeli, whose rhetoric is of a different quality from that of M. Hugo, more sedate and practical, spoke recently of the 'great crisis' about to appear in the world's history, and he explained his course upon certain ecclesiastical questions by saying that when this crisis came, he wished to have the Church of England protected against the storm. The English Prime Minister referred to the struggle between Liberalism, as represented by Prince Bismarck, and the Ultramontanism of the Roman Church. The forces on either side are gigantic, and the contest must in time assume proportions that history does not parallel.

"It may be that we are coming to the time spoken of in the sacred writings, and impatiently expected by enthusiastic interpreters of Scripture, when the great battle of Armageddon will be fought, and we shall enter upon the millennial period. Many of these commentators tell us that this battle will be somehow connected with the Eastern Question, and the destiny of Turkey and the Holy Land.—*Signs of Our Times.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 9, 1874.

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AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

THE LAST BATTLE.

Since the fall of man, this world has been the theatre of an unbroken series of battle scenes. Its elements, beasts and men, have fought a continuous and terrible battle. This is to end with one universal and desperate convulsion, in which all the elements and creatures of earth will be thrown into fearful antagonism, when Christ will triumph over Satan, truth over error, and the true church of God over all the hosts of the wicked one. This will constitute the last fearful shaking; and all things earthly will be revolutionized,—changed from their social and material relations sustained under the curse. The inanimate will be decomposed, and new compounds formed, so as to produce heavenly harmony and peace, a universal calm and eternal rest.

This mighty work of decomposition must be preceded by the progressive action of agencies which will, in the light of true science, manifest signs of approaching dissolution. The knowledge of this will cause the hearts of many to "fail them for fear," and to look "after those things" which are truly "coming on the earth."

In the social department there will be the same progressive development of agencies, which must threaten more and more to break up and destroy the peace and harmony of all associations,—political, ecclesiastical, and domestic. Family, church, and empire will be alike threatened with disintegration. The last battle will be the final, desperate struggle between the rising antagonisms, in a most sanguinary and decisive conflict. This war will commence between the nations, and end in a fearful contest between the contending factions of broken-up empires. "Every man's sword will be against his brother." God has given us a most perfect prophetic history of this last great contest. He stated it, and foreshadowed it by nearly all the prophets; while Jesus and the Revelator present the nations in their last movement as "perplexed" and "angry."

God presented the subject to Isaiah in all its parts thus:—"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies, he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Chap. 34: 1-4.

This passage embraces all the nations of the earth, and the indignation of the Lord upon them which will "utterly destroy them." It connects these battle scenes with the rolling together of the heavens as a scroll; showing that the animate and inanimate world will be convulsed and changed at the same time.

Jeremiah describes the same universal strife and destruction in this language:—"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented; neither gathered, nor buried; they shall be dung upon the ground." Chap. 25: 31-33.

This language cannot apply to any battle that has been fought in the past, in which the "slain" bodies of men lay scattered upon the ground unburied from one end of the earth to the other. It must be in the future, and the last in human strife.

Habakkuk adds his testimony to the same effect. "Before him went the pestilence, and burning coals at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Chap. 3: 5. This passage gives the fact that "the nations" will be driven asunder," showing that they will at that time be confederated, that those alliances will be broken, and that this takes place when "the mountains saw Thee (the Lord) and trembled." This confederation is evidently the same as Daniel represents by the imperfect union of the iron and clay (chap. 2: 40), which will be separated, and the nations dashed in pieces, and the "wind" (war) of the last battle will carry them away, so that no place can be found for them; that is, utterly destroyed—exterminated.

Ezekiel presents the subject thus:—"And it shall come to pass at the same time when Gog shall come against the land of Israel saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Chap. 38: 18-22.

He gives the connected circumstances—the war of nations—shaking of mountains, and presence of the Lord—as did the other prophets. We think he must refer to the same last battle. This corresponds exactly with the Revelator. He says—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Chap. 11: 15-19.

This passage gives us the chronology of this universal convulsion of the earth, heavens, and nations; locating it under the sounding of the seventh angel. It is the last of the three woes. It is when "the kingdoms of this world become the kingdom of our Lord," and his eternal reign commences. The nations will be "angry," and God's "wrath" will "destroy them."

This war is definitely located in the serial prophecies of the nations. Daniel presents four great empires as the ruling governments of the earth, until the time when Christ shall take the nations, and destroy them, and shall henceforth rule the world as its eternal King. The prophet saw the four winds strive upon the great sea, which brought up four beasts. These winds, sea, and beasts are symbols, and explained in the Scriptures to represent, by winds, war; by sea, peoples, nations; by beasts, kingdoms. Four winds denote war upon the four quarters of the prophetic territory. These kingdoms are Babylon, Persia, Grecia and Rome. All the tribes and nations brought under the dominion of those four governments were subdued by the sword; therefore, war established their dominions in the four quarters of their territory; and this war is represented by four winds. These nations were released from the power of those kings by war, and held in subordination to the conqueror, or the next kingdom in power. Therefore it was war that elevated the four kingdoms, and war in the four quarters that subdued the first three, and it will be a general war that will subdue and destroy the fourth. Each succeeding kingdom made war upon and subdued its predecessor. Persia conquered Babylon, Grecia conquered Persia, and Rome conquered Grecia. As Christ's everlasting kingdom is to succeed the Roman, so Christ will make war on the Roman kingdoms, and utterly exterminate them, so that he can take the dominion or rulership of earth, under the whole heavens."

This war will bring the last battle. It is represented by nearly all the writers in the Old and New Testaments as a war waged by God upon the wicked Gentile nations. A war of extermination—of utter ruin. This war cannot be the one to destroy Babylon, Persia or Grecia; but Rome. It cannot be intelligently looked for, therefore, until the first three have spent their appointed period of earthly rulership, and the last hours of Roman supremacy are passing. This is the prophetic location for the last battle, or a general European war.

The most momentous questions connected with this great subject are, Have the last hours of Roman dominion come? Is the prophecy measuring the periods and foreshadowing the rise and fall, the noted changes and revolutions of these governments, nearly accomplished? These questions can be very easily and definitely determined by comparing the prophetic and profane history of the kingdoms, to see if they agree. If they do, that is proof of the truthfulness of the prophecy. Then follow the two lines until the profane history ends, and all of the prophetic, extending beyond that point is unfulfilled, and its accomplishment may be expected in the future. When we trace these two lines of history, we find them corresponding perfectly, in every predicted particular. Babylon, Persia and Grecia arose and fell exactly as foretold. Rome ascended the stage, perfectly in harmony with the Word of God. Its history has minutely duplicated the prophecy through all its great changes down to the development of the very circumstances producing the antagonisms which should cause the warring parties to arm for the last battle. No part of the prophecy gives such definite statements, and expresses such a variety of circumstances, and the moving causes which threaten a general war, so perfectly as those now being fulfilled, which foretell the preparations for the last battle in Roman history. We believe that the predictions fortelling the destruction of the cities of Babylon, Tyre, or Jerusalem, were no more perfectly fulfilled than are those relating to this war; and that the very circumstances which cause so many statesmen to now see a general war impending, do exactly fulfill the last predictions in Roman history.

If these things are so, then we have come to a grand epoch in human affairs,—a transition period in earthly scenes,—a glorious culmination in the redemptive scheme:—the ending of sin and the last wail of the curse. But the triumphs of faith must be preceded by a satanic carnival. The glorious light of an eternal day will be enjoyed after passing the darkness of a howling night. The blessedness of heavenly peace succeeds a bloody and desolating war. The fierce winds and surging waves bear the mariner to his quiet haven.

J. C.

MERCY SEAT.

In "The Signs of the Times," published by the Seventh-Day people, we find an editorial article on "The Ark and the Mercy-Seat," in which it is said—"In the sanctuary of the first covenant, the ark and the mercy-seat were placed in the holiest of all." The writer then assumes that if there is a **mercy-seat in heaven, there must also be** there "**the ark of the ten commandments,**" because they existed together in the old tabernacle.

Let us see what the Bible says about the **mercy-seat** in heaven. In Heb. 9: 5, Paul **says—"And over it [the ark of the covenant]** the cherubims of glory **shadowing the** mercy-seat, of which we cannot now speak particularly." The word here rendered mercy-seat is *ilasteerion*. In Rom. 3: 20-25, Paul says—"Therefore, by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption which is in Christ Jesus; whom God hath set forth to be a *propitiation*, through faith in his blood."

The word "*propitiation*" is from *ilasteerion*, the very word rendered mercy-seat. *Christ* is now our mercy-seat. As the mercy-seat in the earthly tabernacle was "in the holiest of all," as stated by the writer in the *Signs*, then it follows that Christ, the great antitype, has been "in the holiest of all" ever since he went to heaven to be our mercy-seat. As Paul says—"Christ is not entered into the holy places made with hands, which are the figures of the true; but into *heaven itself, now* to appear in the *presence* of God for us." Heb. 9: 24. As Christ has been our *ilasteerion*—mercy-seat, for over eighteen hundred years, and as the place for the mercy-seat is only in the holy of holies, it follows that Mrs. White's visions, which declare he did not go into the holy of holies till A. D. 1844, are untrue.

M. G.

STRIKES.

There is no doubt that strikes among the laboring classes result in evil to the strikers in almost every case. They are invariably worse off at the end of the strike than at the beginning, even though increased wages be secured. Strikes tend to anarchy, revolution and ruin. If the strike secures double wages, in a short time the laborer finds the cost of his living is also doubled, and he encounters the same difficulties to make the two ends meet that existed before the strike. There is a general law that governs these things: when the employer is compelled to pay higher wages to his workmen, he puts a higher price on his goods, so as to secure the same amount of profits as before. When the former makes his purchases of the manufacturer, and has to pay greatly advanced rates, he at once adds to the price of his produce, in order to secure his usual income. By this time the strikers are paying advanced prices for everything, as the result of their strike. Then another strike follows with similar results; and thus things grow "worse and worse."

In connection with this state of things, there is a vast amount of extravagant living, that is hastening this nation to certain destruction. No nation has ever stood long in its glory, after it arrived at a position now occupied by the American people. Corruption rules in high places; bribes fill the hands of those appointed to administer justice; and official wickedness occupies the honored seats of the nation. It is useless to look for a reform. Ruin must come next.

M. G.

LIFE ON THE RAIL.

The traveler across the continent has a fine chance to study human nature, as he mingles with the great variety of men and women who are passing to and fro over the railroad thoroughfares, connecting the Allantic and Pacific. Their language, dress, manners, habits, dispositions and purposes, are so varied, and often antagonistic, that it would almost seem as though they should occupy separate apartments, in order to be comfortable. The one is a burden to the other, and they naturally form themselves into separate classes.

Counsel to the inexperienced, who contemplate a trip across the continent. Those who would study economy and health, will do well to take such food as they like in a large lunch basket, or valise. Articles of food can be warmed on the stove. Have a pint tin cup or pail for this purpose. Be cautious about forming hasty acquaintances with strangers. After arriving at Council Bluffs, be exceedingly watchful against confidence men all the rest of the way to California. If any have occasion to stop over night at Council Bluffs, be on a sharp lookout against the snares of wicked men. It is well to go to the R. R. agent for information. There are a number of men lying about Council Bluffs and Omaha, whose chief business is to rob unsuspecting travelers, by persuading them to go to certain public houses, where the landlord's, and the runners from the trains to those hotels are united in setting traps for robbery. If they can get one to drink their liquors, they are quite sure of success, for they are so poisoned with drugs, that their victim is soon insensibly drunk, when he is an easy prey in the hands of ths robber. With the temperance man, they lay plans to rob him when asleep in his room. Indeed, all possible means are employed to accomplish their fiendish objects.

As we go further west, almost every station abounds with men whose chief business is to rob the passing travelers. Sometimes one or two persons will go through the cars in haste, just as they are about to start from where they have been stopping to take food, and pick up an overcoat and put it on in a hurry, and catch up a valise, and rush out as though they had just learned that they **had arrived at the station**, where they were **to stop**. The owner of the coat and valise being out of the car at the time, taking his lunch. At other times they will thus go through, gather what they can, and stay on the train in other cars, till they arrive at **the next depot**; in the mean time pick up whatever they can secure by their sharp practice. Such persons went through our cars at Elko, Nevada, and stopped in the second-class cars to arrange matters. The conductor discovered them, stopped the train, and put them off. They are usually well-dressed, gentlemanly looking men, such as the careless would not suspect.

At the stations, if they find one interested in looking at the Indians with their painted faces and unique dress, the squaws and their pappooses, or other novelties, one of these confidence men will step up and inform you there is something still more interesting, a few steps from there, and he would be pleased to take you to see the interesting object. That curiosity is in some saloon, where he will endeavor to keep you till the train starts, by saying there is yet plenty of time, for he is going on the same train. Thus left, plans are then laid to rob you during the night. It would take a long time to go over all the varied plans employed by these men to rob and ruin passengers. Bro. Brown, who went on with us this last trip, was thus invited by a fine looking, well-dressed gentleman, to step and see a curiosity near by. Of course, Bro. B. refused. We learned afterwards that the one who invited him was one of the worst men on the route. Probably no worse class of men can be found in the world than those at the various stations on the Union and Central Pacific roads, between Cheyenne and the Summit, a distance of eleven hundred and fifty-five miles. At these stations is a concentration of desperadoes, who are graduates in the school of wickedness, and have set up business in these western wilds, where justice only enters to be murdered.

RAILROAD TICKETS.

It may be a benefit to some of our readers to know a few facts concerning railroad tickets. It has been decided by high judicial authority, that the holder of a ticket is not under obligation to exchange it for a conductor's check, till he has passed the last station on the route. If he gives it up, he does it at his own risk.

When persons buy through tickets to San Francisco, from Boston, New York, Chicago, or any other place east of Omaha, the holder of the ticket has a right to stop over at any station on the entire route, and go on when he pleases. But when the passenger arrives at Ogden, and changes for the Union Pacific to the Central Pacific road, the Conductor is required by the managers of the road to take up your ticket, giving a special check in its place. If the person is going directly through to San Francisco, of course it will make no difference, but if he wishes to step off at different places on the route, he will do well not to give up his ticket. Of course the conductor will take your ticket to punch it, and will offer you the substitute check, immediately after leaving Ogden, but it is the passenger's privilege to refuse to accept the check, and to ask for his ticket again, as his legal right. This arrangement on the Central Pacific road is an arbitrary one peculiarly itself, and can be accepted or not as the passenger may choose.

Those going to places west of Ogden will do well to take a little silver, as all bills must be paid in coin, or its equivalent, between Ogden and San Francisco. If you pay in currency, they will take out two or three times the standard discount for what you get at eating rooms, and for other things purchased on the route. When one arrives in California he should change his greenbacks for gold, and then exchange his gold for silver, instead of purchasing silver with his greenbacks. His greenbacks will accomplish most to use them as we have specified.

M. G.

PROPHETIC SERMONS.

We propose to preach a series of sermons on the prophecies at our Chapel, in Chelsea, for the next two or three Sundays, afternoons and evenings.

J. C.

THE TRUE SABBATH.
WHICH DAY SHALL WE KEEP?

AN EXAMINATION OF

MRS. ELLEN WHITE'S VISIONS.

BY MILES GRANT.

ISSUED

BY THE ADV. CHRIS. PUB. SOCIETY,

A NEW WORK

On the Sabbath of the Old Covenant, an investigation of Mrs. E. G. White's Visions, showing that they are not from God.

All who have accepted Mrs. White's visions as coming from heaven, or who have been led to rest on Saturday instead of the Lord's day, should read this work. Let those who live among our Seventh-day brethren send and get a number of the books to give away. If the reader has friends at a distance who have received Mrs. W.'s Visions as true, have a copy of this work sent to them.

It contains 106 pages, and we will send it at the following prices: Single copy, 20 cts.; per doz., $1.75 by mail; per hundred, $10.00 by express.

AGENT.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.

The best method of using the chart or map of history is to hang the frame on the wall of the room (the map being in the frame, of course), by the two hooks in the *upper bar* of the frame, high enough to stand, or sit, in front of it, and there examine or study it.

Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history*.

AG'T.

THE DOCTRINE OF IMMORTALITY.

BY J. H. WHITMORE.

The former pamphlet edition of this valuable work having long since been exhausted, another edition has just been published, and we are now ready to supply orders for this book of 310 pages, for wide and general circulation, at the following very low rates: Single copy, 25 cents; per dozen, $2.50 *by mail*; $17.00 per hundred, *by express*.

AG'T.

ARRIVED IN CALIFORNIA.

Saturday evening, at eight o'clock, Nov. 21st, we arrived safely for the fifth time in the "Summer Land," feeling as fresh as when we started, and ready to go to work in the vineyard of the Lord. Friday and Saturday (20th and 21st) we passed through much sublime scenery, that will ever be interesting to the traveler. It would be a privilege to stop long and gaze on the wonderful works of nature, as they appear on the Sierra Navada mountains in California. At Truckee, it seemed like New England mid-winter. The train stopped there for breakfast. At nine A. M. we had passed all snow, and arrived where nature was assuming a spring-like appearance. Gardens were green with vegetables; fresh grass was starting up; the air was soft and mild, so we had the windows up in the cars, with no fires in the stoves, when only a few hours before we needed hot fires in both stoves to keep us warm. The change is very pleasing, and is well calculated to lead me to feel at home in California, especially in the winter. Each time we go, things look more and more inviting. We find most who go to the Pacific coast have the same feeling. After they have lived there awhile, they usually feel a desire to return East for a visit, but after a short stay, their desire to make California their permanent home is much increased. The Californians are very contented in their delightful country. The cry of hard times is not heard there as in the East. The State is rich in mining and agrigultural resources. Its financial prospects are very promising.

When we arrived at Sacramento, Saturday, we met Bro. and Sr. Ficks and Bro. Harrow, also Sr. Chase, who formerly lived in East Boston. Bro. Ficks has commenced preaching the gospel of the kingdom, also two Brn. Nichols, who formerly lived in Mass. The Lord is blessing their labors. They are in earnest. Regular meetings are held in Sacramento, in a hall which the Brn. have hired for the purpose. We intend to hold meetings there soon. Bro. Ficks and the Brn. Nichols are starting meetings in new places, with fair prospects of success. Their hearts are in the work. We expect to see others engaged in the same blessed work on the coast.

When we arrived within fourteen miles of San Francisco, we met some who had come that distance to greet us, and when we reached Oakland, five miles from San Francisco, we met several more who had come to give the hand of welcome. Our heart was much cheered to find so many had held fast in the Lord. We had precious meetings Sabbath day. It was said to be the best opening meeting we had ever enjoyed. The prospect was decidedly encouraging. Bro. R. W. Wilson was with us from Santa Clara, and Bro. S. E. Jones, from San Jose. We found them strong in faith, and ready to work in the vineyard of the Lord. We learned they were having excellent union meetings for holiness in Santa Clara. We found Bro. Howell, the pastor of the San Francisco church, resting fully in Jesus, and enjoying perfect peace and love. He is a true christian.

While writing this, we are on the steamboat from San Francisco to Vallejo, where we are to commence meetings this Monday evening, Nov. 23d, to continue a week or more. This has been an exceedingly rainy day. The rains have commenced very early this year. The grass is now as forward as it is in New England the last of April, or the forepart of May. It is two months in advance of what it was the first year we came to the Pacific coast. The farmers are ploughing, and preparing their land for wheat sowing, with promising prospect of large success. There is no cry of "hard times" in California. Business is said to be very lively, and the laboring classes find plenty of work. There is a large emigration flowing into California, which is continually ncreasing. California is a very rich State with immense means to support a dense population. It is emphatically the land of fruits and flowers, fine wheat and gold. It produces about everything valuable that is found in any part of the world. It is truly the land of plenty. As a result of this, the people are inclined to voluptuousness, turning away from sacred things, like the people of ancient Sodom But few have ears to hear the truth of revelation. It requires much earnest labor to accomplish small results, as it did in the days of Noah. It may be expected that the people will become more and more careless as we approach the end, till there will be no more who will submit to Christ.

M. G.

VALLEJO.

We are now (Nov. 26th) in Vallejo, California. This is Thanksgiving day. The turkeys aud chickens are sacrificed here about as freely as in New England, and the tables are loaded with rich things to please the appetites of dear friends, who gather to enjoy the annual festival. The day is lovely. It is warm and sunny. No fire is needed for comfort. It seems like one of our most delightful spring days in the East. Door yards are adorned with a variety of beautiful flowers, surpassing what we ever saw on the Atlantic coast, at any season of the year. It is truly a charming country. Nature has been lavish here of its best things calculated to make man prosperous, contented and happy.

The church in Vallejo is strong in the Lord. It has passed through some severe conflicts with opposing forces, which have caused its members to lean more fully upon the arm of the Savior. In our first meeting we had very clear evidence, from their hearty songs, testimonies, and prayers, that they had been steadfastly abiding in Christ. We are expecting precious seasons with this people. Pray for us.

M. G.

ENGLISH CHURCH IN ROME.

European journals inform us that on Oct. 25th, the first English church built within the walls of Rome was opened for public worship. It is located in the Plazza. About one hundred and eighty persons were present at the opening. It is most evident that the hand of the Lord is against the Roman power. He has begun the great work of winding up forever that gigantic monster that has for many centuries held its iron sway over the nations of the earth, and dictated what men should believe, cursing those who refused to submit to its unholy system. The steps of decay and decline are now most marked and rapid. No strengthening hand appears to uphold the dying harlot. She no longer fills her "golden cup" "with the blood of the martyrs of Jesus." Her triumph has been long, but she is struck with death, and her closing days are fast numbering.

The prince Archbishop of Breslau said, a short time since, that "the German ecclesiastical laws have been purposely framed to destroy the divine institution of the church, and to subject the priests to the arbitrary rule of non-Catholic government, in order that they might be driven from the country." Truly, "the cup which she hath filled" is now being filled to her in return. Her closing days will be filled with deep sorrow. She has shown no mercy to the saints, and must drink from her own cup the dregs that remain.

M. G.

THE GRASSHOPPER RAID.

Kansas has suffered terribly by the grasshopper raid this year. One could hardly believe that these little animals could do what they have done. It is said that in seventeen counties, where 158,000 acres of corn have been planted, "not one bushel" has been produced, because of what was done by the grasshoppers. The inhabitants are said to be "hopelessly destitute, without food, clothing or fuel for the winter." The grasshoppers have swept away everything. Out of 24,000 people, it is thought that at least 15,000 will need assistance during the winter. Many of them have just settled in the West, using up all their means to put in their crops; and are now entirely helpless, with a cold winter approaching. Truly this is a world of sorrow.

Those who have the comforts of a pleasant home have great reason for deep gratitude to Him from whom cometh every good and perfect gift. Such should remember those in distress, and lend a helping hand. It will serve to make their comforts sweeter and more lasting. It seems too bad that such vast amounts should be squandered in extravagance, rich living, and other foolish things, that add to the happiness of none, but only serve to fill life's cup with remorse; while at the same time thousands upon thousands are shivering in rags at the door of starvation. Truly a great change is needed. Dear Lord, come and reign.

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, a a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$157 86
Abby Whitney	5 00
Mrs. C. J. Russ	5 00
T. E Arnold	4 25
"Christmas Offering"	2 50
Wilkes Roper	1 70

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 25
A Friend	2 75
"Christmas Offering"	1 25
H. B. Eaton	.75

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00
"Christmas Offering"	.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,654 95
"C."	6 00
Without any Signature	5 00
"Christmas Offering"	1 50

THE POOR.

"The poor ye have with you always, and when ye will, ye may do them good."

This is a hard and trying season for the poor in all parts of the country, and especially so with the frontier settlements, where the grasshoppers and drought have ruined their crops. Thousands will be exposed to perishing with cold and hunger this winter, unless they are immediately assisted. Many children and helpless women are shoeless, and thinly clad with ragged garments, who are piteously crying for help. Some of them are christians and will doubtless cry to God for help, and he will make it the duty of his people, who have two coats, to give one to those who have none. Such times and circumstances try the virtue of our religion. If it is genuine christianity, we shall "do unto others as we would have them do unto us." Many have clothes that they could spare which would be a great blessing to those sufferers.

Our Missionary Board has been applied to for assistance, which they would be glad to render, but our funds were not given for such a purpose; but it will forward any money, clothing, or any useful articles that may be sent for that purpose.

We are receiving letters from Kansas, North Carolina, and other places, asking for food and clothing. We will send any donations which may be sent to us, to those we consider responsible, to distribute to those really needy.

If friends in any place could fill a barrel with clothes, or any thing they please to give, and direct to George T. Adams, 167 Hanover St., Boston, Mass., we will forward it to the destitute.

This is a good opportunity to receive the blessing and favor of the Lord by giving to the poor.

J. C.

FINANCIAL REPORT
OF THE
SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1874.

Balance on hand as per last year's Report	$606 18	
Interest allowed	20 00	
Cash received by collections taken up at the meeting	182 06	
" For rent of book stands	30 00	
" From the Rail Roads	115 25	
" By sale of lumber, straw and hay	246 37	
" For board and sales at the boarding house, oyster, cake and fruit stands, and from all other sources not mentioned above	1,850 39	
Total receipts		$3,050 2[illegible]

EXPENDITURES.

Paid rent of ground, insurance, for use of tents, and expenses of the same, printing, postage, etc	$237 66	
" For lumber, straw, hay and fuel	386 81	
" For repairs	40 00	
" For services rendered by various persons in the boarding department, by the various stands, work on the ground, expenses of the committee, etc., etc	685 51	
" For groceries, provisions, and the various articles used and sold at the boarding house, the refreshment stands, etc., etc	1,261 60	
Total expenditures		$2,611 [illegible]
Balance in the hands of the Treasurer		$438 57

At a meeting of the Advent Christian Association, held on the camp-ground Aug. 12th, "On motion, a nominating committee of five were nominated from the floor to nominate a campmeeting committee of seven, to be elected at the stand. Brn. J. Couch, Cornelius Pike, M. R. Phetteplace, F. Burr, and Samuel E. Jones, were nominated, and by vote authorized to appoint such a time as they might deem proper to present their nominations at the stand."

In accordance with the above vote, said committee, through their Chairman, Bro. Couch, at a meeting held at the preacher's stand Aug. 13th, presented the following names as campmeeting committee for the ensuing year: S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, M. Grant, I. B. Potter, and John B. White. And they were unanimously elected.

GEO. T. ADAMS,
Secretary and Treasurer.

DR. JOHN LELAND after spending a long and exemplary life in the service of the gospel, closed it with the following words:—"I give my dying testimony to the truth of Christianity. The promises of the gospel are my support and consolation. They alone yield me satisfaction in a dying hour. I am not afraid to die. The gospel of Christ has raised me above the fear of death; 'for I know that my Redeemer liveth.'"

Correspondence.

From Sr. Anna Garrison.

Dear Brn. and Srs., Greeting:—As you have requested short letters on experience, I have felt it my duty to tell a little of the Lord's dealing with me. I have no evil report to bring of my Master. He is good, and his mercy endureth forever. I feel like trusting through to the end. O how good the Lord is to us. He is all love. And when we see how sin is abounding, we can but say, Come, Lord Jesus, and come quickly, and put an end to sin. How joyful it will be to meet our loved ones who have gone down to the grave. They will rise again, thank the Lord, and live where there is no death. It is comforting to read that death shall be destroyed. Some call it a friend, but I cannot see it so; and this blessed hope is like an anchor to our souls, sure and steadfast. If we go down to the grave before Jesus comes we shall rise again, so we can joyfully sing—

"We shall sleep, but not forever;
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

I sometimes feel cast down and disheartened, but God, who knoweth all things, knows that I want to be good and inherit eternal life. It has not been much over a year since I made a full start to serve the Lord. I was willing to do anything the Lord had for me to do. I was baptized the 29th of June, 1873, by Bro. H. S. Mitchell. I have a great deal to thank the Lord for, and I pray for a realizing sense of his goodness. The *Crisis* comes to me, a welcome visitor. I prize it next to my Bible. I take the *Christian* too; that is a good paper.

The Westerly Quarterly Conference was held near where I live. I had the privilege of attending it. It was really good to be there. The Lord met with us, and owned and blessed. I know it is but little that I can do, but I want the Lord to lead and guide me by his hand. If there is any one that wants to be saved and inherit eternal life, it is myself. I do not care for being despised and scoffed at by the world, if I can reign with Jesus; and I know that if I serve him I shall.

Dear brethren and sisters, pray for me, that I may endure unto the end and be saved.

Brunswick, Me.

From F. M. Drake.

Dear Brethren:—I was for a time in sympathy with those who claimed they exercised the gifts, so much so that I might be classed with them; but I have watched the progress of it, and what it is leading into, in different places, and I feel it my duty to state that my sympathy is withdrawn from such proceedings as have been manifested in Caswell Borough, P. Q., and in other places where it has injured God's cause and caused divisions. The enemy is doing all he can to draw some of God's people into his fatal snare, and if he cannot accomplish it one way he will another, if he has to use Scripture to do so. Hoping this will be satisfactory to all those who are interested in my welfare, I remain your unworthy Bro. in Christ.

From C. A. Hosmer.

Dear Brn. and Srs.:—It has been a long time since you have heard from me through the columns of the *Crisis*. I am now quite ill—suffering from over exertion. Whom the Lord loveth he will chasten; so I am trying to look to Jesus, thinking that he will bring me safely through.

A month ago I strained myself while lifting at a bar under a large derrick erected for the purpose of driving spiles. The next day I lifted again, and a few days after took a severe cold. I am writing this in bed.

Dear brethren and sisters, I hope you will all remember me in your prayers, that I may soon recover, and be out again, if it is God's will.

SOCIALISM.

A passage from Lord Roseberry's Address to the Social Science Congress at Glasgow.

No one can forget that we live in remarkable times,—times of social development so ominous that we may be approaching a period of social revolution. The whole universe seems undergoing the volcanic influence of social theory. Everywhere there is breaking out some strange manifestation. The grotesque congregation of the Shakers, the agricultural socialism of Harris, the polygamous socialism of Mormon, the lewd quackery of Freelove, the mad, blank misery of Nihilism, the tragic frenzy of the Parisian Commune, are portents no observer can neglect. Some try to solve the problem of life by abolishing property, some by a new religion.

THE VAST WARLIKE PREPARATIONS.

Never was there on all sides so much of energy and skill given to preparation for those efforts by which civilization is retarded and mankind made miserable. The armies of the four great military powers when on a war footing engross three millions and a quarter of men in the very prime and flower of life. Three millions and a quarter of men in four countries, with their swords ready to the grindstone, form a portent silent fact which we cannot ignore in the halls where we discuss the efficacy of arbitration in settling disputes between nations. In Spain we see a war of dynasty, in America a conflict of color. The night is dark and troubled; we can but labor steadfastly, hoping for the dawn, united by the sympathy of the living and animated by the example of the dead.—*Ex.*

INCUMBRANCES.

How can a man run with a burthen on his shoulders, and fetters on his feet? The snail is very slow in his motion, who carries his house on his back.

Christian, get the bolts off thy hands, and fetters off thy feet. Cast out the lading, tighten the vessel of thy soul, and prevent thy shipwreck. The burthen of worldly cares, the lime-twigs to our wings and affections are the bane of many a soul. The glittering things of the world which sparkle in our eyes, and attract our hearts, are like rotten wood, or glow-worms which shine in the dark. "Set not thine heart upon the asses," said Samuel to Saul. "Regard not your stuff," said Joseph to his brethren.

Christians, you are going to Mount Zion, value not your movables. The world kept the young man out of heaven, who could, as he thought, easier keep the whole law than part with his riches. Love not the world. Adonijah must not sit on Solomon's throne. 'Tis not for lions to prey on mice, nor for eagles to catch at flies. The sons of princes must not live like mean persons.

Christian, heaven is thy home. The world is but thy inn. Though a man hath better diet, better attendants, better lodging in his inn than at home, yet he remembers 'tis but for a night, and he must be gone.

One of the ancients standing at Cæsar's tomb wept, and cried out, "Where is now the flourishing beauty of Cæsar; his armies, honors, triumphs, trophies? Are they all gone and departed?"

Christian, love that little which thou canst not love long. Riches reach not eternity. "I am going," said one, "where money is no current coin."—*Christian Standard.*

Obituaries.

WOODSIDE. In East Boston, Sept. 26th, 1874, of typhoid fever, Geo. W. Woodside, only child of Bro. David Woodside, aged eighteen years and eight months.

His early developments gave his parents and friends a bright hope that in ripened manhood he would walk upon a high plain of intelligence and usefulness. He graduated with literary distinction from the Chapman School in 1870, and was soon associated in the business of H. C. Brooks & Co., where he manifested much business skill and true integrity of character. He was subsequently employed in the First Ward National Bank, where he remained enjoying the confidence and particular favor of the officers, and all associated, until his last sickness wrested him from business and friends, and pillowed his head in a dreamless sleep. He will rest until the trump of morn shall arouse the slumbering dead.

He accepted the offer of salvation through Jesus about a year before his death, and united with the Baptist Church, where he was found at his post until death closed his eyes and vacated his seat. The mourning of his parents is deep and continuous, but not like that of those having no hope. They expect to see him soon at early dawn, where the dead shall relive at the glorious appearing of our Life-giver. J. COUCH.

MOSES. At Barkhamsted, Oct. 25th, 1874, Herbert Moses, son of Bro. Harry Moses, after a long sickness with consumption.

Words of comfort were spoken by the writer, from Rev. 21: 4. I was assisted in the service by Eld. Seth Woodruff.

"He shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord who taketh,
Blessed be the Lord who gave.
In the bright eternal city
Death can never, never come;
In his own good time he'll call us
From our rest to home, sweet home."

A. ELLIOTT.

FORD. At Warren Summit, N. H., Oct. 23d, 1874, Calie W. Ford, aged twenty-three years.

Sermon by Eld. Ira J. Tibbetts, from Job 14: 12. A widowed mother and three sisters are left to mourn his loss.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

H. A. COOKSON.

GOODWIN. In Hallowell, Me., Nov. 21st, Sr. E. A., wife of Benjamin Goodwin, aged twenty-seven years.

They have laid her away in the earth, to await the coming of Christ to bring her to life and immortality. She leaves a kind husband, two little ones, mother and sisters, to mourn her loss, but not without hope of meeting where there will be no more death. Words of comfort by the writer. H. B. SEVEY.

BARTON. In Newport, N. H., Nov. 21st, 1874, Mary Elizabeth, daughter of Hosea B. and Frances Barton, aged eighteen years.

"Blessed are they that mourn; for they shall be comforted." F. S. RANSOM.

Married.

WATTS—RION. In Warner, N. H., Nov. 26th, 1874, by Eld. Simeon Roby, Mr. CHARLES F. WATTS, of Warner, N. H., and Miss MARY O. RION, of Hopkinton, N. H.

TAYLOR—WALKER. In the village of Ontario, N. Y., Nov. 29th, 1874, at the residence of Mr. P. Taylor, by Elder Jas. E. Wells, Mr. SYLVESTER D. TAYLOR, of Ontario and Miss FRANCES E. WALKER, of Williamson, N. Y.

CONVERSE—GILBERT. At Lagrange, Wis., Nov. 18th, 1874, by Eld. D. S. Clark, Mr. HENRY E. CONVERSE, of Eau Claire, Wis., and Miss EMMA GILBERT, of Lagrange.

STEARNS—KIMBALL. At Massena, N. Y., Oct. 27th, 1874, by Eld. C. Pike, Mr. JOHN W. STEARNS, of Massena, N. Y., and Mrs. DELCENA A. KIMBALL, of Chester, Mass.

FOREIGN NEWS.

Rio Janeiro, Nov. 28. The religious excitement growing out of the conflict between the Catholic clergy and the civil authorities has culminated in serious disturbances in the provinces of Pernambuco and Parahiba. The sympathizers with the Bishops of Para and Pernambuco, who were recently sentenced for violation of the laws of the Empire, have made riotous demonstrations. Their cry is, "Down with the Masons!" and they have attacked several Masonic lodges, and bid defiance to the local authorities. Troops and ships have been dispatched to the disturbed districts from Pernambuco, Bahia, and this city.

Versailles, Dec. 1. The National Assembly today re-elected M. Buffett its President, by a vote of 348 to 3 scattering. The Left remained neutral and did not vote. MM. Martel, of the Left Centre, and Kerdrel and Benoist d'Azy, of the Right, were elected Vice Presidents.

PRESIDENT MACMAHON'S MESSAGE.

Paris, Dec. 2. A draft of the message to be submitted to the Assembly by President MacMahon was read in the Council of Ministers yesterday. A paragraph in the message in regard to raising the state of siege was energetically objected to by a majority of the members, who claimed that the maintenance of the state of siege was necessary, in consequence of the recent successes of the Radicals in the municipal elections at Paris and elsewhere in the country. Several members of the Cabinet also objected to the manner in which the constitutional laws were mentioned in the message. A fresh Council, to determine these questions, is to be held to-day.

Madrid, Nov. 29. President Serrano will leave for the North this week, when vigorous operations are anticipated. It is said that the army now numbers 200,000 men, fully armed, and there are 40,000 more who are waiting for arms which have been ordered from the United States.

London, Nov. 30. A circular letter from Archbishop Manning was read in all the Catholic churches of the Diocese yesterday, declaring that all persons who do not accept the dogma of Papal infallibility cease to be Catholics.

DOMESTIC NEWS.

Pittsburg, Penn., Nov. 29. A dispatch from Shaner,s Penn., gives the following particulars of a riot near that village to-day:

"This morning about twenty-five armed Italian miners crossed the river from Armstrong's, and, conducting themselves in a riotous manner, drove the women and children from their houses. They were promptly expelled by a force of citizens and driven across the river. Subsequently, about four o'clock, a body of some seventy-five men crossed the river from Buena Vista, formed in line above the coal works, where the Italians were quartered, and opened fire on them. After exchange of shots, lasting about three-quarters of an hour, the Italians displayed a white flag when firing ceased, and they promised to leave the place to-morrow. Four Italians are known to be killed and a number severely wounded, while the citizens escaped entirely unhurt. Large numbers of citizens are coming into the village offering aid to repel the attacks of the foreigners. The Sheriff of Westmoreland County, with a squad of police, is on hand, and will, it is believed, prevent further out breaks."

Baltimore, Nov. 30. As two passenger trains were crossing the small iron bridge spanning Lake Roland, on the Northern Central Railway, six miles from Baltimore, this afternoon, the bridge gave way under their weight, breaking at each end, and the whole structure falling into the water. The momentum of the locomotives carried them safely over, but the tenders, two baggage cars, and the passenger cars fell into the lake. The passenger cars were crowded with people, whose shrieks were heard at the station, several hundred yards distant. The scene was most remarkable. The baggage cars fell straight down upon their trucks, and the passenger cars stood upon one end, resting against the baggage cars and the abutments of the bridge. The passengers hurried out of the cars that had not reached the bridge, and commenced to rescue the unfortunates who were struggling to escape from the water that half filled the fallen cars. All were gotten out safe except Apton Young, who was in the baggage car, and was crushed to death by freight piling on him.

Scranton, Dec. 4. A man named Ludwig, his wife and infant child, were found in bed yesterday, the parents dying from poison. The wife died within an hour without returning to consciousness. The husband revived long enough to say he had been given something to drink, but refused or was unable to tell by whom. The child is still living, but suffering.

Cleveland, Ohio, Nov. 22. Snow to the depth of nine inches fell here yesterday and last night.

Notices.

ACKNOWLEDGMENT.—For J. J. Smith, "Christmas Offering," $1.00. GEO. T. ADAMS.

QUARTERLY MEETING.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing Dec. 26th, and continue over the following Sunday. A general invitation is extended to all.
For the Church, E. C. COWLES, Pastor.

WATCH MEETING.—A watch meeting will be held in Bristol, Conn., in our hall, Dec. 31st, to commence at 7½ P. M., the Lord willing. Bro. E. Phelps and others are expected to be present. Brethren and sisters of other places are invited. Provision will be made for any who may wish to remain all night. For the church, H. A. WAY.

PROTRACTED MEETING.—I would hereby give notice to the brethren in Northern Vermont that there will be a general meeting at Newark, Vt., commencing Tuesday evening, Dec. 15th, and continuing over the following Sunday. We hope to see a general gathering of the Lord's children from that section of the State. Bro. Israel Damman will be present to preach the word, and perhaps others. Come with your teams, and you will find homes. Call on me at Burke Hollow, or Newark, and Hiram Winslow, and others, Newark.
I. K. LOMBARD.

THE VERMONT MISSION will hold a protracted meeting at Clarendon Springs, Vt., commencing Tuesday evening, Dec. 15th, and continuing over the following Sunday. Bro. H. K. Flagg will assist me at this meeting. Other calls will be noticed in due time. H. F. C.

CONFERENCE.—The New York State Conference will hold its second quarterly meeting with the church at Kendall, Dec. 18th, and hold over the following Sunday. Teams will meet the train at Holly from the east and west, and take all who come to Kendall. Brethren and sisters, come in the name of the Lord and the love of Jesus to this conference.
M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY MEETING.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States schoolhouse, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.
E. C. COWLES, President.
A. H. BRIGGS, Secretary.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. CARPENTER, President of Conference.

That New Book.

About two-thirds of this work—"Let us make Man," etc.,—is now in type; but owing to illness at the office, and want of help, the work must be delayed a short time. When ready, due notice will be given, and all orders promptly filled. I find it necessary to enlarge the size of the work beyond the first design, and consequently the price of the book must be correspondingly increased. Retail price, 20 cts.
T. M. PREBLE, Hyde Park, Mass.

REMOVAL.—"The Biblical Messenger" office is now removed from Plainfield to Waterbury, Vt., where our paper will be published hereafter. All communications for this office should be addressed to THE BIBLICAL MESSENGER, *Waterbury, Vt.*
A. A. HOYT.

P. S.—When you send private letters, direct to A. A. Hoyt, and write *private* on the corner of the envelope. A. A. H.

NOTICE.—To the Brn. and Srs. in Christ: We propose a gathering of all those who will unite in sustaining the worship of God, to meet at the Gale school-house, in the town of Palmyra, Me., on Saturday, Dec. 12th, at 1 o'clock P. M., and over the following Sabbath.
N. G. REED, for the brethren.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEVENS, Utica, Mich., McComb Co.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

WE, the Board of Trustees of the Advent Christian Church of Westerly, R. I., have employed Eld. John Champlin (a colored brother) to solicit donations in behalf of this church to help lift a debt on their house of worship recently erected. Brethren abroad need not fear him, as he has been duly authorized by us the undersigned: Eld. P. Noka, Pastor; Dea. Henry Champlin, Treas.; Eld. R. T. Church, President. Gideon Ammons, Josiah Watson, W. L. G. Champlin, George H. Champlin, Geo. H. Sampson, Trustees.

I EXPECT, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. DRAKE.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

To Preaching Brethren.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, John Shannon, John Downing.—S. W. HOYT, Sec.

Those wishing to preach at Bridgewater, Ct., please correspond with Bro. L. Barsley.

Those wishing to preach at the regular Advent meeting in Gardiner, Me., should correspond with Bro. J. Thomas.

Those wishing to preach in New Haven, Ct., must correspond with the Secretary, Eld. A. H. Steele, 126 Franklin street.

Those wishing to preach in Danville, P. Q., will please correspond with Wm. Barnard or J. Porter, Pastor.

Those wishing to preach in Newcastle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

Those wishing to preach in East Rochester, N. H., please correspond with one of the Elders of the church, James Quinby, or John C. Shorey.

Those wishing to write to the church at East Canaan, N. H., will please correspond with E. Whittier until further notice.

WE wish some of our preaching brethren would call on us. We will find a place for them to speak in, for we are in need of help here. Please correspond with A. P. Scribner, New Market, N. H.

Those wishing to preach in Hoosick Falls, N. Y., will please correspond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest....Sunday, Dec. 13th
Wm. S. Campbell....Sunday, Dec. 20th

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
Wm. C. Stewart....Sundays, Dec. 20th and 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
S. Bragg....Sunday, Dec. 13th
E. K. Nickerson....Sunday, Dec. 20th
W. S. Campbell....Sunday, Dec. 27th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Sunday, Dec. 13th, will preach on the prophecies afternoon and evening. J. COUCH.

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Pittsfield, N. H....Sunday, Dec. 13th
A. ROSS.

Keene, N. H....Sunday, Dec. 13th
L. BOUTELL.

Bristol, R. I....Sunday, Dec. 27th
C. GOODRICH.

New Haven, Ct., Sunday, Dec. 13th, and every day through the week, and Sunday, Dec. 20th. Baptism.
JOHN G. HOOK.

Athol, Mass....Sunday, Dec. 13th
ROLAND D. GRANT.

For the last two weeks a mistake was made in the appointments of Bro. Roland D. Grant and Bro. Daniel Page, for which neither of them are to blame, but the mistake was made in the office.

Corinth Centre, Vt....Sunday, Dec. 20th
H. F. CARPENTER.

Plymouth, Mass....Sunday, Dec. 13th
Springfield, Mass. (Bethel Church) Sunday, Dec. 20th
Warehousepoint, Ct....Tuesday evening, Dec. 22d
New Britain, Ct....Wednesday evening, Dec. 23d
Springfield, Mass....Dec. 25th and 27th
Tremont, Mass....Sunday, Jan. 3d
J. S. WHITE.

Fairhaven, Mass....Sunday, Dec. 13th
M. BATCHELOR.

Square Pond, Ct....Sabbath, Dec. 13th
Montgomery, Mass....Sabbath, Dec. 27th
HIRAM MUNGER.
P. S. If the brethren wish, and so appoint, I will preach at Westfield Farms, Saturday evening, Dec. 26th, and Sabbath evening, Dec. 27th. H. M.

Wilbraham, Mass....Sunday, Dec. 13th
Brooklyn, N. Y....Sunday, Dec. 20th
Putnam, Ct....Sunday, Dec. 27th
H. PRATT.

Southbridge, Mass....Sunday, Dec. 13th
Granby, Mass. (Batchelder Street school-house) Sunday, Dec. 20th.
At Bro. Sherman's house, Saturday evening, Dec. 19th
GEO. A. STREETER.

Sandwich, N. H. (Vitum school-house) Sun., Dec. 13th
WM. H. SHAW.

Hartford, Ct....Sunday, Dec. 13th
Scitico, Ct....Sunday, Dec. 20th
Hartford, Ct....Sunday, Dec. 27th
H. C. SMITH.

Loudon Ridge, N. H....Sunday, Dec. 13th
West Alton, N. H....Sunday, Dec. 20th
J. G. SMITH.

Lovely Street, Ct....Sunday, Dec. 13th
S. WOODRUFF.

West Rumney, N. H. (Plain school-house) Sunday, Nov. 22d.
Hebron, N. H. (McClure school-house) Sundays, Nov. 29th and Dec. 13th. C. W. NELSON.

Montgomery, Mass....Sabbath, Dec. 13th
Wilbraham, Mass....Sabbath, Dec. 20th
I shall come on the four o'clock train from Springfield. GEO. L. TEEPLE.

North Easton....Sunday, Dec. 20th
C. W. RATHBUN.

Whitakerville, Vt....Wednesday evening, Dec. 9th and over the Sabbath, Dec. 13th.
W. W. SUTHERLAND.
T. L. HALL.

East Concord, N. H. (Varney school-house) Sunday, Dec. 13th. C. W. ALLEN.

Hollis Centre, Me....Sunday, Dec. 20th
Barnstead, N. H. (Clarktown)....Sunday, Dec. 27th
Northwood Narrows, N. H....Sunday, Jan. 3d
C. R. PARSONS.

Manchester, N. H....Sunday, Dec. 27th
Dover, N. H....Sunday, Nov. 29th
JOSEPH W. WHITE.

Addison, Vt....Sunday, Dec. 13th
Hinesburg, Vt....evenings, Dec. 8th and 9th
WM. C. STEWART.

Palmer, Mass....Sunday, Dec. 20th
Granby, Mass. (Batchelor Street)....Sunday, Dec. 27th
Wilbraham, Mass....Sunday, Jan. 3d
H. H. TUCKER.

Canterbury, N. H. (Emery school-house) Sab., Dec. 27th
Scitico, Ct....Sunday, Dec. 13th
Andover, N. H., Cilleysville....Saturday evening, Dec. 19th, and over the Sabbath, Dec. 20th.
SIMEON ROBY.

South Elliott, Me....Sundays, Dec. 27th and Jan. 17th
O. W. KIMBALL.

Wauregan, Conn....Sundays, Dec. 13th and 20th
Rockland, R. I....Sundays, Dec. 27th and Jan. 3d
West Greenwich, R. I....Sunday, Jan. 10th and 17th
E. COTTON.
Any one wishing to write me can direct to Anthony, R. I. E. C.

East Canaan, N. H....evening, Dec. 11th and over Sunday.
Dorchester, N. H. (Town House) evening, Dec. 19th and over Sunday.
North Haverhill, N. H....evening, Dec. 26th
Warren Summit, N. H....evenings, Dec. 28th and 29th, and over Sunday. JOHN H. EVANS.

Newcastle, N. H....Sunday, Dec. 13th
Newmarket, N. H....Sunday, Dec. 20th
At liberty Nov. 29th. H. S. PINKHAM.

New York City (Cooper Institute) Sundays, Dec. 20th and 27th.
Lawrence, Mass....Sundays, Jan. 3d and 10th
Holden, Mass....Sunday, Jan. 17th
F. H. BURBANK.

Brimfield, Mass....Sunday, Dec. 13th
M. A. POTTER.

Epsom, N. H. (Marden's Corner)....eve., Dec. 19th
Chichester, N. H. (Pine Ground)....Sunday, Nov. 20th
N. B. McMURPHY.

Southbridge....Sabbath, Dec. 20th
Charlton....Sabbath, Dec. 27th
PORTER J. SMITH.

South Windham (Chapel)....Sunday, Dec. 13th
J. ALBERT LIBBY.

Stowe, Mass. (Osgood's Hall)....Sunday, Dec. 13th
Z. BOODEY.

South Ashburnham, Mass....Sunday, Dec. 13th
Whitakerville, Vt....Sunday, Dec. 20th
J. A. PACKARD.

Lincolnville, (as brethren may appoint) Sunday, Dec. 13th, and onward. I. C. WELLCOME.

Kennebunk Depot, Me....Sunday, Jan. 3d
Southbridge, Mass....Sundays, Jan. 10th and 17th
J. W. BRIDGE.

Vernon, Vt....Sunday, Dec. 13th
F. W. CLOUGH.

Holden, Me....Sunday, Dec. 13th
Plymouth, Me....Sunday, Dec. 20th
GEO. W. BROWN.

East Rochester, N. H....Sunday, Dec. 13th
Newcastle, N. H....Sunday, Dec. 27th
Farmington, N. H....Sunday, Jan. 24th
J. F. CHAMBERLIN.

North Norway, Me....Sunday, Dec. 13th
South Livermore, Me., Friday evening, Dec. 18th, Saturday, the 19th, and over Sunday, Dec. 20th. The brethren are invited to come and enjoy the feast with us. JARED WHITMAN.

Seabrook, N. H....evening, Dec. 17th
Hampton, N. H....evening, Dec. 18th
Elliot Depot, Me. (as Bro. Wm. Robinson may appoint) Sunday, Dec. 20th.
East Pepperill, Mass....Sundays, Jan. 3d and 10th
F. M. DRAKE.

New Bedford, Mass. (Spruce St. Christian Church) Sunday, Dec. 13th.
North Westport....Tuesday and Wednesday evenings, Dec. 15th and 16th.
Westport Factory....Thursday evening, Dec. 17th
Mattapoisett....Friday evening, Dec. 18th
Fairhaven....Sunday, Dec. 20th
At home, Providence, R. I., Tuesday evening, Dec. 22d
J. W. THOMAS.

Hinesburg....Sunday, Dec. 13th
A. A. HOYT.

Burnham, Me. (Reynolds school-house) Sunday, Dec. 13th. Baptism in Unity Pond.
Washington, Me. (Colomore Ridge) Sunday, Dec. 20th
Burnham, Me. (Larnerd's Crossing)..Sun., Dec. 27th
JER. CARR.

East Holderness, N. H....Friday evening, Dec. 25th and over the Sabbath, Dec. 27th.
N. GLIDDEN.
STEPHEN DINSMORE.

Manhegan Island....Dec. 18th to 24th
Cushing....Dec. 25th, and over Sunday
H. D. REED.

Farmington, N. H....Sunday, Dec. 13th
D. F. LEAVITT.

Natick, Mass....Sunday, Dec. 20th
Lynn, Mass....Sunday, Dec. 27th
E. OWEN.

Warehousepoint, Conn....Sunday, Dec. 20th
MRS. E. L. CRUMB.

Campville, Ct....Sunday, Dec. 20th
G. L. WHITE.

Moultonboro Neck, N. H....Sunday, Dec. 13th
N. GLIDDEN.

Farmington, N. H....Sunday, Dec. 27th
W. J. HALSE.

Franklin....Sunday, Dec. 13th
Danbury....Sunday, Dec. 20th
Newport....Tuesday evening, Dec. 22d and over the following Sunday, Dec. 27th.
G. H. WALLACE.

North Norway, Me. (as Bro. Littlehale may arrange) Friday evening, Dec. 11th, and over Sunday.
Dixville, P. Q. (Advent Chapel)....Sunday, Dec. 20th
Patton, P. Q. (Garland school-house) evenings, Dec. 23d and 24th.
Maxfield school-house....Sunday, Dec. 27th
U. G. LADD.

Barford (Kinney school-house)....Sunday, Dec. 13th
L. C. McKINSTRY.
Stanstead (Searls school-house) Dec. 13th, at 10.30 A. M. and 1 P. M. (Newville) 6.30 P. M.
M. M. McKINSTRY.
Danville, Sunday, Dec. 20th, evenings through the ensuing week, and over the Sabbath, Dec. 27th.
Windsor, Saturday evening, Jan. 2d, over the Sabbath, Jan. 3d, and onward as long as it may be duty.
L. C. & M. McKINSTRY.

Steep Falls, Me. (Depot Hall)....Sunday, Dec. 13th
South Windham, Me....Sunday, Dec. 20th
Bonny Eagle, Me....Sunday, Jan. 3d
C. H. SWEET.

New Market, N. H....Sunday, Dec. 13th
J. L. CHUTE.

Albany, N. H. (Bell school-house) Sunday, Dec. 20th
N. GLIDDEN.

Meredith, N. H. (Dolloff Hall)....Sunday, Dec. 13th
Holderness, N. H. (True school-house) Sun., Dec. 27th
WM. C. CLIFTON.

10th (Milldale) District school-house, Sunday, Dec. 13th, day and evening, and evenings through the week following. O. D. WOODRUFF.

West Deerfield, N. H....Sunday, Dec. 20th
A. T. HODGDON.

LAWRENCE, MASS.
F. M. Drake....Sunday, Dec. 13th
D. M. Leavitt....Sunday, Dec. 20th
J. W. Bridge....Sunday, Dec. 27th
F. H. Burbank....Sundays, Jan. 3d and 10th
I. B. Potter....Sunday, Jan. 17th

LOWELL, MASS.
B. S. Emery....Sunday, Dec. 20th
Joseph Harvey....Sunday, Dec. 27th

SALEM, MASS.
J. F. Chamberlin....Sunday, Dec. 20th
C. E. Hurd....Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
E. A. Stockman....Sunday, Dec. 13th
M. Batchelor....Sunday, Dec. 20th
A. A. Robinson....Sunday, Dec. 27th
D. M. Leavitt....Sunday, Jan. 3d
J. M. Orrock....Sunday, Jan. 10th
John Couch....Sunday, Jan. 17th
I. B. Potter....Sunday, Jan. 24th
C. E. Hurd....Sunday, Jan. 31st

NATICK, MASS.
O. W. Kimball....Sunday, Dec. 13th

NORTH RUTLAND, MASS.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month
Geo. A. Streeter....Sunday, Dec. 27th

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt....Sunday, Dec. 13th
John Couch....Sunday, Dec. 20th
Geo. W. Brown (of Elliot, Me.)....Sunday, Dec. 27th

CONCORD, N. H. (Bethel, Green Street.)
C. Goodrich....Sunday, Dec. 13th
H. Bundy....Sunday, Dec. 20th
Willie Robinson....Sunday, Dec. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

PORTSMOUTH, N. H.
T. W. Piper....Sunday, Dec. 13th
C. S. Emerson....Sunday, Dec. 20th
M. Batchelor....Sunday, Dec. 27th
E. A. Stockman....Sunday, Jan. 3d
T. W. Piper....Sunday, Jan. 10th

HAMPTON, N. H.
T. W. Piper....Sunday, Dec. 13th
C. Goodrich....Sunday, Dec. 20th
Benj. Finney....Sunday, Dec. 27th
O. W. Kimball....Sunday, Jan. 3d

SEABROOK, N. H.
E. Owen....Sunday, Dec. 13th
Mrs. L. E. Saulpaugh....Sunday, Dec. 20th
L. T. Cunningham....Sunday, Dec. 27th
John Parsons....Sunday, Jan. 3d
C. R. Parsons....Sunday, Jan. 10th
D. F. Leavitt....Sundays, Jan. 17th and 24th

GREAT FALLS, N. H. (Franklin Hall.)
Enoch Morrill....Sunday, Dec. 13th
B. S. Emery....Sunday, Dec. 20th
C. S. Shattuck....Sunday, Dec. 27th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher....Sundays, Dec. 13th
Wm. H. Mitchell....Sunday, Dec. 20th
J. W. White....Sunday, Dec. 27th
C. H. Fletcher....Sundays, Jan. 3d and 10th
D. M. Leavitt....Sunday, Jan. 17th
E. Owen....Sunday, Jan. 24th
G. W. Brown....Sunday, Jan. 31st

RYE, N. H.
T. N. Churchill....Sunday, Dec. 13th
E. B. Wells....Sunday, Dec. 20th
F. M. Drake....Sunday, Dec. 27th
J. W. White....Sunday, Jan. 3d
E. B. Wells....Sunday, Jan. 17th
C. K. Hurd....Sunday, Jan. 24th
E. B. Wells....Sunday, Jan. 31st

NEW DURHAM RIDGE, N. H.
T. W. Piper....Sunday, Dec. 20th
J. T. Libbey....Sunday, Jan. 3d

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
J. G. Smith....Sunday, Dec. 27th

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill....Sunday, Dec. 20th
H. S. Pinkham....Sunday, Dec. 27th

BIDDEFORD, ME.
C. S. Shattuck....Sunday, Dec. 13th
D. F. Leavitt....Sundays, Dec. 20th and 27th

PORTLAND, ME. (Union Hall.)
Geo. W. Brown....Sunday, Dec. 13th
E. A. Stockman....Sunday, Dec. 20th
T. W. Piper....Sundays, Jan. 3d and 10th
E. A. Stockman....Sundays, Jan. 17th and 24th
Jesse Gay....Sunday, Jan. 31st

KENNEBUNKPORT, ME.
Jesse Gay....Sunday, Dec. 20th
Jared Whitman....Sunday, Dec. 27th
Wm. C. Stewart....Sunday, Jan. 3d

ALFRED, ME.
W. H. Mitchell....Sunday, Dec. 13th
J. R. Tripp....Sunday, Dec. 20th
J. R. Hill....Sunday, Dec. 27th

LEWISTON, ME.
C. Goud....Sunday, Dec. 13th
J. A. Libby....Sunday, Dec. 20th

PLAINVILLE, CT.
Wm. J. Ripley....Sunday, Dec. 13th
I. B. Potter....Sunday, Dec. 27th
E. L. Crumb....Sunday, Jan. 3d

BRISTOL, CT.
Mrs. E. L. Crumb....Sunday, Dec. 13th
S. Woodruff....Sunday, Dec. 20th
R. K. Stark....Sunday, Dec. 27th
Enoch Phelps....Sunday, Jan. 3d

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Sohnson, 52 East 23d St., New York City.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. McCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Those wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. H. G. McCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.
☞ ELD. J. T. LANE'S address is Dexter, Me.
☞ ELD. S. W. AMES address is Dover, Me.
☞ D. N. CHADSEY'S address is Colebrook, N. H.
☞ JOSEPH PINKHAM'S address is Dover, N. H

LIST OF PERSONS SENDING MONEY FOR OTHERS.—B P Stevens, T W Piper, J Lowry, M W Corliss, A S Fales, F Burr, J T D Folsom, I B Potter, J M Tozier, H Robinson, Geo W Howard, H H Tucker.

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Precious Savior, draw me nearer,
Press me closer to thy breast;
Every day and hour thou'rt dearer;
In thy love alone I rest.

While I linger in the desert,
Keep, oh, keep me by thy side;
Let me find in thee a covert,
And defence when ills betide.

When with sorrows I am stricken,
To thy guardian arm I'll flee;
When affliction's clouds shall thicken,
Sunbeams will be shed by thee.

If my dearest friends are taken,
And disease my frame invade—
If by fortune I'm forsaken,
And the hopes of earth all fade;

Still, my courage shall not falter,
On thy arm I'll fondly lean;
Confident thou canst not alter,
Thou wilt cheer the darkest scene.

When the shades of death shall lower,
And the waves of Jordan roll,
Savior, whisper in that hour,
"I have saved thy precious soul."

In these arms thou'lt bear me over
That deep, dark, and swelling flood,
Washed and justified forever,
Evermore to dwell with God.

—*Selected by* I. A. G.

TO THE A. A. MISSION BOARD.

Dear Brethren:—My first letter has appeared in the *Crisis*, and this is my second letter to you.

Saturday, Oct. 24th, Bro. Bowman and myself began meetings at Cartersville, and held them till Sunday noon. Bro. Bowman had preached there once before. Cartersville is on the Wilmington and Columbia R. R., six miles beyond Timmonsville. The appointment had been given out four weeks before. The Baptist minister at Timmonsville heard of our appointment, and he appointed to preach there evenings, through the week, in the schoolhouse. There had scarcely ever been any preaching in the place, and there is no preacher living there. But he was fearful of his pet doctrines. Bro. Bowman called on him and asked him if he thought it was right to interfere with our meetings, as our appointment was given out first? and if he would not give way for me to preach Saturday evening? He said he would not, but told Bro. Bowman to repent of the false doctrines he was preaching, for he was brutalizing man. Bro. Bowman replied that he was not preaching false doctrines, neither was he brutalizing man; but he was magnifying the atonement of Christ.

Mr. Williams, a merchant in the place, and a man who does not profess religion, saw how we were treated, and he invited us to his house, and treated us like a christian. He had a building partly finished, which he fitted up with seats (it will hold twice as many as the school-house), and there we had a good congregation, good attention, and perfect freedom in showing them the difference between the truth of God and the traditions of men. We intend to go to Timmonsville, and we believe the earth will help the woman in giving us a place to speak.

Bro. Lawrence, at Cartersville, who has charge of the depot, has embraced our views of the entire mortality of man. He is a young man well educated, and stands up boldly for the truth. He had a talk with the above minister on the nature of man, and when he brought a "thus saith the Lord," it was convenient for him to make an excuse that he had other business to attend to. He did the same thing when Bro. Bowman had a conversation with him.

We preached at the first house built, seven miles from Cartersville, and four more started to serve the Lord, making fourteen in all at this house. I had forgotten to say in my first letter, that Sr. Bowman was one of the twenty-three baptized on the 18th. Saturday, Oct. 31st, we commenced meetings again at Andrews' Mills, the last house built. Sunday, Nov. 1st, Bro. Bowman baptized eight, making thirty-one in all. I preached all day to a full house, on the parable of the rich man and Lazarus, showing that the parable does not explain the Bible, but the Bible explains the parable. The righteous and the wicked are represented in the parable by two men. They represent two material classes that die, and are at the judgment seat after the resurrection. The beggar died, and was carried by the angels into Abraham's bosom (or embrace).

We read that when the Son of man shall come in the clouds of heaven, he will send his angels to gather his elect from the four winds. That will be when God's dead men live again, at the resurrection of the just; for the righteous will rise first, and Lazarus represents this class of material beings. The rich man also died, and was buried; and in hades (the grave) he lifted up his eyes, being in torments; and seeth Abraham afar off. First he died; second he was buried; third he lifted up his eyes; fourth he was tormented. Dead men never open their eyes until they live again at the resurrection. The torments of the wicked will not come until after they come out of hades at the resurrection, and are cast bodily into gehenna fire, which will be the second death. Damnation does not come to the wicked till they have a resurrection from the grave.

Compare the parable of the wheat and tares, and it gives the chronology of the torments of the wicked precisely as this parable does. "The enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." The rich man cannot wail till he opens his eyes, and he cannot open his eyes till he lives again, and he cannot live again, till the resurrection. Immaterial shadows do not have eyes to weep nor teeth to gnash. But the wicked, represented by the rich man, in the parable, will have eyes and teeth when they are raised from the dead. The Lord calleth those things which be not as though they were. We must not confound the death and burial of the rich man with the lifting up of his eyes, and afterwards his torments in gehenna fire, any more than we should confound the two advents of Christ.

The Lord says in the parable that it was the rich man, and Lazarus, and Abraham. The popular theology says, Not so, Lord; it was their immortal souls; and thus contradict the Lord by their traditions. They say that God, heaven, and soul, are all immaterial. Immaterial has no substance. Can that which has no substance be seen? Immaterial souls must have good eyesight to see nothing. Then if they are right, of course hell and the impassable gulf are immaterial; and the parable ought to read, The immaterial rich man sees with immaterial eyes immaterial Lazarus in the immaterial bosom of immaterial Abraham. And the immaterial rich man desires that immaterial Lazarus should dip his immaterial finger in immaterial water and cool his immaterial tongue, for immaterial I am tormented with immaterial fire. And immaterial Abraham says to the immaterial rich man, between immaterial I, and immaterial you, there is an immaterial gulf.

By turning to Luke 13; 28, 29, we shall see that the people of God, at the coming of Christ, will be gathered into the Metropolis of the kingdom, where the wicked will see them; and in Rev. 22; 14, 15, we see the wicked on the outside, at the judgment seat. This shall be fulfilled when the Son of man shall sit upon the throne of his glory. By turning to Zech. 14, we shall see that the whole land of Canaan, promised to Abraham, will be lifted up and inhabited in her place. The land of Canaan, the sanctuary cleansed, at the end of twenty-three hundred years, where the New Jerusalem will come down, will be raised up higher than the territory outside. This will form a material gulf between the righteous and the wicked at the judgment seat of Christ. 2 Cor. 5: 10, Phil. 2: 10, 11.

Friday evening, Nov. 6th, I preached at Cartersville, in the school-house, from Matt. 16: 28, showing how the kingdom was seen in the type, and how it will be fulfilled in the antitype; proving from the Bible, that Jesus is the rightful heir to David's throne. At the close of the meeting two unbelievers confessed to one of our brethren that they were cured of unbelief in the Bible. A Baptist minister happened to be in the place, and he came in, and was asked at the close if there was anything he objected to. He said there was nothing, and thought we should not differ much anyway.

Sunday, Nov. 8th, Bro. Bowman preached at the second house, and myself at the first, twelve miles apart. A man and his wife (Methodist) wished to be admitted into the Advent church, and were received. A short time before, this man bought a Jubilee Harp of Bro. Bowman. His minister on this circuit was informed of it, and he wished him to throw it away. Instead of doing so, he and his wife took themselves away. A Baptist sister was also received. It stirs those who oppose us, and they think Bro. Bowman and myself are among those who turn the world upside down, and trouble Israel. Their craft is in danger. But none of these things move us, for we know what was said of our Master.

The colored people held their campmeeting last week. It was a mile distant from the first house built. Bro. Du Bose and myself attended two afternoons. They estimated that there were four thousand in attendance. Their preacher talked of going to the theological heaven at death. One old preacher repeated the words, "I will come again." I suppose he meant John 14: 3. He repeated the text several times. I thought, we shall get some Advent doctrine now, sure. He said "Jesus put Adam and Eve in de garden of Eden, and made a covenant with them, and went away; and they sinned, and in de cool of de morning he come again, and talked with them." So he made the two comings of Jesus, before he came at all. Some time before their meeting, as Bro. Bowman and myself were riding to our appointment, we met their colored minister, John Boston. Bro. Bowman asked him if he would like to have me preach to them at their campmeeting. But he did not consent. They have been advised not to come to hear us, nor let us preach for them. Their Presiding Elder is a white man from the North.

I have never met a kinder hearted people than our brethren are in this region of country. I have not heard them say one word against the people of the North, in consequence of the war. But they were as much opposed to secession as we ourselves. Not one of them wants the colored people back in slavery. The people were left very poor at the close of the war, and have had to work hard to support their families. I tell our brethren their only hope is the soon coming of the Savior.

We held meetings November 14th and 15th at the second house. They were very profitable meetings. Eight were received into the church, two of them formerly Methodists; six of them have recently started.

We make the Bible our only rule of faith and practice. The Bible is all the written creed we have. The preaching of Bro. Bowman and myself has stirred up a feeling among those that oppose the truth,—those who preach the traditions of men; but none of these things move us; we feel that we understand our work, and the Lord has chosen us to be soldiers, and soon the warfare will be over and we shall be relieved from duty. Thank the Lord. We preached at one of our meetings to a father, mother, and twelve children. They have one asleep in death, and a babe at home.

Bro. and Sr. Bowman do everything in their power to make us comfortable and happy. Nelly Grey, the mare given them by the Bro. in Mass. (God bless him), carries us in safety to the meetings, and they think very much of her. Willie, their youngest son, of twelve summers, takes charge of the premises in the absence of his father. He has the most care about him of any boy I ever saw. He milks the cow, builds the fires, and frequently carries his father and myself to meeting, and returns and brings his mother and my wife. So we get along in peace and harmony, trusting in the Lord. Willie is very thoughtful, and is seeking the Lord, and I hope will be baptized soon, for others are going forward before long.

Some have written from the State of Georgia for us to come there. We shall probably go some time in the winter; and if so, we shall stop at Columbia, the capital of S. C., and afterwards go to Charleston, if the Lord will. We will keep you informed as we progress in the good work.

A. Simpson.

P. S.—Bro. Bowman has just received a barrel of apples from the North, but no name with them. If others who have promised to send should do so, please send the name.

A. S.

—As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit.

DOWN BRAKES.

J. W. THOMAS.

"And he commanded the chariot to stand still."—Acts 8: 38.

There is danger ahead. When I was a school-boy I remember reading a story about the burning of a railroad bridge, and how a train loaded with passengers was prevented from plunging into the awful chasm. A little boy, by the name of Eli, discovered that the bridge was burned, just as an express train was nearly due. He saw the danger, and knew that unless the train could be stopped there would be a fearful loss of life. Stepping on to the track he saw the train coming under full headway, and, with hat off and both hands uplifted, he ran toward it, right in the centre of the track, screaming at the top of his voice, "The bridge is burned! the bridge is burned!" The engineer saw him and blew the whistle for him to get out of the way, but at the risk of his own life he still ran toward the engine crying, "The bridge is burned! the bridge is burned!" The whistle blew again for "down brakes," and the train was stopped just in time; the passengers came out, and after viewing the danger, loaded the little boy with presents, and planted kisses upon his cheek. By his forethought and courage he had saved them from an awful death, and saved many homes from weeping and wailing.

Sinner, there is danger ahead. There is an awful chasm into which you will shortly be plunged unless you stop. You do not see it. With the thoughtless, pleasure seeking multitude, you are crowding the halls of mirth, swearing, smoking, drinking, dancing, carousing, and little dreaming of danger, while the train of Time is speeding you on with fearful velocity toward the awful precipice. I see your danger. With pen, and voice, and uplifted hands I would cry with all my might, Stop, stop; the bridge is burned, the bridge is burned. The road you are travelling is not safe. The train you are in will not take you into the Celestial Depot. You are on the direct road to perdition. Stop. Down brakes, down brakes. Abate your speed. Stop, stop.

Let me explain what I mean. There is an awful judgment day just before you. The Word of God declares it, and that can never fail. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11: 9. Do you wonder that I ask you to stop? Listen again. "God now commandeth all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 27: 31. Do you wonder that I am in earnest when I ask you to repent? Are you not surprised that I am not more in earnest? God is not willing you should perish. He is long-suffering, not willing that any should perish, but rather all would come to repentance. But you must submit to his terms. He offers pardon and eternal salvation to all who will repent and believe the gospel. He has sent out his ministers to give the alarm,—to call upon men everywhere to repent; to warn the world of the judgment to come. They are watchmen on the walls of Zion, and are to give the signal when they see danger ahead. Woe to them if they are unfaithful. Woe to you, if they give the warning and you heed it not.

O sinner, stop, stop. Go no further in sin. I warn you this day in the name of my Master to stop. O, I beseech you to turn unto God this day. Repent of your sins. Cry to the Lord for pardon. Flee to Jesus whose blood can cleanse you from all unrighteousness. Pray as you never prayed before. Read the Bible. Ask for the Holy Spirit to illuminate your heart. God will save you. O think of the glories of heaven. There is a crown for you. Will you have it? There is a white robe, and a new song. Will you go? O delay not. Time is flying. The judgment is coming. We shall soon be there. Stop. Pray.

CONFERENCE REPORT.

The annual meeting of the Hoosick Valley Conference was held with the A. C. Church in Hoosick, N. Y., commencing Oct. 21st, 1874.

The Credential Committee reported the following names as members of the Conference. Preachers—A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Rutland, Vt.; R. L. Harrison, Hoosick, N. Y.; Dennis Sears, Savoy, Mass.; C. W. Baker, Shushan, N. Y.; T. Mayhew and E. D. Kemp, Pownal Centre, Vt.; W. O. Higley, Bennington, Vt.; Sr. M. L. Tower, North Adams, Mass.; J. B. White, Treasurer, Hoosick Falls, N. Y.

Delegates—N. Robertson and L. Harrington, Hoosick, N. Y.; E. C. Cox, Hebron, N. Y.; S. D. Hutchins, Rutland, Vt.; G. Kilburn, North Adams, Mass.; E. W. Woodward, Shushan, N. Y.; G. F. Townsend, Woodford, Vt.; William White, White Creek, N. Y.

The following officers were appointed (the vote being unanimous) for the ensuing year. President, A. W. Sibley, Sandy Hill, N. Y. Vice President, H. K. Flagg, Rutland, Vt. Secretary, W. O. Higley, Bennington, Vt. Treasurer, J. B. White, Hoosick Falls, N. Y.

Ministerial Committee—H. K. Flagg, A. W. Sibley, R. L. Harrison.

Protracted Meeting Committee—A. W. Sibley, H. K. Flagg, C. Pike, R. Mosher, Dennis Sears, W. O. Higley.

Tent Committee—H. K. Flagg, A. W. Sibley.

Tract Committee—R. L. Harrison, Dennis Sears, G. F. Townsend.

Conference voted that an Evangelist be appointed to travel and preach throughout the bounds of the Conference; and Eld. A. W. Sibley was unanimously chosen by ballot (providing he could be secured) to act as such. And the Conference resolved itself into a committee to solicit contributions to aid in this work.

Reports from preachers, delegates, treasurer, and committees, were cheering. The church in Rutland had received twenty-five members since April. The church at Sandy Hill had received twenty-three members within the last twelve months. There has been a nice Chapel erected in Woodford, Vt. There have been two tent meetings during the past season,—one at West Hawley, Mass., and one at Granville, N. Y., both of which were fruitful of good. The meeting at West Hawley was under the supervision of Eld. H. K. Flagg, and the one at Granville under the supervision of Eld. A. W. Sibley.

The church at Hoosick has been reaping a rich harvest since the Conference, which we hope may not only continue but increase. We hope this Conference year will prove to be one in which labors shall be crowned with the blessing of the Most High; for, although we may do much, yet it will prove fruitless unless God shall give the increase.

Brethren and sisters, let us pray that our next quarterly meeting may be the best meeting we have ever enjoyed.

W. O. Higley, Secretary.

WE NEVER KNOW.

Every day we are dropping seeds
Along our life-way's hills and vales,
While summer rules the flowery meads,
Or the wind of winter wails;

For a germ is hidden in every deed,
And every word we say, I know,
And be it a flower or a thistle seed,
It shall, sometime and somewhere, surely grow.

And on and on in the world we go—
On and on, and we never know
The fruit that comes from the seed we sow!

—*Rural.*

AN APPEAL.

S. WOODRUFF.

Brn. and Srs. of Conn:—We, as officers of the Conference, feel deeply interested in the great work to which our divine Master called us, and desire to be directed by him. We therefore implore your earnest, fervent prayer to God for peace and holiness, and the advancement of true piety in all the line of our Conference, that more than ever it may be a power working mightily for the salvation of the lost and perishing, and at the same time bringing brethren and sisters to a closer walk with God. We pray the good Lord to help us go forth in his strength, and preach the Word in the demonstration of the Spirit and with power, that hard hearts may be broken and yield to Christ.

Dear brethren, time is short; the great Head of the church we shall soon see; therefore let us use the ability God has given us to open the eyes of the blind, and unstop the ears of the deaf. The gospel will effect this when accompanied with power, meekness, and humility. This is the season for labor, and we propose holding a series of meetings wherever the way may open where good may be done. Make it a subject of prayer, and see if the Lord does not want you to make an effort in your place to stop the wayward and persuade sinners to be reconciled to the government of God and be saved.

We think perhaps December would be more favorable than January for the next session of our Conference. There will be no business, and the time will be spent in praying, exhorting and preaching. The good Lord bless the meeting.

Brethren, do you desire the meeting at your place? Consider it candidly before God, then act accordingly.

Correspondence.

From Bro. Geo. Thomson.

Dear Editors:—I would say to the many dear friends who are so anxious to hear from me personally, that I would be glad to write to them if I was able to write myself; as I am not, I take this means of informing them how I am getting along. I am still about the same, sometimes worse and sometimes better. I am now trying a new remedy prepared by Bro. J. P. Hazard, of R. I., which I am encouraged to hope will benefit me, I hope the dear friends will join with me in praying that the Lord's blessing will attend it. The Lord still sustains me by his grace in all my sufferings, and I feel that my trust is in him.

Let me say to the isolated ones, hold on, and contend for the faith once delivered to the saints. I know it is hard to battle alone, but be courageous; the victory is sure when Jesus comes. I knew a dear Bro. who with his family dragged alone for twelve or thirteen years; but finally the Lord visited them with a revival, and raised up quite a large church, in the midst of which they are now—encouraged and rewarded.

How much we ought to pray for the blind watchmen on the walls of Zion, who are leading their followers astray. It is reported to me that one of our ministers in this place recently made the following remarks in one of his sermons: "Some people go so far as to describe what heaven is to be; but no where within the lids of the Bible is it described." To sustain his statement he quoted the often garbled passage—"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love him"; omitting the rest of the passage—"*But God hath revealed them unto us by his Spirit which he hath given us.*" He further stated that John attempted to describe the future state, but it was only imagination on his part. Surely that dear Bro. never read the first chapter of Revelation. How glad we ought to be, dear friends, that we have a tangible hope.

I acknowledge with many thanks the following sums, and may God bless the generous donors: Bro. C. E. Barnes, $5. Bro. W. Robinson, $5. S. B. Norton, $1. Bro. and Sr. Pettis, Vallejo, Cal., $2. M. Pierando (by the hand of Bro. F. Burr), $1.50. M. E. Brown (by the same), $1. S. S. Babcock (by the same), $1. Mary F. Burbank, 50 cts. H. Everson, $1. L. H. Peck, $1. W. C. Peck, $1. L. A. Gilpins and daughter Maggie, $3. Mr. and Mrs. Dearborn, (by the hand of Calvin Stoddard), $4.40. Calvin Stoddard, $2.

Prairie du Sac, Wis., Nov. 24th, 1874.

From Sr. R. F. Clark.

Brn. and Srs. scattered abroad:—I feel like addressing a few words to you through the columns of the *Crisis*—our excellent paper. Praise the Lord for the *Crisis*. Every week its columns are freighted with truth that will condemn the world. May God bless with heavenly wisdom and more than mortal energy its editors and contributors. May the fire of God's love so burn on the altar of their hearts, that their words may be chosen words, burning words fitly spoken. We are living in the closing moments of time, and what we do must be done quickly.

Through the protecting care of my heavenly Father and an indwelling Savior, I had a safe and pleasant journey home. Found my family well, and very glad to welcome me back—I can hardly say to a *home*, for we have no certain dwelling place. We are pilgrims and strangers, seeking a better country. God has verified his promise to us,—Mark 10: 59, 30. We have always found homes, brethren, and sisters; and were the Master to inquire—"Lacked ye anything?" we could say, "Nothing, Lord." And we will give Him all the glory.

My visit East seems like some pleasant dream. It is a brighter spot in my pilgrimage. Like the bread and water provided for Elisha, I hope to go on the strength of it many days.

We found many letters from East, West, North and South; and, like the cry to Paul, the burden is, "Come over and help us." The fields are all white and ready for harvest. The harvest truly is great, and the laborers are few. We are almost constantly traveling, and preaching every evening and twice Sundays. I am privileged with telling "the old, old story, of Jesus and his love." Praise God for this privilege. I love to tell it. I love to magnify his name.

We are enjoying a precious season at Peach Creek. We commenced a meeting last Thursday, and the interest is good. People are attending night after night, who came a distance of eight miles. Sinners are coming to Christ. A Methodist minister of good report has confessed himself satisfied that we are preaching the truth. I am convinced he will preach not only the coming of our King at hand, and kindred truths, but "holiness, without which no man shall see the Lord."

Bro. Cutler, formerly of the Freewill Baptist persuasion, resides here. He embraced the truth last spring, during our meeting at this place. He identified himself at that time with us, and was chosen Pastor of the church. He is an interesting, able speaker. He has a family, and like most of the inhabitants is very poor. He has been doing all that he could.

There are many at this place who are waiting for God's Son from heaven. We expect to hold meetings all winter, and as much as possible we shall visit new places.

We earnestly request an interest in the prayers of the friends of Jesus, that we may be instrumental in leading many to the Lamb of God, who will be saved in the day of his coming.

Peach Creek, Wash. Co., Kan., Nov. 12.

From Bro. R. H. Goode.

Editors Crisis:—As a friend of the truth, permit me through the columns of your paper to drop a few random thoughts to the faithful in Jesus, that they may learn something about what has been done for the cause of truth in this out of the way part of the world.

Some eight or ten days ago, the Rev. J. A. Cargile, a Second Advent minister from Alabama, and a faithful and humble christian, came into our community. He came scattering religious tracts and preaching day and night to large and attentive audiences; and the solemn truths enunciated by him have sunk deep into many good and honest hearts; and in the morn of the resurrection we trust they will shine as stars in the kingdom of God. So intensely interested were the people in hearing the truth, that at times you might have heard a pin drop. Milton speaks of "darkness visible," to express intensest want of light; and we may with the same freedom of speech term that deadly stillness "silence audible."

Bro. C. came among us a stranger, heralded by no high-sounding titles, and with no recommendation save the love of God in his heart; and commenced preaching the beauty and simplicity of the Scriptures. The effect upon the minds of his hearers was electric. Men and women long established in the belief of cherished isms and creeds laid them aside without an effort, and have drawn nearer to the Bible and to God. Old theories and pet dogmas in theology that have been handed by parent to child, from generation to generation, until they had become as near and dear to us as the parent who taught them, were uprooted and torn from the mind as chaff is blown before the wind; and to-day our people are better christians and stronger believers in the Bible than they were before.

The Methodist officials closed the door of their house against him, but God did not forsake him. Friends sprang up, and private dwellings, school-houses, and Masonic halls flew open for his reception and use, and men and women, irrespective of creeds or denominations, flocked to hear.

Thus you see the power and effect the word has, trimmed of the shackles thrown around it by the opinions and traditions of men.

Deview, Ark., Nov. 17th, 1874.

From Mrs. D. S. Roberts.

Editors of Crisis:—I spend a few moments this evening to let you know that I feel very much indebted to you for your kindness in sending me your paper. It seems as if I should not know how to do without it. That and the Bible are all the church I go to, for the churches are very popular here, and my small means will not admit of a suitable outfit. I have a little girl seven years old, and I send her to church and to Sunday school, and that is all I am able to do. Since my husband's death I have continued to work here in a factory. I was left with three small children, and nothing but my hands to help myself with. I tried to support them all by working in the mill; but finding I could not do it, I succeeded in finding places for the two eldest, and the youngest I keep with me.

My husband and myself were both young and just commencing in life when he went into the army. He was there about eight months, when, on picket guard one cold, stormy night, he took a sudden cold and had a lung fever. He came home, but never got so as to do any work. He continued to fail gradually until his death. I have never had much heart for anything since in this world, but my anxiety for my little ones has kept my courage up. I get along poorly some of the time, for wages are low, and help is plenty. I get but four dollars and a half a week, and that is more than some get. So you see my means are small in proportion to my wants. Some say they do not know how I get along, and board and clothe myself and child, and pay my rent, from four dollars and a half a week. Well, I *have* to do it. You may have thought strange that you did not hear from me, but I am not much of a hand to write, and my hands and heart are full.

Many thanks for that little book that was sent me from your Office this season. I do not think I could be contented a moment without your paper, yet I have not the means to pay for it. I have paid my past year's postage in full at the Office. I now will enclose you twenty-five cents as postage for the coming year; and that is all I can do. If you feel as though you could continue to send me the paper, I shall feel very thankful. I doubt if there is one among all your papers that has more readers than mine. There is not one in the mill but that reads it more or less. There is one old lady here that lately moved from the northern part of this State. She is eighty-two years old, and she never saw one of your papers until I gave her one of mine. She is not able to go to church, and is so anxious to see the paper every week that she cannot wait for me to get it, so she sends her son after it as soon as the mail comes in. It has opened a new life to her in her old age. So do not think the paper is not doing any one good but myself, for it has its many loving readers besides me. Sometimes it has to go through four or five hands before I can get it. I could tell you much more about its readers, but it is getting late, and I must close.

Springfield, Vt., Nov. 18th, 1874.

GIVE AND IT SHALL BE GIVEN.

"Cheerful giving," writes an aged minister, "is what enriches the giver and brings down a blessing from above. A poor clergyman attended one of Zion's festivals in a distant city. The railroad company supplied him with a return ticket, and though many of his brethren would secure treasures from the book-stores, but a solitary twenty-five cent scrip was in his possession, and he would need that to pay for refreshment on his way home. It was the last day of the feast. Mention, again and again, was made of the widow's mite, or poor men's gifts, and as the boxes were passed he felt sad that in his deep poverty he could not cast in a single penny. As the assembly was dismissed, it was announced that collectors would stand at the door to gather up the fragments which ought to be in the Lord's treasury. With slow steps this good man passed down and put that last money he possessed into the waiting box.

In a few moments a gentleman of the city invited him to his table to dine, with quite a number of the dignitaries of the church. During the repast the host was called from the table for a little time. At the conclusion of a pleasant entertainment the poor minister was taken one side, and an envelope put into his hands with this remark: 'I was called from the table by a man who has long owed me a small debt, which I thought was lost a long time since, and I cannot think what it was paid to-day for, except that I might give it to you.' The envelope contained twenty-five dollars. When the books are opened, that rich steward will see how his money was used, and thank God, who put it into his heart to dispose of it thus."—*Advance.*

A CARD.

G. W. STETSON.

As the Bible is the best of books, the safest guide for, and ablest instructor of man, "in all things pertaining to life and godliness," and should be kept free from interpolations and garbled quotations of suppositious truths, and as it is an admitted and accepted *rule*, that all Bible truth can be expressed, communicated, and taught in Bible language, and every doctrine that cannot be so expressed, is not a Bible doctrine, and as a pernicious and dangerous practice is indulged, of quoting "traditions of men" for Bible; therefore, to discountenance, and suppress said pernicious custom, and induce a more careful handling of the sacred writings, by pulpit, press, and people, the

REWARD OF TWENTY-FIVE HUNDRED DOLLARS

is now offered by responsible parties to any one who will find either of the annexed phrases in the Bible, viz. "Immortal soul—undying soul—never dying soul—disembodied spirit—deathless spirit—immortal spirit—eternal torment—eternal suffering in conscious misery—eternal misery—unending misery—unending torment—everlasting woe—endless woe—death that never dies—life that never lives—damned spirits in hell cursing God—smoke of their torment ascending up forever and ever from that unquenchable lake of fire prepared for the devil and his angels where their worm dieth not, wailing in misery and despair, banished from the presence of God in everlasting punishment, gnashing their teeth in rage and hopeless agony."

To the foregoing the undersigned will add ($25.)

TWENTY-FIVE DOLLARS REWARD,

for any and every text produced from the Bible (common English), in which God's covenant blessing of eternal life through Abraham's seed (Christ), is promised to man's soul, spirit, or body, separate, each from the others, *in death*, independent of a resurrection.

The like reward to any one who will produce a text from the Bible (excepting, in all cases, the mooted parable of Luke 16: 19–31), in which the word "hell," as derived and translated from the Hebrew word "sheol," or the Greek word "hades," is ever used to designate a place of everlasting punishment in conscious misery, or unending life in suffering.

The same to any one who will produce a Bible promise (the mooted one of Luke 23: 40–43, excepted) of recompense to the righteous or unrighteous at, or in death, independent of a resurrection.

Also the same, for a Bible text showing that a single dead saint is now alive and happy in heaven, independent of a resurrection, or that one dead sinner is now alive and miserable in hell (*Gehenna*). Korah and his band, with the Sodomites and people of Gomorrah not excepted; or one text that will prove that "the devil and his angels" have yet been consigned to "the lake of fire," that they or any one else (excepting Enoch, Elijah, and the "first fruits," and the "not excepted" parties above named, with possibly the antideluvians), have received their final award for good or evil, or that they will until "the judgment of the great day."

The same reward to any one producing Bible proof that the promised blessing to the righteous is not eternal life, and the punishment of the wicked "EVERLASTING DESTRUCTION, *in a literal and absolute sense.*

To obtain the rewards, name the book, chapter, and verse quoted, and send the same in writing, with your address to G. W. Stetson, Edinboro, Erie Co., Pa.

He who takes hold of God, has power to prevail with men.

HOME AND HEALTH.

WHAT IS RESPECTABLE SOCIETY?

We heard a man, otherwise intelligent enough, lately sneer at another, "because," said he, "one never-meets him in respectable society." The speaker did not mean, however, that the person he affected to look down on was immoral, but merely that his circle of intimates was not composed of the fashionable or rich. This notion of what constitutes respectable society is quite a favorite one with that class of individuals whom Thackeray has so significantly called "snubs." Empty pretense is always making its own characteristics a standard by which it strives to measure the resspectability of persons at large. In a community of mere money-gettings, wealth is the test of respectability. Among the proud, narrow-minded, respectability depends on being descended from ancestors who have married their cousins for so many centuries that neither muscles nor brains are left any longer to degenerate descendants. Every conceited fool thinks himself, in like way, th only man really weighty, the only person who is really respectable. But true respectability depends on no such adventitious circumstances.

To be respectable is to be worthy of respect; and he most deserves respect who has the most virtue. The humblest man, who bravely does his duty, is more worthy of respect; is more truly respectable, than the covetous millionaire among his money-bags, or the arrogant monarch on his throne. The fine lady who backbites her neighbor is less worthy of respect than an honest washer woman. The profligate noble, though he may wear a dozen orders in his button-hole, is often not really as respectable as the shoe-black who cleans his boots. That which is called the world "exalts the one and despises the other;" but it does not make them respectable according to the real meaning of the word. Their respectability is but a shallow sham, as they themselves frequently feel; and those who worship them bow down to a fetich—a thing of feathers and tinsel. The selfish, idle drone who wastes his life in his own gratification, and dissipates the fortune of his progeny, is not and cannot be respectable; but the hard-working and self-denying father who wears out his life to bring up his children is, though he be a day-laborer, entitled to distinctive respect. Nothing can make Dives fit to lie on Abraham's bosom, while Lazarus is welcomed there, even with the sores the dogs have licked.—*Health Reformer.*

SEASONABLE FOOD.

The wholesomeness of food depends nearly as much on the time it is taken as on the quantity. We have grown so luxurious in our physical as well as mental tastes, that we are constantly tempted to eat things out of season. Yielding to the temptation, as we often do, we pay the penalty, soon or late, in temporary or chronic derangement of our health. The meat which is excellent in cold, may not be desirable in warm weather; fish is best during spring and early summer; vegetables and fruit are nutritious when they are fully ripened by sun and season, and not artificially stimulated. Nature knows what she is doing; she furnishes for every latitude the productions fittest for such latidude. We need variety, not so much at one time, as from time to time. The delacacies of the season will not hurt us; but the delacies out of season certainly will, if long continued. The appetite so jaded as to crave oysters in July, or strawberries in December, needs careful correction by the adoption of the simplest habits. The palate naturally relishes what nature has near at hand. As a rule, not only is the simplest food the best food, but the most seasonable, is in the long run, the most appetizing. There is no difficulty in determining what we should eat, since the products of our climate show us plainly month by month. Fish, flesh and fruit, by their plumpness, tenderness and ripeness, themselves denote when they are ready to be eaten. A sound stomach will profit by whatever an unspoiled palate enjoys.—*Scribner's.*

What ought to be done when a person has been bitten by a mad dog, or by any dog? First, be very sure that you do not waste valuable time running for a doctor, but go to work yourself, and as quickly as possible wash the wound with water and soap—warm water is preferable, if it can be got without waiting. It is well to add a little spirits ammonia, aqua ammonia (water of ammonia), to the water; but do not wait for it. What is to be done must be done with as little delay as possible. Next cauterize the wound with muriatic acid poured upon and into it; but for fear it may not penetrate to the bottom, the nitrate of silver in sticks (lunar caustic) is preferable. Sharpen the stick of nitrate of silver and push it down to the bottom of the wound, and into each incision, indentation or laceration, and hold it there until every part of the wound is most thoroughly cauterized. When the pain of the caustic ceases the poison will be destroyed. If the lunar caustic cannot be readily obtained, let a wire be used, heated to a white heat, which plunge to the bottom of each incision made by the dog's teeth. Do not hesitate or flinch—your life is in jeopardy. Afterwards the part may be cut out, if the surgeon thinks it advisable. Geo L. Beach, M. D.

Catskill Mountain House.

Fretting.—With many, fretting is a habit almost constantly indulged in; and as it retards digestion, it must increase the irritation of the system and induce disease. Therefore it is impossible that a fretter should be healthy; and those who fret much will in time find much to fret about. Thus they become the authors of their own misery.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 997. • BOSTON, WEDNESDAY, DECEMBER 16, 1874. VOL. XL.—NO. 10.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE ASSEMBLY OF THE SAINTS.

We gather here, a loyal band,
To plight anew our heart and hand
To earth's soon coming King:
We stand and wait his regal day,
And as we watch for him, we pray,
And hopefully we sing.

O, some one day when thus we're met,
Or in our homes are quiet set,
Or as we toiling stand;
A vision will appear in heaven,
And then to us there shall be given
The grasp of Christ's right hand.

Or else like Enoch, walking on,
The world shall find that we are gone,
And search for us in vain.
And when our Lord, the crucified,
Shall come to earth, the glorified,
We shall be in his train.

Blest by the great Unseen and Good
Is this our holy brotherhood;
By Christ esteemed most dear:
Warmed by the Spirit, cheered by grace,
The kingdom is our portioned place,
When Jesus shall appear.

—*Herald of Salvation.*

DO THE THREE PERIODS IN DANIEL 9: 24-27 HAVE ONE COMMENCEMENT?

L. T. CUNNINGHAM.

Before entering upon an examination of this subject negatively, we will state that our prepossessed opinions and prejudices were formerly fully committed to the affirmative; and it was a long time before my better judgment prevailed, so as to be willing to lay aside the error that had such strong hold upon me, and embrace and confess the truth. But it being the truth that I was searching for, when I became fully satisfied that my former views on these points were defective, I readily accepted that which I now regard as sound, and the true teachings of the Holy Scriptures on this subject.

The first period, in ver. 24, is that of the famous "seventy weeks," that some earnest expositors of prophecy have regarded as commencing in B. C. 457, and ending at the crucifixion of Christ, which they placed in A. D. 33. The second period is that of ver. 25, the "sixty-nine weeks," regarded also as beginning with the former, and ending at the baptism of Christ. The third, that of ver. 26, the "sixty-two weeks," commencing at the end of the "seven weeks" (supposed to be the first part of the 69 weeks), and ending at the crucifixion also, in conjunction with the 70 weeks. The fourth, the one week of ver. 27, supposed to commence with the ministry of Christ, and end either at his crucifixion or three and a half years subsequently. This view expositors have regarded as strongly fortified with sound argument and scriptural evidence; but we think otherwise, and regard their arguments as mere assumptions, wholly unsustained even upon their own premises. For, allowing that the 62 weeks commence where they say, i. e., 49 years subsequent to the 69 weeks, this application would make both periods end simultaneously, or at the baptism of Christ; whereas the prophecy requires the 62 weeks to reach to the crucifixion. Dr. Barnes saw this difficulty, and so interpreted the phrase—"after threescore and two weeks," giving it the latitude at least of three and a half years beyond the terminus of the 62 weeks. The phrase "after" cannot (in the connection under consideration) mean more than a part of a year; because Gabriel was giving definite measurements of time to certain specified events; and, therefore, if a year or more was to intervene than what he specified, this would destroy the definiteness of his statement, and leave us to conjecture what he meant.

Another fact that proves the popular application of these periods unfounded is this: If the 70 weeks and the 69 weeks begin B. C. 457, and the 62 weeks 49 years subsequently, and the 70 weeks end at the crucifixion of Christ in A. D. 33, and the 62 weeks end three and a half years after, this would prove that the 62 weeks could not commence till three and a half years after the date fixed in their application; consequently the 70 weeks could not end in A. D. 33, but three and a half years after this date; rendering such application entirely unreconcilable. If the "one week" is a part of the seventy, and Christ was crucified in the midst of this week, how could this one week end three years (more or less) *after* the 70, and still be a part of the seventy weeks? Thus we see that the absurdity of such an application is mathematically demonstrated, and does violence to the statements of the prophecy.

In order to understand the true import of these several periods, it will be important to give close attention to the language of the prophecy, and its relation to Daniel's prayer and the circumstances connected with it. This prayer has a close relation to the 70 years of desolation which God had declared by Jeremiah that he would visit upon Jerusalem. The king of Babylon had been slain, and Darius the Median had taken the kingdom, as foretold. Daniel supposed the time at hand for the captivity to be turned, and his people to go back to rebuild Jerusalem; and as he had been instructed by Gabriel that those kingdoms represented by beasts were to tread under foot the "*sanctuary*" 2300 days, he was anxious to understand about these periods. He supposed the seventy years' captivity and the 2300 days were somehow related to each other. This is apparent from what "the wonderful numberer" had declared; viz., that the sanctuary should be justified at the end of the 2300 days; and also from Daniel's prayer that the Lord's anger might be turned away from Jerusalem, "thy holy mountain," or sanctuary. As the seventy years' captivity were about expired, he expected his people should return to Jerusalem, and rebuild it, with the temple; and when this was accomplished, the 2300 days would end, and the "sanctuary" be justified. Whether Daniel understood it in this light, or not, it is evident that he was laboring under a misapprehension about the termination of the seventy years' captivity, if not also in relation to the 2300 year-day vision. This is seen by reason of the swift flight of Gabriel, and Daniel's confession that he "informed" him concerning those seventy years' captivity, and the unfinished explanation of the vision in the eighth chapter.

Says Dr. Gill: "He informed him by talking with him of the will of God to restore the captivity of his people, to rebuild Jerusalem and the temple, and of the coming of the Messiah; . . . and said, 'O Daniel, I am now come forth'—just now come from heaven, from the presence of God, and by his order—'*to give thee skill and understanding*,' or, '*to instruct thee*' in '*understanding*'; to teach thee the knowledge and give thee the understanding of secret things, which otherwise could not be known; such as particularly the time of the coming of Christ, which the angels themselves knew not till it was revealed; and being made acquainted with it, one of them is employed to make it known to Daniel, who is the only prophet that fixes the exact time of it, and was favored with this divine and heavenly skill of knowing it, and of being the publisher of it to others." As Daniel says that Gabriel informed him, and Gabriel himself says he came forth for the purpose of giving him skill and understanding, therefore Gabriel's communication to the prophet must relate to those points agitating his mind, that would relieve him of his difficulty. Thus he says, "Therefore understand the matter (about the seventy years' captivity), and consider the vision" (that of the 2300 prophetic days).

Daniel says that he had previously seen Gabriel "in the vision at the beginning." The beginning here referred to cannot mean that of the seventh chapter, because there it is called a dream and visions of his head; and also because we have no account of Gabriel in said chapter, or that he was there seen by the prophet. Neither can it refer to the beginning of his prayer in the ninth chapter, for there is no record of any vision seen in this chapter. Dr. Barnes says:—"There is no intimation that Gabriel had appeared to him at the beginning of the prayer; and it is declared that at the beginning of the prayer Gabriel, then evidently in heaven, had received commandment to go to Daniel, and to communicate the message to him. Ver. 23. The meaning undoubtedly is, that the personage who now appeared to him, he recognized in a former vision on the banks of the Ulai."

Thus we see that it was the vision recorded in the eighth chapter that Daniel referred to. As Gabriel did not at that time fully explain that vision, we find him again at the side of Daniel, to make him understand fully the whole matter. His last words were before entering upon the explanation—"consider the vision"; that is, consider its import, and my former communication to you, and how far I proceeded in its explanation, and the long period to be occupied by those antichristian powers in treading under foot the sanctuary and the host. Consider that seventy weeks are cut off "upon thy people, and upon thy holy city." So much time is allotted to the Jewish nation for their temporal welfare. Jerusalem is again to be rebuilt by the captive Jews who are to return from Babylon, and they and their city be continued this period of time, from a given epoch, at the expiration of which they would meet with utter ruin and destruction, both the Jews and their city. Dr. Gill gives in the main this sense to the passage under consideration.

As this period of 490 years was "cut off" from the 2300 days, and related especially to the Jews and their city—Jerusalem—through which time a certain transgression was to be restrained, i. e., those heathen, idolatrous powers, represented by the beasts, were to be held under restraint, from desolating the Jews. This period must also begin from a memorable event in the history of the Jewish nation, when their extermination was about to be executed, and the decree had gone forth from the king of Persia, who had been misled by Haman, an Amalekite, a bitter enemy of the Jews, and obtained from him the death warrant of the whole nation. This is the event that Gabriel evidently refers to as the beginning of the seventy weeks; for God did most signally at that time restrain the action of the king of Persia, and the Jews were preserved. From this epoch the nation continued for 490 years, till A. D. 65, when by another signal and miraculous event, God's protection over them and his restraint over their enemies was withdrawn, and the war by the Romans, that destroyed the Jewish nation, commenced.

(*To be continued.*)

Be yourself all you would see in others.

OBEDIENCE THE TEST OF LOVE TO GOD.

T. L. WAUGH.

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." JOHN 14: 21.

The sincerity of one's profession is tested by his obedience to the requirements of the gospel. There can be no true and genuine love for Jesus, unless we are led to follow out his teachings in all the walks of life;—unless this is uppermost in our thoughts and desires, and we endeavour to please him, because love incites us in all our acts and deeds. How delightful the way becomess when one feels that obedience is a pleasure, and not a task; that it is more than his meat and drink to do the will of God. Without this experience a profession is worthless. Without a thorough heart-work, one is soon weary of the way. But when we get a glimpse by faith of Jesus and his love, how it animates and quickens us into a new and spiritual life.

I feel that here is the great lack with many of us. We may try to work ourselves up to the letter of obedience, but except we are constrained by the love of Christ, we shall certainly come short. "Love is the fulfilling of the law." In what respect? Simply that when we love God, we keep his commandments. If a person flatters himself that he is a christian when he is disobeying the plain commands of Jesus, he is terribly deceived. If any feel not condemned when they are violatiug his requirements, then they are under the power of Satan, and are blinded by sin. It matters not what the sin is. If a sinful thought is harbored, this is a transgression.

Let us each examine ourselves by the Word of God, which is our infallible guide in whatever station or condition we may be placed.

When the heart is cleansed from the pollution of sin, it is pure, and becomes a fit temple for the Holy Spirit. How hateful everything unholy appears to one who is washed in the blood of Jesus. Such will obey God from choice. I know this from experience. Oh, the sweet rest in Jesus is worth more than all the world beside. But I do not rest satisfied. I am conscious of many short-comings, and sometimes the light seems to be almost obscured; but again it shines out clear and bright, and I feel the renewing Spirit within.

If there is anything that I desire, it is to do the whole work of God: and I have felt to pray that I might perfectly reflect the image of my Jesus; that I might obey him in all things. "He that hath this hope in him, purifieth himself, even as he (Christ) is pure." It is my chief ambition to live a life of perfect purity, to be "unspotted from the world." I know Jesus saves me and accepts me, for I feel that there is a wonderful oneness and sweetness with him. And we may every one of us have it, if we will just give up the world, and yield ourselves as servants of obedience unto righteousness.

If there ever was a time when we needed every grace and fruit of the Spirit, it is at the present moment. There is a solemn and momentous hour before us, when we shall need a good and well-grounded hope in Jesus. Have we got it, brethren and sisters? We ought to ask ourselves the question individually, Am I now saved from sin? If we cannot give a decided answer in the affirmative, we have cause for alarm. Are any of us who profess to believe that Jesus is coming speedily, deceived? If this is the case, let us not sleep until we obtain the clear witness of the Spirit. No one need be in doubt; for the way is made so plain that every one may know, yes, will know if they are really accepted in the Beloved. "By this we know that we are the children of God, when we love God and keep his commahdments." If we are doing this we may dismiss all our doubts.

For our encouragement it is also written, "He that believeth hath the witness in himself." The enemy of all souls will try to dishearten the children of God by appealing to their peculiar feelings and frames of mind. Give him no vantage ground here. He knows the weakest points in our natures, and he will assail us in that direction. But the christian armor will enable us to overcome every time if we go in the strength of the Lord. We must be sure that no part is lacking, as there will be a sad defeat. The Scriptures no where represent the christian as being in an idle, inactive state. It is a warfare. We must fight against three mighty foes;—"the world, the flesh, and the devil." God help us to be valiant in his service; ready to face the foe if needs be, in a hand-to-hand conflict. How much more ennobling is the thought of being victors in the strife, than of suffering a shameful defeat. Let us gird on anew the armor, and "press the battle to the gates." We ought to be in an aggressive condition instead of a defensive. Then we should attack the enemy with boldness.

Oh! that we might be as represented in the Scriptures—"Bright as the sun, fair as the moon, and terrible as an army with banners." A pure church is a powerful church. A baptized disciple of Jesus is invincible. There is a power attending him wherever he goes. But where a people are in a defensive condition, the enemy is continually getting the victory, and they have to struggle continually for life. What a sad spectacle! But such is the condition of many a church. Fashion and folly are ruining many. Worldly conformity and self-gratification is the order of the day. It cannot be denied that these abound among nominal christians universally. Lust of every conceivable description abounds in high places as well as in low. The most revolting crimes are perpetrated under the light of our boasted civilization and Christianity. Sodom and Gomorrah are unrivalled in this day and age. Every newspaper contains accounts of the most disgusting and devilish crimes that ever cursed this wicked earth. Well may we pray "Thy kingdom come, thy will be done on earth as it is done in heaven."

Oh! come, thou dear Redeemer, and take thy people from a world of sin and suffering, of trial and temptation, and give them rest, sweet rest in heaven. "Even so, come, Lord Jesus," and come quickly. Amen.

"OUR DAYS UPON EARTH ARE A SHADOW."—Job 8: 9.

S. S. BREWER.

Tick, tick, goes the clock, as it unceasingly and faithfully announces the departure of each measured, flitting period of existence. Each one is a little of life; and their rapid succession bears us swiftly to the end of our allotted period of probation. O how solemn the fact that, never since it was announced—"The evening and the morning were the first day," has the clock of time ceased to tick away the days of Adam's doomed posterity. All the varied changes and transitions that have filled up the bygones of our checkered pilgrimage, and all that must succeed, will be composed of tick, tick, tick. Hence the Psalmist, when commenting upon the brevity of this mortal state, exclaims—"So teach us to number our days, that we may apply our hearts unto wisdom."

Although threescore and ten seems to be the allotment, with the legacy of labor and sorrow, yet some, by reason of strength, attain to fourscore ere they gather up their feet in death; yet what countless millions never reach one score of years. And how many cease to live during the vibratory motion of the pendulum, or the tick, tick, of the clock.

Dear reader, number the precious moments, and apply the heart unto wisdom. Change and decay mark the track of time, not only in animated dust, but in every department of nature. The latter has its morn, noon, and evening. Spring we may term morn, midsummer noon, and autumn the evening of nature. What can appeal more eloquently to a thoughtful mind than the faded beauties of summer, as they are draped in the faded tints of autumn gloom? The sighing of the winds, plaintively moaning their dirge o'er the trembling and departing beauties of the past, is a fit emblem of fading, dying humanity. Youth may be termed our morn; the strength of manhood, noon; maturer years our autumn; when, if not before, we should number our days.

It is written—"And Isaac went out to meditate in the field at the eventide";—doubtless retrospective of the closing day, and the frailty of mortality's flitting shadows. Now, in the eventide of life, as fond and painful memories of the past are evoked, we trace in the footprints of time naught but the inevitable destiny of all created things. All, in the dominion of death, have been and are now without rank or distinction, fading sceptres. Crowns cannot impart health, nor ease the heart of care. Man is, figuratively speaking, a human kaleideoscope; ever amid the transitions of mortality reflecting the sombre and the hopeful, until death quenches life's emotion.

Past mementoes and present autumnal scenery remind me of the language of a certain poet:—

"Oh! visions of beauty, of starlight and shade,
With twilight ye come, and with twilight ye fade;
When the flowers are withering in autumn's chill breath,
Then comes o'er my spirit a vision of death;
Of azure eyes closed, and bright locks at rest,
And white fingers folded upon a hushed breast;
Of yellow leaves rustling a lonely grave o'er;
Of a voice that has been and to me is no more."

The ties of early years have long since been riven by the ruthless hand of death; and as I now at life's eventide survey the dreary waste of years,—

"I feel like one who treads alone some banquet hall deserted,
Whose lights have fled, and garlands dead."
And now long shadows are around me cast;
My coming time has come at last.
The atmosphere is growing chill,
I love the peaceful and the still.
When weary nature feels depressed,
It loves retirement—seeks for rest
To retrospect the moments fled,
Ere I recline upon my bed.
Thus I, as eventide appears,
Oft sigh when eyes are dimmed with tears.
O praise the Lord, I near the shore
Where mortal conflicts all are o'er;
I haste and sigh to reach that home,
And ever pray—Lord Jesus, come!

The world has long since seen its morn and gloomy noon-day; and now, in the language of Hilkiah's son—"The shadows of the evening are stretched out." Never have the long drawn-out shadows o'er the face of nature presented stronger evidence of the close of day. The condition of all things in the moral, religious, natural and political world, viewed in the light of prophecy, shows that we are in close proximity with the "day of judgment and perdition of ungodly men." The fiat of Jehovah, according to the testimony of the apostle, is—"It is appointed unto men once to die, but after this the judgment"; (not after death *probation*, as some are now endeavoring to teach).

Until the sounding of the seventh angel, the ravages of death will be indiscriminate. Then, yes, then, "great voices in heaven" will proclaim—"The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign FOREVER AND EVER." Amen! Then, "the time of the dead" has come. Then "the hour" has come "in the which all that are in the graves shall hear his voice, and shall come forth." "*Then* he shall reward every man according to his works."

"He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus."

Rye Beach, N. H.

If we make the little events of life beautiful and good, then is the whole life full of beauty and goodness.

RE-UNION.

"We shall see their dark eyes beaming
On us, as in days of yore;
We shall feel their soft arms twining
Fondly round us, as before.

It is a sweet, blessed thought that we shall meet our loved ones again, beyond these earthly years, and pass a long eternity in their presence. Our human hearts would break if we did not have the assurance that we should see those dear ones again, who have walked by our side along our world's journey. A terrible anguish would crush our souls, did there come no soft whisper to our ears, telling us that somewhere in the future life we shall hear the voices that have thrilled our spirits with their music. We could never stand by the bedside of dying friends, or by open graves if we knew that never, *never* we should meet again. No, the burden would be greater than we could bear.

But our loving God has not shut away from our vision the holy light of a blessed immortality beyond the grave. We may not see it in all its brightness, but yet the transient gleams that flash out from the hills of light, fill our souls with glorious hopes of a sweet re-union in heaven. And with this assurance, we can smile by the cold white face that we have loved so well. The long years may go by, and the grass may grow for many a glorious summer over the moldering dust of the friend we have laid away, but the hope is just as bright and strong as when the sweet voice whispered, "You shall meet again." The cares of life, its heavy crosses—its crowns of sorrows have not the power to rob us of our sweet hope.

Glory to God for this holy love! We will praise him forever for his kindness to us poor children of a wintry land. How glad we are that the light breaks through the shadow of the valley, and that we catch now and then, visions of loved ones walking the streets of gold, with shining crowns and flashing cymbals! Courage, then, toiling christian, for the day will dawn ere long. . . .

And there will be no parting scenes in the life just ahead of you. Ages may come and go—one eternity follows another, but you shall stay in the presence of your dear ones still. Then look up, and trust the kind Father, for all will be well.—*Christian Standard.*

BEHOLD THE BRIDEGROOM COMETH.

A Pastoral Address, by Rev. E. H. Tuckett, Exeter, England.

It is with a sense of deep responsibility to the great Head of the Church that we again bring before you the subject of our Lord's second advent. Our desire is not only that you should be eminently holy, and therefore happy christians, but that you should be also in the position of the Thessalonian church, "waiting for the Lord from heaven." On a former occasion we suggested the possibility of our Lord's soon returning to gather "those who look for him" into the air; and then, after a little while, descending with them to this earth, to the destruction of the antichrist and his armies.

We find no reason for altering these views, but a growing conviction that such solemn yet glorious events will speedily occur; hence arises the earnest desire to remind christians of these expected events, to the end that they may be found watching and waiting for their Lord; to warn the thoughtless of the approaching days of the "great tribulation," and point them to that almighty Redeemer who can and will deliver all who, with simple trust, look to him for salvation.

The objection to such considerations has been made that they are of an unpractical nature. Unpractical! The very reverse is the fact; they are eminently practical. No doctrine of Scripture could possibly have a greater tendency to keep us fervent in spirit, whilst diligent in business, anticipating future rest whilst occupied in present labor, than this great truth grasped by the understanding, and loved by the heart, viz.—Before I finish the very work I have now in hand, my Lord may call me to meet him in the air. Oh, call not that divine doctrine unpractical which, when known and loved with the whole heart, does, under the divine guidance and sanctifying influence of the Holy Spirit, constrain us to "lay aside every weight, and the sin which may most easily beset us;" to "keep the word of his patience," and to be "like unto men who are waiting for their Lord." Luke 12: 35-40.

THE TREE OF PROPHETIC KNOWLEDGE NOT FORBIDDEN FRUIT.

We sometimes meet with christians who object to the study of prophecy; they seem to regard it as forbidden fruit, as a part of Scripture which we have no right to search, forgetting the fact recorded in Daniel 12: 9, 10, that the prophetic words were sealed and closed up until the time of the end, but that at that time the wise should understand—clearly implying that his prophecy would in the last days be studied and understood. We find our Lord and his apostles quoting the prophets in reference to the coming future. Why, then, are christians not to do so? And in reference to one, and the last, of the prophetic books, called "The revealing of Jesus Christ," which almost entirely refers to the future, there is pronounced a special commendation unto and upon all those who read, listen to, and keep the things which are written therein. Rev. 1: 3.

Rather than that you should be unprepared, we are willing to suffer reproach, and be mocked and derided for uttering admonitions. Even as we write we pray that you may search the Scriptures, note the signs of the times, and not be numbered among the careless ones unto whom our Lord will come as a thief cometh in the night, giving no warning. The language of our Lord (Matt. 24: 53), affirms that he has given his people warning; as also elsewhere it is written, "Lo, I have told you before;" and the apostle Paul likewise reminds the disciples at Thessalonica that they were not in darkness, that that day should overtake them as a thief.

Alas, how many professing godliness are in darkness as to this great truth, and prefer that darkness! They love their downy nests, their worldly possessions; the world is not yet embittered to them, and they seem to have no apprehension of the fact that the sudden transition from earth to glory will be the simple relinquishment of the shadow for the substance—an entrance upon a true rest, peace, and joy, and the taking possession of real and permanent riches, since every redeemed one is an "heir of God, and a joint-heir with Jesus Christ."

The coming of the Lord Jesus is presented as a motive to heavenly-mindedness; to christian consistency; to fidelity in the Lord's service; to perseverance; to patience; to holy conversation and godliness; to diligence and activity, and separation from all that is unholy; to abiding in Christ. And as to its general practical effect, the beloved disciple also says, "And every man that hath this hope in him purifyeth himself, even as he is pure."

Are we not told to watch for it, to be looking for it, to pray for it, to wait patiently for it, to most earnestly desire it, to be always ready for his coming?

But now the signs of the times, the commencement of the "perilous times" that "should come," warn us that the "crisis" to which the apostle alludes in Hebrews 9: 27, that terrible crisis, is at hand, and that the fearful woes announced to be poured forth on this sin-stricken world are on the point of being fulfilled. If the momentous events, the fearful calamities alluded to in the Revelation, are impending, ought we not as christians joyfully to lift up our heads, for our redemption draweth nigh? No waiting, watching, devoted disciple will the Lord permit to pass through that "tribulation the great." His especial promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10,

We believe these last years are imminently pending. There is a growing impression that great changes are at hand; everyone feels that the times are critical; society everywhere is disturbed; symptoms of mysterious events meet us on every hand. The Jews are rapidly, yet quietly filling Jerusalem and its suburbs. The unclean spirits of spiritualism, infidelity, and Jesuitism are now actively leavening society at home and abroad. In the church of Christ worldliness abounds; there is much profession, but little spiritual life; few conversions. Read the lamentable complaint in a paper read before the Congregational Union: "Making haste to be rich in consequence of the idolatry of the social status is common; the great mass of our people are unwilling to give in proportion to their income; and last, and saddest fact of all, conversions are lamentably few."

THE PERILOUS TIMES OF THE LAST DAYS ALREADY COME.

Scepticism prevails; thoughts on our Lord's second coming are by many ignored; the glorious approaching reign of Jesus in person is, as a doctrine, met with a bitter feeling, most heart-saddening to contemplate. "Where is the promise of his coming?" is now heard on every hand. Yea, even by men professing godliness, that grand scriptural truth, which so gladdened the churches of Phillippi and Thessalonica, is attributed to emanate from Satan! Such are some of the scriptural signs of our having very nearly reached the utmost limit of "these last days" and "these last times," as the apostles Paul and Peter severally term them. How truly do the words of Paul characterize the growing wickedness of our times: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1, 2, 4.

As the morning star is seen before the sunrise, so shall the Savior be revealed to those who are waiting and looking for him before he is revealed to the world, like the sun scattering with his beams the darkness of the midnight and the morning watches. But as the earth is yet in darkness when the morning star is first seen, so shall it be at that time with the subjects of the kingdom of heaven. The wise will be removed at the Savior's *parousia*, which is the first stage of the Savior's advent into the air; the unwise will be left to pass through the great tribulation and removed only just before the Savior's descent with all his saints. The removal of the wise who are looking for him, must take place some time—that is, any time—before the Antichrist is fully revealed, and before "the tribulation the great" comes on the world.

FAITHFUL TESTIMONY ENGENDERED BY SECOND ADVENT FAITH.

Then if, as we have suggested for your serious consideration, the signs of the approaching tribulation are beginning to develop themselves, how much greater the reason for us who are believers to be alive to the fact that our redemption is near. Solemn, yet blessed thought! Presumption some will charge us with, for looking unto these things. What! for taking heed unto prophecy, as we are commanded to do, and for doing which we are commended? 2 Peter 1: 10; Rev. 1: 3. Presumption for daring to gaze upon the Jewish fig tree, and seeing it beginning to bud, exclaiming "Lo, summer is nigh?" Matt. 24: 32. No, no; they are presumptuous who, with the Word of God in their hands, condemn what they cannot gainsay, and will not investigate nor understand.

Beloved in Christ Jesus, it is a glorious fact, "the Bridegroom cometh, go ye out" in your hearts "to meet him." Let us gladly anticipate the event; let us warn others of its near approach; willing rather to bear the taunts and scorns that may be heaped upon us for our steadfast expectation, than be accommodating ourselves to the propriety and decorum of the worldly wise—and then to be suddenly aroused from our lethargy by the shout, He is come!—and be found not watching, and suffer unspeakable loss. What will the world's gear and grandeur be to us then? or what the world's ridicule and contempt?

We would entreat the unconverted to consider these things ere it be too late. The promise yet holds good: "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved." Faith in a Savior's precious blood is demanded, and to salvation is essential. At once cast thy soul on Jesus; just as thou art, come to Jesus. Make no previous preparation; all such attempts are vain. Cast thyself with a broken, contrite heart at the feet of Jesus. Only believe in him; for "be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things." Acts 13: 38, 39—*Signs of Our Times.*

ONE.

J. W. THOMAS.

"That they all may be one." JOHN 17: 21.

Christians are one. Sectarians are many. It is a matter of rejoicing however, to every true disciple of Jesus, to know that sectarianism is giving way, that prejudice is becoming less, and that the members of the various evangelical denominations are getting nearer and nearer to each other. Those little differences in belief, which a few years ago separated many good christians, are now being considered of less consequence, and the great grand truth of "Holiness to the Lord" is becoming the rallying cry of Israel's scattered hosts. This is as it should be. God's soldiers all wear one uniform. They all have one captain. They are all waging war against one foe—sin. They are all aiming for one sublime object—the salvation of men. Why then should their efforts be paralyzed by strifes and contentions about names and parties?

What narrow and contracted ideas those individuals must have who think there are no christians except the "little few" who belong to "our party," or believe just as "we do." Away with such bigoted sectarianism! Give us "largeness of heart"—a broad, liberal, gospel faith—a faith that embraces all as the family of God who possess the spirit of Jesus. This is the test of discipleship. "Except ye have the spirit of Christ, ye are none of his." It matters not what your professions are, nor what church you belong to, nor how many creeds you subscribe to, nor how many covenants you have entered into, nor how long you pray, nor how loud you preach, nor how beautifully you sing. If the Holy Spirit is not in you, then you are not a christian. This is the grand, vital, all-important question. Have you the Spirit? There is one God, one Savior, one Spirit, one church, one faith, one baptism, one hope, one Bible. One eternal home in which the redeemed of all ages are to dwell.

Why then should not all christians be united while here? The one true church is made up of all true believers, and all true believers are led by the one true Spirit, and all who possess the one true Spirit "Have turned to God from dumb idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus, whom he raised from the dead, which hath delivered us from the wrath to come." Christ is all and in all to every true christian. He can sing truly,

"My hope is built on nothing else,
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame
But wholly lean on Jesus' name.
On Christ the solid rock I stand,
All other ground is sinking sand.'

Sure enough it is so. Whoever trusts in anything but Jesus, will find they have built on sinking sand. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the Rock. On him all true christians are built. He is the Vine. Out of him all true branches must grow. He is the Shepherd. To his voice all the flock must give heed. He is the Refuge. Into him all saved sinners must flee. He is the Fountain. From him all must drink the water of life. He is the Bread. Of him all the family must partake. He is the Way. In him all the pilgrims must walk. He is the King. To him all his subjects must bow in loving obedience. In that bright future world there will be complete and eternal harmony. The "new song" will be sung by "every kindred, tongue, and nation," and there will be no jarring notes. There will be no disunion in heaven. Party names, and party spirits will be known no more. There all will be united in the bonds of eternal brotherhood. Would we be there? Then let us be one here. One in Christ. One in christian sympathy and brotherly love.

THE greatest man is he who chooses the right with invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on truth, on virtue, and on God is the most unfaltering.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 16, 1874.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

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In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.

AGENT.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

THE LAST BATTLE.

(Continued.)

We have learned from observation and examination that there is at present a very general expectation among that class of men instructed in the policy and intentions of the great ruling parties of the civilized world, that an uncommonly extensive and bloody war is at hand. It is expected that it will be a religious war; that is, that religious questions will enter largely into the controversies which will cause the war.

We have learned by consulting the inspired writers that they have explicitly predicted that the gospel age will end with a battle answering the description given by these uninspired writers of the one they are now anticipating. We also learn from the serial prophecies that the classified and foreshadowed events which were to precede this war and battle have taken place in their exact order. Babylon, Persia, and Grecia came in the order specified, and each filled its prophetic mould perfectly, and lost their dominion in turn just as foretold. Rome, the iron kingdom, and last of the Gentile governments, came upon the stage just as symbolized, and has already developed all of its prefigured history, down to the very last items before its final subjugation and extinction. The history of this iron kingdom was most perfectly divided and classified; each part particularly described so that its fulfillment may be easily identified. It had three divisions. First, a united or strong, central government; second, divided with a mixed persecuting power representing the kingdom; third, its representative governments waning—"partly strong," or united, and "partly broken," or divided; that is, professedly allied, but in purposes and national designs antagonistic.

The great Roman hierarchy was most perfectly symbolized and described by Daniel and the Revelator, and, according to the expositions and applications of those prophecies by a large and honored class of Protestant expositors, they are now fulfilled down to the very last items connected with the last battle. Upon this point of the present exhausted state of the prophecies, there is more unanimity of sentiment than upon almost any point of theology. All agree that the serial prophecies are almost entirely fulfilled, and therefore demand an immediate change in the status of human society. All Protestant expositors agree that the Papacy has spent its prophetic day, and that the darkness of its night of doom is now wrapping her in the gloom of midnight. The blood of saints dripped from her sword, until the prophetic clock struck the end of her limited triumphs over the friends of Jesus. Her last husband has left her, in the sorrows of widowhood, draped in sable weeds for the loss of all her royal children.

These are surely prophetic events lying on the borders of the last battle. Is it to be supposed that the Mistress of Nations will be manacled and executed without making a desperate effort to protract her life? Will she fold her arms, and quietly suffer the kings whom she has looked upon for ages as her servants, to put the halter around her neck to drag her down from the throne of earthly dominion, without uttering a word or raising a hand of defence? No; she will both speak and raise her hand, and that will be the signal for war, and cause the bugle to peal the note of battle. The prophecies show plainly that the dying struggles of the Lady of kingdoms in her palace on the "seven hills" will cause the armor-clad millions of Western Rome to hasten to the fields of the last terrible conflict.

We cannot intelligently look for the last battle to be fought immediately, unless the nations, churches, and all classes to be involved in it, are now in the condition and positions that they were to occupy as described by the prophets, just before that battle should commence. The classes presented upon the prophetic stage at that time are the Roman powers, consisting of the two great anti-christian powers of the empire located at the two capitals, Rome and Constantinople, and the political governments upon the territory. The two classes of false worshipers and the governments involved in strife with each, constitute two great antagonistic parties which produce two distinct, war-threatening questions. The one involving the Papal interests at Rome, is called the Italian question. The one involving the Turkish interests at Constantinople, is called the Eastern Question. The present progress made by the classes composing the two parties, as foretold by the prophets, must determine the nearness of the culminating scene. The two questions, embracing all connected with them, are producing nearly all the political agitation which is now raising the question of coming war. They occupy the same prominence in the prophecies relating to the very last days that they now do upon the political calendar.

The Italian question presents two propositions. First, that the Pope shall exercise civil power at Rome, and a political arbitration over all kings. Second, that Church and State shall be so disconnected that each shall be left independent to administer its own laws without dictation or interference from the other. These are exactly opposite, and are producing the great antagonism of Western Europe at the present hour. The Eastern question also presents two propositions. First, that Russia shall have the right to dispossess the Turks of Constantinople and all the old Greek empire. This is claimed as a divine right, because her dynasty legitimately inherits it; and a political right, because the vastness of her dominions and exportable products demand that she should have an unmolested passage to the Mediterranean and the high seas. Second, that the Sultan shall continue to hold the key of the Dardanelles, and not give Russia a free passage to the Mediterranean, and possession of the Greek dominions, lest the balance of European power pass into her hands, and thus cripple the Western nations. These are also opposites, and produce strife among the great Roman powers, and threaten a general war.

If it can be shown that the prophecies relating to the last battle present the warring parties, as they prepare for and come to that battle, in the same positions and contending about the same things as are presented by these two great questions of strife, then the proof is very conclusive that the present threatening circumstances will bring that battle.

We will notice, first, the Italian question. Does the Bible show that in the last days of the Roman Church there will be a serious conflict between it and the Roman kingdoms relating to the exercise of civil power by the church; and that this conflict will end in the destruction of the church, and also of the kingdoms; and that this will be the last battle, and the final destruction of Roman power? We believe it does, and will attempt to give a little of the proof.

This church is symbolized by a woman in Revelation, and is called Babylon. It is there represented as associated with a beast, and this beast is explained as representing kingdoms. She is also called that great city which "reigneth over the kings of the earth." Here the church is presented as exercising arbitrating power over the civil rulers; just what is involved in the Italian question. But this prophecy shows that the woman would be seated upon seven heads of the beast (which heads are explained to be kingdoms) as their dictator; but in her last days she would be differently located. She would not be supported by any head or government, but that she would be "seated upon many waters"; which are interpreted to be "peoples and multitudes"; that is, the governments as such would not defend the church in its polity, but multitudes of the people would do so. While in that condition the prophet, in speaking of the kings, says: "These shall *hate* the whore, and shall make her desolate, and shall eat her flesh, and shall burn her with fire." Why this hatred, or war spirit, between the parties? Evidently because the woman had lost her position on the beast as ruler, and was making an effort to regain her seat.

Isaiah expressed this idea very plainly while viewing the Apocalyptic Babylon through the typical Babylon, when he said—"Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is *no throne*." Chap. 47: 1. "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called The lady of kingdoms." ver. 5. The point made in this passage is,—she had lost her throne, and ceased to be called the lady of kingdoms; that is, she could no longer control thrones; that is, exercise civil power, or dictate kingdoms, their laws or institutions. It is evident from the passage and its context that her last effort would be to regain her control of the kingdoms; for she said—"I shall be a lady *forever*"; so, says the Lord, "Thou didst not lay these things to thine heart." She did not lay it to heart when she lost her throne, because she thought she should "be a *lady forever*." The prophet also says—"Mischief shall fall upon thee; thou shalt not be able to put it off." She will make a mighty effort to regain her position on the throne, but will not succeed. Her husbands (kings) are all dead. She has no royal arm to hold her on the kingly seat. She is in widowhood, forlorn and desolate. Her children of state are gone. She is childless and helpless, for God has forsaken her, and is mingling a fatal cup for her lips.

Daniel gives us some very plain predictions of the last efforts and experiences of this Roman power just prior to its final overthrow. He presents these ill-fated classes through different imagery from that of the Revelator, giving by a horn with mouth and eyes, what John gave by a beast and a woman rider; that is, Rome political and ecclesiastical. In chap. 7: 11, he says—"I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was *slain*, and his body *destroyed*, and given to the burning flame." In this passage he describes the overt act of the papal horn which resulted in the final and complete destruction of the beast, or Roman kingdom. The beast was slain—destroyed in battle. It must be the last battle, for the kingdom is not found after that time upon the field of prophecy. God's everlasting kingdom from that period occupies the territory "under the whole heavens."

But what was the act which became the cause of this conflict, resulting so fatally to the Roman governments? It was the "voice of the great words which the horn spake." This horn, as we have shown, represents Roman governments—political and ecclesiastical. The eyes and mouth represent the Church; therefore, when the mouth speaks, the Church gives utterance to some decrees or principles, and not the State.

As we have shown that, prior to the end, the woman, or Church, would be unseated from the beast,—that is, Church and State would be disconnected, so that the State would not consent to be longer dictated by the Church, and the Church would be seeking, in her widowhood, "to put it off"; that is, relieve herself of this throneless condition,—it is perfectly natural to suppose that under these circumstances she would speak vehemently, with a design to regain, if possible, her lost temporal power. It is also evident that, if the States have struggled long and hard to rid themselves of this ecclesiastical usurpation of power, and have relieved themselves of it, any great words spoken by that Church, threatening to grasp again that dictatorial power, would be rejected with indignation; thus exciting war and revenge between the parties. These, we say, are the ideas expressed in the prophecies relating to this subject.

Have events transpired so much in harmony with these divine suggestions as to justify us in the belief that the last battle will result from the present national difficulties which men say threaten a general war? We most sincerely believe they have, and that the peace of our world can only be seen "beyond a shock of arms," and that that peace will be eternal.

May the God of all grace thoroughly prepare us for a wonderful future now rising in grand and awful proportions before us.

J. C.

[If the Lord will, we shall attempt to give what we consider a fulfillment of these divine forewarnings next week.]

THE PRESENT A PERIOD OF CRISIS.

To every thoughtful mind the passing time is of supreme interest. Human life seems stirred to its profoundest depths, and all things portend change. Forces are abroad everywhere, latent or cognizable, which have a potent bearing upon individual and social destinies. Beliefs, usages, laws, institutions—nay, even the character and organism of whole peoples, are undergoing transformation, thus preparing the way for a new order of affairs on earth. Believe as we may in the desirableness of all this, we shall probably have to accept the situation and make the most of it, for nothing seems more certain than that the forms of thought and life which have answered our purpose will not do for the coming man and woman. There is many a step to be taken in the ever advancing march of our race to higher conditions. Some of these might not be sanctioned by those who claim pre-eminence as safe thinkers. What if they are predestined nevertheless? We may do something to hinder, we can scarcely hope to avert them. The supreme good has not been attained in any form of social arrangements or institutions hitherto devised. More light is breaking and yet to break upon these subjects; and when it fully appears mankind will gladly reject much to which they now tenaciously cling. . . . "The history of the State," says Emerson, "sketches in coarse outlines the progress of thought, and follows at a distance the delicacy of culture and aspiration."

With all poets, seers, and sages, we believe in a millennial reign of peace and prosperity on earth. This faith is ingrained in the very structure of the human mind. Mankind in any age cannot comprehend themselves without perceiving that their wants are not fully met in any institutions of society then existing. The aspirations of the spirit for knowledge, purity, freedom, are a divine prophecy of better things to come.—*Phrenological Journal.*

It is wonderful how men of the world, looking at the currents of human developments as the above writer, should predict with so much confidence future changes in this world, and those changes so nearly in harmony with the word of God. They are not anticipated by this writer because God has foretold them, but because everything in this world, in its aspirations, changes and progressions, indicates such a change. It is on the principle that "great events cast their shadows before them." The storm is expected because of gathering clouds and howling winds. The battle is expected because the hostile armies are in motion, and the guns are being placed for action. So do thinking men see that humanity is "stirred to its profoundest depths" and everything "portends change." They know that the God who has given humanity its endowments has placed there a universal longing for a higher and better state, and that therefore it is attainable. But how ignorant many are of the way and means that God has provided by which such a state is to be obtained. They see that society is "undergoing transformation," but are ignorant of the agencies necessary for its regeneration.

It is true that poets and seers have believed in a glorious "millennial reign of peace," but how fruitless will be that hope unless the Prince of Peace comes to reign. A glorious era is dawning, but it must be by the advent of the Messiah, the ending of sin and the curse, the resurrection of the dead, and the introduction of a new creation. Then come, blessed Renovator and Restorer, and quench forever these burning aspirations for a more noble type of manhood, a more permanent and righteous government of earth.

J. C.

ERRATA.—In the Report of the Springfield National Advent Campmeeting, published in last week's *Crisis*, in the items of expenditures, printed $386.81, read $386.91.

G. T. A.

THE TRUE SABBATH.

WHICH DAY SHALL WE KEEP?

AN EXAMINATION OF

MRS. ELLEN G. WHITE'S VISIONS.

BY MILES GRANT.

ISSUED

BY THE ADV. CHRIS. PUB. SOCIETY,

A NEW WORK

On the Sabbath of the Old Covenant. An investigation of Mrs. E. G. White's Visions, showing that they are not from God.

All who have accepted Mrs. White's visions as coming from heaven, or who have been led to rest on Saturday instead of the Lord's day, should read this work. Let those who live among our Seventh-day brethren send and get a number of the books to give away. If the reader has friends at a distance who have received Mrs. W.'s Visions as true, have a copy of this work sent to them.

It contains 106 pages, and we will send it at the following prices: Single copy, 20 cts.; per doz., $1.75 by mail; per hundred, $10.00 by express.

AGENT.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.

The best method of using the chart or map of history is to hang the frame on the wall of the room (the map being in the frame, of course), by the two hooks in the *upper bar* of the frame, high enough to stand, or sit, in front of it, and there examine or study it.

Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history*.

AG'T.

THE DOCTRINE OF IMMORTALITY.

BY J. H. WHITMORE.

The former pamphlet edition of this valuable work having long since been exhausted, another edition has just been published, and we are now ready to supply orders for this book of 310 pages, for wide and general circulation, at the following very low rates: Single copy, 25 cents; per dozen, $2.50 *by mail*; $17.00 per hundred, *by express*.

AG'T.

VALLEJO.

The meetings in Vallejo (California) are steadily increasing in interest, even faster than we anticipated. Last evening (Nov. 27th), a large number of professors came forward to unite in prayer for a deeper work of grace in their hearts. Among others who came was a sea captain, who rose and said it was the first time he had been in a religious meeting for ten years. He said he was glad to be present, and made a special request for prayers. Several have already been quickened, and we expect to see a good work in the Lord. We have now held four meetings, and purpose to remain here through next week. The churches in San Francisco, Santa Clara, and Sacramento, are anxiously waiting to commence a series of meetings in those places. New places are opening. There is an abundance of work. It is an extensive missionary field, that is in great need of help. It is not an easy one to cultivate, because of the abounding wickedness, and bold infidelity. Spiritualism has a very strong hold in California, and in other parts of the Pacific coast. Satan has been very successful in his efforts here, and has a host of faithful followers, who boldly defend his cause, in all its departments. The christian here needs strong, unwavering faith in God, in order to meet the arch foe with success. Only those who consent to put on the "whole armor of God" are able to stand against his wiles, and escape his snares. The lukewarm are his easy prey. He has a host of them in his ranks, which are continually receiving large accessions. Thank the Lord, his days are nearly numbered.

Monday, Nov. 30th. Yesterday was a good day in the Vallejo church. The congregations were large and attentive. The interest is still advancing. Some have been sweetly blest. Four unconverted have been forward for prayers, and others are under conviction.

M. G.

CORRECTION.—In an editorial, Nov. 18th, relating to a "trip across the continent," when speaking of the difference between the fare of the first and second class cars, it is said: "The second class is less than half the first class fare, with very poor accommodations, and much longer time." This remark applies more properly to the *emigrant* trains. The second class cars go through in the same *time* as the first.

M. G.

A ROMAN FUNERAL.

In the early days of the Roman empire, the dead were burnt, instead of being buried, and the ashes were preserved in an urn. If the person was distinguished, he was dressed in a manner corresponding with his rank; flowers were strewn around the corpse, and other ornaments of a choice character, and then friends were allowed to visit him for some days, till the time appointed for burning, when an imposing procession was formed, trumpeters leading, followed by singing women, and the friends of the dead, who marched solemnly to the place prepared to burn the deceased. Huge logs of wood made up the most of the pile for the fire; various inflammable substances being intermingled so as to produce a rapid burning. When all things were ready, the bier was placed upon the great altar, on which was poured a large amount of very choice ointments and perfumes. Then the fire was applied, and in a short time the whole was in ashes. The embers were quenched with wine, and then the white calcined bones gathered, sprinkled with wine, then with milk, dried with a linen cloth and placed in an urn, which was deposited in its prepared nich in the tomb. The family then returned home. After nine days of mourning, a great funeral feast was given, and a sacrifice offered to the gods, and then the family returned to their ordinary vocations. The widow sometimes wore her mourning garb for a year.

Soon after the death of the person, a small piece of money was placed in his mouth, to pay for ferrying his soul over the dark river.

When christianity was established, the practice of burning the dead ceased. The christians taught that the very bodies committed to the earth would rise again from the dead, and put on immortality and incorruptibility, at the coming of Christ. In this way immortality was brought to light through the gospel. When people give up the resurrection of the dead, they may return to cremation.

The poor were often burnt in the night, and sometimes several on one common pyre. Many of the ceremonies were ommited in the burning of young people, and infants were not burnt, but buried. Christianity alone removes the darkness from the grave, and opens up the bright future in the kingdom of God.

M. G.

SABBATH IN NEW EARTH.

It is said by those who advocate the keeping of the Sabbath of the old covenant, that Isa. 66: 22, 23, shows that the same Sabbath will be continued into the new earth, consequently, it is not right to keep any other day. The twenty-first to the twenty-fourth verses read as follows:

"And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Will the Lord re-establish the Levitical priesthood in the new earth, and thus set aside our great High Priest? Certainly not. Christ has offered himself as the "one sacrifice for sins for ever." Heb. 10: 12. "There remaineth no more sacrifice for sins." Heb. 10: 26.

To remove all doubts concerning the continuance of the "seed" and "name" of Israel, the Lord says, they will as surely "remain," "as the new heavens and the new earth, which I will make, shall remain." This 22nd verse is used to impress this fact, by way of illustration. He then goes on speaking in the next verse of the time when the Levitical priests would conduct the worship, as was done under the law. Is the 24th verse to be fulfilled in the new heavens and earth? Are "carcasses of . . . men" to lie about on the new earth to "be an abhorring unto all flesh?" We have not so learned the Scriptures.

M. G.

CALIFORNIA NAVY YARD.

The United States have a navy yard at Vallejo, Cal. It is pleasantly situated on More island. It takes about five minutes to go across the bay from the city to the yard. On the island is a nice marine hospital, delightfully situated, having a fine prospect of the city and surrounding country. About nine hundred hands are usually employed on the yard. There are ten stationary engines, besides some that are movable. They have a derrick made to lift eighty tuns; a first-class floating dock; and are now building a large dry dock. We were interested in the working of an "endless saw." It is about one-half inch wide, and used like a belt, passing over wheels some three feet in diameter. It is wonderfully adapted to saw wood into all shapes. This navy yard is a great help to Vallejo, in providing work for mechanics.

To-day (Dec. 2nd) the King of the Hawaiian Islands visited the yard. His name Kalakaua [pronounced Kalla-kah-oo-a]. The United States officials, and other distinguished men, were present in their best attire to "honor the King," who is a fine looking man, of dark complexion. He has an intelligent expression, and appeared well among the noted men who greeted him at his landing. He intends to leave soon for Washington, and will probably visit New York and Boston. Both the Union and Central Pacific roads have offered him the use of their Directors' cars to take him and his suite from San Francisco to Omaha. The city of San Francisco is entertaining him as their guest at the Grand Hotel. It is said his object in visiting the United States is to make friendly arrangements, that may be mutually beneficial to the two governments. He will probably receive much honor from the American people, as it is their first opportunity to entertain a King since the time they declared their independence in 1776.

M. G.

NEAR AT THE DOOR.

Devoted people are seeing and feeling more and more that we are near the coming of Christ. The evidence is now so bright, that any one, who looks carefully at the signs of the times, must be convinced that we are certainly living in "the last days." Dr. Coke, the Methodist commentator says:

"Near, even at the door, is the great day of judgment. The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will in a great measure be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is near at hand. It is already on the wing. If these things are insufficient to alarm the guilty, neither will they be persuaded though one rose from the dead."

M. G.

FRANCE AND GERMANY.—The warlike aspect between France and Germany is quite threatening. They are making gigantic preparations for a bloody conflict. France is determined to avenge her defeat in 1870; and Germany is resolved to remain supreme in her position. As Germany stands up boldly against the Papal power, she may be expected to come off conqueror, so long as she holds that position. The Pope looks to France for help in his struggle against Germany; but will, doubtless, be disappointed. Some mighty upheavings and overturnings appear to be hastening rapidly to the front. The approaching storm gives signs of terrible proportions.

M. G.

SPECIMENS OF SPIRITUALISM.

Advanced Spiritualists are letting their light shine out more and more clearly, so that their true sentiments may be understood. At first they were kept concealed, but they are now pretty well known to those who read their periodicals. The following specimen of their teaching is from *Hull's Crucible*, July 2nd, 1874. It is a part of the report of the doings of the "Western Reserve Woman's Emancipation Society," held at Ravenna, Ohio, June 6th, 1874.

"*Whereas*, The Western Reserve Woman's Emancipation Society was organized to aid in the overthrow of marriage; and

Whereas, We believe that nothing short of its abolition will satisfy the claims of justice, or insure peace, purity, and good order in society. . . .

Resolved, That the popular system of unlegalized prostitution, horrible as it is, is a lesser abomination than marriage, and would require less modification to make it a true life for woman; to talk of "true prostitution," would, therefore, be a lesser outrage upon propriety in the use of terms, than to talk of "true marriage."

Resolved, That marriage being worse than common prostitution, it is more disgraceful to enter the marriage relation, or to be willingly identified with the system, than to engage in common prostitution, or associate with common prostitutes.

Resolved, That while any man of principle or true refinement will recoil with horror from the possibility that his lover could engage in prostitution, he should still more recoil from regarding her or calling her a "wife."

Resolved, That those professed Free Lovers, who have not yet come to loath the terms that have universally and always been associated with the system of prostitution, rapacity, murder, and all evil and vileness, called marriage, have, as yet, come far short of realizing the enormity of this embodiment of all abominations.

Resolved, That people of intelligence and refinement, semi-Free Lovers, who profess and intend to treat woman as an equal, and entitled to freedom, and yet allow themselves to be regarded as married, calling themselves "husband and wife," are the St. Clairs of the marriage system, and instead of being true and consistent friends of freedom, are lending their influence to make respectable the vile system that would otherwise the sooner be disgraced and destroyed.

Such is the system that proposes to reform society, and establish the best possible social relations. Could any thing be more fully satanic and unchristian? Yet most of the leaders of Spiritualism were once members of churches. They have certainly fulfilled one prophecy, which reads as follows: "The Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, *forbidding to marry*." 1 Tim. 4: 1–3. Spiritualism is the most demoralizing, corrupting system now operating in the world; and yet it claims to be the only true reformatory power. Anything that tends to destroy confidence in God and the Bible, Christ and Christianity, and all other sacred things, is considered as real reform by advanced Spiritualists, like Moses Hull and Co.

M. G.

ADVANCE OF CRIME.—The increase of crime is truly alarming. The most shocking deeds are multiplying in all directions. The daily records of black deeds are enough to make one shudder. The Chicago *Tribune* of Nov. 19th says: "The wires are loaded down, every night, with details of criminal deeds of the preceding twenty-four hours. We are apparently living amid a contagion of crime." The *Tribune* of the 18th of Nov. recorded on one page about twenty recent murders. Are we not amid the last-day perils?

M. G.

THE more rusty the iron is, the oftener we put it into the fire to purify it; and the more crooked it is, the more blows, and the harder the blows, we give to straighten it. Therefore, christian, if thou hast long been gathering rust, thou hast no cause to complain if God deal thus with thee.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August [illegible] 1874, voted to raise *Two Thousand Dollars for the distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the [illegible] and of his truth, in the furtherance of the good [illegible]. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. So.*

Remittances should be sent to the Treasurer, G[illegible] T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$17[illegible]
E. Sharpe	1[illegible]
M. E. Stone	2[illegible]

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$3[illegible]
M. S.	[illegible]
A. J. Hinds	[illegible]

YOUNG PILGRIM FUND.

Previous acknowledgments	$[illegible]

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable [illegible] Society to send out missionaries, and other [illegible] into the Southern States, and elsewhere, as the [illegible] may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also [illegible]ments of pledges made, to the Treasurer, G[illegible] ADAMS, P. O. Drawer 202, Boston, Mass., who [illegible] acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2[illegible]
A. J. Hinds (pledge paid)	[illegible]
Miss Irene Fenn	[illegible]

ENCOURAGING FROM ARKANSAS.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I have been here [illegible] days, and held thirteen meetings. I [illegible] that the Lord has been with me in preaching his word. The church in this place [illegible] never been opened to us, and only one [min]ister of this town has favored us with [his] presence. Dr. Scarborough came out [and] heard us speak on the coming kingdom [and] very kindly closed the service.

Meetings began at Beard's church on [the] 8th, and since then we have held meetings in five different places; viz., Cypress church, Tollerson's school-room, the dwelling of Sr. Cox, the dwelling of a Sr. Hough[illegible] in a splendid hall built for the Masonic [fra]ternity, but owned and furnished us by [an] old sister, who is afflicted with rheuma[tism]. She came out in her buggy and took [an] interest in the meetings. This Sister [illegible]monds and the other two mentioned [are] widows. I pray that God's richest bles[sings] may rest upon them for opening their [doors] so kindly to one of the weakest of his serv[ants].

I have been kindly treated where[ver I] have been, and people take great interest [in] the truth. We visited a Dr. Fakes, [who] with his amiable christian wife have ass[ured] us that they love these glorious truths [and] have pledged to live closer to the Lord. We visited Dr. Welsh and wife, who [are] members of the Christian church, yet seem deeply impressed with the simplicity of [the] gospel as we preach it. I have met [many] noble-hearted friends, both saints and [sin]ners, who have very generously adminis[tered] to my necessity by dividing with me [their] means. May the Lord reward them. [illegible] Grigsby has just called to see me, who [with] his devoted wife treated us with great [kind]ness. A Dr. Goode and a Dr. James [have] also manifested great interest for the [present] truths.

When we began meetings here, we were told that the people of this country would come out to hear us, but that we would never get them to take up the cross in [our] meetings. We found the standard of [piety] very low. It seems that, as a general th[ing], the shepherds must be sure of getting [the] fleece, or they will not feed the flock. [But] we went to praying, and the last few meet[ings] we have had as many as nine rise a[nd] give testimony for Jesus; and twelve [rise] for prayer at a time. Praise the Lord. [We] find some here who are pleased to hear of [a] higher life in Christianity than the p[eople] of this country are used to. One good [sis]ter, who has plenty of this world's goo[ds], said yesterday that she had been follow[ing] the fashions of the day until we presented the teachings of Paul on the subject of dr[ess]. Now she says she feels that a calico [dress] will do her hereafter; and thereby she h[opes] to be able to help the poor. I am very [sure] that God's blessing will rest upon all [who] will adopt that plan and carry it out.

We believe that it will soon become nec[essary] to form a church here, for many [have] embraced our views who cannot feel at ho[me] to visit the churches where they belong, [and] hear these views assailed, as they surely [will] after we are gone.

The soil has been prepared by Bro. [and] Sr. Gifford, and Bro. and Sr. Smith, [who] came some time ago, and have very ear[nestly] advocated these views, and scattered these tracts, which has done great go[od]. This accounts for the success with which [we] have been blessed. These silent preachers can be scattered over the land, and open the way for truth, where a living minister would perhaps not reach for years. O, the[n], brethren and sisters, let us have a gene[ral] rally for doubling the Tract Fund. Here [is] a vast field in this western country where these glorious truths have never gone. Send them forth as bread upon the waters; sow the seed, and God will send somebody with the sickle.

I have just received a letter from my dear wife, whose health is very poor. Will [the] dear ones in Jesus pray for her. I s[tart] now in a few hours for Fort Smith. [I will] hold two meetings on the way. I have h[ad] but little rest since I came West, and there[fore] I am in no frame for writing; so I [will] close by asking the dear brethren and sis[ters] to pray for me.

JOHN A. CARGIL[L].

De View, Ark., Nov. 17th, 1874.

THE BEST LEARNING.—Many there [are] that are accounted deep scholars, great [lin]guists, excellent mathematicians, sharp lo[gi]cians, knowing politicians, fine rhetorici[ans], sweet musicians, etc. These may be go[od] or bad, as the case may be, but he is cer[tainly] the best grammarian that has lea[rned] to speak the truth from his heart; the be[st] astronomer that hath his conversation [in] heaven; the best musician that hath lea[rned] to sing the praises of his God; the be[st] arithmetician, that so numbereth his days [as] to apply himself to wisdom; he is know[ing] in ethics, that traineth up his family in the fear of the Lord; he is the best economist who is wise to salvation, prudent in giv[ing] and taking good counsel; he is the best po[li]tician, and he is a good linguist that spe[aks] the language of Canaan.—*Spencer.*

CLOSELY BOUND

INFORMATION.

I consider it a favor to be permitted to comply with a request of several of my friends concerning the nature of the tumor on my bowels that has afflicted me for some months. On my arrival in Boston, Nov. 21st, I consulted some eminent physicians. They pronounced it a cancer. On Monday, the 23d, I called on Dr. R. Greene, No. 34 Temple Place. After consulting him, I concluded to place myself under his care, ever trusting in God for his blessing upon the effort. I am now taking his medicine. He calls it a Rose Cancer.

Dear friends, pray for me, that I may be delivered from what the late pre-eminent Dr. W. Beach, of New York, termed "one of the most dreadful diseases that the fallen posterity of Adam is liable to." One consolation to my poor heart is, I am now "sweetly resting in Jesus." O how precious his deep, unearthly love for a poor worm like me. Although the frosts of many winters have passed over my head, yet life is desirable. There is truth in the declaration of Satan in Job 2 : 4.

My post-office address will be care of Bro. Geo. T. Adams, 160 Hanover St. Your Bro. in affliction and glorious hope,

S. S. Brewer.

Bro. Brewer's Case.—I called this evening at Bro. R. Adams', where Bro. Brewer is now stopping, and where he has been undergoing an operation for the removal of a bad cancer. I had heard of his case, and of his intention to try the operation, and was extremely apprehensive of a severely prostrating, if not fatal result. But on entering his room I was most happily surprised to find his case in the most satisfactory condition; and could heartily join with him in thanksgiving to our Heavenly Father, who had so signally helped him through, what certainly appears to be, the worst of his case.

His many devoted friends will respond with grateful hearts on his account. Bro. B. has the best home for such a case that Boston could afford. Sister B. is with him, waiting and watching by day and night. She is somewhat wearied, but so grateful and hopeful that she feels comparatively at rest. Dr. Green, the operator, has done his difficult work to the fullest satisfaction, and everything now promises—if time lasts, that Bro. B. will in a few months resume his active life and usual labors in the great vineyard of our coming Lord. Pray for Bro. Brewer. His place is Boston, No. 1 Arnold St., corner of Washington St.

Dec. 13th, 1874. Apollos Hale.

Labor vs. Capital.—Among the irrepressible conflicts of the day, that between labor and capital holds an important place. The numerous strikes, and the formation of combinations and secret organizations among the working people, show the progress of the agitation, and foretoken a conflict of no small magnitude in the future. A writer in the "Sabbath Recorder," of Dec. 4th, 1873, thus speaks of it:

"The non-producing class, or the 'drones' in the hive, are shielded by the arm of the law while appropriating the honey, and the workers are driven out to starve. God hasten the time when the hand-toilers and brain-toilers shall rise in their majesty, and purge out legislative halls, and set their feet on that kind of law making which 'makes the rich richer and the poor poorer.'"

More of a revolution may be involved in this change than the writer is aware. Nevertheless we look for it soon to come. The spirit of Communism is taking possession of large masses of the lower people, and the Internationals are growing arrogant in their demands and bold in their threats.—*The Restitution.*

Correspondence.

From Sr. E. A. Brundage.

To all who love the appearing of our Lord: Dear Brn. and Srs.:—Having ofttimes received encouragement and strength by reading in the *Crisis* the reports of laborers, and the many rich and edifying experiences of others of the Lord's dear children, I feel it duty in turn to pen a few lines, hoping thereby to add a mite to the mutual upbuilding and comfort of the saints. In this great and glorious work we are still engaged; and through the blessing of the Lord we trust some good has been accomplished. This is a vast field of labor. Many have never heard the glorious message of the second advent of our Savior near at hand. For many miles around we do not know of another white minister who proclaims this truth; and all that we can do is scarcely a drop in the bucket, compared to the great need; nevertheless, the Lord is doing a great work. The truth is taking deep root in many hearts. It would do you good could you see the earnest manner in which many of our colored brethren and sisters defend it.

Quite a stir has recently been made by a series of lectures given by my husband on the leading doctrines of the Scriptures, and a goodly number have embraced the truth. We find that not only among the colored, but also among the white people the truth is spreading. Prejudice on their part seems to be very nearly if not entirely gone. Doors of usefulness are opening on every side. I have a large daily school, and a very large and interesting Sunday school. Bro. Hastings kindly furnishes us with *The Little Christian* free, which adds greatly to the interest of our school. As it is given only to those who are industrious in committing to memory verses of Scripture, even the little First Reader scholars are learning one or more verses.

Yesterday we received two packages of tracts sent by Elder D. D. Reed, of Santa Clara, Cal.; also the same day a letter from a Methodist minister in Harmony, Halifax Co., in which he asks for information concerning the final destruction of the wicked. Speaking of the second advent of our Lord he says he is with us on that point; that he does not wish a spirit of sectarianism to be attached to his garments, and that he recognizes the Lord's people everywhere. We are able to furnish our Brother with some excellent tracts on the above-named subject, which may, we trust, be the means of doing great good. In Charlotte county too, where we lived and labored last year through many trials and discouragements, a church has been raised which is earnestly looking for the Lord, and trusting in Him alone as the great Lifegiver. A large number of white people there have become believers in the same precious truths. My husband still preaches there the first Sunday in every month, although he has the distance of twenty-two miles to walk nearly every time. In Campbell county there are a goodly number who are of the same precious faith. They need a house of worship, and are talking of building one. Many of them are very poor, but they show a willing spirit to do all they can.

You see, dear brethren and sisters, that "the harvest is great, but the laborers are few" in this State. O that there might be more faithful men of God sent here to help arouse men and women to the necessity of making a speedy preparation to meet the coming One. Dear ones, our arduous work will soon be accomplished. Let us, therefore, "renew our diligence," that with joy we may at last meet our dear Lord, and hear from his lips those precious words of approval—"Well done." May the grace of our Lord abide with you all. From your sister in the hope and labor of the gospel.

Black Walnut, Halifax Co., Va.

Married.

LOUD—FLAGG. In East Boston, Dec. 5th, 1874, by Eld. B. Woodside, Charles E. Loud and Amanda H. Flagg, both of Boston.

DRESSER—BAKER. In Limington, Me., Nov. 28th, 1874, by Rev. M. Stevens, George Dresser, of Standish, Me., and Miss Ella Baker, of Limington.

CHESLEY—DOWNING. In Rochester, N. H., Dec. 1st, 1874, by Eld. J. H. F. Varney, Mr. Benjamin F. Chesley and Mrs Mary A. Downing, both of R.

FOREIGN NEWS.

Paris, Dec. 5. The National Assembly have been engaged in an exciting debate for the past two days on a bill supported by the clerical Deputies for freeing the University from the control of the State. The principal speakers were Bishop Dupanloup, Legitimist, and M. Challemel Lacour, Radical Deputy. Dupanloup to-day passionately declared that danger to society was to be apprehended from the friends of those who favored the shooting of the Archbishop of Paris. This remark occasioned great tumult in the Chamber.

Upon the restoration of order M. Challemel Lacour retorted upon Dupanloup in a speech of great bitterness. He said that he left such personalities to the judgment of honest men and those who had some regard left for the dignity of the French episcopate. Upon the conclusion of the discussion the bill was passed to a second reading by a vote of 553 against 133.

Constantinople, Dec. 9. The Sultan has given $100,000 for the relief of the famine-stricken inhabitants of Angora. The prospects there, however, are improving; the prices of provisions have been reduced and agriculture is reviving.

Paris, Dec. 6. The second balloting for Municipal Councilors in those districts of Paris which failed of election last Sunday was held to-day, and resulted in the return of three Moderate Republicans and two Radicals.

A meeting of the members of the Left was held to-day, at which the expediency of immediately proposing the dissolution of the Assembly was discussed. The views of Jules Favre, however, were adopted as the sense of the meeting. They were to the effect that it would be best to permit a discussion of constitutional bills first, and await the result, which was sure to be their defeat. Then all the functions of the Left should unite in a vote in favor of dissolution.

London, Dec. 10. The Daily News special dispatch from Hendaye says that the object of Gen. Loma's attack on the Carlist lines was to force his way to Tolosa.

As the result of his first attempt he was driven from Urnietta to Ernani, after three hours' fighting, with his troops in a thoroughly disorganized state. He renewed the attack Tuesday, with the whole force of 800 men and four guns, the Carlist meanwhile being reinforced, and after an engagement lasting all day Loma was compelled to retreat. The Carlists admit the loss of 200. It is believed that the Republican loss is much greater.

DOMESTIC NEWS.

Cincinnati, Dec. 9. The Times' Vicksburg dispatches say the fight was renewed at Snyder's Bluff, ten miles from the city, last evening, between several hundred negroes and forty whites.

A courier was sent to Vicksburg for reinforcements, which were sent out without delay, and after a short skirmish, in which four negroes were killed and three wounded, the negroes retreated.

Last night the negroes drove in the white pickets from Fort Hill, and are said to have entrenched themselves there, they receiving large reinforcements from other counties. At last accounts they were marching on the city up the Issaquena road, driving the whites before them. They fired into a funeral procession yesterday, wounding one white man. The fire was returned and three negroes were killed.

Gov. Ames issued a proclamation commanding riotous and disorderly persons to disperse, and invoking the aid of all good citizens to uphold the laws and preserve the peace.

New York, Dec. 9. A Vicksburg special says the Herald, pronounces Gov. Ames "a wilful liar."

Crosby, the negro Sheriff, is out in an inflammatory card calling upon all Republicans, black and white, to join him in battle against what he terms political banditti and barbarians.

The excitement throughout Mississippi is at fever heat, and it is now asserted that the interference of the United States Government will be necessary before the bloodshed is stopped.

A Jackson, Miss., dispatch says the tax payers of Warren county have issued a protest denying the assertion in the Governor's proclamation and claiming that everything has been done by them in a quiet and peaceable manner.

In Brief.

— A passenger train on the Kansas Pacific Railway was robbed near Kansas City, Mo., by a gang of desperadoes, of $27,000, in care of Wells, Fargo & Co.

— A serious railway accident occurred yesterday at Truckee, Nevada, by which several lives were lost.

— A farmer and his wife were killed at a railway crossing near St. Alexandre, Ontario, on Saturday.

— It is expected that about 40,000 men will be locked out of the Pennsylvania iron manufactories to-day for refusing to work for reduced pay.

— A savings bank at Corinth, Miss., was boldly robbed Tuesday afternoon by four scoundrels, who carried away $5000 in money and other valuables.

— A farmer was dragged from his wagon near Scranton, Pa., Monday night last, murdered and robbed in the presence of his son.

Dec. 8th, Damel's printing house, the largest establishment of the kind in France, is burned. Loss $300,000.

— A fire at the Oil Works in Rochester, N. Y., caused a loss of $35,00.

— Fire at Lebanon, Del.—Loss $50,000.

— There was a $50,000 fire at Fall River last week.

A FINE CHRISTMAS PRESENT.

As it is an almost universal custom, and a good one, to make "Christmas and New Year's presents" to kindred and friends, I will suggest to our brethren and sisters that it may be that they cannot serve the cause of Christ better at such a time than to present the

"History of the Second Advent Message"

to such of the ministers of the various denominations as they know to be candid inquirers, or such of the lay members, or your parents, children, brothers, sisters, husbands, wives, or other relatives or friends who you wish to become thoroughly acquainted with and interested in this God-given, dispensational message throughout the world, apart from the excesses and side issues which have been sometimes associated with it. We would venture to give ten thousand copies to the ministry had we the means to do so. We subjoin a few testimonials.

From Eld. E. A. Stockman.

"I am just now reading carefully your 'History of the Advent Message.' Its merits are many and marked. Its spirit is excellent. It ought to be better noticed."

From Eld. L. F. Cole, of Minn.

"I have just finished reading Bro. Wellcome's 'History of the Advent Message.' Occupying a field all its own, it is certainly very interesting, and on the whole I do not think I have ever seen a work I could place in the hands of a stranger and inquirer with so much confidence that good would result, as this History."—*A. C. Times.*

We want agents, active, trusty men or women, whose hearts are in the message, and who work for the good of their race as well as for their bread, to canvass and sell this History to ministers, deacons, class-leaders, doctors, lawyers, teachers, students, Bible scholars, and thinkers of every class, everywhere. For terms, address I. C. Wellcome, Yarmouth, Me.

For sale at the *Crisis* Office. Price $3.50.

Notices.

The Vermont Advent Christian Mission will commence a series of meetings at North Craftsbury, Vt., Tuesday evening, Dec. 22d, to continue one week or more, if duty requires. Bro. A. C. Collins will arrange. Friends from abroad are invited to come and help.

H. F. Carpenter.

District Meeting.—The first District Meeting of the present Conference year of the A. C. Conference of the Province of Quebec will convene at the school-house, near the residence of Eld. Loren Marsh, in Broome, P. Q., Dec. 24th, service to commence at seven o'clock P. M. Meetings to be continued through the week, and over the following Sabbath.

Come to this meeting, dear brethren, and let us labor together to build up the cause of our soon coming Savior, and minister if we may to the salvation of perishing sinners. The place of this meeting is about three and a half miles from the Sweetsburgh depot, on the S. E. Railway. If our Montreal brethren will write to Elder L. Marsh that they will come to the meeting, teams will meet them at the depot as they request.

Following the District Meeting proper, I shall remain as Conference Evangelist, and labor for a time as Bro. Marsh, the Chairman of the District, shall appoint. Chas. P. Dow.

Quarterly Meeting.—The Third Quarterly Meeting of the Eastern District of Wisconsin A. C. Conference will be held with the church at Prairie du Sac, Sauk Co., Wis., commencing Friday evening, Jan. 1st, 1875, and hold over Lord's day. Every church in the district is requested to send one or more delegates to this meeting. An invitation is given to all. Come in the name of the Lord. E. P. Graves.

Notice.—It is expected that E. A. Stockman will commence a series of meetings at Alton, N. H., Tuesday evening, Dec. 22d, to continue four evenings. Brethren and sisters from other neighborhoods are especially invited to these meetings.

For the church, J. M. Jenness.

A Fellowship Meeting will be held at the Lyon school-house, in Woodhull, Steuben Co., N. Y., Saturday, Dec. 26th, at two o'clock P. M. Hope to see a general gathering of the friends in that region; also meeting in the evening, and Sunday, at 11 o'clock A. M. Joht T. Ongley.

Quarterly Meeting.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing Dec. 26th, and continue over the following Sunday. A general invitation is extended to all.

For the Church, E. C. Cowles, Pastor.

Watch Meeting.—A watch meeting will be held in Bristol, Conn., in our hall, Dec. 31st, to commence at 7½ P. M., the Lord willing. Bro. E. Phelps and others are expected to be present. Brethren and sisters of other places are invited. Provision will be made for any who may wish to remain all night. For the church, H. A. Way.

Conference.—The New York State Conference will hold its second quarterly meeting with the church at Kendall, Dec. 18th, and hold over the following Sunday. Teams will meet the train at Holly from the east and west, and take all who come to Kendall. Brethren and sisters, come in the name of the Lord and the love of Jesus to this conference.

M. R. Miles, President.
A. P. Moore, Secretary.

Quarterly Meeting.—The next quarterly Conference of Northern Pa. and Southern New York will be held at the United States school-house, Bingham, Potter Co., Pa., commencing Friday evening, Dec. 18th, and continue over the following Sunday. Invitation is given to all.

E. C. Cowles, President.
A. H. Briggs, Secretary.

Notice.—I have removed from my former place of residence (Rochester) to this place,—Ontario, Wayne Co., N. Y.,—where brethren and friends can address me until further notice. I expect my labors for the present to be confined to this circuit,—Ontario, Furnaceville, and Ontario Centre, and very soon at Williamson. Three places every Sabbath. The Lord is with us to bless.

Jas. E. Wells.

Notice.—As my time is not all filled up, and having a desire to do what I can till the Master comes, I would say that I will go and preach the gospel of the kingdom as the Lord may open the way. Any wishing to correspond with me, will please address E. H. Eggleston, Keeneyville, Tioga Co., Penn.

To Vermonters.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. Carpenter, President of Conference.

That New Book.

About two-thirds of this work—"Let us make Man," etc.,—is now in type; but owing to illness at the office, and want of help, the work must be delayed a short time. When ready, due notice will be given, and all orders promptly filled. I find it necessary to enlarge the size of the work beyond the first design, and consequently the price of the book must be correspondingly increased. Retail price, 20 cts.

T. M. Preble, Hyde Park, Mass.

Removal.—"The Biblical Messenger" office is now removed from Plainfield to Waterbury, Vt., where our paper will be published hereafter. All communications for this office should be addressed to The Biblical Messenger, *Waterbury, Vt.*

A. A. Hoyt.

P. S.—When you send private letters, direct to A. A. Hoyt, and write *private* on the corner of the envelope. A. A. H.

Having moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address Henry Stevens, Utica, Mich., McComb Co.

J. G. Smith and J. W. White will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

Those wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. Carpenter.

We, the Board of Trustees of the Advent Christian Church of Westerly, R. I., have employed Eld. John Champlin (a colored brother) to solicit donations in behalf of this church to help lift a debt on their house of worship recently erected. Brethren abroad need not fear him, as he has been duly authorized by us the undersigned: Eld. P. Noka, Pastor; Dea. Henry Champlin, Treas.; Eld. R. T. Church, President. Gideon Ammons, Josiah Watson, W. L. G. Champlin, George H. Champlin, Geo. H. Sampson, Trustees.

I expect, if the Lord will, to visit Maine, New Hampshire, Vermont and Mass., and perhaps other States, the coming winter. Any one wishing an appointment, or protracted meeting for their place, please drop me a line on a postal card, with a one cent stamp on it, to Richmond, P. Q., Box 31, and I will endeavor to supply them as far as I can. Our work is almost done, and soon the Lord will cut it short in righteousness. F. M. Drake.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. Burroughs, Pastor.

Notice.—Bro. O. R. Fassett is desired to give his P. O. address to J. M. Eldridge, Fairport, Munroe Co., N. Y.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen or D. G. Drake.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Appointments.

Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
Wm. S. Campbell....Sunday, Dec. 20th

Boston (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
Wm. C. Stewart....Sundays, Dec. 20th and 27th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
E. E. Nickerson....Sunday, Dec. 20th
W. S. Campbell....Sunday, Dec. 27th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Louden Ridge, N. H....Sunday, Dec. 20th
A. Ross.

Bristol, R. I....Sunday, Dec. 27th
C. Goodrich.

East Weymouth....Sabbath, Dec. 20th
Roland D. Grant.

New Haven, Ct....Sunday, Dec. 20th. (Baptism.)
John G. Hook.

Corinth Centre, Vt....Sunday, Dec. 20th
H. F. Carpenter.

Springfield, Mass. (Bethel Church) Sunday, Dec. 20th
Warehousepoint, Ct....Tuesday evening, Dec. 22d
New Britain, Ct....Wednesday evening, Dec. 23d
Springfield, Mass....Dec. 25th and 27th
Tremont, Mass....Sunday, Jan. 3d
J. S. White.

Westfield....Friday evening, Dec. 18th
Granbury, Ct..Saturday evening, 6½ o'clock, Dec. 19th
Montgomery, Mass....Sabbath, Dec. 27th
January not engaged. H. Munger.
P. S. If the brethren wish, and so appoint, I will preach at Westfield Farms, Saturday evening, Dec. 26th, and Sabbath evening, Dec. 27th. H. M.

Brooklyn, N. Y....Sunday, Dec. 20th
Putnam, Ct....Sunday, Dec. 27th
H. Pratt.

Granby, Mass. (Batchelder Street school-house) Sunday, Dec. 20th.
At Bro. Sherman's house, Saturday evening, Dec. 19th
Geo. A. Streeter.

Scitico, Ct....Sunday, Dec. 20th
Hartford, Ct....Sunday, Dec. 27th
H. C. Smith.

West Alton, N. H....Sunday, Dec. 20th
J. G. Smith.

Wilbraham, Mass....Sabbath, Dec. 20th
I shall come on the four o'clock train from Springfield.
Athol, Mass....Sabbath, Dec. 27th
Brimfield, Mass....Sabbath, Jan. 3d
Geo. L. Teeple.

North Easton....Sunday, Dec. 20th
C. W. Rathbun.

Hollis Centre, Me....Sunday, Dec. 20th
Barnstead, N. H. (Clarktown)....Sunday, Dec. 27th
Northwood Narrows, N. H....Sunday, Jan. 3d
C. R. Parsons.

Manchester, N. H....Sunday, Dec. 27th
Dover, N. H....Sunday, Nov. 29th
Joseph W. White.

South Rochester, N. H....Sunday, Dec. 20th
Melvin Village, N. H....Sunday, Jan. 10th
Springvale, Me....Sunday, Jan. 3d
C. E. Hurd.

Barnstead, N. H. (Tuttle school-house) Sun., Dec. 20th
John Parsons.

Littlefield's Crossing, New Market, N. H., Sunday, Dec. 27th. Enoch Morrill.

Holden, Mass....Sunday, Dec. 20th
Wm. N. Pile.

Portland, Me....Sunday, Dec. 20th
North Norway, Me....Sunday, Dec. 27th
Concord, N. H....Sundays, Jan. 3d and 10th
L. L. Howard.

Palmer, Mass....Sunday, Dec. 20th
Granby, Mass. (Batchelor Street)..Sunday, Dec. 27th
Wilbraham, Mass....Sunday, Jan. 3d
H. H. Tucker.

Canterbury, N. H. (Emery school-house) Sab., Dec. 27th
Scitico, Ct....Sunday, Dec. 13th
Andover, N. H., Cilleysville....Saturday evening, Dec. 19th, and over the Sabbath, Dec. 20th.
Lake Village, N. H....Sabbath, Jan. 17th
Meredith, N. H. (Dolloff Hall)....Sabbath, Jan. 24th
Simeon Roby.

South Elliott, Me...Sundays, Dec. 27th and Jan. 17th
O. W. Kimball.

Candia, N. H. (Colcord school-house) Sun., Dec. 20th
J. M. Quimby.

Frost's Corner, Wolfborough, N. H., Sunday, Jan. 20th
Ossipee District, No. 4....Sunday, Jan. 3d
A. Stillings.

Loudon Village, N. H. (where Bro. Parker may appoint) Sunday, Dec. 20th.
Chichester Pine Ground, N. H. (Chapel) Sun., Dec. 27th
Rufus P. Bean.

Barkhamsted, Sunday, Dec. 27th, and evenings Dec. 29th and 30th. Also Watch Meeting Dec. 31st
S. Woodruff.

Salisbury, N. H., Smith's Corner meeting-house (Watch Meeting) Thursday evening, Dec. 31st, and to hold over the Sabbath. Jan. 3d. Simeon Roby.
D. W. Davis.

Bradford (Bush meeting-house)....Sunday, Dec. 20th
Allenstown....Saturday evening, Dec. 26th
Sutton (South meeting-house)....Sunday, Jan. 3d
D. W. Davis.

Newport, Vt. (West neighborhood) Sunday, Dec. 20th
Patton, P. Q. (Maxfield neighborhood) Tuesday evening, Dec. 22d.
Bolton, P. Q....Thursday evening, Dec. 24th and over Sunday.
Salem, Vt....Sunday, Jan. 3d
W. P. Drown.

Addison, Vt....Sabbath, Dec. 20th
Sandy Hill, N. Y. (if desired)....Sabbath, Dec. 27th
At my old home, District No. 5, Durkee Town school-house, evening, Dec. 29th.
Hoosick, N. Y....Sabbath, Jan. 3d
Caldwell, N. Y....6½ o'clock, P. M., Jan. 6th
Massena, N. Y....10½ A. M. and 1 P. M., Jan. 10th
Nation school-house....6½ P. M., Jan. 17th
C. Pike.

Bath, Me....Sunday, Dec. 20th
Bangor, Me....Sunday, Dec. 27th
I. C. Wellcome.

East Concord, N. H....Sunday, Dec. 20th
C. H. Fletcher.

Wauregan, Conn....Sunday, Dec. 20th
Rockland, R. I....Sundays, Dec. 27th and Jan. 3d
West Greenwich, R. I....Sunday, Jan. 10th and 17th
E. Cotton.
Any one wishing to write me can direct to Anthony, R. I. E. C.

Dorchester, N. H. (Town House) evening, Dec. 19th and over Sunday.
North Haverhill, N. H....evening, Dec. 26th and over Sunday.
Warren Summit, N. H....evenings, Dec. 28th and 29th, and over Sunday. John H. Evans.

Newmarket, N. H....Sunday, Dec. 20th
At liberty Nov. 29th. H. S. Pinkham.

New York City (Cooper Institute) Sundays, Dec. 20th and 27th.
Lawrence, Mass....Sundays, Jan. 3d and 10th
Holden, Mass....Sunday, Jan. 17th
F. H. Burbank.

Epsom, N. H. (Marden's Corner)....eve., Dec. 19th
Chichester, N. H. (Pine Ground)....Sunday, 20th, 20th
Belmont, N. H....Sunday, Jan. 3d
N. B. McMurphy.

Southbridge....Sabbath, Dec. 20th
Charlton....Sabbath, Dec. 27th
Porter J. Smith.

Whitakerville, Vt....Sunday, Dec. 20th
J. A. Packard.

Kennebunk Depot, Me....Sunday, Jan. 3d
Southbridge, Mass....Sundays, Jan. 10th and 17th
J. W. Bridge.

Plymouth, Me....Sunday, Dec. 20th
Geo. W. Brown.

Newcastle, N. H....Sunday, Dec. 27th
Farmington, N. H....Sunday, Jan. 24th
J. F. Chamberlin.

South Livermore, Me., Friday evening, Dec. 18th, Saturday, the 19th, and over Sunday, Dec. 20th. The brethren are invited to come and enjoy the feast with us. Jared Whitman.

Hampton, N. H....evening, Dec. 18th
Elliot Depot, Me. (as Bro. Wm. Robinson may appoint) Sunday, Dec. 20th.
East Pepperill, Mass....Sundays, Jan. 3d and 10th
F. M. Drake.

Westport Factory....Thursday evening, Dec. 17th
Mattapoisett....Friday evening, Dec. 18th
Fairhaven....Sunday, Dec. 20th
At home, Providence, R. I., Tuesday evening, Dec. 22d
J. W. Thomas.

Washington, Me. (Colomore Ridge) Sunday, Dec. 20th
Burnham, Me. (Larnerd's Crossing)..Sun., Dec. 27th
Dexter, Me....Sunday, Jan. 3d
Friendship, Me....Sunday, Jan. 17th
Jer. Carr.

Manhegan Island....Dec. 18th to 24th
Cushing....Dec. 25th, and over Sunday
H. D. Reed.

Natick, Mass....Sunday, Dec. 20th
Lynn, Mass....Sunday, Dec. 27th
E. Owen.

Warehousepoint, Conn....Sunday, Dec. 20th
Mrs. E. L. Crumb.

Campville, Ct....Sunday, Dec. 20th
Cheshire Street, Ct....Thursday evening, Dec. 24th through the week, and over the following Sunday.
Warehousepoint, Ct....Sunday, Jan. 3d
G. L. White.

Farmington, N. H....Sunday, Dec. 27th
W. J. Halse.

Danbury....Sunday, Dec. 20th
Newport....Tuesday evening, Dec. 22d and over the following Sunday, Dec. 27th.
G. H. Wallace.

Dixville, P. Q. (Advent Chapel)....Sunday, Dec. 20th
Patton, P. Q. (Garland school-house) evenings, Dec. 23d and 24th.
Maxfield school-house....Sunday, Dec. 27th
U. G. Ladd.

Danville, Sunday, Dec. 20th, evenings through the ensuing week, and over the Sabbath, Dec. 27th. Windsor, Saturday evening, Jan. 2d, over the Sabbath, Jan. 3d, and onward as long as it may be duty.
L. C. & M. McKinstry.

Bonny Eagle, Me....Sunday, Jan. 3d
C. H. Sweet.

Albany, N. H. (Bell school-house) Sunday, Dec. 20th
N. Glidden.

Holderness, N. H. (True school-house) Sun., Dec. 27th
Wm. C. Clifton.

West Deerfield, N. H....Sunday, Dec. 20th
A. T. Hodgdon.

East Holderness, N. H....Friday evening, Dec. 25th and over the Sabbath, Dec. 27th.
N. Glidden.
Stephen Dinsmore.

Seneca Falls, N. Y....Thursday evening, Dec. 17th
Ontario, 11 A. M., 2 and 7 P. M., Sundays, Dec. 20th and 27th, and every evening through the week after the 27th, and as long as it appears to be duty.
Jas. E. Wells.

Hedgesville, Steuben Co., N. Y....Dec. 25th
Lyon school-house, Woodhull....Dec. 26th and 27th
Swale, near Bro. Titus'....Dec. 28th and 29th
Swale, near Bro. P. H. Drake's..Dec. 30th to Jan. 1st
Buffalo, N. Y., 528 Eagle Street....Sunday, Jan. 3d
John T. Ongley.

Lawrence, Mass.
D. M. Leavitt....Sunday, Dec. 20th
J. W. Bridge....Sunday, Dec. 27th
F. H. Burbank....Sundays, Jan. 3d and 10th
I. B. Potter....Sunday, Jan. 17th
C. Cunningham....Sundays, Jan. 24th and 31st

Lowell, Mass.
Joseph Harvey....Sunday, Dec. 27th

Salem, Mass.
J. F. Chamberlin....Sunday, Dec. 20th
C. E. Hurd....Sunday, Dec. 27th

Haverhill, Mass. (Advent Hall.)
M. Batchelor....Sunday, Dec. 20th
A. A. Robinson....Sunday, Dec. 27th
D. M. Leavitt....Sunday, Jan. 3d
J. M. Orrock....Sunday, Jan. 10th
John Couch....Sunday, Jan. 17th
I. B. Potter....Sunday, Jan. 24th
C. E. Hurd....Sunday, Jan. 31st

North Rutland, Mass.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month
Geo. A. Streeter....Sunday, Dec. 27th

Concord, N. H. (Centre St. Church.)
John Couch....Sunday, Dec. 20th
Geo. W. Brown (of Elliot, Me.)....Sunday, Dec. 27th

Concord, N. H. (Bethel, Green Street.)
H. Bundy....Sunday, Dec. 20th
Willie Robinson....Sunday, Dec. 27th
T. L. Howard....Sundays, Jan. 3d and 10th
G. H. Wallace....Sunday, Jan. 17th
C. Goodrich....Sunday, Jan. 24th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

Portsmouth, N. H.
C. S. Emerson....Sunday, Dec. 20th
M. Batchelor....Sunday, Dec. 27th
E. A. Stockman....Sunday, Jan. 3d
T. W. Piper....Sunday, Jan. 10th

Hampton, N. H.
C. Goodrich....Sunday, Dec. 20th
Benj. Finney....Sunday, Dec. 27th
O. W. Kimball....Sunday, Jan. 3d

Seabrook, N. H.
Mrs L. E. Saulpaugh....Sunday, Dec. 20th
L. T. Cunningham....Sunday, Dec. 27th
John Parsons....Sunday, Jan. 3d
C. R. Parsons....Sunday, Jan. 10th
D. F. Leavitt....Sundays, Jan. 17th and 24th

Great Falls, N. H. (Franklin Hall.)
B. S. Emery....Sunday, Dec. 20th
C. S. Shattuck....Sunday, Dec. 27th

Manchester, N. H. (corner of Elm and Lowell Sts.)
Wm. H. Mitchell....Sunday, Dec. 20th
J. W. White....Sunday, Dec. 27th
C. H. Fletcher....Sundays, Jan. 3d and 10th
D. M. Leavitt....Sunday, Jan. 17th
E. Owen....Sunday, Jan. 24th
G. W. Brown....Sunday, Jan. 31st

Rye, N. H.
E. B. Wells....Sunday, Dec. 20th
F. M. Drake....Sunday, Dec. 27th
J. W. White....Sunday, Jan. 3d
E. B. Wells....Sunday, Jan. 17th
C. E. Hurd....Sunday, Jan. 24th
E. B. Wells....Sunday, Jan. 31st

Dover, N. H.
Enoch Morrill....Sunday, Dec. 20th
D. M. Leavitt....Sunday, Dec. 27th

West Deerfield, N. H.
A. T. Hodgdon....Sunday, Dec. 20th
D. W. Davis....Sunday, Dec. 27th
John M. Quimby....Sunday, Jan. 3d

New Durham Ridge, N. H.
T. W. Piper....Sunday, Dec. 20th
J. T. Libbey....Sunday, Jan. 3d

Belmont, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
J. G. Smith....Sunday, Dec. 27th

South Berwick, Me. (Great Works.)
T. L. Churchill....Sunday, Dec. 20th
H. S. Pinkham....Sunday, Dec. 27th

Biddeford, Me.
D. F. Leavitt....Sundays, Dec. 20th and 27th
Jesse Gay....Sunday, Jan. 3d
Geo. W. Sederquest....Sundays, Jan. 10th and 17th
A. Ross....Sundays, Jan. 24th and 31st

Portland, Me. (Union Hall.)
E. A. Stockman....Sunday, Dec. 20th
T. W. Piper....Sundays, Jan. 3d and 10th
E. A. Stockman....Sundays, Jan. 17th and 24th
Jesse Gay....Sunday, Jan. 31st

Kennebunkport, Me.
Jesse Gay....Sunday, Dec. 20th
Jared Whitman....Sunday, Dec. 27th
Wm. C. Stewart....Sunday, Jan. 3d

Steep Falls, Me. (Depot Hall.)
G. F. Haines....Sunday, Dec. 20th
C. H. Sweet....Sunday, Dec. 27th
W. H. Mitchell....Sunday, Jan. 10th

Alfred, Me.
J. R. Tripp....Sunday, Dec. 20th
J. R. Hill....Sunday, Dec. 27th

Lewiston, Me.
J. A. Libby....Sunday, Dec. 20th

Plainville, Ct.
C. F. Morse....Sunday, Dec. 20th
I. B. Potter....Sunday, Dec. 27th
E. L. Crumb....Sunday, Jan. 3d

Bristol, Ct.
S. Woodruff....Sunday, Dec. 20th
R. K. Stark....Sunday, Dec. 27th
Enoch Phelps....Sunday, Jan. 3d

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

Portland, Me. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. Phettéplace, Pastor.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. Jesse Gay.

Greenpoint, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

Philadelphia, Pa. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. Wilfong, No. 135 North 22nd Street.

New York City (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Chicago, Ill.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. Rice, 168 West Madison Street.

Philadelphia, Pa. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

Business.

Notes to Correspondents.

We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

ELD. H. G. McCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.
ELD. J. T. LANE'S address is Dexter, Me.
ELD. S. W. AMES address is Dover, Me.
D. N. CHADSEY'S address is Colebrook, N. H.
JOSEPH PINKHAM'S address is Dover, N. H.
JAS. E. WELLS' address is Ontario, Wayne Co., N. Y.

List of Persons sending Money for Others.—J A Cargile, Ira Green, S Roby, H A Way, F A Baker, R O White, Mrs C M Greene, J T Ongley, W J Hobbs, S B Cole, S L Hubbard, P J Butler, J Blain, M B Lyon, Mrs B Burlin, S L St. Clair.

Cash Received for Books and Tracts.—J Bugbee 30c, G A Streeter $1.10, C T Whitney 25c, T J Green $2.25, Mrs M Becker 60c, J E Gifford $2.75, A A Hoyt $5.00, J Harriman $3 50, S H Osborn $1.00, A M Bancroft 50c, J Clafflin 25c, H A Way 50c, C S Ingraham $2.10, I Hubbard 30c, H D C Aspen $1.00, A Kivett 50c, J F Hayes $10 00, W J Hobbs $1.00, W D Tucker 28c, F W Dow 25c, J Piggott $15 00, E Packard 10c, E N Morse $2 87, J T Ongley $1.25, F A St. Clair 10c, J Ridley 75c, L Scott 50c.

Books and Tracts Sent.—By Mail.—J E Gifford, J Bugbee Jr., C E Bassett, S N Gurney, C I Whitney, L S Couch, G A Hawley, Mrs M Becker, J C Smith (3 pack), A M Bancroft, F M Osborn, J Clafflin, I Hubbard, M Wade, H A Way, C S Ingraham, D Titus, J T Ongley, E N Morse, E Packard, F W Dow, A Kivett, W D Tucker, Miles Grant (9 pack), H D C Aspen, L Scott, J F Hayes (3 pack), J Ridley (4 pack), F A St Clair.
By Express—James Piggott.

Articles Received.—A S Burnham, A Stillings, W Kellaway, J A Cargile, R H Gresham, M C Kershaw, S Clemens, W Wiles, W Shepherd, H Pratt, L T Cunningham, H S Staples, A Fritz, J L Paine, T G Green, C Patterson, W Sheldon, H P Sikes, H H Clock.

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GERMAN TRACTS.

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BY CHAS. L. IVES, M. D.

Professor of the Theory and Practice of Medicine in Yale College.

This is a pamphlet of 119 pages, in which the Author discusses the above question in an interesting and able manner,—showing the material nature of, the mortality and destiny of the Soul,—A future immortality to be the special portion of the Righteous,—What the Bible teaches as to the future of the Wicked,—The intermediate state,—The Resurrection,—That of the Righteous and of the Wicked, etc.

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"WHO SHALL ROLL AWAY THE STONE?"

What poor weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hearts of woe!
Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free;
And, in joyous song outgushing,
Rise in rapture, Lord, to thee.
For before the way was ended,
Oft we had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to give us pain.
Oftimes in the feared to-morrow
Sunshine comes, the cloud has flown;
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make the wiser, better choice;
Tread the path of life with gladness,
God doth bid thee, man, rejoice;
In to-day's bright sunshine basking,
Leave to morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—*Selected by* I. A. G.

MISSION WORK.

Dear Editor's and Friends in Christ:—Since our last report to the *Crisis*, we have visited a number of fields of labor, and have endeavored to set before the people the near approach of the Son of man, and the necessity of a preparation to meet him in peace.

We were with the church at Melvern a week, speaking every night. One put on Christ by baptism. Others were made to rejoice in the light, and notwithstanding all the darkness that surrounds them, they are willing to let their light shine. A Bro. Brian has been raised up in this vicinity to help publish the glad news of Christ's coming kingdom.

From this point we went to Ottumwa, Coffey Co., where the Lord has graciously blest since our first visit last winter, and where over twenty have united on the platform of Christ and the apostles. Every week they have prayer meetings from house to house. The Lord also has raised up another brother here to defend the truth. He has formerly been a school teacher, but is now one of the merchants of the place, and is giving a reason of his hope to all who ask as they come to trade. O that we had more such men, who would talk it and live it every where, that the churches of Christ scattered might grow thereby. We do thank the Lord for what he has done for Ottumwa. We had a blessed season while there. One night, after speaking on the subject of the "kingdom," a Baptist preacher arose and said he would take up the subject on the opposite side the following Sunday night, and show that the kingdom was already established. So the night came, and all came to hear. He admitted he was in a hard place. Said we had brought in "side issues," and warned the people to beware of such doctrines. He endeavored to prove that Christ was now reigning on David's throne in heaven, and that was his kingdom. Then he stated that Christ set up his kingdom on the mount of Transfiguration. Afterward he said it was set up in the disciple's hearts, when Christ said "the kingdom of God is within you," little realizing that he was talking to the Pharisees, and that the marginal reading is "among you." Then he claimed it was set up again over sixty years after Christ ascended and gave his revelation to John, on the isle of Patmos, at the opening of the seven seals, when the white horse was seen with its rider. These are some of the evidences he produced.

At the close of his meeting I told his congregation that I would review his subject the next evening, as he had taken the liberty to review mine. The next evening the house was filled, and the Lord gave perfect liberty in presenting his Word. We showed that David was anointed as king fifteen years before he reigned; and that he then reigned over all Israel; and that David's throne was never in heaven, so that it was impossible for Christ now to be reigning on it. We showed that the "wicked prince of Israel," Zedekiah, was dethroned, and from that time the kingdom was to be overturned and overturned, until the promised Heir should take it, and rule the nations with a rod of iron, and dash them in pieces as a potter's vessel. Then the heathen will be given for his inheritance, and the uttermost parts of the earth for his possession. We showed that the stone, of Dan. 2 : 34–45, would smite the image upon the feet, and then all earthly kingdoms would be broken to pieces, and pass into oblivion. And on the ruins of all these, "God's kingdom" would be established, and stand forever and ever. Christ will be the king, the saints be the subjects, the earth be the territory, and the New Jerusalem will be the capital. With these component parts, we have a real, tangible, literal, eternal glorious kingdom.

Now the parts of this kingdom are all separated. Jesus, the prophesied king, is in heaven on his Father's throne; the subjects, some of them, are in the earth, awaiting the voice of the last trump to call them forth; the New Jerusalem is above, a house not made with hands; it is to "come down;" and the earth is under the curse. But, thank the Lord, these elements will soon be brought together, never to be parted. O what a happy, glorious, eternal day it will be for those that wait for the promise "by faith."

Next, we returned home, then to Melvern another Lord's day, then home again. Bro. Hunt came, and we went to Key West, had a number of meetings, then to Ottumwa. From there we returned home, to prepare for a journey to Franklin Co. Bro. Hunt accompanied us. We rode through the snow, across the prairie, twelve miles to Lindern, and scattered tracts. Then twenty miles now over the rough, frozen earth to Bro. Snyder's, of F. Co., where we had meetings last winter. Arrived very late and found the folks had gone to meeting. We hastily put our ponies into the stables, and saddled one of Bro. Snyder's, and went to the house of worship. Found a number out, and spoke to them from Titus 1 : 2.

At this place labor has not been in vain in the Lord. A united band of believers in the near coming of Christ have been raised up, and they are contending earnestly for the faith, and living for Jesus. During our meetings, one infidel arose and confessed his skepticism, stating that he had never heard the like, and that he should investigate to see about it.

Now we are at Ottawa. Bro. Roller sent for us. He thought he could get the Presbyterian church, but did not succeed. The Christians opened their house, on condition that they might ask questions, or get some one to answer us. They sent for William Gans, of Olathee. He has come. Our first meeting was last Saturday night. We have spoken four times on the subject of Christ's coming and the kingdom. This man has followed. A great interest is stirred up already. Bro. Hunt spoke last night with power. The battle wages hot. Pray for us.

J. C. & S. E. Smith.

Ottawa, Franklin Co., Kansas.

TENT MEETING IN JEFFERSON.

H. B. SEVEY.

We concluded when we left Bath, not to pitch Tent again, as the weather was cold, and we were very much worn down with constant labor; but by earnest entreaty, we concluded to let Brn. F. E. Blaisdel and others go with the Tent, and on the first of October we joined them in labor in this place. The Baptists had been established for about one hundred years, and we found much prejudice against us; but as a tent meeting was a new thing, they came to hear what we had to preach, different from what they had heard. As our meetings continued, they were more interested to learn what the Bible taught about the nature of man and his destiny. After speaking on the subject of Spiritualism, light was brought out by questions being asked, which were answered to their satisfaction, and we hope it may save them from this delusion.

Many were interested in our Bible faith, and some came out by making a public confession. Several arose for prayers, and we learned since that one has taken a decided stand for the truth, that never made a profession of religion. We were with them three weeks. Brn. Weeks and Warren concluded to continue the meetings longer in the school-house. At the close of our meeting in the tent, we asked those to rise who believed that we had preached the truth. Many immediately were on their feet, thus expressing their sympathy for the truth we cherish so dearly. May it be sanctified to their good is my prayer.

Looking over the past, we can truly say the Lord has been our helper. It seems to me that many tents ought to be in the field, as they are the means of reaching many that cannot be reached by other means. With a good working company, meetings can be made very interesting. Brn. F. E. Blaisdel, Asa Blaisdel, Oliver and Asa Gordon, my daughter Ellen, and Sr. Carrie Brown, have been with us, and others have come to our aid, and given timely help, for which the Lord will reward them when he comes.

A feeling of sadness, mingled with joy, steals over my heart as I reflect upon the past meetings; sadness when I think of the many that have turned away from the truth after being almost persuaded to become the Lord's, and will be found without a good hope at last; but will have it said "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" and joy as I think of some that have been plucked as brands from the burning, that are now rejoicing in the truth, and have made a covenant by sacrifice, and have yielded themselves servants of the Lord. To such it will be said,—"Come, ye blessed of my Father," inherit the kingdom. Then the dear ones will meet to part no more. I have the consciousness that I have done what I could to spread the knowledge of his coming, although in weakness and imperfection. I have not been trammelled by party or sect, nor kept back anything that I understood was profitable. I have joy as I anticipate the glory that is soon to be given to all his children, and joy to think of the home where there will be no more death, no more sorrow or sadness.

May we be there, dear brethren and sisters, is my prayer. Poor sorrowing ones, cheer up; redemption is near; it will not always be said it is near, but it will be here. Poor sinner, make haste, get ready, or you will be lost.

EXPERIENCE.

F. W. HOUGH.

Yesterday, in reading our excellent paper, the *Crisis*, I saw a letter from Bro. Bowman which greatly interested me, and gave a fresh impulse to my sympathetic nature for his success in his struggles against the use of tobacco. It reminded me of my own struggles and my repeated failures, and also of my successful triumph. I could not restrain the tears of joy that my heavenly Father had given me power to overcome, and prompted me to give a brief history of my experience, hoping it may help Bro. B., and all others under like trial, to try by the help of the grace of God to be overcomers.

I was instructed by a doctor to smoke for involuntary loss of food. I did so. My difficulty ceased, but I had not used the weed five years before I hated the filthy, and, as I thought, unchristian practice,* and consequently laid my plans for reformation. To determine when that work should begin was difficult. Sometimes, because of a rush of business, it was deferred. I at last appointed a time, some time in the future. Meantime, to fortify myself for the shock, I would think of its filthy character, and how the user was lowering himself below the brute; for I never saw a man with a pipe or a quid in his mouth without feeling how degrading it was. And then my accountability for using God's money for it;—with that money I might furnish my family of children with good sound reading matter. All these thoughts made me loathe the practice. I therefore rather desired the appointed time to come. But when it came and I had laid by the pipe for one day, it seemed almost impossible to restrain my longing for it. And this appetite would more or less increase. At times I would seem to get the victory over it; then again it would return with redoubled force, and seemingly compel me (against my will) to take the pipe, with the sentence of condemnation upon me. Five times did I attempt to abandon it, but was foiled. At one time I held out six months, but was a conquered man at last.

I then began to philosophize, and try to reach the cause why such a raging thirst should continue so long. I at last reached the conclusion: The use of tobacco changed the whole system. Its nicotine poison permeated every part; consequently, nature (which is always true) employs every available means to eject it from the system. When long used the breath will smell of it, the skin and every tissue of our whole being becomes loaded with the poison. After I left it off I had a longing for the pipe, and when that was denied it gave more force to appetite for food. I would eat too much, and this would create an inward fever which would call louder for the pipe. Hence I fell. Five times was I conquered by my appetite; and I am persuaded that thousands long to be free, but are prevented, from former failures, to undertake. But I hope you will be encouraged to try again when I tell how I was delivered.

First, I ate not more than two-thirds, sometimes not more than half as much as formerly; I took frequent hot baths, cooling off with a sponge dipped in cold water; rubbed off well, and exercised in the open air; hoisted the window of my sleeping room in the day-time, and some in the night. By this method I soon had the victory I had so much sought.

About two months after I had quit the use of tobacco I was rolling logs to burn to prepare a place for potatoes. This work sharpened my appetite, and I indulged it; but about an hour after, I lost my breakfast, and at the same time bled at the lungs. A man in my employ took out his pipe, filled and lighted it, handing it to me, saying, "You should never quit it." My wife, who was near by, urged me to use it. I took it, thanked him, and threw it as far as I could, and thanked God that I was a free man. About six months after I had left it off, and had no hankering for it, a man smoking came and sat near me. I inhaled some smoke, and it seemed to arouse much of my former appetite. I moved out of the way, and conquered.

Some will say any one can leave it off if they will. Very true; but it is much easier for some than others. A man with large social qualities and sanguine temperament will have a greater struggle than others who have less of these qualities; for it is an admitted fact that the greater our social qualities, the more we are liable to use tobacco or liquor.

If what I have written leads *one* from the use of the weed, I shall rejoice; for I think it is one of the crying sins of the age. Few escape it. I thank God I ever overcame it, and live to-day a free man. The whole world could not induce me to be a slave.

*I do not wish to unchristianize others who use it.

I FEEL SAD.

L. B. WEAVER.

Yes, my heart is sad to-day. My lot seems hard. Yet I will not complain. I am in the hands of the Lord. Let him do as it seemeth him good. He will not suffer one trial too much to come, to fit us for our eternal rest. Yet I feel sad, for trials press upon me sore. O for home; for the pure, free air of home, beyond this stormy voyage. The Lord knows just how to discipline us, and if "heaviness, through manifold temptations," is needful for us for a season, we will bear it all patiently, saying, Father, not our wills, but thine be done. I feel sad, but if it is Father's will for me to be sad for a season, then it is best.

From my heart I can say, if trials are needful, let them come; if sadness is for the best, amen. With our beloved Bro. Paul, I mean to be where I can with him take pleasure in reproaches, in afflictions, in necessities, etc. Only give me grace to bear it, and I will say, amen; only let me feel thy presence; only let me feel my hand in thine, leading me on to the coming kingdom, and I will gladly say, Let it come. I will bear the cross and the rod, meekly, submissively, not feeling rebellious at the dealings of a kind, loving, precious Savior, for we are nearing home, sweet home. Bless the Lord. There, none of these things will come; no sad hearts, no days of weeping and mourning for those we love. Now we feel weary, sad and desolate, till the heart is faint, and we come to One who has endured trial and suffering too, and cry unto him for strength to bear it all, and he gives it. Then we will not murmur nor complain, for it is among the "all things" that work for our good, and we feel sure that our loving Father suffers nothing to come upon any of his dear ones but what is the very best thing that can be done.

O, how glad I am that "weeping endureth but for a night, but joy cometh in the morning." That blessed morning will drive all our sadness away, and bring in eternal sunshine. Joy and gladness shall be obtained, and sorrow and sighing shall flee away. O, how my heart leaps at the thought of one day being made free from all that can sadden our hearts. Not a wave of trouble nor a cloud of darkness. O bless the name of Jesus! I will wipe away my tears, and drive away my sadness by singing—

"Come and reign, come and reign,
Jesus, on thy throne;
And oh, it fills my heart with joy
To know we're almost home."

I long to be there. Cheer up, sad one; day is breaking. Hasten thy coming, dear Savior.

North Dana, Mass.

THE RELIGION NEEDED.

We want a religion that bears heavily on the "exceeding sinfulness of sin," and on the exceeding rascality of lying and stealing—that banishes small measures from the counter, small baskets from stalls, pebbles from the cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans.

The religion to save the world will not put all the big strawberries at the top and the little ones at the bottom, nor make one-half a pair of shoes of good leather and the other half of poor leather; it will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston millener's shop; nor let a piece of velvet professing to measure twelve yards come to an untimely end in the tenth, nor a spool of silk at twenty yards be nipped in the bud at fourteen and a half; nor all wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of rags pressed together be sold for legal broadcloth.

It does not put bricks at five dollars into chimneys it contracts to build of seven dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is not according to the gospel, though it may be according to law. It looks on a man who has failed in trade and who continues to live in luxury, as a thief.—*Ex.*

KNOCKING.

My foot is on the threshold,
My hand is on the latch,
My heart is rent with sorrow,
O do not turn me back!
I've come a weary distance,
Long miles of grief and sin;
Come sorely pressed and laden;
Oh! wilt thou let me in?

My hands hang limp and nerveless
My burden to remove;
My feeble knees are shaking;
Open, and show thy love.
My eyes are dim with watching
To catch a glimpse within;
My heavy ear is aching
To hear thee say, "Come in."

O haste! unlatch, I pray thee;
I trust thy gracious word,
"To him that knocks I'll open!"
Thou true and faithful Lord.
The latch turns on the promise,
The door on hinge of gold;
O wondrous grace and glory!
"The half had not been told.'

—*Selected.*

THE MIND.

W. F. FAHNESTOCK.

In reading in the *Crisis* of Nov. 25th,—"Is the existence of mind evidence of soul-entity?" you say—"2. *We have instances recorded where an injury to the brain has rendered man unconscious for a considerable length of time.*" My own case is one in point, but reaches a little beyond the above, by the way of being unconscious for twenty-one days, and yet conscious to a considerable degree. I will here relate.

In 1852 I was engaged in a wholesale and retail business in the city of Pittsburgh. On returning from East Liberty the horse attached to the buggy in which I was riding took fright at the lighting of a gas light about two miles from my residence. I was thrown out, the back and left side of my head striking on a paving stone. I was taken up for dead, and carried to my home on a settee. I have no knowledge—except hear say—of anything after that flare of gas-light, which is said to have frightened the horse, until twenty-one days after it occurred, which was about the 26th of January, 5 o'clock, P. M.; and on the 16th of February, about 4 o'clock, P. M., the first knowledge of the fact occurred in this way:—I found myself lying on my bed on my right side, my eyes looking toward the fire in the grate. Saw a strange gentleman with finger raised pointing toward me. He said, "You may take a little walk to Alleghany City daily; but don't go to your store for at least two weeks. Good afternoon;"—and he walked out. I asked my wife, "Who is that gentleman? What has he to do with my going to the store? She replied, "That is the doctor. There has been two coming here every day for three weeks." "Doctor! doctor! why, who is sick? what do you want with a doctor?" She said that I had been thrown from a buggy, and they had no hope of my recovery until ten days after the accident; but the doctors said they thought I would now get well. I told her I had no personal knowledge of any of it; did not know I was hurt; did not suffer one moment's pain; although they say the doctors probed the back part of my head for three inches around the wound, yet I was quiet as if dead, and knew nothing of it for twenty-one days; and then know only by hearsay, which lawyers say is inadmissible testimony. So much for the unconscious part. The next day I went to the store in violation of the doctor's command.

Now as to the conscious part. I had a brother associated with me in business who took no interest in the financial part, as that was my part of the business. I asked him how he managed the financial matters. He said one of the brokers with whom I kept account called and told him to check for ten thousand dollars if he needed it, until I recovered. But he did not check for one dollar; as he did just as I had instructed him (whilst on my bed and unconscious). He called every day and would say, "Well brother, to-morrow there is a bill payable of five hundred" or a "thousand dollars" as the case might be. I would tell him to draw on F. D. and C., Cinn. Draw on H. S. R., Indianapolis, on St. Louis, Evansville, Nashville, giving him the names of each party, the exact amount due, the day when due, to draw at sight or ten days, or thirty days, as the bill book called for. Yet he knew nothing about the bills receivable, and no book of any kind was brought or shown to me. He got his information of payments by bank notices; yet, without book or anything before me, I, in my unconscious condition, transacted that business twenty-one days, and not an error of one cent. How can this be? It is more than my mind can account for. I am rather under the impression that there was some material matter to sustain some part of the mind, whilst other portions were inactive.

By the accident I lost my sense of taste and smell, also my power to join in songs of praise to the Giver of every good and perfect gift. The latter (loss of song) caused many bitter tears to burn my eyelids. I however recovered inside of a year my power to sing and my sense of taste; but the sense of smell is dead, and has been for twenty-two years. But I rejoice even in tribulation, in trials, knowing that e'er long this mortal shall put on immortality, and we shall no more say "I am sick."

Harrisburg, Penn., Nov. 28th, 1874.

Scandal.—The story is told of a woman who freely used her tongue to the scandal of others, and made a confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her to go back and gather the scattered seeds; and when she objected, that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man cannot gather them again.

To the heart that is full of kindness, every other heart beats in kindness.

PARDON.

Many fail to understand clearly the nature of pardon as it is set forth in the gospel. Some, having a deep sense of their own sinfulness cannot take hold, by faith, of the great fact that Christ has died for them; that pardon is purchased, revealed, and offered by him.

To such it cannot be made too plain that pardon is secured for them whether they believe it or not. Christ died for all and in the "all' they are included. Christ offers pardon to all and so to them.

But are we to infer from this that all persons actually enjoy pardon, whatever they are, wherever they are, whatever they believe, or whatever they do? No. Pardon is secured for all, is offered to all, but this does not make it true that all receive it. President Lincoln offered amnesty to the people of the Southern States. This amnesty was universal—it was to all the people. It was a pardon secured for all and offered to all by the United States government. It was offered to all, and yet only those who, in fact, repented of rebellion, could receive it. The amnesty was for all, if all would repent. So we understand the gospel. God stands ready to forgive all men. Christ stands offering pardon, freely, to all men,—none are shut out from the offer, yet only those who repent can receive it. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

On the one side it cannot be made too plain that our pardon is provided for us, as a fact, whether we know it or believe it or not; on the other side it should be made plain that only those who, seeing the love of God in Christ, are led by it to repentance, do really enter into the pardoned state. To a sinner we can say, "God has a pardon prepared for you—God offers this pardon to you." But we dare not say to him, while he continues in his sin, "You are now pardoned." The pardon is offered him, but it is not his till he receives it.

There is a work of faith for man to do; a work in "change of mind" (repentance) and life.

It is right for me always to be ready to forgive an offender as soon as he shall give up his offense. It is not right for me to actually forgive him while he continues to offend. I must stand ready to forgive him always; the spirit of forgiveness in my heart, but the forgiveness cannot be an accomplished fact while the offense continues. So God stands ready to forgive offenders, always; the divine heart is ever welling over with the desire to forgive, yet the forgiveness cannot be an accomplished fact while the sinner persists in his sins.

The forgiving of the sinner while he persists in sinning, would be the removal of a strong motive to forgiveness; would be an encouragement to sin; would be a removal of the distinction between sin and holiness, and would thus be an endorsement of sin.

We cannot abrogate the great fact that God shall "discern between him that doeth evil, and him that doeth it not." God's love would reach and save all, but only those who will be saved can have his approval. He cannot approbate sin. He saves men, not by approving them in sin, but by saving them from sin.—*Wayside*

REPORT OF PROGRESS.

To whom it may concern:—As Chairman of our Campmeeting Committee, we have tried to be faithful to our trust, and have secured by purchase a grove and plot of ground in full view of the beautiful Lake Memphramagog, within less than half a mile of a pleasant village, where to permanently locate our Conference Campmeeting, which we propose to call "The Lake View Campmeeting." We hope twenty family cottages will be built next spring as a commencement; and that ample funds will be raised in the different parts of our field, and sent as soon as convenient to the Treasurer of our committee—Bro. George Mitson, or myself, Magog, P. Q., that we may have the means of seating the ground, and making other needed preparations, previous to and in time for our first meeting to commence—June 24th, 1875—if time lasts until then, and the will of God be so. We have good reasons to expect a Railroad to be built from Waterloo to Sherbrooke, via. Magog, soon, if time permit, and we have secured very favorable terms of the steamboat Captain and Proprietor upon the Lake. Different railroad routes connect with the boat at the south end of the Lake. For the Committee.

Cha's. P. Dow.

AN OBJECT.

C. MENDENHALL.

We rarely find a person who drifts about in the world, without some object in view. The man whose god is gold makes all things subserve to his grand object, which is wealth. Anything which would retard his money-getting plans is cast aside. Is the goal knowledge? he toils and sacrifices, making all things else secondary. Is it fame, or office, or any other worthy aim, good or bad? every energy is brought to the rescue, hindering causes removed, and the desired result never lost sight of.

Notwithstanding all this, we find that when religion is to be exercised, and the object is "the mark of the prize of our high calling in Christ Jesus," that transient surroundings, worldly cares, carnal desires, and side issues of many varieties are allowed to interfere and turn aside.

Now we inquire, is this consistent? Are worldly ends worth so much, and religion and its future so little? Let us serve God with full purpose of heart, throwing aside every weight which may hinder us in the contest for immortality and glory through Christ?

It is written "whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." May we be his followers, not by profession only, but in deed; showing that we consider "all things but dross that we may win Christ." It is required of us to present ourselves a complete sacrifice, not a partial one, to God. We must serve him with an undivided purpose, placing all at the disposal of him who doeth all things well. He who has done so much for us reasonably demands our whole time and talents, and surely we, as the recipients of his grace, should not withhold this service.

Reader, you are in your course of life living for one of two objects. Is it for life or death? You cannot at once serve God and the devil. Now which way are you going? Will you not just now decide? If you are on the broad and beaten track, change your route, repent, trust, and live. Are you in the narrow way? Faint not, but lift up your heads, for your redemption is nigh. Jesus is even at the door. He for whom all creation groans is coming to remove the curse, restore the dead, and change the living. Then will the faithful rejoice with joy unspeakable, because their race is run, the warfare ended, and they have gained the great object of their probationary state, which was life eternal, and an inheritance incorruptible.

Wilmington, Del.

THE LORD WILL PROVIDE.

A city missionary one Saturday night was going home with a basket of provisions on his arm. Meeting a policeman, he asked him if there had any families moved in the bounds of his beat during the week. He answered, "Yes," and pointing to a building up an alley said, "a woman and some children are living there now."

The missionary went to the house, rapped at the door, and was admitted. The woman was sitting by a small light sewing. In the corner of the room were two little girls, appparently from nine to twelve years of age, playing.

The missionary said, "Madam, I am here to see if you will allow your girls to attend Sunday school to-morrow morning."

"I would, sir; but what you see on them is all the clothing they have, and you would not wish them to go as they are now."

"The Lord will provide, madam. Have you no money?"

"Not yet, but I have committed my case into the hands of the Lord."

"Have you anything to eat?"

"Nothing, sir!

"What will you do for breakfast?"

"O, sir, I once had a husband; he provided when he could. These children had a father; he supplied their wants; but he is dead now. Yet my Maker, even God, is my husband, and he has promised to be a father to the fatherless. We have committed all to him in this our day of trouble. I am trusting in God to take care of a poor widow and her children in a strange place, and I know he will provide."

"Thank God for such faith," said the missionary; and handing her the basket, said, 'here is your breakfast, and you shall have the clothing for your children."

With tears streaming down her face, she replied:

"Oh, thank God for his faithfulness! He heareth and answereth prayer. May he bless you!" And, said our dear brother to us, "I felt the promise was sure, for she was blessed in receiving; I was more so in giving."—*Selected.*

PROOF READING.

Proof-reading is one of the most difficult, laborious and expensive things connected with the making of books and newspapers. We have rarely read a book without detecting in it some typographical error. An hour ago we were reading the one hundred and sixteenth Psalm, from the Bible of the new Wolf Creek church. The type-setter had turned "pains" into "gains," and made David say "the gains of hell." We have seen other blunders of a similar character in the Scriptures. A proof-reader omitted putting in a "c" which had been overlooked by the compositor, and then 1 Cor. 15: 51, 52, read as follows: "We shall not all sleep, but we shall be *hanged* in a moment, in the twinkling of an eye at the last trump."

There are few men who ever can become expert in proof-reading. Every man who willingly allows himself to be careless about his writing, must make a poor proof-reader; and the number who seem to care little how they write, so they express the sentiment they wish to convey, are a marvelously large proportion of those who wield the pen. As to typographical errors, a cotemporary thus lucidly writes:

"Every copy of a newspaper contains from ten to eighty thousand distinct pieces of metal, according to the size of the paper and type. The displacement of a single one makes an error. Is it any wonder that errors occur? In the large offices, professional proof readers are kept, whose practiced eyes, passing twice over every line of proof, detect most of the errors; a boy is also kept for that purpose, at the same time reading the copy aloud. Still mistakes are frequently occurring, after coming from such hands, and probably no book or newspaper was ever published without errors that might be detected by the merest novice. In book printing, it is estimated that proof reading costs half as much as composition. In country offices the editor is generally foreman, printer, book-keeper, and everything else, and if the same care should be exercised that is deemed indispensable on city sheets, the country newspapers could not be published at all, because of the expense."—*National Independent.*

HOME AND HEALTH.

DUTIES OF DAILY LIFE.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the christian graces. To bear with the failings of those about us,—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers,—to endure neglect when we feel we deserved attention, and ingratitude where we expected thanks,—to bear with the company of disagreeable people whom Providence has placed in our way, and whom he has provided or purposed for the trial of our virtue,—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance,—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in days of ignorance, have superseded pilgrimage and penance.—*Hannah More.*

NO COMPROMISE.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books and amusements, an atmosphere is formed which is not that of christianity.

More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not that way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of.—*Rev. J. W. Alexander.*

LOOKING AT THE PATTERN.

A little girl named Hattie Jones was writing her copy in school one afternoon. The teacher had been looking over the girls, and at last came to to her. When Hattie found the teacher at her side she looked up and said, rather fretfully, "Oh, Miss Ford, what does make my writing look so crooked to-day? I try my best to do it well, but it doesn't seem to be of any use."

"I think I know what the trouble is, Hattie," said the teacher; "You don't keep looking at the pattern." Isn't that it?"

Yes, that was just it. This was the trouble with Hattie. And this is the trouble with all who go wrong when they wish to do right; they don't look enough at their pattern. The best pattern of all that is good—the best pattern that ever was—we have in Jesus. The apostle tells us, "Christ also suffered for us, leaving us an example, that ye should follow his steps." The way to learn to write well is to take the copy given us and try to make another as much like it as we can. And this is the way to learn to live well.

We must take the example of Jesus as our pattern, and try to copy it or make our own life as near like to it as we can. And this was what Jesus meant when he said "Learn of me." And nothing will help us to overcome all selfishness better than to keep the example of Jesus before us. Christ pleased not himself. And if we only try to be like him in this respect, we shall soon find our selfishness plucked up by the roots. —*Selected.*

Mothers.—Many a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she arose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe" when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? O, weary and faithful mother, you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.—*Selected.*

"By agreeable emotions, nervous currents are liberated which stimulate the blood, brain, and viscera. The 'emotions' of every living person are unquestionably of more importance to his health, happiness, and well-being than most physicians suppose. Agreeable emotions are curative in their influence, when coming to the relief of suffering invalids. Disagreeable emotions produce disease in individuals who, uninfluenced by them, would be in sound health. A dyspeptic who, at his own table, under the influence of depressing emotions, is unable to partake of an ounce of food without subsequent distress and pain, is able at the table of a friend, under different circumstances, to eat a hearty meal without discomfort. It is a mistake to regard most diseases as resulting from chemical derangements of the system, and it is a mistake to meet a majority of diseases with chemical remedies. We have known physicians who exerted a moral influence over their patients, which gave them a success more gratifying and positive than ever resulted from the administration of any drug. The mind, in its connection with the body, exerts a controlling influence; and one of the great secrets in regard to securing health and longevity is to train the emotions so as to keep them outside of the cloud which hangs ever ready to darken our mental and moral horizon."—*Phrenological Journal.*

Pure Water is the only proper drink for adult animals. Milk is adapted to nourish the young, but unsuitable for them after the natural weaning period. The juices of good, well matured fruit and melons supply all the fluid needed, and is no doubt the most natural and healthful drink of frugivorous animals. Take the pains to get and use such fruit for late breakfasts and dinners, and no other drinks will be called for. Ignore, as we should, sugars, salts, and all exciting, inflaming condiments, and, with pure fruits, we will experience no thirst. As, however, water will be used for cooking, washing, etc., every family should have a cistern with well filtered rain water; nor should this or any other fluids be swallowed while eating. If so, the saliva and gastric juice, essential to digestion, are diluted, and their work seriously impaired. Select good food; masticate deliberately; enjoy the meal thoroughly; live healthfully, cheerfully, and die happily.—*Science of Health.*

Dr. Playfair on Health.—The eminent Dr. Playfair, in his recent great address on health before the Health Congress, in Glasgow Scotland, declared that the one great hygienic agent was cleanliness. Keep every thing clean everywhere, and typhoid fever, scarlet fever, and all the other contagious diseases would forever disappear. Cleanliness is hygiene in a nutshell. Give us clean air, clean water, clean food, clean houses, clean gutters, clean streets, clean stomachs and clean bowels, as well as clean consciences, and most of our diseases would trouble us no more. Now how can a race of people who shall keep everything clean be inaugurated? Can Dr. Playfair answer this question?—*Herald of Health.*

Poisoned with Tea.—Dr. Knuggs, of New South Wales, writing, from there, says that the Australians are enormous tea drinkers, and that multitudes of cases of tea poisoning constantly occur. In speaking of this subject the London *Sanitary Record* declares that evidence is rapidly accumulating that tea, like alcohol, is a very bad narcotic, and that the temperance party, who advise it as a substitute for alcohol, will have to answer for it at the bar of scientific opinion. We are of a similar opinion.—*Ibid.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 998. BOSTON, WEDNESDAY, DECEMBER 23, 1874. VOL. XL.—NO. 11.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

DAWNING.

MRS. S. CLEMENS.

I know the end is nearing,
The end for which we sigh,
On which our hopes are centered—
For which we live and die.
I know it will not linger;—
That day of perfect rest;
The night is quickly passing—
Night of unrighteousness.

O haste to dawn, blest morning!
The night is cold and chill;
Let warmth from out thy presence,
Dear Lord, our cold hearts fill.
Kindle anew deep yearnings
For holiness of heart;
Let naught but perfect vict'ry
Remove the sin-sick smart.

And when that day is dawning,
The end of faith has come,
We'll swell the loud hosanna,
And reign with God's own Son.

DO THE THREE PERIODS IN DANIEL 9: 24-27 HAVE ONE COMMENCEMENT?

L. T. CUNNINGHAM.

(*Continued.*)

These statements of prophecy and facts of history are in exact agreement, and no one can dispute it. There has been quite a lengthy discussion among linguists as to whether the word "finish" in the text of Dan. 9: 24, or the word "restrain" in the margin, be the most correct rendering of the original. Says Dr. Barnes—"It seems most probable that the true idea here is that denoted in the margin, and the sense is not that of *finishing*, but that of restraining, closing, shutting up, etc."; and then refers to several texts in which it is so rendered. He might have said it is rendered in every text where it occurs in the Bible with the sense of restrain, except in Dan. 9: 24, which proves that restrain is the true meaning. In this 24th verse is a general statement of the events to be fulfilled in those seventy weeks that relate to the temporal good of the Jews and their city Jerusalem. Although they were to return from their captivity, and rebuild Jerusalem, yet at the expiration of these 490 years, they would be visited with utter desolation and ruin.

After Gabriel had given Daniel the knowledge that the temporal good of his people would continue 490 years, in which period Messiah would come and make reconciliation for iniquity, and bring in everlasting righteousness, he says—"Know therefore and understand," or, as Hengstenberg renders it, "and thou wilt know and understand." We think this rendering more in harmony with the fact that Daniel was seeking information, and Gabriel came to impart it, and says—"Therefore, understand the matter"; i. e., about the end of the 70 years captivity; for the commandment was about to go forth by Cyrus for the return of the captive Jews.

If Daniel would know and understand all about this matter of difficulty on his mind, about the seventy years of captivity ending when the commandment went forth by Cyrus, he would also know that from the said epoch unto the Messiah's coming into the world, there would be weeks seven, threescore and two, or sixty-nine weeks, which is 483 years prophetic time. If Hengstenberg's rendering, as above, is correct (and Dr. Barnes gives it without questioning its validity), it would make it more strongly appear that there is no necessary connection of the seventy weeks with the sixty-nine; and therefore they are distinct and separate measurements of time, and cannot possibly have a common commencement. After Gabriel announces to the prophet that sixty-nine weeks would elapse from the going forth of said decree "to restore and build Jerusalem," he adds—"The street and wall shall be built in troublous times." There is no evidence that seven weeks or forty-nine years elapsed from the decree of Cyrus to the building of the wall of Jerusalem; or that the sixty-two weeks are associated with the sixty-nine weeks. Even if the assumption that the sixty-nine weeks began in the 7th of Artaxerxes were true, it cannot be made to appear that forty-nine years was the interval to the completion of the wall of Jerusalem under Nehemiah.

The object of Gabriel in referring to the building of the wall of Jerusalem evidently was to furnish the prophet with data from which to compute the sixty-two weeks, or 434 years; *after* which the Messiah was to be cut off. There is nothing in his language to Daniel that would lead the prophet to suppose that these sixty-two weeks had a commencement with the sixty-nine; or that forty-nine years were to elapse after the sixty-nine weeks began, before the sixty-two would commence. Such a view is entirely conjectural, growing out of a false application of the seventy weeks, which ends them at the crucifixion of Christ. The words of this prophecy are so at variance with the application referred to, that we think no one can be fully satisfied with it. Says Prof. Stuart—"It would require a volume of considerable magnitude, even to give a history of the ever-varying and contradictory opinions of critics respecting this *locus vex a tissimus;* and perhaps a still larger one to establish an exegesis which would stand. I am fully of opinion that no interpretation as yet published will stand the test of thorough grammatico-historical criticism; and that a candid and searching and thorough *critique* here is still a *desideratum*. May some expositor fully adequate to the task speedily appear." And yet (in our humble opinion) this ambiguity would all vanish if we would be governed by the literal meaning of the words of Gabriel to Daniel. Some deny any connection of the 9th with the 8th of Daniel, because the data they accept ends the seventy weeks at the cross. On this hypothesis the 2300 years must have ended in 1843. We think such had better give up their data, rather than the words of Gabriel, that requires a connection of the seventy weeks with the 2300 days.

These seventy weeks stand related to the 2300 days by reason of the words of Gabriel to Daniel, which are—"Consider the vision"; also by reason that the length of the vision formally (in the 8th chapter) made known to Daniel is the only period from which the seventy weeks could be cut off; and in view of the fact that "the vision" was the subject that Gabriel was instructing the prophet about. As these seventy weeks could with no propriety be said to be "cut off" from duration in general, they must necessarily be cut off from some specific period. Thus the 2300 years, the period that those kingdoms represented by the "ram" and "he goat" with the "little horn" were to tread under foot, first, the Jewish church, then the Gentile, and "the sanctuary," or their inheritance. The seventy weeks was the specified time allotted to the Jewish church; the remainder, 1810 years, to the Gentile church. This brings us to the justification of the sanctuary. Thus we have a *general* statement by Gabriel, in verse 24 of chapter 9, of the great events to be accomplished in those seventy weeks,—first, the "restraining of the transgression"; i. e., those heathen powers seen in the vision of the 8th chapter would be restrained, so that the Jews would not be overwhelmed in ruin by them till the end of those seventy weeks. Second, making an end of sin offerings by the death of Christ, the great antitype of all Jewish offerings. Third, by his death reconciliation was made for iniquity. Fourth, everlasting righteousness was brought in through the person of Christ, who is the Lord our Righteousness, having met the demands of the law against us in his own person. Fifth, the vision and prophecy "sealed up"; i. e., the seventy weeks would become a seal on the vision of the 2300 days; which vision and period of time would not be understood till a right application should be made of these seventy weeks. Sixth, "to anoint the Most Holy." As this phrase in the Scripture invariably applies to places, and not to persons, and often applying to the inner sanctuary; and as the order of the prophecy under consideration places its application after the death of Christ, and therefore can apply to no action of his connected with the temple of Jerusalem while on earth, but applies to his entrance with his own blood into the true tabernacle, which the Lord pitched and not man, even the new Jerusalem, of which old Jerusalem was but a type; this is called by the apostle Paul in Heb 10: 19 the holiest (or sanctuary—Syriac), which Christ has consecrated for us. Let the reader peruse the eight, ninth and tenth chapters of Hebrews, and he will see that the anointing, or consecrating the "Holy of Holies," can apply only to the work of Christ after his ascension into heaven. Into this heavenly sanctuary the church of Christ may now enter by faith, through the blood of Christ, with assurance of acceptance; and will actually enter there after the great sacrificial work of Christ ends, and the "new Jerusalem comes down from God out of heaven, prepared as a bride adorned for her husband."

The question may arise in some minds, What things or places in heaven need consecrating, or purifying? Our reply is, that the garden in Eden, or the original paradise, was lost by Adam's sin, and the tree of life was guarded by cherubims and a flaming sword, to keep the way of the tree of life, and paradise transferred from earth to heaven; but by reason of Adam's sin needed a reconsecration, or purification, which has been effected by the sacrifice of Christ, who has now become the "minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." As the tabernacle on earth and its utensils were sprinkled with the blood of the sacrifices then slain, so Paul says (Heb. 9: 23)—"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Thus paradise is restored to man by the second Adam, and is again to be located on the earth renewed, and rendered far more glorious, if possible, for the redeemed family by reason of the vicarious work accomplished by Christ.

Hengstenberg, Dr. Barnes, and the most learned among the commentators, do not understand the phrase "to anoint the Most Holy" as applying to Christ; because, as they say in the twenty-eight places of its occurrence in the Scriptures, it never is applied to persons, but to places or things. The six specifications referred to were all to be accomplished in this period of seventy weeks; therefore the work referred to pertaining to the upper sanctuary, or the heavenly paradise, is the last in the order, and would appear to be accomplished at the close of the seventy weeks, when old Jerusalem, so long in bondage with her children, was given up for destruction; and the "Jerusalem," consecrated for "the children of the promise," who are waiting the termination of the 1810 years—the remaining part of the 2300 years from which seventy weeks were "cut off" upon the Jews, and their city Jerusalem. Then the sanctuary will be justified; i. e., the *koh-desh* mountain, or "the holy hill"—the Mount Zion—will be prepared for the descent of the new Jerusalem, the capital city of the new world, and Christ inaugurated King over all the earth.

After Gabriel had given Daniel the six specifications, referred to, in a general form, within the limits of the seventy weeks, he proceeds to give the exact data of several of the most important of them. First, the exact time from the going forth of the decree to rebuild Jerusalem to the birth of Messiah. Second, the exact time reaching from the building of Jerusalem's wall in "troublous times," to the cutting off of the Messiah, in whom the justice of ages was met. Here ends the prophecy, so far as the Messiah is concerned. The remaining portion of Gabriel's instruction refers to a certain people associated with their prince, that were to destroy Jesusalem; therefore a period should have been placed after the phrase—"and not for himself." This is the opinion of some very learned linguists, and certainly the work described in the language that follows cannot be properly applied to Christ. From all these considerations touching these several periods of time, it is very evident that none of them can commence or end simultaneously; or that the events specified to be accomplished in those periods in those periods can have any connection.

(*To be concluded.*)

THE CONTROVERSY.

H. PRATT.

This word is from *contra*, and *verto*, to turn,—*literally*, to turn against (Webster). The Lord hath a *controversy* with the nations. Jer. 25. Jeremiah was chosen of God to predict God's dealings with nations,—the conditions upon which he will favor and bless, as also the conditions upon which he will controvert and curse. Jer. 1: 10—"See, I have this day set thee over the nations, and over the kingdoms, to root out and pull down, to build and to plant. Thou shalt go to all that I shall send thee; whatsoever I command thee thou shalt speak."

The Conditions

by which he will build, plant, root up or overthrow are found in chap. 18: 7—"At what instant I speak concerning a nation or kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent [or turn] from the evil that I thought to do unto them." This was verified in the case of Nineveh. Though Jonah unqualifiedly preached—"Yet forty days and Nineveh shall be overthrown," yet when they repented, God turned from the evil he had pronounced against them, "*and did it not.*" Further, saith God to Jeremiah—"At what instant I shall speak concerning a kingdom, to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Thus it was with the Jews. They turned from him and did that which was evil in his sight. "Therefore [saith Jesus] the kingdom of heaven shall be taken from you and given to a people [nation] bringing forth the fruits thereof." And lest they might hope to escape, with their beautiful city, the judgments God had pronounced against them, he says, "Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again." When you can put a bottle together, and make it whole again after it has been broken; then you may talk of restoring that people and that city, which God says can never be made whole again. Here are the conditions upon which God deals with nations, and says, "As I have purposed so shall it stand."

In the 25th chapter of Jeremiah he speaks thus: The Lord hath a "*controversy with the nations*," and after enumerating the different nations that shall drink of the wine-cup of his wrath, he says, "Sheshach shall drink after them." In chap. 51: 41 it is called Babylon. This certainly could not refer to ancient Babylon, but mystic Babylon—"Babylon the great." "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." God's warning always goes before his judgments; and here he says—"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. 51: 45.

After Jeremiah had been commissioned to utter God's judgments concerning the nations, the Lord says to him—"Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it." The almond tree is called the wakeful or watching tree. While all other trees are asleep, it blossoms and fruits. I will watch over my Word. I will set watchmen to give the alarm. The almond rod shall not slumber; it shall warn the sleepers ere the "seething pot" shall appear, and the evil shall break forth. See Jer. 1: 11-15. Before this evil comes upon mystic Babylon, a voice is to be heard saying, "Come out of her, my people, that ye be not partaker of her plagues." This cry is now going in all lands, and the "controversy" is at hand.

This Babylon is the church of the seven-hilled city. It is the Roman Catholic church. God is waking her up to her doom. God will hasten his word to perform it. The almond rod has blossomed, and the seething and boiling have commenced from the "North." In Germany, Bismarck is stirring up the flame, and Mr. Gladstone of England is throwing on the rosin. The Roman Catholics have decided to hold a great International Catholic Congress in London, maintaining the doctrine of Infallibility, and reasserting the Pope's right to temporal as well as spiritual power. Archbishop Manning says—"If arbitration was ever to supercede war, the Pope would be the only possible authorized arbitrator." "The Catholic world," he adds, "is threatened with a controversy on all the decrees of the Ecumenical Council." "There is undoubtedly approaching one of the mightiest contests the world has ever seen." *And it must come!* My brethren, be patient, "the coming of the Lord draweth nigh."

A LIVING SACRIFICE.

D. K. BASSETT, JR.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12: 1.

It is useless to offer any longer the dead bodies of animals to God, thinking to please him thereby; they are of no use to him. Neither is there need to any longer offer them for the remission of sins, since Christ has offered himself once for all. Yet there are sacrifices to be made for the service and honor of God. In every sacrifice something is presented to God, and when presented it is no longer ours, but God's. Seeing dead carcasses are useless, what shall we present? "For we are an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." 1 Pet. 2: 5. David says—"Offer the sacrifice of righteousness." Ps. 4: 5. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." 51: 17. "Let them sacrifice the sacrifices of thanksgiving." 107: 22. Paul says—"By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name." And this is not all; "But to do good and communicate forget not; for with *such* sacrifices God is well pleased." Heb. 13: 15, 16. Such sacrifices it is not vain to offer; they are acceptable.

Nor does this quite cover all that is right to present to God. "Present your bodies, a living sacrifice, holy ["for the temple of God is holy, which temple ye are"], acceptable unto God, which is your reasonable service." Reasonable, because of God's mercy to us, for we were without hope, lost, our existence forfeited. God "sent his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Says Paul—"We thus judge, that if one died for all, then were all dead [under sentence of death]. And that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." 1 Cor. 5: 15. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are his." 1 Cor. 6: 2; 7: 23.

Considering it in the light of God's mercy, it is our reasonable service. And he would not have bought us had he not wanted us; hence we need not doubt that he accepts us when we are willing and do acknowledge ourselves his. If our body is his, then are all its members and all its faculties. If we labor with our hands, it is for God. They are his hands, and we have no right to use them except for him. Our power of thought is his; hence God should be in all our plans, and they be all sanctioned by him. Our time is God's, if we are his; hence we have no business to use it or our strength about what will not honor God. If you cannot go to a festival, fair, oyster supper, sociable, or any other place, and serve God by so doing, you have no business there; for you are not your own. God so abundantly blesses us in his service, we do not need such things.

SECRET PRAYER.

J. W. THOMAS.

"Enter into thy closet." Matt. 6: 6.

The christian will have a place for secret prayer. By this he is distinguished, from the time of his conversion. He delights to be alone with God. As the fish cannot live out of its native element—water, so the christian cannot live out of his native element—prayer. Whatever his engagements, or situation, or circumstances, whether on land or sea, in the city, or in the country, the true christian will find some place where he can retire occasionally and commune alone with his Savior. Rob him of this privilege, and you rob him of his joy and strength. Like Samson shorn of his locks, his strength is gone.

Jesus himself felt the need of secret prayer. Frequently he retired from the crowd, got out of the bustle and confusion of the city, and went away to the fields and mountains to pray. He continued all night in prayer. He does not require us to do what he did not do himself. He has taught us to pray in secret both by precept and example. All Bible characters, noted for piety and devotion, have had a time and place for secret prayer. David said, "Morning, evening, and at noon will I pray and cry aloud, and the Lord shall hear my voice." It is a good thing to give thanks unto the Lord, to show forth his loving-kindness in the morning, and his faithfulness every night. Daniel went into his chamber and prayed three times a day. Ezekiel went forth into the field, and there God talked with him. Peter prayed on the housetop. Paul and Silas in prison. Lydia by the riverside. None have wanted for a time or a place where they have really thirsted for communion with God.

"Where'er we seek him he is found.
And every place is holy ground."

They have felt the need of this, and therefore have sought Divine guidance, and have committed their ways unto the Lord. Retirement prepares the christian for all other services. Said Judge Hale, in his letters to his children, "If I omit praying, and reading a portion of God's blessed Word, in the morning, nothing goes well with me all the day." Dr. Boerhaave said that "his daily practice of retiring for an hour in the morning, and spending it in devotion, and meditation, gave him firmness and vigor for the business of the whole day." It is in secret that the minister best prepares himself for the discharge of his duties. Tarrying at the throne of grace until he is endued with power from on high, he comes forth like a giant, able to conquer his enemies, and to lead on the armies to certain victory.

David never would have dared to go out and fight Goliath had he known nothing of secret communion with his God. It was in the wilderness that he had been trained for public service. There unnoticed by the world, he had found the source of abiding strength, and from the sheep-fold he came to slay the giant of the Philistines, and to lead on to final triumph Israel's retreating hosts. He was a chosen man,—a man after God's own heart—and why? Because he could say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." The Lord was his portion, his rock, his salvation, his strength. He communed much with his God, and became God-like. We soon assume the manner, and imbibe the spirit of those with whom we are familiar, especially if the individual be a distinguished personage, and we pre-eminently revere and love him. Upon this principle, the more we have to do with God, the more we shall grow into his likeness, and "be followers of him, as dear children."

When Moses came down from the mount his face shone; and although he was not aware of the lustre himself, the people could not steadfastly behold him for the glory of his countenance, and he was constrained to hide it under a vail. The christian, too, may be insensible of his excellences and proficiencies, but his profiting will appear unto all men; all will take knowledge of him that he has been with Jesus.

Do you pray in secret? Have you a place where you go at certain times each day and pour out your desires to God? Says good Matthew Henry, "Backsliding begins at the closet door." How is it with you? Do you take as much delight in secret prayer as you did once? Remember the words of Jesus. Enter into thy closet. Do it this very day.

THE BLESSING OF FORGIVENESS.

GEO E. LEE.

Reader, are your sins forgiven? Do you know what it is to have peace like a deep flowing river, and feel the blessing of God continually resting upon you? If not, you may at once be one of those who are "blessed" all the time from having their "transgressions forgiven," and "sins covered." You can have peace, which is the greatest blessing you ever enjoyed, by simply asking and believing. Do you say, "I never expect to be saved, but I wish I could feel that I should be?" Then follow the example of David, and you will no longer "wish" that you can be saved, but you will know that you are saved now. For if you are reconciled to God's terms of salvation, and are free from all guile, having forgiven all those who have "trespassed against you," then with confidence you may calmly rest assured that unto you the Lord "imputeth not iniquity."

Whenever your sins mar your peace, you should follow the example of the Psalmist, when he said—"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." Ps. 32: 5.

Here, then, is the whole secret of the blessedness there is in knowing that your sins are forgiven. "Acknowledge" and "confess," then it is only left for you to ask, believe, and receive. You can believe and rejoice, or you can disbelieve and mourn. The Lord will be your "hiding place" as well as mine; and he will "preserve you from trouble," if you will only seek shelter beneath his mighty arm. If you really desire salvation more than all things else, and feel that you are a lost sinner unless something is done for you, then say with determination that you will be saved if it becomes necessary to sacrifice your own life, and feel reconciled to part with everything but Christ, and he will come to your rescue, and every burden will be gone. Do you reply, "I can have no such faith as that?" Try it, and see if the Lord does not "compass you about with songs of deliverance." What better way can you conceive, than to yield yourself up now, and say, "Lord, save, or I perish?" It is when we yield, and are willing to take the first step,—in the dark though it seems to us—that we feel the blessing of deliverance from death to life, from sorrow to joy, from hate to love. Then we become heirs of that everlasting inheritance which is to be a land where is known no sorrow, and which embraces all that lieth "northward, southward, eastward and westward," under the whole heavens."

Is not this a sufficient incentive for us to seek pardon at once? Can we recall any earthly friends who could offer any such inducement as this, if they would? No, it is impossible; for "the earth is the Lord's," and hence no one has a foot of land he can promise to another. Then why not accept of Jesus, your best friend, and "he will instruct thee and teach thee in the way which thou shalt go." No longer "mourn because of sin," but let the Lord lead you, and then "your heart shall rejoice because you have trusted in his holy name." Then, when he shall come to redeem those whose "soul waiteth for the Lord," you also may be sure of redemption, for "the Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate." Ps. 34: 22.

Brimfield, Mass.

SINCERITY.

J. B. CLARK.

Says an eminent writer, "The word sincerity springs from two Latin words—*sine*—without, *cere*—wax. The meaning of which is,—*without wax*." From Roman history we learn that the words *sine cere* were inserted in making contracts for statues, and signified that the figures were to be free from flaws. This was done on account of trickery of certain sculptors, who invented a sort of wax, or cement, which they used to fill in the defective places of their work, so as to hide the cracks or holes, and give it the appearance of faultlessness. In time however, the wax or cement, not being able to resist the action of the air and other influences, dropped out, and the fraud was exposed.

Nothing renders a person more estimable than sincerity. And what can be more disliked than insincerity? Time and circumstances are often required to make a thorough test. To speak according to the figure mentioned above, the wax looks so much like the stone, is so hard, and lasts so long, that it is unsafe to be hasty in forming our conclusions. Selfishness and deceit may appear in another dress, may be attired in the garb of benevolence, and we cannot at first discern the real motive of what in itself is a good word, or a good act. We trust, until we find we are betrayed.

In trade, how easy and pleasant our business, where we are sure of sincerity. How unpleasant to deal with men who lack honor; who are striving for an unjust profit. How insincere some persons are. A look may mean a lie. In fact, anything or any manner which is resorted to with the intention to deceive is equivalent to a falsehood. Hence, how many are the crimes of which law cannot take hold. However mean men may be, and gain financial influence, yet in time the wax or cement will drop out, and the fraud be exposed. There is an All-Seeing eye, and an ear, that sees and hears, and will certainly reward every man in due time. There is a voice—the voice of God that will pronounce just sentence, and the guilty will not go unpunished. The righteous also will not go unrewarded. There is a light to guide the children of men in the way of sincerity and truth. There is a "godly sincerity" that christians should possess. Jesus said, "Now are ye clean through the Word that I have spoken unto you." The gospel commandments, if kept, can cleanse the filthy. Beware of the counterfeit in these days. Violence and greediness is the order of the day. As christians, our daily food should be "the unleavened bread of sincerity and truth." This is that which cometh down from heaven, whereof if a man eat he shall not die; that is, if he continue to eat.

Of all kinds of insincerity, the worst is the insincerity of love. This means feigned love. The divine admonition is "Let love be without dissimulation." It is often the case that nations as well as individuals are insincere. But what shall we say of those who profess before God and men to have laid aside all this and still practice deception like the world? Let us take lessons from little children. Seldom will they deceive. If they dislike you; they will not pretend to love you. They act out just what they feel. Brethren, be not children in understanding, howbeit in malice be ye children. Be what you seem to be.

THE INFLUENCE OF DEVOTION ON THE HAPPINESS OF LIFE.

SELECTED BY THOMAS FOOTE.

Whatever promotes and strengthens virtue, whatever calms and regulates the temper, is a source of happiness. Devotion produces these effects in a remarkable degree. It inspires composure of spirit, mildness, and benignity; weakens the painful, and cherishes the pleasing emotions; and, by these means, carries on the life of a pious man in a smooth and placid tenor.

Besides exerting this habitual influence on the mind, devotion opens a field of enjoyments, to which the vicious are entire strangers; enjoyments the more valuable, as they peculiarly belong to retirement, when the world leaves us; and to adversity, when it becomes our foe. These are the two seasons for which every wise man would most wish to provide some hidden store of comfort. For let him be placed in the most favorable situation which the human state admits, the world can neither always amuse him, nor always shield him from distress. There will be many hours of vacuity, and many of dejection in this life. If he be a stranger to God, and to devotion, how dreary will the gloom of solitude often prove. With what oppressive weight will sickness, disappointment, or old age fall upon his spirits. But for those pensive periods, the pious man has a relief prepared. From the tiresome repitition of the common vanities of life, or from the painful corrosion of its cares and sorrows, devotion transports him into a new region; and surrounds him there with such objects as are most fitted to cheer the dejection, to calm the tumults, and to heal the wounds of his heart. If the world has been empty and delusive, it gladdens him with the prospect of a higher and better order of things about to arise. If men have been ungrateful and base, it displays before him the faithfulness of that supreme Being, who, though every other friend fail, will never forsake him.

Let us consult our experience, and we shall find that the two greatest sources of inward joy, are the exercise of love directed towards a deserving object, and the exercise of hope terminating on some high and assured happiness. Both these are supplied by devotion; and therefore we have no reason to be surprised, if on some occasions, it fills the hearts of good men with a satisfaction not to be expressed.

The refined pleasures of a pious mind are, in many respects, superior to the coarse gratifications of sense. They are pleasures which belong to the highest powers and best affections of the soul; whereas the gratifications of sense reside in the lowest regions of our nature. To the latter, the soul stoops below its native dignity. The former raises it above itself. The latter leaves always a comfortless, often a mortifying remembrance behind them. The former are reviewed with applause and delight. The pleasures of sense resemble a foaming torrent, which, after a disorderly course, speedily runs out, and leaves an empty and offensive channel. But the pleasures of devotion resemble the equable current of a pure river, which enlivens the fields through which it passes, and diffuses verdure and fertility along its banks.

To thee, O devotion! we owe the highest improvement of our nature, and much of the enjoyment of our life. Thou art the support of our virtue, and the rest of our souls, in this turbulent world. Thou composest the thoughts. Thou calmest the passions. Thou exaltest the heart. Thy communications, and thine only, are imparted to the low, no less than to the high; to the poor as well as to the rich. In thy presence, worldly distinctions cease; and under thy influence, worldly sorrows are forgotten. Thou art the balm of the wounded mind. Thy sanctuary is ever open to the miserable; inaccessible only to the unrighteous and impure. Thou beginnest on earth the temper of heaven. In thee, the host of angels, and of just men made perfect, will eternally rejoice.

AND THEY SHALL SEE HIS FACE.

W. P. FAHENSTOCK.

Do we realize the great and glorious truth revealed by Jesus the Son of the great God? Faith almost staggers at the contemplation of the thought of poor worms of the dust, raised from his low, fallen condition, exalted far above what the human mind can fathom, in the promise "And they shall see his face." What! behold the face of the infinite Creator of the universe? The gorgeous brilliancy of his face reflected through the thick cloud on Mount Sinai, upon the face of Moses, was so blinding that the children of Israel could not look upon him without his face being covered with a veil. Yet, is it so, that "they shall see his face?" Yes, yes, humble follower of the meek and lowly Jesus, you cannot doubt it. Blessed are the pure in heart for they shall see God. Not only see him, but Jesus says, "And the glory thou gavest me I have given them, that they may be one even as we are one." "That they may be one in us; as thou Father art in me, and I in thee." Yes, he will change these vile bodies, and fashion them like unto his own glorious body. Then there shall be no more curse, and his saints shall reign forever and ever. These sayings are faithful and true.

How important it is for each one to look well to the path in which he is walking, and ask himself, How is it with me? Is my heart overcharged with surfeiting and the cares of this life? or am I constantly on the watch-tower with lights burning? Are we living epistles seen and read of all men? Are we holding forth the word of truth? or are we hiding our light under a bushel? Are we praying without ceasing, Even so, Lord Jesus, come quickly? Can we look every moment of our lives up to the heavens above us to see the beautiful blue sky "roll up as a scroll?" What else is there left to look for? Are we ready to receive Jesus who is coming in the clouds of heaven? Are we ready to say "This is our God; we have waited for him. Surely the contemplation of this glorious theme lifts the soul above earth, and we long for "that illustritrious day to come;" and with David we can say, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness." His servants shall serve him, and they shall see his face.

One Name.—"The number of christian men and women throughout America who are saying in the depths of their hearts that they want no designation, no badge, no banner but that of the one divine Leader and Savior, is greater than many suppose, and is daily multiplying. There is not a denomination in Christendom to-day which can generate within itself such enthusiasm for its own propagation as existed fifty years ago. Nothing so enkindles the hearts of our christian people as some united effort in religion that ignores sectarian distinctions. Union prayer-meetings, union revival services, union Sunday school conventions, anything and everything union, carry everywhere the evidence of popular favor. But put forth any single sect, and straightway you meet not only the suspicion of rival bodies, but also the indifference or the positive antipathy of the great outside world."—*Alliance.*

Every christian knows that his struggles with his evil tendencies can only be compared to a bodily conflict of one warrior with another. And of spiritual as of natural warfare we gain a knowledge of how to overcome by experience. It is only after many efforts and many failures that we are brought to see the real extent and power of the evils we have to grapple with, and the need we have of turning to the Divine wisdom for assistance.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 23, 1874.

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TO OUR SUBSCRIBERS.

The provisions of the new postal law, requiring pre-payment of postage on all newspapers, go into operation on the first of January next. After that date all postage (excepting on newspapers *within* the County in which they are published) will have to be paid at the *Office* from which the paper is mailed. This change relieves the subscribers from the care and trouble of postage payment, placing it upon the publishers, and making the expense, which is quite an item, to come directly upon the latter.

To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.
AGENT.

TO OUR SUBSCRIBERS

IN CANADA AND THE PROVINCES we would say—That having had to pay the postage to the *Line* in time past, we shall only have to do the same from Jan. 1st, 1875. And we shall expect only **$2.00** per year from our Canada and Province subscribers—they having to pay heavy postage on their own side of the Line. AG'T.

POST OFFICE DRAWERS.

The Post Office having been removed to the new building, the No. of our Drawers are changed. That of the Editors of *Crisis* and *Young Pilgrim* is now **5140**. Of the Agent and Treasurer of Societies, **5002**.
AG'T.

THE LAST BATTLE.

The prophecies, representing a Christian church as seated upon seven mountains and seven kingdoms, was clearly fulfilled in the history of the Roman Catholic church. Its capital—Rome—was builded on seven mountains, and it was for many centuries closely allied to first-class Roman kingdoms, as specified. It did profess to have received authority from God to dictate and control the official acts of all civil rulers, as far as those acts related to its interests and wants. It did exercise that power over the Roman nations generally, by their consent, for more than twelve hundred years, just as foretold. But the tables have turned as indicated. That church is not now seated upon a single kingdom, great or small, upon the earth, as its arbiter; nor is there a single State connected with it as its support. She has had seven husbands, but they are all dead as her supporters, and she as their dictator is in absolute widowhood.

In this state of desertion by all the governments, the prophet represents her as still sustained by "multitudes" of the "peoples" of the nations; and in that situation comes to the last battle and judgment. Since the civil rulers have thrown off this church, as to supporting her in her claims of exclusive rights and privileges, and have refused to be dictated by her, as formerly, large masses of the people of those kingdoms have arisen to defend her, and declare their readiness to submit to all her Vatican decrees, and to restore to her the power she once exercised over the kings. She is "seated on many waters," and not on the kingdoms as formerly. Thus far the prophecy is duplicated perfectly by the history.

But the predictions show that her dethronement and complete separation from the civil governments would be the result of great words which she would speak. See Dan. 7:11. As those words must be expressive of authority, they must be given in the form of enactments or decrees; and as they are uttered by the Church and not the State, they must be Vatican decrees; all of which are passed by an Ecumenical Council. Therefore some decrees passed by an Ecumenical Council, which relate to the union of Church and State, involving the question of the supreme authority of the Church over the State, must be passed just before the great conflict between the Church and the kings shall come, which will introduce the last battle. Has such a council been held? and did it pass such decrees? If so, are those decrees exciting a warlike feeling between the Church and governments, as the prophecy indicates?

The only Ecumenical Council holden by the Roman Church for more than three hundred years was held at Rome in 1869 and 1870. The most important decree passed by that Council was the one declaring the Pope infallible. This was understood by churchmen and statesmen to clothe the Pope, as the head of the Church, with supreme power over men, to govern them in their temporal and spiritual associations. It was designed to say that the decrees of the Church shall be of higher authority than the laws of the State, so that when they are not in harmony, the State shall yield to the Church. When the proposition to pass such a decree was introduced into the Council, a protest to its adoption was immediately sent by the great nations of Europe—Austria, France, Spain, England, and Germany. They then saw that its design was to reinstate the Church of Rome in supreme power over the civil governments. The managers at Rome saw, when the governments were so prompt to protest against the decree, that a great storm of opposition would inevitably arise against them. They clearly saw that, if the real design of the dogma of infallibility was generally seen, and the nations had time to unite their efforts against them, they would be defeated in the final issue. They therefore determined to strike at once. Their first object to accomplish was to break down the strongest government in opposition. This was Germany. The *Voce della Verita*, the organ of the Jesuits at Rome, says that the overthrow of Prussia is necessary to strike a fatal blow at the spirit of individuality and rebellion against the Papacy. They considered France the strongest and most available government with which to break the German power. Bonaparte was a tool playing between the Ultramontane party and the Republicans, while his Queen was fully committed to the Jesuitical party; so, they thought the government could be carried in their interests without difficulty;—the real design being, to break Germany first, then to overthrow the Italian government and reinstate the Pope in civil power at Rome, and restore the Catholic dynasty in Spain, compel Austria to submit to the Pope's dictation, or drive Francis Joseph from his throne. Bismarck, in a recent speech in the German Reichstag unveiled this matter thus:—

"I am in possession of conclusive evidence that the Ecumenical Council was cut short on account of the Franco-German war. The Council's votes would have been very different had the French been victorious. I know from the very best sources that Napoleon was dragged into the war very much against his will by *Jesuitical influences*. He strove hard to *resist* these influences. At the eleventh hour he determined on peace, and kept his resolution half an hour. Ultimately he was overpowered by *persons representing the Vatican*."

It seems to us that these circumstances show clearly that the last decrees of the Vatican Council are resulting exactly as predicted of the great words spoken by the horn. But the end of the matter is not yet reached. The Papal party did not reckon themselves entirely defeated when France was so completely broken; but they immediately commenced an effort to put a king upon the throne of France who would throw the whole weight of the kingdom for the Pope, and break Germany, and all opposition. Bismarck recently said in the German Parliament—"It can be proved that the Vatican desired a victory for France in the late war." *N. Y. Times.* They also attempted to do the same thing in Spain. They have also organized a strong party in nearly all the legislative bodies in Europe, which is making gigantic efforts to defeat the government in every measure proposed to withstand this mighty shock of priestly influence. This is arousing all the politicians opposed to this jesuitical movement, and they are pressing the question of their right to maintain civil independence without ecclesiastical dictation.

Let us see how a few advocates of the principles, on each side, show their antagonism to each other.

Mr. Henry Petre writes to the London *Times* thus:—

"It will be no exaggeration to affirm that among the old Catholics of England, however loath they may be to appear in open opposition to the authority of their Church, there are many who watch with anxiety, not unmingled with regret, the reckless and irrational proceedings of the Ultramontane party—a party seeking to impose upon the world, with all the means of powerful combination at its command, the astounding claims issuing] from the Vatican—claims and pretensions long since supposed to have been extinct, which now in their resuscitation are tending to open hostility with modern progress, and to collision with every civil authority in Europe. . . . . The claims of the Vatican to supreme and infallible authority over all things pertaining to faith and morals, the limits of which the Vatican is alone to decide, embrace so vast and immense a range, entering into every relation and branch of human life, that we may easily contemplate the power of the church clashing with the civil authority. Under such circumstances, the only reply a loyal subject could possibly make to Mr. Gladstone's appeal would be—'An Englishman first, a Catholic after.'"

"London, Aug. 5.—During the discussion of the public worship regulation bill in the house of commons, to-day, Mr. Disraeli, referring to the strife between the *Church* and *State* on the continent, expressed the conviction that, however tranquil might be the general state of Europe, there were agencies at work preparing a period of great disturbance."—*London Times.*

"The well-known clerical organ, the *Unita Cattolica*, confirms the statement already made that the Pope has addressed a letter to the Emperor William, and that great indignation prevails at the Vatican owing to the nature of the Emperor's answer. The Archbishop of Paris says Italy is at present pursuing a false path. The *King* of Italy and the *Pope* cannot simultaneously remain in *Rome*."

In Archbishop Manning's reply to Mr. Gladstone, he says:—"Civil allegiance of Catholics is as undivided as that of all christians, and of all men who recognize a divine and moral law," and that the civil allegiance of Catholics is limited only, like that of other christians, "by conscience and the law of God." The controversy excited by the Decrees of the Council of the Vatican and the Pope's list of damnable errors is fast settling down on the only point which possesses much practical interest—namely, the extent to which they are likely to affect the relations of Catholic citizens to the *civil government* under which they live. . . . Accordingly, he (the Pope), offers to damn anybody who says the press ought to be free, or that the church may not employ physical *force against* its *enemies* when it can, or that the ecclesiastical power ought not to be superior to the civil power, or that the Pope ought not to be temporal sovereign of the Papal States, or that any state has a right to regulate the education of its children, or that any form of worship but the Catholic ought to be tolerated. . . . Accordingly, the controversy between Protestantism and Catholicism, which, long after the Reformation on the Continent and during the early part of the present century in England, turned on faith and works, and penance and purgatory, and confession, and tran-substantiation, is now recurring with considerable violence to the questions with which it was occupied in England in the reign of Elizabeth, namely, the extent of the Pope's political power, and the capacity of Catholic citizens for *civil allegiance*.—*Christian Leader.*

That there is a theological epidemic all over the civilized world is a fact patent to all who keep their eyes open. In every country there is a priestly, or sacramental party, putting forth doctrines and pretensions belonging to the dark ages. Even in the United States of America we find High Church proclaiming its principles, and flaunting its millinery. In every country there is also a Moderate party urging caution, and wondering why the more zealous cannot be quiet.—*London Times.*

Bismarck says:—"Rome is no longer recognized as possessed of any shadow of temporal power. The Pope is the head of the Church, not the *arbiter* of *nations*, nor the final authority in the *disposal* of *thrones*."—*N. Y. Times.*

If there can still be a doubt remaining in any mind that the great words of infallibility were designed to restore the Papacy to temporal power, superior to the state, the following statements from those who understand the subject as well as any persons living should settle it.

The Editor of the *London Times* commenting on the expositions of the decrees of infallibility, says:—

"Let us translate these principles into a concrete form, and they amount to this: that the Pope's power is superior to that of Queen Victoria, and defines the limit within which she may be obeyed, and that if the Legislature passes the province which the Pope defines as 'proper' for it, he has the right to condemn it, and consequently to exact from all Roman Catholics obedience to himself and disobedience to the law. There is no possible escape from this simple translation of Monsignor Capel's propositions. It can no longer be denied, since the proclamation of the Pope's infallibility, that 'the ecclesiastical power' means simply the Pope. A foreign ecclesiastic thus claims the right of defining the limits of Parliamentary and royal authority in England, and, if the allegiance of a man who admits this be not divided, there would seem no meaning in words. . . . It has been the obvious effect of the Vatican decree to render this intrusion of an external authority between the Queen and her subjects more visible, palpable, and undeniable than ever. . . . But that the Roman Catholic Church has brought itself into direct and visible antagonism with civil allegiance throughout the world has now become unquestionable to all but that portion of Roman Catholics who are content to believe without reasoning."—*N. Y. World.*

The following expresses the same facts: "There are various items of foreign news which look toward international complications and possibly war. The Pope has spoken of a mysterious crisis in his church, and his words seem to have been regarded with special significance in those European countries where he still has a certain amount of political power. Apparently the king of Italy is disturbed in mind by the situation of affairs, and has determined to take active measures to circumvent the Papist intrigues which distract and endanger his kingdom." . . . "Italy, unsupported, is too weak to take so important a step, but Germany is actively engaged in efforts to crush the power of the Jesuits, and would be likely to lend valuable assistance should its feeble neighbor require it. In the meantime, England, whatever the approaching crisis may be, will hardly remain an idle looker-on. The Pope is said to have expressed his hostility to the English government in emphatic terms, and these have been reciprocated in the recent manifesto of the Hon. Mr. Gladstone, who doubtless voices the sentiment of the intelligent English masses. He goes so far as to announce that the dogma of papal infallibility is totally inconsistent with good citizenship. He further says:—"The Catholic emancipation act was passed under the belief that the Catholic would give his allegiance to the Queen, but it is now known that his first allegiance is to the Pope. . . . France, as well as England, Germany and Italy will be involved in the 'crisis' when it comes. A dispatch of Saturday, says the legitimists see in the Pope's words "a direct prophecy of their return to power, and the Ultramontanes generally are looking for the *millennium*." The Spanish republic identifies the Pope with the Carlist movement, and will also be interested in the cataclysm, which, if it comes will thus be a momentous affair.—*N. Y. World.*

If these testimonies do not prove that the decrees of infallibility were designed to restore the Roman church to supreme power over the State, and that it is resulting in hostility between the civil and ecclesiastical rulers, just as the prophecies indicate, then we are at a loss to understand what would fulfill them. If the Catholic church is represented in the prophecies, and many parts of its history given, can we suppose that its present crisis, when it is making such unparalleled efforts to radically change its political status, should find no place in its prophetic history? No. It is perfectly unreasonable to suppose that God should leave blank a chapter of its history of such world wide importance. If the inspired writers have given its present position, it must be found in the passages we have quoted, and they show clearly that these troubles will culminate in the last battle, in which Roman power will be swept away, so that no place can be found for it. So, then, the kingdom of God will wave its sheltering folds under the whole heavens. Amen.
J. C.

THE TRUE SABBATH.

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AS VIEWED FROM A

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CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

THE WAR ASPECT.

The war aspect in Europe keeps increasing in its proportions, and far-seeing men are becoming satisfied that the bloody crash is sure to come. The impression is gaining ground that the next will be the most terrible fighting of modern times. The feeling of hostility between Catholics and Protestants is being revived with much spirit. The former are determined the Pope shall have his temporal power restored, and the latter have come to the opposite conclusion. It is well known that Catholics are laying deep plans to accomplish their purposes. They have been steadily at work, with a definite object in view, since 1870, and now their schemes are beginning to come to the surface. This has caused Bismarck, in Germany, and Gladstone, in England, to speak out boldly on the subject, to the great annoyance of the Pope and his supporters. We may expect stronger talk before many months are passed. The winding-up scenes of the present dispensation cannot be far in the future.

The following shows which way the wind blows:

"Father Hyacinthe and Victor Hugo have joined Mr. Disraeli and the Pope in prophesying the approach of a tremendous war, which shall rage all over Europe and elsewhere. Mr. Disraeli predicted that the war would be a religious one, and that it would convulse the globe. The Pope described the impending struggle as one between the armies of the Archangel Michael and the hosts of Satan. According to the prognostication of Father Hyacinthe, the coming war will be three-fold, and will include a fearful conflict between popular rights and the power of capital, in which the combatants will tear each other to pieces.

According to the vaticination of Victor Hugo, the great and inevitable encounter is to be 'between two principles, republic and empire.' He says that 'we have before us—in Europe—a series of catastrophies which engender each other, and which must be exhausted;' that 'we can get a glimpse of peace only across a shock of arms;' that 'between the present and the future there is a fatal interposition;' that the 'Kings must expiate their crimes;' and that the separation of the people will result in federation and fraternity. He thus closed his prophesy on the 'Universal Fatherland:' 'The solution is this: The United States of Europe. The end will be for the people—that is to say, for liberty and for God—that is to say, for peace.' There must surely be something in the atmosphere of Europe that leads so many prophets to prophesy the approach of war—war about religion, republicanism, and the rights of human nature." M. G.

PAPAL INFALLIBILITY.

It appears from movements in progress among the supporters of the Pope, that they intend to make a grand effort to bring all to accept his infallibility dogma, and thus cause the kings to submit to his authority, as above theirs in political, as well as ecclesiastical matters, thus again securing temporal power. Mr. Gladstone, formerly Prime Minister, and who is said to be now "the most powerful man in England," has taken a bold stand against the present encroachments of the Papacy upon Protestantism. A London correspondent of the New York *Tribune* says Mr. Gladstone has "assumed the position of one of the most conspicuous antagonists of the court of Rome." The Catholics are quite stirred up about what Mr. Gladstone has said and written. He has just issued a powerful tract against the present policy of the Papacy. He shows that "in the middle ages Rome claimed universal monarchy," and that "the Rome of to-day has abandoned nothing, retracted nothing."

When speaking on the "political aims of the Roman court," the London correspondent says many are led "to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestial throne of the Popedom, even if it can only be re-erected on the ashes of the city, and amidst the whitening bones of the people. In other words, Rome is playing a long game to win back the temporal power. The mere existence of such an idea Mr. Gladstone regards as a portentous evil, an incentive to general disturbance, though the hope of its success is ridiculous."

In summing up, the correspondent says: "I add only that the appearance at such a moment of such a manifesto seems to me an event of which the importance can scarcely be overrated. Mr. Gladstone is no longer Prime Minister, but he is still the most powerful man in England. He might have remained silent, but he has chosen to come forward at a critical instant to throw all his influence in the scale against Rome in the conflict she is waging, not in England only or mainly, but on the Continent—and elsewhere. Such an act is not done without a clear aim and a careful weighing of consequences." M. G.

SIGNIFICANT.

In the September number of "The Time Appointed," Bro. Thurman gives the following

"DREAM:"

"I thought that the morning of the 15th of the first month 1875 had come. I walked out in the field and looked over the hills and mountains. The sun was not yet up but the 14th of the first month had rolled into the past. I thought of my chart and knew that the prophetic dates of Daniel had reached their end, for it is easier to move the earth than to extend them beyond midnight of the 14th of the first month, and yet my Lord had not yet come. The trees, hills, mountains and all things continued as they were. Then what to do? Oh! I felt lonely now! I more than wept, for the tears flowed like rain. To live was more painful than death, and yet I could not die.

I forgot to pray, but as if out of pity to my unhappy soul, God had rolled back the wheels of time. I awoke from sleep and found that I yet have a few more months in which we may call sinners to repentance and exhibit faith in God, hence, feel more anxious than ever before, to sound the alarm in all the world, declaring by the authority of "Him that liveth forever" that at the time appointed on the 14th day of the first month the end shall be."

It may not be known to all our readers that Bro. Thurman is *very positive* that Christ will come on the 14th day of the first month, Jewish time) next spring. We think Bro. T. will do well to treasure up his dream, and accept it as a kind admonition from the Lord. We do not believe the day and hour of Christ's coming is now made known to any man on the earth, and that whoever trusts in such teaching will be disappointed.

In the October number of "The Time Appointed" Bro. Thurman says: "This I know, the only definite time, day and hour, found in the storehouse of the word of God, is the sixth hour of the night of the fourteenth of the first month, 1875."

That Christ will come *soon*, we have no doubts. Our heart says, the sooner the better. M. G.

CHURCH MUSIC.

Church music, in popular places, is very far removed from the spirit of devotion. It is shocking to a true disciple of Jesus. It has not in it the first element of real christian worship. It is cold as an iceberg, and as formal as Catholicism, and as worldly as the opera. Call it singing "to the praise of the Lord! Might as well say so of an Indian war song. But it is popular, and pleases the natural heart, and as but few among the hundreds of professors in such places truly love Jesus, they prefer music that will tickle the ear, and not trouble the heart.

Mr. Strakosch, in New York, announced for a Sunday concert, in which such music was to be sung as used in churches, but the authorities forbade him from having the concert. The *Tribune* very correctly says:

"There is hardly a church in the country, certainly none in the larger cities, in which secular music (if there is such a thing), very largely operatic in character, is not sung every Sunday. In New York city, much of this music is sung by professional opera singers, who eke out their stage salaries with choir salaries on Sunday. Now if it be proper for an organist to play operatic marches and arias, and for singers to sing the quartette from 'Martha,' the sextette from 'Lucia,' a concerted number from 'Lohengrin,' or whatever it may be, on Sunday, in church, wherein is it wrong for the same people to sing the same music in an opera-house or concert-hall on Sunday? 'But,' says the stickler for Sunday laws, 'it is sung in church for the praise of God.' It is much more reasonable to suppose that it is sung for the gratification of the worshipers, who pay the choir bills, and, if they did not like it, they would dispense with it without any reference to its divinely laudatory character. Between Mt. Strakosch's concert and a concert labeled 'sacred,' there is no difference. Between operatic music sung in a church choir by a paid artist and operatic music sung in a hall by a paid artist, there it no difference." M. G.

RICH MINES.—It is said the richest silver mines ever discovered are now being opened in Nevada. Good judges estimate that the mine will produce three hundred million dollars worth of silver, with a net profit of one hundred and fifty to two hundred million. California expects to reap the chief benefit. In a business sense, the discovery of this mine is considered the most important event in connection with the history of the Pacific coast. The mines are owned in San Francisco. It is expected that the working of these mines will give a fresh impulse to the present lively enterprise in the State. Viewed from a worldly stand-point, no State has such a promising prospect as California. M. G.

INFIDELITY.—Infidelity is making rapid strides at the present day, and terrible inroads upon nominal christianity. Preaching has but very little effect upon the unconverted and backslidden, because they are so full of skepticism. It is common to meet men, once active in the service of Christ, who now believe that he was only a *man*, and that the Bible is no more divinely inspired than many other books. These sentiments are so wide spread that they completely paralyze the effect of the faithful sermon. One might about as well preach to idiots or animals as to a large proportion of the present generation. The tares seem to be about ripe. The harvest must be near. M. G.

INDIFFERENCE.

It is truly alarming to see the indifference manifested at the present time in religious meetings, not only by the worldly people, but by professors of religion. It is very manifest that there is but a small interest in divine things. Where the church membership numbers hundreds, in the prayer meetings are found but about a dozen. In these hours of peril, every member, if possible, should be at the prayer-meeting, especially in those churches looking for the speedy coming of Jesus. A great reform is needed among us as a people. Never let your seat be vacant at the prayer-meeting. Let this rule be observed, and new life will be felt immediately. Try it. Do not discourage the faithful ones who attend, by staying away. We need all the help possible to stand in these last days. M. G.

DISCUSSION ON TRINE IMMERSION.—A correspondent from Virginia writes as follows:

"I have read the one-sided report of W. C. Thurman of his debate with you on the subject of "Trine Immersion," and I have been so completely impressed with the fact of his *unfairness* in representing an opponent's position, and his disposition to misconstrue the Scriptures, that I cannot believe that the discussion terminated as he claims."

We confess that when we read Bro. Thurman's report of the discussion, we felt considerable surprise. We can truly say that we have rarely been so badly represented as in that report, but we let it pass uncorrected for the present. M. G.

THE AGE WE LIVE IN.

The worship of the golden calf seems to be the only religion which really retains any vitality in this age. Faith and self-sacrifice are apparently dead and the main-spring of human energy is gold. The intrinsic value of a thing is of little consequence, but what it will fetch in the market is all-important. Art, which should at least be above the sordid worship of money-bags, has been degraded, and the painter or actor strives as earnestly to produce a marketable commodity as if the perception and reality of color and form had been given for no other purpose than to be turned into filthy lucre. The business of buying and selling is fast crushing every noble feeling and sentiment. The ledger has become the national Bible, and the counting house is the church. It is ludicrous, yet painful and humiliating, to contemplate the vice of the popular mind. The rising generation are systematically taught to revere only such things as tend to money getting.

The multiplication table is regarded as the city code, and men are rigidly classed in accordance with a rule which, more frequently than not, brings the worst to the surface. Even in scientific and purely intellectual circles it is quite common to measure a man by the style he keeps up, or the marked attention he is able by purely money influence to command. Respectability merely means a certain status in society, and many men are classed as mean who, possessing a certain income, are yet honestly determined to live within it. Unfortunately it is often considered a crime to be poor. Good men deplore these vices of our age, and talk as if mere words would cure those evils. Society is rotten at the core. We are standing on the crater of a social volcano, which bursting out at every moment, scatters into the air the temporary gilded structure which we are pleased to call people's prosperity.

Beneath this fair surface of glitter and fashion lies a seething pit of poverty, superstition, and vice. Ruffianism and crime stalk boldly in our midst, and vices which were once the special shame of the ancient world have made their appearance in modern society. In our leading thoroughfares and by-streets are to be found men and women from whose features all traces of humanity have been battered out by misery and debauchery. These are the dark shadows upon the picture of our fair world which no quantity of words will tone down.—*Selected.*

FLABBY RELIGION.

Much of the religion of the day is flabby, very flabby indeed. It is afflicted with a sort of Saint Vitus' dance; now bending this way, and now that; and it is uncertain which way it will wriggle next. It accommodates itself to the whims of the world. It is almost disposed to exchange our Bible for a science that, instead of tracing our origin to Adam, makes us only a better order of tadpoles; and instead of reading, "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph," would read: "The fish begat the reptile, and the reptile begat a marsupial animal, and the marsupial animal begat the inadrumana, and the inadrumana begat the gorilla, and the gorilla begat the ape, and the ape begat Darwin." Much of our modern religion begins with a eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood. It is a heap of putrefaction, unless Saint John lied when he described it as "wretched, and miserable, and poor, and blind, and naked."—*Talmage.*

"How much, should you say, this estate is worth!" said one friend to another, as they were riding past a beautiful park. "I don't know how much it is worth," was the answer, "but I think I know what it cost the owner." "How much?" "*His soul*," was the startling reply. The person then described the owner's death, in which he attributed his misery at last to his love of money, which had often led him into fraud and sin.

HALF WAY WON'T DO.—A gentleman, who for many years has been engulfed in the cares of trade, and in a measure yielded to its temptations, remarked, "I have tried for twenty years to be a half-way christian, and find it impossible, we must be at one or the other extreme; and as for myself, I am determined hereafter to do my whole duty, and be a complete christian."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, a a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$179 31
B. R. Fellows	10 00
"Christmas Offering"	.25
J. Demoset	4 00
L. M. Stoddard	1 00
A Friend	2 00
J. M. Pomeroy	.70
A. & J. Lowery	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$41 75
B. R. Fellows	2 75
"Christmas Offering"	1 00

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.	
Previous acknowledgments	$2,693 45
Abel Ford (pledge paid)	50 00

Cash, Boots, Shoes, and Clothing received for the Poor in Kansas, etc.

M. W. Gove	$5 00
A. & J. Lowery	5 00
Annie E. Brown	5 00
J. Kimball	2 00

One barrel of Boots, Shoes, and Clothing, from the Advent Sewing Society of Winsted, Ct., by L. L. Johnson and P. W. Jones.

One barrel of Clothing from friends in East Woodstock, Ct., by N. S. Chils.

LETTER FROM T. J. GREEN.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I should have written to you sooner, but am away from home so much of my time, that I have no opportunity to write often. I have met with dreadful opposition since I wrote you last, and have no cheering account to give; unless, however, we consider the opposition, which at times seems to crush the cause to death and meets me on every side, a reason sufficient to cheer us. It does encourage me, knowing that it is but a short time till we shall all be delivered.

The call for help seems to be mostly from Durant and Nassau counties. Many places in said counties can be reached, and much good accomplished. Many will turn out to hear the Word, and believe and embrace it, but what appears to be mostly wanting is sufficient help to hold our ground. After laboring hard for a length of time in a place to subdue scoffers and gain confidence in the people, other duties call me away, and as soon as I leave, the devil applies his craft again; and by the time I get back among them much work has to be done over again; so I find that the onward progress is quite slow, and in some localities the cause appears to be dead, only for want of attention. What can one poor afflicted man do in such a State as Florida, almost alone, and like sheep among wolves? This is my condition, but still I am not alone. I have the assurance of the divine acceptance, and still press onward to the prize which is now almost in sight.

O how much our cause suffers for want of a united effort among those who are looking for the Bridegroom's speedy return to reign on the earth. But, alas, division will come, and strife and contention will exist among the servants while the Master is absent. I have just received two packages of books sent by order of D. D. Reed, of Cal., and am very thankful for them. They shall be scattered to the best advantage possible. Would to God that there were more such brethren, who would remember me in this darkest corner of the Lord's vineyard, and send on books, tracts, and the means to enable me to go on sowing the precious seed, by the wayside, among thorns, and in stony places.

Dear brethren, we are almost through the conflict. Let us apply our strength once more, with renewed courage,—all put their shoulders to the wheel of ignorance, and turn it back, ere it crush many of the sons and daughters of Adam. Therefore, hoping and praying that you will all remember me, and help me with your prayers, I subscribe myself yours in hope.

Correspondence.

From Bro. B. Spaulding.

Dear Brethren:—I have just returned from a visit to East Pepperel, where I found a united, happy company of believers in Jesus' coming, the resurrection and restitution. It is a new field, but lately been occupied by Advent people. I found them good, substantial, gifted brethren, able to hold forth and expound Bible truth. There are about a dozen whose hearts are in the work, and quite a number of others fall in with them, who are interested in the Advent doctrine. They have hired a pleasant hall, where they worship Sundays, and have prayer-meetings twice a week.

I heard of them, and had a desire to see them; and though I had not been far from home for several years by reason of age and infirmity, yet I made an effort to go, and I had a blessed season. They received me with all kindness and respect, notwithstanding my age and infirmity, and gave me the privilege to speak to them, and a great privilege I felt it to be. I seemed to renew my youth, and to mount up like the eagles. My former zeal, life and animation seemed to return, and my memory to be quickened into activity, so that I could repeat proof texts as well as ever I could. I felt ten years younger when I returned home. Blessed be the Lord for his goodness to unworthy me.

It is wonderful that Pepperel, that long-neglected township, should receive the truth concerning the advent of Jesus, and the kingdom he is to set up. I felt as Jacob did when he said, "Surely, God is in this place, and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven." The Lord bless that little church is my prayer. They had a tent

meeting and God blessed it. Bro. Potter, from Keene, has visited them, and presented Bible truth to them. Bro. Boutell also attended their tent meeting, and they have sounded the midnight cry, and it has been heard and heeded. The seed sown has fallen upon good ground, and is taking root, and there is promise of a joyful crop. I feel some like Simeon when he said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Yet I would choose to live and praise God, and proclaim his truth; for if I die I cannot praise him. It takes a living man to do this.

My prayer is, let me live, that I may stand as a witness for the truth. I almost feel that I must again gird the gospel armor on, and go forth into the vineyard, even with seventy-five years on my head. O that I might live to see Jesus coming in all his glory, so that I could shout, This is my God, I have waited for him, and he will save me.

With all my infirmities, I propose to go again. I feel it would be blessed to die in this work. My health is good, and my faith in the truths of God's word remains firm and unshaken. Let me ask brethren and sisters to write to me. Letters are like cold water to a thirsty soul. I will return an answer.

Chelmsford, Mass.

From Bro. C. S. Branch.

Dear Brethren and Sisters:—I had often read of the work of the Lord in different parts of the country, and had longed to send you glad tidings in return. We could get no place to proclaim the Word, but we kept up our little prayer meetings, and ceased not to cry unto the God of our fathers, who always has an ear open to the cry of his children.

In due time he opened up a door for us in the 10th district, Milldale, Ct.; and every Sabbath since our dear Bro. O. D. Woodruff has been proclaiming eternal life through Jesus Christ. God bless him! About two weeks ago two made up their minds they would seek for glory, honor, immortality, and eternal life. Yesterday (Sabbath, Nov. 22nd), Bro. B. Hitchcock and Bro. Woodruff charged the enemy's works, and seven more were taken from the horrible pit and miry clay. Still the work is going on. God, by his Spirit, is with us in very deed.

Come, sinner, before the Son of man shall send forth his angels to gather the tares and they are burned. Come, before the angel shall separate the wicked from the just. Come, before it shall be said—"Depart, ye cursed." Come, before the day cometh that shall burn as on oven; and all the proud, yea, and all that do wickedly shall be stubble. Come, while the Spirit says "Come." Come, while it is called to-day. Come, call upon God before you have to call upon the rocks to fall upon you, to hide you from Him who is soon to judge the quick and dead. By so doing you will be enabled to stand before the Son of man in that day.

Plantsville, Ct.

From Sr. Harriet Covey.

Dear Brethren:—I send you a few lines to express my thanks to you for your kindness in still sending the *Crisis* free to me. I am getting quite old and feeble, and cannot go very often to meeting; and your excellent paper cheers me in my lonely hours. I love its writings on the coming of Christ and holiness of heart. Jesus' coming is precious to me. When I see the desolation that sin and wickedness are making through our beloved land, I long for Jesus to come and make all things new and glorious. I feel to bless God that there are some men and women raised up to proclaim the last message of God to a dying world. I think the time is short for them to work. I feel we should be faithful in warning the wicked of their danger. Perhaps I may not pen another line to you. If this is my last, remember it is my purpose and determination to meet you in that land with all the redeemed. And if I never reward you for your kindness to unworthy me, God will reward you shortly in his everlasting kingdom.

Omri, Winnebago Co., Wis.

From Bro. C. Barnes.

Dear Brethren and Sisters:—I wish to let you know how I get along. I have been living for God ever since 1843. I am expecting to see Jesus soon, and I thank God he is coming. My prayer is, Lord, keep me watchful every day.

I went over to North Rutland, where Bro. Streeter baptized me. I have felt ever since that Jesus is mine. O, I do want to live faithful till the end. Dear friends, be joyful. Get ready to go home. I am here all alone working for God. May he bless and and keep me every day. Amen.

Obituaries.

TENNEY. In Wakefield, Mass., Dec. 8th, 1874, widow Doratha Tenney, aged eighty-one years.

She had been a disciple of Jesus by profession many years. When the message of Christ's soon coming was heard, she, with her husband, fell in love with it, maintaining their faith in hopeful expectation while life lasted. The aged mother knew how to trust the Lord, and had a sort of in dependence that caused her to take care of herself. Her last days were spent with her children, who looked after her interests. She loved her Lord, his people, and her meetings, and was enjoying her usual health till the fifteenth of November, when the house took fire and burned down. She narrowly escaped, much frightened. The family were taken into a tenement in the neighborhood, and before night by some mishap she fell down a flight of stairs, breaking both her wrists and injuring her otherwise, from the effects of which she died, giving glory to God, in love of the appearing of Jesus, and hope of a resurrection to life at the last trump. The funeral was attended in the Baptist vestry. The Baptist minister assisted in the services. May the same "good hope" sustain, cheer, comfort, and save the weeping children in the everlasting kingdom of God. L. BOUTELL.

DEVEREAUX. In Lewiston, Me., Dec. 1st, 1874, Louise L., youngest daughter of Dennis and Rhoda Devereaux of Corrinna, Me., aged seventeen years.

Our young sister leaves a christian father, mother, brother, and six sisters, with many other relatives to mourn for one beloved with the tenderest affection. She was a thoughtful, serious, praying child from her earliest youth. In her last sickness she came out happy in Jesus' love. We all have the blessed hope of meeting the precious jewel when Jesus comes. Funeral services in Corrinna, at her father's house, conducted by the writer. Sermon from Rom. 14: 8, 9.

F. A. BAKER.

PIERCE. In Gilmanton, N. H., Nov. 10th, 1874, Bro. Henry J. Pierce, aged sixty-one years.

For the last few months his confidence was strong in the Lord, and his soon coming to redeem his people. His last moments were quiet and peaceful. Funeral services by Eld. J. Harvey. M.

FOREIGN NEWS.

St. Petersburg, Dec. 8. A violent storm occurred here last night, causing much damage. The tide rose nine feet above high-water mark, partially inundating the lower portions of the city. A large number of families of the poorer classes were driven from their houses. Over a thousand persons were sheltered by the Police, and public kitchens were opened to supply the sufferers with food. The water is now falling rapidly.

Madrid, Dec. 10. Marshal Serrano will take his departure from this city for the North immediately.

London, Dec. 14. Intense feeling is aroused in France by some of the papers read in the Arnim trial. One dispatch especially, in which Bismarck says that he cannot but wish to see France weak, and deems it unadvisable to strengthen her by contributing to the establishment of a monarchy, causes profound indignation.

Hong Kong, Dec. 14. The steamship Mongol, from Shanghae for New York, has been wrecked, and sixteen persons perished.

The Khan of Khiva—as we learn by a telegram from St. Petersburg—has sent a letter by a deputation to Colonel Ivanoff, the commander of the Russian garrison on the right bank of the Oxus, stating that he has neither soldiers, nor arms, nor money enough to overcome his rebellious Turcoman subjects, and asking for aid against them. It is said the Colonel has thereupon written to the Turcomans, reminding them of last year's punishment, and threatening them with immediate reprisals should they continue to disobey the Khan.—*London Times.*

Winter has set in severely in Asia Minor, interrupting communication by road and telegraph with Angora and other centres of Provinces. Great anxiety is felt for those places where famine prevails. Transport has become more difficult and expensive. Handsome subscriptions have been made in Turkey, but the starving population are looking to English generosity for aid.

DOMESTIC NEWS.

Memphis, Dec. 11. A Vicksburg telegram of last night says the war is over and all is quiet. The Supervisors have appointed a committee to bury the dead. Twenty-eight negroes have been interred. Many others are yet to be buried. Several companies have organized to serve under militia officers, but their services will probably not be needed. The scouts represent all quiet in the country, and the negroes who were massing to come here from Hinds county have dispersed.

FIRES.—Two destructive fires in Boston Monday night, Dec. 14th. Loss $515,000. Forest City, Ark., loss $30,000; Charleston, S. C., loss $200,000; Cincinnati, loss $60,000; Lyndonville, Vt., loss $30,000; Baltimore, loss $33,000; Bangor, loss $70,000; Brockton, loss $115,000; Hartford, Ct., loss $200,000; Charlestown, W. Va., loss $200,000.

In Brief.

— The Presbyterian Board sustains the only existing mission in Brazil. In a territory nearly as large as Europe, and with a population of nearly 10,000,000, there are only thirteen Protestant ministers preaching the language of the people.

— Two burglars were shot and killed at Bay Ridge, Kong Island, N. Y., while leaving a dwelling in which they had been plying their trade. One of them, just before his death, voluntarily confessed his participation in the abduction of Charlie Ross.

— A Pottsville, Pa., despatch states that twenty collieries have closed up and eighty more will soon follow, so that three months from the first of December there will be some 15,000 in that region out of work, objects of suffering and starvation.

— The annual destruction of Buffaloes in Kansas, Texas, Colorado and Southern Nebraska is estimated at 210,000, of which about one-fourth are killed for the skins alone.

— A man named William H. Jones, residing in Somerville, murdered a friend of his named Mrs. Barry, wife of Octavious R. Barry, and then committed suicide. Both parties were married and leave families.

A Scranton (Penn.) letter, dated New York, Dec. 11th, says: "Murders continue by idle miners, and the incapacity of the authorities to deal with the daring ruffians and bring them to justice, encourages the outlaws to ply their murderous work fearlessly. We are at the commencement of a hard winter, which will doubtless lead to robbery and murder in an extraordinary degree. Within the past few nights some of the principal stores in our leading thoroughfares have been broken into and robbed. In every instance the burglars escaped. Our Chief of Police is under $5000 bail for alleged murder. Our Mayor is under $500 bail for perjury, and six of the members of the School Board or a majority of the entire number are under $78,000 bail for alleged malfeasance. If the present condition of affairs continues much longer the people of Scranton will, for self protection, be compelled to form vigilance committees. Even now every man is armed and every man's house an arsenal on a small scale. In many quarters vigilance committees are already talked of, and we may expect a season of red-handed vengeance before spring."

A JEWESS BURIED ALIVE.—A shocking case of premature interment is reported to have taken place in the burial ground of the Jewish community of Brody, in Gallicia. The Jews, as is well known, are prohibited keeping corpses in their houses more than one day, and in accordance with this prohibition, deceased Israelites are generally buried about twenty-four hours after death. A Jewish lady, the wife of a wealthy merchant residing at Brody, had long been a sufferer, and was interred the day following her demise. After the week of mourning prescribed by the Jewish law had passed over, the bereaved husband was animated by the singular desire of opening his wife's grave, that he might gaze upon her once more. The Jewish Rabbi granted him permission, and the widower was horrified to find, when the coffin was opened, the shroud in which the corpse was attired completely covered with blood. There were all the signs of a premature interment, and a fearful struggle for life.—*London Times.*

— True love takes up the cross, if not with joy, yet with a cheerful submission and a bright and chastened spirit.

A FINE CHRISTMAS PRESENT.

As it is an almost universal custom, and a good one, to make "Christmas and New Year's presents" to kindred and friends, I will suggest to our brethren and sisters that it may be that they cannot serve the cause of Christ better at such a time than to present the

"History of the Second Advent Message"

to such of the ministers of the various denominations as they know to be candid inquirers, or such of the lay members, or your parents, children, brothers, sisters, husbands, wives, or other relatives or friends who you wish to become thoroughly acquainted with and interested in this God-given, dispensational message throughout the world, apart from the excesses and side issues which have been sometimes associated with it. We would venture to give ten thousand copies to the ministry had we the means to do so. We subjoin a few testimonials.

(*From the Bible Banner.*)

"The author has brought together an amount of material so vast and valuable as richly to repay for both purchase and perusal. Those who desire historical and doctrinal information, connected with the people who give special prominence to the personal and speedy coming of Christ, will find this work a library in itself. Let it have a wide sale and candid examination."

FROM ELD. J. B. COOK.

"You have made a beautiful book, cheaper by half than 'Beecher's Life of Christ' in its cheapest form, and containing unspeakably more than it, for the readers of this generation. All who can should buy it. I sympathize with the mighty message it records. You have excelled my utmost expectations as to its general execution."

We want agents, active, trusty men or women, whose hearts are in the message, and who work for the good of their race as well as for their bread, to canvass and sell this History to ministers, deacons, class-leaders, doctors, lawyers, teachers, students, Bible scholars, and thinkers of every class, everywhere. For terms, address I. C. WELLCOME, Yarmouth, Me.

For sale at the *Crisis* Office. Price $3.50.

Notices.

Quarterly Conference.

A Quarterly Session of the Mass. Advent Christian Conference will be holden in Hammond Hall, Natick, Mass, to commence Wednesday evening, Jan. 6th, 1875, and continue over the following Sunday. Let there be a large gathering of preachers and people at this meeting. Come, brethren, to Natick, bringing the love of God and his truth with you. Come, let us mingle together in conference with the flock at Natick, exhort, and pray for one another, and do what we can to build up Christ's cause, and spread the light, and save the people. Let us commence the year in earnest effort, and expectation that our hope may be realized speedily. Per order of Committee.

C. E. BARNES, Secretary.

Series of Meetings in Boston.

A series of special services will be held in the Hall of the SCRIPTURAL TRACT REPOSITORY (Hampshire Hall), 538 Washington St., Boston, corner of Kneeland St., commencing Sunday, Dec. 27th, and continuing each evening till further notice. Able ministers of the New Testament are expected to be present to preach the Word, and christians are invited to come and unite in prayer for the divine blessing, and in labor for the salvation of souls.

H. L. HASTINGS.
W. C. STEWART.

CONFERENCE.—The semi-annual Conference of the Advent Christian churches of the Pacific coast will convene at the Eddy St. Chapel, San Francisco, Thursday, Jan. 14th, 1875, and continue over the following Lord's day. It is expected that Elder Miles Grant and all the preaching brethren of this Conference will be present. A full representation of all the churches is earnestly desired.

ALFRED M. SEABURY, Secretary.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held in Southbridge, Town Hall, commencing Thursday evening, Dec. 31st, and each evening through the week and over the following Sunday. Eld. E. Owen is expected to preach the Word to us. For the brethren.

PORTER J. SMITH.

CONFERENCE.—The Kansas Central Advent Christian Conference will meet at Ottumwa, Coffey Co., Kansas, on Friday, Jan. 1st, 1875, and will continue over Lord's day. All lovers of our Lord's appearing are cordially invited to attend.

H. H. KLOCK, Sec.

NOTICE.—Will Sr. Mina Walker please give me her P. O. address? Address me at Burke, Vt.

I. K. LOMBARD.

DISTRICT MEETING.—The first District Meeting of the present Conference year of the A. C. Conference of the Province of Quebec will convene at the school-house, near the residence of Eld. Loren Marsh, in Broome, P. Q., Dec. 24th, service to commence at seven o'clock P. M. Meetings to be continued through the week, and over the following Sabbath.

Come to this meeting, dear brethren, and let us labor together to build up the cause of our soon coming Savior, and minister if we may to the salvation of perishiug sinners. The place of this meeting is about three and a half miles from the Sweetsburgh depot, on the S. E. Railway. If our Montreal brethren will write to Elder L. Marsh that they will come to the meeting, teams will meet them at the depot as they request.

Following the District Meeting proper, I shall remain as Conference Evangelist, and labor for a time as Bro. Marsh, the Chairman of the District, shall appoint.

CHAS. P. DOW.

QUARTERLY MEETING.—The Third Quarterly Meeting of the Eastern District of Wisconsin A. C. Conference will be held with the church at Prairie du Sac, Sauk Co., Wis., commencing Friday evening, Jan. 1st, 1875, and hold over Lord's day. Every church in the district is requested to send one or more delegates to this meeting. An invitation is given to all. Come in the name of the Lord.

E. P. GRAVES.

WATCH MEETING.—The Lord willing, there will be a watch meeting in East Bethel, Vt., commencing Thursday evening, Dec. 31st, and continuing over the following Sunday. Efficient help is expected, and a cordial invitation is extended to all. Come in the name of the Lord, and receive a fresh anointing, that we may enter the new year with strong hearts and armor bright.

For the church, L. H. BRIGHAM.

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Conference of Nova Scotia will be held at Litchfield, Annapolis Co., commencing Thursday, Jan. 21st, and continue over the following Lord's day. All are invited. Come and work for the Lord.

J. J. WOODWORTH.

NOTICE.—To the Brn. and Srs. in Hartford, Wrightville, and other places that I have visited, and with whom I have enjoyed many precious seasons in spiritual and social communion, greeting,—Dearly beloved in the Lord, believing it to be the Lord's will, I have accepted a pastoral call from the church in Scitico, and expect to assume full charge at the expiration of Bro. Pratt's pastoral term.

H. C. SMITH.

A FELLOWSHIP MEETING will be held at the Lyon school-house, in Woodhull, Steuben Co., N. Y., Saturday, Dec. 26th, at two o'clock P. M. Hope to see a general gathering of the friends in that region; also meeting in the evening, and Sunday, at 11 o'clock A. M.

JOHT T. ONGLEY.

QUARTERLY MEETING.—The next quarterly meeting of the first Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, N. Y., commencing Dec. 26th, and continue over the following Sunday. A general invitation is extended to all.

For the Church, E. C. COWLES, Pastor.

WATCH MEETING.—A watch meeting will be held in Bristol, Conn., in our hall, Dec. 31st, to commence at 7½ P. M., the Lord willing. Bro. E. Phelps and others are expected to be present. Brethren and sisters of other places are invited. Provision will be made for any who may wish to remain all night. For the church,

H. A. WAY.

NOTICE.—I have removed from my former place of residence (Rochester) to this place,—Ontario, Wayne Co., N. Y.,—where brethren and friends can address me until further notice. I expect my labors for the present to be confined to this circuit,—Ontario, Furnaceville, and Ontario Centre, and very soon at Williamson. Three places every Sabbath. The Lord is with us to bless.

JAS. E. WELLS.

NOTICE.—As my time is not all filled up, and having a desire to do what I can till the Master comes, I would say that I will go and preach the gospel of the kingdom as the Lord may open the way. Any wishing to correspond with me, will please address E. H. EGGLESTON, Keeneyville, Tioga Co., Penn.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. CARPENTER, President of Conference.

That New Book.

About two-thirds of this work—"Let us make Man," etc.,—is now in type; but owing to illness at the office, and want of help, the work must be delayed a short time. When ready, due notice will be given, and all orders promptly filled. I find it necessary to enlarge the size of the work beyond the first design, and consequently the price of the book must be correspondingly increased. Retail price, 20 cts.

T. M. PREBLE, Hyde Park, Mass.

REMOVAL.—"The Biblical Messenger" office is now removed from Plainfield to Waterbury, Vt., where our paper will be published hereafter. All communications for this office should be addressed to THE BIBLICAL MESSENGER, *Waterbury, Vt.*

A. A. HOYT.

P. S.—When you send private letters, direct to A. A. Hoyt, and write *private* on the corner of the envelope.

A. A. H.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEVENS, Utica, Mich., McComb Co.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass.

H. F. CARPENTER.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
E. Gordon and others......Sunday, Dec. 27th
Geo. W. Sederquest......Sunday, Jan. 3d
John G. Hook......Sunday, Jan. 10th, and onward

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.
Wm. C. Stewart......Sunday, Dec. 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. S. Campbell......Sunday, Dec. 27th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch......Sunday, Dec. 27th
Will preach on the prophecies.

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tremont, Mass......Sunday, Dec. 27th
C. E. BARNES.

Bristol, R. I......Sunday, Dec. 27th
Putnam, Ct......Sunday, Jan. 3d
Natick, Mass......Sunday, Jan. 10th
Plymouth, Mass......Sunday, Jan. 17th
C. GOODRICH.

East Weymouth, Mass......Sabbath, Dec. 27th
Athol, Mass....Sabbaths, Jan. 3d, 10th, 17th, and 24th
ROLAND D. GRANT.

Springfield, Mass......Dec. 25th and 27th
Tremont, Mass......Sunday, Jan. 3d
Plymouth, Mass......Sunday, Jan. 10th
Putnam, Ct......Sunday, Jan. 17th
Tremont, Mass......Sunday, Jan. 31st
J. S. WHITE.

Montgomery, Mass......Sabbath, Dec. 27th
January not engaged. H. MUNGER.
P. S. If the brethren wish, and so appoint, I will preach at Westfield Farms, Saturday evening, Dec. 26th, and Sabbath evening, Dec. 27th. H. M.

Winsted, Ct, Dec. 25th, and Sunday, and until Wednesday evening.
Bristol, Ct. (Watch Meeting)......Dec. 31st
Philadelphia, Pa (Sunny Side Hall) Sunday, Jan. 3d, 1875. (Communion and Baptism.)
JOHN G. HOOK.

Putnam, Ct......Sunday, Dec. 27th
H. PRATT.

Fairhaven, Mass......Sunday, Jan. 3d
Mattapoisett, Mass......Sunday, Jan. 10th
Keene, N. H......Sundays, March 21st and 28th
M. BATCHELOR.

Scitico, Ct......Sunday, Jan. 3d
Warehousepoint, Ct......Sunday, Jan. 10th
Scitico......Sunday, Jan. 17th
(Not engaged Jan. 24th.)
Scitico, Ct......Sunday, Jan. 31st
H. C. SMITH.

Athol, Mass......Sabbath, Dec. 27th
Brimfield, Mass......Sabbath, Jan. 3d
GEO. L. TEEPLE.

Barnstead, N. H. (Clarktown)......Sunday, Dec. 27th
Northwood Narrows, N. H......Sunday, Jan. 3d
C. R. PARSONS.

Manchester, N. H......Sunday, Dec. 27th
Dover, N. H......Sunday, Nov. 29th
JOSEPH W. WHITE.

Melvin Village, N. H......Sunday, Jan. 10th
Springvale, Me......Sunday, Jan. 3d
C. E. HURD.

Littlefield's Crossing, New Market, N. H., Sunday, Dec. 27th. ENOCH MORRILL.

North Norway, Me......Sunday, Dec. 27th
Concord, N. H......Sundays, Jan. 3d and 10th
L. L. HOWARD.

Granby, Mass. (Batchelor Street)..Sunday, Dec. 27th
Wilbraham, Mass......Sunday, Jan. 3d
Palmer, Mass......3d Sunday in each month
Chicopee Falls, Mass......Sunday, Jan. 24th
Wilbraham, Mass......Sunday, Feb. 7th
H. H. TUCKER.

Canterbury, N.H. (Emery school-house) Sab., Dec. 27th
Scitico, Ct......Sunday, Dec. 13th
Andover, N. H., Cilleysville......Saturday evening, Dec. 19th, and over the Sabbath, Dec. 20th.
Lake Village, N. H......Sabbath, Jan. 17th
Meredith, N. H. (Dolloff Hall)......Sabbath, Jan. 24th
SIMEON ROBY.

South Elliott, Me...Sundays, Dec. 27th and Jan. 17th
O. W. KIMBALL.

Ossipee District, No. 4......Sunday, Jan. 3d
A. STILLINGS.

Chichester Pine Ground, N. H. (Chapel) Sun., Dec. 27th
RUFUS P. BEAN.

Barkhamsted, Sunday, Dec. 27th, and evenings Dec. 29th and 30th. Also Watch Meeting Dec. 31st
S. WOODRUFF.

Salisbury, N. H., Smith's Corner meeting-house (Watch Meeting) Thursday evening, Dec. 31st, and to hold over the Sabbath, Jan. 3d. SIMEON ROBY.
D. W. DAVIS.

Allenstown......Saturday evening, Dec. 26th
Sutton (South meeting-house)......Sunday, Jan. 3d
D. W. DAVIS.

Bolton, P. Q......Thursday evening, Dec. 24th and over Sunday.
Salem, Vt......Sunday, Jan. 3d
W. P. DROWN.

Sandy Hill, N. Y. (if desired)......Sabbath, Dec. 27th
At my old home, District No. 5, Durkee Town school-house, evening, Dec. 29th.
Hoosick, N. Y......Sabbath, Jan. 3d
Caldwell, N. Y......6½ o'clock, P. M., Jan. 6th
Massena, N. Y......10½ A. M. and 1 P. M., Jan. 10th
Nation school-house......6½ P. M., Jan. 17th
C. PIKE.

Bangor, Me......Sunday, Dec. 27th
I. C. WELLCOME.

North Haverhill, N. H......evening, Dec. 26th and over Sunday.
Warren Summit, N. H......evenings, Dec. 28th and 29th, and over Sunday. JOHN H. EVANS.

New York City (Cooper Institute) Sundays, Dec. 27th
Lawrence, Mass......Sundays, Jan. 3d and 10th
Holden, Mass......Sunday, Jan. 17th
F. H. BURBANK.

Belmont, N. H......Sunday, Jan. 3d
N. B. MCMURPHY.

Charlton......Sabbath, Dec. 27th
PORTER J. SMITH.

Kennebunk Depot, Me......Sunday, Jan. 3d
Southbridge, Mass......Sundays, Jan. 10th and 17th
J. W. BRIDGE.

Newcastle, N. H......Sunday, Dec. 27th
Farmington, N. H......Sunday, Jan. 24th
J. F. CHAMBERLIN.

Lowell, Mass. (if desired)...Friday evening, Jan. 1st
East Pepperill, Mass......Sundays, Jan. 3d and 10th
South Ashburnham, Mass......Sunday, Jan. 17th
F. M. DRAKE.

Burnham, Me. (Larnerd's Crossing)..Sun., Dec. 27th
Dexter, Me......Sunday, Jan. 3d
Friendship, Me......Sunday, Jan. 17th
JER. CARR.

Cushing......Dec. 25th, and over Sunday
H. D. REED.

Hebron, N. H. (McClure school-house) Sun., Dec. 27th
East Canaan, N. H......Sabbath, Jan. 3d
Danbury, N. H......Sunday, Jan. 10th
WM. H. SHAW.

North Dana, Mass......Sunday, P. M., Jan. 3d
South Ashburnham, Mass......evening, Jan. 5th
Keene, N. H......evening, Jan. 6th
Rutland, Vt......evening, Jan. 7th
Addison, Vt......Sundays, Jan. 10th and 17th
At other places as the door opens in the vicinity.
GEO. A. STREETER.

North Waterford, Me. (as Bro. Newton may appoint) Saturday evening, Jan. 2d, and over Sunday.
JARED WHITMAN.

Dinsmore Hill, Vt......Sunday, Jan. 3d
ISRAEL DAMMAN.

Newport, N. H......Sunday, Dec. 27th
Sutton, N. H. (at I. Andrew's) Monday eve., Dec. 28th
Mill Village......evening, Dec. 29th
South Sutton......evening, Dec. 30th
Warner, Waterloo......evenings, Dec. 31st and Jan. 1st
G. H. WALLACE.

East Pepperell, Mass......Sunday, Dec. 27th
St. Johnsbury, Vt......Sunday, Jan. 3d and every Sunday until further notice.
M. A. POTTER.

Poultney, Vt......Sunday, Jan. 3d and onward as the Lord may direct.
C. S. SHATTUCK.

Northfield, Mass......Wednesday evening, Dec. 23d
Vernon, Vt. (Chapel)...Thursday evening, Dec. 24th and Sunday, Dec. 27th. F. W. CLOUGH.

West Poland (Chapel)......Sunday, Dec. 27th
G. L. TRACY.

Salisbury, N. H. (at Bro. Foote's) Saturday evening, Jan. 2d. At the Academy Hall Sunday, Jan. 3d.
Lake Village, N. H......Sunday, Jan. 10th
LEVI ALLEN.

Bow Centre, N. H......Sunday, Dec. 27th
A. T. HODGDON.

Lake Village, N. H. (if not supplied) Sun., Dec. 27th
New Hampton, N. H. (at Bro. Pike's)...Sun., Jan. 3d
Bradford, N. H. (Bush meeting-house) Sun., Jan. 10th
A. S. WILLIAMS.

Farmington Village, N. H......Sunday, Dec. 27th
Alton Corner, N. H......Sunday, Jan. 3d
WM. BODGE.

Lynn, Mass......Sunday, Dec. 27th
E. OWEN.

Cheshire Street, Ct......Thursday evening, Dec. 24th through the week, and over the following Sunday.
Warehousepoint, Ct......Sunday, Jan. 3d
G. L. WHITE.

Farmington, N. H......Sunday, Dec. 27th
W. J. HALSE.

Maxfield school-house......Sunday, Dec. 27th
U. G. LADD.

Dixville (Advent Chapel)......Sunday, Jan. 3d
Stanstead (Searls school-house) Sunday, Jan. 10th, at 10.30 A. M. and 1 P. M. (Newville school-house) 6.30 P. M.
Danville, Sunday, Jan. 17th, evenings through the ensuing week, and over the Sabbath, Jan. 24th.
L. C. MCKINSTRY.

Barford (Kinney school-house)......Sunday, Jan. 3d
Hatley (Old Meeting-house)......Sunday, Jan. 10th
M. MCKINSTRY.

Bonny Eagle, Me......Sunday, Jan. 3d
North Scarboro, Me. (Free meeting-house) Sunday, Jan. 10th. C. H. SWEET.

Holderness, N. H. (True school-house) Sun., Dec. 27th
WM. C. CLIFTON.

East Holderness, N. H......Friday evening, Dec. 25th and over the Sabbath, Dec. 27th.
N. GLIDDEN.
STEPHEN DINSMORE.

Ontario, 11 A. M., 2 and 7 P. M., Sunday, Dec. 27th and every evening through the week after the 27th, and as long as it appears to be duty.
JAS. E. WELLS.

Hedgesville, Steuben Co., N. Y......Dec. 25th
Lyon school-house, Woodhull......Dec. 26th and 27th
Swale, near Bro. Titus'......Dec. 28th and 29th
Swale, near Bro. P. H. Drake's..Dec. 30th to Jan. 1st
Buffalo, N. Y., 528 Eagle Street......Sunday, Jan. 3d
Marshfield, Erie Co., N. Y......Jan. 4th
JOHN T. ONGLEY.

Newmarket, N. H......Sunday, Dec. 27th
South Rochester, N. H......Sunday, Jan. 3d
S. HAWKINS.

Chesterville Mills, Me......evening, Dec. 26th and over Sunday, Dec. 27th. H. B. SEVEY.

Melvin Village......Sunday, Dec. 27th
T. W. PIPER.

10th (Milldale) District school-house, Southington, Ct., evenings this week, and over Sunday, Dec. 27th.
O. D. WOODRUFF.

Shinnecook......Sunday, Dec. 27th
A. E. SMITH.

Thomaston, Me......Thursday, Dec. 31st and Friday, Jan. 1st.
Rockland, Me......Saturday, Jan. 2d and over Sunday, Jan. 3d.
St. George......Friday evening, Jan. 8th and over Sunday, Jan. 10th.
Will Bro. Hatham or Stone make arrangements to go with me to St. George? H. S. MITCHELL.

China, Branch Mills, protracted meeting, commencing Jan. 7th, and continuing over Sunday.
S. K. PARTRIDGE.

Cornville, East Ridge, Friday and Saturday evenings, Dec. 25th and 26th, and over Sunday, Dec. 27th.
F. E. BLAISDELL.

Stockbridge, Vt......Sunday, Dec. 27th and evenings, Dec. 28th and 29th.
East Bethel, Vt., evenings, Dec. 30th, and 31st, Watch meeting. We expect Bro. Carpenter at East Bethel with us. A. A. HOYT.

East Colebrook, Kiddersville, N. H......Sun., Jan. 3d
Pittsburg, N. H. (Stream school-house) Sun., Jan. 10th
Hall Stream (Red school-house) Tuesday evening, Jan. 12th. U. G. LADD.

Lewiston, Me......Sunday, Dec. 27th
J. A. LIBBY.

LAWRENCE, MASS.
J. W. Bridge......Sunday, Dec. 27th
F. H. Burbank......Sundays, Jan. 3d and 10th
I. B. Potter......Sunday, Jan. 17th
C. Cunningham......Sundays, Jan. 24th and 31st

LOWELL, MASS.
Joseph Harvey......Sunday, Dec. 27th

SALEM, MASS.
C. E. Hurd......Sunday, Dec. 27th

HAVERHILL, MASS. (Advent Hall.)
A. A. Robinson......Sunday, Dec. 27th
D. M. Leavitt......Sunday, Jan. 3d
J. M. Orrock......Sunday, Jan. 10th
John Couch......Sunday, Jan. 17th
I. B. Potter......Sunday, Jan. 24th
C. E. Hurd......Sunday, Jan. 31st

NORTH RUTLAND, MASS.
Willard M. Hall......first Sunday in each month
H. H. Tucker......second Sunday in each month
Geo. A. Streeter......Sunday, Dec. 27th

CONCORD, N. H. (Centre St. Church.)
Geo. W. Brown (of Elliot, Me.)....Sunday, Dec. 27th

CONCORD, N. H. (Bethel, Green Street.)
C. S. Emerson......Sunday, Dec. 27th
T. L. Howard......Sundays, Jan. 3d and 10th
G. H. Wallace......Sunday, Jan. 17th
C. Goodrich......Sunday, Jan. 24th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
R. Morrill......Sunday, Dec. 27th

PORTSMOUTH, N. H.
M. Batchelor......Sunday, Dec. 27th
E. A. Stockman......Sunday, Jan. 3d
T. W. Piper......Sunday, Jan. 10th

HAMPTON, N. H.
Benj. Finney......Sunday, Dec. 27th
O. W. Kimball......Sunday, Jan. 3d

SEABROOK, N. H.
L. T. Cunningham......Sunday, Dec. 27th
John Parsons......Sunday, Jan. 3d
C. R. Parsons......Sunday, Jan. 10th
D. F. Leavitt......Sundays, Jan. 17th and 24th
J. T. Chamberlin......Sunday, Jan. 31st
T. W. Piper......Sunday, Feb. 14th
E. Owen......Sunday, Feb. 21st

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck......Sunday, Dec. 27th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
J. W. White......Sunday, Dec. 27th
C. H. Fletcher......Sundays, Jan. 3d and 10th
D. M. Leavitt......Sunday, Jan. 17th
E. Owen......Sunday, Jan. 24th
G. W. Brown......Sunday, Jan. 31st

RYE, N. H.
F. M. Drake......Sunday, Dec. 27th
J. W. White......Sunday, Jan. 3d
E. B. Wells......Sunday, Jan. 17th
C. E. Hurd......Sunday, Jan. 24th
E. B. Wells......Sunday, Jan. 31st

DOVER, N. H.
D. M. Leavitt......Sunday, Dec. 27th

WEST DEERFIELD, N. H.
D. W. Davis......Sunday, Dec. 27th
John M. Quimby......Sunday, Jan. 3d

NEW DURHAM RIDGE, N. H.
J. T. Libbey......Sunday, Jan. 3d

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month
J. G. Smith......Sunday, Dec. 27th

SOUTH BERWICK, ME. (Great Works.)
H. S. Pinkham......Sunday, Dec. 27th
S. S. Mooney......Sunday, Jan. 3d
J. W. White......Sunday, Jan. 10th
D. M. Leavitt......Sunday, Feb. 21st

BIDDEFORD, ME.
D. F. Leavitt......Sunday, Dec. 27th
Jesse Gay......Sunday, Jan. 3d
Geo. W. Sederquest......Sundays, Jan. 10th and 17th
A. Ross......Sundays, Jan. 24th and 31st

PORTLAND, ME. (Union Hall.)
T. W. Piper......Sundays, Jan. 3d and 10th
E. A. Stockman......Sundays, Jan. 17th and 24th
Jesse Gay......Sunday, Jan. 31st

KENNEBUNKPORT, ME.
Jared Whitman......Sunday, Dec. 27th
Wm. C. Stewart......Sunday, Jan. 3d

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet......Sunday, Dec. 27th
W. H. Mitchell......Sunday, Jan. 10th

ALFRED, ME.
J. R. Hill......Sunday, Dec. 27th

PLAINVILLE, CT.
I. B. Potter......Sunday, Dec. 27th
E. L. Crumb......Sunday, Jan. 3d

BRISTOL, CT.
R. K. Stark......Sunday, Dec. 27th
Enoch Phelps......Sunday, Jan. 3d

YALESVILLE, CT.
B. Hitchcock......Sunday, Dec. 27th

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PRENTTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath at 7.30 p. m. Conference and prayer meeting Thursday evening.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Preaching in Quincy Hall, 127 Lacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ RACHEL WESCOTT—Received $1.00.
☞ M. J. C.—Received.
☞ E. B. WELLS' address is North Hampton, N. H.
☞ ELD. H. G. McCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.
☞ ELD. J. T. LANE'S address is Dexter, Me.
☞ ELD. S. W. AMES address is Dover, Me.
☞ D. N. CHADSEY'S address is Colebrook, N. H.
☞ JOSEPH PINKHAM'S address is Dover, N. H.
☞ JAS. E. WELLS' address is Ontario, Wayne Co., N. Y.
☞ WM. C. STEWART'S address is Exeter, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—S Guthrie, E M Haggett, J Howard, A A Hoyt, Wm H Fay, N Wheeler, Mrs M Becker, Thos Foote, Phineas White Jr, L C McKinstry, M G Ladd, L Tuttle, S Woodworth, P S Butler, N Glidden, G F Whiting, M R Steele.

CASH RECEIVED FOR BOOKS AND TRACTS.—J L Field $10.00, W Alcott 25c, Mrs A Strong $1.40, T Harrison 30c, A C Streeter 30c, C Parmenter 25c, J Bailey 75c, A C Doe Jr 40c, A J Cargile 20c, S Davis 50c, M Wade $1.00, F H Brightman 20c, F Adriance 50c, H H Arnold 20c, A A Hoyt $4.85, A H Carsley $1.25, J G Powell $1.00, A W Sherman 20c, R E Northy 10c, O S Homan $1.25, Mrs M Becker 40c, J Demorest $1.00, C A Wilson 52c, F Kruson $1.25, J Englebeck 20c, B J Dowling $3.25, J Sanders $1.25, B Phelps 15c, N Orcutt 20c, C A Hosmer 50c, Zina E Harris 40c, S Sharp $2.00, C F Lathrop 15c, Phineas White Jr 50c, F Barr 50c, W W Church 60c, W E Harris 10c, C C Mann 60c, E H Armstrong $1.75, Mrs W Knobb $1.00, Mrs R Steele 50c.

BOOKS AND TRACTS SENT.—By Mail.—W F Fahnestock, C Parmenter, A C Streeter, Mrs A Strong, J L Field (3 pack), M Wade, J A Cargile, S Davis, J Bailey, H Brightman, A C Doe Jr, F A Arnold, T S Terrell, F Adriance, J T Kidder, C Swope, Miss A H Carsly, Ruth E Northey, A W Sherman, J G Powell, Mrs D O Burnham, J Sanders, A A Hoyt, C A Wilson, B Phelps, Eld N Orcutt, W Alcott, J R Englebeck, Miss F Baxter, F Kruson, W W Church, A O Standish, C F Lathrop, Mrs M Becker, W E Harris, Z E Harris.

By Express—E H Armstrong, Mrs W Knobb.

J R Smith, J F Linthicum, J C Smith, L Boutell C Angell, C H Fletcher, W Sheldon, P Fay, C H Williams, C Pike, A W Waite.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by an able corps of Contributing Editors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, with a book or engraving free. Address THE BIBLE BANNER, Vineland, N. J.

The *World's Crisis* and *Bible Banner* will both be furnished to one person for $3.00 a year. Address all orders for *both* papers to the WORLD'S CRISIS, 160 Hanover St., Boston, Mass.

NOW READY,

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the reduced price of $15.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.

The best method of using the chart or map of history is to hang the frame on the wall of the room (the map being in the frame, of course), by the two hooks in the *upper bar* of the frame, high enough to stand, or sit, in front of it, and there examine or study it.

Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history*.

AG'T.

THE DOCTRINE OF IMMORTALITY.

BY J. H. WHITMORE.

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THE WIDOW'S ANSWER.

"Ah me! with so many little mouths,
What care must a widow feel!"
So said the deacon, with grief profound,
Such as only a christian can feel.
Now the widow was knitting a stocking,
And just rounding off at the heel.

"Care! deacon," she murmured, with saintly smile,
And gently she shook her head,
And turned soft eyes to her merry boys
At play near the garden-bed:
"Mouths, bless 'em, as red as a cardinal flower,
Seven pairs of sweet lips," she said.

"Not one too many, the curly pates,
Even Johnny, the baby; there!
I have given them all to the dear Lord Christ,
Trusting in faith and prayer;
And God, he leads them as he leads me;
I don't know the meaning of care."

"Not know the meaning, widow, widow!
And working, as work you must?
Not knowing the terrible meaning of care,
That cuts at the brain like rust?"
The gray-haired deacon doubtingly smiled.
"But I take the Lord on trust,"

Says the smiling widow; "I'm just as sure,
If my little stock be spent,
And the cruse runs low, and the flour be gone,
And the money be needed for rent,
That He who knows when a sparrow falls,
And whither a thought is sent,

"And where the down of the thistle blows,
And the course of the fickle wind;
And how the underworld paints the rose,
Without leaving a drop behind;
And why there are never two leaves alike,
Though a million leaves you find;

"And why ocean, bound by a mighty will,
Is yet in its vastness free—
Can without stint, from his bountiful store,
Give to my babes and me,
As that day must follow the risen dawn,
Or that rivers find the sea."

Christian Weekly.—Selected by M. C Kershaw.

This is more than poetry; it is eternal truth in rhyme. That truth is more valuable to a helpless widow and a poor loving mother, than bank treasures, or gilded palaces, or crowded store-houses. It is the immutable promise of Jehovah that his trusting friends shall never want any good thing. The palace may burn, and the store-house be swept away in a flood, but the treasures stored by the widow's God for the fatherless and helpless are more safely secured than the sunlight or the dews of heaven. J. C.

NEWS FROM ENGLAND.

From our own Correspondent.

DEAR BRETHREN, THE EDITORS AND READERS OF THE *Crisis*:—I have much good news to add to that I sent you in my letter a few weeks ago. Every week enables me to say with a stronger emphasis, How wonderful is truth! There are those in England who have endeavored to identify us as a nation with the ten lost tribes of Israel; and such predict for us as a people all manner of good things, saying that a large if not the largest portion of the invaluable promises of the Bible is being given to us in possession. Without pronouncing on this pleasing theory (very satisfactory to such as can believe it), this one thing is certain, that God is granting us a great manifestation of his truth in these last days, and that the spirit of humble yet independent research is being greatly revived amongst us.

A brother came to me yesterday (employed to distribute the *Bible Echo*), and said, in his rounds he had come across an intelligent man who desired immersion, and shelter in the Name and under the blood of Jesus our Immanu-Ail. He had, as it were by chance, picked up a copy of our paper, the teachings of which had arrested him. He purchased succeeding numbers, and after thorough and honest examination, said that his old faith was no longer of any use to him; that his Bible was as a new book; and that for himself he wished to flee to the Shelter to hide him.

Some Methodists living in the West of England, by reading the *Echo* have been confirmed in the faith, and have just written to ask counsel as to the formation of a church. They are in want of a good book treating on scriptural order. There are many like them, in various parts, who require to be visited, taught the way of God more perfectly, banded in fellowship, and set in gospel order. The remark of a good brother yesterday, who is staunchly loyal to the Lord Jesus, came home to my mind with great force, as he said, "How about the picking up of the little ones? What about the folding of them?" I confessed that the work was a necessary one; that it had been much on my own heart; and that it was my prayer that a brother, adapted to the work, and called of God to that mission, might very soon appear in the field. His remark to me was a very true one. He said that individuals living solitarily, and believing the truth, were tempted to have misgivings with respect to their apprehension and conclusions, when they could not see the face of a brother of one mind with themselves. "Apples rot," said he, "if not picked up"; to which I almost involuntarily responded—"And fish are of no use if let lie ungathered." The brother who said this to me was formerly the chief apostle of a somewhat eccentric sect, having organizations in England called "The Peculiar People." He was their "best man," but is now walking uprightly in the truth, holding fast in power the form of sound words.

A Baptist minister in the North of England writes that he has long had communion with the truth which we are endeavoring to bring into such prominence, and he blesses God for the agencies which are working to spread the daylight all over the kingdom.

Bro. J. Smith of Bacup, Baptist minister, sound in the vitals of faith and practice, to whom I alluded in a former letter, is to be ousted from his pastorship of many years for his noble confession of the truth. He is a good man and a true, and probably poor. Not that he needs have been the latter; his adherence to a scriptural mode of sustenance and his open-handedness to persons in want being the chief reasons of his not having a heavy banking account, as have so many English critics. I hope he may yet be of the number of itinerants engaged in the arduous but holy work of propagating the words of life.

This is all I will write at this time on the growth of the truth in England. I hope you have been watching closely the state of affairs at the Vatican of late. The developments of the harlot's history, answering so fully to her fore-written doom are very striking. Those who take the *Bible Echo* will be able to read some important extracts from Romish papers respecting the situation of the Papacy. The moans of her press are full of anguish. There is the withdrawal of the *Orenoque* from an Italian port; and Romanists feel keenly this almost complete desertion of the Chair of St. Peter by the "eldest daughter of the Church." Added to this, the British government has ordered back its representative, Mr. Jervoise, from the Papal palace. Cardinal Antonelli has prayed it to revoke its decision in vain. Mr. Jervoise is back among us, and no ambassador is to be appointed in his place. This is a polite and practical way of saying to the Sovereign of Romish ecclesiasticism, "We no longer recognize you as a civil ruler."

Archbishop Manning thinks that the age when all men will be brothers is not far distant. (So do we; but not in the way in which he does.) He recommends that disputes between nations should for the future be settled by arbitration, and he would have his ex-Majesty Pius IX. arbitrator, as, he pretends, the Pontiff can have no partiality towards any one nation. (?)

Mr. Gladstone, the last premier of this realm, has written considerable against the Papacy and its claimed civil allegiance, which is making the hierarchy of Rome very wrathful.

Wonderful events are at hand. Judgment is flashing its lightnings and rumbling its thunders down upon the seat of the apostacy, which is in the seven-hilled city. But while vengeance is poured upon "the harlot," mercy goes through our land proclaiming words of grace and truth. And it is my belief and hope that thousands will listen to the gracious voice, and that at last, in the bundle of life, will be found nothing less than a multitude who will have profited by the visitation which we are receiving in these last moments of the age. W. KELLAWAY.

10 *Warwick Lane, London, E. C.*

TO THE A. A. M. BOARD.

Dear Brethren:—The work of the Master is still progressing. After four days hard traveling, we reached this place, almost exhausted with cold and loss of sleep. The Memphis and Little Rock Rail Road is the poorest excuse for a road I ever saw. We traveled near thirty miles over trestle works which looks so rotten, as to be liable to tumble down at any time. We were going in the Lord's cause, and I told Bro. Gifford, while looking out of the window at the rickety works, that if we were on a trip for speculation, we would feel fearful; but as that was not the object of our journey, I felt perfectly safe, believing that if it was duty to preach to the people on the line of the Indian Nations, the Lord would see us through safely.

Arrived in Little Rock, and found no connection. Had to put up for the night. Started next morning in a mixed train, on the Little Rock and Fort Smith R. R., for Clarksville, a distance of one hundred miles. It took us all day to make the trip. Found the stage waiting for us, which is the first close connection we have made since we left Memphis. The stage was open at both sides, the night was unusually cold, and we traveled all night, only seeing fire once, while the horses were being changed; then we were so benumbed with cold, that the heat of the fire made us very sick. The road was the worst I ever traveled, and the only way we could keep our seats was to swing by the leather straps fastened to the top for that purpose. We could but think of the carpeted parlors and cushioned sofas of ministers who get fat salaries and live at ease in Zion. Then we could look at Paul's perils, shipwrecks, and privations, and took consolation by thinking the heavier the cross the brighter the crown.

About half past one o'clock, Saturday, we arrived in the nice flourishing village of Fort Smith, with aching heads, bruised flesh, sick stomachs, but, thank the Lord, no broken bones. We found Bro. John Maxwell waiting for us, and glad to see us. We went home with him and had a good rest that night. Sunday morning we began meetings which still continue with good interest. Praise the Lord! The people here are all in harmony, and go into the meetings, and every one seems anxious to know the truths that we as a people love so dearly.

I have a cold, which has settled on my lungs, and causes me much trouble in speaking. I shall never forget our stage ride. We paid $10 each for the privilege of being jolted and bumped all night, which I would not do again for the money back.

Day after to-morrow I start for home, expecting to have several meetings on the way. I often think and pray for the dear ones in Woodruff Co., where I was last week, and all the beloved brethren and sisters in Tenn., Ala., and Ga., who are battling for the glorious truths which I have tried in weakness to deliver to them. May God help them to stand firm. I feel sure, dear brethren, that the Master will come soon, and relieve us of all our trials. I am determined he shall find me telling the people he is coming. Pray for me.

JOHN A. CARGILE.

Fort Smith, Ark. Nov. 46th, 1874.

THE BIBLE.

Amid ancient lore and modern learning, the Word of God stands unique and preeminent. Wonderful in its construction, admirable in its adaptation; it contains truths that a child may comprehend, and mysteries into which angels desire to look. It is in harmony with that adaptation of ends to means, which pervades creation, from the polypus tribes, elaborating their coral houses, to man, the wondrous work of God. It forms the brightest link of that glorious chain which unites the humblest work of creation with the throne of the infinite and eternal Jehovah.

As light, with its infinite particles and curiously blended colors, is suited to an eye prepared for the alternations of day; as air, with its subtle and invisible essence, is fitted for the delicate organs of respiration; and, in a word, as this material world is adapted to man's physical nature, so the Word of eternal truth is adapted to his moral nature and mental constitution. It finds him wounded, sick and suffering, and points him to the balm of Gilead, and the Physician of souls. It finds him stained by transgression and defiled with sin and guilt, and directs him to the "blood that cleanseth from all unrighteousness and sin." It finds him athirst and faint, pining amid the deserts of life, and shows him the wells of salvation, and the rivers of life. It addresses itself to his moral and spiritual nature, makes provision for his wants and weaknesses, and meets his yearnings and aspirations. It is adapted to his mind in its earliest stages of progression, and its highest state of intellectuality. It provides light for his darkness, joy for his anguish, a solace for his woes, balm for his wounds, and heaven for his hopes. It unveils the unseen world, and reveals Him who is the light of creation, and the joy of the universe, reconciled through the death of his Son. It promises the faithful a blessed reunion in a land undimmed with tears, undarkened by sorrow. It affords a truth for the living, and a refuge for the dying. Aided by the Holy Spirit, it guides us through life, points out the shoals, the quicksands and hidden rocks which endanger our path, and at last leaves us with the eternal God for our refuge, and the everlasting arms for our protection.—*Sel. by H. S. Staples.*

A FEW THOUGHTS.

H. P. SIKES.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away." ISAIAH 51: 11.

To return signifies to come back, having been here before. Hence, we see that this earth, and not some other place in the heavens, is to be the home of the saints. This doctrine is abundantly taught throughout the inspired volume. I notice one or two passages. Prov. 11: 31. "Behold, the righteous snall be recompensed in the earth; much more the wicked and the sinner." Acts 3: 21. Speaking of Christ, Peter says, "Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Thus, we see "all things" are to be restored to the condition they were in before man sinned and fell, and the earth became cursed of God. And man is to be reinstated in the "first dominion." Micah 4: 8. And they will come back joyfully—"come with singing unto Zion." No more thorns, thistles, briars, storms, hurricanes, heat, cold, or any other effects of the curse. No; this earth, now so dreary, will have become the garden of God, where he will delight to dwell. Says the Revelator—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Their joy is to be everlasting;—not transient like pleasures here. All causes of sorrow gone, their bliss will flow on and on, throughout eternity. We can understand but little of the glory then to be revealed. Let us pray to have our "eyes anointed with eye-salve" that we may be able to comprehend something of what it will be to be present with, and to know and feel that we are beloved by the infinite God,—by the dear Redeemer, and by all the countless myriads of heaven. Never have mortal ears been saluted with such sweet strains of melody as will then come pealing forth from all that vast multitude. Call to mind also the most beautiful landscape, or the most beautiful garden that ever you beheld, and then imagine the whole earth dressed up like this! See the streets of shining gold! See every individual of that innumerable throng all shining like the sun! All tears and sorrow will be forever excluded. Here we weep, and wade through trial after trial, till earth seems a dreary wilderness, and we sigh for home. Our loved ones are often snatched away by the relentless hand of death, and we have to lay them in the cold, cold ground. But there will be no dying there. Sin and death can never invade those blissful shores. Here, our friends often become our enemies, and our nearest and best friends often inflict the deepest wounds; but no such thing can ever enter there. Here, our hearts are often wrung with the ingratitude of those we love; but there, we shall as it were bask in the sunshine of the love and confidence of heaven's countless throng. Here, we suffer disappointment and losses; but there no such thing can ever mar our bliss. Here, we suffer pain and sickness, and meet with perils, accidents, hunger, thirst, aches, and weariness; but none of these things shall ever invade that happy land. The fountain of our "sorrow and mourning" will be dried up, and they will have "fled away" forever.

Gems.

— As sunshine seems brightest after rain, and calm is most welcome after storm; as pearls are fetched from deep waters, and gold is dug from deep mines; so joy is never so welcome as after sorrow; the truest joy is that poured into a broken heart.

— Many persons are like the murmuring farmer, who wanted sunshine for his wheat and barley, and rain for his grass and turnips, all at the same time.

— Men often forget that privation and retirement have sometimes hidden joys, as a flower blooms under a leaf. Shadow is sometimes shelter. Some flowers could not thrive in much sunshine.

— There are many pleasures which we should do well to deal with, as men do who buy honey—taste a little on the tip of the finger, not take up a handful, for fear of a surfeit.

— When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.

— A christian need not row himself down the stream; if he but rest upon his oars, the ebbing tide and rapid current will be enough.

— Many seek for ease, instead of healing; the believer seeks to be cured rather than eased.

— The feeling of duty is at times oppressive; but where his proper path is, there the christian should be willing to abide.

"Jesus Christ, the faithful witness,
First-begotten of the dead—
He who gave you form and fitness,
He who calls himself your head,
Bids you read his word of warning,
Blessing those who firmly stand
In good works, his truth adorning,
For the time is near at hand."

— The best way of increasing our money is not to lay it up, but lay it out.

— Cunning conquers force, force can subdue numbers, intellect can master courage, but love subdues all.

— The tears of our misery often prevent our eyes from seeing the mercy close at hand.

— If there be one fact or promise in the Bible which has produced no practical effect upon your temper or conduct, be assured that you do not rightly believe it.

— No good man would exchange his adversity for the prosperity of a bad man.

— Where there is the most love of God, there will be the most philanthropy.

— That eye weeps most that looks oftenest at the Sun of Righteousness.

WILMOT, the infidel, when dying, laid his trembling, emaciated hand upon the sacred volume, and exclaimed solemnly, and with unwonted energy, "The only objection against this book is a bad life!"

A DIVIDED HEART.

"Let us not serve Thee with a divided heart," prayed a good man in the prayer-meeting of a certain church, recently. We were impressed with the beauty and reasonableness of the petition. A divided heart is unhappy. It has no peace, no rest, no equipoise, no solid satisfaction. Longing for some rival object, it is never satisfied with that which might otherwise fill it with unmingled contentment. It is not a true heart. No divided heart can be sincere. Its fidelity can never be trusted. It will never rise in its devotion above the control of calculating policy.

A divided heart is a changeable one. It will throb with one impulse, beat with one resolve to-day, and another to-morrow. The double-minded are unstable as water. No supreme object leading them on, they are carried hither and thither by every shifting wind, by any caprice, fancy or impulse that may visit them. They will be one thing today and another to-morrow.

A divided heart can have no enthusiasm. It will burn with no supreme earnestness. can have no all-absorbing theme. A part of the energy of its affection will be reserved for other uses—to be poured into other channels. It will never flame with fervent zeal, nor bend toward the goal it seeks with passionate intensity. A divided heart will be cold, selfish, phlegmatic, unstable and untrustworthy. How reasonable the command of Him who is worthy of supreme love, that we love him with all the heart!—*Rev. A. P. Burgess, in Banner of Holiness.*

I AM WAITING.

I am waiting for the Savior—
Weary, faint and sore;
Waiting for his coming,
For the opening of the door;
Waiting, and yet working
Till he bids me rise and come
To the joys of yonder mansion,
To my everlasting home.
A weary path I've trodden,
'Mid toil and pain and strife—
Waiting for my Savior
To call me into life.
Ah! soon he'll bid me come—
My trials will be o'er;
Yes, I'm waiting and I'm watching
For the opening of the door;

Earnest Christian.

A CARD.

A FEW STUBBORN FACTS.

When Elder Miles Grant was on this coast last spring, he held a discussion in Napa City, with Canright, on the "Seventh Day Question." During that discussion Eld. Grant made certain statements, to which some of the Seventh Day Adventists took exceptions, and, after he left the State, and had returned home to Boston, he was violently assailed through a printed circular, and otherwise by some of the Seventh Day people and accused of mendaciousness and other serious offenses. Having returned to California, Elder Grant desired to meet his accusers face to face, and submit all the facts to an impartial public. His friends here felt that this was due to himself and to the cause he represents; and, furthermore, wished to have a public discussion of the Sabbath question.

Since Elder Grant was here last spring, Vallejo was visited by a minister of the Seventh Day faith, who consumed weeks in impressing his views upon the public. Those who keep the first day of the week desired that Elder Grant should present their side of the question, and wishing that the whole truth might be brought out, resolved to invite those of a contrary faith to meet him in discussion. A meeting of the Advent Christian Society, of Vallejo, was held on Wednesday evening, Nov. 25th, 1874, when a committee of three was appointed to confer with brothers of the Seventh Day Society, with a view to bringing about a discussion. They prepared the following communication, which they delivered to J. S. Howard for the Seventh Day Advent Society, on the day it was dated:

VALLEJO, Nov. 26th, 1874.

To the Society of Seventh Day Adventists, Vallejo.

BRETHREN:—We have been deputed by the Advent Christian Society of Vallejo to invite you to paticipate with them in a discussion of the points of disagreement between these two bodies of Adventists, upon what is familiarly known as "The Seventh Day Question." We name Elder Miles Grant to conduct the discussion on our part, and cordially invite you to name some one to represent you. The discussion to be held under fixed parliamentary rules, and a moderator to be mutually agreed upon. There are several reasons why this discussion should take place.

First, it should be held in the interest of truth. Secondly, because your views have been set forth in this community, and it is only fair that the other side should be heard; and we deem it best that this should be done from the same platform where no advantage can be taken or claimed afterward. Thirdly, it is eminently proper that Bro. Canright, or some other brother of your faith, should meet Bro. Grant, inasmuch as, after he returned east last spring, he was accused by a private circular, through the columns of the *Signs of the Times*, from the desk, and and privately, of having made statements which were untrue. He is here prepared to verify every assertion, or statement of history or of facts, heretofore made by him, and it is but fair that he should be confronted by his accusers, and convicted publicly of the grave offenses with which he is charged, if he is guilty.

We trust you will select Bro. Canright, or some one else, to represent you, and that we shall have the pleasure of mutually fixing upon an early day for the discussion. A prompt reply to this communication is respectfully solicited. May truth and righteousness prevail.

Yours in Christian love and fidelity,

A. J. YOUNG,
Signed by S. N. JAMISON, } *Committee.*
J. F. LINTHICUM,

Bro. Howard informed us that that he would communicate at once with his brethren, Canright and Loughborough, and, as soon as he received a reply from them, communicate the same to us. On Monday evening last he attended the meeting at the Advent Chapel, after the services were over, stated in conversation that he had heard from his brethren, and that they could not engage in a discussion because their time was too much occupied. He did not produce the letter which he said he had left at home, but promised to give a written reply to our communication. This he has declined to do, and has taken occasion to print a remarkable card in the Vallejo *Evening Chronicle*, denying that any response had been received from Elders Canright and Loughborough. We have no disposition to reply to his quibbles or scurrility, but simply desire to present the naked facts to an impartial public.

We have used every proper means in our power to secure a fair discussion of the "Seventh Day Question," in which a deep interest is felt. Elder Canright was approached personally by Elder Grant, and declined a discussion. We then addressed a respectful commnnication to the Society of Seventh Day Adventists in Vallejo, inviting a discussion, and in this we have failed.

But, more than this, it was the earnest desire of Elder Grant that those who had preferred charges against him during his absence, should meet him face to face, and substantiate them if they could. We sought to bring this about, and have failed.

No alternative is now left but for Elder Grant to proceed without his accusers, if they persist in declining to be present, and the Advent Christian Society of Vallejo, will insist upon his doing so, as a solemn duty he owes to himself and to the church.

On behalf of that Society we hereby give notice that he will take up the subject on Saturday evening Dec. 5th, 1874, at the Advent Christian Chapel in Vallejo, and we extend another and earnest invitation to the brethren of the Seventh Day faith to meet him in discussion.

Nay, more, we demand that those who have brought accusations against him when his back was turned, shall present themselves now, while he is here to defend himself, and make them good or retract them.

A. J. YOUNG,
S. N. JAMISON, } Committee.
J. F. LINTHICUM,*

Vallejo (Cal.) Independent, Dec. 4, 1874.

ELDER GRANT'S DEFENSE.

Last night Elder Grant took up the charges which had been preferred against him by the Seventh-Day people. He selected as the basis of his remarks the 16th verse of the 20th chapter of Exodus (the ninth commandment): "Thou shalt not bear false witness against thy neighbor." He said that he had paid but little attention to these charges, because personally he did not fear them, but that friends thought they should be replied to, and he consented to do so. He referred to the fact that they were made after he had left the State, and that upon his return his accusers could not be prevailed upon to confront him.

He took up the *Advent Review and Herald of the Sabbath Extra*, in which all the grievances urged against him were set forth, and replied fully and frankly to them. He was charged with continuing to try to provoke discussion in localities where his only hope is to distract and tear down, and said that when he first came to this coast he was challenged by Elder Cornell to a discussion, and accepted. Subsequently, when on another visit to California, he did challenge Elder Cornell, and finally had a discussion with Elder Canright at Napa.

He was accused of having dealt unfairly in regard to another challenge between other parties some years ago, the parties being Elder Andrews on the part of the Sabbatarians, and Elder Preble on the part of those who keep the first day. The charge was that he had refused to publish, in the *World's Crisis* Elder Andrews' acceptance of a challenge from Elder Preble. Elder Grant, in 1873, met Elder White, who complained of this, and, upon representations to this effect, promised to make an apology, which he did in the *Crisis*, having forgotten the real facts in the case, and assuming that what Elder White stated was correct. Upon the facts being recalled to mind, however, it turned out that the challenge really proceeded from Elder Andrews, and that this and Elder Preble's acceptance were published in the *Crisis* at the same time.

In answer to the charge of having slandered Mrs. Ellen White, he said he had never done anything of the kind. He had always spoken kindly of her personally, but had charged and was prepared to prove that her visions did not proceed from the Lord. This he promised to do Monday evening, when he would take up Mrs. White's visions.

He reviewed the Springfield campmeeting affair, and defended his course. We have neither time, nor the ability, to do justice to his discourse, as we have to rely upon memory to quote him, but his replies were clear and emphatic, and met the issues presented squarely and satisfactorily. In conclusion, he said if he had omitted anything material, or had not answered any charge satisfactorily, he would be glad to have his attention directed to it, and he would take it up at the openiug of the services Monday evening.—*Vallejo (Cal.) Independent, Dec. 6th, '74.*

*Editor of *Independent.*

WHAT MEN NEED.

How little most men know of their real condition before God, or the real wants of their soul. A man who has been leading an irregular life for years said to me, "I am not so bad as you think; I frequently have very good thoughts, and I sometimes pray to God; what I want is some good advice."

"No," I replied, "what you want is not good advice, but a new heart; and nothing but a new heart will be of any permanent advantage to you."

It is the merest superficiality to suppose that all we need is to amend our lives. A man is what his nature is. He does not make his nature, but his nature makes him. And down in the very depths of his being his nature itself must be changed, as the beginning of any good work in him. Our nature is corrupt and evil; that is why we are sinful. The fountain must be cleansed before the stream that flows from it shall be pure. We must get a new nature, pure and holy, before we ourselves can be good and true. And this new nature it is impossible that we should get by anything that we can do. To change our nature is not in our power. A new nature is the work and gift of God, through Jesus Christ our Lord.

Have you this new nature? If not, then the first great necessity of your soul is not yet met. But God in grace is ready to meet that necessity now, and give you through the operation of his Spirit a new life in Christ.

"THE END OF PREACHING," says George Herbert, "is praying." A minister observing a poor man by the road-side, breaking stones with a pickaxe, and kneeling, to get at his work the better, said to him, "Ah, John, I wish I could break the stony hearts of my hearers, as easily as you are breaking these stones!" The man replied, "Perhaps, master, you don't work *on your knees*."

OUR POSITION AND PROSPECTS.

H. MUNGER.

For ten years we, as a people, have not had the doors open to us as now. In most places there are some minds inquiring after something more definite and scriptural, concerning the times we are living in, than they get in the churches. This produces a demand for our kind of preaching; and we can reach a class now that we never have before. I have preached within a few weeks in five different denominational churches, with good effect. There are reasons for this change in our favor. The bitterness of opposition has died; and many see God's Word fulfilling so clearly in the fashionable religion of the day and increasing wickedness, that they are alarmed, and acknowledge it. Many of the rising generation see the difference between preaching fables and God's Word, and they prefer to attend Advent meetings. Some have got half converted to the truth by our preaching already. So our prospects are better than for many years, for doing good. All we need now is to drop all little points of difference of opinion that have divided our effort, and unitedly battle for the great cardinal truths we came out on. All agree that this drawing off, and setting up an opposition meeting in the same place, is done generally by those who want to rule or ruin. Officers of the church ought to be such men as take the office as a *duty*, instead of the honor.

WHEN we build our churches by fairs; sweep off great debts by men hired, at a great price, to manipulate an audience under circumstances of tremendous pressure; sustain public worship by the sensationalism of the pulpit, or the artistic attractions of the choir; fill up our Sabbath schools by picnics and prizes; raise money for the various benevolent objects in all sorts of ways, we are weakening the legitimate motive that should govern us, and which it is the very purpose of God to develop within us, and without which the religion we would sustain is not worth sustaining; viz., the simple sense of duty.—*Banner of Holiness.*

"GOSPEL ministers should not only be like dials on watches, or mile-stones upon the road, but like clocks and larums, to sound the alarm to sinners. Aaron wore bells as well as pomegranates, and the prophets were commanded to lift up their voice like a trumpet. A sleeping sentinel may be the loss of the city."—*Bishop Hall.*

HOME AND HEALTH.

A DELIGHTFUL AND HEALTHFUL CLIMATE.

R. H. GRESHAM.

Dear Brethren in Christ (of New England and elsewhere):—Within a few weeks past I have received several letters from those of like precious faith, enquiring of me as to the healthfulness of the climate in this highland section etc; and supposing that many others may desire to make similar enquiries, I send this for publication.

I consider this section of country, called Western North Carolina, the most desirable for the promotion of good health of any locality in the United States lying east of the Mississippi River. I have never visited California, but will assure you that I consider this climate far preferable to that of Denver, Colorado; or of any portion of the Western or Eastern States east of Denver. Our Southern latitude here prevents the extreme cold as you have it in New England, and the altitude supplies us with fresh, dry, pure air, and prevents excessive heat in summer. I came here from Indiana. Have been here near twelve months, and am greatly delighted with the climate, the pure soft water gushing from the mountain sides in many hundreds of beautiful springs, and with the pleasant and intelligent society I have met with.

The people here are well informed on many subjects, but they neither know or care much about the soon coming of Jesus Christ. I find a few persons who seem willing to be taught in the Word of truth, and I am trying to teach them; and I think that much good may be done here if the Master should not come for several years. I am treated by all classes with marked attention and kindness, but some of the preachers call me a heretic because I tell them that the Bible says "All the wicked will God destroy."

In New York City the heat in summer is generally about fifteen to twenty degrees warmer than here; and in winter generally about twenty degrees colder than here. We have some cold blustering days here in winter and early spring, but the air is nearly always very pure and refreshing. We never have chills and fever unless it is brought here, and then it soon leaves a man.

The report of this country by Doctor Getchell I think very reliable. There are a few Northern people throughout this mountain region, and the number is fast increasing. Mr. Spear, a prominent gentleman from Lynn, Mass., has lately bought a fine residence and settled here. A gentleman from New Bedford, Mass, in very poor health has been here a few weeks, and is much improved. Board in this town is $20 to $30 a month; but ten to twenty miles from here, in smaller towns and among the farmers, can be had at $7 to $14 per month for comfortable and wholesome living. Land five miles from this town is cheap;—$2 to $10 per acre for wood lands and $6 to $25 per acre for improved farms. Weaverville which is about nine miles north of here has a good high school. The location is delightful, and the land round about there can be bought cheap. I will be pleased to answer my brethren or others about any of these matters.

Ashville, Buncombe Co., N. C.

MENTAL TRAINING AND HEALTH.

In the advancing knowledge of physiology it has been discovered that all mental culture should be based upon the brain—that education should be pursued in harmony with the laws of life and health, and that, where these are violated, the advantages of the former afford poor compensation. Formerly no attention, or scarcely any, was paid by school boards and teachers, in the matter of education, to the condition of the body or the development of the brain, and even at the present day very little attention is paid them, compared with what should be given to those great physical laws which underlie all mental culture. The lives of a multitude of children and youth are sacrificed every year in this Commonwealth by violating the laws of physiology and hygiene, through mistaken or wrong methods of mental training; besides, the constitution and health of a multitude of others are thus impaired or broken down for life.

No where else in society is a radical reform needed more than in our educational systems. Inasmuch as the laws of the body lie at the foundation of all proper culture, they should receive the first consideration. But, in educating the boy or girl, from the age of five to fifteen, how little attention is given to the growth and physical changes which necessarily occur at this most important period of life! The age of the child should be considered; the place of schooling, the hours of confinement and recreation, the number and kinds of studies, together with the modes of teaching should all harmonize with physical laws—especially those of the brain.—*Dr. Nathan Allen, in Popular Science Monthly, for Dec.*

DON'T FRET AT HOME.

Of all places on earth, the one which should be most carefully guarded from every thing of an unpleasant nature, is *home.* And yet how many there are who seem to consider it the place where they may give free utterance to unkind words, which they would never inflict upon the ears of a stranger. There are men who seem to exhaust their daily supply of smiles and kind words upon those whom they meet through the day, while absent from home, so that they have only frowns and fretful words to bestow on their families upon their return. Such men, although they may enjoy the reputation of being strictly honest in business matters, are robbers. They rob their dearest friends of that which is of far greater value than silver or gold. They take from those depending upon them that happiness which they can obtain from no other source.

But not alone upon the "lords of creation" rests this charge of robbery. Who does not know women who exert all their powers to make home pleasant for guests, and yet who render the lives of their own families wretched by constant fretfulness.—*Ex.*

CONSCIENTIOUS STOMACHS.

Quite frequently we hear from the lips of those who have been complying with the requirements of hygiene relating to diet for some months, remarks like the following:

"I believe that health reform is making me a dyspeptic; I am certain my stomach is not half as strong as it used to be. When I lived as people generally do, I could eat anything I pleased, and never know the difference; but now, I cannot vary in the least degree from the hygienic diet without suffering for it. Formerly, I could eat between meals as much as I pleased, and at any time of the night or day. Now, if I even take a small bite at night, I get up in the morning with a headache, and feel ill all day."

The individual is correct in attributing this change in the disposition of his stomach to the effects of hygienic diet; but he should regard it as a matter of rejoicing, rather than as a thing to be regretted. He need entertain no fears of dyspepsia; the change which he notices is the result of the return to health of his digestive organs. The nerves which were once stupefied and blunted by caustic and irritating condiments, have become acute and active. Instead of allowing the stomach to be imposed upon with all manner of disturbing and unwholesome compounds, as formerly, they are now faithful sentinels, and at once protest whenever any violation of the laws which govern its healthy action occurs.

People who find that their stomachs are become much more sensitive than formerly as the result of a reformatory change in diet, should accept the same as an evidence of returning health. All they need to do is to follow implicity the indications of experience. Of course these suggestions are not intended to apply to that class of dyspeptics who are continually watching their feelings, and anticipating injury from their food. Such persons must act upon principle rather than feeling if they would acquire health.—*Health Reformer.*

TEMPER AND THE VOICE.—The influence of temper upon tone deserves much consideration. Habits of querulousness or ill-nature will communicate a cat like quality to the singing, as infallibly as they give a quality to the speaking voice. That there really exists amiable tones is not an unfounded opinion. In the voice there is no deception; it is to many the index of the mind, denoting moral qualities; and it may be remarked that the low, soft tones of gentle and amiable beings, whatever their musical endowments may be, seldom fail to please; besides which, the singing of ladies indicates the cultivation of their taste generally, and the embellishment of their mind.—*Mordaunt.—Ex.*

DR. STREETER, of Santa Barbara, tells the *Alta* that the worst case of gravel may be cured, the deposit dissolved and passed away, by using the water in which potatoes have been boiled to pieces. Strain the water, sweeten to taste, and drink for two or three weeks. This is a painless cure.

THE practice of drinking large quantities of tea, coffee, or water, with meals, retards digestion. Water, or drinks of which water is the basis, taken while eating, is removed by absorption before digestion takes place.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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PUBLISHED ALSO AT THE SAME OFFICE,

Semi-monthly,

THE YOUNG PILGRIM,

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH

TERMS: ☞ *Payable always in advance.*

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 999. BOSTON, WEDNESDAY, DECEMBER 30, 1874. VOL. XL.—NO. 12.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

AWAKE!

Bride of the Lamb, awake! awake!
Why sleep for sorrow now?
The hope of glory, Christ, is thine,
A child of glory thou.

Thy spirit, through the lonely night,
From earthly joy apart,
Hath sigh'd for one that's far away,—
The Bridegroom of thy heart.

But see, the night is waning fast,
The breaking morn is near;
And Jesus comes, with voice of love,
Thy drooping heart to cheer.

He comes—for oh! his yearning heart
No more can bear delay—
To scenes of full unmingled joy,
To call his bride away.

This earth, the scene of all his woe,
A homeless wild to thee,
Full soon upon his heavenly throne
Its rightful King shall see.

Thou, too, shalt reign—He will not wear
His crown of joy alone!
And earth his royal bride shall see
Beside him on the throne.

Then weep no more—'tis all thine own—
His crown, his joy divine,
And sweeter far than all beside,
He, he himself, is thine.

—*Selected by Fanny Reynolds, Chicago, Ill.*

"OUR EARTHLY HOUSE."

J. F. LINTHICUM.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given us the earnest of his Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5. 1–8.

To many, the language of Paul in these verses conveys the idea that there is a soul residing in the body, and that Paul, when he uses the personal pronoun "we," refers always to this inhabitant of the body, the latter being the house and tabernacle alluded to, and the former the real Paul who is speaking. Admitting for argument's sake that this view is correct, still there is nothing in the language used upon which to base the opinion that the soul is immortal. On the contrary, Paul expressly declares that, "we must all appear before the judgment seat of Christ, that every man may receive the things done in his body," and in another place he declares that "the wages of sin is *death.*"

If we interpret these verses according to the orthodox idea, the most that can be claimed is that there is continued existence of the real man after the decay of the body, and that upon its separation from the body, it goes to the presence of the Lord. The great question of the immortality of the soul remains untouched, for the judgment and punishment are yet to take place. Now the adherents to this idea will not deny that, if Paul's writings were dictated by inspiration, they are consistent. There can be no contradiction and stultification, because when two contradictory views are presented, one must be erroneous, and inspiration does not err. Bearing this in mind, let us turn to another portion of Paul's writings, and when he was addressing these same Corinthians. 1 Cor. 15, commencing at the 16th verse, reads as follows: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.*" Here Paul clearly teaches that the only hope of a life beyond the present one is in the resurrection of Christ. If Christ be not raised, then they that have died (or fallen asleep, as he expresses it) "*are perished.*" That is the last of them, for Christ, in whom is their only hope of future life, has not been raised and is therefore dead; and how can the dead raise the dead? The reasoning of the apostle is so conclusive on this point that it is unnecessary for us to multiply words upon it. But let us go a step further.

In the verses under consideration (2nd Cor. 5: 1–8), the personal pronoun is relied upon to show that there is a man within the body and that Paul, when speaking of himself, did not refer to the body, but this dweller within it. In other words, whenever he used the pronoun "we," he referred to the soul and not to the body. Now let us apply the same rule to the verses quoted 1 Cor. 15: 16–18). "For if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins; then *they* also which are fallen asleep in Christ *are perished.*" Here we have the pronoun "*they*" referring to the dead, and of course it refers to the real man, just as "we" refers to the real Paul in the other case. It refers then to the souls of the persons alluded to, and Paul says that, unless Christ be risen they are perished. According to orthodoxy, the soul cannot perish, because it is immortal; and hence Paul was mistaken, because the souls of them that had fallen asleep were in heaven, and consequently were not dependent upon the resurrection of Christ. It will be seen, therefore, that if the popular interpretation of the first eight verses of the fifth chapter of Second Corinthians is correct, Paul had previously led the same people astray by teaching them false doctrines. Paul would contradict Paul, and inspiration would be convicted of fallibility.

But another reason for believing that Paul did not intend to teach that he would be with Christ as soon as he died, is that such a view is inconsistent with the teachings of other inspired writers, who teach that the dead rest in the grave until the resurrection, and know nothing. In Ecclesiastes 9: 10, we read that "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither *thou* goest." And again the fifth verse of the same chapter says, "the dead know not anything." In Job 14: 12, we read that "*man* lieth down, and riseth not, till the heavens be no more; *they* shall not awake nor be raised out of their sleep." Again, Psalms 6: 4–5, reads thus: "Return, O Lord, *deliver my soul.* Oh save me for thy mercy's sake. For *in death there is no remembrance of thee;* in the grave who shall give thee thanks?" As there is no remembrance of God in the grave, and "the dead know not anything," Paul could not expect to be present with the Lord as soon as he died, in a conscious state, or at all, until the resurrection.

Another reason why Paul could not expect to go to the Lord when he died is that Paul knew that the Lord was in heaven at the right hand of the Father, and Jesus had declared that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3: 13); and this same Paul wrote to Timothy, that God "dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 6: 16. So Paul could not expect, when he died, to be with the Lord in heaven, where the Father is.

Peter demonstrated to the Jews that people do not go to heaven when they die, in the second chapter of Acts. He quoted David's prophecy (Ps. 16: 8–11), concerning the Lord: "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." After quoting this, Peter proceeded to show that David did not refer to himself, but to the Lord; and how does he prove it? He does it by calling their attention to the fact that David had not ascended into heaven. He says (verse 29), "Men and brethren, let me freely speak unto you of the patriarch David, that *he* is both *dead* and *buried*, and his sepulchre is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. For *David is not ascended into the heavens,*" etc. Peter here showed that David could not have referred to himself, because he, David, was dead and buried, and had not ascended into the heavens. If it was only the house that David lived in that had fallen to decay, and still remained among them, and the real David, who once inhabited it, had ascended into heaven, Peter did not know it, for he asserted positively that "*David* is not ascended into the heavens." Now, if the prophet David had not ascended, but still lay in his grave, is it reasonable to suppose that Paul believed, or meant to assert, that *he* would ascend as soon as he died? We submit this question to the candid reader.

We have endeavored to show, and think we have adduced sufficient proof to satisfy any reasonable mind, that Paul does not refer in the first eight verses of the fifth chapter of First Corinthians to a literal house, tabernacle or body, or to a soul within the body; nor did he teach that the body is no part of the real man, nor a mere tenement in which the man temporarily dwells.

Let us now see if we can get at the true meaning of the Apostle. In the first place, we will remark that all admit that Paul's language was figurative. "House," "tabernacle," and "body," are frequently used in a figurative sense in the Scriptures, and particularly by Paul. If therefore, we can, by any means, ascertain what that sense is, we shall be in a fair way to interpret correctly the language of the apostle. The word "house" is of frequent occurrence. In the Old Testament, it is sometimes used to denote the tabernacle erected by Moses (Judg. 18: 31), and later for the temple (2 Chron. 5: 14). Paul and Peter, taking up the figure, employ the word to denote the Church of God in a spiritual sense. In 1 Tim. 3: 15, Paul speaks of "the house of God, which is the church of the living God." Again, in Heb. 3: 6, he says—"But Christ, as a son over his own house, whose house are we," etc.; and 1 Pet. 2: 5—"Ye also as lively stones are built up a spiritual house"; and in 1 Cor. 2: 5, he tells the very people he addresses in the text that "ye are God's building." We find, therefore, that Paul frequently used the word "house" in a figurative sense to denote the church. The tabernacle was the temporary dwelling which God commanded Moses to make. It was divided into two apartments,—one the holy place, where the priests went to officiate; the other the most holy place, where the ark of the covenant was kept, and into which the high priest entered alone once a year. The tabernacle was covered by a tent, or "house," and is used by Paul to represent God's dwelling-place within the church, which is called a "house." Paul and Timothy were his priests, or ministers, and, to preserve the figure, represented themselves as being in the holy place, in the tabernacle, the Lord being in the most holy place, which is heaven, interceding with the Father.

The third word that comes under our notice as being used figuratively is "body." Paul frequently employed it in a figurative sense, for the church, as the following examples will suffice to show: 1 Cor. 10: 17—"For we being many are one bread and one body," etc. Eph. 5: 15, 16—"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." 1 Cor. 12: 27—"Now are ye the body of Christ and members in particular; and God hath set some in the church," etc. It is clear from these qnotations, and others that might be adduced, that Paul frequently used "body" as a figure of the church, and it cannot be shown that he ever employed either "house" or "body" figuratively to denote the natural body. Having seen that the language of Paul in the text is figurative, and ascertained in what sense he uses the words "house" and "body" in other portions of his writings, and the necessity of using "tabernacle" in connection with "house" to complete the figure, and that he had already addressed these same Corinthians to whom the words of the text were written, as "God's building" and "the body of Christ," we now remark that, if the popular idea be correct, two or more persons must occupy the same body; for Paul uses the plural pronoun "we," and speaks of but one house and but one tabernacle. All the persons, therefore, represented by "we" must have occupied one house or body. This phraseology is kept up throughout: "*We* know that if *our* earthly house," etc. "For in this *we* groan," etc. "*We* that are in *this* tabernacle," and, "whilst *we* are at home *in the body.*" Hence all the souls represented by "we" must have been in one and the same house or body. This ought to be sufficient to show that the orthodox interpretation of these verses is incorrect.

Having ascertained what Paul does *not* mean, let us inquire what is the true interpretation of his language. We remark, in the first place, that "Paul, an apostle of Jesus Christ by the will of God and Timothy our brother," wrote this epistle "unto the church of God which is at Corinth," and that Paul and Timothy were addressing this church when the verses we are considering were written. The entire context demonstrates this, and hence it follows that the pronoun "we" refers to Paul and Timothy, and no one else, and it was addressed to "the church of God which is at Corinth." Bearing these facts in mind, and remembering the figurative sense in which the words "house," "tabernacle" and "body" are used, and that they had already addressed these Corinthians as "God's building" and "the body of Christ," we are prepared to understand the text. Paul's meaning was that they (he and Timothy) knew that if the church (or house of God on earth) of which they were ministers, were dissolved, they had a building of God, an house not made with hands, which would descend from heaven.

In this tabernacle, or ministry, they groaned, for said they, just previously (2 Cor. 4: 8–10,—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Being troubled, perplexed, persecuted, and cast down, it is not strange that they groaned, being burdened with their ministry; or that they earnestly desired the time to come when their house should descend "from heaven." Then mortality would be swallowed up of life, and Paul and Timothy craved this, for then they would be clothed indeed. They knew that, as long as the present dispensation continued, Christ would be absent from his figurative body, the church. They therefore desired that the new order of things should be inaugurated, when the church on earth would have fulfilled its mission, and the earthly house would be dissolved to give place to the house from heaven." Then the Lord would come to establish his kingdom, of which the church is a type, and they would be with him, or "present with the Lord." "Wherefore," said they, "we labor, that whether present or absent, we may be accepted of him; for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether it be good or bad."

The language of the apostle (2 Pet. 1: 12–15) in this view becomes plain, and is easily understood: "Wherefore I will not be negligent [speaking as a minister to his flock] to put you always in remembrance of these things, though ye know them, and be established in the truth; yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." Orthodoxy contends that by "tabernacle" here Peter meant his body, but this is clearly disproved by the following (ver. 15)—"Moreover, I will endeavor that ye may be able *after* MY *decease* to have these things always in remembrance." Now, it is evident that the same person that was to put off his tabernacle was to die, "I" and "my" referring to the same person. Hence, if it was Peter's immortal soul that must put off its tabernacle (the body), then Peter's immortal soul was soon to die. It is clear, therefore, that Peter's language does not admit of such an interpretation. As "a servant and apostle of Jesus Christ," in the ministry, which was his tabernacle, knowing that he must soon die, and his ministry as an apostle cease, and thus be put off, he exhorted the christians to give due diligence to make their calling and election sure; and this ministry, and not his body, was what Peter was shortly to "put off."

Vallejo, Cal.

DO THE THREE PERIODS IN DANIEL 9: 24-27 HAVE ONE COMMENCEMENT?

L. T. CUNNINGHAM.

(*Concluded.*)

IS THE "ONE WEEK" IN V. 27 A PART OF THE SEVENTY?

The only remaining point in our inquiry is, whether the "one week" of v. 27 is any part of the "seventy"? If, as has been supposed, the one week, as part of the seventy, begins with the baptism of Christ, it should end, on this hypothesis, with the "seventy," at the crucifixion of Christ. But this would be impossible if Christ was "cut off" in the midst of this "week." If Christ was the one that is referred to that "confirmed the covenant with many for *one* week," by his personal ministry, it is idle to talk of his delegating others to finish the work; for in this case the miraculous power attending the preaching of the apostles must end at the close of the "week," which is not true. Moreover the sacrifice and the oblation must cease in the midst of this "week." But Jewish sacrifices and offerings did not cease at the crucifixion of Christ; not until forty years afterwards.

That this "one week" is a period of time separate from the "seventy," is evident from the connection in which it is used. The angel uses it in relation to a prince that was to destroy Jerusalem by his army—"And the people of the prince that shall come shall destroy the city, and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war desolations are determined; and he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolator." Thus we see, by the connection in which this "one week" is used, that it stands related to the war on Jerusalem by the Romans,—a period of seven years, as history gives to this war. If Christ is the one referred to by the term "prince," in this connection, then Christ and his people, or Christians, destroyed Jerusalem; which is untrue, for Christ told his people that "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."

Says Dr. Gill on the phrase, "and the people of the prince," etc.:—"That is, the people of the Romans under Vespasian their prince, emperor and general, should in a little time after the cutting off of the Messiah enter into the land of Judea and destroy the city of Jerusalem, and the temple that stood in it. . . . Jewish writers interpret it as applying to Vespasian, Aben Ezra, Jarchi, Abarbinel, and Jaccobiades." Dr. Gill then says on the "one week": "A covenant should be confirmed with many; which is not to be understood of the Messiah's confirming the covenant of grace with many, or on account of all his people, by fulfilling the conditions of it, and by his blood and sacrifice, through which all the blessings of it come to them; for this is not for one week only, but forever; but this is to be interpreted by the Roman people, spoken of in the latter part of the preceding verse." Then on the phrase, "in the midst of the week," etc., he says:—"The daily sacrifice of the Jews, and all their other offerings; and which was literally fulfilled in the half part of this week, as it may be rendered; towards the close of the latter half of it, when the city of Jerusalem being closely besieged by Titus, what, through the closeness of the siege, the divisions of the people, and the want both of time and men and beasts to offer, the daily sacrifice ceased, as Josephus says, to the great grief of the people; nor have the Jews, ever since the destruction of their city and temple offered any sacrifice, esteeming it unlawful so to do in a strange land."

Says Dr. Barnes on the passage—"the people of the *prince,*" etc.—"The word *people* is a word that may well be applied to subjects or armies; such a people as an invading prince or warrior would lead with him for purposes of conquest. It denotes properly (*a*) people, or tribe, or race, in general; and then (*b*) the people as opposed to kings, princes, rulers, . . . and then as soldiers. Judges 5: 2. Hence it may be applied, as it would be understood to be here, to the soldiers of the prince that should come.

"Of the prince that shall come. The word prince here is the same which occurs in v. 25—'Messiah the prince.' It is clear, however, that another prince is meant here, for (*a*) it is just said that that prince—the Messiah—would be *cut off*, and this clearly refers to one that was to follow; (*b*) the phrase 'that is to come' would also imply this. It would naturally suggest the idea that he would come from abroad, or that he would be a foreign prince; for he would 'come' for the purposes of destruction. No one can fail to see the applicability of this to the destruction of Jerusalem by the Roman powers after the Lord Jesus was put to death. If that was the design of the prophecy, or if it be admitted that the prophecy contemplated that, the language could not have been better chosen, or the prediction more exact. No one can reasonably doubt that, if the ancient Hebrews had understood the former part of the prophecy as meaning that the true Messiah would be put to death soon after his appearing, they could not fail to anticipate that a foreign prince would soon come and lay waste their city and sanctuary.

"Shall destroy *the city and the sanctuary.* The 'holy place'—the temple. This is the termination of the prophecy. It begins with the command to rebuild and restore the city, and ends with its destruction. The *time* is not fixed, nor is there in the prophecy any direct intimation when it would occur, unless it be found in the general declaration in ver. 24, that 'seventy weeks were determined upon the people and the city.' The whole scope of the prophecy, however, would lead to the supposition that this was *soon* to occur after the Messiah should be "cut off." The series of events under the Romans, which led to the destruction of the city and temple, in fact began very soon after the death of the Lord Jesus, and ceased only when the city was razed to its foundations, and the temple wholly demolished."

Here Dr. Barnes gives the correct view, in the application he makes, of the phrase—"the people of the prince," etc.; yet with strange inconsistency applies the remaining part of the prophecy partly to the work of Christ and his apostles, in confirming the covenant, etc., and then to the Romans as desolators of the city of Jerusalem. Thus Dr. Barnes is not as consistent as Dr. Gill in his application of the "one week." If, Drs. Gill and Barnes' application of the term "*prince*" to a "foreign prince," or to the Roman prince, is correct, then Dr. Barnes should accept, as does Dr. Gill, that this Roman prince confirmed the covenant with many for one week, or seven years; for it is the same prince that "destroys the city and sanctuary," that "confirms the covenant" and "causes the sacrifice and the oblation to cease." The same antecedent "he" that destroys the city and sanctuary, "confirms the covenant," causes "the sacrifice and offerings to cease," and makes the city desolate until the consummation; and then in turn is himself desolated, as the Roman power will be, at the coming of Christ.

If we are to follow the order of prophecy, and are governed by the express words of Gabriel to Daniel, when he presents to the prophet the work of destruction to be visited upon the city of Jerusalem, to follow shortly after the "cutting off" of their Messiah, as recorded in verse 26, we cannot fail to perceive that Gabriel, after leaving Messiah "cut off," proceeds immediately to describe the work of desolation coming upon Jerusalem, and that "one week" is the period of time specified in which to accomplish said work. This "one week" also stands related to this work of desolation, being introduced in the midst of the predictions on this subject; also being one continued discourse from verse 26, after leaving Messiah "cut off," to the end of chapter 9. The confirmation of the covenant must therefore refer to the fulfillment of the prophecy in Deut. 28, and called in chap. 29, v. 1, "the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." This covenant related to "blessings" and "curses";—blessings to follow obedience; curses to follow disobedience; called in verse 21 of chapter 29 "the curses of the covenant." These curses culminated on the Jewish nation at the destruction of Jerusalem by the Romans, which left them forever a desolated people. God carried out the conditions of this covenant on his part in bringing the curses upon them as foretold by Moses, and uses the Roman prince as the agent in confirming or establishing this covenant.

The siege of Jerusalem and its final overthrow, with the dispersion of the Jews, are among the closing events specified in the "curses" of said covenant in Deut. 28. And certainly the awful scenes witnessed, and the calamities experienced by the Jewish nation, during those seven years of war and famine which were visited upon the city of Jerusalem from A. D. 65 to 72, confirmed or established "the words of the covenant," as above alluded to.

That the "covenant" here referred to cannot mean the "new covenant" is evident, because it is not thus distinguished here by Gabriel, nor qualified, as in Jer. 31: 31, and Heb. 8: 8; also because, instead of its being confirmed or established for a period of seven years, it has been thus confirmed or established for more than eighteen hundred years. And, moreover, Paul does not speak in Heb. 8: 13 of the old covenant as *then* (A. D. 64) ended, or vanished away, but as waxing old—decaying—"ready to vanish away," or near dissolution—(Syriac translation). This dissolution occurred in A. D. 70, when the temple worship ended by the destruction of the temple itself. This forever ended all legal worship among the Jews.

From these considerations, it is clearly manifest that the "one week" is a period of time distinct from the seventy, in which this special work of wrath was to be visited upon the Jewish nation, which ended their theocracy, and closed up that dispensation forever. Thus we see a naturalness in these applications that we make of the several periods, not only to historical facts, but also to the plain and literal import of the prophecy itself.

In conclusion, let me say to all inquirers after the truth, Examine closely what has been presented in our expositions of the periods, and if you discover anything therein not according to sound doctrine, please point it out, and give us a better exposition of this prophecy, and we will rejoice; for it is the truth we want, and not speculation, or fanciful interpretations of the holy Oracles. Our desire is to see more prophetical research exhibited among us, and sound expositions of prophecy brought forth to feed the waiting household with "meat in due season." Amen.

HOW THE MILLENNIUM IS TO COME.

People think they see signs of promise in the movement of reform. They think to give the church a better shape, and the state a better government, and the world a freer Bible, and that thus the millennium will come. I have no confidence in any such hopes. I see more of promise in the darkest features of the time than in all these pious and patriotic dreams. The world is perhaps more wicked now than it has been since Noah's flood—considering the light which it rejects. And yet in this very darkness I read the promise of coming light. In this very misgiving, desperation and gloom, I see the argument for the speedy springing forth of glorious and unfading hopes, not as human reason calculates, but as God purposes. I behold in it the rapid winding up of the present dispensation to give place to that better state of things of which the prophets all have spoken. Statesmen and churchmen see in it the unmistakable evidences of unprecedented changes, though they widely differ as to what those changes are to be.

I have read somewhere, in a very sagacious writer, that when happy changes are contemplated, most people erroneously turn to the quarters of light for the signs of its approach. This has ever been man's mistake when looking for the fulfillment of God's great purposes, and is the mistake of many now. People are looking for the setting up of Christ's kingdom, and the introduction of millennial glory by reforming and rebaptizing present modes of effort and thought. But so it will not be. God's method of progress is to make darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forth-coming of God's wonder-working goodness. It is the stirring upon the dark waters that give prognostics of the breaking forth of light, and life, and beauty.

The bursting glories of spring come directly out of the bleak winter. It is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most hopeful is that when the apparent motives for despondency are most overwhelming. The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at his crucifixion were but the preludes to the bringing in of light and immortality for man. The bloody persecutions under the Roman emperors which threatened the extinction of Christianity were the immediate precursors of its victory over even the throne of the Cæsars. And so the Scriptures teach that it will be in the ushering in of the great consummation. The sun must darken, and the moon withhold her light, and then shall the Sun of righteousness arise with healing in his wings.—*Dr. J. Seiss, in Messiah's Herald.*

HOME RELIGION.

J. W. THOMAS.

"Then David returned to bless his household." 2 Sam. 6: 20.

How can a christian bless his household? Here we suppose that he *has* a family. He is not a poor, illiberal, solitary individual; preferring vice, or mopishness, or an escape from expense, care, and trouble, to a state which was designed to complete the happiness of Adam in Paradise, and which Inspiration has pronounced to be "honorable in all. He believes in the wisdom and veracity of God, who has said, "It is not good for man to be alone." The head of a family may bless his household by example. It is natural for the soldier to look to his captain, the scholar to his teacher, the servant to his master, the child to his parent. Superiors are watched. How you live, the example you set, has a controlling influence over those under you. It will amount to but little for you to require your household to walk in the right path, unless you walk there yourself. Children are imitators; they do what they see others do.

He may "bless his household" by government. Order is heaven's first law. All of God's arrangements are harmonious. Everything in a family should be in order. Your meals, your devotional exercises, your rising and your rest. It is important to peace, to temper, to diligence, and economy; confusion is friendly to every evil work. What strife, and misery, and poverty there is in some households, just because there is no order, no regularity. Children eating at all times a day, clothes scattered about the floor, and everything in general confusion. Have order. If you are the head of the family, be the head. Give the commands, and have them obeyed. Train up a child in the way he should go, and not in the way that he would. For what is Abraham commended? "I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord to do justice and judgment." What did Joshua say? "As for me, and my house, we will serve the Lord."

You may "bless your household" by instruction. Get your head full of the right kind of knowledge. Study good books on various subjects. Some parents do not know much of anything. They live in ignorance, and bring up their children the same. I suppose there are many homes in this enlightened country, where there are not half a dozen good books in the house. You should be able to instruct your children in those things that pertain to the health of their bodies, as well as to the purity of their minds. Know where your children go, know what they read, know with whom they associate. Evil communications corrupt good manners.

You may "bless your household" by securing their attendance on the means of grace. How strange and inconsistent it looks for parents to attend church, and allow their children to stroll about on the Sabbath. Early impressions and practices are not soon forgotten. Take them with you to the house of God, and let them hear the word of truth proclaimed. Ministers ought to preach simple enough so the children can understand them. Do not starve the lambs to death, nor drive them away by scolding at them. Give them something to eat. In your deep researches after truth, and eagerness to present it, do not forget the lambs. Jesus did not. He took them in his arms and blessed them, and in his last charge to Peter, he said, "Feed my lambs."

You may "bless your household" by having family devotion. Read the Bible, and pray with your family. Serve God at home. Let your home be a pure, sweet, heavenly, attractive place. If there is anything beautiful and lovely in this world, it is a christian home, where parents and children live in peace and harmony, and sing the praises of Jesus. O fathers, O mothers, whatever your engagements in other directions, do not forget your homes. Whatever else you neglect do not neglect your homes. Bring up your children in the nurture and admonition of the Lord. You are responsible. If you want your children to bless you through eternal years, then "bless your household" while you have health, time, and opportunity.

SOMETHING TO DO.

C. MENDENHALL.

As christians, we are engaged in a work of vast importance and responsibility.

Although we know that faith is the great saving feature in the plan of salvation, we are taught that to become effective it must be coupled with works. Your faith prompts activity, hence, you are told to "work out your own salvation with fear and trembling."

Invitations to those who are ungodly and impure show that some action, some step is to be made by man in co-operation with God. Isaiah says—"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. Seek judgment; relieve the oppressed, judge the fatherless, plead for the widow." The Psalmist has said—"Depart from evil."

Naturally we are impure and evil;—"For all have sinned and come short of the glory of God;" therefore our position must be changed. We are offered pardon, purity and reward: but to gain the advantages of these things we must come to the fountain, partake of the bread of life, and lay hold on eternal life.

As one might starve in the midst of plenty, if he did not appropriate and utilize that which sustains life, so we, when we felt the weight of guilt upon us, might have been crushed beneath the load, had we not relieved ourselves by God's appointed way.

The divine Being has opened a way for reconciliation; he has offered pardon, but man must exercise his moral agency, he must apply the remedy—he must look and live. With him is the choice. No one is compelled to walk in the narrow way. He is warned, cautioned, but not forced.

Sinner, do you realize the responsibility which rests upon you? Life and death is set before you; your danger is known to you; the way of escape is plain, you cannot plead ignorance. Will you not then arouse, leave your present dangerous ground, and come over to the side of Him who is All-Powerful? You are dead in trespasses and sins, yet there is hope, there is healing, aye, there is life, if you will only do your part. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 13.

Saints cannot consistently be idle. There is a work to do. The field is white for harvest. Many are unsaved. No time for idleness, for strife, for folly; but be living your religion daily and hourly. True Christianity is not only negative, but positive. It is a warfare against evil and error, aggressive and defensive. We all have something to do, and but little time to do it in. Then let us devote all our strength to that end. Serve God with singleness of heart and earnestness of purpose. Pray for wisdom to know our duty, and for strength to perform it. We cannot do too much for Christ. In view of this fact, press on. Weary not in well-doing, for God is not unrighteous to forget your work and labor of love, which ye have shown toward his name." Do we love Christ? Let us then be watchful, active, and jealous for his cause, remembering that he has said, "Ye are my friends, if ye do whatsoever I command you."

Wilmington, Del.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 30, 1874.

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To meet this (in regard to the *Crisis*), the Adv. Chris. Pub. Society, at a late meeting, voted to add twenty-five cents to the price of our paper; so that from Jan. 1st, 1875, the *World's Crisis* will be **$2.25** per year in advance. And hereafter, all monies received at this office for *advance* pay on the *Crisis* will be credited from Jan. forward at the rate of **$2.25** per year. And if any, who have already paid for the paper in advance, are disposed to send us what they would have to pay at their Post Office, under the old law, we will thankfully receive the same; and so of those who receive the *Crisis* FREE.
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AG'T.

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AG'T.

CLOSE OF THE YEAR.

Another year, with its varied changes, is about to be closed up for examination at the day of judgment. Is the review of it pleasant to the reader? Has it been a year of sweet peace in Christ? or has it left a cup full of remorse? Does the retrospect bring condemnation? or does it appear as a shining way, full of heavenly light, strewed with great blessings, and constant rest in Jesus? It is well to criticise ourselves closely at the close of the year, to see if there is anything about us that we do not wish to have continued. It is a good time to clean up, provided anything filthy remains in the heart, or in our habits. No sinful weight should be carried into another year to harass us, and destroy our peace. Throw it away at once, *now*. Let the *will* be firm, unyielding, trusting in the Lord for help, and the victory is easily gained. Let no one, who is looking for the coming of Jesus, be a slave to a bad habit any longer. Begin the new year with a *clean heart*, in order that all the desires, thoughts, feelings, and words may be clean. If the mouth has been polluted with the use of tobacco, clean it out, and not allow the filthy weed to corrupt the system any longer. Be *decided* to be free from the yoke of bondage, and the loathsome habit. Let every idol be crucified with Christ. Give him the whole heart, for his absolute control.

Are there any usettled difficulties with any one? be reconciled immediately, so as to begin the new year without hatred, grudge or variance. Let us begin it as we wish to have it continued. Carry none of Satan's luggage any further. It costs too much to sin. The coming of Christ is at the door, and it is important that we live in continual preparation to meet him. In order to be ready, it is necessary that we "cleanse ourselves from *all* filthiness of the *flesh* and *spirit*." 2 Cor. 7: 1. Think of the worth of eternal life. Let us run no risks of losing it. Sin, and nothing else, will cause the second death. If we give up all to Jesus, he will supply us with power to resist all the temptations of the world, the flesh and the devil. If we live in 1875, let us live *in* Christ, and out of sin, free from *all* corrupting habits. Let no unkind words escape our lips to a living soul; let no murmuring be heard when things do not please us; but bear all patiently, and thus grow in grace, and enjoy abounding peace. We shall have plenty of temptations and crosses, but keep the mind staid on the Lord, and we have nothing to fear. Jesus can protect us as easily in the storm as in the calm, if we only trust in his strength. In all trials, remember he has said, "My grace is sufficient for thee, for my strength is made perfect in weakness." 2 Cor. 1 2: 9. Bless his dear name, we know this to be true from happy experience. In the heaviest trials, he draws the nearest, and his helping hands are felt most sensibly.

Come, dear Brn. and Srs., let us all be given up to Jesus from this hour, so that we may be "free indeed" all the days we may live in 1875.
M. G.

VALLEJO.

We closed our first series of meetings in Vallejo (Cal.,) last evening, Dec. 11th. It was a precious season of heavenly communion with Jesus and his saints. The church stands firmer in the Lord than ever before. Sweet peace and harmony prevail, and like a true and loving bride, this church stands anxiously waiting for the coming of our glorious King. The Vallejo church delights in the subject of holiness, and feasts on the pure things of the gospel. Heavy storms have been encountered during the past year, but the great Pilot has been in their midst, guiding them safely through all their dangerous perils, and now they are sailing delightfully with a fair breeze towards the heavenly harbor, with a good prospect of soon landing "on the evergreen shore."

We had a precious season around the communion table, at the close of the evening meeting. Members of other churches gathered with us in loving harmony, rejoicing in the same blessed hope. We part with the Vallejo church at this time with very pleasing emotions as to their spiritual condition and prospects of salvation when Jesus comes. We have great reason to praise the Lord for what he has done in this city, even during the past two weeks.

To-morrow, Dec. 13th (our birthday), we are to preach in San Francisco; Tuesday evening, the 15th, commence meetings in Sacramento, and the 21st, in Santa Clara; then, probably have a series of meetings in San Francisco. Pray for us, dear friends in Jesus.
M. G.

SACRAMENTO.

We commenced meetings in Sacramento last evening (Tuesday, Dec. 15th) in a pleasant hall, which was crowded with an intelligent audience, that listened very attentively to a discourse on "the signs of the times." Two ministers were in, who appeared very friendly, and anxious to hear. The prospect is very encouraging. The church in this city, looking for the coming of Christ, is doing well, and heartily at work in the Lord's vineyard. Bro. G. W. Ficks, and the two Bro. Nichols (from Massachusetts) have been proclaiming with good success the glad news that Jesus is coming soon. They are all fine young men, and bid fair to be useful laborers in the cause of Christ, in these last days.

This city lies in wickedness, and makes one think of Sodom. Holy men are not plenty. Righteousness seldom appears among business men, or in fashionable society. Bold, earnest men of God are much needed here to arouse the careless multitude, as they lie sleeping on the very brink of eternal ruin. They seem as careless as did the Sodomites the day before their destruction. They live as though they believed the Bible a fiction, sin of no consequence, the judgment a farce, future punishment a fancy dream, Satan a myth, and Jesus about the same. They appear to be perfectly indifferent to all sacred things, and live as though the whole duty of man consisted in getting money in every possible way, and then to live in pleasure, regardless of the future life. Present gratification fills their will to satisfaction. Practically they say, If there is a future, we do not care to trouble our minds about the matter. Much of this state of feeling has been produced by the unchristian lives of professors. A radical reform is needed,
M. G.

REGENERATION AND SANCTIFICATION.

What is the difference between the moral and spiritual status of men, expressed by the terms regeneration and sanctification? Does one represent a more perfect and God-like condition than the other? Does it require both, to produce true christian experience? These are questions which are engaging much thought and prayerful inquiry at the present time. They should be discussed by all christians, and with an undivided purpose to obtain the truth upon the subject, so as to be able to occupy a safe position upon the questions. Both terms, in their biblical use, express a change of moral character.

Regeneration is to produce in one the likeness, image, or distinguishing characteristics of another. The regenerated person has the elements of the divine nature implanted in him, so that he is "renewed in knowledge after the image of him that created him." It is filling him with divine love, as the controlling element of his life. It is a washing from sin and moral pollution, and a preparation of heart and spirit for the service of God. This change is accomplished by Jesus Christ, and is therefore perfect, as are all his works. The cleansing from sin is perfect, so that he can never be made more sinless. The love with which he is filled is perfect, for it emanates from God the fountain of all perfection. He is God's "workmanship, created in Christ Jesus unto good works;" that is, he is prepared by God for christian service. Solomon said—"The preparation of the heart in man, and the answer of the tongue is from the Lord." This part of christian experience, or conversion, is accomplished by the direct agency and favor of God, and is therefore absolutely perfect, as far as it extends, as to the work wrought, the change made, and the condition obtained.

This we understand to be gospel regeneration. It does not result from a nominal profession of faith in Christ, but from a genuine faith vitalized by the Holy Spirit. It is not produced by sectarian influences, but by the divine power of the gospel, which breaks down all opposition of the heart and will to Christ, and effects a radical and unreserved yielding to God and the claims of his gospel. When a person is thus changed, he is truly a "new creature." Old things (his spiritual character and condition) "are passed away, and *all* things are become *new*." It is not and cannot be a partial, superficial change; for God has wrought it. He has created in him a "right spirit." He has given him a pure heart, and it is *entirely* pure; for he himself has cleansed it.

This work is accomplished in the sinner when he puts himself in a passive state, consenting to let God change him as he pleases.

As the work of regeneration is accomplished by Christ, we should be very careful not to cast reflections on him by directly or indirectly representing it as being imperfect, and the standard of moral character which he established too low. We are not required to find a higher plane to walk on than he placed our feet upon, but *as* we received Christ Jesus we are *so to walk* in him. We are only condemned when we lose our *first love*.

There is no growth implied or experienced in regeneration. A sinner cannot grow out of his sins, any more than sin can grow into righteousness. Sins are not gradually taken from us, one after another; but when any of them is taken away, they are *all* removed. There is no shade or stain left. We can no more grow into Christianity than a lion can grow into a lamb. If a lion becomes a lamb, God must change it. So it is with a sinner. If he becomes a saint, God must change his spiritual nature. We cannot change ourselves any more than a leopard can change his spots, or an African his color. Christ is our great Regenerator. Let us be careful how we represent or esteem his work.

SANCTIFICATION.

Sanctification, in some passages, signifies the employing of men in the service of God who are prepared for that service by regeneration. Jesus prayed that his people might be sanctified through the truth, and said—"For their sakes I sanctify myself, that they *also* might be sanctified through the truth." His language implies that *as* he was sanctified, *so* his people should be sanctified. He was not changed from a sinful to a holy state, as is represented by regeneration; but being in a sinless state he was qualified to engage in a holy work, and set himself apart from every thing and position which would hinder the accomplishment of that work, and gave himself to the work of saving a lost race and world.

His appropriating himself to that holy use was his sanctification. That work was predicted and specified in the Scriptures, and when Jesus employed himself to do it, as specified, he was sanctified through the truth; that is, he was set apart to do that which the Word of God required him to do. He designed and prayed that his people might *also* (same as himself) be sanctified through the truth. The sanctification of believers in Christ will be, then, to be set apart from all sinful work, and to be employed in doing the holy work which God has revealed to them in his Word to do.

The work of regeneration must precede sanctification; for God will not employ unholy beings to do a holy work. Those who handled sacred vessels under the law had to have clean hands; and those who entered the holy places, purified garments; which were types of Christ's servants. As a certain degree of education is required to qualify a man for a professorship, so a certain degree of purity or holiness is necessary for sanctification. God never sets apart a man to do a work who is not qualified to do it. He may not be able to do more than a child's portion when he commences; but if he is faithful to his trust, he will grow to do a man's work. God will not call a man to do that which requires a pure heart to perform, until his heart is purified. He will call none his children, who do not possess a spiritual likeness to himself;—who do not love their brethren and enemies as he loves them.

Regeneration is like a lock in a canal; it raises the boat to the *level* of the water in which it is to run. So regeneration raises the sinner from the depths of his pollution to the level of sinlessness and purity, where he can run the christian race successfully.

We understand, therefore, that regeneration and sanctificatinn represent the same moral and spiritual status in the christian; the first is accomplished *by* God and the second approved *of* God. They are both regulated by the divine standard, and are not subject to the variations of the human standard. We quote the following from the *Christian Standard*:—

"John Wesley says 'Regeneration is only the threshold of sanctification, the first entrance upon it.' And in the same sermon he says regeneration is an 'inward change from all unholy to all holy tempers, from pride to humility, from passionateness to meekness, from peevishness and discontent, to patience and resignation; in a word, from an earthly, sensual, devilish mind, to the mind that was in Christ Jesus.'

It is no honor to God or his cause, for any of us to lower the state of regeneration, that we may show the greater contrast with entire holiness. Hence we quote again from Wesley: 'A third scriptural mark of those who are born of God, and the greatest of all, is love; even 'the love of God shed abroad in their hearts by the Holy Ghost given unto them.' Because they are sons, God has sent forth the Spirit of his Son in their hearts, crying, 'Abba, Father.' "

If regeneration "is an inward change from *all* unholy to *all* holy tempers," and from an earthly, sensual, devilish mind, to the mind that was in Christ Jesus," we do not see how there can be a higher plane; for that would carry us above "the mind that was in Christ Jesus," into a more holy position than "all holy tempers." When we receive the "love of God shed abroad in our hearts by the Holy Ghost," can we obtain in this life any thing more heavenly and perfect? Surely the love and Spirit of God are the characteristic elements of the divine nature. The possession of these divine elements constitute us the "sons" of God; causing us to cry "Abba Father."

We hope all will understand us upon these momentous questions; for we wish to warn all against the snare of superficial, worldly, half-hearted religion, which does not come up to the gospel standard of regeneration, sanctification, or holiness. We have no confidence that any type of christianity will stand the fiery tests of the last day, which has not been produced by the direct power of God, and consequently fitted to the gospel mold.

Readers, be careful! Do not rest satisfied an hour without feeling conscious that Christ saves you now, to-day, from worldly aspirations and fleshly lusts. Try youselves by the gospel, and see if you are habitually indulging in anything prohibited, or neglecting to do do anything required. If you see that you fall short of occupying the position required, then your sanctification is not complete;—your heart or conscience condemns you, and you are not ready to meet your Judge. "If our heart condemn us not, then have we confidence toward God." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Do not, we beseech you, risk your eternal salvation on any theory which contradicts such passages. Remember that a "holy nation" will be the subjects of Christ's glorious kingdom.
J. C.

THE TRUE SABBATH.
WHICH DAY SHALL WE KEEP?
AN EXAMINATION OF
MRS. ELLEN G. WHITE'S VISIONS.
BY MILES GRANT.
ISSUED
BY THE ADV. CHRIS. PUB. SOCIETY,
A NEW WORK

On the Sabbath of the Old Covenant. An investigation of Mrs. E. G. White's Visions, showing that they are not from God.

All who have accepted Mrs. White's visions as coming from heaven, or who have been led to rest on Saturday instead of the Lord's day, should read this work. Let those who live among our Seventh-day brethren send and get a number of the books to give away. If the reader has friends at a distance who have received Mrs. W.'s Visions as true, have a copy of this work sent to them.

It contains 106 pages, and we will send it at the following prices: Single copy, 20 cts.; per doz., $1.75 by mail; per hundred, $10.00 by express.
AGENT.

THE FUTURE OF OUR PLANET
AS VIEWED FROM A
BIBLICAL STANDPOINT.
BY A. W. SIBLEY.

This is the title of a new Tract of 16 pages, issued by the A. C. P. Society. Just the thing to circulate widely. Price, 3 cents per copy; 20 cts. per dozen; $1.40 per hundred, by mail.
AG'T.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

ARE THEY CONVERTED?

As we go around among the churches, and see the kind of material gathered in as the result of the machine operations of the protracted meeting system, we seriously ask the questions, "Are they converted? Do they know the mystery of the new birth? Have they really passed the strait gate of repentance? If so, why do they continue to appear in the fashion of the world, from the associations of which they profess to have taken their departure? Why are they mute in the love-feast or experience meeting? If they have an inward testimony of the Holy Ghost, why have they no outward testimony to give? Depend upon it, there is cause for alarm at this point. The *strait-gate* by the *broad church-ism* of the times, is made into a gate standing wide open—wide enough to receive sin in considerable display. Beware brethren, beware of churches filled with unconverted people! —*Christian Standard.*

We would add our note of warning to that of our editorial brother to the professed christian church, that we have drifted into strange seas of christian labor and experience. The apostolic standard has been lost to many, and a false one raised, graded by worldly aspirations, so as to secure numbers rather than holiness, wealth rather than the divine unction, a good name on earth rather than one in heaven. The strait gate of repentance is widened to a broad gate of liberalism, so that the fashions of Jerusalem are brought from Babylon, and the conduct of Israel are habits contracted in Egypt. If they have experienced a birth, it is of the "bond woman," and not of the "free;" for they are in bondage to the world, and slaves to its wicked customs and habits. They have not been evangelized, but only proselyted to creeds and parties. They have not been stirred by the power of a pure gospel, but by sensational influences artfully and mechanically gotten up for that purpose.

We believe that this superficial, worldly religion, which approaches the communion table with the same confidence from the card-table and billiard hall as it does from the sacred prayer room, is a fatal delusion, one of the most dangerous snares coiled by Satan in Christendom. This is ignorantly endorsed and strengthened by many religious teachers, who encourage many to believe they have become christians because they have come forward to the anxious seats, when they had no particular anxiety about their sins or the faithful service of Christ; but they had been over-persuaded, and a little excited with some sensational subject, and against their voluntary choice to yield to the claims of the gospel, had made this move to gratify the importunity of friends, or go in the current of the hour rather than to seek pardon of Jesus.

A sinner truly renewed by divine grace is a new creature,—thoroughly changed in faith, hope, love, purposes; and is in heart and life moulded into the image of Jesus Christ. He is separated from the world as Jesus was; for the change is accomplished by him, and cannot be superficially done. If any one assumes to be in Christ who is unlike him in spirit and purposes, he is deceived, and that deception will prove fatal if carried to the judgment.
J. C.

THE CHURCH AND THE WORLD.—The church has been bending down to the world till there is but very little difference in their positions. Their spirit and manners blend together so harmoniously, that it is difficult to find a contrast between them. This has become so apparent, that the secular press has its attention called to the sad fact, as one that should cause alarm among all true christian people. See article in another column, headed "Fashion and the Churches."
M. G.

FROM BRO. S. S. BREWER.

To the Ministers, Delegates, and all that were assembled at the late Conference in Lake Village, N. H.:—

Dearly Beloved:—I received from Elder Daniel Churchill your expressions of deep heartfelt sympathy and pecuniary aid. I have reason to believe that your prayers and the outgushing of christian kindness and brotherly love, on that occasion, were like unto that recorded in the blessed gospel of love, peace, and purity,—Acts 10: 4. The words of Scotia's sweetest bard came instantly into my heaving, swelling heart—

"Affliction's sons are brothers in distress;
A brother to relieve how exquisite the bliss."

This wave of affliction and intense suffering has wafted my shattered, debilitated bark sweetly above the surging deep,

"Nearer, my God, to thee."

I know of no language that seems more expressive of my feelings than that of a certain poet, as breathed in the following strain—

"But how shall words with equal warmth
The gratitude declare,
That glows within my bosom, Lord?
But thou canst read it there."

I am deeply impressed with a constant conviction that we are now in close proximity with the closing up of the dark, dark, gloomy conflict of ages, that has made this mundane system like unto the "role" of the prophet Ezekiel,—"full of lamentation, mourning, and wo."

Brethren in the ministry, accept a few words of exhortation from your aged brother in Christ. Do not preach the coming of Christ formally, theoretically, but with a realizing sense of its nearness, and the absolute necessity of the speedy revelation of the holy and just One, in order to keep the harmony of the prophetic history of this world complete. In order to do this you must consecrate all your being to God, daily, hourly, momentarily; then you can tell it with words that will be permeated with a living, breathing, holy fervor.

God bless you, dearly beloved; and when yonder massive portals shall unfold the pent-up glory of our descending King, I pray that you may hear the words that are recorded in the Gospel of Matthew, 25: 40.

Should time last, and the Lord in great mercy permit me to preach the blessed word of life, I am certain it will be with a deeper love for his appearing, the salvation of the perishing, and a more earnest desire to see our people advance into a closer communion with God, than ever I have in all my past life. Brethren, pray for your aged brother and sister.

Roxbury, Mass., Dec. 22nd, 1874.

TAKE CARE OF GOD'S HOUSE.

H. MUNGER.

There is nothing so likely to be neglected as the warming of a meeting-house, or hall. It will take five to six hours to warm a room 40×50, suitable to preach or sit in, and four hours for a room 20×30; and nearly all sextons neglect to build a fire till just before meeting time. One hour is thought sufficient. I went four miles to meeting a few Sabbaths ago, in an open wagon. It was quite cold, and the house was cold all the forenoon. The people around the stove took what heat ought to have been thrown out into the room. At noon-time the stove was heated red hot, and the consequence was a stifling atmosphere in the afternoon, so the doors had to be opened, disturbing the meeting two or three times. When the meeting was out the stove was left red hot, wasting the heat, when a little common sense and work at an earlier hour would have made all comfortable. Some men ought to preach five years in cold houses to know enough to be a sexton. A coal fire ought to be kindled the night before. It takes no more fuel to make the fires early, and if it is too warm, five minutes will lower the temperature by opening the doors, which is better than raising or lowering windows, as this causes some few to suffer—take cold, or move after the congregation is seated.

I ask attention to these suggestions, for the benefit of all. Get a good sexton that knows his business, and will do it in season, and in order; for God's house is a house of order, and should be comfortable for his people.

PARTICULAR SINS.—It is a delusion to think of getting rid of sin as a whole when you are not willing to part with it in particular. What is conversion or sanctification but an abandonment of our evil? And, if you are not willing to set about rooting up covetousness, over-reaching in trade, corrupting pleasures, envy, malice, hatred, or any other evil passion or habit, how can you expect the more general purification of being sanctified? Our ideas of the general change involved by the terms conversion, regeneration, and sanctification, are totally false if we expect to reach it except as we give up one sin after another, as fast and as far as they come to our view.

JESUS is always near us. Some day there may arise a perplexing question of duty. You know not what to do. Selfishness counsels one course. Intimate friends advise the same thing. You are half inclined to adopt it. But conscience whispers, "What will Jesus say?" Then your better self, your converted self, springs up and says, "I will please Christ; Lord, what wilt thou have me to do?" The light breaks on your path, and Jesus is at your side, and he leads you by the way you knew not of.—*Cuyler.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, a a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$197 76
A Lover of the Lord's Cause	3 00
Sarah A. Phelps	.25
W. McKinstry	.15

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$45 50
Sarah A. Phelps	1 00
C. York	.55

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,743 45
C. B. Parker (pledge paid)	50 00
Benj. Irish (pledge paid)	25 00
"C"	4 00
"C."	2 00
A Lover of the Lord's Cause	3 00
Mrs J. Everson	1 75

Cash and Clothing received for the Poor in Kansas, etc.

From Friends in Islesboro	$2 00
A Friend	1 00
A. Bigelow	1 00

One Barrel of Clothing from Mrs. M. M. Wells and Friends, Sugar Hill, with $2.35 to pay freight

One Barrel, and a large Dry Good's Box of Clothing, from Clinton, Mass.

ACKNOWLEDGMENTS.

FOR SR. CAROLINE TULLER.

Elder J. B. Cook	$5 00
W. Bassett	2 00
A. M. Breed	5 00

FOR SR. L. B. WEAVER.

From a Friend, Hyde Park	$5 00
A Lover of the Lord's Cause	2 00

FOR ELD. GEO. THOMSON.

From a Lover of the Lord's Cause	$2 00

FROM BRO. J. A. CARGILE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—Our meetings at Pleasant Grove, ten miles east of Fort Smith, in Sebastian Co., continued to increase in interest. On Thursday, Nov. 26th, we visited Ft. Smith, where are plenty of Choctaw and Cherokee Indians. Here is also the residence built by Gen. Zachary Taylor, now owned by the Catholics, and used by them as a Convent. They kindly let us into their church, in which is a painting of the crucifixion of Christ, 14×18 feet, said to have cost $5000. That night we went out two and a half miles, and spoke at a school-house, called Rocky Point. The people gave good attention. A Bro. Riggs and a Bro. Prescott heartily endorsed all we had said, and Bro. Riggs suggested that the audience extend to me their hand in token of christian love, and appreciation of the truth they had heard. Many came forward with much apparent good feeling. We then bade them adieu, and went seven and a half miles that night in a wagon to the home of Bro. John Maxwell.

Friday, 27th, 11 A. M., spoke at Pleasant Grove on the faith of the gospel, and announced communion that night at the closing service. Although it rained, many dear brethren and sisters came out, and we enjoyed a melting time. We then parted with those who but a few days ago were entire strangers, but now seem as dear as old friends.

Saturday, 28th, started with Bro. Maxwell and Bro. Gifford for home. Arrived at a little town called Caulkville, in Sarben Co., where Bro. Maxwell found a Dr. Notts. We had camped in the woods, but were kindly taken to his house about eight o'clock that night. The Dr. told the lodge to come next morning and hear one of his men preach.

Sunday, 29th, 11 A. M. Met a few, who seemed astonished at our talk on the restitution. That night had a house full. Spoke on the coming kingdom, to which they all gave the best attention. On going away from church I heard one say—"Well, what do you think of that?" Some one replied—"Well, sir, I never heard the like in all my life. He just proved everything by the Bible."

Monday, Nov. 30th. Arrived at Clarksville, in Johnson county, just at dark; and learned that the minister had not published my appointment; so we drove out into the woods and camped for the night. Three of us slept in a lumber wagon, on a bed of hay, which was better than our dear Jesus had at one time. Tuesday, we parted with Bro. Maxwell, and took the cars for Little Rock. We lay over in Little Rock, and visited the Senate and House of Representatives, which is a fine looking body of gray-headed men. Left there this morning at five, and arrived here (Brinkley, Monroe Co., Ark.) at 11.45, just 17 hours behind time, and have had nothing but a little lunch since breakfast yesterday morning. I would warn all who wish to go West by Chattanooga, to go by way of St. Louis, Mo.; for this Memphis and Little Rock road is the most dangerous I ever saw. It is mostly old rotten trestle work, through the "Arkansas bottoms," covered with cane from fifteen to twenty feet high. I was informed that some of the "piling" had been driven two hundred feet, and still did not reach firm ground.

Arriving here to-day, Thursday, Dec. 3d, I called on a Methodist minister to get an opportunity to speak in his church; but he bluntly refused because I did not advocate the immortality of the soul. I told him I would give him one hundred dollars to prove by the Bible that the soul is immortal. He felt sure he could do so, by the thief on the cross, Rich Man and Lazarus, etc.; but found he could not, and bade me good bye. I then called on Squire Lynch, a member of the Presbyterian church, who heartily consented to let me preach in their church. After I had posted up and circulated printed notices, a Dr. Earle objected to my using the house. He is not a member of any church, but is one of the building committee.

So I am praying and trusting God to guide in the matter. I may have to speak in the open street, which I will do rather than leave without giving them a judgment warning. Pray for me and my dear family, which I hope to see next Saturday.

Brinkley, Ark., Dec. 3d, 1874.

MISSION WORK.

Dear Friends in Christ:—Our meetings at Ottawa, Franklin Co., closed Sunday night last. Meetings were held in the Christian church up to Saturday night. They wanted to use it themselves on Lord's day, so Bro. Roller secured Turner's Hall for us, and a goodly number were out to hear the Word.

At the commencement of our meetings in the Christian church they sent for one of their debaters to come and rebut what we had to say. The Lord overruled this to his own glory. Several times we spoke from the chart, showing that the kingdoms of this world would soon "become the kingdom of our Lord and of his Christ." The congregations constantly increased, and every night the man sent for endeavored to overthrow positive proof, and turn things into ridicule; but this amounted to nothing in the minds of the honest and intelligent. Bro. Hunt came to help, and other subjects were taken up. He did nobly in defending the truth, and many of the unprejudiced remarked that the young man had the best of the argument. Here we had a good chance to scatter the seed in tract form, and many are stirred to read for themselves.

On Monday, the 7th of Dec., we came to Eudora, Douglass Co., distance twenty-five miles, to Bro. Rotes' home. Arrived late at night. In the morning we went to Lawrence and returned, distance twenty miles, and at night had a prayer-meeting. Appointment was out for preaching the 9th. When we arrived at the school-house, we found a large company out to attend their Literary, but they kindly gave way to the preaching of the Word, and the Lord helped in presenting evidences that Christ's kingdom was nigh. The 10th and 11th we had meetings at the same place. Many of the M. E. people would not come out on account of prejudice. The Christadelphians in this vicinity have hurt the cause much, claiming the name Adventist, and still claiming something else; holding to no prayer in public, no resurrection of some of the wicked dead, immortal subjects to reign over mortal subjects in the age to come, and other things not consistent. Thus the work in many places has been impeded. But Bro. Rote is doing what he can in this vicinity to let the people know that pure and undefiled religion is to be had here, preparatory to an entrance into the heavenly kingdom.

This morning we came from Bro. Rotes home, accompanied by him and family, and a few others; and as we came to a "certain water," we tarried, and there buried his dear companion in the liquid grave. She and her family returned rejoicing; and we came on to this place to have meetings.

Here, as elsewhere, the people are very destitute, and need much help; and must have it or perish. Hundreds of families are almost on the point of starvation. They must have help before spring, and as yet no way has been provided for them, except in a few Counties in the extreme West. Many families in every County have not raised anything to speak of for two years, and thousands have almost completely consumed their entire property for the necessaries of life. Their farms are completely eaten up by heavy mortgages, heavy interest and high taxes. Many have been turned out of house and home. The last two years of drouth, bugs, etc., have made many of the wealthiest, poor; and still many of those that hold the lands, and own nearly all the property are crying, for policy's sake, that Kansas does not need help. They are very anxious to keep up the idea that Kansas is *the* state, after all. But when people have lived here eight and ten years, as many of them have, and work hard all the time, and spend all that they brought with them, and are now in destitute circumstances, they begin to be discouraged, and think that a livelihood in Kansas is much easier talked of than obtained. Thousands have left their homes already; some, never to return, and others to find employment elsewhere for winter, and to return in the spring if times grow better. Many families are distressingly poor;—children without clothing and shoes, and no means of obtaining them, or of providing food. In every Co. we have visited we have found distressed ones.

I do hope that some of our missionaries East, will interest themselves for the poor in this State, and send to Geo. T. Adams, Business Agent of the A. C. M. S., and we will let him know where the things are needed, and who to send to. The Lord grant that a hearty action may be taken at once in this matter. The Lord grant aid is my prayer.

We arrived at this place—Rino—last night, and sent out notice for meeting. This morning we rode a number of miles to give notice to others. Pray for us, that we may be filled with full assurance of faith, and meet you all in the heavenly kingdom. From your Bro. and Sr. in Christ.
J. C. & S. E. SMITH.

HOW TO KEEP OUT THE MOTHS.—A good old lady gave the best receipt to her niece, whom she found one day examining her wardrobe. The receipt was copied from an old-fashioned book, with the title obliterated, but the receipt was this: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 19, 20.

The application of this ancient receipt was very simple:—Look over the wardrobe and bring out all that can be spared—blankets and shawls, coats and cloaks, and send them to the poor in time; let the widow and the destitute have them before the moths have begun their inroads. "He that hath two coats let him impart to him that hath none" (Luke 3: 11); and this will do more to keep out moths than all the cedar closets or snuff and camphor in the world, and will be more likely, if done in a christian generous spirit, to secure the blessing of Him that maketh rich, and doubly sweeten what is left.—*Chris. Treasurer.*

REVIVALS of religion have begun by intercessory prayer in the church. Dr. Franklin hits the truth when he says, "Kindle the dry sticks, and the green ones will catch."

ELDER S. S. BREWER.

Dear Friends:—I am thankful to inform you that I am gradually improving, and hope by God's blessing to be able to be removed to my daughter's as soon as the doctor will allow me, which I trust will be early in January. For the months of January and February I shall be compelled to avoid exposure to the cold and public labor. Dear friends, pray for me. Your Bro. in the hope of the gospel.

Correspondence.

From Mrs. L. Buxter.

Editors of Crisis:—Dear Brn. in Christ: I write to express my heartfelt thanks for your excellent paper. I am trying also to benefit others with it. I do like your instructions on the book of Revelation; please give us more of the good things. Also what you say about purity of heart is what I always believed. We must be pure if we belong to Christ. I gave my heart to him when I was a child, and the enemy has often hurled his fiery darts at me, but I still stand erect for Jesus and his truth; having been kept by the power of God, through the faith once delivered to the saints. If I had to live my life over, I should make the very same choice; but I believe there is a better life in store for me.

It was in 1842 that I first heard of Christ's personal coming to earth. Never can I forget how it made my heart thrill with delight, for I loved him, and wanted it to be so. In 1845 it pleased the Lord to pour a flood of light upon baptism. The Spirit taught me I ought to obey God in this ordinance, and I said I would the earliest opportunity; although I had been a member of a Congregational church many years, and having many friends, whom I lost for what they deemed my error.

The Lord made himself very dear to me then, and he never leaves me. Praise his dear name.

Syracuse, N. Y.

From Bro. A. A. Waite.

Dear Brothers and Sisters:—I have resolved to serve God, and want to be saved in his kingdom; and I do want all to forgive me for every thing I may have done to injure them or the cause of Christ. I openly confess that I have been backslidden for four years, wandering into sin, being led by the devil, never thinking that I ever could return to God, be forgiven and blest. But I do believe I *have* been forgiven through Christ, and have been encouraged by doing every duty that presented itself. The Lord has fulfilled every promise to me, where I have kept the conditions of the promise.

Pray for me that I may continue unto the end, and that God may work in me to will and do of his own good pleasure.

Rutland, Vt., Dec. 16th, 1874.

From Bro. O. D. Woodruff.

The Lord is truly at work in this vicinity. Several have been converted. We held meetings every evening last week, with a continually increasing interest. Thursday evening six arose for prayers. Friday evening fifteen came forward as seekers of the Lord, and Saturday evening nine more came forward; some of these give bright evidence of their acceptance with Jesus. Praise the Lord for the power of the gospel of Christ to save. We hold meetings this week every evening, if the Lord will. Brethren Seth Woodruff and B. Hitchcock are assisting us in the good work.

Southington, Ct., Dec. 21st, 1874.

Obituaries.

HUTCHINS. In Massena, N. Y., Nov. 11th, 1874, Horace H. Hutchins, aged thirty-six years.

Bro. Hutchins found Jesus to be precious about three years ago, and it was our privilege to bury him in baptism. Since then he has been considered a disciple of Christ. He died trusting in Jesus. He leaves a wife and three children, with a large circle of friends, to mourn his loss. Bro. Couch was with us, and spoke comforting words, founded upon 1 Thess. 4: 18. The services were held in the Baptist church. Elder Seeley, the Baptist minister, was present, and assisted in the services. C. PIKE.

PEASE. At Scitico, Conn., Nov. 6th, 1874, my mother, Rhoda Pease, wife of Walter Pease, aged eighty-five years.

My father and mother have lived together sixty-seven years, and this is the first time death has been permitted to enter their dwelling.

Mother experienced the saving grace of God in her younger days, and for many years was a devoted member of the M. E. Church. About twenty years ago she became interested in the preaching of the second advent of our Lord and its kindred doctrines, and heartily embraced them. All her sufferings have been patiently endured. Not a murmur is known to have escaped her lips. But her sufferings are over. Rest has come at last. "Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors." Bro. Pratt spoke words of comfort to us from Job 14: 14; after which her four grand-sons laid her gently down to rest until the morn of the resurrection. R. L. PARKER.

WOOD. At Worcester, Mass., Dec. 6th, 1874, Bro. Luther N. Wood, aged fifty-six years.

Bro. Wood's sickness reaches back over a period of about three years. Until within about eleven weeks prior to his death, he was a very faithful attendant upon all "the means of grace." His days are all filled, and he now sleeps. An extreme sufferer was he during the last four weeks of his confinement. But all his pains were encountered with the heroism of a christian soldier. His trembling voice, so often heard in the sweet songs of redeeming grace, is now hushed; but soon, aye, soon to burst forth with immortal vigor amidst the eternal songs in the realms of the new creation.

"Sleep on, beloved, sleep!
And take thy rest!"

An affectionate wife, with a son and daughter, and only brother, who shared his tenderest affection, remain behind to mourn. Words of comfort to the mourning, and of warning to the unsaved, were offered by N. F. NICKERSON.

WILBER. In Freeport, Me., Nov. 17th, 1874, Sister Eva Wilber, aged thirty-three years.

Sister Wilber was, until recently, identified with the Christian order. Just before her death she changed her views in relation to the state of the dead, believing the dead sleep, and was prepared for the event. She now rests in hope of a resurrection to life. She leaves a husband and large circle of friends to mourn her loss. The funeral was at her father's house in Harrison. Funeral sermon by the writer. Text, 2 Cor. 1: 3, 4. JARED WHITMAN.

STRATTON. In Threerivers, Palmer, Mass., Dec. 17th, 1874, of that terrible disease diphtheria, Alice May Stratton, aged three years.

She sleeps in Jesus. Words of comfort from Jer. 31: 17, by the writer. H. H. TUCKER.

DORE. In Ossipee, N. H., Nov. 28th, 1874, Mr. Benire Dore, aged seventy-four years.

Words of comfort were spoken by A. Stillings, from Rev. 21: 4.

HAWKINS. Fell asleep in Jesus, in Dover, N. H., Dec. 5th, 1874, Bro. Benjamin Hawkins, aged eighty years.

The subject of this notice embraced Christ when fifteen years of age, and was a preacher in the Free Will Baptist denomination forty years. He embraced the Advent faith some ten years since, and was a firm believer in the speedy coming of Christ and kindred doctrines, and went down to the grave like a shock of corn fully ripe; dying in full hope of a glorious resurrection at the coming of the Just One. He leaves an aged companion and several children to mourn his loss. Words of comfort were spoken by the writer from Isaiah 26: 21. H. S. PINKHAM.

TRUMBEL. In Wilmot, N. H., Sept. 30th, 1874, of lung fever, my dear mother, Mrs. Elizabeth Trumbel, aged sixty-eight years.

We believe her disease to have been brought on by over exertion and a severe cold, in taking care of her dear companion, who fell asleep thirteen days previous to her decease. Our dear parents leave six children to mourn their great loss, but not without the blessed hope that when Christ who is our life shall appear, they will appear with him in glory. Text, Nahum 1: 7.

"Sleep, dearest mother, sleep;
Death shall not hold thee long;
And in the morning thou shalt rise
And join the blood-washed throng."

MRS. J. C. BEAN.

NELSON. In Oxford, Me., Nov. 20th, 1874, Sister Caroline Nelson, aged forty-five years.

Amid all her suffering she found Jesus very precious, and died in full assurance of eernal life at the resurrection of the just. In her last moments she selected the following hymn to be sung at her funeral:—

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of death and be free."

May God bless Bro. Nelson and the surviving children, and prepare them to meet her on the renewed earth. Funeral attended by the writer. G. L. TRACY.

RANSOM. In Mattapoisett, Mass., Nov. 30th, 1874, Eunice H., wife of James B. Ransom, aged sixty-five years.

Dr. A. M. Higgins spoke words of comfort to the afflicted at her burial. Her flesh rests in hope. C. G.

MORSE. In Springfield, Sept. 30th, 1874, Wm. E. Morse, son of George and Elizabeth Morse, aged two years. O. N. MORSE.

Married.

TOBIE—FOSS. In Haverhill, Dec. 23d, 1874, by Elder D. M. Leavitt, SIDNEY A. TOBIE and ETTA S. FOSS, all of Haverhill, Mass.

PITMAN—BLAISDELL. In Portsmouth, N. H., Dec. 24th, 1874, by E Owen, Mr. JOHN C. PITMAN and Miss IDA A. BLAISDELL, both of Great Falls, N. H.

ROBBINS—PRATT. In North Carver, Mass., Dec. 19th, 1874, by Elder J. R. Boynton, ADELBERT P. ROBBINS and ROSANNAH F. PRATT, both of North Carver, Mass.

GODDING—TURNER. In Livermore, Me., Dec. 8th, 1874, by Eld. E. M. Haggett, Mr. DANIEL J. GODDING and Miss EMILY TURNER, both of Livermore.

HUNTER—NICHOLS. At the residence of the bride's father, in Farmington, Me., Dec. 14th, 1874, by Elder F. A. Baker, Mr. JOHN M. S. HUNTER and Miss ELDORA NICHOLS, both of Farmington.

KILNER—REED. At the home of the bride's parents, in Wheatville, Dec. 9th, 1874, by Eld. W. Vreeland, Mr. WM L. KILNER, of East Shelby, and Miss FANNY REED, of Wheatville, N. Y.

LOVEJOY—ROBERTS. At Meredith Centre, N. H., Nov. 11th, 1874, by Eld. N. Glidden, Mr. HERBERT LOVEJOY and Miss FANNIE ROBERTS, both of Meredith Neck, N. H.

At Concord, N. H., Nov. 29th, 1874, by the same, Mr. MARK MARDEN, of Epsom, N. H., and Mrs. NAOMI ROBINSON, of Concord, N. H.

FOREIGN NEWS.

Constantinople, Dec. 21. During a furious storm to-day the lightning struck the powder magazine in Scutari, and caused a terrible explosion. A portion of the city wall and many houses were demolished, and two hundred persons were killed and wounded.

London, Dec. 17. A special from Santander to the *Times* says that the storm which has been raging in the Bay of Biscay for several days continues unabated. Many boats and over seventy persons are missing from that port. No foreign mails have been received there for eight days.

London, Dec. 24. Thirty persons were killed and fifty wounded by the railroad accident at Woodstock to day. Some of the latter are fatally injured. All have been conveyed to Oxford.

Paris, Dec. 17. There was a heavy fall of snow in the northern section of France yesterday. In Angers, Department of Marne et Loire, the roof of the market house, unable to sustain the weight of the snow, gave way, causing the death and injury of many persons.

Russia.—Profiting by our experience in India, the Russian Government, by allowing the chiefs of Central Asia to remain in nominal independence, is obtaining all the advantages of an extension of frontier without having to incur any of the expenses and anxieties of direct administration.—*London Times.*

DOMESTIC NEWS.

Easton, Pa., Dec. 19. Geo. Leonard, fireman, and Mr. Clark, a messenger, are under arrest for robbing the express safe on a railway train on the Lackawanna road on the 10th of November. About four thousand have been recovered.

Milwaukee, Wis., Dec. 22. A dispatch from Green Bay says a boiler exploded yesterday in the saw mill of Laird & Co., at Angelica. Fifteen men were killed and twenty wounded. The report gives no names.

The Pacific Mail steamship Japan, from San Francisco Nov. 14th for Hong Kong and Yokohama, was burned at sea on the 17th inst. Many lives were lost.

Havana, Dec. 22. Advices from Venezuela to the 8th report a desperate battle in the Province of Barquisamento between the Government troops under Marquez and the insurgents under Colina. The engagement lasted eighty-four hours. Between 700 and 800 men were killed and wounded on both sides. Each party claims the victory.

PREPARING FOR WAR.—All the European nations are wasting their strength, their wealth, and their manhood, in maintaining larger armies than they can afford without impairing their reproductive forces. Germany is sacrificing the future of the German nation to gratify Bismarck's inordinate military ambition.—*San Francisco Post, Nov. 11.*—*Advent Review.*

"SNUFFING THE BATTLE."—It is evident from the complexion of yesterday's telegraphic dispatches that our planet is not in the pacific condition which would indicate the speedy advent of a millenium. From every quarter of the globe come rumors of wars, or of warlike preparation.—*San Francisco Chronicle.*—*Advent Review.*

FIRES.—Montreal, loss $30,000; Broomfield, N. J., loss $30,000; St. Louis, Mo., loss $60,000; Clinton, Stark Co., loss $20,000; Knoxville, Ill., loss $45,000; Tokio, Japan, about one thousand houses burned; Reading, England, a great fire,—four hundred men thrown out of employment; Watertown, Mass., loss $37,000; Evansville, Ind., loss $20,000; Ogdensburg, N. Y., loss $10,000; Gallatin, Tenn., loss $30,000; Cincinnati, Ohio, loss $20,000.

In Brief.

— A Decatur (Ill.) woman recently jumped into a cistern to rescue her child, and, being unable to climb out, stood there, waist deep in the water, from eight o'clock in the morning till five in the evening, with the child in her arms. Her screams at last attracted attention.

— Joseph T. Curry has returned to Springfield, Mass., after two years spent in trying to establish a religious community in Georgia. His plan embodied the worst phases of free love, and he pretended to be a prophet with miraculous attributes. He gathered about forty followers, and got them well started in the new faith, when his enterprise was broken up by the authorities. Mrs. Curry, who did not join her husband on his southern trip, has now sued for a divorce.

— Five years ago a Chicago lady was married in a dress that cost $1,500. To-day she dispenses the necessaries of life behind the counter of a retail grocery store.

— Twenty-four dollars purchased the whole city and county of New York in 1625.

— Another plot against Bismarck's life is said to have been discovered by the police.

— The prisoners attempted to burn Auburn State Prison Saturday morning, Dec. 17th.

— San Francisco, with half the population of Chicago, claims to have five times as much money in deposit in her savings banks.

The total steamboat tonnage of the world is 5,244,888 tons, of which England owns 3,015,-773.

Notice.

Quarterly Conference.

A Quarterly Session of the Mass. Advent Christian Conference will be holden in Hammond Hall, Natick, Mass, to commence Wednesday evening, Jan. 6th, 1875, and continue over the following Sunday. Let there be a large gathering of preachers and people at this meeting. Come, brethren, to Natick, bringing the love of God and his truth with you. Come, let us mingle together in conference with the flock at Natick, exhort, and pray for one another, and do what we can to build up Christ's cause, and spread the light, and save the people. Let us commence the year in earnest effort, and expectation that our hope may be realized speedily. Per order of Committee.
C. E. BARNES, Secretary.

Series of Meetings in Boston.

A series of special services will be held in the Hall of the SCRIPTURAL TRACT REPOSITORY (Hampshire Hall), 538 Washington St., Boston, corner of Kneeland St., commencing Sunday, Dec. 27th, and continuing each evening till further notice. Able ministers of the New Testament are expected to be present to preach the Word, and christians are invited to come and unite in prayer for the divine blessing, and in labor for the salvation of souls.
H. L. HASTINGS.
W. C. STEWART.

CONFERENCE.—The semi-annual Conference of the Advent Christian churches of the Pacific coast will convene at the Eddy St. Chapel, San Francisco, Thursday, Jan. 14th, 1875, and continue over the following Lord's day. It is expected that Elder Miles Grant and all the preaching brethren of this Conference will be present. A full representation of all the churches is earnestly desired.
ALFRED M. SEABURY, Secretary.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held in Southbridge, Town Hall, commencing Thursday evening, Dec. 31st, and each evening through the week and over the following Sunday. Eld. E. Owen is expected to preach the Word to us. For the brethren.
PORTER J. SMITH.

CONFERENCE.—The Kansas Central Advent Christian Conference will meet at Ottumwa, Coffey Co., Kansas, on Friday, Jan. 1st, 1875, and will continue over Lord's day. All lovers of our Lord's appearing are cordially invited to attend.
H. H. KLOCK, Sec.

QUARTERLY MEETING.—The Third Quarterly Meeting of the Eastern District of Wisconsin A. C. Conference will be held with the church at Prairie du Sac, Sauk Co., Wis., commencing Friday evening, Jan. 1st, 1875, and hold over Lord's day. Every church in the district is requested to send one or more delegates to this meeting. An invitation is given to all. Come in the name of the Lord.
E. P. GRAVES.

WATCH MEETING.—The Lord willing, there will be a watch meeting in East Bethel, Vt., commencing Thursday evening, Dec. 31st, and continuing over the following Sunday. Efficient help is expected, and a cordial invitation is extended to all. Come in the name of the Lord, and receive a fresh anointing, that we may enter the new year with strong hearts and armor bright.
For the church, L. H. BRIGHAM.

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Conference of Nova Scotia will be held at Litchfield, Annapolis Co., commencing Thursday, Jan. 21st, and continue over the following Lord's day. All are invited. Come and work for the Lord.
J. J. WOODWORTH.

DEDICATION.—The Second Advent Society of Clinton, Mass., will inaugurate regular services in Union Hall, Greely's Block, by holding a series of meetings, commencing Friday evening, January 1st, at 7½ o'clock, and continue over the following Sabbath. Elder J. Hemenway is expected to preach.
ISAAC BARNES.

WATCH MEETING.—A Watch Meeting will be held in New Milford, Conn., Dec. 31st, to commence at 7.30 P. M. The brethren and sisters are invited to come. Sister E. L. Crumb is expected to be present.
STEPHEN HEACOCK.

NOTICE.—To Ministers and Saints in York County and vicinity, Greeting:—In view of our nearness to the coming of the Lord, and the low state of interest among us, we have decided to call a general meeting of ministers and people of this county and vicinity, for council, prayer and praise, hoping thereby to awaken a deeper interest in the work of God, and to organize a quarterly meeting for the continuance of such work. The church in Biddeford wish such a meeting to be held in their chapel, and extend a general invitation to all who can, to come and unite with them, Dec. 31st, at 2½ o'clock P. M., and continue over the following Sabbath. Come all who can and help in this work.
WM. H. MITCHELL.
JESSE GAY.

NOTICE.—On account of my wife being in feeble health, I have changed my place of residence to Bowdoin, Me., and my Post Office address will be Bowdoinham, Me. I expect, the coming year, to devote my whole time to preaching, if the Lord will, and in new places. Those who desire my labors can write me at the above places.
H. S. MITCHELL.

NOTICE.—I have removed from my former place of residence (Rochester) to this place,—Ontario, Wayne Co., N. Y.,—where brethren and friends can address me until further notice. I expect my labors for the present to be confined to this circuit,—Ontario, Furnaceville, and Ontario Centre, and very soon at Williamson. Three places every Sabbath. The Lord is with us to bless.
JAS. E. WELLS.

NOTICE.—As my time is not all filled up, and having a desire to do what I can till the Master comes, I would say that I will go and preach the gospel of the kingdom as the Lord may open the way. Any wishing to correspond with me, will please address E. H. EGGLESTON, Keeneyville, Tioga Co., Penn.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. CARPENTER, President of Conference.

REMOVAL.—"The Biblical Messenger" office is now removed from Plainfield to Waterbury, Vt., where our paper will be published hereafter. All communications for this office should be addressed to THE BIBLICAL MESSENGER, *Waterbury, Vt.*
A. A. HOYT.

P. S.—When you send private letters, direct to A. A. Hoyt, and write *private* on the corner of the envelope.
A. A. H.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEVENS, Utica, Mich., McComb Co.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass.
H. F. CARPENTER.

To Preaching Brethren.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, John Shannon, John Downing.—S. W. HOYT, Sec.

Those wishing to preach at Bridgewater, Ct., please correspond with Bro. L. Barsley.

Those wishing to preach at the regular Advent meeting in Gardiner, Me., should correspond with Bro. J. Thomas.

Those wishing to preach in New Haven, Ct., must correspond with the Secretary, Eld. A. H. Steele, 126 Franklin street.

Those wishing to preach in Danville, P. Q., will please correspond with Wm. Barnard or J. Porter, Pastor.

Those wishing to preach in Newcastle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

Those wishing to preach in East Rochester, N. H., please correspond with one of the Elders of the church, James Quimby, or John C. Shorey.

Those wishing to write to the church at East Canaan, N. H., will please correspond with E. Whittier until further notice.

Those wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
W. S. Campbell ...... Sunday, Jan. 3d
John G. Hook ...... Sunday, Jan. 10th, and onward

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch ...... Sunday, Jan. 3d
Will preach on the prophecies.

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Stowe, Mass ...... Sunday, Jan. 3d
L. BOUTELL.

Putnam, Ct ...... Sunday, Jan. 3d
Plymouth, Mass ...... Sunday, Jan. 17th
C. GOODRICH.

Wilbraham, Mass ...... Sunday, Jan. 10th
Warehousepoint, Ct ...... Sunday, Jan. 17th
Putnam, Ct ...... Sunday, Jan. 24th
H. PRATT.

Montgomery, Mass ...... Sabbath, Jan. 3d
Westfield Farms in the evening, if thought best, and is pleasant.
New Haven, Ct ...... Sabbath, Jan. 10th
H. MUNGER.

Natick Mass ...... Sunday, Jan. 24th
WM. C. STEWART.

Athol, Mass .... Sabbaths, Jan. 3d, 10th, 17th, and 24th
ROLAND D. GRANT.

Tremont, Mass ...... Sunday, Jan. 3d
Plymouth, Mass ...... Sunday, Jan. 10th
Putnam, Ct ...... Sunday, Jan. 17th
Tremont, Mass ...... Sunday, Jan. 31st
J. S. WHITE.

Bristol, Ct. (Watch Meeting) ...... Dec. 31st
Philadelphia, Pa (Sunny Side Hall) Sunday, Jan. 3d, 1875. (Communion and Baptism.)
JOHN G. HOOK.

Fairhaven, Mass ...... Sunday, Jan. 3d
Mattapoisett, Mass ...... Sunday, Jan. 10th
Keene, N. H ...... Sundays, March 21st and 28th
M. BATCHELOR.

Scitico, Ct ...... Sunday, Jan. 3d
Warehousepoint, Ct ...... Sunday, Jan. 10th
Scitico ...... Sunday, Jan. 17th
(Not engaged Jan. 24th.)
Scitico, Ct ...... Sunday, Jan. 31st
H. C. SMITH.

Brimfield, Mass ...... Sabbath, Jan. 3d
Montgomery ...... Sabbath, Jan. 17th
GEO. L. TEEPLE.

North Haverhill, N. H ...... Sunday, Jan. 10th
Warren Summit, N. H ...... Sunday, Jan. 17th
G. M. LITTLE.

Belmont, N. H ...... Sunday, Jan. 10th
Danbury, N. H ...... Sunday, Jan. 17th
Will Bro. D. W. Davis arrange one week's labor for me in Sutton, N. H., or vicinity, commencing Wednesday evening, Jan. 20th? Bro. Davis is requested to be with me.
J. G. SMITH.

Meredith Neck ...... Sunday, Jan. 17th
Moultonboro Neck ...... Sunday, Jan. 24th
Melvin Village ...... Sunday, Jan. 31st
T. W. PIPER.

Whitakerville, Vt ...... Sunday, Jan. 3d
Rawsonville, Vt ...... evening, Jan. 4th
Windham, Vt. (as Bro. Bemis may appoint) evening, Jan. 5th.
North Springfield, Vt ...... evening, Jan. 6th
South Springfield (as Bro. Marston may appoint) evening, Jan. 7th.
J. A. PACKARD.

Alton Corner, N. H ...... Sunday, Jan 3d
Farmington, N. H ...... Sunday, Jan. 31st
WM. BODGE.

Bow Centre, N. H ...... Sunday, Jan. 3d
West Deerfield, N. H ...... Sunday, Jan. 10th
JOHN B. PAINE.

Warner, Waterloo ...... Sunday, Jan. 3d
Salisbury (where Bro. Couch appoints) evenings, Jan. 4th and 5th.
G. H. WALLACE.

Lynn, Mass ...... Sunday, Jan. 10th
J. HILL.

Franklin, N. H ...... evenings, Jan. 6th, 7th, 8th and 9th, and Sunday, Jan. 10th.
C. H. FLETCHER.
G. H. WALLACE.

Meredith, N. H. (Dolloff Hall) ...... Sabbath, Jan. 10th
Bridgewater, N. H. (Brick school-house) Sabbath, Jan. 31st.
C. W. NELSON.

Meredith Neck, N. H ...... Sunday, Jan. 3d
Madison, N. H. (Lord school-house) Sunday, Jan. 10th
The ordinance of baptism will be attended to.
N. GLIDDEN.

10th (Milldale) District school-house, Southington, Ct., Watch meeting, Thursday evening, Dec. 31st, and Sunday, Jan. 3d.
O. D. WOODRUFF.

New Market, N. H ...... Sunday, Jan. 3d
Farmington, N. H ...... Sunday, Jan. 24th
Salem, Mass ...... Sunday, Feb. 14th
Newcastle, N. H ...... Sunday, Feb. 21st
J. F. CHAMBERLIN.

Northwood Narrows, N. H ...... Sunday, Jan. 3d
Lake Village, N. H ...... Sunday, Jan. 24th
Meredith, N. H. (Dolloff Hall) ...... Sunday, Jan. 31st
Northwood, N. H ...... Sunday, Feb. 7th
C. R. PARSONS.

Melvin Village, N. H ...... Sunday, Jan. 10th
Springvale, Me ...... Sunday, Jan. 3d
C. E. HURD.

Concord, N. H ...... Sundays, Jan. 3d and 10th
L. L. HOWARD.

Wilbraham, Mass ...... Sunday, Jan. 3d
Palmer, Mass ...... 3d Sunday in each month
Wilbraham, Mass ...... Sunday, Feb. 7th
H. H. TUCKER.

Lake Village, N. H ...... Sabbath, Jan. 17th
Meredith, N. H. (Dolloff Hall) ...... Sabbath, Jan. 24th
SIMEON ROBY.

South Elliott, Me ...... Sunday, Jan. 17th
Lewiston, Me ...... Sundays, Feb. 21st and 28th
O. W. KIMBALL.

Ossipee District, No. 4 ...... Sunday, Jan. 3d
A. STILLINGS.

Salisbury, N. H., Smith's Corner meeting-house (Watch Meeting) Thursday evening, Dec. 31st, and to hold over the Sabbath. Jan. 3d.
SIMEON ROBY.
D. W. DAVIS.

Sutton (South meeting-house) ...... Sunday, Jan. 3d
D. W. DAVIS.

Salem, Vt ...... Sunday, Jan. 3d
W. P. DROWN.

Hoosick, N. Y ...... Sabbath, Jan. 3d
Caldwell, N. Y ...... 6½ o'clock, P. M., Jan. 6th
Massena, N. Y ...... 10½ A. M. and 1 P. M., Jan. 10th
Nation school-house ...... 6½ P. M., Jan. 17th
C. PIKE.

Lawrence, Mass ...... Sundays, Jan. 3d and 10th
Holden, Mass ...... Sunday, Jan. 17th
F. H. BURBANK.

Belmont, N. H ...... Sunday, Jan. 3d
N. B. MCMURPHY.

Kennebunk Depot, Me ...... Sunday, Jan. 3d
Southbridge, Mass ...... Sundays, Jan. 10th and 17th
J. W. BRIDGE.

Lowell, Mass. (if desired) ... Friday evening, Jan. 1st
East Pepperill, Mass ...... Sundays, Jan. 3d and 10th
South Ashburnham, Mass ...... Sunday, Jan. 17th
F. M. DRAKE.

Dexter, Me ...... Sunday, Jan. 3d
Washington, Me. (Colomore Ridge) Sunday, Jan. 10th
Friendship, Me ...... Sunday, Jan. 17th
JER. CARR.

East Canaan, N. H ...... Sunday, Jan. 3d
Danbury, N. H ...... Sunday, Jan. 10th
WM. H. SHAW.

North Dana, Mass ...... Sunday, P. M., Jan. 3d
South Ashburnham, Mass ...... evening, Jan. 5th
Keene, N. H ...... evening, Jan. 6th
Rutland, Vt ...... evening, Jan. 7th
Addison, Vt ...... Sundays, Jan. 10th and 17th
At other places as the door opens in the vicinity.
GEO. A. STREETER.

North Waterford, Me. (as Bro. Newton may appoint) Saturday evening, Jan. 2d, and over Sunday.
JARED WHITMAN.

Dinsmore Hill, Vt ...... Sunday, Jan. 3d
ISRAEL DAMMAN.

Sutton, N. H. (at I. Andrew's) Monday eve., Dec. 28th
Mill Village ...... evening, Dec. 29th
South Sutton ...... evening, Dec. 30th
Warner, Waterloo .... evenings, Dec. 31st and Jan. 1st
G. H. WALLACE.

St. Johnsbury, Vt ...... Sunday, Jan. 3d and every Sunday until further notice.
M. A. POTTER.

Poultney, Vt ...... Sunday, Jan. 3d and onward as the Lord may direct.
C. S. SHATTUCK.

Salisbury, N. H. (at Bro. Foote's) Saturday evening, Jan. 2d. At the Academy Hall Sunday, Jan. 3d.
Lake Village, N. H ...... Sunday, Jan. 10th
LEVI ALLEN.

New Hampton, N. H. (at Bro. Pike's) .... Sun., Jan. 3d
Bradford, N. H. (Bush meeting-house) Sun., Jan. 10th
A. S. WILLIAMS.

Moultonboro Neck, N. H ...... Sunday, Jan. 3d
STEPHEN DINSMORE.

Bowdoin, Me ...... Sunday, Jan. 17th
Lewiston, Me ...... Sunday, Jan. 24th
Oxford, Me. (as Bro. G. L. Tracy may arrange) Tuesday evening, Jan. 26th, and over Sunday, the 31st.
H. S. MITCHELL.

Warehousepoint, Ct ...... Sunday, Jan. 3d
Scitico, Ct ...... Sunday, Jan. 10th
G. L. WHITE.

Dixville (Advent Chapel) ...... Sunday, Jan. 3d
Stanstead (Searls school-house) Sunday, Jan. 10th, at 10.30 A. M. and 1 P. M. (Newville school-house) 6.30 P. M.
Danville, Sunday, Jan. 17th, evenings through the ensuing week, and over the Sabbath, Jan. 24th.
L. C. MCKINSTRY.

Barford (Kinney school-house) ...... Sunday, Jan. 3d
Hatley (Old Meeting-house) ...... Sunday, Jan. 10th
M. MCKINSTRY.

Bonny Eagle, Me ...... Sunday, Jan. 3d
North Scarboro, Me. (Free meeting-house) Sunday, Jan. 10th.
C. H. SWEET.

Swale, near Bro. P. H. Drake's .. Dec. 30th to Jan. 1st
Buffalo, N. Y., 528 Eagle Street ...... Sunday, Jan. 3d
Marshfield, Erie Co., N. Y ...... Jan. 4th
Collins Centre ...... Jan. 5th—7th
Warrensville, Pa ...... Sunday, Jan. 10th
Nicholson (where Bro. Curry may appoint) Jan. 15th and over Sunday.
JOHN T. ONGLEY.

South Rochester, N. H ...... Sunday, Jan. 3d
Springvale, Me ...... Sunday, Jan. 17th
S. HAWKINS.

Thomaston, Me ...... Thursday, Dec. 31st and Friday, Jan. 1st.
Rockland, Me ...... Saturday, Jan. 2d and over Sunday, Jan. 3d.
St. George ...... Friday evening, Jan. 8th and over Sunday, Jan. 10th.
Will Bro. Hatham or Stone make arrangements to go with me to St. George?
H. S. MITCHELL.

China, Branch Mills, protracted meeting, commencing Jan. 7th, and continuing over Sunday.
S. K. PARTRIDGE.

East Colebrook, Kiddersville, N. H .... Sun., Jan. 3d
Pittsburg, N. H. (Stream school-house) Sun., Jan. 10th
Hall Stream (Red school-house) Tuesday evening, Jan. 12th.
U. G. LADD.

Linden, N. Y ...... Sunday, Jan. 3d
L. M. STODDARD.

Rochester, N. Y. (Watch meeting) Sunday, Dec. 31st
MRS. A. E. SMITH.

Stafford (Works school-house) .... Sunday, Jan. 10th
PORTER J. SMITH.

Lewiston, Me ...... Sunday, Jan. 3d
Oxford, Me. (Richville school-house) .. Sun. Jan. 10th
G. L. TRACY.

West Fairlee, Vt., Cantonville ...... evening, Jan. 5th
Vershire, Vt ...... evening, Jan. 6th
Pomfret, Vt. (Harrington school-house) eve., Jan. 7th
Barnard, Vt ...... evening, Jan. 9th
and onward as the Lord directs.
DANIEL D. PAGE.

Orrington Corner, Me ... Sundays, Jan. 10th and 17th
Ellingwoods Corner, Me., Conference, Saturday, at two o'clock, and over Sunday. GEO. W. BROWN.

New York City (College Hall, Dispensary Building, (corner 23d St. and 2d Avenue) Sunday, Jan. 3d.
Bayonne, N. J ...... Sunday, Jan. 10th
WM. SHEPHERD.

Reynolds, Ga ..... Sundays, Jan. 3d and 10th, and evenings through the week.
P. G. BOWMAN.
A. SIMPSON.

LAWRENCE, MASS.
F. H. Burbank ...... Sundays, Jan. 3d and 10th
I. B. Potter ...... Sunday, Jan. 17th
C. Cunningham ...... Sundays, Jan. 24th and 31st

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt ...... Sunday, Jan. 3d
J. M. Orrock ...... Sunday, Jan. 10th
John Couch ...... Sunday, Jan. 17th
I. B. Potter ...... Sunday, Jan. 24th
C. E. Hurd ...... Sunday, Jan. 31st

CHICOPEE FALLS, MASS.
C. F. Morse ...... Sunday, Jan. 3d
G. L. Teeple ...... Sunday, Jan. 10th
E. Phelps ...... Sunday, Jan. 17th
H. H. Tucker ...... Sunday, Jan. 24th

NORTH RUTLAND, MASS.
Willard M. Hall ...... first Sunday in each month
H. H. Tucker ...... second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
A. Ross ...... Sunday, Jan. 3d
Geo. W. Brown (of Elliot, Me.) ...... Sunday, Jan. 10th
D. Churchill ...... Sunday, Jan. 17th
John Parsons ...... Sunday, Jan. 24th
H. Pratt ...... Sunday, Jan. 31st

CONCORD, N. H. (Bethel, Green Street.)
T. L. Howard ...... Sundays, Jan. 3d and 10th
G. H. Wallace ...... Sunday, Jan. 17th
C. Goodrich ...... Sunday, Jan. 24th
J. Whitman ...... Sundays, Feb. 21st and 28th

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. W. Allen ...... Sunday, Jan. 10th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson ...... Sunday, Jan. 3d
T. L. Churchill ...... Sunday, Jan. 10th
C. E. Hurd ...... Sunday, Jan. 17th
O. W. Kimball ...... Sunday, Jan. 24th
C. S. Shattuck ...... Sunday, Jan. 31st
C. Goodrich ...... Sunday, Feb. 7th
D. M. Leavitt ...... Sunday, Feb. 10th

PORTSMOUTH, N. H.
E. A. Stockman ...... Sunday, Jan. 3d
T. W. Piper ...... Sunday, Jan. 10th
J. F. Chamberlin ...... Sunday, Jan. 17th

HAMPTON, N. H.
O. W. Kimball ...... Sunday, Jan. 3d
C. Richardson ...... Sunday, Jan. 10th
T. L. Churchill ...... Sunday, Jan. 17th
Enoch Morrill ...... Sunday, Jan. 24th

SEABROOK, N. H.
John Parsons ...... Sunday, Jan. 3d
C. R. Parsons ...... Sunday, Jan. 10th
D. F. Leavitt ...... Sundays, Jan. 17th and 24th
J. T. Chamberlin ...... Sunday, Jan. 31st
T. W. Piper ...... Sunday, Feb. 14th
E. Owen ...... Sunday, Feb. 21st

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher ...... Sundays, Jan. 3d and 10th
D. M. Leavitt ...... Sunday, Jan. 17th
E. Owen ...... Sunday, Jan. 24th
G. W. Brown ...... Sunday, Jan. 31st

RYE, N. H.
J. W. White ...... Sunday, Jan. 3d
E. B. Wells ...... Sunday, Jan. 17th
C. E. Hurd ...... Sunday, Jan. 24th
E. B. Wells ...... Sunday, Jan. 31st

WEST DEERFIELD, N. H.
John M. Quimby ...... Sunday, Jan. 3d

NEW DURHAM RIDGE, N. H.
J. T. Libbey ...... Sunday, Jan. 3d
A. Ross ...... Sunday, Jan. 10th
A. Kidder ...... Sunday, Jan. 17th

BELMONT, N. H.
Mrs. L. E. Saulpaugh .... third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
S. S. Mooney ...... Sunday, Jan. 3d
J. W. White ...... Sunday, Jan. 10th
D. M. Leavitt ...... Sunday, Feb. 21st

LEWISTON, ME.
G. L. Tracy ...... Sunday, Jan. 3d
C. Goud ...... Sunday, Jan. 10th
J. A. Libby ...... Sunday, Jan. 17th
J. Whitman ...... Sunday, Jan. 24th

BIDDEFORD, ME.
Jesse Gay ...... Sunday, Jan. 3d
Geo. W. Sederquest ...... Sundays, Jan. 10th and 17th
A. Ross ...... Sundays, Jan. 24th and 31st

PORTLAND, ME. (Union Hall.)
T. W. Piper ...... Sundays, Jan. 3d and 10th
E. A. Stockman ...... Sundays, Jan. 17th and 24th
Jesse Gay ...... Sunday, Jan. 31st

KENNEBUNKPORT, ME.
Wm. C. Stewart ...... Sunday, Jan. 3d

STEEP FALLS, ME. (Depot Hall.)
W. H. Mitchell ...... Sunday, Jan. 10th

PLAINVILLE, CT.
E. L. Crumb ...... Sunday, Jan. 3d

BRISTOL, CT.
Enoch Phelps ...... Sunday, Jan. 3d

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice.
E. N. MORSE.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 42 East 23d St., New York City.

GREENPOINT, L. I., N. Y. (Old Reformed Church, Java Street) preaching every Sabbath, at 7.30 p. m. Conference and prayer meeting Thursday evening.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice.
JESSE GAY.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings.
GEO. A. BROWN, Pastor.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M.
WM. H. FAY, Cor. Sec.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Preaching in Quincy Hall, 127 Leacock Street, Allighany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. S. S. BREWER'S address, after this week, will be 122 Pleasant Street, New Bedford, Mass., care of W. Ellis.

☞ E. B. WELLS' address is North Hampton, N. H.

☞ ELD. H. G. MCCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.

☞ ELD. J. T. LANE'S address is Dexter, Me.

☞ ELD. S. W. AMES address is Dover, Me.

☞ D. N. CHADSEY'S address is Colebrook, N. H.

☞ JOSEPH PINKHAM'S address is Dover, N. H.

☞ JAS. E. WELLS' address is Ontario, Wayne Co., N. Y.

☞ WM. C. STEWART'S address is Exeter, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J Porter, M W Corliss, John H Evans, H B Sevey, P S Squier, A Pease, B P Stevens, A N Seymour, J T Ongley, D Potter, H Matteson A W Sibley, A M Breed, A C Taylor, W E Macomber, W A Muurce, T J Stephens, E W Huson, R F & M J Clark.

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By Express—B J Dowling, C B Parker, I D Pease.

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HOW TO LIVE.

H. BONAR.

He liveth long who liveth well!
All other life is short and vain.
He liveth longest who can tell
Of living most for heav'nly gain.
Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream,
'Tis but to be, and not to live.

Be thou in truthfulness arrayed;
Hold up to earth thy torch divine!
Be what thou prayest to be made;
Let steps of charity be thine!
Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth if thou the truth would'st reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

ESTHER'S AHASUERUS.

WM. SHELDON.

When the claim is pressed that the decree of Ahasuerus for the extermination of the Jews constitutes the pushing of the ram (Dan. 8th), and when the position is taken that this Ahasuerus was Artaxerxes, the son of Xerxes, it may be well to examine this assumption, for such I now regard it, though I once accepted it as correct. In the first place, the Bible never asserts that Ahasuerus was Artaxerxes, and unless he was, it follows that the 12th of Ahasuerus has nothing to do with the 12th of Artaxerxes; and this is the point that needs *proof*, and not assumption, to make it reliable. To take this position for *granted*, without positive proof, and proceed to base an argument upon it, when its correctness is *questioned*, is a waste of effort. If we begin the measurement of the 2300 days with the 12th of Ahasuerus, and then in order to get a starting point, claim that Ahasuerus is Artaxerxes, we want this claim *backed up by proof*. But the proof is not to be found in the Bible.

In the second place, while some historians make Ahasuerus synchronize with Artaxerxes, other historians clash with this claim, and some make Ahasuerus identical with Darius Hystaspes, others with Xerxes. Malcolm, in his Bible dictionary, speaks of Ahasuerus as "Darius Hystaspes, *the husband of Esther*." In the absence of Bible proof, and in view of the fact that historians disagree on this point, we want more light before insisting that the 12th of Ahasuerus is the same as the 12th of Artaxerxes. Bible facts strongly conflict with the claim that Ahasuerus, the husband of Esther, is the same as Artaxerxes. 1. The claim that Esther's Ahasuerus reigned as far down the stream of time as the time of Artaxerxes, the son of Xerxes, is rendered not only improbable, but absolutely impossible without the aid of a miracle, from the fact that Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; *who had been carried away from Jerusalem with the captivity* which had been carried away with Jeconiah [Margin, Jehoiachin] king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." Esther 2: 5, 6. Also Ezra and Nehemiah speak of his having come from Jerusalem with the captives. As this captivity was of seventy years duration, ending with the first of Cyrus, by adding the reign of subsequent kings to the 12th of Artaxerxes, we learn how old Mordecai must then have been, thus—

For the Captivity, . . .	70 years.
For reign of Cyrus, . . .	6 "
For Cambysis, ...	3 "
For Darius, ...	20 "
For Xerxes, ...	21 "
For Artaxerxes, ...	12 "
	132

Thus it is seen that in order to make out that the 12th of Ahasuerus is the 12th of Artaxerxes, and that Esther, Mordecai's adopted child, was Artaxerxes' wife, it must be admitted that Mordecai must have been one hundred and thirty-two years old at the time the Jews triumphed over their enemies by his help, even if he had been but *one day old* when he was taken out of Jerusalem; and if he was then twenty years old (and who knows but he was even more), it would make him one hundred and fifty-two years old at the time of the slaughter; and after all this, Mordecai became a ruler for years, and was "next unto king Ahasuerus." Esther 10: 3.

Malcolm says that Mordecai "was carried to Babylon with Jehoiachin when he was very young." How young he does not say; but certainly he could not have been less than one day old, and might have been twenty years old; so if Ahasuerus is really Artaxerxes, Mordecai must have lived till then, being at that time somewhere between one hundred and thirty-two and one hundred and fifty-two years old, and an active, business man, and then became a joint ruler with the king for future years. Yet all who are conversant with the history of men who lived in that period of time, know that men were then rarely fit for public business at the age of one hundred, or when much older than at the present time.

In this estimate of the time that elapsed between the commencement of the captivity and the 12th of Artaxerxes, I have followed the shortest Chronology (Thurman's), but by taking Usher's Chronology, the age of Mordecai in the 12th of Artaxerxes would be made, at the least, to be 146 years, or (if 20 years old when carried to Babylon) about 166 years old. These facts are fatal to the claim that Ahasuerus was Artaxerxes Longimanus. The historic claim that Ahasuerus, the husband of Esther, was Darius, is more plausible, though not fully satisfactory, as the same objection, in a smaller degree, presents itself. Counting seventy years for Mordecai's captivity, six years under Cyrus, three years under Cambysis, and twelve years under Darius, he is found to be ninety-one years old at the time of the Jewish slaughter, if it took place under Darius. It is hard to believe that Mordecai performed all that is attributed to him at that age, or that the king would receive so old a man into his cabinet, to help administer in the government affairs; but not half so hard as it would be to believe that all this occurred when Mordecai became forty-one years older.

It is sometimes said that this Ahasuerus must have been Artaxerxes instead of Darius, because it is said in Esther 1: 1, "This is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and twenty-seven provinces;" and then we are told that Artaxerxes reigned over just that number of provinces. Very well; and so did Darius; for Josephus says, "Now in the first year of the king's reign, Darius feasted those that were about him, and those born in his house, with the rulers of the Medes, and princes of the Persians, and the toparchs of India and Ethiopia, and the generals of the armies of his hundred and twenty-seven provinces." (Ant. B. 11, C. 3, S. 2.)

So this feature will fit Darius as well as it will Artaxerxes, and a little better, because Darius reigned over these provinces before Artaxerxes did. But there is another person who in some respects has a better claim to being this Ahasuerus than Darius; but having demonstrated the fact that there is no valid argument in favor of Artaxerxes as the Ahasuerus of Esther, we leave this point for the present.

From the facts already adduced, it is clear that the decree of Ahasuerus against the Jews, being in the lifetime of Mordecai, was too early to be in the 12th of Artaxerxes, and consequently cannot be the pushing of the Ram, nor the starting point of the 2300 days. Ezra tells us that Mordecai went from Babylon to Jerusalem, with the first caravan, under Zerrubbabel (Ezra 2: 1, 2), and Josephus tells us that the Jews sent him back to Darius as a delegate, after the building of the temple, which was in the 6th of Darius' reign (Ant. B. 11, C. 4, S. G), this being but six days before the 12th of Ahasuerus, if Darius was the one meant, Mordecai being still alive at the age of 85, or more.

Another thought worthy of consideration is this: when Ahasuerus issued his decree, the Jews were still in captivity to a large extent, scattered over the provinces; but before reaching the 12th of Artaxerxes several caravans had returned, leaving only a minority behind.

In leaving this point, let it be remembered,

1. The Bible never affirms that Ahasuerus is Artaxerxes.

2. While some historians make this claim, others as strongly deny it, so the claim cannot be established by history.

3. As Mordecai was a leader in the slaughter that took place in the 12th year of Ahasuerus, and was born early enough to be carried captive from Jerusalem to Babylon at the beginning of the seventy years captivity, it is not possible that he could have lived to have thus officiated as late as the 12th of Artaxerxes, at which time he must have been, if then living, between one hundred and thirty-two and one hundred and fifty-two years old. In the light of these facts it is neither positive, probable, or hardly possible that the 12th of Ahasuerus is the 12th of Artaxerxes, so it is not wisdom to base an argument on the claim that the pushing of the Ram was in the 12th of Artaxerxes, and that the 2300 days positively begin there. Indeed, I am now convinced that the pushing of the Ram covers a long term of years, including various military campaigns, and that the pushing does not date the commencement of the 2300 days at all; for the question is, "How long the vision concerning the daily sacrifice, and the transgression of desolation?" If the whole vision is to be measured, instead of the part only that is "concerning the daily sacrifice, and transgression of desolation," then it must measure the time that the ram "stood before the river," before the pushing commenced, for that is as really a part of the vision as the pushing. But the question is not, How long the *entire* vision, but, "How long the vision concerning the daily sacrifice and the transgression of desolation?" That is, How long these two things—the daily sacrifice (which the Roman horn was to take away), and the subsequent desolation. At the time the vision was given, that daily sacrifice was *not in existence*, and could not be measured till it should *come into existence;* then it could be measured till the horn should take it away; then the subsequent desolation could be measured, the measurement of both being 2300 years. We think we have light on this measurement which we hope to present in due time, proving the end near.

OUR WORK AND PROSPECT.

C. PIKE.

Who can look back over a space of years and see no imperfections? Who can read their own history and see no act recorded, around which cluster circumstances which he could wish had never been? Who can count his work of days, weeks, months, or years without saying "I am an unprofitable servant." Who can estimate the amount of knowledge acquired by him for many years, and then consider the great field yet unexplored, without saying—Oh, how little knowledge I possess, and how much there is yet to be obtained, and how very very small is the place occupied by me in God's great work shop? God has designed to do his work by the littles, and has often chosen little instruments to perform it. He can take a worm and thresh a mountain. The effects of a single stone thrown by a shepherd boy astonishes thousands, and puts a whole army to flight. When David's rod springs the bow, the arrow hits the mark. When the great Captain of our salvation gives marching orders there is no danger of defeat.

Our work the past year has been wrought with much anxiety. God had impressed upon our mind the importance of building a house in this place for his name; where his children could worship the God of their fathers according to the dictates of their own consciences. Accordingly, in July, 1873, we began by circulating a subscription paper. We were encouraged by liberal pledges, from fifty to five hundred dollars. Thus the work went forward. We did not lack friends, or means; for many of the citizens who did not believe in our preaching, gave us a word of cheer, and put into our hands the amount of one hundred and fifty dollars, for which we return them our sincere thanks.

February 26th, 1874, we purchased a half acre of land for three hundred and fifty dollars, within twenty or thirty rods of the river, which all agree is a very desirable location. May 5th, 1874, Bro. H. Smith cleared the ground for the foundation, and the 13th of Nov., 1874, the house was completed.

THE DEDICATION.

The dedication took place Nov. 14th. Bro. J. Couch preached the dedicatory sermon, from Ps. 27, 4. It was a very able and well chosen discourse, and left a good impression. Eld. Seely, the Baptist minister, and Mr. Bramley, pastor of the Methodist church were present and took part in the services.

Bro. Couch remained over the Sabbath, and gave us rich, and well served dishes of gospel food. His visit among us will not be forgotten. We would have been glad to have had Bro. and Sr. Couch remained longer, but they felt that they must return to their responsible post in the *Crisis* Office. May the Lord bless them, and all others engaged in that glorious enterprise.

Our prospect was never so good as now. We are united in faith and love. We have no hobby riders, nor fault finders. "Onward" is our motto. Christ is our standard, and the kingdom of God our anticipated home. Our brethren have made a sacrifice to build, and we trust the Lord will repay them richly. The whole cost of house, land, and furniture, was about $3550,00. We lacked one hundred and sixty dollars the day before the dedication, when a friend, who had given his word that it should be paid for, came and canceled the debt; making in all six hundred and seventy-one dollars he had given. It shows that Bro. Earle loves the truth. May he give himself wholly to the Lord, that he may be saved with the dear brethren and sisters when Jesus comes.

We had made no extra charges for our labor while building the house, but last Thanksgiving day we received a visit from our brethren and sisters, who left us in money, presents, and other necessaries, to the amount of one hundred and seven dollars, as a token of their appreciation. We were well paid before in seeing the house neatly finished and paid for, and given to the Lord. God has built the house; hence we trust we have not labored in vain.

Looking from the present stand-point, our prospect is fair. Yet our prospect of eternal life eclipses all other prospects. We ask the prayers of all christians, that this branch, planted as we believe it was by God's own right hand, may be preserved from Satan's snares. As it is the only one of our faith in all this region of country, may it prove a great light house, to light many on their way to the kingdom of God. And when the great Temple (which is to be this earth renewed) is fitted up, may we all worship God together in one house, and in one place. Amen, and Amen.

Massena, N. Y.

RIPE WHEAT.

We bent to-day o'er a coffined form,
And our tears fell softly down;
We looked our last on the aged face,
With its look of peace, its patient grace,
And hair like a silver crown.

We touched our own to the clay-cold hands,
From life's long labor at rest:
And among the blossoms white and sweet
We noted a bunch of golden wheat
Clasped close to the silent breast.

The blossoms whispered of fadeless bloom,
Of a land where fall no tears;
The ripe wheat told of toil and care,
The patient waiting, the trusting prayer,
The garnered good of the years.

We knew not what works her hands had found,
What rugged places her feet;
What cross was hers—what blackness of night;
We saw but the peace, and the blossoms white,
And the bunch of ripened wheat.

—*Boston Transcript.*

FASHION AND THE CHURCHES.

It is a fact which all who possess any powers of observation must have noticed, that one of the modern uses to which the churches are put, is the display of personal adornment. It is true that there has always been more or less of this tendency toward display, but what we refer to is quite another thing than the harmless vanity of our ancestors; it is rather a sinking of the religious character and a raising of a new and meretricious character, in the Sunday observance. And the results of this change are of a kind deserving notice, inasmuch as they afford some clue to the steady growth of that coldness and skepticism which every minister feels to be spreading among the masses. As things are, the poor are practically excluded from all the better churches. The latter have become aristocratic and select. The pious christians forming the congregation attend to show off their good clothes and to criticise the costumes of their neighbor. They all rent pews. They all carry their noses in the air. And the poor man and woman have discovered that there is no room for them among such excessively genteel worshipers. We state it as a fact within the knowledge of numbers of people, that there are scores and scores of decent, respectable industrious folks, who desire to go to church, but cannot because they are too poor to buy fine clothes, and because those who wear shabby clothes are not tolerated in our modern fashionable churches.

And now concerning the causes of this state of things. What is it that has wrought such a change, has put frivolity and silly conceit so far above true piety, and has made of half the churches mere places of assemblage—show-rooms, in fact? A close analysis would show that the causes were not simple, but complex, but prominent among them must be placed the general decline of religious enthusiasm which marks this period. It is evident that before dress can have become the controlling element in a congregation, the original purposes of their organization must have been largely forgotten. It is further evident that though piety may consist with costly dress, it cannot consist with that preposterous and odious regard for dress *per se*, which causes fools to look with supercilious eyes upon those who are less pretentiously arrayed than themselves. This latter feeling is simply barbarous, and is entertained in common with the lowest and nastiest savages, and with a large section of the brute creation.

But our modern churches display the exclusive barbarism in its most repulsive—its most heathen form, and it is impossible to believe that any sincere or deep-grounded religious convictions can coexist with such a frame of mind. Ministers see and deplore the change, and ascribe it to this, that and the other carnal attraction, without apparently reflecting that there may be some defect in their own ministry; that their people may have backslid into the pomps and vanities of this wicked world through the weakness of the inducements held out to them. It was not always so. We have in our mind's eye the picture of an old-fashioned church, with its venerable and deeply beloved pastor, deferred to by all his flock; and the latter, made up, like the world, of rich and poor, but so saturated with the spirit of the gospel that there was no visible distinction of positions, and so abounding in cordiality that the poorer members were the charge of the church, though never regarded in the light of a burden.

It used to be pleasant to see the genial tenderness with which the old-fashioned rich men inquired after the old fashioned poor men, and how sweetly the old fashioned rich women put aside their wealth to comfort and aid the old-fashioned poor women. Was it because human nature was better then than now? Nothing of the sort. Human nature has undergone very few changes, either for better or worse, since it was created. No! it was because the true religious spirit was rife then, and has almost perished from the earth now. It was because lip-service was abhorred in those days. It was because enthusiasm was warm enough then to carry christianity over Sunday, and infuse some of it into the work of the week.

Christ came, according to his own statement, to preach the gospel to the poor. Who preaches the gospel to the poor in this year of grace? The poor have been hustled out of the churches, and pulpit ranters like Talmage fumigate against the gin-mills and concert saloons which after all are the only places where poverty can find toleration. It is well for those blind leaders to rave against amusements on Sunday. It is well for them to declare the duty of all to be in attending church. Yet their own sextons would turn from the doors nine-tenths of the people whose absence they affect to deplore, and they themselves would not be able, in the event of their admittance, to offer them anything they could understand. But whose fault is it that the churches are given up to frivolity and display, and that they are little better than empty shells? Is is not at least as much the fault of the preachers as of the congregations? This, for example, is an age of broken barriers and the out-rushing of pent-up floods. It is an age of inquiry, of anxiety, and above all of doubt. Those who have need of earnest convictions in their hearts are troubled by misgivings. Do the preachers allay their doubts, explain away difficult things, face objections manfully? Nothing of the kind. On the contrary, they continue to dogmatize, in a way simply exasperating to the intelligent seeker who knows that dogmatism is little better than brazen incompetence. They dogmatize, and they denounce. All who dare to differ from their received opinions, are declared anathema. There is no analysis, no recognition of formidable objections, no attempt to break the force of hostile argument by counter argument. It is all either assumption, or circumlocution, or incomprehensible subtilty, or refined namby-pambyism.

Is it any wonder that under such religious *pabulum* the churches should lose faith and enthusiasm, and become what we see them? Is it any wonder that when, to the unparalleled frivolity of secular life at the present day, there should be superadded the deteriorating influence of what may be called a negative ministry, there should be a lack of vitality, an absence of true religious feeling and conduct?

Nor can it be forgotten that there has occurred during the last twenty years a marked change in public opinion, as well upon matters of ritualism as upon matters of doctrine. It is scarcely an exaggeration to say that the prevailing sentiment of the day on many of these questions is what to the last generation would have seemed absolute irreligion, if not frightful impiety.

Now, when men and women over whose minds so great a change has passed, find themselves served with precisely the same religious exhortations that their fathers had, they naturally become restive, and though they may cling to the church from conservative instincts, they are growing away from it all the time, and becoming more and more what used to be called free-thinkers. Such a state of things is to be deplored; first, because there is no reason to believe that mankind will ever outgrow the need of religion; and, second, because this condition tends to weaken the hold of religion upon the public mind for all purposes.

We do not apprehend that any good could be effected by a crusade against fashion and dress, but we have no doubt that very much might be done by giving the people a renewed interest in the original purposes of the church organization. In regard to the practical exclusion of the poor from the more popular places of worship, we think the remedy lies pretty much in the hands of the clergy, who naturally lead their flocks, and who would hardly exert their influence in vain in such a cause. It is perfectly clear, however, that ministers are wasting time fulminating against outside abuses, while their own churches present anomalies and degradations of religion, of so wide-spread and serious a character.—*Sacramento (Cal.) Daily Record.*

Gems.

— What strange servants some christians are—always at work for themselves, and never doing anything for him whom they call their Master! And what subjects! ever desiring to take the reins of government into their own hands.

— Pride is the ape of charity. Charity feeds the poor; so does pride. Charity builds a hospital; so does pride; only in this they differ,—Charity gives the glory to God; pride takes her glory from man.

— Those whom the devil tempts to presume, he afterwards tempts to despair.

— The sins of believers are like weeds in a well-kept garden, which may hinder the growth of the flowers, but cannot kill them, because the gardener is always keeping them down.

— He that waits for repentance, waits for what cannot be had so long as it is waited for. It is absurd for a man to wait for what he should himself be trying to do.

— If the Lord lead you in a rough way, it is to keep your heart humble before him.

I deem his faith best
Who daily puts it into loving deeds,—
Done for the poor, the sorrowing, the oppressed,
For these are more than creeds;
And though our blended reason oft may err,
The heart that loves is faith's interpreter.

— Judge not of God's love by providences, but by promises.

— The wheels of Satan's chariot are sometimes oiled with carnal rest, and then they go without rattling or noise.

— Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.

— You lie nearest to the river of life when you bend to it. You cannot drink but as you stoop.

— Sin dwells in the believer, but the believer does not dwell in sin.

THE LIVING SAINTS AT THE COMING OF CHRIST WILL BE TRANSFIGURED.

When all the saints sleeping the sleep of death shall at the Lord's coming have been restored to life, immortality, holiness, blessedness, then the living saints, the saints in the body on the earth, ready for the change, who were not to go before the saints sleeping in the grave, into the glorious restituted creation, the wise virgins who go out to meet the coming bridegroom, shall be changed or transformed, and caught up to meet the Lord and the risen saints in the air.

The saints in the body ready for the Lord's coming, though mortal and under the sentence of death, shall not die. The sentence of death, through the blood of the Lamb, shall be repeated to them. They shall be changed, or, as the word signifies, transformed, that is, "the corruptible body shall put on incorruption, the mortal body shall put on immortality; then shall death be swallowed up in victory." The vile body in a moment, in the twinkling of an eye, shall be purified from every stain of sin, from every seed of disease and corruption, and fashioned like unto Christ's glorious body, made holy, as he is holy; invested in robes washed and made white in his blood; glorious as the resurrection saints, radiant as the raiment of Jesus on the mount of transfiguration; they shall ascend, and meet the Lord, and all his resurrection saints in the air. This complete and divine change or transformation will make their restitution perfect and glorious, and then ever with the Lord in his image. Forever with the Lord in his glory! Forever with the Lord in his kingdom. Forever with the Lord in the eternity of his being and blessedness.

When thus changed and transformed, they will be restituted, and more than restituted; for they will be more glorious, being enrobed in the righteousness of Christ, which they would not have been, had they not sinned, and he had not become their Savior; more nearly related to God, being made one with him through unity with his Son, which they would not have been, had he not taken upon him their nature. For this restitution the whole creation is groaning and travailing together, and waiting for the time when the heavens shall reveal the Lord Jesus Christ for the accomplishment of the great and glorious work.—*Prophetic Times.*

SIGNS OF AWAKENING, AND WHAT TO DO.

T. DE. WITT TALMAGE.

When a cloud of mercy breaks over a city, and hundreds and thousands are saved, as in Glasgow and Belfast, the man who does not acknowledge the especial presence of God, must be a stupid ingrate. But there are places where there needs a delicate watching of symptoms in order to discover the gracious working. There are two or three unfailing tests.

When God is unusually present, it is manifest in the praying circles. The dullest thing on earth is a dull prayer-meeting—long prayers, long exhortations, long chapters, long hymns. I notice that men are protracted in their prayers just in proportion as their hearts are cold, and they have really nothing to say. What our public prayers most need is to be cut off at both ends, and set on fire in the middle. When the church is all full of coldness, three prayers will take up the whole meeting; but when the Spirit of God mightily appears, you can have fifteen prayers and fifteen exhortations in an hour and a half, and not be crowded.

Oh! sweet hour of prayer! Bower of peace, where we talk to the Beloved, his locks wet with the dew of the night. Oh! mountain of frankincense, sweet with all fragrance for a weary soul. Oh! harbor for a driven and storm-tossed spirit, a place where fountains spring, and gates of glory open, and a ladder soars into the skies, bright with the shining messengers of salvation. Can it be that there are those who do not know the might, the majesty, the grandeur, the glory, the tenderness of prayer?

When God's Spirit is unusually present, it is seen in the Sabbath congregations. There may be no larger audience; but there is a tenderness of feeling all through the house. It is as much as to say, "I am bereaved; give me some comfort. I am awfully tempted; help me out." And the minister of Christ, instead of addressing the people in a perfunctory way, and talking because he is expected to talk, speaks as a brother addresses a brother in some time of peril and anxiety. Oh, what a scene!—a congregation brooded over by the Spirit. Penitents weeping; backsliders bowing the head; imploring recovery; hearers pale with emotion; deep silence, broken only by sigh and sob, and outcry of anxiety; the Spirit calling; the devil tempting; Christ inviting; Sinai beating with all its thunders; Calvary proclaiming its love; angels of light contending for the soul's redemption; spirits of darkness fighting for its overthrow.

Do you wait for an outpouring of the Holy Ghost? Would you like to have a great multitude pressing into the kingdom? Would you like to hear the song of many thousands of delivered captives? You may. There is bread enough for the famished, and heaven has diadems enough to crown all the people as the sons and daughters of the Lord Almighty.

If you see any encouraging symptoms, rouse yourselves to the settling of old grudges, and the extirpation of all animosities. There are, of course, at times, antagonisms of belief. Independent natures most certainly will have a difference of opinion about different things, but there should be in the house of the Lord no room for fighting christians. Spit-fire saints are an incongruity. When two drops of dew, born of the same cloud, assault each other from the grass-blades; when hedge-flowers, fed of the same soil, and kissed of the same sun, and watered of the same shower, thrust at each other with venom and hate, then can people of God, born of the same Spirit, and on the same way to heaven, indulge in feud, and spleen, and squabble.

Oh, if there be a man with whom you have not shaken hands for a long time, because you do not like him, give him your right hand to-day. You say he is in the fault. Perhaps he is, but I know very seriously you are in the fault, or you would have long ago forgiven him. Bury all your animosities underneath the cross of the Son of God, who died for you. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Still further, rouse up to the work of visitation and exhortation. When you have your heart full of the love of God, and you go and talk about Christ's salvation to a man, he will listen. The reason we so often fail is because our own hearts are not right. Go from house to house, and commend Christ to the people, not only with heart on fire, but with common sense and tact. I stood beside a man who was very worldly, talking to him on secular subjects, when a very good man came up to him, and said—

"John, what is the first step of wisdom?"

And John answered, "Every man to mind his own business."

It was a rough answer, but he had been roughly accosted. . . .

When the Lord Jesus Christ uncrowned himself, and went up on the cross, to bleed his life away in our behalf, does it not seem as if his voice dropped from the throne today, saying to us as he looks towards those souls whom we have neglected, "Their blood will I require at thy hands." Can you conjecture what will be the future of this great multitude of souls that are marching on across Bibles, and sermons, and the torn and bleeding heart of the Son of God? Do you not know, O christian, that your chance for doing them good will soon be gone? Your strength begins to bend in the blast, and soon from the door of your tomb the wave of your life will dash back into a death-foam. "What thy hand findeth to do, do it with all thy might."

THE THREE DISCOVERIES.

"The process of enlightenment in many Romanist minds," says an observer, "is shadowed forth by the experience of one whom I saw recently. He sat down to read the Bible an hour each evening with his wife. One evening he stopped in the midst of his reading and said,

'Wife, if this book is true, we are wrong.' He read on, and a few evenings after said, 'Wife, if this book is true, we are lost."

Riveted to the book, and deeply anxious, he still read, and in a week more joyfully exclaimed,—

'Wife, if this book is true, we may be saved.'

A few weeks more reading, and taught by the Spirit of God through the exhortations and instructions of a city missionary, they both placed their faith in Christ, and are now rejoicing in hope."—*Chris. Treasury.*

"THE CROOKED STICK.—James Therrol, an old carpenter on Salisbury Plain, once reproved a young christian, who complained that she was unworthy to serve the Lord. 'I used,' he said, 'to think as you do, but the Lord taught me by a crooked stick. One day my son went to a sale of timber, and in the lot he bought, was a piece so twisted and bent, that he said sharply, "It will be of no use." "Wait a bit," said I, "don't fret. Let us keep a look-out—there is a place somewhere for it;" and soon after I was building a house. There was a corner to turn in it: not a stick in the yard would fit. I thought of the crooked one and fetched it. It seemed as if the tree had grown for the purpose. Then, said I, there was a place for the crooked stick after all, and there is a place for James Therrol as much.'"—*British Messenger.*

"A POOR woman sat upon the steps of a dark prison weeping bitterly over the sentence of a ruined son.

"'What aileth thee, sister?' said a gentleman, stopping before her, taking her hand kindly in his.

"'My heart is broken, sir,' she replied.

"'Can I do anything for you?'

"'No, sir, nothing.'

"'Well, God can help you, and I will go home and ask him to do it,' said the gentleman.

It was a little thing he did. It neither clothed nor fed the poor woman, but that one sweet word, 'sister,' fell like healing oil upon her wounded spirit. She arose strengthened, and went to her lowly home. When she knelt to tell her Savior her sorrows, she felt that some one had been there before her. His prayer was answered, her spirit was calmed."—*Christian Treasury.*

HOME AND HEALTH.

"DEATH IN THE BARN-YARD."

Careless and neglectful farmers permit the accumulations of animal excrement, decaying straw, chaff, and hay to lie and rot all summer in close proximity to the dwelling, whence bad odors are wafted into every room, and the inmates breathe the foul and pestilential odors, night and day, all through the year. In hot weather, windows must be kept shut to keep out these sickening and deathly barn-yard smells. Finally, one of the members has an attack of typhus fever. The doctor is sent for, and prescribes what?—a lot of poisonous drugs! The patient dies, and another one sickens in the same way and goes through the same experiences, with the same results; and then another, and that stricken family is left without a mother, a daughter, or the younger children that made it happy. Those away at school, or at work away from the house, escaped with their lives. Here is a case of of the most palpable cause and effect, and yet it was not seen till death had thinned the ranks of that family.

In a pleasant town in Massachusetts there was a young ladies' seminary. The reputation of the place and the fame of the teachers drew a large number of blooming girls there, to be educated and trained to the accomplishments and duties of life. High hopes animated all—parents, principals, teachers, and pupils. But ere long pale death made his appearance and claimed a victim. Then another and another until a panic raged in the institution at beautiful "Maplewood," and all who could do so hastened to their homes; some to die in their own family circle; others, with more constitution, to recover slowly and thank God for their escape. But what was the cause of this epidemic? Was it the water? No. Was it the food? No. Overstudy? No. Well, was it in a malarious region of country? No; for it was in the charming town of Litchfield, an educational centre, from which have come some of the brightest intellectual lights of the age. It is a healthy place. Then what was the cause of this epidemic at the young ladies' seminary? We answer, it was a filthy barn-yard!"

The institute stood near by and a little east of an uncleaned barn-yard, whence the sickening odors were wafted through the house, and those young creatures breathed the death-giving fumes, all unconscious of its fatal effects, till one after another fell before the destroyer. That school failed.

Last summer, when the weather was hot, cattle dealers were transporting a cargo from Texas north, when the boat struck a snag in the Red river and sank just above Shreveport, in Louisiana. The drowned cattle were hauled on shore, their hides taken off, and their carcasses left to decay on the bank or tumbled into the river. The foul stench which supervened, soon rendered life in Shreveport intolerable. Air and water were polluted. The festering stench filled the air for miles around. A few weeks later the telegraph announced the scourge of yellow fever to be raging in that town. It soon spread to other places, where the sanitary, or rather where the want of the sanitary conditions gave it a foothold, and it peeled several of the Southern cities, among others Nashville and Memphis, in Tennessee.—*Herald of Health.*

EFFECTS OF OPIUM IN CHINA.

I have just returned from a tour of visitation of the stations of the China Inland Mission, which has occupied two years, and has extended into five provinces. When I compare the present state of China with that of twenty years ago, when my itineration in the interior commenced, the contrast is startling. Then the traffic in the drug was contraband; away from the free ports the dens for opium-smoking were few and hidden, and the number of smokers was comparitively small. Now, the trade is legalized; the dens are unblushingly opened in large public streets; and the number of victims has increased at least tenfold; in some districts well-known to me, I incline to think it has increased fully a hundred-fold.

Notwithstanding the failure of the rice crop in a large part of the province of Cheh-kiang in 1873, I saw hundreds of acres under opium this spring, much of it for the first time, and but for the great scarcity and consequent high price of grain, I was told that there would have been a great deal more planted.

As a medical missionary, I am but too familiar with the moral and physical evils wrought directly and indirectly, by the use of opium. Many of them have often been dwelt upon, but there is one result which, during the last two years, has filled me with grave concern—the rapid increase in the consumption of spirituous liquors, and consequent increase of drunkenness and misery. The use of a sedative and astringent narcotic affects the appetite, impairs digestion, and lowers the vital powers. Stimulants are resorted to with temporary relief, and habits, expensive, and every way prejudicial result. The number of retail shops for the sale of these beverages has increased three-fold in the last five years in some districts I am acquainted with, according to native testimony, confirmed by my own observations.

Have these facts been sufficiently dwelt on in connection with their undoubted cause, the opium traffic! Fifteen years ago drunkeness was rare; now it is very common. And many persons who have escaped the seductions of the pipe are falling victims to the cup, to the ruin of their families; for the opium smoker does not drink alone.—*Letter from Hudson Taylor.*

ALCOHOL A POISON.—The entire medical and chemical world of science pronounces alcohol a poison. The Encyclopedia terms it a poison. The Dispensatory calls it a poison. Dr. Kavanagh terms it "the poison of alcohol." Sir Astly Cooper wrote, "spirits and poisons are synonymous terms." Dr. Alden says, "on every organ they touch, ardent spirits operate as a poison." Dr. Gilman says it is "a poison inimical to the human constitution." Dr. Dodge, who had experience in treating over eight hundred inebriates at Binghamton, N.Y., Asylum, calls alcohol "a narcotic, irritant poison." Prof. Youman asserts, "alcohol is specifically a brain poison." And Dr. James R. Nichols has just nobly said, "Alcohol is a poison, and in its vile associations as presented in these modern times, it kills with the certainty and almost the rapidity of strychnine and arsenic."—*Boston Jour. of Chemistry.*

MORE TESTAMENT IN IT.

A little boy who had been to meeting but a few times, expressed some anxiety one Sabbath morning as to where his parents were going to church.

"Johnny," said his father, "why do you care where we go to church?"

"Because," said the little boy, "I like to hear Mr. B. preach the best."

"And why do you like to hear him best?" asked his father.

"Because his sermons have more Testament in them than Mr. C.'s," he replied.

The comparison between the two clergymen was a correct one, and no minister ever received a better commendation. More Testament in it! Just the element most needed, not only more of the doctrine, but more of the letter; for the words of Jesus, "they are spirit, they are life." Yes, eighteen hundred years ago he took little children in his arms, and "the common people" heard him gladly. "He spake as one having authority, and not as the Scribes." So, nowadays, not only the "common people," but little children, would listen to modern sermons more gladly, and more understandingly, if there were more of the New Testament in them.

Little Johnny's face always brightened when any of the words he had read with his mother were repeated in sermons. Had the boy been obliged to read his Bible as a task, and without selections suited to his age, without that motherly help which he needed, the words he had read at home would have been an added weariness in church instead of the charm of the services. Children should never read the Bible as a disagreeable duty, but as a delight.—*Mrs. R. B. Gleason,* M. D.

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